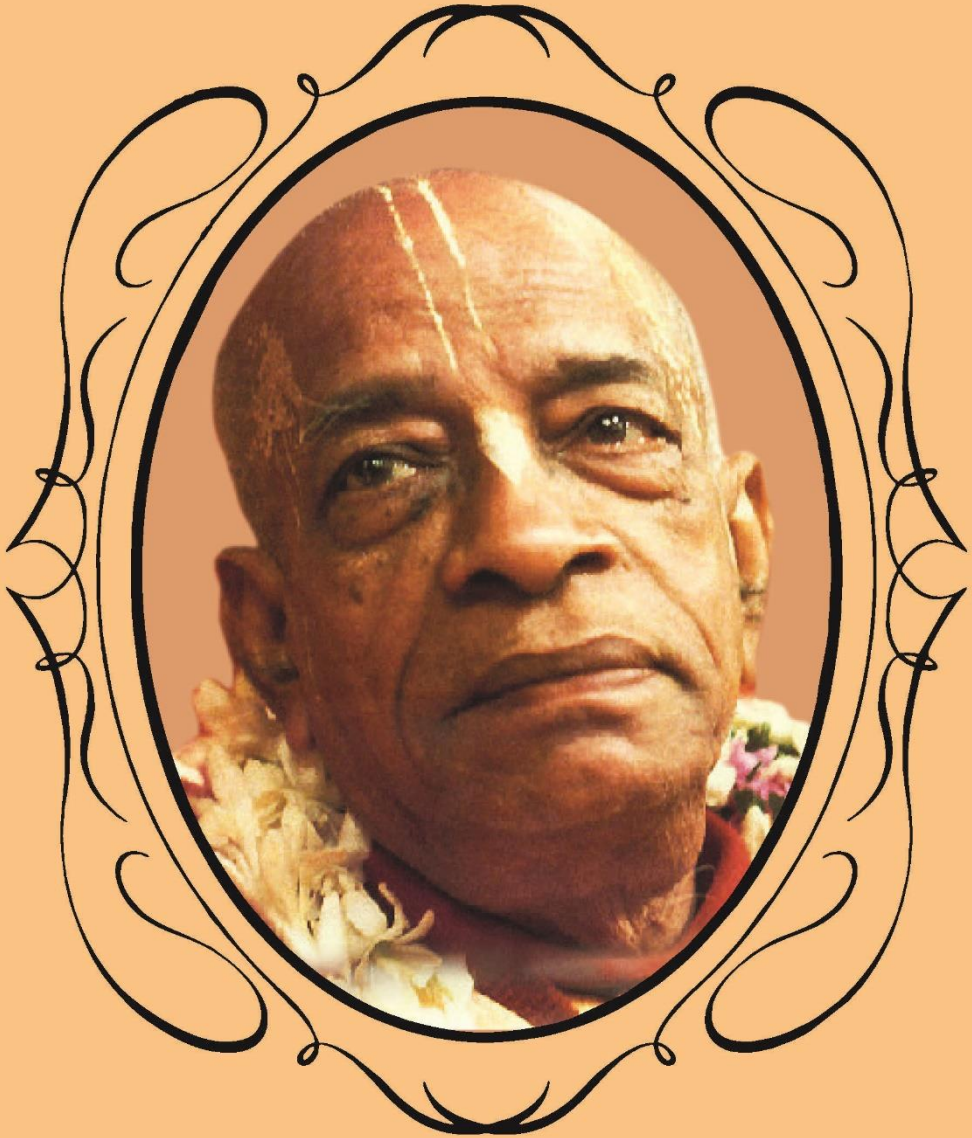


*Srila Prabhupada's
Hidden Glories*



*His Inconceivable
Tolerance and Mercy
Book ~ 1*

SRILA PRABHUPADA'S HIDDEN GLORIES

HIS INCONCEIVABLE TOLERANCE AND MERCY

~BOOK ONE~

PRABHUPADA TRUTH COMMISSION

A "PTC" COOPERATIVE EFFORT PUBLICATION

TRANSLATION (CC Mad 15.163): *My dear Lord, let me suffer perpetually in a hellish condition, accepting all the sinful reactions of all living entities. Please finish their diseased material life.*

PURPORT: *Srila Bhaktisiddhanta Thakura gives the following commentary on this verse. In the Western countries, Christians believe that Lord Jesus Christ, their spiritual master, appeared in order to eradicate all the sins of his disciples. To this end, Lord Jesus Christ appeared and disappeared. Here, however, we find Sri Vasudeva Datta Thakura and Srila Haridasa Thakura to be many millions of times more advanced even when compared to Lord Jesus Christ. Jesus Christ relieved only his followers from all sinful reactions, but Vasudeva Datta is here prepared to accept the sins of everyone in the universe. A Vaishnava is so liberal that he is prepared to risk everything to rescue conditioned souls from material existence. Srila Vasudeva Datta Thakura is universal love itself, for he was willing to sacrifice everything and fully engage in the service of the Supreme.*

QUOTES FROM LATE 1977 CONVERSATIONS:

"Better To Be Killed By Rama" (Srila Prabhupada)

"Someone has poisoned me." (Srila Prabhupada)

"Some Rakshasa Has Given Poison" (Damodara Sastri)

"My Guru Maharaja Also (concerned about poisoning)" (Srila Prabhupada)

"So they may kill me also." (May 1976, Srila Prabhupada)

"So who is it that has poisoned?" (Tamal Krishna Goswami)

"He's saying that someone gave him poison." (Bhakticharu)

"At the last stage, don't torture me and put me to death." (Srila Prabhupada, 3.11.77)

ALL TRUTH PASSES THROUGH THREE STAGES:

"First, it is ridiculed. Second, it is violently opposed.

Third, it is accepted as being self-evident."-Mahatma Gandhi

SRILA PRABHUPADA DISCUSSION WITH CARETAKERS:

SP: (Someone says that I have been poisoned... it's possible.) **Kaviraja:** (What are you saying?)
SP: (Someone says that, somebody has given me poison.) **Kaviraja:** (To whom?) **SP:** (To me.)
Kaviraja: (Who is saying?) **SP:** (All these friends.) **BCS:** (Who said, Srila Prabhupada?) **SP:** (They all say)
Kaviraja: (Who will give you poison? For what, why?) **TAMAL:** Who said that, Srila Prabhupada?
SP: I do not know, but it is said. **Kaviraja:** (This thing Maharaja. You know how you said today that someone said somebody gave you poison? Did you get some indication or feeling about this, or what?)
SP: (No. Someone said that, when given poison, this happens. Maybe it's written in some book.)
Kaviraja: (That happens from some foods. Raw mercury makes it happen. And there are other things with which it can happen. I mean, who would do that to you? My understanding is that anyone who thinks about doing this to a saint, is a demon.)

Kaviraja: *dekhiye, bat hi hai, ki koi rakshas ne diya ho.* (Look, this is the thing, that maybe some rakshasa gave him poison.) **Bhakticharu:** He's saying that someone gave him poison. **TAMAL:** Prabhupada was thinking that someone had poisoned him?
Kaviraja: *Yadi bolta hai, to kuch na kuch sac hi hai, koi sandeh nahin.* (If he says that, there must be some truth to it. There's no doubt.)
Bhakticharu: He said that when Srila Prabhupada is saying that, there must be something truth behind it. **TAMAL:** Tsheesssh! *[Everyone begins talking]* **TAMAL:** Srila Prabhupada, Shastriji says that there must be some truth to it if you say that. **So who is it that has poisoned?** (Srila Prabhupada never answered) *[SPConv Nov. 9-10, 1977]*

FIVE PRIMARY, CERTIFIED WHISPERS OF SRILA PRABHUPADA'S POISONING: (1) "Is the poison in the milk?" (2) "the poison's going down, (giggle, giggle) the poison's going down" (3) "poison ishvara rasa... get ready to go" (4) "Put poison in different containers." (5) "It's poison."

"The poison is personal ambition..."(SPL, 1 Nov. 1970)

PLEASE STUDY THIS BOOK AND BE INFORMED OF THE FACTS AND TRUTH

This book thoroughly examines the misconceptions, deceptions, lies, deceit, and denials regarding the facts and evidence that Srila Prabhupada was gradually poisoned with heavy metals. Poisoning is common in history, and the rewards of absolute guruship, wealth, power, fame, and devoted followers was sufficient for some to undertake a secretive poisoning. Srila Prabhupada tolerated his own poisoning similar to how Jesus Christ tolerated his crucifixion. The cover-up of Srila Prabhupada's poisoning is the foremost issue in the Hare Krishna movement and all those who desire its success must decide how the evidence dictates changes to the established order. Suggestions are made as to how this may be done. Sincere souls must come forward now to defend Srila Prabhupada's legacy and mission, and remove the poisoners and their accomplices from any influence in the mission. **ALL GLORIES TO SRILA PRABHUPADA, LIVING STILL IN SOUND**

BOOK TWO:

SRILA PRABHUPADA'S HIDDEN GLORIES: INEVITABLE RESTORATION OF HIS DIVINE MISSION

ISKCON history from 1987. Poisoning Srila Prabhupada's mission. Unqualified leaders and defective doctrines. Corruption, crimes, deviations by GBC, leaders, Direction of Management. Enlightened elections. Srila Prabhupada: physically departed, spiritually present. BBT. Obstruction of the mercy. The inevitable restoration of the divine mission.

THE POISONING AND GURU TATTVA ISSUES ARE SEPARATE BUT HISTORICALLY RELATED

Discovering and revealing truths regarding Srila Prabhupada's disappearance pastimes is an important service to Srila Prabhupada and his movement, and it should be done consistent with the highest standards of Vaishnava conduct. Those engaged in this service will naturally have diverse perspectives regarding the continuation of the disciplic succession in Srila Prabhupada's movement, a subject which will stand on its own research and evidence. The "poison issue" is not an agenda or plot to promote any opinion about guru tattva, and readers should not disregard or dismiss the poisoning evidence due to variations of opinion or realizations on the so-called "guru issue." Our discussions of the guru issue were withheld and reserved for Parts 18-19 in Book 2 as much as possible, so to accommodate those interested in the poisoning issue and ISKCON history.

DEDICATION

**To His Divine Grace AC Bhaktivedanta Swami Srila Prabhupada
Founder-Acharya of International Society for Krishna Consciousness**

And to the cause of the whole truth and nothing but the truth.

**Om ajnana-timirandhasya jnananjana-salakaya
chakshur unmilitam yena tasmai sri-gurave namah**

*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.*

**Namah om vishnu-padaya krishna preshtaya bhu-tale
srimate bhaktivedanta-svamin iti namine**

*I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedanta Swami
Prabhupada, who is very dear to Lord Krishna, having taken shelter at His lotus feet.*

**Namas te sarasvate deve gaura-vani-pracharine
nirvishesha-sunyavadi-paschatya-desatarine**

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



HRDAYANANDA, TAMAL, RAMESVARA LISTEN TO SRILA PRABHUPADA

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REVISED & UPDATED 2022 EDITION OF *KILL GURU, BECOME GURU*

Prabhupada Truth Commission consists of present and former ISKCON institutional leaders and senior devotees who have served as GBC members, Temple presidents, Directors of special projects/offices, who resigned, withdrew, or are anonymous and do not support the deception and cover-ups of ISKCON's leaders. They are loyal and dedicated to the unadulterated teachings, directives and words of His Divine Grace Srila Prabhupada and are willing and able to demonstrate their uncompromising allegiance to Srila Prabhupada as and when required.

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AN APPEAL FOR YOUR PARTICIPATION AND SUPPORT

A private, non-ecclesiastic, and diverse investigative team of Srila Prabhupada's followers has been engaged since 1997 to discover and research the facts and circumstances surrounding Srila Prabhupada's suspicious 1977 departure. The results of are presented in this publication and are ongoing. Please give your support for investigation of remaining open questions, by informing others about this book, by submitting information relevant to the investigation, such as the whereabouts of Srila Prabhupada hair samples, relevant testimonials, or other potential evidence; and giving advice, corrections, or constructive criticism, testimonies, histories, etc. Prabhupada Truth Commission continues its truth seeking. Contact: srigovinda@gmail.com

DISCLAIMER AND CLARIFICATION

I, Nityananda das, disciple of His Divine Grace A C Bhaktivedanta Swami Prabhupada, and a researcher and compiler for the book "Kill Guru Become Guru: The Poison Is Personal Ambition" and related videos, and the revised edition "Srila Prabhupada's Hidden Glories: His Inconceivable Tolerance and Mercy," and "Srila Prabhupada's Hidden Glories: Inevitable Restoration of His Divine Mission," make this disclaimer and clarification: (1) I have studied the unusual circumstances surrounding Srila Prabhupada's disappearance since 1997, with a view to uncover the facts and truths as to what really happened. (2) I have obtained, directly and indirectly, much authentic and reliable evidence and materials from many sources, including the Bhaktivedanta Archives, Srila Prabhupada's disciples, Srila Prabhupada's personal museums, and those involved with this investigation who were authorized by the ISKCON GBC to investigate this matter. (3) I have interviewed many who have reliable and useful information on this issue. (4) The forensic experts I worked with have very respectable credentials. Their services are used regularly by attorneys, law enforcement, and judicial bodies. (5) I have tried my best to present all materials accurately and truthfully as a service to Srila Prabhupada and for his glory, and for the service of his followers who are interested.

(6) The depictions, analyses, comments, opinions, and conclusions I have presented about these facts are ultimately my own and not those of others unless expressly given by others under their own names. (7) Others may agree more or less with my conclusions based on their own independent and thorough study of related facts and materials. I welcome feedback and constructive criticism from others so (1) that I may be able to improve this work in the service of Srila Prabhupada, (2) that Srila Prabhupada's transcendental mission may be restored to what he left with us upon his physical departure, (3) and that His Divine Grace may be glorified by his amazing disappearance pastimes. Please forgive any oversights, errors, repetitions, etc-- this is a best effort at a difficult task, and although it is far from perfect, I sincerely hope it will be of some benefit to Srila Prabhupada's legacy. Please advise us as necessary.

In Srila Prabhupada's service, Nityananda das

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ABBREVIATIONS USED IN THIS BOOK:

ABHI: Abhirama's memoirs	SP: Srila :Prabhupada	ConvBk: <i>Conversation Books</i>
BTG: <i>Back to Godhead</i> magazine	BCS: Bhakticharu Swami	SPL: Srila Prabhupada Letter
JFY: <i>Judge For Yourself</i> (2003)		CC: <i>Chaitanya charitamrita</i>
NAA: neutron activation analysis	N14C: November 14 Commission	
NTIAP: <i>Not That I Am Poisoned</i> (2000)	SPConv: Srila Prabhupada conversation	
TAMAL or TKG: Tamal Krishna Goswami	ISK70: <i>ISKCON in the 1970's</i> , Satsvarupa (1997)	
SHPM: <i>Someone Has Poisoned Me</i> (1999)	SPLila: <i>Srila Prabhupada Lilamrita</i> by Satsvarupa	
KGBG: <i>Kill Guru Become Guru</i> (2017-20)	ENE: <i>Eleven Naked Emperors</i> , Henry Doktorski	
SPLecture: Lecture by Srila Prabhupada	SBhag: <i>Srimad Bhagwatam</i> by Srila Prabhupada	
BGita: <i>Bhagavad Gita</i> by Srila Prabhupada	TransD: <i>Transcendental Diary</i> by Hari Sauri	

PREFACE: THE AIM IS THE TRUTH

This book is the result of a protracted struggle to establish the truth of Srila Prabhupada's 1977 departure pastimes. As such, we begin by a meditation on the subject of truth. This book is dedicated to His Divine Grace Srila Prabhupada and the whole truth and nothing but the truth.

SRILA BHAKTISIDDHANTA SARASWATI THAKUR ON TRUTH

(1) *"A chanter of the Kirtan of Hari is necessarily the uncompromising enemy of worldliness and hypocrisy. As chanter of the Kirtan of Hari, it is the constant function to dispell all misconceptions by the preaching of the truth in the most unambiguous form without any respect of person, place or time. That form is to be adopted which is least likely to be misunderstood. It is his bounden duty to oppose clearly and frankly any person who tries to deceive and harm himself and other people by misrepresenting the Truth due to malice or bona fide misunderstanding. This will be possible if the chanter of Kirtan is always prepared to submit to be trodden by thoughtless people if any discomfort to himself will enable him to do good to his persecutors by chanting the Truth in the most unambiguous manner. If he is unwilling or afraid of considerations of self-respect or personal discomfort to chant the Kirtan under all circumstances he is unfit to be a preacher of the Absolute Truth. Humility implies perfect submission to the Truth and no sympathy for untruth. A person who entertains any partiality for untruth is unfit to chant the kirtan of Hari. Any clinging to untruth is opposed to the principle of humility born of absolute submission to the truth.*

"Those who serve the Truth at all time, by means of all their faculties, and have no hankering for the trivialities of this world, are always necessarily free from malice born of competing worldliness and are, therefore, fit to admonish those who are actively engaged in harming themselves and others by the method of opposing or misrepresenting the Truth in order to attain rewards of such policy in the shape of a perpetuation of the state of misery and ignorance. The method which is employed by the servant of the good preceptor for preventing such misrepresentation of the truth is a part and parcel of the truth itself. It may not always be pleasing to the diseased susceptibilities of deluded minds and may even be denounced by them as a malicious act with which they are only too familiar, but the words of truth from the lips of a loyal and humble servant of Hari possess such beneficent power that all effort to suppress or obstruct them only serves to vindicate to impartial minds the necessity of complete submission to the Absolute Truth as the only cure of the disease of worldliness. Humility that is employed in the unambiguous service of the Truth is necessarily and qualitatively different from its perverted prototype which is practised by the cunning people of this world for gaining their worldly ends. The professors of pseudo-humility have reason to be afraid of the preachings of the servants of Hari, one of whose duties is to expose the enormous possibility of mischief that is possessed by the forms of so-called spiritual conduct, when they are taken to task for serving the untruth." ("Great Favor," The Harmonist) **(2)** *"The aggressive pronouncement of the concrete truth is the crying necessity of the moment for silencing the aggressive propaganda of specific untruths that is being carried on all over the world."* (Harmonist, Dec. 1931)

SRILA BHAKTIVINODA THAKURA ON THE TRUTH

(1) *"One should compulsorily engage in endeavouring to trying to uplift the Vaishnava-dharma from the mud of contamination and trying to free it from all kinds of dauratmya (wrong ideas and practices)." (Bheka-dharana, Sajjana Tosani) (2) "When the disciple prayerfully inquires from the spiritual master about the identity of true Vaishnavas, the guru may point out persons who are dressed as Vaishnavas but are not following the Vaishnava principles (sadacara), and name them as 'avaishnavas'. This action on the part of the guru is for the benefit of the disciple (because if the disciple unknowingly associates with these pretenders then his spiritual life is ruined) and for the benefit of the whole world (when the pretenders are identified, the sanctity of the pure Vaishnava-dharma is protected in the world). The bonafide guru does not do so because of envy or malice towards any individual but he acts for the benefit of everyone. Thus it is not 'sadhu-ninda' (criticism of devotees) or 'Vaishnava-aparadha' (offense to devotees) to instruct others to reject the association of those pretenders who have taken shelter of the exalted position of Vaishnavas but are engaged in performing activities against the Vedic scriptures." (Vaishnava-ninda, Sajjana Tosani) (3) "...slowly darkened, being covered by thick clouds of sensual enjoyment and false renunciation. The heavens were obscured, and the world was deprived of the rays of light of Sri Chaitanya Mahaprabhu's*

sankirtan. One by one, the sun, moon, and unlimited stars of that sky faded from view, leaving only the occasional flash of lightning to disrupt the unending pall of ignorance.” (Jaiva Dharma)

QUOTES FROM SRILA PRABHUPADA

(1) **Hrdayananda**: Sometimes, Prabhupada, when we expose them, their argument is, "Oh, you are a saintly person. Why are you criticizing me?" **Prabhupada (SP)**: No, it is not criticizing. It is opening your eyes. You are blind, you are thinking yourself as very big, so we are opening eyes. You are not big. You are not even pig or fig. That is... ajnana-timirandhasya jnananjana-salakaya. You are blind with ignorance, so we are trying to open your eyes. See things as they are. It is favoring you. It is not criticizing you." (SPConv Feb. 6, 1976) (2) **SP**: Ah. So this is sattvam jayate... What is this nonsense? Expose them. Bluffing. The bluffing should be exposed. (SPConv May 4, 1973) (3) *"We must therefore save ourselves and our fellow man in the right way. **There is no question of liking or disliking the truth. It is there.** If we want to be saved from repeated birth and death, we must take to the devotional service of the Lord. **There can be no compromise, for this is a matter of necessity.**"* (Isopanisad 14 Purport) (4) *"We are not proud of this; however, the truth must be explained."* (CC Adi 7.95 purport) (5) *"No one should resent the incisive words of a preacher; they should appreciate his straight-forwardness and beneficial instructions. As Canakya Pandita says, **'He who speaks out plainly cannot be a deceiver.'**"* (Niti Shastra 5:5, Srila Prabhupada) (6) **SBhag 1.17.25 TRANSLATION**: You [Dharma] are now **standing on one leg only, which is your truthfulness**, and you are somehow or other hobbling along. But quarrel personified [Kali], **flourishing by deceit**, is also trying to destroy that leg. **PURPORT**: The principles of religion do not stand on some dogmas or man made formulas, but they stand on four primary regulative observances, namely austerity, cleanliness, mercy and **truthfulness**. The mass of people must be taught to practice these principles from childhood. [...] This peace of mind was complete in the Satya age because of the existence of the above-mentioned attributes of the human beings. Gradually these attributes have diminished in the Treta-yuga to three fourths, in the Dvapara to half, and in this age of Kali to one fourth, which is also gradually diminishing on account of **prevailing untruthfulness**. By pride, either artificial or real, the resultant action of austerity is spoiled; by too much affection for female association, cleanliness is spoiled; by too much addiction to intoxication, mercy is spoiled; and **by too much lying propaganda, truthfulness is spoiled**. The revival of bhagavata-dharma can save human civilization from falling prey to all types of evil.

QUOTES FROM ELSEWHERE

(1) *"Facts are stubborn things; and whatever may be our wishes, our inclinations, or the dictates of our passion, they cannot alter the state of facts and evidence."* (John Adams) (3) *"Facts are peculiar things. They come together over time, and will prove what they will prove. And facts are, ultimately, immune to opinions and the people who hold them."* (Unknown) (4) *"During times of universal deceit, telling the truth is a revolutionary act."* (George Orwell) (5) *"A good journalist should present uncomfortable facts, question orthodoxies, highlight suppressed views."* (Unknown)

(6) *"Everyone, without exception, has found some things to not believe in. Things that are demonstrably true that we just don't want to accept. A bit like a fingerprint, each person's pattern of disbelief is probably unique. You might believe that water is made of atoms, but that the moon is made of cheese. It's hard to predict. But the interesting question is: What has to happen for you to change your mind? What standard of proof, from what source, is sufficient for us to accept that something we're sure wasn't true, is true? That's a great place to begin."* (Seth Godin)

(7) *"Facts are stubborn things, but statistics are pliable."* (Mark Twain) (8) *"Facts are facts and will not disappear on account of your likes."* (Jawaharlal Nehru) (9) *"Now, what I want is Facts. Teach these boys and girls nothing but Facts. Facts alone are wanted in life. Plant nothing else, and root out everything else. You can only form the minds of reasoning animals upon Facts; nothing else will ever be of any service to them."* (Charles Dickens, Hard Times)

(10) *"The internet's truth-telling has changed the Vaishnava world, and despite negative impact from facilitating false propaganda, it has allowed sincere persons to determine the truth in all transcendental topics by having easy access to search tools, databases, discussion groups, and faraway senior devotees. One may thus ascertain the real siddhanta of Srila Prabhupada's teachings, then take determined actions to secure their Krishna consciousness."* (Nityananda das)

FOREWORD

By Dhira Govinda das

My purpose in life is to encourage people to establish and cultivate their personal, direct relationship with Srila Prabhupada. I endeavor to inspire them to serve and relate to Srila Prabhupada as their current link to the disciplic succession originating with Sri Krishna. I offer my immense gratitude to the "Prabhupada Truth Commission" for so courageously and determinedly serving this mission of making Srila Prabhupada available to the world, through its efforts in producing this volume related to the disappearance pastime of Srila Prabhupada. I came to Krishna consciousness, initially, through years of consuming massive amounts of prasadam, with little to no interest in any other aspects of the process, philosophy or culture of bhakti-yoga (thank you, Stambha das prabhu, for opening and running the bhakti-yoga center in State College, Pennsylvania). Gradually, though, I read Srila Prabhupada's books, and heard a class or few from his representatives, and, through the purifying effects of the prasadam, was able to realize, or admit, despite myself, "This makes sense." "Despite myself," in the sense that, as far as I was aware, I really wasn't searching for spirituality, or Truth, and certainly not God. I had a life and a future, and it was fine, even exciting, wonderful, and rich. But, this philosophy of Krishna consciousness, and the lifestyle that accompanied it, though quite distinct and radically foreign from what I had come to accept through my conditioning, seemed rational, in its assertions and in the process of purification provided for experiencing the veracity of those assertions.

Since I liked to think of myself as an honest person, I knew that, to be sincere, I needed to give myself to this process of Krishna consciousness, and experientially assess firsthand the statements regarding reality that Srila Prabhupada was giving. Srila Prabhupada's teachings confronted my assumptions regarding all the important questions I had ever considered, and many that had not occurred to me, ranging from the nature of the self, evolution, consciousness, life's purpose, death, etc. I needed to rearrange my entire internal structure to accommodate the principles given by Srila Prabhupada. "Needed to," meaning, again, though I didn't want it to, the philosophy of Krishna consciousness made sense, as contrary as it was to what I had come to believe most all educated, sophisticated, scientifically-minded, progressive people knew. To quote Mark Twain, *"It ain't what you don't know that gets you into trouble. It's what you know for sure that just ain't so."* To be truly independently thoughtful, a term I got in later years from Srila Prabhupada, it was necessary for me to acknowledge the logic and profundity of these teachings, and to give myself to the process of Krishna consciousness, at least on a trial basis. Thus, I decided to give myself to the process for six months. That was in Israel, 33 years ago. In a sense, I'm still doing the experiment, with some very small measure of earnestness, and am highly satisfied with the result, feeling forever indebted to Srila Prabhupada and his representatives.

A servant of Srila Prabhupada is naturally interested to hear and understand about all of Srila Prabhupada's pastimes- his embarking on the Jaladuta, rising at 1 AM to speak his purports into the dictaphone, viewing Charlie Chaplin, dancing in kirtan, leading Jaya Radha Madhava, and his disappearance pastime. Of course, each pastime of Srila Prabhupada has its distinctive flavor, and invokes diverse emotions. Truth about events surrounding Srila Prabhupada's disappearance have been concealed, and thus we can appreciate the efforts to reveal them, if not exhaustively, at least thoroughly and comprehensively. While there are more details to emerge, this book provides a clear picture of what happened, showing love for Srila Prabhupada through the tremendous research and writing efforts that were conducted, resulting in this book.

As we learn more and more about the events surrounding the disappearance of Srila Prabhupada, our admiration for his inconceivably transcendental character is enhanced- at least, that's the case for me, and I trust that it will be similarly so for those who carefully study the happenings surrounding Srila Prabhupada's disappearance. My preference, for sure, in relation to the disappearance pastime of Srila Prabhupada, would be to simply, directly glorify Srila Prabhupada for the awe-inspiring transcendental qualities he demonstrates. As I indicated above, though, truths

related to his disappearance have been deliberately concealed. Thus, to maximize the possibility that the information in this book will be examined and received by as many people as possible, it's necessary, or at least real helpful, to expose the deception that has been perpetrated, so that readers and potential readers are free from the influence of the knowledge filter created by the ISKCON (International Society for Krishna Consciousness) organization.

For many years I endeavored to serve Srila Prabhupada's movement as a participant in the ISKCON organization, in services such as sankirtana leader, temple president in Tel-Aviv, leading a book distribution party in Arab towns and villages, Board of Directors Chairman of ISKCON of Alachua, and Director of the ISKCON Central Office of Child Protection. As years went on I realized, through repeated experience, that the atmosphere of bold, innovative, groundbreaking thought that so vitally characterized my experience with Srila Prabhupada's spirit and teachings, was conspicuous by its absence in the organization that was supposedly representing him. For sure I found there were forums for discussion in relation to issues of moment. To quote Noam Chomsky, *"The smart way to keep people passive and obedient is to strictly limit the spectrum of acceptable opinion, but allow very lively debate within that spectrum."* So, yeah, on vital issues there was lively debate, in a range the size of a postage stamp. I came to the point where I could no longer, with clean conscience, identify with the organization, or encourage others to connect with the organization, and simultaneously I find myself increasingly enthusiastic to practice the process of Krishna consciousness given to us by Srila Prabhupada, and to serve Srila Prabhupada and his mission.

I understand and appreciate that, amongst those connected with the ISKCON organization in various capacities, there will naturally be diverse viewpoints in regards to what I've expressed above. There can be, though, no reasonable objection to the assertion that what I've written applies to how the ISKCON organization has handled the topic of the disappearance of Srila Prabhupada. The official resolution of the ISKCON Governing Body Commission (GBC) is ***"There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada."*** Professionally conducted tests on samples of Srila Prabhupada's hair, from the weeks and months shortly before Srila Prabhupada's disappearance, reveal cadmium levels about 250 times above average. There is no rational accidental or environmental cause for this level of cadmium in the samples of Srila Prabhupada's hair. By far the most reasonable explanation, as far as I am able to determine, is that someone, or more than one person, deliberately, with homicidal intent, gave cadmium to Srila Prabhupada. Forensic toxicologists have confirmed that the level of cadmium found in Srila Prabhupada's hair constitutes clear indication of deliberate poisoning. One described it as ***"...prima facie evidence of poisoning with malicious intent."*** Yet, the ISKCON GBC stands strong in its stance that *"There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada."*

On May 14, 2004 I wrote to a member of the GBC regarding the issue of Srila Prabhupada's disappearance: *"I'll briefly go over some points regarding this topic of Srila Prabhupada's disappearance pastime. First, Srila Prabhupada clearly expressed concern that he seriously considered the possibility that he was poisoned. As far as the argument 'But maybe he was referring to unintentional poisoning effects from medicine'- I don't see how someone conversant with the relevant conversations, and who is sincere about excavating the truth of the matter, can pose such an argument. Sure, there was discussion about poisonous effects of medicine. And there was also distinct and manifest discussion by Srila Prabhupada and those around him about deliberate murder by poison. Why else, for example, would they be discussing a case in Calcutta of a husband deliberately murdering his wife by poison? Clearly they were discussing murder by poison. If accidental poison by medicine was also talked about, that's a separate point. The relevant point is that Srila Prabhupada was speaking about being deliberately poisoned by other human beings. This is clear. I'm not saying that it's conclusive evidence. But let us, and the GBC body, at least take Srila Prabhupada's words seriously. And if the GBC body won't actively pursue an investigation, then let's at least refer interested persons to Srila Prabhupada's direct words. Who can argue with hearing from Srila Prabhupada on this topic? I won't include herein the transcripts of the conversations where Srila Prabhupada clearly*

expresses that he suspects he is being poisoned, and the conversations where those around him clearly believe that Srila Prabhupada thinks that it is very possible that he is being murdered by poison. I am assuming that you have carefully studied these conversations. If you have, and you don't agree with my assessment above, I humbly request that you share with me the basis for your views.

"If you haven't studied these conversations by this time, then I'm doubtful whether you should be in any sort of leadership position in Srila Prabhupada's movement, especially considering the statements you have implicitly and explicitly made about this subject. Again, what I'm presenting here is simply that Srila Prabhupada expressed serious concern that he was deliberately poisoned. People should know that Srila Prabhupada had this concern. It is not helpful, except maybe in the most short-sighted sense concerned solely with immediate institutional protection, to cover this up..."

I didn't receive a response to what I wrote above, from that GBC member.

Srila Prabhupada several times expressed his concern that someone was giving him poison, and, as mentioned in my above letter, he was clearly referring to the possibility that someone, or more than one person, was attempting to murder him through poisoning. For those surrounding Srila Prabhupada it was obvious that Srila Prabhupada was concerned that he was being given poison with malicious intent. This is clear in the Conversation Books Vol. 36, pages 367-8 where Srila Prabhupada speaks with his caretakers: **BHAV:** Prabhupada was complaining of mental distress this morning also. **BCS:** Srila Prabhupada? **SP:** Hmm? **BCS:** [Bengali] ...mental distress? **SP:** Hmm-hmm. **Kaviraja:** [Hindi—bole bole] **SP:** Vahi bat jo koi hamko poison kya. (That same thing – that someone has poisoned me.) **BCS:** O aacha, uno soch na ki koi... (Oh, okay, he thinks that someone....) **Kaviraja:** (speaking over Bhakticharu): Dekhiye bat yehi hai ki kisi rakshas ne diya ho... **BCS:** Someone gave him poison here. **Kaviraja:** [Hindi, long explanation about Sankaracharya disciple being poisoned] **TAMAL:** Prabhupada was thinking that someone had poisoned him? **BCS:** Yes. **TAMAL:** That was the mental distress? **BCS:** Yes. **Kaviraja:** [Hindi] **TAMAL:** What did Kaviraja just say? **BCS:** He said that when Srila Prabhupada was saying that, there must be something truth behind it. [People all speaking at once; asking about the acharya that was poisoned by powdered glass] **TAMAL:** Srila Prabhupada, Shastriji says that there must be some truth to it if you say that. So who is it that has poisoned? [13 seconds pause] **Kaviraja:** [Prabhupada asking about poison, discussing makharadhvaja]

Srila Prabhupada unmistakably expressed concern that he was being poisoned. Those in close proximity to him in Nov., 1977, unambiguously acknowledged Srila Prabhupada's concern about this. The ISKCON GBC remains firm in its assertion that *"There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada."* Multiple top-level audio-forensic professionals, working independently, confirm that in the days prior to Srila Prabhupada's departure, those close to Srila Prabhupada are speaking in whispers in the background, and multiple audio-forensic analyses determine that the word "poison" is used in at least some of the whispers. This includes whispers with content such as *"The poison's going down"* and *"Is the poison in the milk?"* Srila Prabhupada's words, the prime evidence for Srila Prabhupada followers, leave no doubt he was thinking/knowing that one or more persons were giving him poison.

Hair samples of Srila Prabhupada reveal levels of cadmium that indicate deliberate, chronic poisoning with cadmium. In the days prior to Srila Prabhupada's departure there are recordings with whispers in the background, and multiple professional, audio forensic analyses reveal a few of Srila Prabhupada's disciples whispering about "poison." The ISKCON GBC insists *"There is no evidence..."* ...my stance is that if you want truth in regards to Srila Prabhupada's disappearance pastime, do not seek it from the ISKCON GBC, who are committed to cover-ups and concealment. Surfing the net, I find a talk related to the disappearance of Srila Prabhupada, (https://www.youtube.com/watch?v=VdsG_v948XA), by someone in the leadership in the ISKCON organization. Below is a transcription of a lecture, in Slovenia, May 27, 2014, first 5 minutes). [Note: this video and others have apparently now been removed by the GBC.]

Question- "Is it true that Srila Prabhupada was poisoned?" Maharaja laughs, and then responds: *"It is not true that Prabhupada was poisoned. Actually, I was one of the people who did the investigation as to the allegations of whether Prabhupada was poisoned or not.... and we did a*

thorough investigation, we did a hair analysis... so the hair analysis did not show any poison, interestingly enough, and therefore we can conclude that Prabhupada was not poisoned, simply on that basis... also we did an analysis of all the recordings, and everything else... there was a book that was put out, by a devotee in Australia, called 'Not That I am Poisoned'... so, Prabhupada said 'Not that I am poisoned...' So, it was very clear... There's actually no evidence, and if anyone is interested to read the book... There's no evidence that Prabhupada was poisoned. The only thing they came out with was playing Prabhupada's recordings backwards, and it maybe sounded like something... it's just like one of these Beatles songs, Lucy in the Sky With Diamonds, and you play it backwards, and it means something... and that was the only evidence.

"There's no evidence that Prabhupada was poisoned... Why do people say that- because, basically, they're upset that they didn't get any position in the Krishna consciousness movement, or they have some personal animosity, or problem with people who have some position in the Krishna consciousness movement. It's all based on an emotional thing. ...when someone says something, there's always an emotional background to it. There are emotions that are stimulating... when there are strong emotions, logic is thrown out. So, this is actually the case. Logically there's nothing; physically there's nothing. And also there's devotees who were taking care of Srila Prabhupada, such as Bhakticharu Maharaja, and Tamal Krishna Maharaja. And specifically Bhakticharu Maharaja, who had so much love for Srila Prabhupada, they would kill themselves rather than hurt Prabhupada. There was nobody with any motive that would have hurt Prabhupada who was around Prabhupada at that time... What's the next question; that was an easy one... and you can just go on the internet and read that book, NTIAP, is the name of the book."

The Maharaja giving the talk starts with a hearty laugh in response to the question regarding whether Srila Prabhupada was given poison with homicidal intent, indicating that the issue of Srila Prabhupada being murdered is a laughing matter, really not worth serious attention. Then he unequivocally asserts, *"It is not true that Prabhupada was poisoned."* And he affirms that he's not just stating opinions he has heard from others, but rather, he was a member of the team that conducted a "thorough investigation," and he declares, *"There's actually no evidence."* Not content to oppose Srila Prabhupada's words and an abundance of high-level forensic audio and toxicology evidence, the Maharaja goes on to share his apparently conclusive psychological analyses of those who contend that there is compelling evidence that Srila Prabhupada was given poison with murderous intent. The Maharaja explains to his audience that persons who make such claims are driven by personal ambition, envy, anger issues, and other such emotional disturbances, implying, pretty straightforwardly, that members of the ISKCON GBC, such as himself, are not motivated by such lower-self emotional drives as personal material ambition, when they continue to declare, *"There is no evidence to support the allegations of Srila Prabhupada's poisoning."*

I also find <https://www.youtube.com/watch?v=TOUmm2UMmYo> (first 2 minutes). This Maharaja (a different one) speaks as follows- *"My question is that a few times I hear about killing Srila Prabhupada by Tamal Krishna Goswami. Can you make it clear for me what is going on? [...] There is an idea, from some people, that Srila Prabhupada was killed by some of his close disciples; well, short of doing a forensic study, it's not possible to prove anything. If you want to take my opinion, this is nonsense; extremely offensive to both Srila Prabhupada and his close disciples. And, furthermore, what difference does it make to you? You have to chant Hare Krishna and go to Krishna. So, even if, just for the sake of argument, Srila Prabhupada had been so horribly dealt with by his disciples, what difference does it make to you? You have to chant Hare Krishna. Now, interestingly, when we see, when Prahlada Maharaja, was fed poison, in the Bhagavatam, by his father Hiranyakasipu, it had no effect on him. So, Krishna protects his pure devotee. So, Prabhupada, we understand, he's not an ordinary person. He went to Krishna in that time, and in that way, because Krishna wanted him to. That's all. You probably got this from the internet. So, again, you won't get Krishna conscious by wandering around the backyards of the internet. There are all sorts of weird things out there."*

I get the impression it's "this or that." Care about Srila Prabhupada's disappearance pastime, or chant Hare Krishna. Can't do both. While I appreciate that it is important to utilize discretion with respect to time, circumstance and person, in sharing and discussing various pastimes of Srila Prabhupada, also it's true that this Maharaja's statement, perhaps with the intention to protect his listeners and himself, seems to deprecate the intelligence of those to whom he is speaking, as if he needs to protect them from the truth, or even, from their natural propensity to want to seek truth.

This book states, *"Once one recognizes the truth that Srila Prabhupada was intentionally poisoned, how can he remain silent? Silence and complicity are close friends. Let us not take this subject as entertainment reading and then forget the matter, doing nothing about it. There is already too much history in Srila Prabhupada's movement of hiding truths from devotees with a privileged few manipulating those in the dark. This is not a matter of airing our dirty laundry in public. It is a question of defending Srila Prabhupada, the truth, and his mission – the prime benediction for humanity."*

Anton Chekhov- *"The illusion which exalts us is dearer to us than ten thousand truths."*

As I mentioned above, followers of Srila Prabhupada, in their deep gratitude and affection for Srila Prabhupada, will want in most every instance to at least have the opportunity to hear the truth about his disappearance pastime, and for those serving in positions of leadership in the ISKCON organization to discourage intelligent and honest exploration of Srila Prabhupada's disappearance only adds to the already mountainous evidence that the organization is dedicated to cover-up, deception, and a culture of fear and repression. I trust that the Maharajas to which I've referred, as well as the vast majority of other devotees in positions of leadership in the ISKCON organization, are, in a sense, innocent, or, perhaps more precisely, simply ignorant. What I mean is, they've allowed themselves to be influenced, covered, by a knowledge filter that became prominent in the organization decades ago. Information that conflicts with the dominant paradigm strongly tends to be filtered out. We don't need to succumb to such a mushroom culture. This book from Prabhupada Truth Commission provides ample opportunity for each of us to be awakened and independently thoughtful on this issue of the disappearance pastime of Srila Prabhupada.

This book states, *"There has been an almost miraculous assemblage of pieces of evidence which cannot be denied or swept away except by dishonest persons whose interests are threatened by emergence of the truth. Some will be reluctant, even vehemently so, to accept that Srila Prabhupada was poisoned because the concept disrupts their personal attachments, conceptions, views, psyche, and their major paradigms. But anyone can become free of these limiting constraints with an open and honest mind."* Or, as Upton Sinclair says, *"It is difficult to get a man to understand something, when his salary depends upon his not understanding it."* This book continues, *"Again, we maintain that even though most of ISKCON's leaders had no direct involvement in Srila Prabhupada's poisoning by heavy metals, they are deeply implicated in this crime by: (1) Covering up the crime by denials, lies, and refusal to conduct or even allow an honest investigation, and (2) Demonizing all who have privately investigated and protested the poisoning."*

Through the organizational strategy of diversion and deception, many, or practically all, connected with the ISKCON organization have been fooled in relation to the disappearance pastime of Srila Prabhupada. I know that I was, till the early 2000s, when a few events, including attendance at an international GBC meeting in the year 2000 where the topic of Srila Prabhupada's disappearance was discussed- or, a thinly veiled appearance of discussion occurred. That discussion, or smokescreen of one, which seemed to convince most everyone that the issue had been handled, led me to consider that there was more to the issue than the institutional party line. Mark Twain again- *"It's easier to fool someone than to convince them that they've been fooled."* By humbly accepting the possibility that we've been deceived by big lies perpetrated by the ISKCON organization on this topic of Srila Prabhupada's disappearance, we open ourselves to be touched and moved by strikingly wonderful qualities evinced by Srila Prabhupada in the pastime of his disappearance.

Of course Srila Prabhupada's departure is pastime, and Sri Krishna and Srila Prabhupada co-created this pastime according to their desire, for our illumination and inspiration. That it was a

pastime doesn't mean that those involved in the pastime were consciously acting as pure servants of the will of Sri Krishna and Srila Prabhupada, just as the Romans involved in the crucifixion pastime of Jesus are not generally regarded as pure-hearted devotees of God. Sometimes I've heard the argument that Krishna would not allow Srila Prabhupada to be poisoned. For me it's not clear how it makes sense that Srila Prabhupada and Krishna would be okay with a disappearance pastime that involved, say, germs, or a virus, or some other form of attack on the body, though not poisoning.

Also of course those who gave poison to Srila Prabhupada did not succeed to murder him. Srila Prabhupada lives through his vani, his sound vibration, his instructions, his books, through the many sincere followers who dedicate their lives to serve his mission. This book is evidence of this; it reveals the pastimes of Srila Prabhupada's disappearance, and Srila Prabhupada is alive through this revelation. He is alive in the revelation, and he is instructing us, and opening our eyes with the torchlight of knowledge. For decades there have been flagrant, often gross, shameful and repulsive efforts to block and obscure Srila Prabhupada's direct relationship with his sincere followers. This has been the source of untold anguish, pain and suffering for countless people. The information revealed in this volume moves us great strides forward in understanding the consciousness and actions that are at the root of this offensive obstruction, and opens for the world availability to the floodgates of the ocean of the gifts given to us by Srila Prabhupada.

Perhaps the truths that are revealed in these pages will catalyze profoundly auspicious changes throughout Srila Prabhupada's movement, including in the ISKCON institution. I hope so, though, to whatever extent that occurs, or not, it is doubtlessly auspicious, though not necessarily comfortable or pleasant, in itself to hear the actual story of what happened in the disappearance pastime of Srila Prabhupada. The efforts made with this publication are heroic, standing courageously for truth on behalf of Srila Prabhupada. I regard this book as a monumental achievement in the history of Srila Prabhupada's movement. When I first heard rumors about Srila Prabhupada's disciples giving him poison, I regarded them as ridiculous. Then, a few months later, late in 1997, I heard about this topic from Ambarisha Prabhu, and his statements convinced me that there might be validity to the allegations that Srila Prabhupada was given poison by persons with murderous intent. A few years later Ambarisha wrote a Foreword for *Srila Prabhupada: The Prominent Link*. There, he quotes Herbert Spencer, as follows- *"There is a principle which is a bar against all information, which is proof against all information, which is proof against all arguments, and which cannot fail to keep a man in everlasting ignorance. That is contempt prior to investigation."*

In that spirit of discovery, with willingness to accept and do what is right, and not merely convenient, let us give careful consideration to this book. Hare Krishna. Jaya Srila Prabhupada!

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INTRODUCTION: SRILA PRABHUPADA'S DIVINE GLORIES

(1) *"I wish that each and every Branch shall keep their independent identity and cooperate keeping the Acharya in the centre. On this principle we can open any number of Branches all over the world."* (SPL Feb. 11, 1967) **(2)** *"I am the Spiritual Master of this institution, and all the members of the Society, they're supposed to be my disciples. They follow the rules and regulations which I ask them to follow, and they are initiated by me spiritually."* (SP Interview Mar. 12, 1968) **(3)** *"The Krishna consciousness movement is started for this purpose, so that hundreds of ISKCON centers may give people a chance to hear and chant, to accept the spiritual master and to disassociate themselves from*

persons who are materially interested, for in this way one can make solid advancement in going back home, back to Godhead.” (SBhag 4.22.23)

His Divine Grace AC Bhaktivedanta Swami Srila Prabhupada is the foremost scholar of modern and recent times, and he astonished religious scholars worldwide with his deeply insightful translations of the topmost Vedic scriptures of India. Srila Prabhupada was the true representative of Indian culture and history as he glorified India’s spiritual heritage with millions of followers and millions of books distributed in dozens of languages in every country of the world. He was the greatest advocate of the best that India has to offer humanity. His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, Founder-Acharya of the International Society for Krishna Consciousness (ISKCON), wrote and translated with extensive commentary more than 80 volumes presenting devotional classics such as Bhagavad-Gita, Srimad-Bhagavatam, and Sri Chaitanya-Charitamrita in the English language. He is an authentic spiritual master revered by tens of millions of sincere souls around the world for the invaluable gift of spiritual life, in whom he continues to cultivate Krishna or God consciousness even after his physical departure. He appeared in Calcutta, India, 1896. His spiritual master, Srila Bhaktsiddanta Sarasvati, a prominent religious scholar and founder of 64 Gaudiya Mathas, liked this educated young man and convinced him to dedicate his life to preaching in the West. Srila Prabhupada became his student and his formally initiated disciple 11 years later. At their first meeting, Bhaktsiddanta requested Srila Prabhupada to broadcast Vedic knowledge through the English language. In years that followed, Srila Prabhupada wrote a Bhagavad-gita commentary, assisted the Gaudiya Matha’s work, and in 1944 started *Back to Godhead*, an English fortnightly magazine, now continued by his disciples in the West in more than thirty languages.

Recognizing Srila Prabhupada's learning and devotion, the Gaudiya Vaishnava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, aged 54, Srila Prabhupada retired from married life, adopting the vanaprastha (retired) order to devote more time to his studies and writing. Srila Prabhupada moved to the holy town of Vrindaban, living humbly in the medieval temple of Radha-Damodara. There he engaged for several years in deep study and writing. He took the renounced order of life (sannyasa) in 1959. At Radha-Damodara, Srila Prabhupada began work on his life's masterpiece: a multi-volume translation of and commentary on the 18,000 verse Srimad-Bhagavatam. After publishing three volumes of the Bhagavatam, Srila Prabhupada came to the United States in 1965 to fulfill the mission of his guru. Subsequently, he wrote more than 80 volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India. In 1965 he ventured outside India. During his voyage at sea, he suffered two severe heart attacks. In 1965, when he first arrived in New York City, Srila Prabhupada had the equivalent of seven dollars. After almost a year of great difficulty, he founded the International Society for Krishna Consciousness with a small group of disciples. This marked the only time in history that a Krishna devotee successfully trained non-Indians in the strict disciplines of Vaishnavism. Amazingly, this was achieved during the blossoming of America’s hedonistic counterculture movement.

Coming to America at the age of 69, in only 12 years from 1965 to 1977, he ignited the Hare Krishna explosion, a spiritual revolution in the hearts and minds of thousands of people. Before Srila Prabhupada's arrival in the West, the Vaishnava tradition of Sri Chaitanya Mahaprabhu was practically unknown outside of India. Circling the globe a dozen times, Srila Prabhupada tirelessly taught the sublime message of Godhead, visiting and inspiring devotees and receptive audiences in countless cities, homes, temples and events. In 1970 Srila Prabhupada created a Governing Body Commission from the ranks of his disciples to oversee the spiritual growth of the Hare Krishna movement. Entrusting his senior disciples with the details of management, Srila Prabhupada focused on translating the ancient Vedic scriptures and writing his purports to further enable our meager understanding of the message of the Supreme Personality of Godhead. Contact with Srila Prabhupada was to catch a glimpse of the spiritual world. By his writing, words, and glance he fought the forces of darkness in a realm where lost souls had forgotten their true identity.

(1) He sent his followers, chanting the names of God, into the streets of cities and towns everywhere and Hare Krishna became famous in every corner of the earth. (2) He sent his disciples to London, where they recorded the hit single, "Hare Krishna Mantra," with George Harrison, in 1969. (3) He formally initiated approximately 5000 disciples who dedicated their lives, wealth, and heart to fulltime propagation of Vedic culture worldwide. These initiates represented a sweeping diversity of nationalities, races, ethnicities, and religious backgrounds. (4) He established 108 Krishna temples on six continents, installed the deity of Krishna in each center and trained his disciples in the process of deity worship. (5) He inaugurated the Rathayatra Festival of Lord Jagannatha in major cities around the globe, in effect bringing the Radha Krishna temple to the common people. (6) He instituted the brahmacarini ashram to give shelter to single women wishing to practice Krishna consciousness.

(7) He introduced the "Sunday Love Feast" and other prasadam (sanctified food) distribution programs that provided millions of free meals to the public. (8) He completed the entire 17 volume Chaitanya-charitamrita manuscript in eighteen months. (9) He created the world's first chain of vegetarian restaurants (Govinda's Restaurant). (10) He spoke daily on the Krishna philosophy, recording 2200 formal lectures. (11) He skillfully managed his international society simply through letters and personal meetings, virtually without the use of a telephone. (12) He conducted over 1,300 informal recorded conversations on the science of Krishna consciousness with disciples, guests and friends. (13) He had scores of interviews and philosophical discussions with news reporters, scientists, religious leaders and politicians, as well as meetings with world-renowned dignitaries and celebrities like ambassadors, Allen Ginsberg, Ravi Shankar, Alice Coltrane, and the Beatles. (14) He recorded more than twenty albums of devotional music. (15) He published the monthly magazine *Back to Godhead*, which at the height of its circulation was over a million copies per issue. (16) He launched the ISKCON Life Membership Program that enrolled tens of thousands, primarily from the Indian communities worldwide. (17) He built major temples in Bombay and Vrindaban, and founded a spiritual city at Mayapur. All became international sites of pilgrimage. (18) He established primary schools to provide education in the principles of devotional service. (19) He founded Bhaktivedanta Institute to advance Krishna consciousness within the scientific community, engaging serious academics in examining the science of self-realization. (20) He formed the Bhaktivedanta Swami Charity Trust to unearth and renovate the holy places of Lord Chaitanya's pastimes. (21) He set up farm communities to teach "simple living and high thinking," emphasizing cow protection and dependence on God and nature.

(22) He commissioned his artist disciples to produce hundreds of illustrations of Krishna's pastimes based on his meticulous instructions and the descriptions in his books. (23) He directed some of his followers to learn the Indian art of "doll making" to present Vedic philosophy through dioramas. This project became the FATE Museums. (24) He counseled his disciples on complex managerial, philosophical and personal issues in more than 6,500 archived letters. (25) He was the subject of 30,000+ archival photos and more than 70 hours of documentary film footage. (26) He wrote approximately seventy books on the science of Krishna consciousness, sleeping only a few hours per day. Dozens of prominent scholars and educators from leading universities praised his work. (27) *Encyclopedia Britannica* stated his voluminous translations from original Sanskrit and lucid commentaries "have astounded literary and academic communities worldwide." This feat is even more astonishing considering the translations and commentaries were in English, which was a second language to the author. (28) He founded the Bhaktivedanta Book Trust (BBT) in 1970 to produce his books. By 1976, over 55,000,000 literatures had been published in 25 languages and distributed in almost every country, making the BBT the world's largest publisher of Indian religious and philosophical texts. One printing alone of *Bhagavad-gita As It Is* required 76 train cars to ship the paper needed to print it. (29) He circled the globe fourteen times, visiting twenty-four countries, preaching, inspiring his followers and making countless public appearances before multitudes of people. (30) Srila Prabhupada inspired massive food distribution, today carried out by Akshaya Patra with 2 million mid-day school meals a day in India.

Any one of these feats are a significant feat—even it were the only thing accomplished in a lifetime. That Srila Prabhupada did all these things in just 12 years, and fulfilled so many predictions of shastra, great devotees, acharyas, astrologers, and the Supreme Personality of Godhead Himself, is patent validation of his inimitable role in Vaishnava history. By his efforts, uncountable millions have read about Krishna, honored Krishna prasadam, heard and chanted the maha-mantra. Through his teachings, he continues to relieve humanity from the maladies spawned by doctrines of monism and voidism, while holding open the door of Krishna-bhakti for many coming generations. Let us recognize his unprecedented contributions and strive to bring him honor throughout the world.

GLORIFICATION OF SRILA PRABHUPADA’S “DISAPPEARANCE” PASTIMES

So often we hear that the poison issue defames Srila Prabhupada and is a disservice to him. But the discussion of the facts in Srila Prabhupada’s mysterious departure is actually a glorification of Srila Prabhupada and a defamation of those who poisoned him. Srila Prabhupada knew he was being poisoned and yet offered no protest, as understood from the recorded conversations themselves. This unselfish position, accepting without objection the betrayal and the violence inflicted upon him, is wonderful display of His Divine Grace’s transcendental glories. This is comparable to the acceptance of crucifixion by Jesus Christ, the flogging of Haridas Thakur, or the poisoning of Prahlad by his demonic father. Just as one would study any other of Srila Prabhupada’s pivotal pastimes such as his preaching based on book distribution, his gurukula, his treatment of women, or his meeting with important guests, so we should study his departure pastime. The pastimes of the pure devotee are all transcendental, and Srila Prabhupada’s disappearance pastimes are also glorious, although they may bring forth different emotions. The unbiased reader will see how Srila Prabhupada showed the highest example of tolerance, dedication and devotion, even in the most trying and difficult circumstances imaginable, and in his refusal to name his poisoners. Srila Prabhupada’s only ambition was to satisfy Lord Chaitanya Mahaprabhu by delivering the complete science of pure Krishna consciousness for the benefit of all the people of Kali Yuga for the next ten thousand years, and he accepted his poisoning passively as divine arrangement. We can theologically study how a pure saint suffers for all humanity—and for devotees in particular— by teaching the chanting of the Holy Names, delivering them from sinful reactions that impede spiritual advancement.

Although during Srila Prabhupada’s manifest presence many devotees understood Srila Prabhupada’s highly exalted stature and his indispensable essentiality for success in their spiritual lives, today, four plus decades later, that transcendental awareness and “Prabhupada consciousness” has been largely obscured. Srila Prabhupada’s transcendental glories have been deliberately clouded by imitators exploiting Srila Prabhupada’s mission for their own subtle and gross sense gratification. They have offended Srila Prabhupada and continue to dim His Divine Grace’s glories. Many volumes will be written about this subject in the future. ISKCON, presumably the destined main branch of the manifest tree of Sri Chaitanya Mahaprabhu, must remain fixed on the principle of keeping Srila Prabhupada, *Jagat-Acharya for the Golden Age*, always available for all, and worshipped exclusively as the *shaktavesha avatar* of Sri Nityananda Prabhu, the original *Jagat Guru*. As the Christians are not embarrassed by Christ’s gruesome crucifixion, we should not be embarrassed by Srila Prabhupada’s departure pastime of tolerating a slow, terrible poisoning. This glorifies him as a compassionate pure devotee coming to this hellish place, being tortured and “put to death” for being merciful to us. Srila Prabhupada told us that Christianity spread all over the world due to the drama of the Christ’s crucifixion. May Srila Prabhupada be worshipped more widely than Lord Jesus Christ. There is a strong case to be made, actually, that Srila Prabhupada is (something like) the “Second Coming of the Messiah.” Nevertheless, his poisoning must be avenged and his spiritual mission rectified.

SRILA PRABHUPADA’S DISAPPEARANCE DAY: HE LIVES FOREVER by Padmapani das

Nov. 14, 1977. The day our world stopped. The phone call came. Prabhupada had left his body. Words can’t describe the devastation we all felt. Hearts broke, tears flowed everywhere. The universe was in sorrow. The pure devotee of Krishna had left the planet. We had lost our master, our

protector, our ever well-wisher. Suddenly the world became dark and cold, and all hope fled from our lives. How could we go on without Prabhupada? It was inconceivable. No longer could we jump in a van or board an airplane to go see His Divine Grace in person. No longer came the reports of Prabhupada's latest preaching success or his most recent instructions to the devotees. No longer did the anticipation of greeting Prabhupada at the airport or watching him bow down before the Deities shiver in our hearts. No longer did we have the same youthful confidence that our movement could save the world. Over the years we have all tried to come to terms with our great loss. In addition we have each struggled to grasp the enormity and significance of Srila Prabhupada's appearance in our lives. In the process we have had to grow and expand our vision of the spiritual master and his causeless mercy. While he was physically present, Srila Prabhupada repeatedly warned us that he might leave at a moment's notice, but he also assured us that we need not worry as long as we remain sincere and true to him.

"I will remain your personal guidance, physically present or not physically present, as I am getting guidance from my Guru Maharaja." (SPConv July 7, 1977) In this simple sentence we find the answer to our great dilemma. Where is Srila Prabhupada now? He is in our hearts if we invite him there. As we each move closer towards all-devouring death (mrtyuh sarva-haras caham), we are learning that Prabhupada has never left us at all. *"In the spiritual world, separation is more relishable than meeting. In other words, in spiritual life, there is no separation. Separation is eternal, and meeting is also eternal. The separation is simply another feature of meeting."* (SPL April 3, 1969) Srila Prabhupada is as present now as he has ever been. Throughout his books, letters and conversations, Prabhupada emphasized this point again and again, so there should be no cause for misunderstanding. Asked by a reporter in Berkeley in July 1975 what would happen to the movement after his departure, Srila Prabhupada replied, *"I will never die. I shall live from my books, and you will utilize."*

Srila Prabhupada explains: *"There is no difference between the spiritual master's instructions and the spiritual master himself."* (CC Adi 1.35 purport) Further assuring us all, Prabhupada spoke the following words prior to his departure in 1977: *"If I depart, there is no cause for lamentation. I will always be with you through my books and my orders. I will always remain with you in that way."* Fortunately, we don't have to go far to hear this same message repeated for our benefit. A Vaishnava is an ocean of mercy, and no matter how much one may drink from that ocean, the mercy is always available. There is no shortage or deficiency on the spiritual platform, and therefore we can all rejoice in our shared good fortune. Srila Prabhupada is forever offering his spiritual blessings to all. *"As far as my blessing is concerned, it does not require my physical presence. If you are chanting Hare Krishna there, and following my instructions, reading the books, taking only Krishna prasadam etc., then there is no question of your not receiving the blessings of Lord Chaitanya, whose mission I am humbly trying to push on."* (SPL June 30, 1974)

Everywhere we look in Krishna consciousness we can see the mercy of Prabhupada. He personally delivered to us the Hare Krishna mantra, the *Bhagavad-gita As It Is*, *Srimad-Bhagavatam*, *Chaitanya-charitamrita*, *Krishna Book*, *Nectar of Devotion*, the Deity form of the Lord, holy dharmas, numerous temples around the world, Vaishnava association, Krishna prasadam, 6,500 letters- the list goes on and on. In fact, we can't escape the network of his causeless mercy upon the fallen souls of Kali-Yuga. Srila Prabhupada has personally flooded the entire world with Krishna consciousness. Although it may appear that such a great personality has come and gone from the world stage, Srila Prabhupada has consistently promised us that we can still have his personal association if we remain faithful to his words and instructions. *"But always remember that I am always with you. As you are always thinking of me, I am always thinking of you also. Although physically we are not together, we are not separated spiritually. So we should be concerned only with this spiritual connection."* (SPL Nov. 13, 1969) As we hear more and more from Srila Prabhupada himself, and as we accept him into our hearts, we will experience his transcendental presence and love. Prabhupada used to say that when we eat to our full satisfaction, we don't need a certificate from anyone else saying that we are full. We

will know it ourselves. Similarly, when we have made the Prabhupada connection in our own lives, there is no room for doubts or uncertainty. *“He lives forever by his divine instructions, and the follower lives with him.”* All glories to Srila Prabhupada.



TAMAL AND BHAVANANDA FLANK THE PALANQUIN ON VRINDAVAN PARIKRAMA LATE 1977

PART 1: SEARCH FOR TRUTH

SRILA PRABHUPADA'S UNEXPLAINED FINAL ILLNESS

From mid-1976 Srila Prabhupada unexplainedly became increasingly weak. Despite treatment from various Ayurvedic doctors, he did not improve. Amazingly, in a bedridden state, Srila Prabhupada continued translating *Srimad Bhagavatam* until his departure. He left this mortal world on Nov. 14, 1977 to rejoin Lord Sri Krishna in the eternal abode of Goloka Vrindaban, from which perfect, liberated devotees descend to spiritually benefit the conditioned souls. Srila Prabhupada, a pure devotee of Lord Krishna, is not dead. He lives forever in his instructions, and his bona fide followers will always live with him. An eternally liberated associate of Krishna is not an ordinary man. His appearance and disappearance in this world are arranged by Krishna. Srila Bhaktivinoda Thakura stated: ***He reasons ill who tells that Vaishnavas die, While thou art living still in sound. The Vaishnavas die to live, and living try, To spread the Holy Name around.***

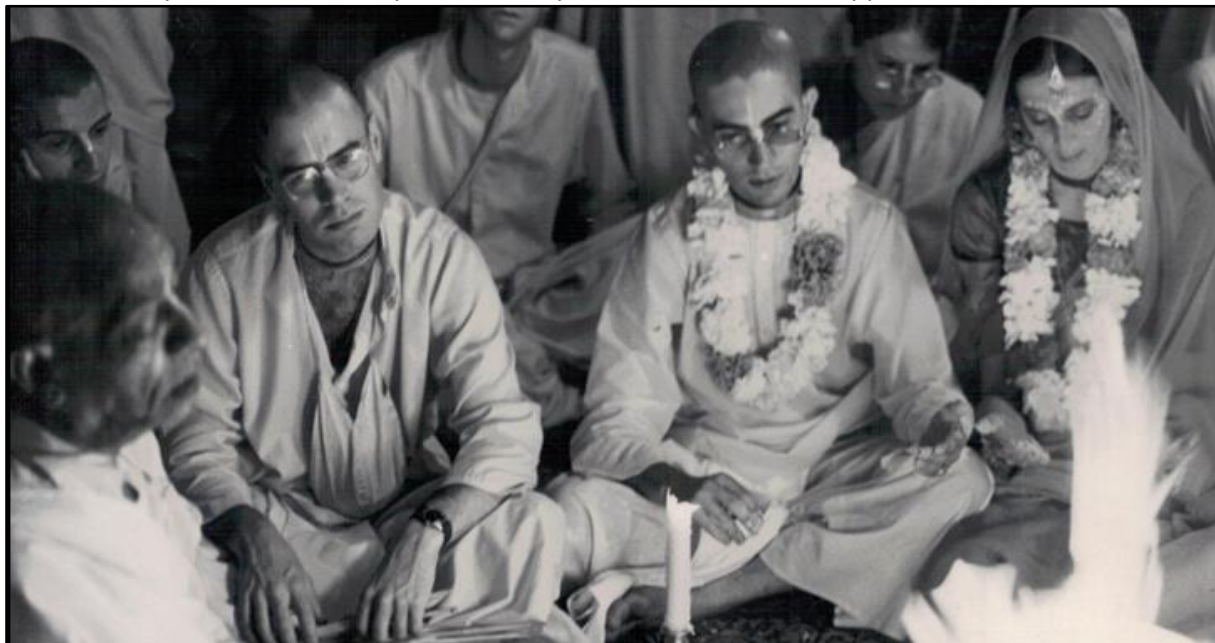
CHAPTER 1: SUMMARY OF BOOK ONE

“When a well-packaged web of lies has been sold gradually to the masses over generations, the truth will seem utterly preposterous and its speaker a raving lunatic.” (Dresden James)

His Divine Grace A.C. Bhaktivedanta Swami singlehandedly began, organized, nourished, and

built up the worldwide Hare Krishna movement from a 1965 beginning in New York's Lower East Side. Through his society, named ISKCON, in 12 short years, he initiated 5000 disciples, opened 108 temples, published eighty books of Vedic scriptures and philosophy, and distributed 60 million of pieces of literature in dozens of languages across the globe. His health was very good even though he had reached 80 years of age, and his vigor and strength was far beyond any of his much younger students. He slept a few hours a day and maintained a challenging schedule of exercise, study, writing, teaching, management, and counseling.

In July 1976, he suddenly became very ill and weak, with no appetite. In Feb. 1977 his health



again sharply declined marked by chronic mucus and bronchitis. No doctor (there were many Indian kavirajas and several allopathic doctors) could pinpoint the actual problem, as diagnosis suggestions ranged across the board, from diabetes to kidney ailment, from nothing was wrong to perhaps asthma. No doctor was ever engaged for long nor allowed to do proper medical tests or x-rays, and his belated death certificate incongruously listed heart attack as the cause of death. After 10 months of hardly eating, Srila Prabhupada's physical condition resembled starvation, yet his Krishna consciousness never wavered. It was a mystery illness until 20 years later, when the "poison issue" erupted in late 1997, just as the internet went mainstream. A series of whisperings by Srila Prabhupada's caretakers about poison was discovered on tape recordings made in Srila Prabhupada's quarters during his last days. That was sobering enough, but when actual conversations a day earlier than these "poison" whispers were stumbled upon, which hardly anyone had seen before, where Srila Prabhupada said repeatedly he thought he had been poisoned, and his caretakers discussed homicidal poisoning at length, the dots were being connected. Many suspected Tamal Krishna Goswami of foul play, especially after an interview was found with him claiming Srila Prabhupada asked for "medicine to die now." The GBC leadership of ISKCON was compelled to appoint an investigator and undertake an internal inquiry. Hopes were high that the truth of the matter would be revealed.

A year later, little had been done. Some of Srila Prabhupada's followers decided to investigate on their own. The GBC investigator was ill-funded and a busy attorney, and after 30 months he made an inconclusive report which simply recommended further investigation. Simultaneously, the primary suspects secretly organized and funded their own whitewash report with obvious lies, deceit, and fraud. ISKCON hastily endorsed the position that there was no evidence of poisoning. Move on folks, nothing to see here... But the private, external investigation by honest devotees continued. A forensic breakthrough occurred by chance in 2002 when Srila Prabhupada hair samples that the GBC

themselves had wanted to test but abandoned in Wisconsin were found to have sky-high levels of the heavy metal cadmium. The GBC had declined to pay for the tests. Further audio forensics, research, interviews, and hair tests added to the pool of evidence. There was little room for doubt about Srila Prabhupada being homicidally, maliciously poisoned in 1977, apparently by some of his own caretakers and senior disciples. It was not until 2017, however, that a full updated report was made public on this new evidence. This 2022 book is a revised and expanded edition of that report, from which no facts or evidence has been omitted, but Srila Prabhupada's 1976-77 health history and 16 chapters of ISKCON history of covering 1977 to 1987 has been added.

A struggle to effect a full, honest, and unbiased investigation into this matter was undertaken by a significant spectrum of persons. Many have contributed to the "private" investigation, one of whom is the compiler-editor of the accumulated evidence. The "poison issue" is not promoted by a disenfranchised, splinter group nor is it manufactured by those who have old grudges to avenge nor by those who have psychological imbalances. It is not coming from some troublemakers and faultfinders, emotional and "wounded souls" who are an unpleasant annoyance. ISKCON deceitfully shut out their own honest "independent" investigator (Balavanta das), and then, after cooking up a disgraceful cover-up, they prohibited and penalized any further investigation into Srila Prabhupada's poisoning. Outsiders then quietly completed the investigation that ISKCON should have done themselves. The resulting evidence stands on its own merits, although it is totally ignored and dismissed by ISKCON leadership.

The "poison issue" is extremely relevant to the health and future of the Hare Krishna Movement. The established fact of an actual poisoning cannot be honestly denied in the face of the overwhelming evidence. Many follow-through questions naturally arise, which is exactly what the misleaders of ISKCON are very fearful of facing, and why they have deviously avoided the issue. This alone more than disqualifies them from continued leadership in Srila Prabhupada's ISKCON. Aside from criticism of the GBC for failure to honestly investigate Srila Prabhupada's poisoning and their devious cover-up of obscuring the evidence, this book focuses on the evidence and on unraveling the myths propagated by the institutional denialists. ***Ultimately the work done by private individuals outside ISKCON will be continued by a government agency investigation pursuing mundane justice.***

This book is also a response to the book *Not That I Am Poisoned (NTIAP)*, published by ISKCON (Feb. 2000) and endorsed by its GBC. Their book was a response to *Someone Has Poisoned Me (SHPM)*, (May 1999), which presented the evidence which at that time indicated Srila Prabhupada had endured arsenic poisoning. Later hair sample tests revealed shockingly high cadmium levels. The debate on the lethality of the arsenic levels found in an early hair test became largely irrelevant due to the cadmium discovery. The evidence and conclusions in *SHPM* remain valid, but with a significant addition to the body of evidence: ***Cadmium was the primary poison, and arsenic was secondary.*** Cadmium was found in similarly elevated levels in three separate forensic analyses of Srila Prabhupada's hair. These cadmium levels could not be due to accident, pollution, industry, shampoo, medicine, or bad water. It was due to malicious homicidal poisoning by ingestion of contaminated food or drink. Questions that arise from Srila Prabhupada's poisoning are: **(1)** Who did it, who benefited, and what should be done with them? **(2)** Which of them are in ISKCON or its leadership? **(3)** Can we trust what these leaders have done since 1977? Or any of their policies, position papers, doctrines, or philosophical interpretations? What deviancies have they introduced into ISKCON? **(4)** Is it not problematic if those who poisoned Srila Prabhupada are also party to the endless changes to Srila Prabhupada's books, lying about being successor acharyas, making multiple revisions to the initiating guru system, disenfranchising thousands of devotees, and remaining financially unaccountable as illegitimate gurus? **(5)** Can we allow Srila Prabhupada's poisoners and those who support them to guide his mission forward? **(6)** Did some ISKCON leaders have Srila Prabhupada removed for their own material gain and then corrupt the institution with defective doctrines to enable pursuit of their own personal, material ambitions? **(7)** Then, shouldn't everything that has happened in ISKCON since Srila

Prabhupada's departure be re-evaluated? Shouldn't we start over from square one, like it was the day after Srila Prabhupada left?

CHAPTER 2: TRUTH AND COGNITIVE DISSONANCE



(1) "It is certainly not good to write literature for money or reputation, but to write books and publish them for the enlightenment of the general populace is real service to the Lord." CC Mad 19.132 (2) "The highest courage is to dare to be yourself in the face of adversity, choosing right over wrong, ethics over convenience, truth over popularity. [...] Travel the path of

integrity without looking back for there is never a wrong time to do the right thing." (Michael Moore)

This book is about ascertaining the truths of ISKCON history and Srila Prabhupada's glorious disappearance pastimes. However, because it is Kali yuga, the age of hypocrisy and quarrel, to ascertain truth in any arena is fraught with many challenges. Often we must justifiably be suspicious of those who may be trying to hoodwink us into a flawed conviction based on faulty "evidence" or fake authorities. Thus we are all somewhat paranoid of being convinced of something "new," especially if it is controversial. Still, we ask that readers' beliefs, opinions, and preconceptions will not prevent them from keeping an open mind and allowing the facts and evidence presented herein a fair hearing before making a final determination on its validity. Suspend the reflexive mental blockage of new information and trust the intelligence to distinguish rumor, supposition, or logical fallacies from incontrovertible evidence and facts. This presentation is not loaded with clichés, false analogies, or circular data, and it will not be an indoctrination campaign. We are not presenting a conspiracy theory, although the facts and evidence may at first appear as such until given the fair and full hearing it deserves. Unfortunately, partial hearings will result only in a cheap, superficial understanding of the facts. The danger is we will then pretend to be informed, adopting a faulty and prejudiced opinion which secretly suits our hidden predispositions. Self-annihilating dishonesty and motivated denials should be scrupulously avoided. Unfortunate also is that people in general do not even know they are immersed in a culture of concealing truths from themselves even though they pride themselves upon being supposedly "open-minded," but are often so in name only.

Galileo was jailed for saying the Earth was not the center of the universe and Columbus was deemed crazy to sail west across the Atlantic, lest he fall off the edge of the Earth. The mainstream media overhype of COVID-19's mortality rate and their claims of no evidence of fraud in the 2020 USA election should caution us to become independent evaluators and not blindly accept the popular narratives or politically correct "truths" of the day. Most truths are at first ridiculed, feared, or labeled a "conspiracy theory." We may conveniently turn a blind eye to nagging issues, but a wise, courageous man withholds his judgement until taking the due time to properly examine with objective intelligence that which is significant to his life. Srila Prabhupada's glorious disappearance pastimes deserve this careful approach. We have diligently tried to be honest conveyors of only the full facts and unvarnished evidence. Not only do we have to deal with our own faults and weaknesses which disallow us from recognizing truths which may threaten the closely held beliefs which underpin our social status, wealth, or identity, externally we are also constantly confronted with societal norms, values, and blatant propaganda that subtly shapes our worldview. It is the nature of the lost soul in the material world to be affected and molded by whatever he associates with. We are very pliable and made into what we are by our culture, friends, information sources, and association. It requires constant effort to remain open to truth and not become a programmed robot marching in lockstep to our controlling influences. Open discourse and free speech, amongst other things, are healthy and

empowering to an enlightened person. But the degrading influence of this age leads us to ignore, minimize, downplay, and ridicule that which we “disagree” with or are told is untrue.

Research has been done on what is called **belief disconfirmation paradigm**. Dissonance is felt when people are confronted with information that is inconsistent with their beliefs. If the dissonance is not reduced by changing one's belief, the dissonance can result in restoring consonance through misperception, rejection or refutation of the information, seeking support from others who share these beliefs, and attempting to persuade others. An early version of cognitive dissonance theory appeared in Leon Festinger's 1956 book *When Prophecy Fails*. It described the deepening of cult members' faith following the failure of their prophecy that a UFO landing was imminent. The believers met at a pre-determined place and time, believing they alone would survive the Earth's destruction. The appointed time came and passed. They faced acute cognitive dissonance: had they been the victim of a hoax? Most members chose to believe something less dissonant to resolve reality not meeting their expectations: they believed the aliens had given Earth a second chance, and the group was now empowered to spread the word that Earth-spoiling must stop. The group dramatically increased their proselytism despite (because of) the failed prophecy. Another case of belief disconfirmation paradigm is an orthodox Jewish group which believed their Rabbi might be the Messiah. When the Rabbi died of a stroke in 1994, some of them still concluded he was the Messiah but awaited his resurrection.

COGNITIVE DISSONANCE AND BECOMING OPEN TO THE TRUTH

In psychology, cognitive dissonance is the mental stress or discomfort experienced by a person, when confronted with new information that contradicts existing beliefs, ideas, and values. This causes one to strive for internal consistency by the motivation to avoid psychological discomfort. Many will experience shock when confronted with the evidence in this book, and due to cognitive dissonance will try to reconcile the new information with their previously held convictions/hopes by insisting this is not true. By denial, avoidance, argumentation, or disbelief one may postpone acceptance of this reality. Similarly, it usually takes even a sincere person up to several years to accept and adopt the process of bhakti yoga, as it takes time to shed one's attachments and illusions. The facts in this book may require major reviews of closely held values and beliefs. It will be a troubling and emotional experience to learn what happened to Srila Prabhupada in his last year. Not all of his followers have the ability or strength to deal with such a heavy issue. Srila Prabhupada's disappearance pastimes are more than most tender hearts can accommodate. We advise a patient, private study the facts and evidence, allowing adequate time for assimilation.

But the truth is very healing for the false bodily misconception of life, or to the naïve idea Srila Prabhupada passed away simply due to old age. It is not with any delight that we deliver this evidence. Many have said that when they came to understand about Srila Prabhupada's passing away, based on his own statements and scientific confirmations, it was the worst day of their life. But an honest person can never hide from the truth, difficult as it may be. Even with irrefutable evidence many will remain reluctant to consider it. It is a slow process to dispel cognitive dissonance, step by step, and no one should be unkind or impatient with those struggling to adjust to truth. We have seen how disbelieving persons will simply toss aside the real evidence and facts in this case and cling instead to their prior limited knowledge. Cognitive dissonance is difficult to overcome. Give respect to those fearful of the truth. Fear takes time and will to overcome. Some will be vehemently opposed to accept the evidence presented herein, as the truth disrupts their attachments, psyche, and major paradigms. But anyone can overcome cognitive dissonance with an open and honest mind (it surely helps if they are not subservient to the political pressures of an institution like ISKCON).

“I think that the biggest impediment in presenting your evidence is cognitive dissonance. When someone believes something to be true and then is confronted with evidence/data that contradicts that belief, one of the ways that they cope with the dissonance is to find evidence or an explanation that supports their original belief.” (Anuttama dasi, 2016) From Divine or Demoniatic? by Dhanesvara das (p. 378): “The Aftermath of Realizing the Truth: [one] will likely be emotionally reeling after having

read this section of the book. This is normal, and expected, for anyone realizing that what they love is being destroyed by those they once trusted, and that their trust has been violated. It takes time to adjust to and accept these truths, to assimilate them, and to reconcile the many historical incidents and details. Those who have not previously or fully processed this history, will find themselves going through the stages of grief: denial, anger, bargaining, followed by depression, reconciliation, and finally acceptance [as] a natural response to a tragic event/great loss. Denial is generally the first reaction... The final stages are acceptance and reconciliation... one examines past events in light of the new information to reevaluate and make sense of history... [and] come to a new understanding.”

From a Zero Hedge article, May 6, 2020: *“There comes a point in the introduction of every new official narrative when people no longer remember how it started. Or [...] it doesn’t make any difference anymore, because the official narrative has supplanted reality. [...] By [late] 2004, most had completely forgotten the propaganda that launched the invasion, and thus regarded the Iraqi resistance as ‘terrorists,’ despite the fact the US had invaded and occupied Iraq for no legitimate reason. [...] there were no ‘weapons of mass destruction,’ and the US had invaded a nation that had not attacked it, and posed no threat to it, and so was perpetrating a textbook war of aggression. But these facts did not matter. We were totally immersed in the official War on Terror narrative, which had superseded objective reality. Herd mentality had taken over. [...] **it’s a state of functional dissociation.** [...] They knew there had never been any WMDs, and still they were certain there were WMDs, which would be found, although they clearly did not exist. In Nazi Germany most were not fanatical anti-Semites [...] or there was no need for Goebbels and his propaganda machine. Germans knew that their victims posed no threat, and also they believed the opposite, and did not protest as Jews were sent to death camps, which, in their dissociative state, simultaneously did and did not exist. This sounds like psychosis, but it is not an absolute break from reality. People know what they believe is not real. Still, they are forced to believe it, as the consequences of not believing it are more frightening than the cognitive dissonance of believing a narrative they know is false. Disbelieving the official narrative means excommunication from ‘normality,’ the loss of friends, income, status, or punishments. Panicked herd animals instinctively run to the center of the herd or they become easy prey for pursuing predators. Official narratives aim for this herd mentality, not to deceive, but to confuse and terrorize until they revert to their primal instincts, and are driven purely by existential fear, so that facts and truth no longer matter. Once an official narrative reaches this point, **it is unassailable by facts and reason.** It no longer needs facts and justifies itself with its own existence. Reason cannot penetrate it. Arguing with its adherents is pointless. They know it is irrational. They simply do not care.”*

This is often the case with many: they know/ suspect there is truth to an idea that contradicts official narratives, but, being caught between **(1)** their own fear of making the practical, psychological, philosophical, and political adjustments in their life to realign with the truth **(2)** and the pressure from church leaders and their peer group (and with potential losses in position, wealth, prestige, etc)... they choose to cling to their old closed views, even refusing to think about the matter at all.

A SHORT SUMMARY OF THE POISON ISSUE

First, a brief history of the key “poison issue” developments: **(1)** Up to July 1976 Srila Prabhupada had very good health with only minor medical problems. **(2)** Thereafter Srila Prabhupada’s health declined relentlessly in stages and no doctor could tell why. **(3)** Immediately upon his departure, 11 leading disciples enacted their plans to be the next exclusive gurus. **(4)** For 10 years these gurus and ISKCON’s managing body (GBC) caused havoc and huge member defections. **(5)** In 1987 the GBC admitted there never was any appointment of new gurus- it had been a takeover hoax. **(6)** In 1997 whisperings of poisoning were found on a bedside audio recording of Srila Prabhupada’s last days. **(7)** Tapes surfaced with discussions between Srila Prabhupada and his caretakers about him being poisoned. **(8)** These talks were about homicidal poisoning, and Srila Prabhupada said he thought he had been poisoned. **(9)** ISKCON’s GBC appointed Balavanta as a special investigator; after 30 months his findings were inconclusive. **(10)** Balavanta had done a NAA hair test, finding elevated,

health threatening, but non-lethal arsenic levels. **(11)** The “poison whispers” were forensically tested by many top audio labs, confirmed to be about poisoning. **(12)** GBC denied there had been a poisoning and the suspects organized a sham GBC book of poisoning denials. **(13)** *Someone Has Poisoned Me (2000)* and *Judge For Yourself (2003)* honestly presented the poison evidence. **(14)** These books were condemned by the GBC and they banned discussion of the topic in ISKCON. **(15)** In 2002-05 hair samples arranged by the GBC were tested and found to have lethal cadmium levels. **(16)** In 2017 *Kill Guru, Become Guru* was posted online with updated evidence of Srila Prabhupada’s poisoning. **(17)** In 2020 a GBC loyalist published *Deception*- full of deceit meant to discredit the poison evidence. **(18)** 2022: this book released as a complete tome with full facts, evidence, and discussion on the subject.

BECOMING PROPERLY INFORMED WITH FACTS

Amongst the followers of Srila Prabhupada, most are not very well informed about the facts of Srila Prabhupada’s departure. Strong emotions are invoked by this subject, and many have avoided becoming properly informed with the actual facts. Often it is assumed that “poison theorists” have an agenda based on material considerations, or the “poison theory” is not substantiated with real evidence. Some blindly believe what their superiors, friends, or ISKCON guru has told them. This is a shame because, as one who carefully considers this book will see, it is not a theory, nor a conspiracy, but based on very abundant evidence. The accumulated evidence amounts to rock-solid proof that Srila Prabhupada was indeed poisoned with homicidal intent. *Assurance is given that this book is based on noble motives, that it is not opposed to the principles of spiritual life*, and is presented suitably for even those who may not be familiar with Krishna consciousness, so they may approach this issue with respect and appreciation for Srila Prabhupada's position and achievements. This book is a comprehensive historical reference with all the evidence to date in one place. The record must be set straight, in light of so much false propaganda and obfuscation from those who hope to fend off discovery of the full truth. This book’s aim is **revisionism**, to bring history into accord with the facts. Why would history and factual evidence be at odds? Usually it is because institutions falsify the past to keep their membership loyal and subservient to their corruptions (theme of Orwell’s *1984*). The material world is a dirty place, and it is imperative we must clear up the lies and misconceptions which obscure the actual history and proper understanding of Srila Prabhupada’s disappearance pastimes.

The proper mood of inquiry in seeking truth is without preconceptions, vengeance, or anger. For those who face and greet the sun, they will be blessed with its light. Let us find the truth, whatever it may be, even it be unpalatable, bitter or unexpected, or even if it turns our life upside down. Ultimately the truth is always good. There should be no fear of open discussion about Srila Prabhupada’s departure because, if it is undertaken properly, namely with honesty, such discussion can be beneficial, materially and spiritually. Those falsely indoctrinated with “politically correct” partisan alterations of reality will require much time for mature spiritual realizations and a clear view of the facts to evolve, automatically dispelling the lies and fear that was instilled in them. Truth is like the sunrise which causes darkness to flee.

ACCURACY, APATHY, AND HONESTY IN SEARCH FOR THE TRUTH

This presentation is made as accurate and complete as we could, without confusing facts with speculation. The evidence is laid out as it is, without any purpose **other than being truthful**. This is the best approach to deal with this darkest of all crimes. The truth always prevails. Facts often may be loathed and condemned, but we should not deviate from the truth, even at risk to our life, reputation, or being cursed. Years ago someone struggled to raise signatures on a petition endorsing further investigation into Srila Prabhupada’s poisoning, and was surprised at the lack of interest. Why the indifference? This is lamentable, but has become typical in an ISKCON institution constantly beset with scandals and rumors as everyone grows weary of the turmoil and bad news, with few ready options to solve the problems. Admittedly, it is difficult to rise above the weariness of cynicism, yet, spiritual strength will enable us to do so, just as this is how to transcend the debilitating modes of nature. As one would not be apathetic if their own parents had been murdered, so we must similarly respond to

the poisoning of Srila Prabhupada, who is our true spiritual father, mentor, and primary beneficiary.

This book aims to set the facts straight and clear up confusion in the poison issue and should be valuable to anyone not effected by negative association. It is an exhaustive attempt by disciples of Srila Prabhupada to illuminate, for the benefit of devotees and sincere seekers now and in the future, the truth regarding historical and spiritual circumstances surrounding the mysterious disappearance pastimes of Srila Prabhupada. It is not a lynch mob agenda out to find somebody to hang, but is instead a crusade for discovery and recognition of facts. Only the sincere will be able to understand the real truth. Unfortunately those under the spell of false preachers and their false narratives will miss out on the truth. A huge stock of evidence has accumulated to date which definitely proves, beyond any doubt, that Srila Prabhupada was indeed maliciously poisoned with homicidal amounts of the heavy metal cadmium. These revelations came about only by the arrangement of Lord Sri Krishna.

ISKCON LEADERS PRIVATELY DOUBT THEIR OWN OFFICIAL NARRATIVE

Based on confidential information, we know that many senior ISKCON leaders accept that Srila Prabhupada's departure in 1977 involved poisoning, or that they accept it is very likely. Srila Prabhupada's statements, the recorded "whispers," scientific evidence, and personal knowledge of internal ISKCON rumors- has led them to hold open that it is quite possible that Srila Prabhupada was poisoned. This was seen in 2002 when a slate of many senior ISKCON leaders supported further investigation into the issue, independent of ISKCON itself. However, because of ISKCON's very heavy prohibition on discussion of this topic and the political pressure to tow the party line, all these leaders backtracked and now hold their views only in private. Thus, out of misplaced calculations of loyalty, they remain silent and compliant with the official directives and GBC repression. The GBC elite knows and understands very well that if Srila Prabhupada's departure pastimes were to be properly investigated, major unpredictable disruptions and change in ISKCON would take place, jeopardizing their own future. Better not to rock the boat. Their denials and repression is due to **vested personal interests** and **calcified institutional corruption**. Hopefully the presentation of the facts and evidence, actual ISKCON history, and philosophical siddhanta will shake out the corruption from the institution. Truth be known. No more cover-ups. Take courage. Face the facts.

CONCLUSION

That Srila Prabhupada was deliberately poisoned with heavy metals to force him out of the scene is evidenced by the facts. The suspects took Srila Prabhupada's place as successor acharyas. This is ISKCON history. We must to go back to square one and re-evaluate the existing order in ISKCON, effecting a major institutional housecleaning. If the acharya's seat was stolen illegitimately, with poisoning and deviant policies enabling the plunder of the society assets, then honest devotees must make determined, assertive efforts to rectify the situation. The truth about Srila Prabhupada's final pastimes has yet to be assimilated into the Hare Krishna movement's psyche, but this is inevitable as the truths and facts take hold, dispelling the prevailing ignorance and cover ups. When the Sun of the truth rises, all becomes obvious and self-evident. We hope this book of facts and evidence will be found useful. Dr. Sherri Tenpenny quoted research that when 10-11% recognizes a truth, a societal paradigm shift takes place, with that truth quickly becoming the accepted fact. Truth-telling, 1%, 2%, 3%... **TRUTH: Conformity to fact, reality, actuality. Correspondence with what actually occurred.**

CHAPTER 3: EXTERNAL INVESTIGATION

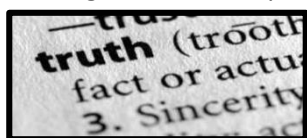
THE NEED FOR AN INDEPENDENT IMPARTIAL, EXTERNAL INVESTIGATION

After the evidence presentation in *Someone Has Poisoned Me* (1999), the GBC organized their fraud, cover-up book *NTIAP* in 2000, and pretended it was all a nonsense conspiracy theory. The GBC has never completed an honest investigation, and that has held true for the child abuse scandal, the guru appointment hoax, and Srila Prabhupada's poisoning. Only when they are compelled by

circumstances and obvious facts, do they slowly respond as though they knew nothing all along and there was nothing they could have done about it anyways. Rascal, corrupt mismanagement.

Since 1997, some of Srila Prabhupada's disciples outside the ISKCON institution have investigated the unusual circumstances surrounding Srila Prabhupada's departure, working independently with their own resources. Early on, they knew that if the truth was to be discovered, it would be by their own endeavours, as ISKCON has always obstructed and opposed the discovery of the key truths. ***While ISKCON was denying, confusing, lying, deceiving, and whitewashing, a real investigation had been underway, and sufficient evidence has now been accumulated to establish the certainty of Srila Prabhupada's chronic and malicious, homicidal cadmium poisoning. (see Part 5)***

Although Srila Prabhupada's poisoning has been investigated to the point of certainty, that it actually



did happen, there remain some open questions. The primary ones are: Who was involved, who knew about it, and who did what? The private investigation was opposed at every turn by an uncooperative, hostile ISKCON which has banned internal discussion of the issue or its members' participation in any investigation. Those who do, are deemed envious, poisonous, agents of Kali, etc. When we tried to interview various devotees, most had no interest in helping, made no reply, did not remember anything, or did not want to remember anything. The search for the truth in this matter has been met with much hostility. Many feared retribution or loss of privileges should they be associated with the "poison conspiracy theory." We are portrayed as offenders, fault-finders, and troublemakers. Yet, the evidence has piled up and speaks convincingly for itself. To find the truth about the suspicious circumstances surrounding Srila Prabhupada's disappearance pastimes, there was no choice but to organize a private effort outside the boundaries of the ISKCON institution.

HEURISTIC INVESTIGATION PROCESS HAS DETERMINED PROOF OF POISONING

A heuristic process is an educational method where learning occurs through discoveries resulting from investigations made by the student/disciple. This private investigation was heuristic, as each discovery built upon others, dispelling myths and revealing truths. From the discovery of the "poison whispers" in 1997, the evidence continued to accumulate. We have assembled, organized, and explained the evidence, to make sense out of it all, to counteract misunderstandings and the motivated denials, fraud, and lies from ISKCON misleaders. The phony ISKCON "investigation" presented in their book of denials, *Not That I Am Poisoned*, was a sham whitewash and classic cover-up by the suspects themselves! However, the private investigation has established heuristically that Srila Prabhupada's poisoning is now a proven FACT.

WHO IS BEHIND THIS BOOK?

"A global body of very serious and dedicated followers of Srila Prabhupada with massive resources have been working quietly for years to bring these issues to full understanding in all the different forums trying to follow Srila Prabhupada. No stone will be left unturned in establishing the truth in facts and philosophy on all these issues and doing what is necessary to drive out the deviations and give back to Srila Prabhupada his global mission the way he wants it. All we want is the truth. If it is being hidden from us, then we will go looking for it. And find it we did..." (Naveen Krishna das, 2020)

Working together, these individuals searched for an identity moniker and agreed upon ***Prabhupada Truth Commission***, a fully independent panel, not politically aligned or otherwise biased, adopting freedom of thought and expression as essential for spiritual advancement and the discovery of truth. Unfortunately the corrupted ISKCON does not want truth and resorts to political repression to maintain institutional control and an artificial organizational harmony. Civil philosophical discussion and exchange of views and realizations is healthy because: **(1)** it helps an individual to attain self-fulfillment. **(2)** It assists in truth discovery. **(3)** It strengthens the capacity of an individual in participating in decision-making. **(4)** It assists us to form our own beliefs and communicate them freely to others. Prabhupada Truth Commission is an informal association of followers of Srila Prabhupada dedicated to research the truth of Srila Prabhupada's disappearance pastimes. This book is a

collaborative effort by devotees, some junior, some senior, aiming to uphold the truth and please Srila Prabhupada, wanting the facts and evidence properly presented as a record for the future. Input came from many worldwide, many who had never met each other in person. Much of the forensic tests and early investigation work up until 2005 was undertaken and coordinated by Naveen Krishna das, Jitarati das, Mandapa das, and Nityananda das. Historical information, essays, and philosophical materials was collected from many sources. Input on Srila Prabhupada siddhanta came from Yasodanandana das, Dhira Govinda das, Narasimha das, others. Nityananda das did compilation, composition, and editing, with advice and contributions from many. Our appreciations to the authors of the materials used herein, much of it without due credit. We ask pardon for these and other shortcomings.

FORMER TEMPLE PRESIDENTS AND GBC MEMBERS CONTRIBUTE

Former temple presidents and GBC members, and other senior devotees have supported the private investigation and production of this book; none from inside ISKCON have contributed much save a few sympathetic moles. Those in exile, either forced out or self-imposed, have worked together to establish and distribute the truth in a struggle against the cover-ups and stonewalling from ISKCON.

“WHERE’S THE PROOF?”

When Prahlanananda Swami began to annually visit Australia some years ago, a few devotees approached him. They saw he was not like the rest of the ISKCON GBC and gurus they had seen; he seemed gentle, honest. They explained the problems in the Australian yatra, how local GBC and temple presidents were engaged in improprieties, illegalities, abuse, mismanagement, self-dealing, and corruption. Listening carefully, when they were done and hoping for a brighter future, he replied: **“Where’s the proof?”** That was the end of their hopes. The barrier was impenetrable; the corruption had seeped into every nook of the institution, even Prahlanananda Swami. They hoped he would follow up in some way, maybe bring it up at the next Mayapur annual GBC meeting, or discuss their complaints with local Australian leaders. But nothing happened, nothing changed. (Book Two Ch. 142)

THE RANK AND FILE MUST LEAD THE WAY

There is no credibility to the idea of an internal ISKCON investigation into Srila Prabhupada’s poisoning because ISKCON is anti-truth and has only engaged in denials and deceitful coverups. See Part 7. But the external investigation has proven that there was a heavy metals poisoning, although there are areas which require further investigation. Private investigation since 1997 was the most productive avenue of progress, and ultimately government must take up the matter. Suspects may confessor not, they may all die, yet Srila Prabhupada remains in his Vrindaban samadhi as the ultimate, preserved evidence, and he will be there for a long time. ISKCON increasingly resorts to tactics of repression, fear, institutional pressure, cover-ups, dishonesty, influencing/bribery, and dishonesty. ISKCON’s non-cooperation and harboring of the suspects and their followers reveals a spiritually compromised institution. Truth is the topmost virtue. The suspects nor ISKCON will not cooperate with old line methods such as successive interviews and cross-examination unless forced by state agencies to do so. They have a lot to hide for as long as they can.

ISKCON struggles to maintain the allegiance and loyalty of its members by insisting on its official narrative that there is no poisoning evidence. It bans open thinking, discourse, and an honest atmosphere based on facts and evidence whereby intelligent persons can independently discern truth. It imposes its self-serving interpretations by claiming divine privileges, using coercive measures and unethical means to influence its members. This is done by rewriting history, propaganda campaigns, sanctions against those with opposing or unapproved views, and sponsoring false witnesses. These mundane political expedencies, however, will fail in concealing truth forever. ISKCON’s corruption is a disease which will gradually kill the host. Pity those whose sincerity is eviscerated in hopeless servitude to such a polluted institution.

Judge For Yourself (2003) exposed the GBC’s lies and deceit in its cover-up of Srila Prabhupada’s poisoning. Almost the entire GBC book *NTIAP* (2000) is untrue. Devotees wanted and deserved a comprehensive, truly independent probe into the poison issue, but this was obstructed by

the GBC. Their book has fraud, omissions, distortions, and distractions. The prime poisoning suspects in the GBC opposed an honest investigation and they resorted to dirty tricks to discredit the “poison theory.” But the truths about Srila Prabhupada’s life and pastimes cannot be hidden. Enlightenment of one devotee at a time is how real and positive change will take place in the Hare Krishna movement, as the Golden Age continues to progress. To investigate and properly deal with this issue, we will not look to corrupted leaders, but do it among honest devotees. No matter what the evidence is, ISKCON leaders say: “Where’s the proof?” or “Take it to the legal authorities.” In the face of final, solid proof, they pretend it is faulty, invalid, and inconclusive. This is their duplicity. This kind of cheater must be forced to take the medicine of truth. On their own, they never will. That force comes with a revolution of consciousness and a grass roots rebellion.

It is our duty to defend Srila Prabhupada and his movement from those who have **poisoned his body and mission**. We could not stop the poisoning in 1977, but at least we can act now to protect his mission from the presence and contaminating deviations of his poisoners. Some are certainly still within Srila Prabhupada’s institution, and they, their followers, and their influence must be identified and removed once and for all. The truth of Srila Prabhupada’s final transcendental pastimes will be made known. This crime is perhaps the most serious against God, humanity, truth, and spirituality since at least the crucifixion of Jesus Christ. Unfortunately the nature and circumstances of crimes of poisoning often do not lend themselves to easy legal indictments or convictions. This book is not intended to be a prescription for legal action and remedies. It is meant to enlighten Srila Prabhupada’s followers about the facts and real evidence about Srila Prabhupada’s poisoning, in full detail and to counteract the ISKCON cover-ups. Our forum to promote justice and historical truth is the public domain. Solid proof of the crime is now in hand, and will eventually result in further verifying evidence and identification of all the poisoners. We also have the difficult task of restoring the mission that has been corrupted by the poisoners. With the mountain of evidence that Srila Prabhupada was intentionally poisoned, how can one remain silent? **Silence and complicity are close friends**. This is not entertainment reading to then forget about. There is already too much history in ISKCON of the privileged few hiding truths from the rest of us. And this is not a matter of airing our dirty laundry in public. It is a question of defending Srila Prabhupada, the truth, and his mission – which is the prime benediction for humanity. Devotees deserve to know the truth. We hope this book on the internal and external features of Srila Prabhupada’s transcendental, mystical disappearance pastimes will be useful to the devotees. We pray for purity of purpose.

CHAPTER 4: ENORMOUS RAMIFICATIONS

THE MAIN ISSUE IN THE HARE KRISHNA MOVEMENT

The honest investigation into Srila Prabhupada’s departure under suspicious circumstances is of great relevance and importance to the future success of the Hare Krishna Movement, even though many years have passed. The evidence will show that Srila Prabhupada was indeed poisoned, as a fact. And it appears that Srila Prabhupada’s poisoners “became” initiating gurus and then deeply influenced ISKCON with unauthorized and invented policies and doctrines which were never given by Srila Prabhupada. This is the subject of this two book set; the poisoning of Srila Prabhupada’s body and then his mission. Everything in ISKCON since 1977 would be colored by this poisoning and the poisoners. As we will see in ISKCON’s history, the Hare Krishna Movement was hijacked and spoiled. How can this be good? The ramifications of such pollution of Srila Prabhupada’s mission are enormous and requires a complete reformation. The slate must be cleaned and we must go back to the start line and begin over. Dishonest, corrupted, and compromised ISKCON misleaders in bed with the poisoner hijackers’ regime will of course deny the facts and evidence. The evidence that Srila Prabhupada was poisoned should be **the primary issue** in the Hare Krishna Movement: all other issues are secondary to

this “crime of the millennium.” Book changes issue. Guru issue. Initiations issue. Deviations. Child abuse. All this came after 1977 and the poisoning. There has been to date no honest institutional accounting for this evidence; only cover-ups and denials. We should uncover the factual ISKCON history and the evidence of Srila Prabhupada’s disappearance. Thus, this compilation of facts and evidence, documents and forensic studies, with theological discussions, realizations, and conclusions. Actual history often differs from the popular version, requiring reconstruction by honest historians who build verified evidence into an accurate picture of the past. Truth is an end in itself, always worthy and necessary. Srila Prabhupada said: *“Among the public, those who are more honest will not dislike, but rather respect our straightforwardness. If we just go on giving our message as it is, it will gradually be accepted for what it is.”*

Anyone who has affection for Srila Prabhupada or has received any measure of his divine grace, upon understanding that Srila Prabhupada was poisoned with heavy metals, will easily grasp how the Hare Krishna movement has been corrupted, and that the poisoners of the Founder-Acharya’s physical body have also poisoned his mission and his mercy. How could those who defiled Srila Prabhupada’s body not do the same to ISKCON? In fact, as seen in our ISKCON history chapters, they engineered a “gurujacking” of the movement by illegally assuming the post of supposed acharyas and instituting a flawed system of promotion to guruhood based on fealty and patronage. Srila Prabhupada’s being poisoned by insiders for personal gain explains the turbulent history and troubles the Hare Krishna movement has undergone since His Divine Grace physically departed. The profound ramifications of ISKCON’s takeover are painful for Srila Prabhupada’s followers, who accept that the secure platform for true spiritual life is Srila Prabhupada’s books and instructions, not the misleaders or their deviant policies that have created havoc. Readers will become convinced of foul play as they progress through the following chapters, and will surely support an overhaul of Srila Prabhupada’s mission for the sake of restoring its spiritual health.

The evidence presented in this book reveals beyond a reasonable doubt that some of the senior disciples, headed by one leader, executed a plan of poisoning Srila Prabhupada’s body in a poison-coup. The identity of all the participants is not yet conclusively determined, but their exposure is near at hand. Srila Prabhupada’s mission has been usurped by the same people who poisoned him and they are those who proclaimed their divine right as the inheritors of the kingdom and his missionary assets. It would be a great disservice to His Divine Grace if his followers did not rectify this dire situation. Deep discussion and sincere cooperation is needed to correct the endemic corruption that has consumed ISKCON and Srila Prabhupada’s mission. This disease must be purged from a restored Hare Krishna movement.

WHY BRING THIS POISON ISSUE UP AGAIN?

This question implies two preconceived misconceptions and prejudices: **(1)** the poisoning is unproveable and simply speculation, and **(2)** the issue has already been disproved and settled. But the evidence in this book makes the case that Srila Prabhupada’s poisoning with heavy metals **IS** now proven as a fact, clear to any reasonable person who actually looks at it. No official, honest, and full ISKCON investigation was ever done, and it was the private investigation that determined the truth of poisoning. We will see from the evidence presented herein that Srila Prabhupada was indeed poisoned lethally by cadmium. *“Since becoming involved with the private investigative efforts by concerned devotees, several times I turned away from the issue for years at a time, hoping others would do the work. After my first book Naveen Krishna asked me to do a response to the GBC book Not That I Am Poisoned. Reluctantly I began, knowing it to be such an emotionally charged and divisive issue. We wanted a reorganized and expanded update of the evidence and all issues as a study reference. This compelling evidence deserves an objective look by all Srila Prabhupada’s followers. We hope law enforcement agencies will receive full cooperation from ISKCON.”* (Nityananda das, 2020)

Some question why we should belabor this issue again, that what is done is done and now we should focus on “positive” work going forward. Regarding a rationale for this book, here are two references. **(1)** *“Suppose if I am here and somebody kills me, and if you do not protest, is it a very good*

business? People will be surprised that 'So many disciples are there, and this man is being killed, and nobody does anything?'" (SPLecture Oct. 27, 1974) (2) NOD Ch. 9: "The devotee should be more tolerant than the tree and more submissive than the grass. He should offer all honor to others, but may not accept any honor for himself.' In spite of Lord Chaitanya's being so humble and meek as a devotee, when He was informed about injuries inflicted on the body of Sri Nityananda, He immediately ran to the spot and wanted to kill the offenders, Jagai and Madhai. This behavior of Lord Chaitanya is very significant. It shows that a Vaishnava may be very tolerant and meek, forgoing everything for his personal honor, but when it is a question of the honor of Krishna or His devotee, he will not tolerate any insult..." [or poisoning!]... Srila Prabhupada's followers cannot tolerate physical injury against Srila Prabhupada, much less a torturous chronic cadmium poisoning! Upon the pure devotee being offended, shastra advises one defeats the offending party, give up his life, or leave that place, lest "he falls down from his position of devotion." It is too late to prevent it, but not too late to investigate, find the truth, and to "defeat" the culprits. With the huge volume of evidence validating the crime, who can neglect their duty to defend the honor of Srila Prabhupada? And if someone wants to do further tests for further confirmation, great, let's just make sure that whoever does them is competent and trustworthy with unbiased observers. Another reason to revisit this issue again is that hardly anyone understands the actual evidence. No one reads much anymore; it is the age of superficial two minute video clip sound bites, and there is no time, clarity of mind, or determination to actually properly understand any issue. Practically everything these days is propaganda or entertainment. So, we made a comprehensive, organized presentation of all the facts and evidence- sort of like a "Prabhupada's Departure For Dummies" kind of reference book, with sub-titles and short, categorically organized chapters. This is a manual that covers the whole subject with objectivity, accuracy, honesty, and clarity. The pen is mightier than the sword, and we hope all will find this book useful, even in just skimming through it and by touching up on selected chapters of facts and evidence.

THE RELEVANCE OF THE ISSUE: WHY WE SHOULD BE CONCERNED

Some think the circumstances of Srila Prabhupada's passing away is not as significant as his life and achievements, and that we should focus on his life instead. This, however, poses an unnecessary either/or scenario and does not recognize the grave consequences for Srila Prabhupada's life work of preaching Krishna consciousness due to his mission being usurped by poisoners who have abducted the assets and ruined ISKCON. We must preserve Srila Prabhupada's life accomplishments. Srila Prabhupada's poisoning raises immense concerns for the integrity and purity of Srila Prabhupada's mission. Should a robbed bank just go on with its business and forget going after the bank robbers, even after they killed the manager and diverted all incoming future bank deposits to their own accounts? Our conscience should be clear: when we meet Srila Prabhupada again, he will know we acted in his defense, even if better late than never. "All it takes for evil to triumph is for good men to do nothing." (Old English saying) A letter of encouragement we received: "How's the book going? Please persevere, as these written records will eventually expose the full truth. In time people will begin to question about the facts without bias or hindrance. An expansive and in-depth account of events should be available for assessment. All this hard work will ultimately bear fruition."

Those who poisoned Srila Prabhupada either still have a place or hand in Srila Prabhupada's institution, or their followers, supporters, and beneficiaries are managing ISKCON with the hijackers' post-1977 policies. This hijacking is a proven historical fact, as seen in later chapters. The poisoners directly or indirectly continue to defile the sacred mission of Srila Prabhupada, whose followers' duty is to find and remove them. How can we neglect this? We all must study the facts and evidence, and set matters right again. It is essential that honest devotees set the agenda for the purification of the movement. Everyone must decide whether they will continue to: **(1)** support the present ISKCON leadership which has covered up and denied what is now found to be true, or **(2)** act to restore the Mission (see Book Two). The age of hypocrisy has seeped deep into the Hare Krishna Movement as its misleaders defend their ambitions and positions with disinformation to obscure the truth that Srila

Prabhupada was poisoned. Once the clear irrefutable evidence of this truth is known, their ill-gotten guru franchises will be lost. This is the reason for their denials. It is said, "You can lead a horse to water, but you can't make it drink." Srila Prabhupada also said that you cannot wake one up who is pretending to be sleeping. Imagine getting a horse to drink while it is pretending to be asleep? The GBC is not interested in the truth. They are a guru club, voting themselves into a status of absolute authority and divinity, with godly treatment, worship, wealth, prestige, perks and all facilities. The truth of Srila Prabhupada's poisoning seriously threatens their status quo. And anything that threatens this guru club will be criticized as demonic, lies, and spiritually dangerous. But their corruption will be finished when enough devotees understand that Srila Prabhupada's poisoning was the means by which their hijacking and deviant policies were established.

Examine the evidence with an open and unbiased mind, make your own judgement, and then consider what should be done. Should we continue our acquiescence and keep sitting on the fence, supporting the administration of poisoners and their followers, even tacitly, wanting to be "cooperative, gentle-hearted, and unoffensive"? *"So you all write very strongly, vehemently. Even it is a little offensive, still these rascals should be taught a lesson. Yes. They're misleading..."* (SPL Apr. 19, 1973) We should not avoid open discussion, discourse, and debate of controversial and sensitive issues, thereby neglecting the corruption of Srila Prabhupada's instructions and teachings. It is spiritually healthy to properly address controversial topics that arise amongst devotees and which have everything to do with their progress in Krishna consciousness. Without open debate and discussion, there cannot be a true spiritual society. ***Siddhanta baliya cite na kara also/ Iha ha-ite Krishna lage sudrdha manasa*** *"A sincere student should not neglect to discuss the conclusions of the shastras, considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Krishna."*

CHAPTER 5: EVIDENCE AUTHENTICITY

AUTHENTICITY: A VALID CONCERN

As in any crime, the evidence is critical to the determination of the truth and to the appropriate legal remedies or convictions pursued. There are always concerns about the authenticity of the evidence. Was the evidence gathered by Prabhupada Truth Commission fabricated, tampered with, or otherwise fudged to patch together a bogus claim of Srila Prabhupada's having been poisoned? No it was not at all. The evidence presented in this book is authentic, to the best of our knowledge, and no attempt has been made to twist or misrepresent, deceive or mislead in any way. Memories, interviews, testimonies, and statements by various persons throughout this publication have been scrutinized as far as possible for veracity and they are believed to be factual, truthful, or at least plausibly relevant. We have addressed contrary views and opinions without resorting to hyperbole, straw man arguments, selective omissions, or other mechanisms of dishonesty and deceit, methods which have been widely employed by ISKCON.

THE AURAL EVIDENCE IS NOT TAINTED, BUT MUCH IS FEARED MISSING

The original tapes with the poison whispers are safeguarded in a vault at the Bhaktivedanta Archives in North Carolina and high-quality copies can be obtained from them for a reasonable cost. There is no possibility of fabricating poison whispers, which are posted online for anyone to hear. The same applies to all the recordings of Srila Prabhupada's room conversations, walks, and lectures. Anyone can verify their translations or transcriptions and confirm their contents. The whispers, the poison discussions, and other relevant recordings are authentic evidence with no chance of any tampering by outsiders. Still, incredibly, the ISKCON leadership endorsed and paid for false and unsubstantiated accusations that Prabhupada Truth Commission tried to tamper with the poison whispers. This was meant to sow doubts about the audio evidence. See Ch. 50-51. We should be more

concerned about recordings that may have been tampered with BEFORE they were even given to the Archives in 1978. There are substantial doubts of the May 28, 1977 “appointment” tape’s integrity. There is evidence of up to 200 missing tape recordings which very likely had critical evidence about Srila Prabhupada’s poisoning and the future of the movement. Missing tapes are a brutal tampering with the aural record given by Srila Prabhupada. (see Ch. 63-64)

THE FORENSIC EVIDENCE IS NOT TAINTED

All of the forensic specialists who studied and analyzed the poison whispers and the hair samples have substantial credentials and are recognized in their fields as performing honest and professional services. This is in stark contrast to the so-called “experts” employed and quoted in *NTIAP*, such as The Refinery and Larry Kovar, who were small time, struggling commercial ventures. The poison whispers were analyzed from copies of original tape recordings made by the Bhaktivedanta Archives, sent directly to the forensic labs. These tapes could not have been doctored with, by insertion of fake whispers. Even Tamal acknowledged the whispers, but he insisted on a different translation, one not confirmed by any of the audio studies undertaken. The three poison whispers have been certified by different audio forensic specialists, all of whom confirmed the essential words of each whisper, especially “poison.” The poison whispers are authenticated evidence that, as Tom Owens opined, **justify consultation with a homicide investigator**. While ISKCON misleaders deny the whispers, **the “poison whispers” are forensically certified secret discussions of caretakers in Srila Prabhupada’s room talking about poisoning Srila Prabhupada**. This is a fact and is undeniable. The audio forensic studies speak for themselves. (see Part 4)

Hair tests which revealed sky high cadmium and elevated arsenic levels were analyzed by a very qualified scientist at the uniquely equipped MURR nuclear research center at the University of Missouri. There are few places in the world that are able to conduct these kinds of analyses, and the hair tests that confirmed the heavy metals in Srila Prabhupada’s hair were performed by a top rate laboratory in the field of neutron activation analysis. To disparage Dr. Morris’ findings (see Ch. 51) is like barking at the Moon. Some may be concerned about the hair samples themselves having been tainted or tampered with before being tested. The chain of custody or possession is documented below. The key point is that the three hair samples which confirmed cadmium (*Samples A, D, Q-2*) were passed from the custody of ISKCON temples and select GBC members or deputed agents **directly** to testing laboratories, and **NEVER** were in the possession of anyone else. This does away with any idea that the hair samples or clippers might have been tampered with, as no one had that opportunity. Future hair tests will surely be confirmatory, and should also be done in conformity with chain of custody protocols. How would it be possible to taint all three samples with the correct amounts of cadmium when they originated from different sources with different routes to the testing laboratory? This fact alone testifies volumes about the authenticity of the hair samples. And how could such tainted hair be inserted under the blades of the clippers, where they were found in the laboratory? The cadmium hair samples were authenticated at length by Hari Sauri das, Srila Prabhupada’s former personal servant (Ch. 29). Prabhupada Truth Commission simply completed the last stages of the GBC’s own hair tests for them by making phone calls, emails, and payment.

ARE THE HAIR SAMPLES FROM SRILA PRABHUPADA?

There can be no doubt about *Samples A* and *Q-2*, as they came from Srila Prabhupada’s hairclipper which went from Hari Sauri to Balavanta to Dr. Morris. *Sample D* was arranged by Hari Sauri das, Srila Prabhupada’s personal servant. He confirmed the chain of custody for all 3 samples by emails. If in the future someone would like to settle any doubts that these hair samples were actually from Srila Prabhupada’s head, micro DNA testing and other methods are reliable and accurate. Other hair samples are available to test if desired. In early 2017, Hari Sauri again verified the authenticity of hair *Samples A & D*: **“SAMPLE A: In small plastic container, was brushed off outside of Srila Prabhupada’s hairclippers in 1978 and kept in the Vrindaban museum on display until Hari Sauri took it and gave it to Deva Gaura Hari in 1999. SAMPLE D: Hari Sauri went to the Melbourne temple and**

retrieved a part of the Srila Prabhupada hair sample on display there, which he had donated to Melbourne ISKCON years earlier, and which he had cut from Srila Prabhupada's head as his servant in early March 1977." CONCLUSION: There can be no doubt of these samples' authenticity.

EVIDENCE CERTIFIED BY IMPARTIAL EXPERTS

It would be impossible to fabricate or falsify all of the various reports issued by the many unrelated experts that are evidence of the poisoning. Instead, ISKCON has conjured doubt in select pieces of evidence and then stated that ALL the evidence is bogus. This book will alleviate all these doubts, convincing that ***Srila Prabhupada was indeed maliciously poisoned.*** George Blackwell, Jack Mitchell, Tom Owens, J.P. French, Dr. Steve Morris, Dr. Aggarwal, Dr. Page Hudson, Dr. Callery, James Reames, Truth Labs, etc. do not represent a list of orchestrated or bribed parties: they are all top notch authorities in their fields, and their reputations are behind their certification of the evidence. The GBC is cornered and desperate. The credible witness testimony of Bhakta Vatsala, the Mexican gurukuli, is collaborated by the testimony of other Mexican devotees, namely Durlab, Nandaprana, Adhoksaja, and Ramanya. He did not make up a story out of the blue – his story has been consistent with all those who have heard it throughout the last 25 years, and it existed long before the poison issue arose in 1997. The testimony of the Vrindaban residents and kavirajas from various interviewers concur with each other. Did they all make up their matching stories? No, these credible witnesses are all consistent in their separate accounts. Bhaktitirtha Swami indicated in the GBC denial book that the poison theory was fabricated and promoted by agents of Kali, but he could not substantiate his claim. The evidence was not manufactured; it is simply being delivered as it is. Rather, it is those who have covered up Srila Prabhupada's poisoning with lies, fraud, misrepresentations, and denials that must wear the moniker of AGENT OF KALI.

CHAIN OF CUSTODY ON TESTED HAIR SAMPLES

SAMPLE Q-1: Arsenic 2.6 ppm (Hairclippers):

(1) This hair was cut by Srila Prabhupada's exclusive personal hairclippers, accumulated from many cuttings Nov. 1976 to Sept. 1977. Pieces stuck around the clipper blades from different cuttings. (2) The hairclippers were in locked display cases in Srila Prabhupada's Vrindaban rooms from 1977-1998. (3) In 1998 Daivi Shakti dasi, caretaker of Srila Prabhupada's Vrindaban rooms, gave the hair clippers to Hari Sauri das (Denis Harrison), who had GBC man Sesa das bring them to Balavanta das (William Ogle) in Alachua, Florida. (4) In 1998 Balavanta das sent the clippers to Dr. J. Stephen Morris who removed some hair stuck between the clipper blades, tested them by neutron activation analysis and determined the arsenic content at 2.6 ppm. (5) This hair was hidden safely inside the hairclippers from 1977-1998. (6) In 2018 the hair sample was sent to a Vrindaban Prabhupada museum.

SAMPLE D: Cadmium 19.9 ppm (Melbourne sample):

(1) This hair was cut by Srila Prabhupada's exclusively personal hairclippers by Hari Sauri days before Mar. 13, 1977, and was saved by him as a sacred relic, and he later gave some of this sample to the Melbourne Australia ISKCON temple to be locked securely in Srila Prabhupada's rooms as a worshipable sacred relic. (2) In 1999 Hari Sauri retrieved some of this hair sample and gave it to Deva Gaura Hari das (David R Hooper) in Australia, who was the GBC agent. (3) Hooper sent this *Sample D* (with *Sample A*) to Larry Kovar at General Activation Analysis (California) who could not test such small amounts of hair, and who was instructed to send *Samples D & A* to Dr. Richard Cashwell at University of Wisconsin in Madison, WI, USA. (4) Dr. Cashwell also could not test such a small amount of hair and the samples stayed there from late 1999 until Oct. 25, 2001, when Nityananda das requested Dr. Robert Agasie (Dr. Cashwell had by then retired) to directly Fedex *Samples D & A* to Dr. Morris in Columbia, MO, USA. (5) This hair was ***always*** in the hands of ISKCON managers and authorized agents. (6) Dr. Morris received *Samples D & A* on Nov. 1, 2001. (7) Dr. Morris tested *Sample D* on Mar. 5, 2002, finding 19.9 ppm cadmium. (8) In 2018 the sample was sent to a Vrindaban Prabhupada museum.

SAMPLE A: Cadmium 12.4 ppm (Daivi Shakti dasi sample):

(1) This hair was cut by Srila Prabhupada's exclusive personal hairclippers by his servants, in many cuttings from Nov. 1976 to Sept. 1977, as pieces from different cuttings stuck around the clipper blades. *Sample A* is a mix from many cuttings. (2) Shortly after Srila Prabhupada's departure, Daivi Shakti dasi, caretaker of Srila Prabhupada's artifacts in his Vrindaban rooms, brushed off some hair that stuck on the clipper blades, put it in a small container, and locked it in a glass case in the Prabhupada temple museum. (3) This container was *Sample A*. (4) In 1999 Hari Sauri received *Sample A* from Daivi Shakti and gave it to Hooper in Australia, who sent it with *Sample D* (each in separate containers) to Larry Kovar in CA, USA. (5) Kovar could not test it, and sent it to Dr. Cashwell, who could not test it either, and he soon retired. (6) Oct. 25, 2001 Nityananda das asked Dr. Robert Agasie to send *Sample A & D* directly to Dr. Morris by Fedex. (9) This hair was always in the hands of ISKCON managers and authorized agents. (10) Dr. Morris received *Sample A* on Nov. 1, 2001, and tested it on Apr. 18, 2002, finding 12.4 ppm cadmium. (11) 2018 it was sent to a Vrindaban Prabhupada museum.

SAMPLE Q-2: Cadmium 14.9 ppm (Hairclippers):

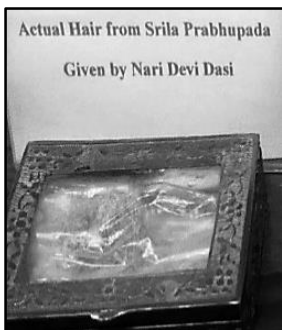
(1) July 22, 2005: Dr. Morris found more hair UNDER the blades of the same hairclippers referenced above by removing some parts. (2) *Sample Q-2* would therefore be closely related to *Sample A*. Both *Samples A* and *Q-2* were collected from hair that stuck onto or in Srila Prabhupada's exclusively personal hairclippers. (3) This hair was hidden safely inside the hairclippers from 1977 until recovered by Dr. Morris. (4) Dr. Morris tested *Sample Q-2* on July 25, 2005 and found 14.9 ppm cadmium. (5) In 2018 the hair sample was sent to a Vrindaban Prabhupada museum.

WE NOTE ALL THREE SAMPLES NEVER LEFT THE CUSTODY OF THE GBC AND THEIR TRUSTED AGENTS.

STATEMENT ATTESTING TRUTH

I, Nityananda das (Nico Kuyt), do hereby attest that all the information I have submitted anywhere in this set of two books, to the best of my knowledge, are true and accurate. I have not altered, tampered with, concealed, fudged, or in any way misrepresented this information. I swear by Lord Krishna that I have been totally honest and forthright in the research, investigation, presentation, and discussion of all information I have submitted in these two books. I also confirm under oath that all other information, testimonies, and submissions included in this book have been accurately represented and that they were properly vetted for veracity and are included only because of their value to the investigation and issues at hand. I have no motive other than the establishment of the truth in these matters and the restoration of Srila Prabhupada's mission to its pure condition as desired by Srila Prabhupada. In joining in the search for the truth of Srila Prabhupada's poisoning, I have lost friends, money, reputation, and become the whipping boy of my Godbrothers. Often I have feared for my life and I have lived as a recluse in remote places. I was formally excommunicated in 1990. But regardless of the costs or consequences, a disciple must remain true to his exalted guru, conscience, and the unvarnished facts and evidence, which I hope will be of use to others as presented herein.

Signed: Nico Kuyt (Nityananda das), Feb. 4, 2022.



PART 2: PRABHUPADA TALKS OF POISONING

SUMMARY: (1) Srila Prabhupada raised the issue of poisoning himself, out of the blue, saying it was possible. (2) He said it was said that he had been poisoned. (3) Srila Prabhupada indicated he overheard those talking or whispering in his room about how he was being poisoned. The tape recorder also overheard whispers in his room about his poisoning. (4) Srila Prabhupada was also told by an unknown "someone," perhaps a doctor or kaviraja (not Shastri), that he had poisoning symptoms, and he believed this to be an accurate assessment because he had studied poisoning

symptoms previously in some medical literature. **(5) Srila Prabhupada did not say he was not poisoned.** **(6)** He stated *"Someone has poisoned me"* three times. **(7)** He was evasive and oblique when repeatedly questioned by Tamal, or when in Tamal's presence, as to WHO had poisoned him. He would not reveal his source of information or his informant in spite of being asked repeatedly. **(8)** He stated that Srila Bhaktisiddhanta had also faced the dangers of being poisoned, and according to other sources, actually was poisoned by his disciples. **(9)** After he explained his reason for "mental distress," namely that *"Someone has poisoned me,"* there were clear acknowledgements and long discussion of actual homicidal poisoning by all the caretakers present. No one expressed doubts; no one argued whether Srila Prabhupada was being poisoned. At the time, it was accepted that Srila Prabhupada had indeed been poisoned. **(10)** Why would Srila Prabhupada be in distress about being poisoned if (as Tamal claims, see Ch. 60) it was his wish to die as a "mercy killing"? **(11)** The GBC's claim that Srila Prabhupada said he was **not** poisoned is untrue. **(12)** Srila Prabhupada did not deny knowing who poisoned him, but he did not name who it was.

Srila Prabhupada's own infallible statements and the discussions about being poisoned, in themselves and without any other evidence, make Srila Prabhupada's poisoning almost certain and only logical. Yet the matter was amazingly ignored and never discussed again until it became big news 20 years later. And when we link the poison discussions together with the other evidence of forensically certified whispers, advanced scientific hair tests, medical symptoms, witnesses, ISKCON history, stubborn denials and stonewalling cover-ups from the suspects, and more... then a very solid, clear conclusion emerges. The official unanimous GBC resolution, **"There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada,"** makes a mockery of ISKCON leadership. For this dishonesty they all must be removed permanently from any positions of leadership whatsoever, and be censured for life (at the minimum).

THE TRANSLATIONS (see Appendix 2)

Srila Prabhupada's statements carry great weight and for many are the strongest evidence that Srila Prabhupada was poisoned. (see Ch. 11). Since the words of His Divine Grace are of the utmost importance to his followers, who accept his words as absolute, faultless, and the truth, they are the foundation of the total evidence. Since the following transcripts of recorded conversations are the actual words of Srila Prabhupada and his caretakers, and because they are extensively discussing with Srila Prabhupada about him being **maliciously** poisoned, it is the epicenter of the poison issue.

On tapes recorded Nov. 9-10, 1977 there were prolonged full-voice, bedside conversations in Srila Prabhupada's Vrindaban, India private quarters about homicidal poisoning, and His Divine Grace spoke clearly several times of being poisoned. Some was spoken in English and has long been available on the Bhaktivedanta Archives Vedabase or in their Conversations Books, but much was spoken in Bengali or Hindi (*As of late 2020, these are currently being translated into English for inclusion into the VedaBase; no release date known yet*). The Bengali and Hindi poison discussions had been translated and published in *SHPM*, but afterwards a complete English translation of tapes T-44, 45 and 46 from His Divine Grace's final days has been redone by a well-educated Bengali who knows Hindi and Bengali fluently, having lived in Calcutta for 22 years. It is mostly consistent with previous versions but contains some minor refinements. (see Appendix 2) Hindi professional teachers and translators assisted him, and Naveen Krishna das, a former GBC and Indian national, supervised, reviewed and confirmed these new translations. *The key parts of these poison discussions, in ten sections, are excerpted in following chapters with these English translations to the Hindi or Bengali portions.*

Much of the Bengali and Hindi conversation regarding poisoning is between Srila Prabhupada and the Calcutta *kaviraja* Damodara Shastri, who generally spoke in Hindi with Srila Prabhupada and Bhakticharu, whereas Bhakticharu spoke in either Hindi or Bengali, and all of them also speak in English, so the three languages are intertwined. This book has accurate translations and there has been very little disagreement anywhere over the translations because they are quite obvious and clear. Still, a native of India who was born and raised with the language can accurately understand the

subtle nuances of meaning contained within these conversations. Naveen Krishna das, a native of Delhi, stated from his own judgement that he has no doubt Srila Prabhupada was thinking that he was being poisoned. Actually it is the **interpretation of the translations** that are debated, not the translations themselves. The phrase **“not that I am poisoned”** is reviewed in Ch. 7, looking at the GBC’s devious interpretations. **The GBC pulled this ONE phrase from the context of all the discussions, and twisted its meaning while ignoring the balance of the talks.** It is a tactic to confuse, and it is a cover-up and deceit, understood upon closer examination. We should give close attention to the words of Srila Prabhupada, a pure devotee and one whose consciousness cannot be adversely affected by the material energy or conditions. **“When a pure Vaishnava speaks, he speaks perfectly. How is this? His speech is managed by Krishna Himself from within the heart.” CC Mad 8.200**

CHAPTER 6: SOMEBODY HAS GIVEN ME POISON

On Nov.9, 1977, a date confirmed by TKG’s *Diary*, a local Vrindaban priest named Balarama Misra, whom Srila Prabhupada had long known, came to visit. He offered to perform a 1000 Tulasi leaf puja for Srila Prabhupada’s recovery, and also he asked for money to repair his Chaitanya Mahaprabhu temple. Suddenly, seemingly out of the blue, Srila Prabhupada chose this old acquaintance, a most unlikely person, to casually inform that **someone said that he has been poisoned.** Srila Prabhupada raises the issue himself, unprompted. We note that Shastri and Balarama Misra had also known each other for a long time.

SECTION ONE: MAHARAJA HAS CALLED FOR ME (NOV. 9, 1977)

Kaviraja (Shastri): (Hindi; Time: 05:14) *Ye apki darshan ke liye Balaramji Misra. Aap jante hai inko? Chaitanya Mahabrabhu ke...* (Here is Balarama Misra come to see you. Do you know him? (He) is from Chaitanya...)

Balarama Misra: (Bengali) *Aami edike aachi Maharaja. Aami Balarama Misra, chinte perechen to aamake?* (I am over here Maharaja. I am Balarama Misra, do you recognise me?) **SP (Srila Prabhupada):** *Han.* (Yes.)

Balarama Misra: (Bengali) *Kaviraj'er shonge aamar onek purono aalap aache. Taa, kalke aamar shonge dakhai holo. Bole ... Maharaja aamaye dekecchen? Aamar to boro shoubhagya to ...mane eyi shutre aamaro dakhaa hoye jabe. Keno bohudin purbe jikhon thakur bosheni takhun...* (I am known to kaviraja for a long time. Well, yesterday I met him (kaviraja), he said, Maharaja (SP) has called for me. It is a great honor for me... that is... this way I get a chance to meet you. Because many days ago, when the deity had not been installed...)

SP: (Bengali) *Oke ekta Chair dao.* (Give him a chair.)

Balarama Misra: (Bengali) *Han. Aache. Aache Maharaja. Ami bhaablaam jadi ektu dakhaa kore aashi aamio...* (Yes, yes Maharaja, it is here. I thought, if I could come and meet you...)

SP: *Hothat hoye galo. Bes kaj cholchilo, ki jani ki holo?* (Suddenly I fell sick. Everything was all right, I don’t know what happened. Is work going on well?) **Balarama Misra:** *Hain.* (Yes.)

SRILA PRABHUPADA CALLED FOR BALARAMA MISRA

Srila Prabhupada had earlier asked Shastri to request Balarama Misra to come see Srila Prabhupada about going to the Bombay ISKCON temple opening to officiate as a priest. Perhaps Srila Prabhupada also had planned to reveal his mind to this Balarama Misra whose son Dr. Sri Pran Gopal Acharya knew Srila Prabhupada very well in the 1960’s when he was a college student in Vrindaban, and **who also came with his father and attended this meeting.** This is described by Gopal Acharya himself in Mulaprakriti dasi’s book *Our Srila Prabhupada: A Friend to All:* *“...Prabhupada became very ill. So a kaviraja who lived in Calcutta, named Damodar, attended to Prabhupada’s treatment. Prabhupada sent a message to our residence to call Balarama Misra. Fortunately I also went. Prabhupada was in his room and told us in Bengali, ‘Baba, we are...’”* (p. 225-8) Srila Prabhupada asked

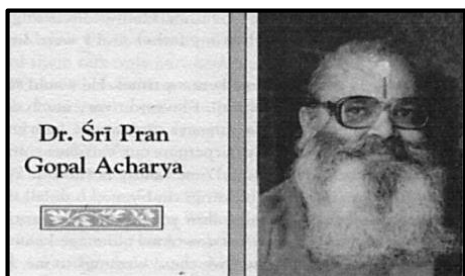
Balarama Misra to preside as the priest for the upcoming Bombay temple opening ceremonies. However, Srila Prabhupada first confided that he thought he was being poisoned.

SECTION TWO: SOMEONE SAYS I HAVE BEEN POISONED

SP: (Unintelligible)... unknown whispers. SP: (Beng) *Keu bole je poison kore dieche... hote pare. (Someone said that poison has been given... may be true.)* Balarama Misra: Hmm? Kaviraja: (Hindi) *Kya farmarahe hai? (What are you saying?)* SP: (Hindi) *Koi bolta hai je koi poison deya hai. (Somebody says that someone has given poison.)* Kaviraja: Kisko? (To whom?) SP: Mujhko. (To me.)

WHY TELL OUTSIDERS BEFORE DISCIPLES?

The first and very curious question is: Why did Srila Prabhupada not raise this issue first with



his own trusted and intimate disciples? Why choose Balarama Misra, whom Srila Prabhupada had not seen for a long time, and then the second person to know of it was the kaviraja, and both were outsiders? Why did Srila Prabhupada not simply tell Tamal, his personal secretary, or any one of his own disciples? *NTIAP* has two pages arguing against the idea that Srila Prabhupada told outsiders first because he thought his disciples were the poisoners, as though the “poison

theory” hinges on this detail, which of course it does not. Still, whoever he spoke to first or last, which is a side issue, Srila Prabhupada **is talking of actually being poisoned.**

Srila Prabhupada, who was always perfectly guided by the Supersoul in every action and spoken word, made such a shocking revelation first to outsiders, and then by default his disciples and the entire world through his tape recorder. ***Of course, the tapes were controlled by Tamal, so maybe Srila Prabhupada was trying to bypass the tapes that went missing under Tamal's care.*** (see Ch. 63) Srila Prabhupada's message was meant to reach beyond his circle of attendants, and perhaps he did this just to circumvent the poisoners or to ensure the news got outside his rooms and the “family.”

Tamal had for many months already set up a very tight security cordon around Srila Prabhupada. Only those screened by Tamal were allowed to see Srila Prabhupada, and most devotees, dignitaries, Godbrothers, and locals were refused entry. Many who came to Vrindaban to see Srila Prabhupada could not enter and were frustrated. Many of Srila Prabhupada's old friends later said they were turned away: Nrshimananda Goswami, OBL Kapoor, Vishwambhar Goswami, Dr. Khurana, Dr. Ghosh (VRI), etc. Is it any wonder that when an opportunity arose, Srila Prabhupada asked Shastri to bring Balaram Misra and tell him about his poisoning and get the word out to the Vrindaban locals, bypassing Tamal and ISKCON? This is the assumption. Tamal somehow missed this tape with so much on it. Still, Srila Prabhupada treated the matter rather casually. He said in Bengali, ***“somebody said that someone poisoned him.”*** The *kaviraja* asked what he was saying, and Srila Prabhupada repeats himself in Hindi. Then, with “to me,” he confirms he is speaking of himself. Srila Prabhupada **(1)** is talking of actual poisoning, **(2)** not just the symptoms of poisoning, and **(3)** he states it three times. We note that there are clearly two unknown persons to which Srila Prabhupada has made reference, namely the **informant** (“someone”) and the **poisoner** (“somebody”), neither of whom are identified.

OPEN END: Dr. Sri Pran Gopal Acharya, Balarama Misra's son, present when Srila Prabhupada first mentioned that someone told him he had been given poison, should be interviewed. He resides in Gopinath Bazaar near Bonamali's dispensary, downtown Vrindaban. The photo is from Mulaprakriti dasi's book *Srila Prabhupada: A Friend To All*. Of course, ISKCON is quick to intimidate all witnesses into silence. We must not underestimate the great influence ISKCON wields especially in India.

WHAT WAS SRILA PRABHUPADA'S PURPOSE?

Why would Srila Prabhupada initiate a discussion of his own poisoning if it were not true? Did Srila Prabhupada carelessly say these things in several separate discussions (as we will see) over two days because: **(1)** He wanted to create confusion? *(To the contrary- everything he did was for*

establishing the Hare Krishna Movement for the next 10,000 years, and that includes his spoken words on being poisoned.) (2) He was speculating, rambling, or just plain cranky? (forgive the outrageous suggestions.) (3) He brought up the subject of poisoning because he wanted to then later clearly state that he was NOT being poisoned? (This is the GBC's ridiculous position, but this makes no sense at all.) **ANSWER:** None of the above are sensible explanations. He said these things because they were **true** and **he wanted us to know that he thought he was being poisoned**. That he did not aggressively pursue the matter is another discussion (see Ch. 101), and does not minimize the importance of what he **did** say. Perhaps the purpose to his revelation a few days before his departure was to leave the service of follow-up and investigation work to us, at least those who would take his words seriously.

SECTION THREE: "ALL THESE FRIENDS" SAID IT

Kaviraja: (Hindi; Time: 07:28) *Kaun bolta hai?* (Who told that?) **SP:** *Ye saab friends. (All these friends.)*
BCS (Bhakticharu Swami): (Bengali) *Ke boleche Srila Prabhupada?* (Who said that Srila Prabhupada?)
SP: *Ke boleche. (They all say.)* **TAMAL:** Krishna das? (Unknown whispers)...(blowing conch).
Kaviraja: (Hindi) *Aapko kaun poison dega? Aur kisleye dega? (Who would give you poison? And why?)*
TAMAL: (Time: 07:35) **Who said that, Srila Prabhupada?** **SP:** (Time: 07:48-52) **I do not know, but it is said.** (Bells ringing from 7:21 to 7:50) **Devotee whispers:** (Time: 07:53-57) (indistinct) ...it's Poison.
SP: (Bengali) *Aapni to... jotish janen?* (You do know astrology?) [indistinct whispers by Svarupa Damodara] **Kaviraja:** (Hindi) *Kya bolte hain?* (What is he saying?)

WHO WERE "ALL THESE FRIENDS"?

Srila Prabhupada referred to a **third party** (an informant) who had said that Srila Prabhupada was given poison, and the Kaviraja next asked as to **who** was saying this. The answer is, "All these friends" and "They all say." So who were these **all these friends**? Who were they? "They all say" refers to many persons. One very logical and sensible understanding is that the "friends" were the ones right there and **present**, namely the disciples and attendants of Srila Prabhupada. Bedridden and incapacitated, Srila Prabhupada hardly had the strength to raise an arm, and so he **verbally** pointed out those in his immediate presence as the ones who had said that he had been poisoned. Who else could he have meant? Visitors? No, because visitors would have already left, and could not be "these." **ALL THESE FRIENDS** means plural and present persons, namely those caretakers who were then in Srila Prabhupada's room or whom regularly came.

Another explanation of how Srila Prabhupada learned of his poisoning is from one of the three kavirajas who diagnosed poisoning in early Nov.1977 (see Ch. 53). **One of them or someone they had told about their diagnosis could have discreetly come to Srila Prabhupada and informed him about the discovery of poisoning and the symptoms of poisoning.** Tamal did not know who told this to Srila Prabhupada, meaning someone told Srila Prabhupada while Tamal was not aware of it, perhaps in Hindi or Bengali. Shastri asks, "Who is saying?" and this indicates that it was not Shastri who had told Srila Prabhupada. When interviewed, Narottama Lal Gupta did not claim to have told Srila Prabhupada. Perhaps it was Bonamali, or another unknown person who had heard it from one of the kavirajas that had determined poisoning. If Srila Prabhupada **overheard** "all these friends" (his disciples who were in his room) speaking or whispering about the poisoning, this is strikingly similar to the discovery of poison whispers which were "**overheard**" by the tape recorder. Ultimately there are no secrets. "...Just like you are fighting with your enemies, that is very clear. 'The other party is my enemy.' **But if somebody's treating as your friend and within he's trying to kill you, enemy, oh, that is very dangerous enemy.**" (SPLecture CC Adi 7.109 Feb 20, 1967)

Maybe Srila Prabhupada heard some talk or whispers about poisoning in his room, but could not recognize who was talking about it, or, if he knew, he did not want to point them out. It is also interesting to note that at first he says "all these friends," but when pressed further by Tamal, he says, "I do not know," as though it was Tamal himself. It is unlikely that Srila Prabhupada did not know. As we see later, Tamal also thought Srila Prabhupada knew who it was who had told him about his poisoning, and asked again.

A comment from Prahlad Nrsimha das, Nov. 2017: *“Even the way Tamal asked Prabhupada: ‘Who told you, Prabhupada, that you were poisoned?’ is very strange and sounds much more to be the question of someone who wants to know who had revealed the plot to poison Srila Prabhupada.”*

WHY DOES GBC QUOTE FROM ADRIDHARAN?

Adridharan das in 1999 made a technical analysis of Srila Prabhupada’s statements about poisoning, whether poisoning was confirmed by Srila Prabhupada beyond any iota of doubt, and *NTIAP* used it in their “no poison” position. But one opinion does not prove much at all. Adridharan was a ferocious adversary of the GBC and ISKCON Mayapur, India at that time. Jayapataka Swami sent 250 Mayapur disciples to physically storm the Calcutta temple in Aug. 2001, chasing temple president Adridharan into the street, and later charging him with embezzlement due to his poor record keeping. Why does the GBC selectively quote from Adridharan in one instance, but expel him from Calcutta temple, refusing to hear his other opinions on ISKCON’s guru system? The GBC were desperate to defend their no poisoning position, forced to quote an adversary, hoping no one would notice. Adridharan’s main point was that he felt ***Srila Prabhupada had not absolutely stated that he was definitely being poisoned.*** Nevertheless, Adridharan strongly advocated for further investigation and he did not say that Srila Prabhupada denied being poisoned. The difference between these two positions is vast. Were GBC arguments so weak, they had to quote from an avowed adversary?

WHAT WE OBSERVE

Three times Srila Prabhupada stated that someone said that he was poisoned (twice, recounted above, and again the next morning, Nov. 10). The **fact** that someone said that Srila Prabhupada was poisoned is affirmed and reinforced no less than **nine times** by Srila Prabhupada himself before the end of these “poison discussions.” Although Srila Prabhupada so far only refers to **someone else** having said that he was poisoned, the subject was raised by Srila Prabhupada because he gave it very substantial credibility, or why bring it up at all? Note that Srila Prabhupada was told that **he had actually been poisoned**, and he says it was possible. The discussion then shifts to poisoning symptoms, which may confuse some, as they then look to equate symptoms to medicines or some illness. Later Srila Prabhupada and his caretakers discuss extensively about actual **homicidal** poisoning, mentioning rakshasas, murder, court cases, ground glass in food, and so on.

SRILA PRABHUPADA CHANGES THE SUBJECT

As colossal as a revelation of poisoning is, Srila Prabhupada only casually mentioned it and then went on to discuss other things, like the Bombay temple opening. As quickly as Srila Prabhupada brought up the subject of poisoning, he then moved on to ask Balarama Misra if he knew astrology. He could have continued discussing his poisoning, but did not. After dropping a bombshell, the three further episodes of poison discussions were initiated by caretakers who are curious or disturbed about the matter. This appears to be the case from the **available** recorded tapes. Srila Prabhupada seems satisfied to have brought it up once, and afterwards he chose not to give much more information. Indeed, Srila Prabhupada appeared guarded, evasive and reluctant to discuss the matter further, what to speak of revealing his mind fully. Even though it was a shocking topic to bring up, he casually diverts to other subjects. Srila Prabhupada chose not to make much fuss about being poisoned, as though he just wanted to plant the seed for a future investigation (see Part 5).

Of course, this is where ISKCON leaders rationalize that if Srila Prabhupada did not aggressively pursue the matter of being poisoned, then why should we, and that this means there was no poisoning. They claim Srila Prabhupada would certainly have fought tooth and nail to “protect his movement,” all his hard work, and his own body so he could do his service. This argument has unfortunately lured many into thinking that if there was a poisoning, Srila Prabhupada would have stopped it. But there are other explanations. His bringing it up seemingly reluctantly can be explained as his resignation in the matter of imminent departure or unwillingness to make commotion about himself. This is our considered understanding, explored more in *Ch. 101: His Amazing Tolerance*. But, although Srila Prabhupada may have been tolerant of his own poisoning, we, as his followers and

disciples, must take a different attitude. It is our duty to find the truth and ensure justice is done. Can one obliged to Srila Prabhupada be so callous as to not take his words seriously?

“WHEN GIVEN POISON”

The *kaviraja* and Bhakticharu try to convince Srila Prabhupada he will live for another ten years. Then, later, while Balarama Misra is still present, the *kaviraja*, returns to the topic of poisoning.

SECTION FOUR: SOMEBODY GAVE YOU POISON?

Kaviraja: (Hindi; Time 25.15) *Yeh Maharaja, yeh kotha aap kaise bola aaj ki koi bola hai ki poison diya hai? Ya aapko kuuch abhaas hua hai, kya?* (This thing Maharaja. How did you say today **that someone said somebody gave you poison?** Did anyone tell or you got some indication somewhere?) **SP:** *Nehi. Aise koi bola ki dene aisa hota hai. ...Shayed koi kithab me likkha hai. (No, someone said that these kind of symptoms manifest if someone is poisoned. May be there is such a mention in some book..)*

Kaviraja: *Ye kai karan se ho jata hai, khachha murcury se ho jata hai, ya koi chees aisa hai jisse ho jata hai par aap ke lie kon karega. Ham to ye samajta hai ki aise dev purush ke lia koi manasik aisa vichar karega wo bhi raksas hai.* (Yes I know that such things happen if raw mercury is administered. Or there are some other things also which can cause such illness. But who will do such a thing to a Godly person like you. According to me if someone has such thoughts for you then he is a rakshasa/ demon.)

INDISTINCT TALKS (break)

“ABHAAS:” APPEARANCE, INDICATION, SYMPTOM, OR FEELING

The *kaviraja* asks about some “*abhaas*” as confirmation of a poisoning that Srila Prabhupada was told about by an unknown person. Srila Prabhupada says no, that he was told by someone that he had poisoning symptoms. The audio tapes and transcript are clear in that no one disbelieved Srila Prabhupada’s first poisoning statements, which were understood and acknowledged by everyone present. No one at that time tried to refute them, but decades later the GBC is trying to do exactly that. The GBC deniers should tell Srila Prabhupada not to say these “useless and ridiculous” things. Why does the ISKCON GBC have no “*abhaas*” of honesty themselves? Amazingly they do not have any concern over all these discussions about actual homicidal poisoning. Why would the *kaviraja* say that maybe a rakshasa or demon gave Srila Prabhupada poison? There were many affirmations of those present at the time who were shocked by Srila Prabhupada’s words. Even Shastri later said, **“There must be some truth to it. There’s no doubt.”**

ACTUAL POISONING PLUS CONFIRMATION OF POISONING SYMPTOMS

Srila Prabhupada elaborates that someone said that when poisoned, a person will develop the symptoms as were seen in Srila Prabhupada’s physical condition. Srila Prabhupada gave enough credence to the idea of having these symptoms of poisoning that he himself brought it up. (Yet the GBC claims Srila Prabhupada’s poisoning symptoms were due to his diabetes.) By this point in the poison discussions, Srila Prabhupada has: **(1)** earlier stated that **someone said that somebody had poisoned him, (2)** and he also adds that **someone said that he had the symptoms of poisoning, (3)** and he said that these **poisoning symptoms may be described in some book.** In anticipation of the GBC emphasis on having only poison symptoms while neglecting the statements of actual poisoning, we note that Srila Prabhupada spoke both about:

BEING ACTUALLY POISONED, AND HAVING THE SYMPTOMS OF POISONING.

Not only did Srila Prabhupada hear about his being poisoned from “all these friends,” perhaps by overhearing their talking or whispers, but he **also** heard that he had the symptoms of poisoning from someone whom Srila Prabhupada felt was qualified to recognize them. Otherwise, why bring all this up if there was no poisoning, as the GBC book *NTIAP* asserts, or if Srila Prabhupada gave the idea no credence? Srila Prabhupada was also fully qualified on his own to recognize poisoning symptoms due to his medical expertise. Due to Srila Prabhupada’s pre-eminent qualifications as a life-long chemist, pharmacist, compounder of medicines, and a supremely empowered and perfected mystic yogi, his own recognition that he had poisoning symptoms **cannot be ignored nor challenged.** Of

course he knew the symptoms and effects of poisons and medicines. From *What Is The Difficulty* by Srutakirti das (p. 55): “*Srila Prabhupada knew very well the symptoms of all disease; after all he was a pharmacist for years. As far as I could tell, he knew everything.*”

KAVIRAJA AGREES WITH POISONING AND SYMPTOMS

The kaviraja Shastri, an experienced and highly qualified man, grappled with the outrageousness of the poisoning revelation. His mention that only a demon would think about maliciously poisoning a saint shows that he is taking the talk of Srila Prabhupada’s being poisoned most seriously. The kaviraja does not go along with the GBC rationale that Srila Prabhupada is contradicting his own earlier statements by now qualifying that he was told only of having symptoms, and not actual poisoning. He accepts that there is talk of an actual poisoning, **and** talk of the symptoms. Why else talk of demons if he thought Srila Prabhupada was only talking about some bad medicine as the GBC claims? Shastri took it so seriously he pondered over which poisons could cause his symptoms, mentioning mercury. Symptoms of the various heavy metals are generally similar. Heavy metal poisoning is normally not suspected, detected, nor confirmed, without a hair, urine, or blood test **specific** to each heavy metal. These tests were never undertaken until 1999 to 2005.

CONCLUSION: EITHER WAY IT IS VERY ALARMING

However, the limited understanding that Srila Prabhupada was clarifying his previous statements about **being poisoned** to mean **only having poisoning symptoms**- still, that should be great reason for alarm and to support a full, unbiased, and well-facilitated investigation. After all, the reason for having poisoning symptoms likely was due to actual poisoning! Srila Prabhupada did not say he had diabetes symptoms, he said poisoning symptoms; he knew the difference and spoke accordingly. Srila Prabhupada knew about diabetes symptoms and he would not confuse them with poisoning symptoms. **Neither should we.** Poisoning symptoms are due to poisoning, and since all doctors failed to give a definite diagnosis, that only further points to a hidden poisoning. Srila Prabhupada was definitely poisoned homicidally, as has been confirmed beyond a doubt (see Part 5). So in any interpretation of his words, we still have a very serious bill of complaint that demands attention, requiring an appropriate investigation. Hollow denials from the GBC will not suffice. The GBC: “*He [Srila Prabhupada] replies that it was the talk from the day before about the possibility that someone poisoned him.*” Sometimes the GBC say it is poisoning, and at other times only poisoning symptoms. They are inconsistent liars and should never be believed, no matter what they say.

CHAPTER 7: HE SAID LIKE THAT

Later on Nov. 9, after Balarama Misra leaves, and after the lengthy visits of Svarupa Damodara and Giriraj Swami, and after Tamal reads a long letter from Jitarati das about preaching in China, during a pause, Tamal questions Srila Prabhupada again. *Carefully note Tamal’s exact question, since it is to this exact question that Srila Prabhupada will answer. It was all about what someone else had said.*

SECTION FIVE: PRABHUPADA HAD POISONING SYMPTOMS Skip ahead in conversations:

TAMAL: Srila Prabhupada? You said before that you... **that it is said that you were poisoned?**

SP: No, these kind of symptoms are seen when a man is poisoned. **He said like that, not that I am poisoned.**

TAMAL: Yeah. Did anyone tell you that, or you just know it from before?

SP: I read something. **TAMAL:** Ah, I see. That’s why actually **we cannot allow anyone to cook for you.**

SP: That’s good. **TAMAL:** Jayapataka Maharaja was telling that one acharya, Sankaracharya, of the Sankaracharya line - this is a while ago - he was poisoned to death. Since that time, none of the acharyas or the gurus of the Sankaracharya line will ever take any food cooked except by their own men.

SP: My Guru Maharaja also. **TAMAL:** Oh. You, of course, have been so merciful that sometimes you would take prasada cooked by so many different people. **SP:** That should be stopped.

“NOT THAT I AM POISONED”

This phrase has been unjustly exploited by the GBC trying to establish that Srila Prabhupada said that he was **not** being poisoned. But there is a huge difference between someone saying Srila Prabhupada had poisoning symptoms and Srila Prabhupada saying that he was not poisoned. The GBC’s assertion of no poisoning is untenable, yet it is what they claim. It may be laborious (*NTIAP* has a 6 page chapter **denying** Srila Prabhupada spoke of being poisoned), but we must confront their misrepresentation. The GBC position on Srila Prabhupada’s words is a colossal and desperate deception, not just an innocent difference of opinion.

GBC ADULTEROUS OUT OF CONTEXT PARAPHRASING, TWISTING ITS MEANING

NTIAP repeatedly asserts that Srila Prabhupada never positively stated he was poisoned, but only indirectly spoke of it. *NTIAP* leaves it at that, saying the poison discussions Nov. 9-10, 1977 do not support the “poisoning theory.” Also: “*the clear and simple fact [is] that Prabhupada himself denied that he was poisoned.*” Outrageous bluff. *NTIAP* (p. 51) massacres truth and reality: “*In contrast, the phrase **Not that I am poisoned** is a direct reply to Tamal’s question asking Prabhupada, ‘Did you say you were poisoned?’*” This adulterous paraphrasing of Tamal’s question (“*You said that... it is said that you were poisoned?*”) is exactly how *NTIAP* needed to change the meaning of the conversation to suit their interpretations. However if one looks for this question and answer, **nowhere** does Tamal ask, “*Did you say you were poisoned?*” He asks about WHO SAID, WHO DID IT, and WHAT WAS SAID, but never does Tamal ask DID YOU SAY you were poisoned? Also *NTIAP* asserts Srila Prabhupada denies being poisoned, **but this is a question which was never asked.** *NTIAP* has deceptively separated the “*not that I am poisoned*” phrase from the preceding “**No, these kind of symptoms are seen when a man is poisoned. He said like that...**” The two sentences must be read together. **He** (an unknown person) said like that. Srila Prabhupada is not denying his being poisoned. As a test, let’s use *NTIAP*’s **butchered version** and see: **TAMAL:** Did you say you were poisoned? **SP:** Not that I am poisoned. **This makes no sense:** it is grammatically untenable. Or we can look at the GBC’s longer version: **TAMAL:** You said before that you... that it is said that you were poisoned? **SP:** Not that I am poisoned.

If Srila Prabhupada was trying to say he was not poisoned, why did he not just say “No, I did not say that”? Srila Prabhupada is explaining that the informant told him he had poisoning symptoms and did not say Srila Prabhupada was poisoned, thus clarifying that someone else said one thing, but not the other thing. Taken out of context as *NTIAP* has done, “*not that I am poisoned*” makes no sense as an answer. The part needs to be connected to the whole. *NTIAP*’s interpretation is crude manipulation and in contradiction to the flow of the discussion. *NTIAP* also added a period after “No,” trying to make “No” into a separate answer to their mythical question “*Did you say you were poisoned?*” However, a comma should follow “No,” as it is in the Archives version. The GBC mutates what was actually said into, “No. Not that I am poisoned,” as though it answers a question not even asked. Then they cut it down even more. This is dishonesty at its worst. They do the same with the May 28, 1977 talks, take out some words and discard the rest. (see Book Two)

REMEDIAL GRAMMAR LESSONS NECESSARY

Obviously Srila Prabhupada meant that his informant said he had poisoning symptoms but did not say he was poisoned. This clarifies what the informant said. *NTIAP* hopes we do not look close enough to see their dishonesty. Send the GBC back to school for remedial grammar and sentence construction lessons. Their airy-fairy word manipulation games do not hold up under scrutiny.

WHAT DID THE UNIDENTIFIED “HE” SAY?

Tamal asks, “*...it is said that you were poisoned?*” Srila Prabhupada answers no, that “he” (whoever he was) had **not said** that he was poisoned, but instead, “he” **said** that Srila Prabhupada had the symptoms seen in one who is poisoned. Thus “*not that I am poisoned*” is **not** Srila Prabhupada’s declaratory statement of not being poisoned, but it simply qualifies what was **not said** by the unidentified “he.” Tamal’s misunderstanding that “it is said that you were poisoned” is being corrected by Srila Prabhupada, who explains that someone (“he”) did not say Srila Prabhupada had

been poisoned, but said he had poisoning symptoms. *Regarding the phrase “not that I am poisoned,” Srila Prabhupada is explaining that “he” (an unidentified somebody else) said that Srila Prabhupada had the symptoms of poisoning, and that “he” did not say that Srila Prabhupada was poisoned.* Srila Prabhupada is not making his own statement. He is explaining what someone else told him. Let’s take another look: *(bold bracketed inserts for the correct meaning:)* **TAMAL:** Srila Prabhupada? You said before that you... that it is said that you were poisoned? **SP:** No, *[he said that]* these kind of symptoms are seen when a man is poisoned. He said like that, *[and he did]* not *[say]* that I am poisoned.

ACTUAL POISONING AND POISONING SYMPTOMS

Earlier Srila Prabhupada spoke of a different person: *“Someone says that I have been poisoned... it’s possible.”* And *“Someone says that, somebody has given me poison.”* Thus Srila Prabhupada spoke: **(1)** earlier, being actually poisoned **(2)** later, having the symptoms of poisoning.

FURTHER EVALUATION

Six points to consider in understanding the phrase, *“...not that I am poisoned.”* **(1) “He”** (the unknown informant) spoke of symptoms only and was not speaking of poisoning. This is understood from *“He said like that...”* **(2)** Tamal began to ask whether Srila Prabhupada was poisoned, but corrected himself and asked if it was **SAID** that he was poisoned. Tamal did not ask IF there was a poisoning; he asked as to **WHAT** was said. **(3)** If Tamal thought that Srila Prabhupada had just said that he was not poisoned, surely Tamal would have repeated it or sought elaborations. Instead, he pursued another line of thought, namely whether poisoning symptoms were known to him from before. **(4)** Srila Prabhupada, in response to Tamal’s question, is clarifying what someone else (**“he”**) said, and not his own thoughts on the matter. His own thoughts have been expressed earlier and will be again expressed the next morning, and these thoughts are that **he has been poisoned.** **(5)** This is not the last statement Srila Prabhupada makes on the poison issue. He clearly states the next morning: *“That same thing – that someone has poisoned me.”* So even if there is some confusion over the meaning of *“not that I am poisoned,”* it is cleared up by the next morning, leaving no further doubt about Srila Prabhupada’s thoughts or meaning. **He thought he had been poisoned.** **(6)** Srila Prabhupada didn't say he was not poisoned, he said that someone said he had the classical symptoms of poisoning. This is a polite way, or non-accusing way, of saying: *“I have been poisoned”* - because I have all the symptoms of **one who is poisoned.** If it quacks like a duck and walks like a duck, good chance it’s a duck.

YOU SAID versus IT IS SAID

We note that Tamal switched from *“you said”* to *“it is said.”* In other words, did the informant say you were poisoned? And Srila Prabhupada answered that he was not told he had been poisoned.

WHY RESTRICT WHO WAS COOKING? *(comments in bracketed italics)*

TAMAL: Ah, I see. That’s why actually we cannot allow anyone to cook for you. *(Now why would Tamal want to stop “anyone” from cooking for Srila Prabhupada? Why worry about who cooks if there was no poisoning? Or, choose safer cooks so no poison symptoms will come? The flaws in the GBC interpretation are many.)* **SP:** That's good. *(Why take precautions if there is no poisoning?)*

TAMAL: Jayapataka Maharaja was telling that one acharya, Sankaracharya, of the Sankaracharya line - this is a while ago - he was poisoned to death. Since that time, none of the acharyas or the gurus of the Sankaracharya line will ever take any food cooked except by their own men. *(Why bring up a story about actual homicidal poisoning if there was no poisoning and only innocent symptoms?)* **SP:** My Guru Maharaja also. *(Bhaktisiddhanta took preventative measures to actual homicidal poisoning.)*

TAMAL: Oh. You, of course, have been so merciful that sometimes you would take prasada cooked by so many different people. **SP:** That should be stopped. *(Stop accepting food from different sources because there is no concern about poisoning? Obviously here Tamal is acknowledging real poisoning.)*

Why would Tamal tell Srila Prabhupada that restrictions should be made for who cooks for him? Because there was no concern of poisoning in Srila Prabhupada’s cooked food? Srila Prabhupada practically stopped eating after the health attack in Hrishikesh on May 16. When his sister Pishima came and cooked in Oct. 1977, he ate a full meal heartily for the first time in months. He instructed

Srutirupa and Pishima to cook for him and no one else. On Oct. 2, Srila Prabhupada instructed Kuladri das not to allow anyone to cook for him without his permission. **There are three times that Srila Prabhupada ordered restrictions on who cooked for him by choosing cooks from outside the circle of caretakers.** Clearly Srila Prabhupada was making efforts to avoid the poison being given to him in his food. And these are only the instances we know of.

“MY GURU MAHARAJA ALSO”- BHAKTISIDDHANTA WAS POISONED

Tamal tells of a Sankaracharya guru who was poisoned, and that since then none of those gurus would take any food from outside, lest it be poisoned. In response Srila Prabhupada states that Srila Bhaktisiddhanta Saraswati also was very cautious about what food he took. (*“My Guru Maharaja also.”*) This is an extremely significant revelation. If Srila Bhaktisiddhanta was concerned about being poisoned by tainted food, why then are some persons incredulous if Srila Prabhupada was actually poisoned? Was Jesus Christ not crucified? Was Haridas Thakura not beaten to apparent death? There was no Inquisition with innocent persons burned alive? We heard that Srila Bhaktisiddhanta was given an injection by a doctor the day before he departed. In *TKG’s Diary* (p. 43) we read: *“He (Bhaktisiddhanta Saraswati) had a sentiment that the doctor was paid to kill him.”* Also Srila Prabhupada explained once that the regional head of police confessed to Bhaktisiddhanta that someone tried to bribe him to kill Bhaktisiddhanta, but he could not do it since he was a great saint. Srila Prabhupada also told how his guru made a will on a scrap of paper just before a hernia operation, fearing he would be murdered by the doctor. He skipped the operation at the last moment, however. Partrikananda das in a 1998 report on the missing tapes noted that Srila Prabhupada complained about getting injections, and then told Brahmananda das that Tirtha Swami had poisoned Bhaktisiddhanta. Apparently this was also confirmed by Lalita Prasad, who said he saved his brother Bhaktisiddhanta the first time he was poisoned, but could not do so the second time by Bhaktisiddhanta’s own disciples.

In this conversation Tamal **still** does not respond appropriately to the fact that a real poisoning is being discussed. Srila Prabhupada is not just making idle conversation. If Srila Prabhupada’s food should be restricted because he was being poisoned, is this how Tamal should be responding? “Oh, let’s watch who brings you food **in the future?**” Tamal makes it sound like a good preventive measure, just in case somebody might try to put poison in some food, whereas Srila Prabhupada says he thinks he has **already** been poisoned. Tamal pretends it is about the future, but we can see Srila Prabhupada is speaking of an already existing poisoning.

TAMAL’S SHARP MEMORY

TAMAL: ... You said before that you... that it is said that you were poisoned?

Tamal corrected himself from *“that you (said?)”* to *“that it is said”*? Why? We find 196 lines back in the transcript: **TAMAL:** Who said that, Srila Prabhupada? **SP:** I do not know, but it is said...

Tamal’s exceptional memory testifies to his sharp focus on exactly what is transpiring in these poison discussions. We would not normally expect someone to remember verbatim a few words that had been spoken so far back in continuous multi-party conversations. When we observe how Tamal pressed Srila Prabhupada **five times** for disclosure of the unknown informant’s identity, while Srila Prabhupada stalwartly remained vague, we start to wonder what Tamal is really concerned about. Is he worried about a poisoning or about who it was that informed Srila Prabhupada? Who ratted? It is the latter, so he could deal with whoever leaked the big secret. He did not seem to care if Srila Prabhupada was actually being poisoned. The 5 times Tamal tries to discern the informant: **(1)** Krishna das? [Babaji? Did he tell you about the poisoning?] **(2)** Who said that, Srila Prabhupada? **(3)** You said before that you... that it is said that you were poisoned? **(4)** Did anyone tell you that, or you just know it from before? **(5)** So who is it that has poisoned?/ Tamal wants to know **who** told Srila Prabhupada that he had been poisoned and that he had poisoning symptoms. **He is concerned with finding out who the informant is, and not about the poisoning itself.** This is very suspicious, indicating Tamal wants to neutralize or silence the informant. If it was a local resident, a devotee, someone in the

Gaudiya Math, or a kaviraja, Tamal would respond to protect the poisoners from being discovered. It was more important to discover the informant than to stop the poisoning. The final absurdity is Tamal's doing nothing as a result of all these discussions, even after clearly acknowledging Srila Prabhupada was speaking of being poisoned. The suspect Tamal was acting very suspect.

POISONING SYMPTOMS ARE OF VERY SERIOUS CONCERN

The deniers use Srila Prabhupada speaking about having poisoning symptoms to claim there were only symptoms but no actual poisoning, so no problem. However, poisoning symptoms are evidence of actual poisoning, so **talk of symptoms is a strength for the poisoning position, not a weakness**. When someone has poisoning symptoms, the first agenda would be to search for the poison which is causing those symptoms, not to dismiss an actual poisoning. After Srila Prabhupada reveals he thinks he has been poisoned, we do not find any coherent discussion or medical action to diagnose these symptoms. Poisoning symptoms from whatever cause is a serious medical problem. Yet, as soon as this conversation ends, all concern amongst the caretakers about poisoning **and** symptoms ceases completely. This tells us much about the pretentious caretakers.

NTIAP implies Srila Prabhupada is now reversing his former statements that someone said that he was being poisoned. We disagree. The "poison discussions" leave us with a very firm impression Srila Prabhupada thinks he has been poisoned. The next morning (Nov. 10) Srila Prabhupada admits he was in great "mental" distress due to the idea that someone has poisoned him. Even **IF** Srila Prabhupada (and he does not) was modifying his statements to refer to symptoms only and not actual poisoning, this still constitutes a very alarming revelation that should be of great concern to all his followers and be more than adequate grounds for investigation, even without considering any of the rest of the massive evidence. To have poisoning symptoms, which Srila Prabhupada clearly believes he has, indicates being actually poisoned. Symptoms are indications of the real thing. Srila Prabhupada talks of symptoms and about poisoning too, saying it again the next day.

The GBC has developed excellent skills of political, duplicitous deception. They may rate the evidentiary significance of these poison discussions as nil, but actually they constitute a veritable mountain of actual poisoning evidence. Amazingly Srila Prabhupada's concerns about being poisoned were never addressed by his caretakers. Did they think Srila Prabhupada was just talking nonsense and they should politely entertain his jibberish? Why the hell was nothing done?

A RATIONALE FOR EVASIVENESS

This is Srila Prabhupada's second disclosure of an unknown informant ("he") telling him that he had symptoms of poisoning. Srila Prabhupada had earlier swung the kaviraja away from talk of poisoning to talk of symptoms, as he does with Tamal too. It seems Srila Prabhupada is now reluctant to discuss the actual poisoning that he first disclosed to Balarama Misra, because, if the poisoners were amongst his disciples, perhaps having overheard them talking/whispering about poisoning him, it is understandable in shifting talk away from the poisoning and poisoners, who are in his presence, to discussion of poisoning symptoms. We note Srila Prabhupada was more forthcoming with Sastri than with Tamal, and throughout these poison discussions, he is very guarded with Tamal. Srila Prabhupada's aversion to disclosure to Tamal is indicative. The vagueness, ambiguity, and refusal to name the informant was unusual for Srila Prabhupada, and we can assume he had good reasons for this behavior. Was it out of mercy towards his poisoners, or indifference, or self-defense, or surrender to the Lord's desire and destiny? More on this later, especially in Part 12.

"NO" – WHAT ELSE COULD IT MEAN?

In Srila Prabhupada's conversational English, the use of "No," especially at the beginning of a statement, often carried a meaning other than the common usage. Typically he used NO to bring discussion back to the subject he was analyzing, to interrupt the other speaker, or for additional clarification of a subject. Srila Prabhupada's use of "No" was often not a negative declaration. He did not always use it in the "yes vs no" meaning as in the West. A look through Srila Prabhupada's room conversations shows he often used "no" as the first word of a response, using it as a figure of speech

or a directional device, steering the line of thought back to where he wanted, even when nothing incorrect had been said. A quick look in Vol. 19 of Conversations Books: **(1)** Mar. 2, 1976. **Gargamuni:** Yeah, they attend artikes and class because there's no other activity there. **SP:** No, that is also good. **(2)** Mar 7, 1976. **Gurukripa:** Then they say, "Finished. Get out." **SP:** Yes. No, my question is that "Why they become atheists..." **(3)** March 8, 1976. **Madhuvisa:** Because I have seen it in New Zealand. I have been there myself. **SP:** No, no, if he denies that... **(4)** April 15, 1976. **Dr. Patel:** All of them are mayayapahrta-jnanah. **SP:** No, no, mayayapahrta-jnana. **(5):** April 8, 1976. **Lokanatha:** You are so expert. For one year you did not mention those rules and regulations. **SP:** No, I simply said, "Come and join and chant." **(6)** Sumati Morarji was concerned. "Swamiji, you are so old - you are taking this responsibility. Do you think it is all right?" "**No,**" he reassured her, lifting his hand as if to reassure a doubting daughter, "it is all right."

So can we always apply the strict rules of English language when understanding Srila Prabhupada? Or do we need common sense and a familiarity with how Srila Prabhupada spoke conversational English? We dismiss *NTIAP's* denial of Srila Prabhupada's poisoning with their faked excerpt, "No. Not that I am poisoned."

TAMAL'S APPARENT MINIMIZING TO DOWNPLAY THE POISONING

Tamal was very intelligent, a master politician, and expert at manipulating people and situations. We note a series of apparent attempts to **downplay** the significance of Srila Prabhupada's poisoning revelation.

TAMAL'S FIRST DIVERSIONARY DOWNPLAY: "JUST KNEW IT FROM BEFORE": Doubting whether Srila Prabhupada was **actually** told by anyone that he had poisoning symptoms, Tamal asked him if anyone told him or he "**just knew**" about them "**from before.**" Tamal questions why Srila Prabhupada thought he had poisoning symptoms; was it "just" Srila Prabhupada's conjecture based on what he "knew from before" and nothing more? This is a leading question that reduces the poisoning to a theory, from a disclosure to a hunch. It is a downplay, a downgrade of significance.

TAMAL'S SECOND DIVERSIONARY DOWNPLAY: COOKING IN THE FUTURE: Next Tamal states "*that's why actually we cannot allow anyone to cook for you,*" as though Srila Prabhupada's statements about being poisoned only warranted some general concern over food being *maybe* poisoned **in the future**. Since the sharp-minded Tamal understood how Srila Prabhupada was told that he had **already** been poisoned, why did he cleverly divert discussion to dealing with future precautions? One may also ask why Tamal assumed that Srila Prabhupada would be poisoned by his cooks or food. Yet he made no changes in the kitchen? Did Tamal miss the point, or was he just making diversionary small talk?

Srila Prabhupada's health was mysteriously declining for many months, he was on the verge of departure, he could hardly move or speak, he just stated very clearly that someone said that he had been poisoned, and then he also says that he had the symptoms of poisoning. Tamal responds with an offer to take precautions with Srila Prabhupada's future cooks. How crazy is that? It downgrades the poisoning revelations to something that **might** happen in the future, although it **has already** happened! If someone on his deathbed speaks of having been poisoned, wouldn't more than future cooking precautions be in order? Call the police, call for medical tests? Full alert to all devotees? But not for Tamal. Tamal's failure to acknowledge the true weight of Srila Prabhupada's words points a big finger at himself as an avoidance tactic, diverting to absurd talk of future cooking arrangements, which he did not do anyway. Tamal is **pretending to miss the point**. But the reality of poisoning is finally fully acknowledged by all caretakers the next day in further discussions. Even then, Tamal does nothing but utter, "**SHEEESH!**" Srila Prabhupada is talking about real poisoning. Amazingly, no action is taken and two days later the suspects are whispering in his room about "poison and the use of it." (see Ch. 26)

THE NEXT MORNING, NOVEMBER 10

Early the next morning, Nov. 10, on Bhavananda's post-midnight watch, Srila Prabhupada became very restless, kicked off all his covers and was in a great deal of so-called "mental distress."

The kaviraja was called and gave some pain medicine (*TKG's Diary*). After a difficult night of discomfort, Srila Prabhupada felt better.

SECTION SIX: "MENTAL DISTRESS" NOV. 10, 1977. Skip ahead in conversations:

Devotee: *Ghabrahati to kam hi na?* (The distress is less now?) **Kaviraja:** *Kuchh bechani to kam hai na?* (The uneasiness is less isn't it?) **BCS:** It's less now, this restlessness and the pain. Skip ahead: **BHAV (Bhavananda):** So what was the cause of that distress? **BCS:** *Kaise woh kai hua tha subha?* (What happened this morning?) [Note: The kaviraja found Prabhupada's body now functioning properly according to pathological tests; His heart rate, pulse and blood pressure surprisingly returned to normal. Discussions next focus on the reasons for Srila Prabhupada's "mental distress."] Skip ahead **TAMAL:** (in background) But what did Prabhupada just say? **Kaviraja:** (speaking over BCS) *Jaise subhe position tha, subhe inka position tha na taklif hui na? ham das purya dene se jaise heart eise good position...ki ek purya se heart aisa...kya bolega bataiye ? kya mahatwa lagayenge?* (How the position was this morning... the position was; there were problems, wasn't there ? Had I given ten doses his heart would not have been in the position it is. Now with one dose his heart is... What can I say tell me? What definition can (I) attach (to this)?) **BCS:** (English) He said, "How can you define it? How can you explain it?" **TAMAL:** (in the background) But what did Prabhupada just say? **BCS:** Like the condition couldn't have improved by ten medicines also but one medicine it becomes perfect. **TAMAL:** What did Prabhupada just say? **BCS:** Prabhupada just said that I mean, this morning his condition was bad, not now. **BHAV:** Prabhupada was complaining of **mental distress** this morning also.

TAMAL: "BUT WHAT DID PRABHUPADA JUST SAY?"

Tamal insistently asks three times what Srila Prabhupada said, which was "*Nahin... us samaye hua tha*" (*No... it happened back then.*) Before, Tamal was not anxious over talks in Hindi; now he tries to keep up with what Srila Prabhupada was telling the kaviraja- he did not want to miss anything said about the poisoning. **TAMAL:** But what did Prabhupada just say? But what did Prabhupada just say? What did Prabhupada just say?

TAMAL'S THIRD DIVERSIONARY DOWNPLAY: "MENTAL DISTRESS" Bhavananda again states that Srila Prabhupada complained not just of pain, but *also* of mental distress earlier that morning, called "mental disturbance" in *TKG's Diary*. Apparently the mental distress was not from the coincident pain, but was due to the talk of being poisoned. "Mental distress" was ascribed to Srila Prabhupada, and occurs the day after Srila Prabhupada said he has been poisoned. Was mental distress/disturbance a characterization by Tamal and Bhavananda to downplay the talk of being poisoned? Mental distress inappropriately characterizes Srila Prabhupada as old, dying, senile, and thus what he says should not be taken seriously. (see Ch. 62)

CONCLUSION: Extracting a phrase from the conversations and using it out of context with a different meaning than it was used for, this is the way the GBC claims Srila Prabhupada denied being poisoned. "*Not that I am poisoned*" refers to what someone else had said about Srila Prabhupada, namely, that person did not say Srila Prabhupada was poisoned, but that he had poisoning symptoms. However, Srila Prabhupada earlier already made it clear he thought he was poisoned, and he did so again the next day. The poison discussions show Srila Prabhupada spoke of actual poisoning *and* poisoning symptoms. **SP:** No, [*he said that*] these kind of symptoms are seen when a man is poisoned. He said like that, [*and he did*] not [*say*] that I am poisoned.

CHAPTER 8: SOMEONE HAS POISONED ME

BCS asks about the "mental distress" and the kaviraja encourages a reluctant Srila Prabhupada to disclose his thoughts. Not shown in the transcript below, Jayapataka can be heard in the background of the tape recording asking, "*What did the kaviraja say about Sankaracharya?*"

SECTION SEVEN: SOMEONE GAVE HIM POISON HERE

BCS: Srila Prabhupada? **SP:** Hmm? **BCS** (Beng): *Oyita ki byapaar hoyechelo? Mental distress?* (What was that problem? Mental distress?) **SP:** Hmmm. Hmmm. **Kaviraja:** (Hindi) *Boliye, boliye.* (Say, say.) **SP:** (Hindi): *Vahi bat je koi humko poison kiya.* (That same thing – that someone has poisoned me.)

BCS: *O aacha, unhen socha ki koi.....* (Oh, okay, he thinks that someone....) **Kaviraja** (speaking same time): *Yadi dekhiye baat ye hai ki, ho sakta hai ki kisi rakshasa ne diya ho...*

BCS: Someone gave him poison here. **Kaviraj:** Charu Swami... **BCS:** Yes. **Kaviraj:** ... *kisi rakshas ne diya ho. Yeh to ho sakta hai. Impossible nehi hain. Woh Sankaracharya the; unhe kisi ne poison diya. Cheh mahina tak woh bari taklif paye. Kanch to hota hai na ? botal ke kanch, yeh pees ke khane mein khila diya. To usko kya nitaja hua; bara mahina baad mai, leprosy ho gaya sab sharir ki undar. To karam to apna bhugte hai. Kintu jo medicine ham dai raka hai; jadi koi uska effect hoga poison to rahe nahin sakta, guarenteed bolta hai. Ki woh be effected hoga to rahin nahi sakta. Ki abhi to ham pakar nahin saktai usko unko diya hua hai. Abhi bhi pakarta hai jab kidney kharab ho gaya, kisi kahena ya bimari se ho, chai grahan se ho, chai poison se.* [TRANSLATION: Listen, this is the understanding that some demon (may) have given (poison)...Charu Swami [Bhakticharu says, "yes"]..some demon has given [poison]. This can happen. It's not impossible. Sankaracharya was there, someone gave him poison. For six months he suffered. There is glass you know? Bottle glass? It was ground and fed in food. What befell him; after twelve months leprosy spread inside his body. Everyone suffers their karma. But the medicine I have given, the poison cannot stay. I give a guarantee, that even if there are effects, they will not stay. Because right now I cannot detect [poison] has been given to him. If it is found that his kidneys go bad, then it could be by sickness or astrological reason or by poison.]

TAMAL: Prabhupada was thinking that someone had poisoned him? **BCS** (not Adhridharan): Yes.

TAMAL: That was the mental distress? **BCS:** Yes. **Kaviraja:** *Yeh bolte hai to isme kuch na kuch satya he. Isme koi sandeha nahin.* (This is what [he] says, then **there must be some truth in it. In this there is no doubt.**)

TAMAL: What did Kaviraja just say? **BCS:** He said that when Srila Prabhupada was saying that, there must be **something truth behind it.** **TAMAL:** **Sheesssh!** (Everyone begins speaking together)

Kaviraja: *Koi rakshas hai...daina wallah..Pan me ek cheez de doon. Kya batun...doodh me de doon. Khana ek pan me dwai de doon, subhe me jindagi be bhool sakhoge.* (It's some rakshasa...the poisoner...will put something in pan. What to say...[or] something in milk. To eat, [he] will put a medicine in pan, by the morning [your] whole life can be forgotten.)

DISTRESSING THOUGHTS OF BEING POISONED

Explaining the cause of his “mental distress,” anxiety, and restlessness, Srila Prabhupada said: **“THAT SAME THING – THAT SOMEONE HAS POISONED ME.”** It was the same thing, or *vahi bat*, as the day before. In other words, Srila Prabhupada was “mentally distressed” about thoughts that he has been poisoned. The GBC has offered that *vahi bat* means “that same subject or discussion,” implying that Srila Prabhupada was only distressed about a previous conversation and not about poisoning itself. This is really ridiculous. Obviously Srila Prabhupada was “distressed” about being poisoned. NTIAP says, “He replies that it was the talk from the day before about the possibility that someone poisoned him.” The implication is that yesterday’s discussions are the cause of disturbance, as opposed to those discussions’ contents, namely being poisoned.

ISKCON is grasping at straws to explain these discussions as just normal stuff. Nothing to see here, folks, move along! Due to his illness, senility, grumpiness, etc. the GBC says we cannot take Srila Prabhupada’s words very seriously. (see Ch. 62) Srila Prabhupada does not comment on the concept of “mental distress,” nor did he ever himself use this novel terminology. As is clear in the discussions, **the “mental distress” was due to the thought of being poisoned.** Srila Prabhupada was “distressed” over the previous day’s discussions, which were: (1) Someone had said that somebody had poisoned him, (2) that someone was “all these friends,” indicating the caretakers around him (3) that someone also said that he had the symptoms of poisoning, (4) and that he recognized having these symptoms by his own medical knowledge. (5) The “mental distress” was substantial, causing a lot of discussion.

(1) Srila Prabhupada was practically paralyzed, yet was so restless, he kicked off his covers in the night, (2) The phrase “mental distress” is used for the first time to describe Srila Prabhupada’s mood, (3) The kaviraja was called in the early hours due to Srila Prabhupada’s “mental distress” being so profound that pain medicine was prescribed, (4) Srila Prabhupada’s attendants felt compelled to discuss the cause of the “mental distress,” and asking Srila Prabhupada what it was all about.

POISONING IS AFFIRMED AND ACCEPTED

The previous day ended with Srila Prabhupada seemingly reluctant to talk about his poisoning, but now talk of actual poisoning is again in the forefront. No longer does Srila Prabhupada say, “It’s possible.” Poisoning now has become a factual reality and everyone is quite shocked, clearly evident by the consequent flurry of conversation. Whether Srila Prabhupada earlier said he was in fact poisoned is now irrelevant. **Everyone present proceeds to affirm and acknowledge that Srila Prabhupada was saying that he thought he had been maliciously poisoned in an attempt to kill him.** The acknowledgement of malicious poisoning is evident by 11 confirmations: (1) In TKG’s Diary, it is said: **“Prabhupada disclosed his thoughts that someone has poisoned him.”** (2) Bhakticharu confirms: **“...he thinks that someone gave him poison here.”** (3) The kaviraja also confirms: **“...some demon has given (poison). This can happen. It’s not impossible.”** (4) Tamal repeats: **“Prabhupada was thinking that someone poisoned him?”** (5) Bhakticharu answers Tamal’s question, **“Yes.”** (6) Then the kaviraja: **“This is what he says, then there must be some truth in it. In this there is no doubt.”** (7) Bhakticharu repeats the kaviraja’s words: **“He said that when Srila Prabhupada was saying that, there must be something truth behind it.”** (8) Tamal’s **“Sheesssh!”** is an affirmation. (9) Srila Prabhupada, while listening to all these affirmations of poisoning, never attempted to correct them, *as he certainly would have done if there had been no poisoning.* Srila Prabhupada confirmed their statements with no protest. (10) Then Tamal poses his **final question** to Srila Prabhupada re: poisoning, another affirmation. (11) They spoke about real poisoning cases- Calcutta man poisons his wife, Sankaracharya.

CONCLUSION: By the end of the poison discussions, Srila Prabhupada had still not named who had poisoned him or who told him about it. The discussion is about WHO said there was a poisoning, and it was NOT about IF there was a poisoning. There was no debate about if there was a poisoning. **They all clearly acknowledged that Srila Prabhupada spoke of actual, malicious, homicidal poisoning by someone trying to kill him.** By an honest examination of the poison discussions, we come to the conclusion that Srila Prabhupada **believes he was poisoned.** From the start, he said that his being poisoned was possible, and later on, he solidifies his assertion to the extent that many confirmations of his poisoning are pronounced by those around him. **“SOMEONE HAS POISONED ME.”**

CHAPTER 9: WHO IS IT THAT HAS POISONED?

SECTION EIGHT: THERE MUST BE SOME TRUTH TO IT

TAMAL: Srila Prabhupada, Shastriji says that there **must be some truth to it if you say that. So who is it that has poisoned?** (then- 13 seconds dead silence- Srila Prabhupada never answers this question)

TAMAL ACKNOWLEDGES THE POISONING

Note that Tamal’s question is about WHO DID IT, not if it was done, or who told him. Tamal has now progressed to **“Who did it”** from his earlier **“Who said it.”** It has become very clear that Srila Prabhupada believes a poisoning has actually happened, and this is the cause of his “mental distress.” On Nov. 10, 1977, the transcript clearly shows Tamal and others acknowledged Srila Prabhupada thought he had been poisoned. Yet incredibly, the GBC and Tamal (while still alive) adamantly maintained that Srila Prabhupada said he was **not** poisoned, and that there is **no** reason to conduct any further investigation because they already investigated and found nothing to be concerned about! Although Tamal asserted after 1997 that there was no poisoning, the record shows he thought differently in 1977 when he clearly acknowledged the poisoning. Tamal never asked, “Who is it that

has **not** poisoned?” And he asked this the day **after** Srila Prabhupada said, “He said like that, not that I am poisoned.” Even if we were to accept that Srila Prabhupada said he was not poisoned (which he did not say), still Tamal himself was so convinced on the NEXT day that he asks Srila Prabhupada who poisoned him. The final position was absolutely clear: There was a poisoning. Who did it?

WHY DID SRILA PRABHUPADA NOT ANSWER?

This was Tamal’s most significant question yet, which results in an eery silence of 13 seconds while everyone waits for Jagat Guru to reveal the poisoner. Everyone expected Srila Prabhupada knew who it was, otherwise why ask him and wait so long for the answer? Whereas the day before he was evasive, today Srila Prabhupada is silent and refuses to give **any** answer. Srila Prabhupada does not want to answer Tamal, but the reason is not clear. Tamal believes Srila Prabhupada knew the poisoner’s identity, and he seems unconcerned about being named as the culprit. Being the primary suspect, and found guilty of the poisoning beyond a reasonable doubt in Ch. 74, it is remarkable Tamal would so brazenly risk being named as the poisoner. One wonders how he had no fear of being named? Did he think Srila Prabhupada could not know it was him? Or was Tamal so confident in his plans and schemes, thinking Srila Prabhupada irrelevant? Was there no answer because Srila Prabhupada did not know? Not likely; the pure devotee can know all via the Supersoul. The long silence implies Srila Prabhupada knew, but did not wish to say who it was, otherwise he could have said he did not know. Significantly, Srila Prabhupada chose **not** to answer Tamal and his silence is another confirmation that he was indeed poisoned, because he failed to deny it. Another point: if someone asks you something and you remain silent, it is because **(1)** you know the person asking is insincere because he already knows the answer, or **(2)** you know he is the culprit. The silence speaks volumes and points to Tamal as the poisoner.

Srila Prabhupada knew more, but chose not to say it. Perhaps he considered it unnecessary, or too late, or did not want to undermine the all-redeeming service that his caretakers were still giving, and considered their service and resultant advancement more valuable than his own life. It is completely plausible that he magnanimously did not want to interrupt the physical service from his poisoners (in spite of their duplicitous betrayal). See *Ch. 101: His Amazing Tolerance*. Srila Prabhupada DID answer Tamal the next day by speaking of how Ravana will kill, better to be killed by Rama, etc.

In *Divine or Demonic* (Dhanesvara das) he offers another rationale for Srila Prabhupada not answering: “*Pariksit came across the personality of Kali cutting the legs of the bull Dharma. Inquiring from Dharma who had hurt him, Dharma refuses to identify Kali as the wrong-doer... ‘Although the bull, or the personality of religion, and the cow, the personality of the earth, knew perfectly well that the personality of Kali was the direct cause of their sufferings, still, as devotees of the Lord, they knew well that without the sanction of the Lord no one could inflict trouble upon them.’*” (SBhag 1.17.18 Prt)

Also, Jitarati das pointed out from SBhag 1.17.22: **TEXT:** *The King said: O you, who are in the form of a bull! You know the truth of religion, and you are speaking according to the principle that the destination intended for the perpetrator of irreligious acts is also intended for one who identifies the perpetrator. You are no other than the personality of religion. PURPORT: A devotee's conclusion is that no one is directly responsible for being a benefactor or mischief-monger without the sanction of the Lord; therefore he does not consider anyone to be directly responsible for such action. But in both the cases he takes it for granted that either benefit or loss is God-sent, and thus it is His grace. In case of benefit, no one will deny that it is God-sent, but in case of loss or reverses one becomes doubtful about how the Lord could be so unkind to His devotee as to put him in great difficulty. Jesus Christ was seemingly put into such great difficulty, being crucified by the ignorant, but he was never angry at the mischief-mongers. That is the way of accepting a thing, either favorable or unfavorable. Thus for a devotee the identifier is equally a sinner, like the mischief-monger. By God's grace, the devotee tolerates all reverses. Maharaja Pariksit observed this, and therefore he could understand that the bull was no other than the personality of religion himself. In other words, a devotee has no suffering at all because so-called suffering is also God's grace for a devotee who sees God in everything. The cow and*

bull never placed any complaint before the King for being tortured by the personality of Kali, although everyone lodges such complaints before the state authorities. The extraordinary behavior of the bull made the King conclude that the bull was certainly the personality of religion, for no one else could understand the finer intricacies of the codes of religion. /This clearly shows why the pure devotee would not identify his poisoners. Question answered!

SRILA PRABHUPADA BECOMES EVASIVE AS TO WHO SAID

We note how Srila Prabhupada became progressively evasive as he was repeatedly pressed by his caretakers over two days to reveal the informer who said that he was poisoned. Note the **progressive evasion as the poison discussions go on:** (1) The kaviraja asked "Who is saying?" and was answered by, "All these friends," which provides some rather unspecific information. (2) Bhakticharu asks who said this; the answer is simply, "They all say," not telling much more. (3) Tamal then asks if Krishna das (Babaji?) was the informant, but no answer. (4) The kaviraja asks "Who will give you poison? For what, why?" but no answer. (5) Tamal (5th inquiry) again asks as to who said this, and Srila Prabhupada said obliquely, "I don't know, but it is said." (6) Finally, later in the day, Tamal asks who poisoned him, and Srila Prabhupada makes no answer at all.

SRILA PRABHUPADA TOLD OUTSIDERS, THEN WAS RELUCTANT TO DISCUSS IT MORE

Srila Prabhupada has again, as he did the day before, told the kaviraja very frankly in Hindi, "**That same thing – that someone has poisoned me.**" The fact that Srila Prabhupada again chose to speak to the *kaviraja* about being poisoned and not to the devotees leaves us to wonder. He answers the kaviraja but not Tamal. We see that Srila Prabhupada did not care to speak with his disciples on the matter; Tamal's question about who did it is met with silence. Why does he speak with Balaram Misra and Shastri, but not his own caretakers?

Srila Prabhupada could not be pressured to say more, for his own reasons. Once it was recorded that Srila Prabhupada believed himself poisoned, he did not bring it up again in the few days prior to his Nov. 14 departure, although he had ample chances to do so. Srila Prabhupada could have named his informant or poisoner at any time, but he chose not to. Those next few days have 41 pages of talks in Conversations Books, including meetings with Krishna das Babaji, Narayan Maharaja, and Bon Maharaja. Yet, Srila Prabhupada not speaking further of his being poisoned in no way minimizes or negates his earlier statements. *Rather, it contributes to the mystique of the pure devotee's wonderful pastimes.* He revealed that he thought he was being poisoned, and now we all know about it. He brought it up and he left the matter alone after telling us briefly. That's all he wanted to accomplish. The long silence is broken by the kaviraja's talkativeness, and everyone starts babbling various speculations, all of which provides nothing of practical use for dealing with Srila Prabhupada's poisoning. It is like someone drowning while spectators debate how it happened rather than tending to a rescue. And decades later, this matter is suppressed by the GBC with every available trick. Why? Because they have a strong motive to keep this darkest incident a secret. Still, we note all the caretakers were acknowledging homicidal poisoning, and not bad medicine as Tamal later suggested.

SECTION NINE: WHICH POISON WAS USED? *Conversation continues:*

Kaviraja: *Sabse bada poison to hota hai woh mercury ka hota hai. (The biggest poison is mercury.)*
BCS: *Woh to Gaya tha woh jo...* (That was Gaya, that which...) **Kaviraja:** *Nahin nahin... woh to Svarupa Guha tha. Aap para tha na swamiji?. Kalkatte me?* (No, no. That was Svarupa Guha. You read about it didn't you, Swamiji? In Calcutta?) **SP:** *Hmm.* **Kaviraja:** *Svarupa Guha?* **BCS:** *Unko malum nahin.* (he doesn't know [about it].) **Kaviraja:** *Uska pati ne diya tha. Uski koi medicine nahin aatha aap ki leya. Itni dose de diya. jisko hamlok Rashkapoor bolte hain.* (Her husband had given it. For it there is no medicine or antidote. Such a heavy dose was given. It's what we call Rashkapoor.) **BCS:** *Nahin. Woh jo mercury isme tha... woh makharadwaja.* (No. That mercury was in... the makharadwaja.) **Kaviraja:** *Nahin, nahin. Woh mercury nahin hain. Uska doosra nam bolte hai.* (No, no. That's not mercury. It's called by another name.) **BCS:** *Aacha.* (Okay.) **BHAV:** *What did he say?* **BCS:** *He said that it's quite*

possible that mercury, it's a kind of poison... **TAMAL:** (not BHAGATJI): That makharadwaja... **BCS:** Rashkapor? **Kaviraja:** *Aamer Rash. woh ekta preparation aache... Eta very poison. (Aamer Rash. That's one preparation. It's very poisonous.)* **BCS:** *Woh to makharadwaja jaise hai kya?* (Is that like makharadwaja?) **Kaviraja:** *Makharadwaja to amrit hota hai, inke liye nahin suitable hota hai, yeh bat doosri. Baki woh to sab ki liye poison hota.* (Makharadwaja is nectar, although not suitable for him [SP], that's a different story. But that [Raskapor] is poison for everybody.) **BHAV:** What medicine was he taking before that? **BCS:** *Konsa?* (What?) **Kaviraja:** *Kuuch nahin.* (Nothing.) **BCS** (English): **He was referring to a case, a big murder case in Calcutta, the husband poisoned the wife.** **BHAV:** Guha. **Kaviraja:** *Svarupa Guha... abhi uska case...* (Svarupa Guha... the case is now...) **BCS:** Shankara Bannerjee was... **BHAV:** Our lawyer is the... (giggles/sniggers/snickers: why???)

Why is Bhavananda giggling in the poison whispers (see Part 4) and also now, finding it funny that ISKCON's own lawyer Mr. Bannerjee had also represented the murderer Svarupa Guha? What is amusing about this? Why does he giggle? This is particularly disturbing and suspicious. And this time Krishnadas Babaji is not present, so how can the GBC explain Bhavananda's giggling this time?

MAKHARADHVAJA AND DIFFERENT POISONING CASES

The *kaviraja* rambles on about mercury, raskapor and the story of Svarupa Guha. When Bhakticharu suggests that mercury was present in *makharadhvaja*, something which Tamal also suggests, the *kaviraja* says he is not talking about that, and that makharadhvaja is nectar (not poison), although too strong for Srila Prabhupada in his condition. Shastriji talks about raskapor which had been used by Svarupa Guha's husband to poison his wife. This famous poisoning murder case in Calcutta was well known to Bhakticharu and Bhavananda, with ISKCON's lawyer involved, causing Bhavananda to snicker. This is very strange- why is that funny? Also Jayapataka had earlier informed Tamal about the powdered-glass Sankaracharya poisoning, so it is clear that everyone recognized that Srila Prabhupada was talking about actual, homicidal poisoning. So why do they now say it was all about bad medicine? ***This points to their guilt, otherwise why are they being so dishonest?*** Amongst these four individuals, poison cases were a vogue topic. Not only do Tamal, Bhavananda, Bhakticharu, and Jayapataka discuss various poisoning cases but the same four are also the poison whispers participants the very next day, Nov. 11. One day talking about various poisoning murder cases, and the next day found whispering about the use of poison. ***Thus they are suspects.***

TAMAL'S FOURTH DIVERSIONARY DOWNPLAY: MAKHARADHVAJA? Bhakticharu and Tamal press about the *makharadhvaja* and the *kaviraja* answers that *makharadhvaja* is *amrita* (nectar), although in Srila Prabhupada's specific case it was not appropriate; however, *raskapor* is poisonous for everyone. Clearly the *kaviraja* was NOT giving Srila Prabhupada any *makharadhvaja*, as he had said it was too strong a medicine for someone in Srila Prabhupada's condition. Therefore he was giving alternative medicines, such as *vrikkasan jivani*. Tamal's attempt ***to blame the poisoning on the makhardhvaja***, which Srila Prabhupada had taken only 2-3 times some weeks earlier, thus failed to gain traction with Shastriji, and with us as well. (see Ch. 37) Obviously the gradual deterioration of Srila Prabhupada's health through 1977 would result from a greater poisoning than just 2-3 doses of makharadhvaja medicine taken Oct. 25-26. This is discussed in Ch. 37. ***Tamal is trying to deflect talk of poisoning towards talk of makharadhvaja and bad medicines.***

CONCLUSION: All the caretakers acknowledged that Srila Prabhupada was speaking about an actual poisoning and not just some symptoms which might be due to bad medicine.

CHAPTER 10:USELESS CHATTER

After Srila Prabhupada reaffirms his thoughts of being poisoned, the conversation turns chaotic.

SECTION TEN: NO POISON IS STRONG ENOUGH: *Conversation continues*

TAMAL: Bhagatji doesn't think the... **Kaviraja** (Hindi): *Manye inka sharir aisa hai, jeh bajra hai ki acchar... woh kuuch nahin hona.* (In my mind, his body is such that it is like a thunderbolt. You can beat it a 1000 times, but nothing will happen.) **BCS:** *Nain ghabrana ka jo... Bhagvan jise raksa karte hai, waise to Prahlad Maharaja ke bhi to...* (No need for bewilderment. The way God protects his own, similarly Prahlad Maharaja was also...) **Kaviraja:** *Swamiji, ek sloka yaad aata hai... (sloka) Apto siddhanta Maharaja to, isliye koi shankhya karneka darkar nahin hain.* (Swamiji, one verse comes to my mind: "Without protection, one remains fixed if protected by fate, whereas one who protects himself but is condemned by fate is destroyed. Without a protector, one person can live carelessly alone in the forest, whereas another takes all precautions in his home, and still dies." You are a divine soul, that is why there is no need to be anxious.) **TAMAL: No poison is strong enough to stop the Hari Nam, Srila Prabhupada.** **Kaviraja:** (Hindi) *Bas. Hari Nam ke samne... woh Mira ko jitna poison diya tha; ek boond parjanese aadmi ka death ho jate. Woh sub pegeya woh, batlayie? Jo Bhagvan ke prasad lag jate na, woh poison amrit ho jata, samajhte.* (Right. Before the Holy Name... How much poison was given to Mira, a single drop was enough to kill a man. Mira drank it all. Poison when offered to the Lord becomes nectar.) **Devotee:** Prahlad Maharaja. **BCS:** Prahlad Maharaja. **Kaviraja:** *Prahlad se jada poison diya tha Halahal isko Mira. Itna jabardast banaya woh... Jaise ek alopath me ek poison aata ka uska taste aaj tak koi bataa nahin sakaa.* (Halal gave Mira a stronger dose of poison than Prahlad got. It was so strongly made... Like there is one poison in allopathy, even till today nobody can tell the...) **TAMAL:** Would you like some more kirtan Srila Prabhupada? Lokanatha can lead. Lokanatha, you lead. **SP:** (indistinct) **TAMAL:** Lokanatha.

MULTIPLE CHOICE QUIZ

(A). Tamal believed kirtan was a poison antidote. (B). Tamal thought that the talk of poison was tiring to Srila Prabhupada and that he should recommend Hari Nam. (C). Tamal thought further poison discussions could be avoided by resorting to kirtan. (Answer: C)

TAMAL'S FIFTH DIVERSIONARY DOWNPLAY: POISON CANNOT STOP HARI NAM: Chaotic conversation goes nowhere. The *kaviraja* speculates that an allopathic poison may be involved, one with no taste (such as a heavy metal?) Tamal mentions Bhagatji, but is cut off. Finally Tamal comes up with the perfect, end-all solution to Srila Prabhupada's being poisoned: **"No poison is strong enough to stop the Hari Nam, Srila Prabhupada."** Although somewhat accurate in a spiritual sense, this is not an appropriate response to one's guru when he says he has been poisoned. Did Tamal resort to any of the multiple remedial and preventive actions available on the physical plane? It reminds us of his earlier statement to Srila Prabhupada, *"Now you have to choose which suicide."* (see Ch. 65) He would do nothing about Srila Prabhupada's poisoning except chant Hare Krishna? It is a pseudo-spiritual response to the poisoning that pretends to be a solution the poisoning. Chant Hare Krishna and continue poisoning. This diversion is the most outrageous of them all. Srila Prabhupada saw right through the pretense of his poisoners' devotion who never did a thing about his poisoning. And the next day the poisoning continues, confirmed by the poison whispers. (see Part 4)

KIRTAN FOR TAMAL'S PROSTATE CANCER?

When Tamal developed prostate cancer 20 years later in the 1996, he sought out the best physicians and modern medical facilities for his own treatment. He went to top-rated hospitals and cancer clinics, spending (we heard) a half million dollars. The hypocrisy is: all kinds of doctors were chased away by Tamal from Srila Prabhupada's care in 1977. Tamal rejected one doctor over 20 rupees. And Srila Prabhupada was only given free Hari Nam, even after speaking several times about being homicidally poisoned. This medical hypocrisy on the part of Tamal (and later Bhakticharu, Jayapataka as well) demands justice. Also, what does Lokanath Swami have to say about these discussions that he listened to but has never said anything about?

TAMAL'S SIXTH DIVERSIONARY DOWNPLAY: MORE KIRTAN: Tamal puts an end to these talks by asking if Srila Prabhupada would like more kirtan. But, without waiting for an answer, he orders

Lokanatha to begin a kirtan, then twice, then a third time, to urgently end the poison discussions. Suspicious: to end the poison discussions, which were less important than another kirtan. And after the kirtan, nothing at all was done about Srila Prabhupada's being poisoned. No police, investigation, tests, autopsy, not even any more discussion.

NOTHING WAS EVER DONE ABOUT THE POISONING

Throughout the poison discussions, we find Tamal most anxious to discover **who** it was that told Srila Prabhupada that he had been poisoned. After all, if a poisoning was in progress, it would be paramount to find out who was exposing the scheme before it got out of hand. Murder is, after all, a dangerous and risky undertaking. Tamal was concerned **only** with **who** informed Srila Prabhupada of the poisoning, and not at all concerned about whether it was **true, much less doing anything practical about it**. Did Tamal, as the primary caretaker and personal secretary, do anything about a poisoning that Srila Prabhupada was in great "mental distress" about? Did he: **(1)** Call law enforcement? **(2)** Conduct an in-house investigation? **(3)** Call senior devotees together to discuss Srila Prabhupada's statements? **(4)** Arrange for expert medical and urine tests to test for poison? **(5)** Make any changes to Srila Prabhupada's cooking or care? **(6)** Arrange for an autopsy or medical exam after Nov. 14? **(7)** No, he did none of these things, which is very incriminating for Tamal and his associates, now that poisoning has been positively confirmed (see Part 5).

CONCLUSION: Tamal was totally responsible for Srila Prabhupada's care, in complete control of the day's events, assisted by BCS and Bhavananda. He knew if there was a poisoning allegation, as Srila Prabhupada had made, naturally he was accountable and be considered the primary suspect, especially in light of his history (ambitious, ruthless, cruel, angry, exiled to China, etc). Now, if you were Srila Prabhupada's secretary, you'd call the police and tests done, right? Or you could end up being blamed, right? Was Tamal just that irresponsible, or is there another explanation? Tamal had strengthened his position as the administrator of Srila Prabhupada's entourage, and his total dominance precluded anyone from even suggesting an appropriate response to the talk of poisoning. Nothing happened without Tamal's approval and review. He controlled the situation so tightly that everyone was intimidated and reluctant to speak up lest Tamal blow up again. Tamal was heavy, dominant, and controlling. (see Part 9). Tamal, BCS, Bhavananda, and Jayapataka participated in the Nov. 9-10 poison discussions, but they never spoke of this again until 1997 when the issue became public, and then they did so only in terms of devious denials that blatantly contradicted their 1977 statements on tape. Even a moron can see the extremely suspicious circumstances here.

CHAPTER 11: THE WORDS OF THE PURE DEVOTEE

LETTER FROM BHAGWAT MAHARAJA (abbreviated, posted on VNN.orgin 1998)

My Dear Prabhus: I read with interest the statement by the GBC and the response from Rochan. To be honest I am amazed at everyone's inability to focus on the most important point of this investigation, which are the words of His Divine Grace-"Someone is poisoning me." These words were the reason for launching the investigation and they continue to remain the most compelling reason for the investigation to continue. After conducting a closer examination of the tape, to ascertain whether there was more information that might shed more light on His Divine Grace's statements, the whispers were found. Unfortunately everyone has chosen to focus on the whispers instead of His Divine Grace's statements, which are the real evidence in the case for his being poisoned. First, even if we approach this from a practical point of view, Srila Prabhupada was, during his grihastha days, the manager of a pharmaceutical house. He designed, manufactured, and marketed his own pharmaceutical preparations. Srila Prabhupada was very conversant with how herbs, chemicals and poisons interacted with the human body. He also owned his own pharmacy in Allahabad where he sold prescriptions where he would have to have knowledge of drug interactions with the body. So

even from a practical point of view we must concede Srila Prabhupada was educated enough in medical science to know if he were being poisoned just from the reactions he was feeling in his body.

Secondly, and more importantly, he is the Nitya Siddha pure devotee of Krishna, and he is by the grace of Supersoul fully conscious of the hearts and minds of his devotees. In 1974 there was some controversy with several leaders in our society who were claiming it was foolish to think that he knew what was going on in his temples and in the hearts of his disciples. I argued then against such nonsense and when I was in Bombay Srila Prabhupada received a letter from Sarva Mangal dasi. She described these statements, and while she believed that he knew these things, she wanted him to please confirm her understanding. Srila Prabhupada told his secretary, *"For a greatly advanced pure devotee of the Lord this was not difficult."* The secretary asked, *"So I should tell her that you know this?"* Srila Prabhupada replied, *"That's not what I said. I said a greatly advanced pure devotee of the Lord would know these things. I am not a greatly advanced pure devotee, I am not even a devotee. I am just trying to be a devotee."* Also Srila Prabhupada has stated that Supersoul tells him whatever he needs to know. We can thus conclude that Srila Prabhupada is a greatly advanced pure devotee and he most certainly knew that he was being poisoned and by whom. Is anyone able to present any argument against the fact that Srila Prabhupada is a greatly advanced pure devotee of the Lord who knows what is going on in the hearts and minds of his devotees? If you have proof Srila Prabhupada was not a greatly advanced pure devotee and did not know he was being poisoned, then where is it?

Unfortunately there are some devotees who have been diminishing the words of the greatly advanced pure devotee Srila Prabhupada by portraying him as an ordinary man. Some of them are the same devotees who I argued against over 20 years ago about the same thing. I have heard statements like "he was old and sick and could not understand," "he was senile," "usually old Indian men who are dying think they are being poisoned," "he was confused," and other mundane assessments of His Divine Grace. If these assessments are accurate then how could he translate Srimad Bhagavatam until his last days? Are we to accept this last translation work as the ranting of a confused, senile old man? Just because doctors were examining Srila Prabhupada doesn't mean that they could ascertain that he was being poisoned, unless they tested for it specifically. Many poisons cause the rapid onset of certain diseases (like heart attacks, strokes, kidney failure, etc) and death. It was said in certain circles that when Indira Gandhi held Jayaprakash Narayan under house arrest she slowly administered poisons that caused kidney deterioration and his death. This kind of poisoning cannot be detected by routine medical tests. Therefore, when foul play is suspected, in addition to a doctor's exam, an autopsy is done to ascertain the truth. However, I am not suggesting an exhumation or autopsy. I am totally against it. So the statements of some that doctors did not notice poisoning is not evidence that he was not poisoned. Srila Prabhupada, conversant with the physical effects of various substances, and as he was experiencing it first hand, makes him the most likely person to ascertain the truth of the situation. Also he is the greatly advanced pure devotee who is aware of what is going on.

This truth is being obfuscated by all this rhetoric about the whispers and whether they are real or not. The whispers don't even really matter! What matters most is that the greatly advanced pure devotee of the Lord, my spiritual master, said, "Someone is poisoning me." Doesn't the *Nectar of Instruction* warn us that to consider the spiritual master as an ordinary human being is greatly offensive? Are there not many other verses that say the same thing? How many verses are there, which state that faith in the words of the spiritual master is the real key to enlightenment? It has been asked how Srila Prabhupada, the greatly advanced pure devotee, could be poisoned and vanquished? But didn't Jesus Christ accept crucifixion, praying, "Let this cup pass from me, but thy will be done"? Didn't Jesus forbid Peter from fighting with the Roman soldiers when they came to take him? Srila Prabhupada died for the sins of his disciples: that is the initiation covenant. He could have stayed with us. "Krishna said it is up to me - I can stay or I can go, but what do you want?" Obviously there was a Judas element among us, and so he departed. That is not the same as being vanquished. "He reasons ill who says that Vaishnavas die when living still in sound." Srila Prabhupada left us his words, his voice

beckons us to bring him justice. Which devotee is there who will argue that the words of the spiritual master, "Someone is poisoning me," are wrong? The core of this issue is faith in the eternally transcendental position of the spiritual master and his words. The entire political diatribe and semantics only conceals the truth. We know somebody poisoned Srila Prabhupada, because he said so! The only question is who? If the whispers fail to prove who, it is not the end of the case! It is only insufficient evidence! Maybe Srila Prabhupada wants us to look at it from another angle [later hair tests did that]. One thing we can be sure of he is in control! It is up to him when, where, and how we find the truth. The price to pay for that is complete faith in His Divine Grace's words.

There are many who were in Vrindaban during these last days who feel it would have been impossible for them to not notice this was going on. But how many times were we involved in difficult situations and only Srila Prabhupada understood everything? And we didn't even have a clue. No one knew about Judas except Jesus Christ. Didn't Srila Prabhupada tell us he was being poisoned? Still we did nothing about it. Some may try to distract from the truths written in this letter by discrediting me. But this letter is about Srila Prabhupada and his words. I am easily discredited, there is much I do not do, but one thing I have never done is considering my Spiritual Master to be an ordinary man or doubted his words. I can say with conviction, however, that anyone who follows all the rules but fails to accept that Srila Prabhupada is a greatly advanced pure devotee of the Lord whose words are never wrong, is a spiritual failure. The issue is do we believe our Spiritual Master when he says, "Someone has poisoned me"? Do we believe that his words are never wrong? Do we believe that he would make a mistake about something so serious as this when he is receiving his information from the infallible Supreme Personality of Godhead Sri Krishna? It is faith on trial here, faith in the Spiritual Master and his words. The line is drawn: on one side are those who doubt the words of the greatly advanced pure devotee of the Lord. On the other side are those who believe that if the spiritual master says it's a rope then it's a rope and if he says it's a snake then it's a snake. I know which side I am on. My spiritual master, right or wrong he is always right. Which side of the line are you on? **(END)**

SRILA PRABHUPADA'S CONCERNS ABOUT POISONING WERE IGNORED

As of 2022, ISKCON's GBC, those charged with paying close heed to Srila Prabhupada's every word, still adamantly deny any possibility that Srila Prabhupada was poisoned, ridiculing and literally laughing at the "theory." Srila Prabhupada's shocking statements generated a short buzz of conversation amongst the caretakers. It is puzzling and disturbing how Srila Prabhupada's senior leaders and main caretaker Tamal did not pursue the matter aside from a short, rambling discussion, concluded with a kirtan. No qualified doctor was consulted to investigate the poisoning in the next five days before Srila Prabhupada's departure, nor was any test or autopsy of any kind (hair, urine, blood) performed before or after Srila Prabhupada's departure. No local authority or medical professional was consulted or notified. Devotees were not told that Srila Prabhupada had clearly and repeatedly made statements about being poisoned, yet no one did a thing about it, much less try to protect Srila Prabhupada from unknown malicious poisoners. Today many who hear these taped discussions and the lack of response by the caretakers are shocked. Some suggest Srila Prabhupada's talk of poisoning was due to his senility, dying hallucinations, or incoherent ramblings from the delirium of pain which may have caused him to say anything. But we don't agree, and neither did the *kaviraja*. His opinion, as is ours, was if Srila Prabhupada said it, it must be true. Note the clarity of Srila Prabhupada's consciousness during this time. Pradyumna das assisted Srila Prabhupada with the translation of the Bhagavatam and tells how he was lucid and focused, translating until just days before his leaving.

Srila Prabhupada's statements were ignored and brushed aside, and then lost in the dust kicked up by the mad rush to divide up the world and take Srila Prabhupada's place as the new gurus. (see Part 11) The pure devotee's words are never false or meaningless. By Krishna's design this information has re-emerged from obscurity, like Krishna brought back *Bhagavad-gita* after it had been lost. Srila Prabhupada saying "*Someone has poisoned me*" beckons each disciple to establish justice and the truth in this issue. Since a capital crime was committed, we should at least study the complete

evidence so we maybe inspired to protect Srila Prabhupada's legacy and movement. Srila Prabhupada did not name his poisoners since he only wanted to reveal the poisoning. He left it up to us as to what we will do about it. Some rascals characterize Srila Prabhupada's talk of poisoning as that of an old, dying, and senile man, not to be taken seriously (see Ch. 62). However, faithful disciples place great stock in Srila Prabhupada's words, and his statements about poisoning are more important to them than forensics, witnesses, whispers, or any other evidence. Still, forensic science has given us an irrefutable, double proof that Srila Prabhupada was maliciously poisoned.

PART 3: RISE OF THE POISON ISSUE

Rumors about Srila Prabhupada's being poisoned had circulated in ISKCON and the town of Vrindaban, India, the location of Srila Prabhupada's samadhi tomb, ever since Srila Prabhupada spoke of it just days prior to his departure on Nov. 14, 1977. Rupanuga das remembers the subject arose again in 1980. The *Vedic Village Review* editors heard about it in 1990 but thought it unfounded. Partrikananda das documented these rumors and in early 1996 he tried to interest VVR in them. Abhinanda das was disturbed by these rumors in 1997, because he clearly remembered a very frantic Bhakticharu Swami the morning after Srila Prabhupada's departure, saying "Where is the kaviraja? Where is he?" Puranjana das, a no-holds barred critic of ISKCON policies, amplified the issue in mid 1997, publishing information and questions on the subject on the internet. In July that year at the Los Angeles Rathayatra Festival, Puranjana picketed with a large sign stating that Srila Prabhupada referred to his own poisoning in a tape recorded conversation from Nov.9, 1977.

In the mid 1990's, Satyaraja das, an ISKCON party-line author, hearing of the poisoning rumors, asked his close friend Tamal about them, and was told these persistent rumors arose every so often, much to Tamal's dismay. Tamal admitted the rumors were not new and were recurring. Many others admit having heard rumors about a poisoning, but the idea was too radical for them. Too radical to believe, that is, until Sept. 1997, twenty years after Srila Prabhupada's departure, when the "poison whispers" were discovered.

CHAPTER12: ORIGINS OF THE POISON INVESTIGATION

POISON WHISPERS DISCOVERED

In mid-1997 Naveen Krishna (Naveen Khurana, Director of ISKCON Foundation, ISKCON GBC member) was in Houston working on a major fundraising campaign in the Hindu community when he was told that a local radio station was playing a tape recording of Srila Prabhupada's last days which was disturbing the local Hindu temple congregation. The tape indicated that Srila Prabhupada was poisoned, and Naveen thought he should look into the matter because it could affect the fundraising results. He traced the tape to Puranjana das in California and ordered a copy from him by mail for \$5. Back in Alachua, Naveen listened by headphones on a Walkman player while on a jogging run. He listened carefully to the Nov. 9-10, 1977 "poison discussions" between Srila Prabhupada and his caretakers, and was very shocked, stunned. The next day, Badrinarayan and Anuttama, both prominent ISKCON leaders, visited him, and all three listened to the tape, including the part about Rama and Ravana, and Tamal advising Srila Prabhupada that he would have to choose which type of suicide, and they all were shaken. Badrinarayan said at the time, **"If this turns out to be true, then we are all finished."** Anuttama agreed the matter must be looked into by the GBC at once. Badrinarayan agreed to obtain Bengali and Hindi translations for the tape from his Indian congregation in San Diego. Naveen knew Hindi but not Bengali. Finally Naveen decided to ask Ambarish das' (Alfred Ford, Ford family heir) wife Svaha dasi to do the translations. She procrastinated, but in a dream Srila Prabhupada

came and chastised her to finish them.

Naveen listened to the tape again while on a treadmill at home with large speakers. He heard the poison whispers for the first time, which hit him like a heart attack. Devotees came over to listen to the two main whispers that he had found, and gradually the meetings became larger with many prominent devotees. Isha das in Miami heard of the poison rumors, thinking it nonsense. He was Satsvarupa Maharaja's (GBC/ guru) secretary in Dallas in late 1977. When Satsvarupa returned from India just a week or so after Srila Prabhupada's departure, Isha was given the last 20 room conversation tapes, and was asked to make 10 sets of copies to send to various ISKCON leaders before forwarding the originals to the Los Angeles Bhaktivedanta Tape Ministry. Isha also made an eleventh set for himself. The English portions of these 20 tapes were published in the Bhaktivedanta Archives' 1990 Conversations Books, but the tapes had only been available by mail order. Few had actually listened to them carefully. Isha dug out his copies and made a copy for Mahabuddhi- they both listened to the tapes: was there anything to the rumors of Srila Prabhupada being poisoned? Listening to the last tape #T-46, Mahabuddhi was mortified when he heard background whispers of devotees discussing poison. Isha found them too. The news spread like wildfire amongst devotees worldwide.

INVOLVEMENT OF OTHER DEVOTEES

Soon others became involved. Nityananda das in North Carolina: *"Nov. 20, 1997: I was working outdoors. I had had my fill of controversy long ago and led a quiet home life. Mahabuddhi called on the cordless phone; what he told me was chilling. He described shocking whispers he had found on a tape recording which indicated Srila Prabhupada, our beloved spiritual father, had been poisoned in 1977. Thereafter I became involved in the effort to uncover the full truth behind these whispers and Srila Prabhupada's implied poisoning."*

Isha das, a devotee since 1974 and long-time supporter of the Miami ISKCON temple, stated: *"I examined the whispers carefully using sophisticated electronic equipment, and had enhancements done on the tapes by FBI approved laboratories. My conclusion after hundreds of hours of analysis is that it is possible that Srila Prabhupada was poisoned. I called Balavanta and asked him if we could form an investigation committee. He agreed that Mahabuddhi, Jagajivan and myself would be on it..."* Mahabuddhi das, a former ISKCON temple president, manager of Prabhupada's Palace bus tours in West Virginia, and founder of the Florida Vedic College said: *"We listened to Srila Prabhupada's tape of Nov. 10-11. We thought we had heard something like: LETS POISON IN THE MILK, and the more we heard it, about 100 times that night, the more it sounded that way."*

GBC APPOINTS BALAVANTA AS SPECIAL INVESTIGATOR

In Sept. 1997 ISKCON Governing Body Commissioner (GBC) member Naveen Krishna das was so concerned by Srila Prabhupada's statements and the whispers on these tapes that, after consultation with many senior devotees living in Alachua, Florida, and many former ISKCON GBC members, he called Bir Krishna Swami, one of the GBC Executive Committee members that year. Naveen convinced him to obtain an "emergency" approval by the GBC Executive Committee to deal with the poisoning controversy that was consuming and disturbing all of ISKCON. Without waiting for the March full GBC meetings, the Executive Committee appointed Balavanta das (William Ogle, attorney, former ISKCON GBC) to do an investigation on behalf of the GBC, with assistance from Naveen Krishna. Balavanta was to research the alleged poisoning of Srila Prabhupada, including a proper study of the alarming whispers. Balavanta asked Naveen to obtain copies of additional audio tapes of recorded conversations with Srila Prabhupada for 1975 to 1977 to see if there was any useful material. Balavanta posted online a statement that he was the new "GBC special investigator."

Within days, Tamal, Srila Prabhupada's 1977 personal secretary and a leading GBC/ISKCON guru, called Naveen Krishna, trying his utmost to have the investigation cancelled and handled internally by the GBC. But it was already officially-sanctioned, funded, and moving forward. Naveen assured Tamal, with whom he had worked many years in Dallas, that this was meant to exonerate Tamal from the vicious rumors of poisoning Srila Prabhupada. The GBC gave US\$8000 for Balavanta's

investigative costs- all he got over the next 2 1/2 years until his investigation was terminated.

FIRST PROFESSIONAL STUDY BY A SOUND STUDIO

Balavanta's initial and only public report in late 1997 stated about the "poison tape:" "...it contains a whisper which refers to poison. This tape was digitally processed for clarity by an independent laboratory in Gainesville, Florida. According to the laboratory technician the following is the probable contents of the whispered statement. Either: '**Lets not poison him and go**' or '**Lets now poison him and go.**' We are currently sending the tape to another laboratory with more advanced equipment for further investigation. We will report the results of that study as available." Off the record Balavanta collaborated with others on the investigation, but no more reports of his investigative findings were made public during the next two plus years due to the GBC insisting he only report to them and maintain silence. Balavanta got a hush order from his bosses, due to Tamal's insistence, as Tamal became the prime suspect with his unique voice recognizable in the whispers.

POISON DISCUSSIONS ARE HIGHLIGHTED

Copies of the English with Bengali and Hindi translated portions of Srila Prabhupada's conversations from his last days were circulated. Confirming the poisoning whispers, the same tape had discussions where Srila Prabhupada said three times "*Someone has poisoned me,*" and Tamal asking, "*Who is it that has poisoned?*" Many pages of shocking "poison" discussions between Srila Prabhupada and his caretakers went online. The double whammy of poison whispers and poison discussions caused the poison issue to become the main topic in the devotee world. The uproar and commotion was unlike anything before in ISKCON.

MORE POISON WHISPERS FOUND

Isha and Mahabuddhi found a total of 4 incriminating-sounding whispers on the same "poison tape." As reported on VNN.org, the primary devotee news website of the time, they were:

1) "Is the poison in the milk?" (2) "the poison's going down, (giggle, giggle) the poison's going down" (3) "poison ishvarya rasa... get ready to go" (4) "put poison in different containers."

The exact wording of all the whispers was not fully discernible, but the word "poison" in the first three whispers was very clear to almost everyone. Emotions ran high. On Nov. 30, 1997 Isha das, very adept with sound recording equipment, reported on VNN.org his own personal study of the poison whispers found on the "poison tape." He stated: "*After many devotees heard them, four of them were consistently and almost unanimously understandable. Based on these whispers, it was clear to these devotees that the whispers revealed Srila Prabhupada was poisoned in a conspiracy by his own caretakers. This was the almost unanimous consensus. (1). Conv:36.373: After Srila Prabhupada asks to lie down flat is heard this whisper: 'The poison's going down.. (giggle) the poison's going down.'* (2). Conv:36.373: After Jayapataka says, 'follow the same treatment,'- '*Is the poison in the milk? Um hum.*' (3). Conv:36.374: After Srila Prabhupada says, 'Daytime we expose...,' we hear the whisper, '*Do it now.*' Then Srila Prabhupada drinks something. (4). Conv:36.391: After Jayapataka says, 'Should there be kirtana?' we hear a Bengali phrase, and then the whisper '*Poison ishvarya rasa.*' Srila Prabhupada says weakly and very surprised, '*To me?*', then we hear, '*Take it easy, get ready to go,*' then a few seconds later, '*The poison's in you Srila Prabhupada.*' Then, '*He's going under... He's going under.*' Then Hansadutta's kirtan began."

The audio clips with the above whispers were posted on VNN on Dec. 5, 1997, but the quality was too poor to hear much clearly. It was soon realized that to properly hear the whispers required a good quality copy of the tape being played in ideal conditions with rapt attention. Ignorance of this technological reality added to the confusion and resulted in various interpretations due to poor quality recordings. The best audio was a direct copy of the original at the Bhaktivedanta Archives in North Carolina. In Alachua dozens after dozens of devotees met with Naveen in his home office to listen to the whispers. Some were taken to a local sound studio to listen to the enhanced and "cleaned up" whispers, with excessive background noise removed. After listening carefully a few times, the almost unanimous consensus with no doubt in their minds, was that the whispers revealed **Srila Prabhupada**

was being poisoned in a conspiracy by his own closest disciples. The number of devotees in Alachua with this experience grew steadily as Naveen played the tapes for them and read Srila Prabhupada's statements from the Conversation Books. He also met with many GBC members and reviewed the tapes and conversations with them. Without exception, they left very concerned and disturbed. Svaha dasi, Ambarish' wife, was the first to translate the Hindi and Bengali from the original tapes. When she met Naveen after doing the translations, she said, *"How could they have poisoned Srila Prabhupada?"*

NORMAN PERLE'S BUNGLED AUDIO ANALYSIS

Balavanta knew that another ISKCON attorney, Mrgendra das from Los Angeles, had a few months earlier employed Norman Perle (National Audio Video Forensic Laboratory, California) to study the May 28, 1977 "appointment tape" for any post-recording editing. Balavanta sent a poor quality copy of the Nov. 11, 1977 whispers tape to Perle, whom Isha das then called to discuss the whispers' locations on the tape. Perle told Isha that he had been asked by Balavanta to study only one whisper, and to do it on a shoestring budget of only \$500. Later it was learned that Perle's "one whisper" analysis report to Balavanta did not verify any poison words. Surprised to hear this, Isha das called Perle again. Isha: *"I had discussed with Perle about several locations of the tape which contained whispers but when Balavanta received his report there was a great deal of confusion about what Perle had actually analyzed. I called Perle the day after my conversations with Balavanta to discuss which sections of tape he was listening to. I could not get a clear answer from him."*

Balavanta and Isha both concluded that Perle had actually analyzed the wrong parts of the tape, and did not actually examine the poison whisper locations. Balavanta never publicly released the report. It is a shame that the testing arrangements were not done properly and with inadequate instructions. The tape was also a copy several times removed from the original, which seriously degraded its quality. Balavanta attempted a forensic study with Norman Perle, but it was bungled and useless, not even examining any of the whispers.

BALAVANTA'S INVESTIGATION BECOMES SECRETIVE

Balavanta suddenly went silent about his investigation. He became private, grave, and attorney-like in his communications, even with close friends. What had begun as a cooperative effort amongst a group of devotees had now effectively split into two groups: Balavanta's secretive one-man "independent" GBC investigation and another group, Rochan's Independent Vaishnava Council (IVC), which included Mahabuddhi and Isha. Isha explained his disappointment with the new GBC investigation: *"Balavanta informed me that there was no longer an investigation committee and that he was going to act alone based on the GBC's instruction."* Isha was also upset that the ISKCON website Chakra.org refused to post his audio research and audio files. Mahabuddhi stated: *"Balavanta came to meet us. We were always very cooperative, working as a group or team, but he said that he's now the only investigator."* Balavanta was firmly instructed by the GBC to maintain silence, report back only to them, and that the GBC would then decide on what to disclose publicly. This was the beginning of the poison coverup, which intensified as time went by and as the evidence mounted.

ANOTHER SOUND STUDIO STUDY IN MIAMI

Mahabuddhi and Isha continued with their own audio research. Nityananda das joined their team. Whisper (1) was digitally enhanced and cleaned for clarity by a prominent sound studio, Soundtrack, Inc of Miami, headed by George Blackwell, who did a lot of work for law enforcement. He reported in early Dec. 1997: *"First of all, what I remember hearing on his tape after cleanup was **'It's not poison in the milk'** or, allowing for an unusual speech pattern by the speaker, **'It's not poisoned milk.'** As in handwriting analysis, one calls upon other skills besides engineering for this type of work. At this point I relied heavily upon my 25 years of experience in musical training and in recording voices for commercials and narrations."* He described how he adjusted the pitch, filters and equalizer to obtain a variety of listening conditions. His conclusions were based primarily upon listening with the human ear and did not include more sophisticated analytical methods. Still, it was a high quality analysis confirming Whisper (1) as having the poison and milk words.

HARIKESH IS SWAYED

Harikesh Maharaja, then the GBC for much of Europe and the main ISKCON GBC/guru power-broker of the time, was contacted by Naveen Krishna das in Nov. 1997. Naveen asked him to listen to the whispers and poison discussions from the last tapes, which Harikesh did, and he admitted to Naveen clearly hearing the whispers about poisoning and that this was very concerning. Naveen requested that he send the whispers and poison discussions out to ISKCON's entire COM (email) system membership of devotees worldwide, and he did. This private communication system was in Harikesh's control. When Balavanta became the GBC investigator, Harikesh was supportive and when Balavanta asked for US\$8000 for the cost of tests, Harikesh agreed to send the money. However, Ravindra Svarupa das called Harikesh the next day and caused Harikesh to change his mind, and Harikesh told Naveen that he was sorry, but he could not send the funds. Naveen arranged the funds from the GBC itself, and then Harikesh said Lord Narasimha had appeared to him in a dream and was angry that he would not send the money. Harikesh again offered the funds, but Naveen advised him to hold it for future work. But Naveen should have taken it while it was available; afterwards no other funds were ever provided by the GBC for Balavanta's under-funded investigation.

Then Harikesh posted on the web that after listening to the tape with "better headphones" he **could not hear** "poison" in the whispers. He had been intimidated into a reversal of honesty by Tamal and Ravindra. For the GBC, there would be no poisoning. Too much was at stake. Internal pressure led to an institutional coverup. Harikesh did admit, though, that it remained a big mystery to him as to why Srila Prabhupada would say that he was being poisoned in the late 1977 room conversations.

GBC RESPONDS TO THE POISON CONTROVERSY

Online news of the poison issue was carried by VNN, an independent devotee website, and later by two "ISKCON-friendly" websites: CHAKRA and Dandavats (actually GBC puppet media outlets). VNN traffic tripled as thousands checked the "poison issue" news daily. Given the uproar, finally an official ISKCON statement was issued Dec. 7, 1997 by Bir Krishna Maharaja (GBC vice-chairman, ISKCON guru) who explained to Nityananda das that the statement was "stiffened-up" by Ravindra Svarupa das and Mukunda Maharaja: "*Certain **conspiracy theorists** have been propagating of late the allegation that the Founder-Acharya of ISKCON met his demise on Nov. 14, 1977 due to intentional poisoning at the hands of his own disciples. The GBC of ISKCON considers this charge both absurd and offensive. Based on considerable testimony from those present at the time, and on its own preliminary internal study, the GBC is convinced that no such evil deed or even intention existed at the time. The GBC is certain that Srila Prabhupada's passing away was due to entirely natural causes, as his doctors stated. Some persons have claimed that they heard the word 'poison' whispered on a tape said to have been made in Srila Prabhupada's room. Many others, however, find the whispers indecipherable. In other words, one can read into the whisper almost anything one chooses. Nonetheless, some persons are bent on establishing **the false and malicious theory that some of Prabhupada's own disciples conspired to poison him.** To refute this charge beyond the slightest doubt, the GBC has given the original tape over to independent forensic experts for detailed analysis. The singular purpose is to lay to rest **malevolently motivated theories about Srila Prabhupada's passing.** According to Balavanta das, head of independent investigation, 'Initial reports from two of the forensic laboratories, both of which used equipment more sophisticated than any previously applied, do not find the word poison on the tape and do not support allegations of any wrongdoing.' It is now clear to GBC that the report of taped whispering conspirators is a false alarm. GBC is confident the final forensic report will confirm."*

The GBC had now officially taken a stance of total denial, continuously solidified over time. Balavanta had provided the GBC the results of the bungled Perle study and an earlier sound studio study, both of which failed to confirm whispers about poisoning. However, the early confidence of the GBC was soon upset by other forensic studies. Unfortunately, Balavanta's investigative mis-steps played into the hands of the institutional deniers. The GBC referred to the faulty Norman Perle report and an early "examination" by a non-forensic Gainesville musical sound studio, which were based on

very poor quality tapes, copied from copies of copies.

GBC LEADERS DENY WHISPERS, "MALICIOUS" THEORISTS ARE DEMONIZED

Bir Krishna Maharaja, Bhakticharu Swami (Srila Prabhupada's 1977 caretaker-nurse, prime suspect, ISKCON guru), and Ravindra Svarupa das (GBC/guru, ISKCON spokesman), issued another statement Jan. 17, 1998 that they themselves had individually listened to the poison tape, and in their opinion, the whisper "*poison in different containers*" was actually "*posing different opinions.*" **Later forensic studies agreed with this.** But this still left three other whispers with the word "poison" spoken very clearly. These three ISKCON leaders also had Bengalis translate the whisper "*poison ishvara rasa*" as the Bengali phrase "kayek din pare asha," meaning "*in a few days time.*" However, this whisper follows separately and right **after** the Bengali phrase "kayek din pare asha." This is like Norman Perle listening to the wrong part of the tape. They also did not hear any poison word in the other two whispers, which are very clear. They also had poor quality, fourth generation tape copies. Preservation of institutional status quo by dishonesty prevailed over the truth.

Symbolic of the GBC attitude, and actually more the architect of it, Tamal later stated Nov. 23, 1999: "*You can see people got kicked out of ISKCON for taking different positions. ISKCON takes very strong stands; it's quite typical of religious institutions, that they are always trying to identify themselves correctly, to define their positions, and they do so by saying who's wrong, and the people who are wrong are **demonized and driven out, or (chuckling) burned at the stake...***" This attitude dismayed many who had hoped ISKCON would lead the search for the truth. Now, anyone who would feel or express justifiable and legitimate concern over the circumstances of Srila Prabhupada's departure from this mortal world would be condemned as an ISKCON enemy. GBC press releases were just standard public relations smoke-screen coverups. It fed the perception of a dishonest GBC, who many felt had become expert in keeping shut a Pandora's box of scandals over 20 years of embarrassing ISKCON history. Balavanta was silenced and the GBC forcefully denying everything even before any serious investigation was completed (which was actually never completed). It was a gross exaggeration that ISKCON findings of "*considerable testimony and preliminary internal study*" determined there had been no foul play of poisoning. Balavanta had hardly done anything yet. If ISKCON was to honestly refute the poison issue beyond doubt, Tamal, Srila Prabhupada's secretary and primary caretaker for most of 1977, should have undergone public questioning. In Dec. 1997, on Nityananda's request, Dhaneshvara das contacted Tamal, who refused to discuss the poison issue or answer any questions, saying that there was already an ongoing investigation. He said every question he would answer would simply bring up many more questions (this is why he should have been questioned). Balavanta and Naveen were outraged by the GBC denials. Naveen resigned from the GBC in 2000, disgusted by the deception and cover-ups that he saw inside the GBC.

BALAVANTA'S INITIAL EFFORTS

The GBC was "*convinced and certain that Srila Prabhupada was not poisoned*" while at the same time stuck with Balavanta's investigation which included "*independent forensic experts.*" Balavanta's investigation had initially been approved by honest GBCs, but the suspects sought to thwart and subvert his work. Nityananda was told by Balavanta in Jan. 1998 that he was inadequately funded by the GBC for investigative work and he was donating his time to work on the investigation whenever available. He was a busy attorney with scarce spare time. Balavanta flatly stated that unless there was some new evidence or major breakthrough, such as a witness coming forward, that his investigation might soon finish with an inconclusive report. He never conducted any interviews with possible suspects, material witnesses, or devotees with background information. He unofficially met with Tamal in Dallas, who had refused him access to his original 1977 diary. Jayapataka, Bhavananda, Hansadutta, Satadhanya, Bhakticharu, Adridharan and others were never interviewed. He was making arrangements for the chemical analysis (which chemical?) of a sample of Srila Prabhupada's late 1977 hair. He was searching for a suitable testing laboratory and had also retrieved various containers left in Srila Prabhupada's Vrindaban quarters since 1977. In accordance with the whisper about putting

poison in different containers, apparently he was going to test those containers for traces of poison, though it was generally accepted that the whisper was “voicing different opinions.” Balavanta’s specialty was suing tobacco firms in personal injury cases, and being so busy with that, his poison investigation seemed to be struggling to gain traction or a strategy.

INDEPENDENT VAISHNAVA COUNCIL

In Nov. 1997, the Independent Vaishnava Council (IVC) was formed with Balavanta as chairman, but he soon resigned when he became the "GBC investigator." The IVC was taken over by Rochan das, former temple president of Seattle, who explained its purpose: *"IVC was formed to investigate recorded statements uttered during Srila Prabhupada's final days, which indicated that he was being poisoned... a comprehensive website- harekrishna.com was launched to facilitate a virtual investigative council. The volume of e-mail and incoming calls was overwhelming. ...a number of individuals offered support for the investigation. There was a common sense of urgency to compile and distribute a comprehensive summary of all available facts. The Council began discussing investigative protocol, the philosophical implications, administrative issues, etc. Meanwhile, individual members launched an audio CD project, a series of forensic tape analyses, and various legal and investigative inquiries. We were moving forward, and cooperating together to pursue the truth."*

A group of devotees had come together to pursue a private investigation of Srila Prabhupada’s poisoning: Mahabuddhi, Isha, Rochan, Dhaneshvara, and Nityananda. They decided not to wait on Balavanta’s work, in which there was little faith or trust, being controlled by the GBC. They would make their own investigative program. First would be audio forensic studies of the “poison whispers.” Although very hard to imagine their Godbrothers poisoning Srila Prabhupada, they admitted it was very possible, considering the audio evidence and ISKCON’s history since 1977. Due to the GBC denials and Balavanta’s silence, the plan was to scientifically certify the “poison whispers” above and beyond what various individuals claimed was or was not in them. We had to transcend the level of where people would disagree on what they thought they were hearing. Even courts accepted audio forensics as a valid evidence. Maybe the GBC would too?

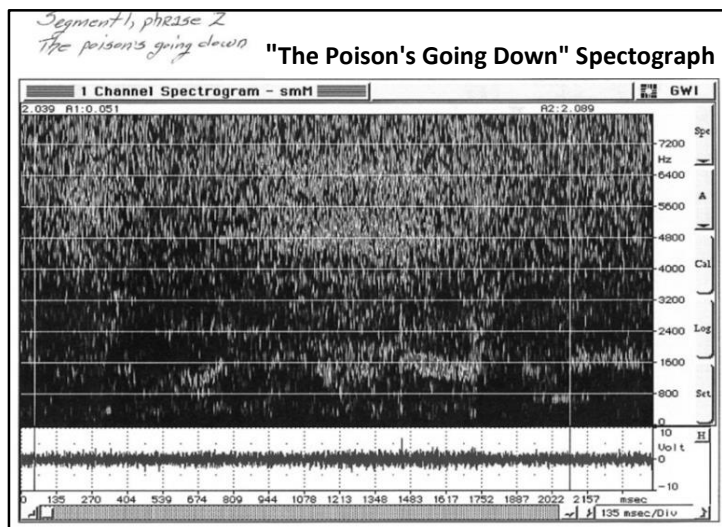
CHAPTER 13: MITCHELL’S AUDIO FORENSIC ANALYSIS

AUDIO FORENSICS UTILIZE ADVANCED SCIENTIFIC METHODS

Up to late 1997 audio analysis on the whispers was essentially done by the subjective human ear. Mahabuddhi learned that speech recognition had become an extremely diverse and advanced science, as researchers improved equipment, analytical methods, computers, and software that accurately recognize the human voice. ***Sounds of Speech Communication*** by JM Pickett and ***Acoustic Analysis of Speech*** by Kent and Reed are two older definitive texts on the science of speech. One of the oldest tools used in speech recognition is still unexcelled in definitive identification of spoken words, namely the *Wide Band Voice Spectrograph*. It provides detailed information about the many frequencies and intensities of the various sounds in speech. The spectrograph clearly presents the complex harmonic structure of the English language’s 40 voiced phonemes, being the sound elements used to produce every word. The voice spectrograph (a graph printed on paper) displays one phoneme after another, providing an image of each word, with a similar pattern regardless of the accent, cadence, and the peculiarities of a particular voice. Unlike the human ear, the spectrograph is fully **objective** in identifying spoken words. Voice spectrograph analysis accurately determines even barely audible whispers with a confidence level of greater than 90% and has been used for decades by law enforcement and as court evidence. The whispers’ true content could be determined by combining human interpretation with analysis by advanced technology and spectrographic image charts. As stated by Dr. Helen A. McCaffrey: *“Consequently, acoustic speech analysis does not yield absolute identification of speech sounds... acoustic analysis may confirm a message that has been perceived via*

listening to a signal and may also yield alternatives..." We prepared to engage a forensic audio specialist in examining the whispers scientifically.

EXPERT AUDIO FORENSIC ANALYST ENGAGED



Mahabuddhi das consulted with the American College of Forensic Examiners (ACFE) to locate a professional audio forensic laboratory, and he chose Jack Mitchell with Computer Audio Engineering (CAE) in New Mexico. There was a grave need for a proper audio forensics acoustic analysis, and Nityananda offered to bear the full expenses (no one else would help). Jack Mitchell had a quarter million dollars of equipment in his sound laboratory, and he had an impressive resume and credentials with 30+ years experience working with

sound, music and the recording arts. Mahabuddhi arranged for the analysis, supplying a third generation copy (we still had not understood the need to get direct copies from the Bhaktivedanta Archives) of the T-46 "Last Tape," carefully detailing the whispers' locations and that we wanted certainty as to what was being spoken. Jack Mitchell was not told what the whispers were, as we wanted an unprejudiced, totally objective analysis. CAE was given no information as to the nature of the controversy, but was told the tape included foreign language portions. After a week, Jack Mitchell called Mahabuddhi and advised him that **"you should be arranging for legal counsel,"** as it appeared there was a poison conspiracy, judging from what he had already found. Mahabuddhi told him that this was exactly what we had feared.

On Jan. 26, 1998, the report arrived with a bill for \$4600, and stated: *"Each segment was subjected to analysis using both Signalyze and Soundscope software. Methods employed were: F-T-A sonogram display, amplitude envelopes, 100ms segment FFT, LPC formant tracking – of particular interest was F2 trajectory tracking of the tongue movement, sound file amplification and normalization. The analysis activity involves data measurement, aural and visual alignment and segmentation of sonic events."* This first complete audio forensic report by CAE was included in the 1999 book *Someone Has Poisoned Me* with details of the exact methods and technology used. Thirteen spectrographs (5 in color) of the whispers, conclusively verifying their actual content, were provided in the book including detailed analytical elaboration.

ANALYSIS RESULTS ON WHISPERS, FULLY CONFIRMED BY SECOND EXPERT

The report included confirmation from a certified audiologist from Texas **who concurred with all of his findings**. For many hours they meticulously discussed the technicalities of each phoneme.

"During signal analysis and dialog decoding, nine hours of consultation was done with Dr. Helen McCaffrey, Department of Communication Sciences and Disorders, Texas Christian University."

Technical language aside, the heart of the report left Mahabuddhi, Rochan, and Nityananda in shock. Two whispers had been verified as containing the word POISON, plus more new discoveries. Whisper #1 is from p. 373, Conv Bk #36, Nov. 10, 1977. Srila Prabhupada says, *"Hmmm. You make me flat,"* and then, in the background, Mitchell's analysis ascertained a person uttering softly a long, two part whisper to be: **"PUSH REAL HARD, ITS GOING DOWN HIM. THE POISON'S GOING DOWN"**

We note that most devotees and other forensic analysts found a somewhat different version, namely: *"The poison's going down, (giggle, giggle), the poison's going down."* The portion *"the poison's going down"* was uncontested; Mitchell worked with a low quality, fourth generation copy.

Whisper #2 about poison in the milk was not confirmed by Mitchell, but was by many other experts. We believe the reason is Mitchell had a poor quality copy of a copy of a copy. He didn't return to this whisper after we finally sent him an Archives original copy when he later did more analysis.

Whisper #3 takes place on p. 391, Conv Bk #36, Nov. 10, 1977. Someone, perhaps Jayapataka, who was fluent in Bengali, speaks four words in Bengali: "kayek din pare asha," meaning "in a few days time." **After that** Jayapataka Maharaja (and this is **definitely** his voice) says far in the background, not so much a whisper as in full voice, but only faintly impressed on the recording, as determined by Jack Mitchell: **JAYAPATAKA: POISONING FOR A LONG (TIME?)**

This whisper Mahabuddhi das had heard to be: "POISON ISHVARYA RASA." We note Mitchell's and Mahabuddhi's versions are very similar phonetically (ish = ing, varya = for a) and that both confirm the key word of poison. This whisper is certainly about poisoning. Because of the language barrier, Mitchell could only identify English words, and not foreign language words. It is interesting that in the Ayurveda, rasa means chemistry and Rasashastra is part of the Ayurveda. Ishvar refers to the Supreme Controller or God. So was Jayapataka speaking about "the pastime of poison, taking one to God?" Sort of like "Now you go meet your maker?" Jayapataka should be asked what he meant. Some Ayurvedic medicines are called "rasayana." Then, immediately after this, Mitchell found faint background speech:

PRABHUPADA: TO ME? VOICE 2: (whisper) That's really original. VOICE: (whisper) Get ready to go.

The implication here is that those informing Srila Prabhupada on the verge of death were his betrayers and had been poisoning him all along, also mocking him. Mahabuddhi and Isha, both with very high quality headphones and tape players, both respected, level-headed men, also found Srila Prabhupada replying to Jayapataka, "To me?" and "Get ready to go." No other audio forensic lab studied this part of the tape and it remains an area for future study and confirmation.

"PUT POISON IN DIFFERENT CONTAINERS"

Also analyzed by Jack Mitchell was the "containers" whisper which takes place (ConvBk 36.380) Nov. 11, 1977. Balavanta and others thought Tamal was saying, "Put poison in different containers..." This was explained by Bir Krishna Maharaja and others to be, "we're voicing different opinions..." This could make sense in context, as the word opinion was used just a little earlier and there is discussion whether to go on parikrama or not. But, a new general study in 2022 with the latest technology found this audio segment to be: "Put poison in different containers..."

Then, the same person who says in a louder, full voice "Put poison in different containers..." was found by CAE Audio saying just prior to this: "WE KNOW HE'S TRYING TO TRAP US." And then: "he's as sly as they come." This fits in better with a secretive plot than discussions of caring for a bedridden Srila Prabhupada in his last days. This voice is definitely Tamal's voice. What did he mean by this? Is there some sort of contest of wits with Srila Prabhupada? Why was Tamal second guessing Srila Prabhupada? Why does he think Srila Prabhupada is trying to trap them? Jack Mitchell also noted many other whispers that were interesting but the relevance of most is uncertain at this point in time.

These are included in *Ch. 15: Secondary Whispers*.

SUMMARY

There was now far less doubt about a poison conspiracy; the certified whispers had confirmed it. The unthinkable was now very real. The CAE report made the whispers more significant, and, coupled with other evidence, helped bring silent fence-sitters with weak hearts to take the "poison issue" seriously. It had become clear that no definitive conclusion could be reached as to the content of the poison whispers simply by relying on the human ear, and that audio forensic analysis would need to verify what they were. CAE's work stands, in quality and accuracy, far above what was done by any of the subjective listening by various human ears, and it will be very difficult to scientifically discredit. Audio forensics is a method of evidentiary proof accepted by courts and law enforcement agencies; so we should give it due credence. When this investigation comes to the courtroom, the Mitchell report will be a big piece of hard evidence. Jack Mitchell posted the poison whispers on his website and explained that recent improvements in software (Yamaha Sound VQ) allowed sound bites

to be downloaded with exceptional quality. Since then, technology has evolved much further still, such as Google's speech recognition on smartphones. Mitchell's website was inactive by 2017. These poison whispers can be heard online at other websites by a simple search.

CHAPTER 14: TESTING FOR TAMPERED TAPES

In Jan. 1998, Mahabuddhi stepped into the background, encouraging Nityananda to continue, who decided on further forensic analysis with Jack Mitchell and other experts; to compile and organize the rapidly accumulating evidence for the benefit of others. The idea of a book gradually developed.

WORRIES ABOUT IF THE TAPES WERE TAMPERED

Ever since the "appointment tape" of May 28, 1977 had first appeared through underground channels amongst devotees in the mid-eighties, first as various differing transcripts, then as actual tape copies, there had been great suspicion of it being edited or tampered with. This tape was of conversations with Srila Prabhupada about who would initiate new devotees after his physical departure. Devotees noticed clicks and strange noises on the tape, and suspicions were high as many wondered if it had been spliced, if sections had been rearranged, or parts had been deleted to change the message in Srila Prabhupada's words. The tape seemed incoherent in places. As editor of *Vedic Village Review*, Nityananda had in 1990 wanted to arrange testing of the appointment tape for editing or tampering. Now that Jack Mitchell had confirmed the poison whispers, he thought about whether the "poison whispers tape" or the "appointment tape" were tampered with. He decided to properly analyze the two tapes for "edits," and to do it with a forensic specialist who had a proven track record with us, namely Jack Mitchell. Final costs with CAE eventually ran up to \$16,000.

ANOTHER NORMAN PERLE BUNGLED "STUDY"

We already were aware of Balavanta's bungled audio testing with Perle on the whispers tape. Then we learned how Mrigendra das (Harvey Mechanic), a devotee attorney and former Los Angeles ISKCON temple president, was asked by the GBC in mid-1997 (before the poison issue arose) to arrange for analyzing the "appointment tape" conversations with Srila Prabhupada of May 28, 1977 to test for evidence of alleged tampering or editing. He had a copy of the tape sent from the Bhaktivedanta Archives to Norman Perle's California audio forensics lab. His instructions were very simple: was the tape edited or tampered with? In Sept. 1997, Perle's report was made public and caused great commotion. Perle's shallow report simply spoke about "consistent with editing/tampering" on the tape. Part of the summary from Perle's report states: "*In conclusion, this recording exhibits strong signs suggestive of falsification.*" Perle identified six points on side A, each documented with a waveform and spectrograph analysis, plus a brief commentary, typically "*...consistent with a recording made from an edited Master recording.*" Perle thought the tape had six edits, but the recorder was simply started or stopped whenever Srila Prabhupada spoke.

In Nov. 1997 Nityananda was told that the appointment tape had been edited and tampered with. He discussed the matter with Bir Krishna Maharaja, former GBC chairman, who explained that Perle was simply identifying the points where the tape recorder had been turned off and then on again. This was the method in which room conversations with Srila Prabhupada were taped, to capture conversations and skip the long silences. A tape's recorded sections were separated by on-off points or "breaks." Nityananda called Mrigendra who admitted he did NOT inform Perle as to the start-stop routine of recording with the resultant "breaks," and neither did Perle call him to inquire about this. Perle was on a low \$500 budget, completely inadequate for any comprehensive analysis. Genuine quality work, was found out with CAE, cost much more. Unfortunately, Mrigendra was not aware how important this information would have been to Perle, nor was he even aware of it himself. As a result, Perle's appointment tape analysis was also useless and misleading, typical of GBC mismanagement. Perle's points of "falsification" were actually the stop-start points. So although the

appointment tape may have been edited, Perle did not look beyond the places where there was a stop-start of the recorder, and the question still was unanswered. Two bungled Perle tests!

FORENSIC METHODOLOGY

After strategizing with Jack Mitchell on the next stage of forensic analysis, namely looking for possible tape editing, direct copies of the two tapes were sent to CAE from the Archives. We had finally understood the importance of "direct copies." We discussed the technical differences in spectrographic signatures of a start-stop compared to various types of edits. Magnetic tape edits can be effected by (1) over-recording, (2) "punching in" electronically, or (3) the old-school razor blade butt-splice. Magnetic tape editing was not like today's "cut and paste" computer editing. Broken magnetic tapes were repaired with tape when they snapped or got mechanically shredded (in which case a bit of ruined tape was cut out). This was the audio medium in the 1970's, now superseded with the digital revolution. CAE explained about differing "ramp times" created by start/stops on different recorders. CAE could differentiate between stop/start points and edit points on both tapes. Jack already had made note of some unusual *anomalies* on both tapes that could not be explained so easily. He emphasized the need to know which recorder had made these two tapes, as each recorder makes its own specific electronic "signatures" on the magnetic tape, with its different functions of pause, auto reverse, internal vs. external mike, fast forward, etc. To make a truly definitive analysis, we needed to obtain the actual tape recorder used to record these tapes. Where were the recorders that made these tapes 20 years ago?

OBTAINING THE UHER

After many phone calls, the picture became clearer. There was a UHER *reel to reel* recorder used to record Srila Prabhupada's words up until early 1976. Hari Sauri das, Srila Prabhupada's servant, arranged in 1976 to purchase a new UHER *cassette* recorder, as cassettes were so much easier to handle and he hoped that more of Srila Prabhupada's words would be captured on tape. He was correct: the amount of recordings increased dramatically in 1976 over previous years. A second, identical UHER cassette recorder was kept in Los Angeles for use when Srila Prabhupada was there (which was often) and also as a back-up in case the first recorder broke. Parama-rupa das, founder of the Bhaktivedanta Tape Ministry (and later the Bhaktivedanta Archives), told Nityananda that he used the second cassette UHER in Los Angeles up to February 1978, after which it was sent to India. Its location today is unknown. Hari Sauri also borrowed in late Oct. until Nov. 22, 1976 from Hansadutta Swami his Uher 4400 Report reel to reel recorder (about a month). Nityananda remembered touring Puru das' Bhaktivedanta Memorial Museum at ISKCON Brooklyn temple in 1989 and seeing one of Srila Prabhupada's Uher tape recorders in a showcase. He called Puru das about this recorder.

All these museum items had ended up in Puru's Long Island home after he left ISKCON. He was asked if CAE could borrow his UHER recorder to test the "appointment tape" and the "whispers tape" for tampering. He talked at length with Jack Mitchell, and decided to trust us, sending him the UHER. Upon receiving it, Jack made the UHER operational by repairing a short. Could this UHER's unique footprint signatures match those on both the whisper and appointment tapes? Were the anomalies on them due to edits and tampering? (There was also a small silver SONY cassette recorder used in India when the UHER was unavailable or not working. It is on display in Srila Prabhupada's quarters in Vrindaban). Puru had received this UHER recorder from Tamal shortly after Srila Prabhupada's departure. We hoped that this UHER was used to record Srila Prabhupada in late 1977. Puru even called Tamal and requested on behalf of his Bhaktivedanta Memorial Museum that he recall the history and use of this UHER and the silver SONY. However, Tamal politely but suspiciously declined.

VIRTUAL ORIGINALS FROM ARCHIVES

We discussed the challenges in identifying all possible explanations for the anomalies, other than being an edit. Mitchell had several technical consultations with Parama-rupa das at the Archives, and these two techies figured that any possible anomalies on Archives-produced copies that might be created by the *dubbing machine* could be eliminated if DAT (direct analog tape) copies were made. By

Archives policy, original tapes could not be sent anywhere; tapes *"do not leave the Archives without one of the Archives directors watching every second it is out of the vault."* This special DAT copy, almost as good in quality as the original tape itself, was sent to CAE in early March 1998. CAE also consulted with Norman Perle on his appointment tape analysis, also interviewing Mrigendra and Puru. If Srila Prabhupada's sacred words on tape had been edited, it would be a very significant discovery. Just as there is great consternation regarding the ongoing GBC-approved editing of Srila Prabhupada's books, if his sacred words on tape can also not be trusted, then what was left? It would be like the Bible, with current editions vastly changed from an unknown original.

NO EDITS OR TAMPERING FOUND BY CAE

CAE experimented with all combinations of manual and electronic functions of the UHER and examined the results. The idea was to duplicate the dozen or so "anomalies" identified on the two tapes, to determine if these were produced by tampering or normal machine operations. The anomalies were fully reconciled as normal. *No evidence of tampering or editing was found on both the appointment tape or poison tape.* On the appointment tape, two of the six "anomalies" identified by Perle (his exhibits 1 & 6) were simply lack of recognition of the tape "leader" at the start and end of the tape. This could not have been ascertained by Perle unless he had the original tape, but which Jack Mitchell confirmed with the Archives. The other four anomalies were stop-start points. The poison tape's "anomalies" were actually more challenging, and included: (1) a three seconds blank spot, (2) sudden amplitude changes, (3) spiked "ramps," and so on. However, Mitchell methodically reconciled them all. However, there were a few footnotes attached to these conclusions. **(1)** CAE found the May 28 tape *was not* recorded on Puru's UHER cassette recorder, **(2)** Whereas the Nov.11 "poison" tape *was* recorded on this UHER. **(3)** But the May 28 tape was only found to have stop-start points and not the irregular anomalies as did the poison tape. **(4)** There are no unexplained areas on the appointment tape. **(5) No anomalies were in the area of the critical "appointment" discussion.** **(6)** Even though the May tape was not recorded on this UHER, there was no evidence of tampering detected.

FULL CERTAINTY ONLY IF ARCHIVES ORIGINALS WERE TESTED

Jack Mitchell, in a later phone consultation, noted that the certainty of no editing or tampering on the two tapes was about 80%. Final certainty could be achieved if the *original* Archives tapes were tested by the "fluid magnetic development" process. Such a test does not negatively affect or damage the tape in any way, according to Mitchell, although the Archives thinks this process could potentially harm the original. In this test, under 6X magnification, the magnetic signatures on the tape surface reveal "tank tracks" which would be broken by gaps every time the recorder was shut off for a "break." On a copy, however, the tank tracks are always continuous. The original tape would be required for tests to be 100% sure that there was no tampering. An absence of gaps at stop-start points on the original tape would be proof that the original was actually a copy, and if editing had taken place, it would become known from studying the "tank tracks." So actually the tampering question remains unanswered. There is still a 20% chance of tampering.

POSSIBILITY OF NON-CHRONOLOGICAL TAPES

Early on, Mahabuddhi repeatedly mentioned his suspicion that the poison tape was edited and that the recorded sections seemed to have been out of chronological order. Specifically, he thought that the *"Get ready to go"* episode was actually the very last of Srila Prabhupada's room conversations, with Srila Prabhupada given a final lethal dose of poison when told *"poison ishvara rasa"* or *"poisoning for a long time."* "So why is this part followed with another day's worth of room conversations? One possibility is that the last conversations were over-recorded again onto side A, which could be simply an error (or deliberate). Our research concurs that many Srila Prabhupada conversation tapes were not accurately dated in 1977 by those who made the recordings. (see Ch. 63) This would support the idea that the whisper, "Get ready to go," would be just before Srila Prabhupada went into internal consciousness on the 13th, not the 11th as the labels have likely indicated in error. The reason for misdating would probably be that many tapes covered more than

one day, so which day do you use on the label, the start or finish date? Sometimes recorded tapes would be labeled with dates from (defective) memory long after they were recorded. Also a tape could have been over-recorded deliberately, if someone thought what was recorded should be wiped out. Thus a tape would have a later conversation over-recorded on either side A or B, disrupting the chronology. A look at the missing tapes fiasco in Ch. 63 makes all kinds of tape gimmickery very possible. Recording a later portion of conversation over an earlier tape recording would result in the loss of what was over-recorded, and would then appear to be earlier, but actually out of chronological order. Over-recording errors surely happened more than once, as many different devotees operated the cassette recorder. And maybe some of them were deliberate.

(1) *The two tapes tested were not tampered/edited, with about 80% certainty.* **(2)** *Perle's appointment tape analysis was useless.* **(3)** *There is no forensic indication yet either tape was edited.* **(4)** *Full confirmation could be by a test on the Archive's original tapes.* **(5)** *The UHER is now in the care of ISKCON Bangalore.* **(6)** *The SONY recorder is in the ISKCON Vrindaban Prabhupada Museum, not available for tests (GBC will never agree).*

CHAPTER 15: SECONDARY WHISPERS

FURTHER WHISPERS FOUND

Jack Mitchell's first report was received Jan. 25, 1998, and it verified the three primary poison-word whispers plus a number of newly identified whispers on the same tape. The last tape was truly full of whispers, unlike previous tapes where nothing was found. Due to the superior quality of the DAT tapes, Mitchell decided to go back and review his first studies on the whispers, and he now searched through both sides of the T-46 tape "last tape" very carefully. On March 26, 1998, an addendum report was received from CAE where he identified a number of additional whispers. His original findings on the three primary poison-word whispers remained the same. In late April 1998 Nityananda received Part Two of CAE's audio forensic analysis, with the report on no tampering on the May 28 "appointment" and Nov. 11 "poison whisper" tapes. However, he found further secondary background whispers on T-46 (Nov. 11). This shows how audio forensics can find more than the human ear. Background whispering was common in Srila Prabhupada's room in the last days, perhaps because Srila Prabhupada's hearing had become so poor that there was no longer the same concern for secrecy. But the superior Uher German technology captured them. These secondary whispers have been studied by only one forensic lab (CAE), although some were also verified by Isha's personal audio research. But, other audio forensic labs were not given the mandate to search the entire T-46 tape for secondary whispers as was done with CAE. Some of these secondary whispers fit in well with innocuous conversations at that time, such as the health consequences for Srila Prabhupada going on a very long, bumpy bullock-cart parikrama tour. But some of them are shocking and appear associated with the primary poison-word whispers.

CATEGORIZING SECONDARY WHISPERS

Below is the chronological sequence, with T-46's time markers, of the three main poison whispers **and** the secondary whispers, including those confirmed by other audio analysts (before and after Mitchell's analysis), with comments as appropriate. We have categorized these whispers in three ways:

MULTIPLY-VERIFIED PRIMARY POISON WHISPERS AND SPEECH IN BOLD CAPITALS

MULTIPLY-VERIFIED SECONDARY WHISPERS IN PLAIN CAPITALS

Mitchell-sourced (unconfirmed by others) secondary whispers in lower case

And, all those that are **not** innocuous, are underlined.

T-46 Side A:

Whisper: 00:57... "going down."

"WHISPER #1": 02.10 POISON'S GOING DOWN, (giggle, giggle) THE POISON'S GOING DOWN.

CAE also found a "Going down" whisper a minute **earlier**, at 00:57. Doubly confirmed.

"WHISPER #2": IS THE POISON IN THE MILK? UH-HUH (Tamal and answered by Bhavananda)

This is the second "primary" poison whisper, not confirmed by Mitchell but by many other experts, as we see later. It is significant that shortly after this whisper, Srila Prabhupada is offered milk to drink, wanting it a little warm, but then saying it was too sweet. He is clearly heard drinking it (and the poison?) on the tape recording. Someone answers affirmatively, with "uh-huh," meaning at least two persons are in the whispers.

Whisper: 03:25: "did it hurt?" WHISPER: 21:40: "HE'S GONNA DIE"

WHISPER: 21:58: "LISTEN, HE'S SAYING...GOING TO DIE."

Voice: 27:50: "it looks to me he's stupid... looks that way, yeah."

Soft voice: 33.36... "that's funny" Whisper: 33.41... "let's go out"

Soft Voice: 35.03... "Energies conserved and built up, and managed, and..." (clearly Tamal's voice)

Whisper: 35.19... "let's redeem ourselves" Voices in kirtan: 35.32... "did you drink? How many?"

Whisper: 44.42... "god damnit JAY'S ...oh god"... "god damn..."

Other devotees also heard Jayadwaita Swami's name in these background whispers, but not the swearing part, which would be curious since this is not the type of language devotees use.

Whisper: 44.57... "fifty percent's your cut" Low voice: 45.49... "well, no good reason"

Whisper: 46.08... "you doin'?" Whisper: 46.51... "yes, a heart attack time."

The whispers "**He's gonna die**" and "**heart attack time.**" fit right in with the discussions about how parikrama (walking tour) could cause a heart attack, since Srila Prabhupada was too frail for the bad roads. This is a remarkable validation of Mitchell's expertise by correctly identifying these whispers when he was not familiar with the esoteric context of the conversations.

T-46 Side B:

Whisper: 03.47... "do it again" Whisper: 05.19... "...maybe we..." Whisper: 17.05... "stay here"

Whisper: 20.04... "somebody could expect... experience..." Low voice: 21.18... "check these thing and..."

TAMAL: "WE KNOW HE'S TRYING TO TRAP US"

*TAMAL: 21:25... "I told you what's going on. Ordered to (?) **HE'S AS SLY (SLAY) AS THEY COME.**"*

This "trap and sly" low voice speech has also been heard by many devotees. The speaker is clearly Tamal, and the "slay" is his Bronx accent. Why is Srila Prabhupada "as sly as they come," and why are they trying to outfox Srila Prabhupada? This increases suspicion of a conspiracy and an intrigue with Srila Prabhupada, who accepts his being poisoned while cleverly dealing with his caretakers whom he loves and wants the best. Tamal is at the center of it. It is amazing that some cannot see him as **the prime suspect**.

Whisper: 23.21: "like this (his) last time out"

Soft voice #1: 28.44: "could have been ten percent of it"

Soft voice #2: 28.44... "can you buck the (?)..."

The "last time out" whisper here may refer to going out on a final parikrama with Srila Prabhupada.

JAYAPATAKA: 35.14: "YOU LIKE KIRTAN?"

(BENGALI): "KAYEK DIN PARE ASHA" (IN A FEW DAY'S TIME...)

"WHISPER #3" JAYAPATAKA: "POISONING FOR A (long) time" or "Poison ishvara rasa"

PRABHUPADA: "TO ME?" (high, squeaky voice)

Unknown voice: "(that's really) original."

JAYAPATAKA: "GET READY TO GO."

Voice 1: "My number's in the pass (port or book)." Voice: "Ok. Voice: Going now, (prabhu)."

Soft elder voice: "(Yes, today or yesterday)." Voice: "Anything might of happened today."

Voice: "(Look), I'm not afraid to die." Soft elder voice: "Very good."

Voice: "You're taking it right now." Soft elder voice: "How's this?" Voice: "Let it go."

Following primary poison whisper #3 are disturbing secondary whispers; they come late on

the last tape, Srila Prabhupada's last speaking. Jayapataka Maharaja with subdued speech says to Srila Prabhupada in his distinct nasal voice something about "poisoning (for a long...)" Srila Prabhupada's weak, high-pitch, wobbly response, "To me?" is heartbreaking. "Get ready to go" fits right in with a final poisoning, as does "You're taking it right now" and "Let it go." The soft elder voice is Srila Prabhupada. Most audible is the poison word and the phrase, "To me?" Many devotees have heard all this quite clearly. You are taking what right now? Poison? These last whispers do not sound benign in the context of the verified primary poison-word whispers which were just previous. Indicated is a final poisoning of Srila Prabhupada, with his poisoners betraying him in the last hours openly and heartlessly. ***Srila Prabhupada departed within 24 hours, as best as timing can be determined.*** The primary and disconcerting secondary T-46 whispers are supportive of a poisoning conspiracy. The secondary whispers add significantly to the audio evidence. There is too much here to be discounted. We note that **ALL** of the forensic studies in Part 4 agree upon the poison word in the primary 4 whispers, but **NONE** of the ISKCON leaders do. With the whispers, Srila Prabhupada saying he was poisoned, the caretakers talking about poison murders, and other evidence, how can we not be highly suspicious? The whispers themselves clearly indicate a poisoning conspiracy by Srila Prabhupada's leading disciples. Forensic science with hair tests would later certify this as a fact. (see Part 5)

SUMMARY OF THE MOST INCRIMINATING WHISPERS:

WHISPER: 00:57: "GOING DOWN."

"WHISPER #1": 02.10 "POISON'S GOING DOWN, (giggle, giggle) THE POISON'S GOING DOWN."

"WHISPER #2": "IS THE POISON IN THE MILK? UH-HUH"

Whisper: 44.42... "god damnit JAY'S ...oh god"... "god damn..."

Whisper: 44.57... "fifty percent's your cut"

TAMAL: "Put poison in different containers..."

TAMAL: "WE KNOW HE'S TRYING TO TRAP US"

TAMAL: 21:25... "I told you what's going on. Ordered to (?) HE'S AS SLY (SLAY) AS THEY COME."

"WHISPER #3" JAYAPATAKA: "POISONING FOR A (long)time or Poison ishvara rasa"

PRABHUPADA: "TO ME?" (high, squeaky voice)

JAYAPATAKA: "GET READY TO GO."

Voice: "You're taking it right now. "Soft elder voice: "How's this?" Voice: "Let it go."


CHAPTER 16: THE FIRST HAIR TESTS

A NEGATIVE CHEMICAL TEST FOR MERCURY

The audio forensic results inspired Nityananda to do other kinds of tests. He read books on solving poisoning crimes and poisoning case histories. Law enforcement often exhumed a body to test it for poisons, thus confirming an unnatural death. Srila Prabhupada's exhumation, however, was unthinkable. But evidence of poisoning could be found by forensic analysis of Srila Prabhupada's hair cuttings, fingernail clippings, or a tooth which had come from his mouth. Srila Prabhupada became very ill in early 1977, so the presumed poisoning could be detected in "sacred relics" of hair samples devotees had kept, provided they were cut during 1977. Some devotees had hair samples but did not know when it was cut. At the ISKCON farm at New Talavan, Mississippi, Nityananda had received in 1978 a gift: a goodly quantity of Srila Prabhupada's hair from a visiting, quiet sannyasi. The date of the hair cutting was unknown, but there was a fair chance it was cut in 1977. Nityananda decided to test some of this hair relic. He researched hair mineral analysis (HMA), a chemical process to detect elements or minerals. The blood deposits and infuses its contents into the growing hair.

In Dec. 1997 Nityananda took half of his precious hair relic, named Sample W, about 40 milligrams, to First Analytical Laboratories in Chapel Hill, NC, which could only do separate tests (such as lead, mercury, or cyanide), and as such there would not be enough hair for more than a test or two.

It was like groping in the dark; which poison to test for? The lab analyst, Dr. Wadlin, explained that all



Dalhousie University

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1999 March 05

**DR CHATT REPORT ON
SAMPLE ND-1 (1999)**

Mr. Niko Kuyt, President
Carolinas Vedlic Village Society
P.O. Box 28
1851 Raghurani Drive
Eiland, NC 27243
U.S.A.
Fax: 919-563-8856

Dear Mr. Kuyt,

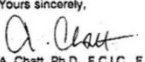
We have analyzed the very small sample (3.7 mg) of hair of Bhaktinedanta Swami (deceased 1977) that you provided. We have used instrumental neutron activation analysis for multielement determination in this hair sample. The following concentrations were measured:

element	Se	Cl	Al	Mn	Ca	Au	Zn	Br	As	Na	K	Hg
ppm	<3	3060	180	11	640	1.4	340	6.7	1.1	890	440	<1

It should be emphasized that the results given are approximate concentrations because of the very small sample size.

According to literature the normal range of As in human hair is 0.13 - 3.71 ppm; thus As poisoning seems highly unlikely.

Thank you very much for using our services. Please do not hesitate to contact us if you need any other information.

Yours sincerely,

 A. Chatt, Ph.D., F.C.I.C., F.A.N.S.
 Professor of Chemistry
 Director of SLOWPOKE-2 Facility

page 1 of 2

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 Time Zone: GMT -4

chemical tests *except for mercury* required more hair than Nityananda had. So mercury it was. The result was 4 parts per million (ppm) mercury, which is in the normal range of 2 to 15 ppm as noted in toxicological texts. Highly abnormal amounts creating a serious health threat would be 50 to 200 ppm. **The Heavy Elements** by Jack Fergusson provided data: Japanese *poisoned* by mercury-polluted fish: 2.46-705 ppm (Mean 138), A "frequent range": 0.5-2.0 ppm, Swedish people, industrialized nation: 0.20-4.29 ppm (Mean 1.26), Greenlanders (fish eaters): Mean of 9.8 ppm, Amazon Indians: 0.3-1.4 ppm (Mean 1.0 ppm).

The conclusion was that **this hair was cut at a time when Srila Prabhupada was not being poisoned by mercury, if he ever was.** The test did not help us much. It was a search through the proverbial haystack looking for a needle, and Nityananda regretted it. The chemical test for other poisons would have required handfuls of Srila Prabhupada's hair, which could not be found anywhere since most

of the tiny amounts that was saved had already been lost in the passage of 20 years, and very few devotees had any at all. Chemical testing on Srila Prabhupada's hair relics was not viable. Srila Prabhupada cut his hair about every 3-4 weeks, and thus any keepsakes were only half an inch or less in length, with each relic having a quarter teaspoon to as little as just a few pieces. But were there any alternative testing methods?


NEUTRON ACTIVATION ANALYSIS

Dr. Wadlin suggested "neutron activation" analyses (NAA). No minimum amount was required for this type of test, the hair would often remain intact, and a reading of **multiple elements** was possible. NAA was much more practical than HMA and involved irradiating the sample, which becomes slightly radioactive, and its constituent elements emit different types of gamma rays, which are measured over a period of time. Exact component elemental amounts can be precisely measured, often several elements in one test. Basic elements like copper, oxygen, sulfur, aluminum could be measured, but not compounds, like sodium nitrate. NAA can measure a single hair's linear profile, including spots of higher elemental concentration along the hair shaft, showing different exposures at different times. A profile analysis, however, requires hairs longer than an inch, and Srila Prabhupada's hair cuttings were only 2 to 6mm in length. NAA tests of Srila Prabhupada's short pieces of hair would give an average reading for the whole piece of hair. Profile tests on Napoleon's hair that were several inches long showed a historical timeline of varying poisoning levels over many months.

FIRST NEUTRON ACTIVATION ANALYSIS

Nityananda was keeping Naveen Krishna updated regularly, who passed on everything to Balavanta, informing him of the idea about hair tests as a possible source of valuable evidence. In Jan. 1998 Balavanta disclosed that he had obtained from two devotees very small quantities of Srila Prabhupada's hair (date of cutting unknown). He stated that the forensic lab where he had sent the samples could not perform a chemical analysis because the quantity was too small. Nityananda then called Balavanta and told him of the neutron activation analysis method. Encouraged, Balavanta said

he would try to find such a lab to perform that test. In late March 1998 Nityananda located two NAA



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UNIVERSITY OF MISSOURI-COLUMBIA

January 6, 1999

William H. Ogle, Esquire
Ledford, Mayfield and Ogle
787 South Yonge (U.S. 1)
Post Office Box 4118
Ormond Beach, Florida 32175-4118

Dear Mr. Ogle:

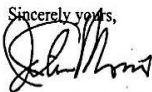
I have completed the analysis of a hair specimen (hereafter Q-1) obtained from an electric hair clipper which you transferred to my possession by letter dated June 15, 1998.


The individual hairs in Q-1 were embedded on the movable cutter between the fingers constituting the fixed comb of the implement. These were removed in a stream of acetone directed at that part of the clipper described above. The individual hairs were collected on a Whatman filter using vacuum filtration. After desiccation to produce a dry sample, the collected hair specimen, Q-1, was massed using an electronic balance having a sensitivity of 0.00001 grams. The individual hairs ranged in length from less than 1 millimeter to approximately 2 millimeters and the mass of the combined specimen, Q-1, was 0.00130 grams.

The arsenic concentration was quantified via neutron activation analysis using the procedure, with minor modifications, described in:

Nichols, T.A., Morris, J.S., Mason, M.M., Spate, V.L., Baskett, C.K., Cheng, T.P., Tharp, C.J., Scott, J.A., Horsman, T.L., Rawson, A.E., Karagas, M.R. and Stannard, V., "The study of human nails as an intake monitor for arsenic using neutron activation analysis", J. Radioanal. and Nucl. Chem. Articles, Vol. 236, Nos 1-2 (1998) 51-56.

The arsenic concentration found in Q-1 was 2.6 ± 0.1 micrograms (μg) arsenic per gram (g) of hair (or 2.6 parts per million, i.e., 2.6 ppm). This concentration is approximately 20 times higher than what I would consider a normal average for unexposed individuals living in the United States. The uncertainty (± 0.1) was propagated from the counting statistical error associated with the acquisition of the gamma-ray spectrum for Q-1.

Sincerely yours,

J. Steven Morris, Ph.D.
Leader, Nuclear Analysis Program



an equal opportunity institution

facilities. The FBI recommended the North Carolina State Bureau of Investigation, who suggested Robert Greenberg of the U.S. government's Nuclear Methods Group. Mr. Greenberg was a friend of Michael Glascock at the Research Reactor Division of the University of Missouri in Columbia, Missouri. Mr. Glascock referred Nityananda das to the head of the division, Dr. J Steven Morris. Nityananda called Dr. Morris, who described how he usually works in the field of archeological artifacts, such as Peruvian and Aztec mummies, and so he was very familiar with hair testing and he offered to consider a written request for a series of pro-bono or free tests. Dr. Morris was interested in our investigative case from an academic standpoint. Otherwise, normally, the university facilities were restricted from private or law enforcement services, being primarily academia-oriented.

Nityananda also was referred to a Dr. A. Chatt of the Dept. of Chemistry, Dalhousie Univ., Halifax, Nova Scotia, Canada. Dalhousie had a nuclear

reactor research facility and Dr. Chatt was a leading world authority on NAA hair tests. He wrote a book called **"Hair Analysis"** and he described his procedures and expertise. Nityananda decided to use Dr. Chatt instead of Dr. Morris even though Dr. Chatt would charge \$400. Dr. Morris could promise no early time table for doing NAA hair tests, as he was very busy. Thus, May 1, 1998 Nityananda sent to Dr. Chatt much of his remaining sacred hair relic for NAA, being labeled as *Sample ND-1*, weighing 3.7 mg. In Jan. 1999 Dr. Chatt, testing only for arsenic, found slightly elevated levels of the heavy metal arsenic at **1.1 ppm**. This was not a serious health hazard level although it touched the range of chronic arsenic poisoning of 1 to 5 ppm. Dr. Chatt's test found no real arsenic poisoning. Later it was learned that Dr. Chatt's facilities were not particularly accurate in tests on such small amounts. Now further 1977 hair samples were needed for more tests. But where could they be found?

BALAVANTA & DR. STEVE MORRIS

Nityananda again called Balavanta, who had not yet located a NAA facility to test his hair sample, and told him about Dr. Morris' pro bono offer, which suited his lack of GBC funding situation. Balavanta then contacted and made arrangements for tests with Dr. Morris on various Srila Prabhupada hair samples, starting with the ones he had in hand so far. Over six months passed, as Dr. Morris' work was based on *"as his time would allow"*. "Few facilities in the world have neutron

accelerators and equipment capable of accurately analyzing tiny hair samples less than 1 mg in weight. Dr. Morris could meet these requirements, and was a forensic expert at determining **abnormal levels** of toxic elements in human hair and archeological remains. He had been referred through the FBI and the NC Dept of Environment. (see Appendix 6)

ARSENIC POISONING CONFIRMED

In mid-Feb. 1999 Nityananda heard from Naveen Krishna that Balavanta's hair test with Dr. Morris was **found positive for arsenic at abnormal levels**. Balavanta was trying to maintain secrecy and Naveen Krishna, as a GBC, was quietly canvassing within ISKCON for a continuation and expansion of Balavanta's investigation. Neither of them would tell anything more. On Feb. 19 Nityananda phoned Dr. Morris directly for details of the test results; after all, he had connected Balavanta with Dr. Morris, so perhaps he would get the details. Dr. Morris spoke openly, saying normally one would expect to find **less than 0.05 ppm up to 0.1-0.2 ppm of arsenic**, depending on diet, environmental exposure, etc. These figures are verified by numerous scientific studies. His said Missouri farmers regularly exposed to agricultural arsenic chemicals often had elevated levels around 1.0 ppm, and that Balavanta's hair sample, later named *Sample Q-1*, had **"almost 3 ppm" arsenic**. Over a year later Nityananda learned more exactly that **Sample Q-1 contained 2.6 parts per million of arsenic**.

Dr. Morris summarized that Srila Prabhupada, at the time represented by that hair sample, had about **20 times normal average levels of arsenic**. In his opinion, this would not result from typical environmental factors, but required ingestion of unusual amounts of arsenic. He was very knowledgeable on normal and abnormal levels of arsenic in human hair. The presence of high levels of a deadly poison in Srila Prabhupada's hair confirmed that **Srila Prabhupada had been poisoned with arsenic, as any accidental, occupational, or industrial exposure was extremely unlikely**, as established in Ch.44-46. A year later, in March 2000, Balavanta finally publicly released the report (ABOVE) he received from Dr. Morris on Jan. 6, 1999. The GBC was upset when Nityananda published the results of "about 3 ppm" in SHPM in May 1999. The summary: *"The arsenic concentration in Q-1 was 2.6 ± 0.1 micrograms (μg) arsenic per gram (g) of hair (or 2.6 parts per million, i.e., 2.6 ppm). This concentration is approx. 20 times higher than what would be considered a normal average for unexposed individuals living in the USA."* Dr. Morris also told Nityananda *Sample Q-1* had been collected by him from Srila Prabhupada's hairclippers which Balavanta had sent him as well.

NORTH CAROLINA STATE CHIEF MEDICAL EXAMINER

In early 1999 Nityananda consulted with Dr. Richard Page Hudson, retired Chief Medical Examiner for North Carolina, who was a forensic pathologist teaching at East Carolina University and did private consultations in many toxicological investigations. He had been involved with many exhumations and the testing of various body tissues, including hair, to determine their toxic contents. He had also been involved in many murder cases involving arsenic, including Blanche Taylor Moore and Velma Barfield. (see Ch. 58) In discussions, Dr. Hudson agreed that the symptoms from Srila Prabhupada's health history, as described, were definitely synonymous with chronic arsenic poisoning. Dr. Hudson was very familiar with both chronic and acute arsenic poisoning from his criminal cases. He pointed out that a different set of symptoms will manifest in each chronic arsenic poisoning case, due to variances in the doses, the type of arsenic compound, the victim's constitution, and other factors. He did not think that a chronic level of 2.6 ppm of hair arsenic would result in the dramatic symptoms that are virtually guaranteed at 10 ppm. He said it would be useful to see where the 2.6 ppm fell on the "time curve" in 1977. The months before or after might have higher readings and further confirm chronic arsenic poisoning. He emphasized it was important to verify our results with more hair tests.

Hearing how the hair had come from hairclippers that were used over many months, Dr. Hudson agreed that *Sample Q-1* represented **(1)** an average from multiple cuttings and **(2)** a time frame matching the history of the clippers' use. Gradually hairs stuck around the clipper blades, over a time later determined to be up to 10 months, or from about Nov. 1976 to early Sept. 1977. This hair sample was a composite average of 2.6 ppm arsenic from that time period. During this time the levels would be higher or lower. This was **chronic arsenic poisoning** at an average 2.6 ppm for up to 10 months. Although not an *acute* poisoning, this was very abnormal, about 20 times over the average.

THE NAPOLEON POISONING CONTROVERSY

The evidence of poisoning was now over whelming. Nityananda, amongst others, saw the need for a full unbiased investigation into Srila Prabhupada's poisoning, other than the slow-moving, one-man, secret, and under-funded GBC investigation by Balavanta. He decided to continue with the private investigation. Hansadutta das forthrightly referred him to a book on the poisoning of Napoleon: *The Murder of Napoleon* by Weider and Hapgood, published in 1972. This referral seemed strange coming from Hansadutta, one of the early new ISKCON gurus, but maybe it was coincidence. Research into Napoleon's death and his poisoning took place in the 1960's by NAA hair tests (see Ch. 58). Authentic hair samples kept for 150 years by collectors were found to contain very high arsenic levels. *Assassination at St. Helena: the Poisoning of Napoleon Bonaparte* by Weider & For shufvud (1978) was updated as a 1995 edition. Nityananda obtained a copy, and it was useful. Perhaps the 1972 edition was also useful to Srila Prabhupada's poisoners? Napoleon's cause of death was mysterious for 150 years until NAA was done on many different preserved locks of his hair. Although Napoleon's hair arsenic levels varied up to about 50 ppm, the debate goes on whether this was accidental or homicidal, and whether his final cause of death was stomach ulcer/cancer or poisoning. Arsenic was prolific in Napoleon's time, so his poisoning could have been homicidal, environmental, accidental, or even medical. But Srila Prabhupada's symptoms were very similar to those of Napoleon, consistent with arsenic toxicity.

CONCLUSIONS AND SUMMARY

A level of 2.6 ppm arsenic is quite abnormal, consistent with chronic poisoning, and was almost certainly ingested regularly. This is the most plausible explanation for 2.6 ppm. Average hair arsenic in humans is ± 0.13 ppm, 1/20th that in *Sample Q-1*. The likelihood of environmental contamination causing 2.6 ppm in Srila Prabhupada's hair is almost zero, confirmed by Dr. Morris. 2.6 ppm is comparable to documented case studies of chronic arsenic poisoning, and represents a serious health hazard, especially if maintained for a period of many months, and especially in the case of an elderly person (See Ch. 19). *The evidence was dramatically increasing that Srila Prabhupada was indeed deliberately poisoned.* Ch.'s 44-46 address many flawed explanations for the high arsenic levels in Srila Prabhupada's hair other than deliberate poisoning.

CHAPTER 17: MINISTRY OF PROTECTION OR COVER-UPS?

GBC CREATES A NEW MINISTRY

In late 1997 the GBC Executive Committee deputed and authorized Balavanta to conduct an "independent" investigation into the poison controversy, and the GBC expected he would disprove the "poison theory," putting it to rest completely. In March 1998 at the Mayapur annual GBC conference, senior GBCs such as Tamal and Jayapataka thought the Executive Committee decision had been unwise and rash. After Balavanta leaked evidence supportive of a poisoning, the GBC quickly silenced him. Though Balavanta was employed and funded (albeit inadequately) by the GBC, Balavanta was a man of integrity and was not a corrupted insider who would "protect" ISKCON's political interests. The poison issue was very negative for some senior GBCs who were widely perceived as primary suspects. There was a natural tension between Balavanta and these suspects. Early in 1998 the GBC created The Ministry for the Protection of ISKCON (MPI) which engaged Hari Sauri das, a diehard GBC supporter through all the twists and turns of ISKCON's history, and Jahnu das, the right-hand man for Harikesh Swami's regime in Europe. Balavanta hardly had his investigation up and running when the GBC elite controllers, Tamal, Jayapataka, Bhakticharu, Bir Krishna Swami, and Ravindra Svarup, had already arranged a political cover-up. Any honest investigation was thrown out the window at the Mayapur meetings 1998. Denial, deceit, obfuscation, subterfuge, and stonewalling was now the policy, with one cover-up after another. The GBCs fell in line behind the suspects to confront the "poison theory" dire

threat. One for all, all for one. The new “Cover-ups Ministry” was tasked with countering the poison theory, and specifically an audio CD project which was deemed a great menace.

Truth and facts be damned: this was an attack by ISKCON’s enemies.

THE POISON CD PROJECT

There was a widespread sentiment that the GBC was dishonest, unwilling to do an impartial investigation or share any discovered facts and evidence. A team of Dhaneshvara, Rochan, and Nityananda decided to make and distribute an audio CD with the “enhanced” poison whispers and a narrative commentary. Rochan enlisted the help of an odd character in Lockport, NY named Geoffrey Giuliano “Jagannath das Puripada.” Dhaneshvara went to Lockport in Jan. 1998 to compose the storyline and create the CD in Jagannath’s sound studio, which was offered at no cost. Soon, however, Jagannath began to demand money and control in the project, and Dhaneshvara had great difficulty maintaining the direction the team had decided on. It was made it clear to “Puripada,” who pioneered and was the Ronald McDonald clown act, that he would be sent \$500 one time, and that Dhaneshvara be allowed to finalize the CD without further interference. Still, Giuliano insisted on being the narrator. The storyline was edited and re-edited to fit the available evidence at that time and the CD’s purpose, mood, and content was developed conscientiously.

With the final “cut” on the day of the CD’s completion, a dangerously angry Giuliano instigated a horrible confrontation and argument with Dhaneshvara, who fled for Denver by bus, afraid for his safety and without the CD he had worked on for six weeks. Giuliano left that same day for India, stopping in Europe on the way, and dropping Nityananda a message claiming the CD was stolen by devotees in his ashrama. Weeks later Nityananda recovered a copy of the finished CD from the manager of the sound studio in Lockport where the CD was mastered. Giuliano claimed that our just finished CD was stolen from his premises and turned over to ISKCON by green card holding Bengali devotees in his ashram that he also accused of stealing equipment, food stamps, camera, and US\$19,420 in cash. He even filed a robbery report with the local police. One of these Bengalis, Gaura Daya das, called from Washington, DC, saying that Giuliano stole the CD and sold it to Harikesh Swami. He expressed sympathy, saying that he and friends had also endured great abuse and exploitation by Giuliano, calling him a psychopath and con-man. He told many stories about shady business practices, misuse of tax exempt status, defrauding the electric company, and the selling of hard drugs.

HARIKESH ACQUIRES OUR STOLEN POISON CD

Giuliano stole the finished CD and sold it to Harikesh in Europe. The CD was given to Jahnu by Harikesh, who paid perhaps \$20,000 for it. At that time Harikesh and his operations were well lubricated with abundant cash. Stories about Giuliano’s past business dealings began to come in, and Nityananda remembered how he had bragged how in Toronto he had stolen the original tape of Srila Prabhupada and Yamuna’s last studio kirtans of Jan. 1977, which he released under his private label in 1998. It was ironic that the GBC had the audio Poison CD long before the team that made it. Harikesh copied the CD for some top GBCs. An urgent call to action was sounded in the GBC inner circle. They were worried about an impending release of a damning “poison audio CD” worldwide. MPI would release a resounding rebuttal of the CD contents now that the original was stolen and which they hoped was lost to its makers. However, after recovering a copy, listening to the finished CD, and after consultations, the team decided to abandon the project. Nityananda would have gladly sold it himself to ISKCON at a fraction what Giuliano was paid. It was a decent attempt, given the circumstances, but everyone cringed at Giuliano’s bombastic and irritating voice as the narrator. The team would continue their investigation and a more developed report could be made later. Also, an audio CD was limited to only 72 Mb. A book seemed the best option, and the “Poison CD” was never released. Yet, on May 21, 1998 the MPI and GBC released their “REPLY TO THE POISON CD.”

The GBC had responded to a Poison CD that was never printed nor distributed, thus inadvertently increasing awareness of the poison issue, raising more questions, and arousing new interest in the investigation. The MPI’s flawed response is reviewed below, later included as 38 pages

in the GBC book of denials, *Not That I Am Poisoned*. Interestingly, Giuliano a year later also gave an interview to the GBC wherein he claimed Dhaneshvara and Nityananda wanted to fraudulently tamper with the poison whispers in his sound studio, claiming they tried to falsely incriminate ISKCON leaders in a contrived controversy. Many unfortunately believed these lies. ***Of course, Giuliano gave no specifics on what was going to be edited on the tapes.*** See Ch. 50. The GBC used a disreputable con artist who scammed both sides to propagate lies against an honest investigative team. Is it any surprise so many have totally lost faith in ISKCON leadership, convinced of their corruption, beyond hope? The path of truth often results in many crazy and wild accusations from those with personal mundane motivations, such as the GBC of ISKCON. Now we examine the GBC's first cover-up:

FIRST COVER-UP: ISKCON'S REPLY TO THE POISON CD: www.vnn.org: May 21, 1998 (Story #1809)

MPI: This paper has been issued by the Ministry For The Protection of ISKCON, and has been compiled by Jahnu dasa and Hari Sauri dasa. Over the last few months a rumor has surfaced that Prabhupada supposedly was poisoned by some of his closest and most trusted disciples.

COMMENT: *Their focus is on accusations of who did it rather than DID IT HAPPEN? This is a distraction.*

MPI: Just recently a Poison CD... came out, which, although hiding behind the banner of neutrality and claiming no other intention than getting to the truth of the matter, strongly... suggests that Srila Prabhupada was poisoned by his Western disciples and that there is a conspiracy... by the GBC to cover this up... The so-called evidence that is presented on the Poison CD is actually found to be very loosely constructed and rather insidious at its core. First, logical arguments Srila Prabhupada was not poisoned by his disciples.

COMMENT: *Oh, the GBC never engages in cover-ups, other than the child abuse, zonal acharya hoax, hiding its guru falldowns, its leaders finances, etc. And as we will see, the GBC also covered-up the poison issue with lies, misinformation, deceitful denials, blocking of any honest investigation. The first step is to see IF a crime was committed, not why the suspects could not have committed this crime*

RITVIKS PROMOTING POISON THEORY BECAUSE WHAT?

MPI: A further point to consider is who exactly would want to kill Srila Prabhupada and what (is) their motive? ...proponents of the "Ritvik" idea... postulated that some GBC members who were named by Srila Prabhupada in his July 9, 1977 letter wanted him removed from the scene as quickly as possible so that they could become full gurus in their own right rather than be proxies for Srila Prabhupada. According to their logic, Srila Prabhupada was about to state that he didn't want his disciples to be full gurus, and to prevent this and thus fulfill their own ambitions, they poisoned him to death.

COMMENT: *One need not be a ritvik or a whatever to understand that Srila Prabhupada's senior men were largely very ambitious and many were extremely eager to become full gurus, or the new Prabhupadas, and they did exactly that. MPI tries to dismiss the poisoning evidence by alleging ill motives in the messenger.*

NOT BECOMING GURU UNTIL 1987 DISPROVES A POISONING?

MPI: Obviously such a task couldn't be the work of just one devotee. There would have to have been a conspiracy. An astute observer would have to ask how is it possible to keep a conspiracy like that tight without any leaks for 20 years, especially in ISKCON? And if there was a conspiracy, how was it possible to keep Bhakticharu Swami out of it? He would have had to be in on it. But what would be his motive? He was not one of the originally appointed gurus nor did he become one until 1987.

COMMENT: *The poison whispers and the poison discussions recently published, these ARE the leaks. Why is it difficult to imagine that a group of poisoners can manage to remain undetected for 20 years? Many poisoners are never caught or only after decades. There are strong indications and substantial proof that there was a poisoning conspiracy. Motives for a poisoning would be wealth, power, guruship. Let's focus on evidence like symptoms, hair tests, audio forensics, interviews, Srila Prabhupada's own words etc. How could Bhakticharu become a guru in 1978 if he was initiated in 1977 and was not one of the original eleven? He had to wait.*

LONG STANDING AILMENTS DISPROVES POISONING?

Next MPI gave Abhiram's report on Srila Prabhupada's medical condition and diagnosis of dropsy (a symptom, not disease). But no allopathic doctor arrived at a correct diagnosis. So no one knows if Srila Prabhupada had diabetes, kidney disease, etc. or to what extent. Also, having an ailment does not exclude poisoning! Why must it be one or other? Srila Prabhupada was in good health until mid 1976 when an unexplained, undiagnosable, and mystery "illness" degraded his health persistently.

MPI: On the PCD it is claimed that it has not been possible to obtain clear medical records of Srila Prabhupada's physical condition prior to his departure. The PCD authors would have it that Srila Prabhupada showed strong symptoms of someone being poisoned...

COMMENT: Yes, that is what Srila Prabhupada himself said several times. (see Part 2)

MPI: ...but while they suggestively attribute this to sinister origins, we now present some more medical facts to show that such symptoms were indeed to be expected in someone of Prabhupada's physical condition... **COMMENT:** MPI then delves into Srila Prabhupada's medical condition in an attempt to discredit the notion of poisoning. Their idea is that if there was some diabetes, then that rules out poisoning. But as far as Srila Prabhupada's medical symptoms go, he had a set of symptoms which are not seen in diabetes or kidney disease, but are unique to heavy metals poisoning. We will deal with this issue in Part 6.

DAMODARA SHASTRI KAVIRAJA AND BHAKTICHARU ACKNOWLEDGED POISONING

MPI:...from the conversations of Nov. 9-10... Shastri, the highly experienced doctor who was with him right up to the last moment, did not detect any symptoms of arsenic in Srila Prabhupada's body, and never mentioned the possibility of it, even though Srila Prabhupada himself discussed directly with him the possibility of his being poisoned. Nor did Prabhupada's nurses, Abhiram and Bhakticharu Swami, nor any of the other doctors...

COMMENT: In Part 2: all caretakers clearly acknowledge Srila Prabhupada was talking of being homicidally poisoned. Shastri thought that Srila Prabhupada was indeed poisoned (Ch. 54). MPI then quotes Bhakticharu Swami with his first-hand experiences at Srila Prabhupada's bedside, as though this proves there was no chance of foul play (what if BCS is involved?). Ch. 78 looks at Bhakticharu Swami as one of the primary persons of interest. Nov. 1977, Bhakticharu exclaims: "Someone gave him poison here!" No win 1998 he denies it? Also Shastri spoke of mercury poisoning being possible. And MPI admits Srila Prabhupada spoke of being poisoned?

MISSING TAPES? RITVIK CONSPIRACY?

MPI digresses into the issue of missing tapes and Tamal gives his defense on why they are missing.

MPI: SRILA PRABHUPADA TALKS ABOUT BEING POISONED. A number of devotees, although not inclined to believe that a conspiracy along the lines suggested by the Ritviks is true, are nevertheless disturbed by how Srila Prabhupada himself appears to talk about his being poisoned.

COMMENT: Rochan and Dhanesvara were never ritviks. The evidence of Srila Prabhupada's poisoning is not a ritvik conspiracy. This is standard disinformation tactics... make your opponent into a scary enemy. Why doesn't MPI propose to investigate IF there was a poisoning by doing forensic tests instead of simply denying it?

GBC "CONFUSING SCENARIO" STATEMENT LATER EDITED OUT

MPI: *These translations and transcripts do in any case reveal a confusing scenario.* Srila Prabhupada indicates first to Tamal that he had the symptoms of someone poisoned, not that he was being poisoned. Later he states more positively that he is being poisoned. **While we may never know Srila Prabhupada's mind exactly, or how seriously he took the suggestion that someone may be poisoning him,** what we do learn from these transcriptions is that the possibility of his being poisoned is discussed with his disciples present, both from a medical standpoint with the talk of mercury, and from the idea that an outside person could be deliberately doing it. We also learn Srila Prabhupada was not the first one to take up the matter of his being poisoned, rather he referred to "someone" telling him that he was being poisoned. No conclusion (was) reached.

COMMENT: Here Hari Sauri is honest about the 1977 poison discussions. He admits to a confusing scenario. However, soon the GBC position hardened, and they completely denied any poisoning and condemned anyone who worried about it as conspiracy theorists and worse. This "honest" portion was edited out in NTIAP (2000), shown below with sections in bold that were either omitted or added.

(OMITTED: "These translations and transcripts do in any case reveal a confusing scenario.")

Srila Prabhupada indicates first to Tamal that he had the symptoms of someone poisoned, not that he was being poisoned. Later he states more positively that he is being poisoned. **(OMITTED: While we may never know Srila Prabhupada's mind exactly, or how seriously he took the suggestion that someone may be poisoning him,)** what we do learn from these transcriptions is that the possibility of his being poisoned is discussed with his disciples present... Srila Prabhupada did not seem to think that his intimate servants were responsible. **(ADDED: "who were the only ones in a position to do such a thing undetected, were doing such a thing.")**

COMMENT: Please note the GBC deletion of "confusing scenario" and "we may never know" and then due to political expedience, changed their position to "There definitely was no poisoning conspiracy." This change of positions is dishonest, corrupt, abominable, and pathetic leadership which hides truth.

MPI: Thus... Srila Prabhupada did not seem to think that his intimate servants were responsible.

COMMENT: Well, first, it is not who but what they might be responsible for! In other words, was Srila Prabhupada poisoned? First things first. Then later we can see who did it. Make sense?

PRELIMINARY GBC WHISPER FINDINGS PROVED TO BE WRONG?

MPI: WILL O THE WHISPERS: It has been alleged that "whispers" have been found ... [with] the word "poison"... three different parties have sent the tapes to forensic labs... spectrographic sound analysis as well as standard enhancement of the "whispers" by sophisticated audio playback equipment have been employed... it is inconceivable that a person or persons serving Srila Prabhupada... in the last days in Vrindavana could whisper "the poison is going down [giggle], the poison is going down," watching Srila Prabhupada gulp down poison. ...**there exists no evidence to support such a notion.** The GBC appointed an independent investigator to oversee a professional forensic analysis of the tapes to ascertain if there is any truth to these claims. ...after preliminary tests and lab feedback, Balavanta expressed doubt that any definite evidence will be found... several GBCs conducted tests with sophisticated equipment... the word "poison" simply does not appear.

COMMENT: The biased amateur audio "tests" by Harikesh, Bir Krishna Swami, Ravindra Svarupa were denials of the poison word in any whispers. They don't hold up to the long list of forensic audio studies in Part 4 that all confirm the poison word. We can see how the GBC had already turned against their own investigator Balavanta, who did at least two studies that confirmed the poison word in the whispers (Blackwell & JP French). Their denials contradict their own investigative results.

MPI: ...when one has an (opinion)... as to what is being said, the ears and the mind oblige us to and make us hear that very thing. One can completely reprogram his hearing by just wanting to hear something else. It is extremely hard to understand what is being said if one has a preconception.

COMMENT: The GBC also are hearing what they want! But the professionals at the audio forensic laboratories have no such prejudices, so this is no argument at all. Next MPI refers to the giggle...

MPI: ...the person giggling is Krishnadas Babaji who was known to continuously giggle due his incessant chanting of the Holy Name. Is it likely that such a great soul would participate in such a horrendous crime? **COMMENT:** It was Bhavananda's unique voice giggling. Krishnadas Babaji was not present there at that time. This can be seen in the Nov. 10 conversations, the day of the whispers.

FLIMSIEST EXCUSE OF EVIDENCE?

MPI: To build a whole theory of a poison conspiracy on such vague statements is certainly far-fetched. In any court of law such a weak case would immediately be dismissed. On the other hand it is a very serious offense to accuse someone of murder, especially without any conclusive proof. On the flimsiest excuse for evidence they have accused devotees who love Prabhupada of committing an unspeakably monstrous crime against him, and they have systematically spread these charges. They

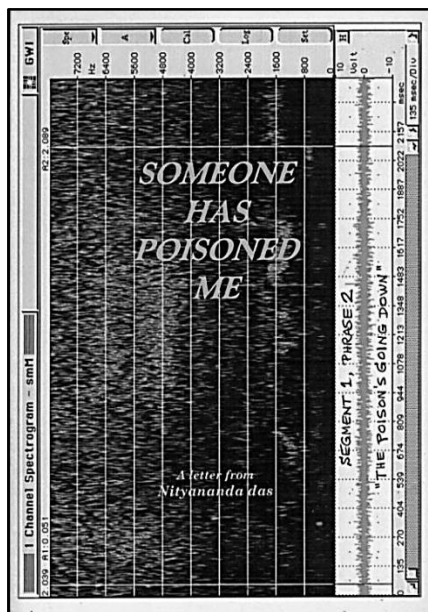
have put the lives of devotees in danger. **COMMENT:** *They fawn about imaginary dangers to themselves but will not honestly investigate if Srila Prabhupada was poisoned, as he himself stated. Yes, the whispers alone are not an airtight case for poisoning. But together with all the other evidence, with Srila Prabhupada saying he thought he was being poisoned, and the forensics results, the facts add up to something very solid. How about some lie detector tests, voice stress analysis, in-depth interviews, and comparative depositions, rather than denials? There are obvious persons of interest. Why did the GBC ask Balavanta to investigate if they already believed it to be nothing? Balavanta got mixed results on the whispers because he was testing fourth generation copies. Later the POISON word was confirmed by many top audio forensic laboratories, independently of each other. So why are they whispering about poison in the background? No one thinks the whispers alone will convict anyone, but look at ALL of the evidence, not sentiments that no one devotee could poison Srila Prabhupada.*

MPI CONCLUDES THERE IS NO SOLID EVIDENCE

MPI: ...no solid evidence exists either medically or through the recorded medium to establish that Srila Prabhupada was deliberately poisoned, and certainly not by his disciples. Rather, we feel that the love of those surrounding Srila Prabhupada was genuine and self-evident. It was accepted as such by His Divine Grace and ...we should have no difficulty in accepting that also. This theory ...should be dismissed and laid to rest. Sincere devotees can go on serving Srila Prabhupada and his ISKCON society ... not be disturbed by elements who do not have the best interest of his society and devotees at heart. The genuine poison is the theory itself.

COMMENT: *So those who want an investigation into the very troubling evidence are poisonous themselves? The real poison is the GBC's dishonest, motivated denials. They will not pay for an investigation but will pay for their own luxuries, no problem, because if the poisoning is confirmed, their whole show is over. Srila Prabhupada said he was poisoned and thus started the poisoning rumors himself. So let us all ignore Srila Prabhupada and protect the positions of our "great" ISKCON leaders who have been exposed lying and cheating so many times before? MPI admits Srila Prabhupada's statements are 'confusing' but then reverts to saying "clearly" there was no poisoning. Orwellian and disgusting double talk. Cheaters needing to be exposed. The final nail in the coffin is found in Part 5: Srila Prabhupada's hair was found with 250 X normal cadmium.*

CHAPTER 18: SOMEONE HAS POISONED ME PUBLISHED



After Balavanta was silenced, Mahabuddhi left the team and the audio CD project imploded. Nityananda continued through 1998 and into 1999, seeking guidance from forensic experts and doing hair tests. After more than a year, while Balavanta was not making much progress in his investigation, and there was no place to obtain the facts and evidence in the poison issue, he decided to compile everything in a book. In 1998 Tamal had published his 1977 diary kept as Srila Prabhupada's personal secretary and primary caretaker, titled *TKG's Diary*. Tamal tried to portray Srila Prabhupada's departure as natural. Many saw it as a suspect's whitewash, full of inserted material to undermine the poisoning evidence. In May 1999 Nityananda published 2000 copies of *Someone Has Poisoned Me*, detailing categories of evidence that Srila Prabhupada was poisoned: poison whispers, poison discussions, witnesses, medical and health symptoms, hair tests, etc.

LEFT: The first book on the poisoning evidence, printed May 1999

The total evidence, especially Srila Prabhupada’s own statements (“Someone has poisoned me,”) was examined carefully and the book concluded that Srila Prabhupada had been maliciously poisoned. It had 408 pages, 45 chapters, 22 appendices, technical graphs, and illustrations. 150 pages were a meticulously assembled biographical record of Srila Prabhupada’s health from late 1975 until his departure, which has been updated from further sources and included in this book as Appendix 10.

SHPM was widely distributed throughout the world to ISKCON temples, congregations, life members, ex-members, sympathizers and other Gaudiya Vaishnava groups, largely for free. It included one major whispers audio forensic study and one forensic test finding about 3 ppm arsenic in Srila Prabhupada’s hair. Many *SHPM* books were discarded due to the polarization of devotees by GBC negative propaganda. But the book “rocked the ISKCON boat” and the poison issue was widely discussed and received good attention in the Indian media. Web newsites covered the controversy and the mounting evidence. The GBC urgently responded within 9 months with their own book of denials, *Not That I Am Poisoned*. The result was to confuse many. Parts per million of arsenic, comparison of diabetes and poisoning symptoms, and audio forensics on whispers were obscured with technical language which left many uncertain as to what was what. *NTIAP* tried to confuse by creating doubts about the substantial evidence that Srila Prabhupada was poisoned. Many simply blocked their minds due to the intense emotions that were aroused. Some refused to discuss it, or even hear about it, but still, many others wanted the whole truth to be known. ISKCON harped to no end on a few minor errors made in *SHPM* as though this would refute the hard evidence. It was a best effort and sincere compilation. *SHPM* misunderstood the details of diabetes but the conclusions reached were not affected. *SHPM* created a crisis of confidence in ISKCON, and the GBC became very defensive, denying that **any** of the evidence was meaningful or valid, labeling it “the poison conspiracy.” The evidence and conclusions in *SHPM* remain valid, but with this primary, significant, and evidence-expanding revision: ***Cadmium was the primary poison, and arsenic was secondary*** (See Part 5).

Download *SHPM* online for free: <http://killgurubecomeguru.org>

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CHAPTER 19: BALAVANTA'S INVESTIGATION REPORT

DISAPPOINTING AND INCOMPLETE

After Balavanta was assigned to conduct an "independent" investigation by the GBC in Dec. 1997, very little was heard of his activities or progress. Twice, when Nityananda spoke with him, Balavanta confided frustrations with his difficulties in audio and hair tests. Nityananda spoke with Balavanta's assistant Naveen Krishna regularly, who shared as much as he was allowed. For over two years Balavanta had not been able to make much progress. At the annual India GBC meetings, March 2000, Balavanta finally presented his *initial* investigative report to the GBC and devotees. It was brief, ambiguous, and inconclusive, and he advised further investigation be pursued with more funding, noting that sufficient funding was never delivered as promised. Many expected Balavanta to complete a more comprehensive investigation, especially after 30 months. Without proper funding, he also had his own busy legal practice with existing clients that he could not ignore. Balavanta's report had several valuable discoveries and solid research, but lacked depth in follow-through and interpretation. Many things had been expected but were missing, such as witness and suspect interviews with Tamal, Bhakticharu, Bhavananda, and Jayapataka. About Srila Prabhupada saying he had been poisoned, Balavanta wrote briefly and inaccurately: "On Nov. 8, 1977, Srila Prabhupada commented that "Someone has said that I have been given poison." Who said? "They say; they all say." He was pressed later and responded, "Not said, but that I have the symptoms of one who has been poisoned." These three lines made up Balavanta's *entire presentation* on the extensive discussions between Srila Prabhupada and his caretakers about poisoning. Balavanta *incorrectly quoted* Srila Prabhupada in the

last phrase, suggesting Srila Prabhupada said two conflicting things. In Part 2, we have the proper translations and analysis of the “poison discussions.”

TEST ON SOME MEDICINES&HAIR FROM THE CLIPPERS

At Balavanta’s request, Hari Sauri (Srila Prabhupada’s personal servant) took a number of items from Srila Prabhupada’s Vrindaban ISKCON quarters and gave them to Sesa das to bring to Balavanta in Florida. Balavanta tested 3 glass vials sealed with corks containing a dark red powder (Yogendra Ras) from the Vrindaban ISKCON temple’s Prabhupada Museum, labelled, “The last medicine taken by Srila Prabhupada.” (see Ch. 37) Balavanta reported: *“I also received a hairclipper from the (Vrindaban) museum which I sent to Dr. Morris of the University of Missouri. Dr. Morris operates one of the world’s most advanced technologies for microscopic analysis and is himself an authority on the subject. Having obtained a hair embedded on the movable cutter of the clipper, he subjected it to analysis. He found arsenic in the hair in the amount of 2.6 ppm which he considered to be 20 times greater than would be expected in an average person living in the United States.”* Correction: Dr. Morris does neutron activation analysis, not microscopic analysis. Another error in his report was that Dr. Morris flushed a significant number of hairs, not just one, from the clipper blades, and Dr. Morris asserted this quantity was more than sufficient for an accurate analysis of arsenic. This suggests Balavanta was not fully focused on his investigative work. This test is reviewed in Ch. 45-46.

HAIRCLIPPER OIL CONTAINS NO ARSENIC

After receiving Dr. Morris’ findings of 20 times normal arsenic in hair removed from the blades of Srila Prabhupada’s hairclippers, Balavanta thought that maybe the hairclipper lubricating oil contained arsenic. Could this explain the high hair arsenic? In Feb. 1999 Balavanta called Exxon(USA), learning that all lubricating oils cannot have arsenic. Balavanta received a Material Safety Data Sheet on petroleum lubricating oils which provided its ingredients, which were absent any significant arsenic. Later in 1999 the GBC separately received a report from Scientific Services, a health services department of the Queensland, Australia government. A sample of the Wahl brand hairclipper oil had been tested and it was found NOT to have any significant arsenic.

DELAWARE MEDICAL EXAMINER STATEMENT (see Appendix 1)

Balavanta obtained an expert opinion. *“Richard Callery, M.D., the medical examiner... of Delaware, stated that the amount of arsenic found in Srila Prabhupada’s hair would not have been lethal in itself. ...over a duration of time or to a person already in frail health, this dosage could have been significant. He commented that a single exposure producing the indicated levels may not have produced specific symptoms although intermittent instances of exposure would likely have caused some level of gastric disturbance.”*

COMMENT: The hair found around the blades of Srila Prabhupada’s hairclippers accumulated from multiple cuttings over up to a year. A mix of hair from many cuttings had average 2.6 ppm arsenic level during the time which the hairclippers were used (Nov. 76 to Sept. 77).

Dr. Callery concluded his letter with a very powerful statement: *“It is my opinion, to a reasonable degree of medical certainty, that this individual, with the history of multiple myocardial infarcts (heart palpitations) and non-insulin dependent diabetes mellitus, and considering his age, would be an individual in frail health in which a chronic administration or exposure of arsenic leading to toxic levels would be expected to be a significant contributing condition to his death.”* Besides gastric disturbances, other symptoms of chronic arsenic poisoning would be expected. In Srila Prabhupada’s health history we see many of these symptoms. (see Ch. 40) Dr. Callery’s valuable opinion establishes in Srila Prabhupada’s case the serious effects of chronic arsenic poisoning- **“a significant contributing condition to his death.”**

DRINKING WATER FOUND TO HAVE NORMAL ARSENIC

Balavanta tested Srila Prabhupada’s 1977 drinking water sources in Vrindaban and Mayapur (India) and they were found to be uncontaminated. This dismissed how Srila Prabhupada’s elevated arsenic could be due to water he drank while in India. The water well at the Mayapur front gate, not

used for drinking water *nor by Srila Prabhupada at all*, had slightly elevated arsenic at the very edge of government mandated safety limits. *Yet, unnecessarily, Balavanta still wondered if the drinking water could be the source of the arsenic, contradicting his own definitive evidence to the contrary!* Balavanta found Srila Prabhupada's water sources in India to be free of abnormal amounts of arsenic in 1998-99, and these sources were the same in 1977. Actually the arsenic crisis in India's drinking water and particularly in the Ganges delta has its origins in the early 1980's when the Red Cross and others began sinking the tubewells which are now the source of arsenic contaminated water, all of which did not exist in 1977, but were drilled years **AFTER** Srila Prabhupada departed (see Ch. 44).

FRUSTRATION WITH POISON WHISPERS

Concerning the poison whispers, Balavanta expressed frustration with the weak confirmation he received from Dr. J.P. French, "an internationally recognized recording analyst." His assistant Naveen Krishna failed to provide JP French with a high quality tape for analysis, sending a copy of a copy for analysis. The results were thus compromised and his view of the whispers was as skeptical as that of the GBC. *"In general, the content of the whispers on the tapes is not clearly identifiable. Much is left to the ear of the listener. Although the above authorities have offered opinions as to what the voices likely say, doubt remains as to what they actually say. In other words we have not yet reached and may never reach a level of certainty as to content of the whispers. To a large degree this is inherent in the nature of a whisper; the very act of whispering involves a concealing of the substance if not the existence of the communication. Perhaps future technology will be of some benefit in this regard."* If JP French had been given a DAT copy from the Bhaktivedanta Archives, surely the whispers would have been confirmed like in many later studies. A frustrated Balavanta assumed the the whisper's content was "not clearly identifiable," but on this **he was very mistaken**. He knew no better than to use a degenerated-quality tape for analysis. Contrary to Balavanta's conclusions, the whispers can be, and were, very accurately ascertained, repeatedly analyzed as containing the word "poison." See Part 4. The future technology that Balavanta hoped for was already available, and was used in audio forensic studies by other devotees. The GBC's investigation was limited to one busy man and \$8000, so how much could be expected? The constraints upon Balavanta were crippling. Balavanta's results had some notable defects that could have been avoided if the GBC had actually wanted a proper investigation. Unfortunately the GBC were happy with Balavanta's errors.

DR. NAROTTAMA LAL GUPTA AND ALFRED FORD

Balavanta also informally interviewed Dr. Narottama Lal Gupta, a Vrindaban Ayurvedic kaviraja who attended Srila Prabhupada in 1977. Dr. NL Gupta said there should not be any arsenic in makharadhvaja and that in his medical opinion, Srila Prabhupada had symptoms of liver damage *[well, this occurs from many kinds of poisoning]*. This, he thought, could lead to kidney damage and could also be responsible for the swelling that was visibly prominent. Dr. NL Gupta's medical opinions will be reviewed later (Ch. 53), and it is important information on Srila Prabhupada's medical history and health diagnosis. The question is: what caused the liver damage? Now we know it due to heavy metals poisoning (see Ch. 34). It is interesting that Dr. NL Gupta diagnosed Srila Prabhupada's ailment as liver damage, different from most other doctors. Every doctor had a different idea and no known allopathic tests were ever done. (see Ch. 42) *Balavanta also received from Dr. NL Gupta some critical information supporting the poisoning conclusion that he did not report to the GBC in March 2000. This information was revealed years later, detailed in Ch. 53, Three Kavirajas Agree on Poisoning.*

Abhinanda das (Public Relations, Vrindaban ISKCON) wrote to Naveen Krishna Dec. 18, 1999 about information that Ambarisha das (Alfred Ford) was willing to finance a full, legitimate investigation. He suggested attorney O.P. Sharma for the case (Rs. 100,000). Vineet Narayan introduced Abhinanda das to O.P. Sharma, whom Naveen had met at his Delhi residence a year earlier. Why was this opportunity missed? An heir to the Ford fortune could have adequately financed Balavanta's work to achieve far better results.

SUSPECTS' SECRET AGENT SABOTAGES BALAVANTA'S INVESTIGATION

Balavanta reported on interference to his investigation. *"I obtained additional samples of Srila Prabhupada's hair to submit to Dr. Morris for analysis. He was prepared to perform these tests (pro bono or cost-free) when he was contacted by a Mr. Hooper [Deva Gaura Hari] from Australia who indicated that he was also working on the investigation. Mr. Hooper was not working with me and I do not know him or his role in your investigation. Following this contact, Dr. Morris decided to assess a substantial charge (\$6000) for his tests. I contacted you (GBC) to ask for the funds to complete the study, but they have not been forthcoming."*

COMMENT: After the GBC gave Balavanta \$8000 (spending his funds also) to investigate Srila Prabhupada's poisoning, they decided it not worthwhile to pay the extra \$6000 asked by Dr. Morris.

Mr. Hooper was secretly commissioned by the GBC poisoning suspects Tamal, Jayapataka, and Bhakticharu, for an investigative report to counter the evidence Balavanta and Nityananda had assembled. Balavanta was the official GBC investigator, and simultaneously some GBCs secretly organized their own rogue report in *Not That I Am Poisoned (NTIAP)*. Simultaneously there was an official and a rogue investigation, with rival teams with different agendas. Due to intimidating Dr. Morris, Mr. Hooper effectively sabotaged Balavanta's further hair tests. Later Dr. Morris described to Nityananda how Hooper had "harassed" him with insistent demands for free tests, saying there would be *"a great number of samples to be tested, and that fairness dictated that if one was done pro bono, all would be expected to be pro bono."* Dr. Morris had no choice but to charge reasonable fees for his work, whereas previously he would help Balavanta and Nityananda on a pro bono basis, out of academic interest. We note that although ISKCON temples would later pay \$9,500,000 in the child abuse lawsuit, the GBC would not pay \$6000 to investigate the alleged crime of assassination of their own Founder-Acharya. The GBC was afraid of what the results might be.



WAS BALAVANTA COMPROMISED?

Some devotees suspected Balavanta's investigation as being partial to the GBC or not being truly independent. One devotee wrote: *"Three years have crawled by; many stalwarts for the cause have mellowed with waiting, or gone quiet. A typical ploy, using time to phase out the opposition and then conclude with being inconclusive. Where are the hard-hitting interviews with the suspects? Why did he not include the detailed Mitchell audio forensic report? Balavanta's report was commissioned by the GBC, paid for by the GBC, and conducted by a former GBC Chairman (Balavanta)."*

However, the truth is Balavanta was in a difficult situation being employed by the GBC, in that he was constricted by the attorney-client privilege (legal rules of ethics). The GBC became his client, and as an attorney of law, Balavanta was bound to represent the interests and instructions of his employer. Naturally, when the GBC asked him not to release information to anyone but them, he was bound to do that. This explains his silence for over two years. But after giving his report in March 2000, Balavanta resigned from the GBC, disgusted by the GBC dishonesty and cover-up of the poison issue. He confided in Nityananda how he believed Srila Prabhupada was in fact poisoned but that it was difficult in finding the truth with obstruction from a corrupted ISKCON leadership. Some years after his 2000 report to the GBC, his investigation files and original documents ended up with Prabhupada Truth Commission.

We are sure Balavanta was not compromised in his honesty on the poison issue. To him, further investigation seemed futile after his March 2000 report, and he received a GBC e-mail cautiously advising him that he should be concerned for his family's welfare by further participation in the poison investigation. He took it as a "veiled threat." In an effort to lend it some credibility, Balavanta's investigation was called "independent," but it was semi-independent as Balavanta was quite **dependent** on the GBC. The GBC silenced him, restricted his funding, and secretly superseded him with their own cover-up. When he was sidelined by the GBC's surprise book *NTIAP*, what could he do? His report concluded: ***"The investigation is not complete. For example, Dr. Morris has additional***

hair samples to analyze. The diagnosis by history has not been accomplished. Additional areas of study can be considered. ...because the issue has arisen relative to his earthly pastimes and may be significant to the management of his mission, I recommend that the GBC now work toward the resolution of this matter with a view toward reaching a just and objective conclusion."

Overall, Balavanta's report included some new and compelling evidence that justified the need for continued further investigation into Srila Prabhupada's departure: **(1)** The hair analysis finding 20 times over average amounts of arsenic **(2)** A statement from Medical Examiner Dr. Callery acknowledging these amounts of arsenic would have been a significant contributing factor to death in Srila Prabhupada's condition **(3)** Confirmation of one poison whisper by Dr. JP French, audio forensic expert (see Ch. 25) **(4)** The elevated levels of Srila Prabhupada's hair arsenic was not from Srila Prabhupada's drinking water in Vrindaban or Mayapur.

Balavanta was naïve and unprepared (as were many) for the level of corruption in ISKCON's leadership. The GBC Executive Committee (Naveen, Madhusevita, Bir Krishna Maharaja) had appointed him (he was a former GBC Chairman), fanning hopes of a credible investigation into Srila Prabhupada's alleged poisoning, but the GBC instead arranged a devious cover-up- they resort to political expediencies and deceit whenever their status quo is threatened.

BALAVANTA'S REPORT CONCLUDED: "THE INVESTIGATION IS NOT COMPLETE."

CHAPTER 20: GBC BOOK DENIES ALL EVIDENCE

"...to cut out its eyes and ears, to castrate its analytic capacity, to shut itself off from the truth because of blind prejudice." (Paul Kattenburg, US State Dept)

SUSPECTS SECRETLY PRODUCE THE BOOK *NOT THAT I AM POISONED*

Unknown to Balavanta, a second "investigation," more secretive than his own, was launched in mid-1999 just after the publication of *Someone Has Poisoned Me*, which was headed up by three of the primary suspects in Srila Prabhupada's poisoning (Tamal, Bhakticharu, Jayapataka) with help from their disciples. A covert project was undertaken to prepare a forceful report in book form to try and bury the poison controversy and discredit the evidence in *SHPM*. When Tamal saw the direction Balavanta was going with his investigative work, doing honest research and forensics, he teamed up with Bhakticharu and Jayapataka Swamis to produce *Not That I Am Poisoned (NTIAP)*. This was an unofficial and rogue GBC project, only known to some of the GBC elite, to do whatever necessary to defend themselves from the assault of the truth. *NTIAP* was not approved by a full GBC vote or decision. The participants were: **Tamal, through his disciple Tirtharaj das**, Australian temple president in Brisbane and the publisher/ coordinator of the book; **Jayapataka Swami through his disciple Deva Gaura Hari das**, a young Australian devotee university science graduate, the author and compiler of the book, and member of ISKCON Brisbane; **Bhakticharu Swami and Tamal**, who shared the funding for the project costs and book publication (but who did not want to fund Balavanta's pending hair tests); **Devamrita Swami, Danavir Swami**, and other ISKCON hardline "loyalists."

Tirtharaj was known as an ambitious person with a checkered history (see Book Two), and by his teaming with Deva Gaura Hari to defend Tamal, he earned many GBC brownie points. Deva Gaura Hari was afterwards sponsored on an 8 month tour of Europe with his new wife. We can only imagine how the disciples worked with their gurus and the suspects themselves to design their strategy for disseminating misinformation regarding the poisoning and their gurus' involvement. It was the classic modus operandi of the government minister orchestrating his defense by use of his position and influence, while remaining quietly in the background. Tamal had published his diary in 1998 as a response to the poison controversy, using his supposedly honest accounting of 1977 events to "reveal" the historical truths that were being questioned. He then orchestrated the GBC whitewash book, *NTIAP*. But it was good in that we all wanted the GBC and the suspects to break their silence and

start talking. This was one way to flush out the truth and expose the lies.

The two suspects' disciples, Deva Gaura Hari and Tirtharaj, guided by private communications from Tamal and other GBCs, crafted an insider's cover-up pseudo-investigation book. Immediately following Balavanta's investigative report at the annual GBC meetings in Mayapur and concluding that the "investigation is not complete," a surprise "Powerpoint" software presentation was made by Deva Gaura Hari das. The GBC were each provided with a freshly minted copy of *Not That I Am Poisoned*, portrayed as the full GBC "investigation" to the poison issue. From the GBC CHAKRA website, Feb. 24, 2000: *"The GBC body today heard convincing evidence that Srila Prabhupada was not poisoned. After hearing Balavanta's report, which seemed inconclusive, they watched a presentation by Deva Gaura Hari das, which convincingly concludes that Srila Prabhupada's passing away was due to entirely natural causes. ISKCON Statement: It is resolved that: 1) There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada. This conclusion is based on two independent reports commissioned by the GBC Body. 2) The GBC body endorses the book, "Not That I Am Poisoned," as the most detailed and comprehensive exposition of these allegations to date, and it recommends the book strongly to devotees who may have been affected by or who are interested in this issue."*

In response, Mahabuddhi das commented online: *"The OFFICIAL GBC poison investigation was supposed to be Balavanta's report. What happened? So the 'committee to save ISKCON' needed to step in just in case Balavanta's investigation proved that more research needed to be done and the suspects were not fully vindicated? This political ##### will not satisfy any intelligent devotee. Why did not the GBC give Nityananda and others the opportunity to present their case? Answer: because it was already decided what the outcome would be! So instead of finalizing the poisoning of Srila Prabhupada issue, the GBC has doubled the issue's credibility with the mishandling by the comic GBC leadership. Instead of giving proper funds to Balavanta or Nityananda's research, they shot in the back their own 'confidential investigator's' report and produced the old 'bait and switch' con game on everyone by announcing the 'PowerPoint Purana' as authoritative. What else to expect from the 'Good Old Boys Club'? CHAKRA is even more amusing with the 'Poison CD rebuttal' on their website, but this CD was stolen and sold to Harikesh. The CD never came out, and is hidden in the GBC X-files."*

GBC: MASTERS OF DECEIT

 <p>The truth behind Srila Prabhupada's glorious passing</p>	<p>Conspiracy theories proclaiming the poisoning of great personalities have captivated public imagination throughout the ages...</p> 
<p>"not that I am poisoned"</p> <p>The GBC ministry for the protection of ISKCON</p>	<p>The latest, which emerged in the late 1990's, claimed that His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, the founder of the International Society for Krishna Consciousness (ISKCON), was poisoned by one or more of his disciples during his last days in Vrindavana. This book has been published to set the record straight: There is no evidence that Srila Prabhupada was poisoned by his disciples or anyone else. This conclusion rests on an exhaustive examination of the testimony of Srila Prabhupada's confidential servants during 1977, his doctor's reports, forensic analysis of Srila Prabhupada's hair clippings, extensive studies of his medical symptoms, and the recorded conversations with Srila Prabhupada from 1977, in English, Bengali, and Hindi. With its emphasis on historical and scientific facts, this book will appeal to those interested in seeing the reality beyond the haze of innuendo, misinformation, disinformation, and half-truths that has clouded this issue. Along the way we get a glimpse into Srila Prabhupada's extraordinary final pastimes, which constitute the ultimate lesson for his disciples and grand-disciples and the culmination of his life of pure devotion to Krishna.</p>

SHPM had rocked the boat so much that the GBC inner circle of poison suspects felt pressured to aggressively disparage the mountain of poison evidence. The GBC conspicuously titled their response *Not That I Am Poisoned*, the mistruths of which are reviewed in Part 7, confronting the GBC's errors and deceit. *NTIAP* is a continuation the GBC history of institutional cover-ups. All GBCs are tainted by this sin. They all

know their book is rubbish meant to obscure the evidence of Srila Prabhupada's poisoning. The statements and allegations in the GBC book, when closely reviewed by intelligent readers, are seen as a futile and desperate exercise in deception and dishonesty. It is said: ***"Denial is standard GBC policy, not a river in Egypt."*** May the light of the truth clear up the web of tangled shadows cast by *NTIAP*.

SUMMARY CONTENTS OF GBC BOOK *NTIAP*

NTIAP has 320 pages, 20 chapters, and 14 appendices, and (1) claimed 10 ppm arsenic was normal, what to speak of 2.6 ppm, (2) gave a diagnosis of diabetes to refute a poisoning (?), (3) gave a twisted interpretation that Srila Prabhupada said he was NOT poisoned, (4) scoffed at the poison whispers, (5) analyzed Srila Prabhupada's symptoms as due to diabetes and not poisoning, (6) ridiculed the idea of Chandra Swami being suspicious (see Ch. 81), (7) provided worthless fanatical, unsubstantive rhetoric from the suspects and GBCs, (8) criticized Nityananda's character. It is interesting how ISKCON leaders not aware of Tamal, Jayapataka, and Bhakticharu's upcoming secretive book of denials awaiting Balavanta's report, seamlessly and compliantly jumped to endorse the suspects' whitewash in *NTIAP*. They were relieved by this salvatory dismissal of the poisoning "theory," and it did not matter to them it was produced by the suspects themselves. They cared not about truth; in their meeting, GBCs laughed and joked about the "poison theory." When Balavanta's investigation was deemed "inconclusive" and the suspects produced *NTIAP*, those following the poison issue were shocked and appalled, this being the worst outcome. Institutional denials had prevailed over the pursuit of truth and dim hopes for a full, unbiased investigation. Trust in the ISKCON "old boy's club" had dropped another huge notch as ISKCON members were intimidated with BS to toe the party line. See Part 7 about details of the ISKCON GBC cover-up and fraudulent actions.

CHAPTER 21: N14C AND JUDGE FOR YOURSELF

Naveen Krishna was deeply shocked by Srila Prabhupada's poisoning. After studying the evidence, especially Srila Prabhupada's Nov. 9-10, 1977 tape recorded words on being poisoned, in 1998 he took a "leave of absence" from the GBC as a matter of conscience. He was well-respected as the Minister of Finance & Management and he headed ISKCON Foundation to raise legal and development funds. He loved giving leadership and management training to ISKCON leaders. He coordinated establishment of GBC Ministries and various workshops globally, conducted as "ISKCON Conventions." Being an Indian national, he successfully developed Indian congregations and life-member programs. If the GBC properly addressed the poison issue, he was prepared to resume his service. He was deeply disturbed by the traits in ISKCON leaders of denial, obfuscation, and dishonesty, particularly by the prime suspect Tamal, with whom he had a good relationship and had worked closely from 1984-98. Tamal asked Naveen, his longtime trusted assistant, to help him squelch the poison issue, even though an investigation was warranted. Previously Naveen had noted serious anomalies in ISKCON but hoped societal purity would improve. The idea of Srila Prabhupada poisoned by men still in ISKCON was the last straw. He assisted Balavanta in his investigation and worked to apprise many devotees of Srila Prabhupada's words about being poisoned and he extensively distributed the poison whispers. Finally in Feb. 2000, Naveen submitted his full resignation from the GBC, knowing that Balavanta was about to submit his investigative results at the annual meetings to a GBC not interested in the truth of the matter. He could no longer participate in ISKCON if it refused to do an honest investigation into Srila Prabhupada's poisoning, which he believed was done by some who were still in the ISKCON leadership.

A Feb. 17, 2000 email from Kavichandra Swami, reacting to Naveen's resignation, is typical of ISKCON leaders and their way of covering things up: *"I don't think we should send this out to everyone, as he (Naveen) has requested. The simple info that he will not be giving any seminars should suffice."*

NAVEEN STARTS THE NOVEMBER 14 COMMISSION

Balavanta's investigation was terminated and the GBC had done their whitewash. Throughout 2001 Naveen Krishna worked with a new group to investigate Srila Prabhupada's poisoning. He invited respected leaders from various sectors to cooperate in an impartial investigation. Since the GBC felt that there was no need for further investigation, but many were unconvinced that the issue was

settled, Naveen organized a non-confrontational group to pursue the matter privately, in friendly cooperation with the GBC. (This proved naïve.) Naveen, ever the diplomat and tactful coordinator, attracted a broad spectrum of devotees under the banner of the **November 14th Commission (N14C)**. On Sept. 27, 2001, Naveen Krishna sent an announcement package and letter to the GBC Executive Committee, GBC Chairman Ramai Swami, and all GBC members:

*“On March 2, 2000, the GBC resolved: ‘The GBC Body accepts the resignation of Naveen Krishna Das. The GBC Body requests Naveen Krishna Das to give careful and dispassionate consideration to the case presented in the book NTIAP, and then enter into discussion with the Executive Committee for a resolution of this issue.’ My resignation as a GBC was due to troubling questions over Srila Prabhupada’s disappearance. By early 2000, I had come to see that, at the very least, **these issues deserved further investigation and study**. In taking the March 2nd resolution to heart, I could not just close my eyes to disturbing evidence and accept the conclusions contained in the book NTIAP, which had many shortcomings and discrepancies. [...] many of my Godbrothers thought and felt as I did. [...] a comprehensive, professional and dispassionate methodology was sorely needed if this issue was to be properly dealt with. ...as a result of this GBC directive, The November 14th Commission was formed. Through this organization, all of us who share similar concerns can now ‘give careful and dispassionate consideration to the case presented in the book NTIAP’ - after which I will then beg to ‘enter into discussion with the Executive Committee for a resolution’ of this issue, as was requested. The announcement of [...] The Nov. 14th Commission is attached...”*

Naveen announced the formation of the N14C with this letter: *“... It is with heavy heart and sober mind that the undersigned beg to announce the formation of N14C, whose mission is to research, investigate, study, document, preserve, honor and glorify the life and times of Srila Prabhupada... including the circumstances surrounding his disappearance...as many disciples of Srila Prabhupada feel spiritually impelled to (unravel) the circumstances surrounding his disappearance... The need to investigate those times is painfully obvious to those of us who have heard Srila Prabhupada's own voice in those final days. Unanswered questions linger. ...for the sake of his Mission, the issues surrounding his disappearance need resolution...Be assured that the unequivocal intention of this Commission is to pursue a fair and comprehensive investigation in a thoroughly professional manner. We will seek honest answers to straightforward questions. All evidence obtained will be professionally documented and evaluated. This Commission has absolutely no agenda other than to fully investigate and preserve the facts. We beg the favor and cooperation of all. We assure that those providing information will be treated with respect and that requests for confidentiality will be honored. We humbly ask for your understanding, patience and support. Together we must do the needful...a Special Liaison and Mediation Panel [will] facilitate communication and mediate disputes, should any arise... between the GBC and N14C. In order to protect the reputation of Srila Prabhupada and his ISKCON, it is fitting that, to the extent possible, confrontation and confusion be avoided on this sensitive issue. In addition, Balavanta prabhu has offered to advise the Commission... Anyone, anywhere, who has any information, experience or knowledge to share on this topic is asked to contact a Commissioner listed below. Naveen Krishna das, Chairperson”* **Commissioners:** Dhira Govinda das, Guru Prasad Swami, Jahnvi dasi, Naveen Krishna das, Bhailal Patel, Rochan das, Veda Guhya das, Vrindavan das, Yasodanandan das **Liaison Panel Members:** Ambarisha das, Gunagrahi Goswami, Rasaraja das, Sesa das **Advisors:** Balavanta das, Gupta das

COMMENT: Secret sympathizers included Prahladananda Swami and others, and obvious vocal opponents were Tamal, the majority of GBC members, and ISKCON loyalists.

LETTERS OF INTRODUCTION FROM N14C PARTICIPANTS (abbreviated)

AMBARISHA DAS (Alfred Ford): *“...I would like to state the nature of my participation in the N14C... As a disciple of Srila Prabhupada, I have to take with gravity... Srila Prabhupada has stated three times in one day that he has been poisoned by someone, I have to hear these words with the utmost seriousness. To dismiss these statements as trivial or lacking authenticity is extremely offensive and cruel. As such, I am not satisfied with the results of any of the investigations or reports issued so far. I*

do not believe that Balavanta Prabhu was given adequate facility to complete his investigation. He has stated as much himself. Although there are some members of our society who believe this subject is better forgotten, I do not believe it can or should be until a full and proper investigation has been carried out. We may never know the entire truth behind Srila Prabhupada's final pastimes... the events surrounding these pastimes effect... Srila Prabhupada's legacy and enduring society, I support... the newly formed N14C... to set the record straight. My participation is purely for honesty, fairness and justice. My role is to try... to keep an investigation from becoming a trial. The process needs to be a professional and systematic gathering of facts... I feel we need to put to rest, as much as possible, the lingering questions... in the minds of many (devotees). We need to create an accurate historical record, (or we) would be negligent and indifferent." **SESA DAS:** "I was approached by Naveen Krishna Prabhu re: his attempt to respond to the GBC request that he review their resolutions concerning the alleged poisoning of Srila Prabhupada. I had to consider how I could best help him. I have long advocated the need for established process and procedures for dealing with the many serious issues which challenge ISKCON... (such) as ISKCON Child Protection Office cases, and in GBC dealings with problems effecting the temples in India... I could help Naveen Krishna Prabhu to serve as a neutral facilitator... I conceived of my role as a referee. A neutral party to advocate, review and evaluate the process and procedures established in this endeavor, to insure objectivity, be a sounding board for ideas, overcoming obstacles to the process by facilitating communication, and to opine on perceptions of the openness and fairness of the procedure. My offer of help was welcomed by Naveen, and... I welcome your inquiries."

GUNAGRAHI GOSWAMI: "I recently became aware that, by the desire of an increasing number of devotees, a commission has been formed to more fully investigate the events surrounding the passing of Srila Prabhupada... I have (agreed) to act as an impartial liaison between N14C and the Iskcon devotees in general. We have all seen how much our movement, its members, all those involved in our society's volatile and controversial issues have suffered because of offenses and mistakes have made in our dealings... as a liaison, I would like to wholeheartedly try to assure that fairness, thoroughness, objectivity, and proper etiquette surround this important undertaking."

BALAVANTA DAS: "I am agreeable to offer the N14C such advice and assistance as may be requested."

DHIRA GOVINDA DAS: "The GBC attempt to deal with this (poison issue)- the book "Not That I am Poisoned"- will, upon examination... simply cast further doubts... and will not clear anyone's name... one example to illustrate this is the title of the book itself which is that Srila Prabhupada did not speak about being murdered by poison. However, if one simply listens to the taped conversation it is clear (he) did speak about (that), and it is also clear from the transcription that devotees around Srila Prabhupada were also discussing this topic. So, the central premise of the GBC book on this matter is quickly torpedoed by even a cursory examination. I don't see what good it will do to pretend that the GBC book deals professionally with the issue.... In my participation in the Commission I will work to ensure that a fair and professional investigation is conducted (and) because of a conviction that it is vital to the well-being of Srila Prabhupada's movement that we resolve the issue of his disappearance pastime. Lacking such resolution, doubts about the matter will fester and impede the healthy progress of the sankirtana movement. Based on the documentation I've seen till now, I do not believe that the issue has been satisfactorily concluded. I am open to speak with anyone who would like to persuade me that an existing investigative report on the matter suitably addresses this topic... Hare Krishna."

GUPTA DAS: (letter to Vipramukhya Swami): "I am in receipt of an email note generated under your header, reproduced below, which was forwarded to me. As regards your comments... the point is that a Commission is necessary in order to professionally explore all of the as-yet-unexplained circumstances and events surrounding the disappearance of Srila Prabhupada, a small portion of which was reviewed in NTIAP. From that neutral perspective, it is not "sad" that Naveen Krishna does not feel that the 'evidence in NTIAP was convincing.' What is sad is you are obviously far from neutral on this issue -- you have already made up your mind that nothing will be uncovered by a professional and thorough investigation which has **not** already been done in the rather weak lay analysis which is the basis for NTIAP. ...much of the problematic evidence was barely dealt with in that report, and

additional problematic evidence has developed since. Balavanta's conclusion was "the investigation is not complete." It's as if you think potential criminal exposure can be repressed by way of a top-down public relations effort. ...politics -- as opposed to a desire for the full truth -- is the motivating force at the core of your uninformed opinion... if we are all very fortunate, a true investigation into all of the as-yet-unexplained circumstances and events surrounding Srila Prabhupada's disappearance will show no untoward... We should all pray for such a result... In the meanwhile, if you don't have the knowledge base to lend your support for this critically important work, then at least don't further embarrass yourself by getting in the way of it."

INDIAN COMMUNITY INVOLVEMENT

After the N14C was launched, many of Naveen Krishna's former comrades in the GBC pressed him to give up his activities and instead privately deal with the GBC Executive Committee. However, Naveen politely declined their requests, convinced of the futility of such an option. Bhailal Patel, a N14C member and an old friend of Naveen, was the president of the National Federation of Indian American Associations. In early 2002 he sent a letter to Naveen which was widely distributed and indicative of the sentiments of many Hindus.

*"I wanted to write to you about **my opinion on the investigation being done by the N14C regarding Srila Prabhupada's statements about being poisoned.** I have been kept informed about this for over a year now. In the middle of 2001 you informed me of an initiative you are undertaking along with many other devotees to more fully understand the circumstances under which Srila Prabhupada left this world. During the days immediately preceding his divine disappearance, he raised several times the topic of his being poisoned. It is clear to me, by hearing the available tapes, that His Divine Grace referred to the said poisoning as a deliberate act of somebody poisoning him, not in the sense of some toxic side effects of medicines. When we met in Alachua in August 2001, along with Guru Prasad Swami, Sesa, Dhira Govinda, Ambarisa, Balavanta, Gupta, Jahnavi dasi and many others, nobody had any other understanding after hearing the tapes and seeing the translations, than that Srila Prabhupada was raising the topic of somebody intentionally poisoning him. The reports that you presented from three different forensic experts with very high credentials clearly pointed to evidence from the tapes about whispers that are very incriminating. I have all the documents and tapes with me and the whispers seem to confirm an act of deliberate poisoning. All three experts found and confirmed-**'its going down, the poison's going down'**- just at the time when Prabhupada was being given milk to drink, which he then is drinking. These experts therefore have recommended that an investigation for homicide be undertaken. The medical reports that were presented certainly did not prove any absence of evidence; on the contrary the statements indicated symptoms that were consistent with chronic poisoning.*

*"Further, all present with Srila Prabhupada in Nov. 1977, namely Tamal, Bhakticharu, Bhavananda, and the Kaviraja, all understood and confirmed Prabhupada was thinking he had been poisoned. Nevertheless, the GBC presently do not accept even this much, and further, their book NTIAP intentionally contradicts the recorded statements and available evidence. Thus it is highly misleading to the vast majority of innocent devotees and life-members who have not taken the time to study all the direct raw evidence themselves. Since we rely on the honesty and truthfulness of the GBC, this action by the GBC leaves the great majority of devotees and life-members either uninformed or misinformed about this very grave matter. Thus, as **President of the National Federation of Indian American Associations, NFIA, representing more than 1M Indian Americans,** I am compelled to lend support to any effort that thoughtfully arrives at the truthful conclusion about this matter of the poisoning of His Divine Grace. I am for helping that the truth on this matter is clearly understood by all the followers and supporters of Iskcon, and resolving this matter internally and peacefully. I am also co-leading the efforts to organize cooperative action on many issues of the more than 20 million international Indian NRI's this coming December in New Delhi. You also know that in the past I was involved with a major effort to discover the truth about a former Prime Minister of India and we spent*

more than a million dollars and worked with the highest ranking officials. Prabhupada is no less important to us. He is India's greatest Spiritual Ambassador in recent times. I have expressed willingness to serve in any advisory capacity as a Commissioner for the N14C as well as an Executive Officer of the same. I also invite all Iskcon Life members worldwide and former Iskcon Foundation Trustees to join in this effort. We are for serving and helping Prabhupada and Krishna and Iskcon, and are Iskcon's best allies as Prabhupada himself said. Yours, Bhailal Patel"

Clearly, the commitment to fully investigate Srila Prabhupada's disappearance was strong, and it was due to the force of truth and the insatiable thirst in honest persons for that truth.

ISKCON ATTORNEY GUPTA DAS WRITES TO THE GBC

In late 2001, Gupta das, an attorney who was involved in many ISKCON legal cases, stated: "Clearly, the standard to determine if an investigation is conducted into the unexplained circumstances surrounding Srila Prabhupada's disappearance should be about uncovering the full truth at the risk of perceived inconveniences. Yet, after reviewing the work already done on this issue, including SHPM, Balavanta's Report to the GBC and NTIAP, my opinion is that a complete investigation into this matter has not yet been done. In fact, not only have the preliminary research and reports generated more questions than provided answers, in addition, troubling questions regarding the forensic work remain unresolved. Accordingly, I fully support the effort...to undertake a professional, objective and comprehensive investigation into the circumstances surrounding Srila Prabhupada's disappearance. Moreover, I encourage all, especially those with direct knowledge of Srila Prabhupada's final pastimes, to fully cooperate... All effort should be made to bring this matter to closure during the lifetime of those contemporary to Srila Prabhupada. His legacy deserves nothing less. -Gupta das"

GBC INTIMIDATES COMMISSION PARTICIPANTS TO RESIGN

Tin response the GBC mobilized its intimidation program and convinced four of the N14C participants, all ISKCON "office bearers," to resign from the commission at once, by threats of removal from their office and service. Gunagrahi Swami privately apologized for his N14C resignation and noted he was nevertheless sympathetic and ready to help at a later time. Similarly, Sesa das, Dhira Govinda das, and Guruprasad Swami decided to retain their positions and service within ISKCON while privately confirming their continued but unofficial support for a full investigation. Dhira Govinda found it preferable to resign from the ill-fated N14C to continue as director of the Child Protection Office, where he felt he would be able to accomplish more good. A 9.30.01 email from Vipramukhya Swami, organizer of ISKCON's Chakra website, to the GBC Chairman was leaked: "It is sad that Naveen Krishna doesn't feel the evidence in the "NTIAP" book was convincing. I don't think this commission [N14C] will be able to come up with anything not covered in that book."

GBC PASSES URGENT, REPRESSIVE RESOLUTION IN MID-YEAR

Within weeks, in late 2001, the GBC, in a strong reaction to the N14C, passed an urgent resolution, not wanting to wait until the March Mayapur meetings.

PROPOSED CORRESPONDENCE RESOLUTION FOR VOTE: (Explanation by Ramai Swami, GBC Chairman): Below is a proposed resolution in response to the creation of a Commission set up to re-investigate allegations of Srila Prabhupada being poisoned. GBC members have discussed the implications of revisiting this issue at length [...] We are concerned for several reasons: Firstly, we feel we looked into this matter at great length. We commissioned Balavanta to investigate this matter. After some expenditure and much time, the study was inconclusive. Then a thorough investigation was done by Deva Gaura Hari. He presented his findings in NTIAP to the GBC [...] We were satisfied by his work and we accepted the book's conclusions as solid, logical, and well researched. Secondly, to this date, we have not found any evidence that leads us to discount NTIAP's conclusions, nor do we think it likely such evidence will surface. Still (seen below), the GBC is always ready to hear new information, but for the following reasons, we will only receive it through the proper channels--an individual communicating directly with the GBC Exec Comm. We are strong on this point because this is a volatile issue. Previous "investigations" have pointed fingers at Vaishnavas in our Society with no substantial

evidence to back such dangerously serious accusation. While we want to remain open [...] irresponsible and unsubstantiated accusations are categorically unacceptable to us [...] despite claims of impartiality [...] this Commission could again bring about such accusations—directly or indirectly.

“These accusations have brought about even death threats—to several devotees, and the GBC fears... It is because of the seriousness of this issue that [...] the GBC has instructed ISKCON office bearers to not be involved in this Commission. All office bearers originally involved in the Commission have now resigned. They did so either after discussions with members of the GBC or after seeing disturbing elements in the procedure and mood of the Commission's members. Although all office bearers have now resigned, we have chosen to include this point in the resolution to emphasize our concern. Naturally office bearers and ISKCON devotees in general are free to look into issues and voice opinions as they see fit, but on this subject which [...] led to threats against devotee's lives, we stand firm that it be directly with our Exec Comm. **RESOLUTION:** Whereas the issue of Srila Prabhupada's alleged poisoning was considered with great concern at the GBC 2000 Mayapur meeting, Whereas the GBC accepted the conclusion of the book NTIAP [...], Whereas devotees who had ongoing concerns about the subject were invited to discuss the issue with the GBC Exec Comm, but they did not do so, Whereas Naveen Krishna and others have, without GBC consultation, set up a Commission to review the issue of the allegation of Srila Prabhupada's poisoning, It is hereby resolved that: The GBC does not recognize the N14C, nor is the Commission considered an acceptable response to GBC resolution #10 of March 2, 2000: "The GBC Body requests Naveen Krishna das and others to give careful and dispassionate consideration to the case presented in the book NTIAP and, after doing so, to enter into discussion with the Executive Committee (EC) for a resolution of this and any related issues. While not recognizing the Commission, if any individual has meaningful new evidence regarding this matter it should be presented to the GBC executive committee. **No GBC member or office bearer of ISKCON should participate in this Commission. If they do so, disciplinary action will be taken against them.**”

THE GBC CATCH 22: NO CIVIL OR ISKCON OPTIONS

“If they do so, disciplinary action will be taken against them.” The only avenue left open to devotees with concerns about the poisoning of Srila Prabhupada was now private communication with the GBC EC, those who cut off Balavanta's funding, ignored his advice for further investigation, and commissioned a whitewash cover-up from the chief suspect's disciples. It was obvious what the GBC's answer to any call for investigation or presentation of evidence would be: “the matter is already investigated, settled, and there was no poisoning.” The GBC had orchestrated a denial of the considerable evidence linking poison to Srila Prabhupada's passing. They give sanctuary to the suspects so as not to disturb their “preaching and disciples.” No wonder devotees refer to the GBC as the “KGB-C.” (KGB was the notorious Soviet secret police.)

We now refer to a bedrock portion of the ISKCON “lawbook” which further illustrates the siege mentality in ISKCON and the extent to which the GBC have felt it necessary to squelch any viewpoints not compatible with their institutional policies. It is: “*Iskcon Law No: 12.8 ...and however much he may be dissatisfied with the exercise of that jurisdiction, he shall refrain from invoking the supervisory power of the Civil Court, but shall seek redress of any grievance(s) through the ISKCON judicial process. **Otherwise, he may be removed from office and /or his membership in ISKCON terminated.***”(88) The GBC respects no judicature or jurisprudence beyond itself, not even the intervention of the Civil Court, what to speak of its members' humble, sincere pleas and concerns. This is tyranny; to silence the opposition by force, intimidation, or economic, political, or deceitful means. The oligarchical GBC is beholden and obliged to no one but itself.

GBC AND ISKCON COVER-UP IS POLITICAL EVIDENCE

This GBC resolution is based upon a fraudulent so-called “investigation” (the book NTIAP) and forcefully silences voices of concern and the search for truth. **But this repression only increases the conviction and suspicions that Srila Prabhupada was indeed poisoned.** Their whitewash cover-up constitutes political evidence, and closely resembles the typical patterns of deceit and corruption in so many tainted institutions, from major religious institutions to prominent governments. The GBC

excuse that devotee's lives have been threatened is ironic; what about Srila Prabhupada, who was not simply threatened, but slowly poisoned with heavy metals? The death threats (even if true) were an easy rationale for ending discussions of the issue. It is ridiculous to forbid investigation (someone might make a threat) so we can all live peacefully in ignorance. The N14C agenda was gentlemanly and professional, as seen in the caliber of its participants. Although N14C did not achieve dramatic success, it solidified a growing consensus amongst those dedicated to uncovering the full truth about Srila Prabhupada's disappearance. Upon closer examination of the GBC denials of the poisoning evidence, and seeing the high levels of dishonesty, deceit, and fraud, this becomes further evidence to support the poisoning. One who tries to deviously hide something, is usually guilty of that thing.

SABOTAGE DOES NOT MEAN SOLUTION

N14C tried to bring the GBC to realize the necessity of properly investigating Srila Prabhupada's poisoning. When the GBC forcibly sabotaged participation in N14C by prominent ISKCON members, it was not a solution but rather an end to hopes of GBC cooperation. All private investigative inquiries must now pursue the truth outside ISKCON, a bastion of lies. N14C lost momentum. Naveen became heavily involved with writing, editing, and publishing a third book on the poison issue, titled *Judge For Yourself*. Tamal, the primary suspect in Srila Prabhupada's poisoning, was killed in a car crash in March 2002. This subtly had an effect of lessening the urgency to pursue the issue, at least for some. With this victory of repression upon its own senior members, the fate of ISKCON and its GBC was sealed: at a future date when the truth becomes established, the entire ISKCON leadership will be replaced. The present GBC is insincere and incapable of true leadership. Aiding, abetting, and benefitting from the repression of the truth in such a serious matter as Srila Prabhupada's poisoning irrevocably disqualifies them from any leadership role. Even after so much evidence was published and even after it was obvious that so many devotees were very concerned about the circumstances surrounding Srila Prabhupada's disappearance, why the brick wall of prohibition? The GBC have not actually studied the body of evidence, but have refused investigation, becoming complicit in the poisoning of Srila Prabhupada. In time, the "poison issue" will explode in their faces, to say the least.

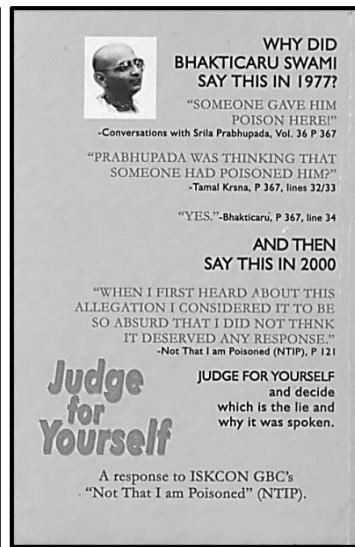
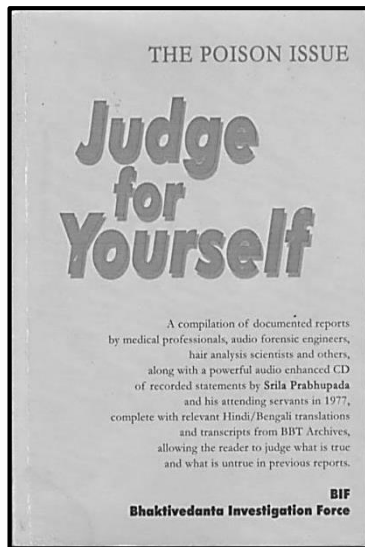
ANOTHER BOOK: JUDGE FOR YOURSELF

Already there were four books published on the poisoning issue. First Tamal came out with *The Final Pastimes of Srila Prabhupada* in 1988 (see Ch. 67). Then *TKG's Diary* in 1998 (see Ch. 67), which Tamal intended to be his own response to the poison controversy, taking the stance that his diary chronicled the events of 1977 in real time showing there was no poisoning. Restore The Mission published *SHPM* in May 1999. Then the ISKCON GBC endorsed in March 2000 the prime suspects' whitewash book *NTIAP*, secretly financed by them and written by their disciples. Naveen's attempt to organize a professional panel for working with the GBC in further investigation into the suspicious circumstances around Prabhupada's departure was also squelched by intimidation and a hard line of opposition to even any further discussions on the matter. ISKCON had declared the poison issue resolved and settled. Any member, office holder, or leader who would continue to be involved would face serious and painful repercussions. The Asian contingent of the ad-hoc poison research team held meetings in Australia and the Philippines in 2002. Jitarati, Mandapa, and others liaised with Naveen Krishna, Gupta, and Nityananda, developing action strategies to continue with further investigation.

Legal and judicial contacts were developed in India to have law enforcement agencies submit legal investigation directives to the High Court, hopefully leading to an Indian government investigation. They supplied forensic tests documentation and evidence to the Indian authorities. The media was approached and television shows and news reports followed, attracting widespread attention, including a special feature report on India's Star TV. Team members toured India for research, interviews, meetings, and legal filings. They met with scientists dealing with the Bengal arsenic crisis and with many Vrindaban residents who gave valuable information. They interviewed

Ayurvedic doctors who treated Srila Prabhupada in 1977, and hired a private detective agency in Australia to uncover the fraud in the ISKCON book *NTIAP*. They met with lawyers and judges in India.

Nityananda had engaged with various scientific experts for further forensic studies, and he



sent the Asian team these results and other materials and research. They decided to produce a book titled *Judge For Yourself* specifically to rebut the book of deceptions (*NTIAP*) and present the new evidence, including an audio CD provided by Naveen of "enhanced" poison whispers, the "poison" conversations with Prabhupada, and Tamal's 1977 interview where he claims Srila Prabhupada asked for "medicine" to die. Naveen also provided the revised translations, much of the appendix material, and he was the editor. Nityananda had contributed advance

chapters from this book as well as new forensic evidence. *JFY* was published (2000 copies, 250 pgs) and widely distributed in 2003, mostly for free.

Nityananda then completely suspended his work to see what the results of *JFY* would be and to reassess his own course of action. Unfortunately, ISKCON simply ignored this fifth book completely, and never issued any statement nor took any new action at all. For ISKCON, it was as if the book had never appeared. But outside ISKCON, it was read and appreciated by many who came to better understand the facts and evidence that Srila Prabhupada was poisoned. The Asian team was called Bhaktivedanta Investigation Force, and a website shared the poison whispers and *JFY* chapters with thousands of visitors. It was another concrete step towards disseminating the truth about Srila Prabhupada's disappearance from this world. *JFY* intensely focused on contradictions in ISKCON denials and statements, especially the suspicious statements and acts made by the prime suspects, such as Bhakticharu Swami and Tamal. *JFY* expertly connected the bits and pieces of what the suspects, the doctors and kavirajas, and Srila Prabhupada himself had said in late 1977, highlighting the many questions that ISKCON and its whitewash book failed to answer. The hope that ISKCON could be induced towards the road of honesty, integrity, and cooperation had proved ill-founded, as ISKCON has become absolutely corrupted. Truth is no longer a guiding principle in ISKCON. *JFY* included a "Demand to Redress" summarizing the need for an honest and thorough investigation.

DEMAND FOR REDRESS (abbreviated): *We, the Bhaktivedanta Investigation Force (BIF), have taken note of your statement and endorsement of the book NTIAP [...] we find your statements to be unfounded, unsubstantiated and incorrect. We have also noted that after making the endorsement, you withdrew from further involvement in investigating Srila Prabhupada's alleged poisoning. You cited your "conclusion" as being derived from "two independent reports" commissioned by you. Both have been thoroughly examined and found to be contradictory to the facts, and unacceptable by reason. Not a single "conclusive" investigation was undertaken. The first "attempted" investigation was by Balavanta Das. [...] (1) It was not "independent," being commissioned by the GBC on an installment basis and therefore subject to its will; (2) it was never completed and therefore not conclusive. From Balavanta's "final report" to the GBC, showing clearly that his investigation was terminated due to a lack of funding by the GBC, and because of sabotage, which was found to be done under your instructions. [...] Here are Balavanta's words: '(Dr. Morris) was prepared to perform these tests when he was contacted by a Mr. Hooper (author of GBC's NTIAP). Hooper was not working with*

me and I do not know his role in your investigation. Following this, Dr. Morris decided to assess a substantial charge for his continuing efforts. I contacted you to ask for the funds to complete the study, but they have not been forthcoming. 2/3/00'

"As for the second 'conclusive report,' this [...] was enacted by the GBC inner circle only. Why the GBC decided to remove Balavanta (a qualified lawyer, Prabhupada disciple) and replace him with a new disciple (Hooper) of a suspect (Jayapataka), has not been explained, leaving us to assume that Balavanta's public disclosure of Dr. Morris' arsenic findings brought about his swift replacement, and your own position as seeking self-preservation rather than the truth. Your second 'commission' resulted in a report entitled NTIAP, covertly financed by another suspect: Bhakticharu Swami, whose name is missing from the credits. BIF has spent much time, money and effort in engaging private investigators and in interviewing and double-checking "expert" witnesses and "testimonies" proffered in NTIAP. We have found the book to be wrongful in its purposeful, misquoting of professional submissions; inaccurate and deceptive in its interpretation of facts; unfounded in its assumptions; biased in favor of those who commissioned its authorship; unprofessional in its ethic and its attempts to use the weight of authority to quell inquiry and subvert the truth.

"Our report has been published in a CD/book entitled--Judge For Yourself. GBC members have already received copies. We request you to reconsider your position, the gravity of the situation, and

we demand that the investigation into the alleged poisoning of His Divine Grace be reopened. We call upon all GBCs to set aside corporate concerns in the higher quest for justice and truth. Further, we ask all to avail themselves of the facts surrounding Srila Prabhupada's disappearance, and raise voice with us, so righteousness and truth may prevail. BIF has substantial support and resources to carry out the investigation with or without your consent, and with the participation of the secular sector if necessary. We will spare no expense or effort on the path of due process: investigation and revelation. So this demand should be seen as an opportunity to keep the matter internal until resolved. Failure to recognize what is being attempted here will place future blame squarely on your shoulders for an investigation gone beyond discretion, to media, membership, and under

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secular control. [...] we must insist the declaration be made no later than the Mayapur meetings, failing which, we will activate our strategy to inform the world. We have independent, accredited

investigators waiting, accomplished personnel who are discreet, familiar with the case, and more than capable of producing a truly independent report. If you comply with our demand, you should not appoint your own investigative team, especially associates who previously worked or now work for you in any capacity. It will be viewed as a conflict of interest and will be totally unacceptable. YS, BIF" (END)

The Asian team also attempted to inject Srila Prabhupada's poisoning case into the Indian legal system as a criminal court murder case, by lodging a First Information Report (FIR), followed by a required police investigation, and then a filing the case in criminal court. A trial would then ideally result in a proper conviction or disposition of the matter. The FIR was lodged, but the case was later dropped due to technicalities. Despite vigorous attempts, the Asian team's efforts to bring to life an Indian government investigation failed. Perhaps the key flaw was that the chosen attorney turned out to be a secret supporter of ISKCON, and she sabotaged the legal case deliberately. The threshold to achieve a legal investigation was high, and we realized that even if the Indian court system had accepted the case, it could have become bogged down for possibly decades due to corruption via ISKCON's powerful influence. In India justice is often delayed and effectively denied.

Discouraged, it seemed as if our goal of realizing the creation of an impartial and full investigation, **either within or without ISKCON**, was futile. By the end of 2003, all copies of *JFY* were in circulation. Participants in the Hare Krishna movement could be categorized accordingly: **(1)** those who denied Srila Prabhupada was poisoned, **(2)** those who were already convinced of poisoning or who saw the need for a real, honest, and complete investigation, and **(3)** the fence sitters or those too apathetic. Yes, no, and uncommitted. But *JFY* did not disclose the 2002 breakthrough in forensic tests (see Part 5). By 2005 the final hair tests were completed, and although Nityananda tried to finish his new book project by compiling all the history and new evidence in Srila Prabhupada's poisoning, it became too difficult and painful for him, and his project dragged on for many years. Somehow it was not the time for it to be made public. After 2004, the poison issue went very quiet until this book was published online in May 2017 as *Kill Guru, Become Guru*.

BELOW: A TYPICAL CONSUMER HAIR TEST REPORT ON TOXIC ELEMENTS FROM A COMMERCIAL LAB

HAIR ELEMENTS



LAB#: H050804-0179-1
 PATIENT: Nico Kuyt
 SEX: Male
 AGE: 56

CLIENT#: 23351
 DOCTOR: Jacqueline Hahn, ND
 Hilo Naturopathic & Acupunctur
 142 Kinoole St #b
 Hilo, HI 96720

POTENTIALLY TOXIC ELEMENTS					
TOXIC ELEMENTS	RESULT µg/g	REFERENCE RANGE	PERCENTILE		
			68 th	95 th	
Aluminum	6.1	< 7.0	████████████████████	████████████████████	
Antimony	0.032	< 0.066	████████████████████	████████████████████	
Arsenic	0.045	< 0.080	████████████████████	████████████████████	
Beryllium	< 0.01	< 0.020	████████████████████	████████████████████	
Bismuth	0.003	< 0.060	████████████████████	████████████████████	
Cadmium	0.067	< 0.15	████████████████████	████████████████████	
Lead	0.45	< 2.0	████████████████████	████████████████████	
Mercury	0.09	< 1.1	████████████████████	████████████████████	
Platinum	< 0.003	< 0.005	████████████████████	████████████████████	
Thallium	< 0.001	< 0.010	████████████████████	████████████████████	
Thorium	< 0.001	< 0.005	████████████████████	████████████████████	
Uranium	< 0.001	< 0.060	████████████████████	████████████████████	
Nickel	0.37	< 0.40	████████████████████	████████████████████	
Silver	0.05	< 0.12	████████████████████	████████████████████	
Tin	< 0.02	< 0.30	████████████████████	████████████████████	
Titanium	0.63	< 1.0	████████████████████	████████████████████	
Total Toxic Representation				████████████████████	████████████████████

SPECIMEN DATA				RATIOS		
COMMENTS:				ELEMENTS	RATIOS	EXPECTED RANGE
Date Collected:	8/1/2005	Sample Size:	0.196 g	Ca/Mg	6.83	4- 30
Date Received:	8/4/2005	Sample Type:	Head	Ca/P	0.758	0.8- 8
Date Completed:	8/5/2005	Hair Color:	Gray	Na/K	2.75	0.5- 10
Methodology:	ICP-MS	Treatment:		Zn/Cu	23.5	4- 20
		Shampoo:	None	Zn/Cd	> 999	> 800

PART 4: WHISPERS OF POISONING

SPrabhupada: "Hmm. (whispering in room) Why "phish-phish"? Why not talk?" (Oct. 1977)

CHAPTER 22: THE SCIENCE OF AUDIO FORENSICS

The GBC deniers claimed that the poison whispers were differently heard by different people, according to their ears and mental predispositions, and it was not clear evidence. But after the Mitchell audio forensic study confirming the poison whispers (as published in *SHPM*) there was no way for critics to claim that the whispers could be whatever you wanted them to be. Of course, they would persist with their charade, even though the science of audio forensics was able to determine speech content beyond the limitations of human subjectivity, and had done so. Still, the GBC book (March 2000) took a condescending stand on the whispers, calling them, "Will-o-the Wisps." From *NTIAP* p. 12-13: "*The Whispers Time Waster: Here the imagination finds no reins. Listen carefully and speculate. You, in your own home, can play FBI and catch the bumbling killers surrounding Prabhupada. Hear them blurt out their evil deed. Next you can jump on the internet and vilify the ISKCON leader of your choice.*" Then *NTIAP* attempted to "get right to the core of the whispers ploy" by extracting words out of context where Srila Prabhupada said "Not that I am poisoned" (see Ch. 7)- so if there was no poisoning, how can there be whispers about it? *NTIAP* ridicules the poison whispers, those who hear them, and those who express alarm over them. Shameful, just like crooked politicians.

Why do 98% of devotees "outside" ISKCON hear the poison words in the whispers, but no ISKCON leaders can? Top-level audio forensic laboratories certified the poison word in multiple whispers. *NTIAP's* faultfinding with Mitchell's report is the laughable "speculation" it accuses others of. Such is the dishonesty and hypocrisy in Kali Yuga that even supposed spiritual leaders such as the ISKCON GBC and gurus will disparage anything that threatens their status quo. The technique is to manufacture an apparent flaw in some detail, and then throw out the baby with the bath water.

Normal speech itself is often contested, so naturally there were doubts about the so-called poison whispers- were they about poison, or swelling, or what? Written words are uncontested, but spoken words sometimes must be verified by science and experts. Individuals making proclamations about what they had heard could not be the final verdict, whether it be Isha and friends or the GBC. We needed the verdicts of accredited and reputable forensic audio analysts to determine with their scientific equipment and advanced methods **what the whispers really were**. If we had at least several expert opinions agreeing on the gist of the whispers, or at least the poison word itself, then this evidence would even be admissible in courts of law. In early 2001 Nityananda set out to procure a series of expert forensic audio analyses to supplement Mitchell's work and thus accumulate multiple confirmations of the so-called "poison whispers."

Today *NTIAP's* assertion that the whispers are imaginary no longer cuts the mustard: by 2005 we had accumulated two professional sound studio opinions and five expert audio forensic specialist studies- all agreeing that the whispers are about poison. Further studies 16 years later in 2021 with the latest technology are underway. Any rational person would pay attention to the many concurring studies by prominent scientific experts who have regularly solved crimes for various government authorities during their distinguished careers. To hear good quality recordings of these whispers, Google them. The three known primary whispers are (and there are more on the same tape):

WHISPER #1. (speaker: Tamal) "THE POISON'S GOING DOWN, (giggle) THE POISON'S GOING DOWN"

WHISPER #2. (speaker: Tamal) "IS THE POISON IN THE MILK?...UH HUH"

WHISPER #3. (speaker: Jayapataka) "POISONING for a (long time)" or "POISON ishvara rasa"

Srila Prabhupada: "TO ME?" REPLY: "GET READY TO GO."

WHISPER #4: (speaker: Tamal) "PUT POISON IN DIFFERENT CONTAINERS..."

WHISPER #5: (unknown speaker) "IT'S POISON."

The ISKCON GBC and gurus even criticize the science of audio forensics, saying it is just another "voodoo" or quack science that is questionable, unreliable, even fake. They say that sounds cannot be interpreted by technology, that this is only for the realm of human hearing and recognition, and that those who profess expertise in audio forensics are in the same league as fortune tellers, hypnotists, and chiropractors. Tell that to all the language translator and recognition software companies, to Google Voice, etc. In *NTIAP*, the GBC employed a side street sound studio to review the whispers and then lied about their report, claiming they had discredited the science of audio forensics. This is exposed in Ch. 47. Of course, as in any scientific profession, there are a few who stain the credibility of a technology and science due to their questionable practices. This is why one must carefully vet and chose a reputable forensic specialist. Audio forensics is a new science, so let's look closer at its merits, acceptability, and credibility.

ORGANIZATIONS OF AUDIO FORENSIC SPECIALISTS

There are many organizations of audio forensic specialists in the US and abroad. Some work closely with law enforcement, some with government, some cater to private clients. Some of these organizations are: **(1)** International Association for Identification **(2)** New York Institute for Forensic Audio **(3)** Audio Engineering Society **(4)** American Academy of Forensic Sciences **(5)** American Board of Recorded Evidence **(6)** American College of Forensic Examiners Institute (discredited in 2017).

US GOVERNMENT EMPLOYS AUDIO FORENSICS

The news has often featured stories about the use of audio forensics. The US government routinely performed forensic authentication on audio tapes purportedly recorded by various so-called terrorists such as Osama Bin Laden, Boko Haram leader Abubakar Shekau, and Ayman al-Zawahiri of Al Qaeda. James Reames (Ch. 27), a retired audio forensic investigator who worked 30 years in the FBI, did a study on the poison whispers. Audio forensics is regularly employed by law enforcement agencies worldwide in pursuit of criminal and civil investigations and court proceedings. The science of audio forensics is very credible and is an established scientific methodology that is widely used and accepted. Still, ISKCON leaders would have us to believe their self-serving opinion. Also, audio forensic science has made dramatic advancements since 2000.

Some methods of "audio enhancement" are: **Audio Enhancement Techniques:** For audio recordings, a variety of filters can be applied to enhance the material, bringing out specific aspects or events contained in the recording. **Spectral Noise Reduction:** Attenuation of unwanted background noise or ambiance in the recording to improve the Signal to Noise ratio (SNR) **Frequency Equalization:** Highly precise equalizers can be used to boost or cut specific bands of frequencies. This process makes speech more intelligible for identification purposes. **Amplitude Adjustments:** Overall amplitude may be increased/decreased during these enhancement processes. **Compression & Normalization:** Quiet sounds in a recording such as whispering can be boosted by compressing the level of the signal so that the dynamic range of the material is reduced. This process makes the wanted sounds in the audio recording present to the ears.

An audio forensic firm's resume and various services gives us an idea of what and how sound can be scientifically analyzed: **(1)** Sound Testimony® specializes in audio forensic analysis and in improving recorded speech comprehension including intelligibility enhancement, audio recovery, and audio authentication. Our proprietary hardware/software system works to recover intelligible speech and other sounds from noise-intensive backgrounds & poorly recorded media. **(2)** We use advanced computer analysis to perform forensic audio recording authentication. **(3)** Our experience in criminal and civil cases includes murder, corporate fraud, employment discrimination, sexual harassment, labor, and family law. **(4)** We consult with counsel offering audio forensic evidence examination, analysis, restoration & recovery, litigation support, expert advice, expert testimony, and related expert witness services including preparation of cross-examinations and courtroom presentations. **(5)** We review other audio forensics investigators' work for any discrepancies, inaccuracies. **(6)** Our services

also include voice recognition and/or elimination. **(7)** In most cases involving surveillance and evidentiary recordings, speech intelligibility is greatly improved. In some instances, the improvement is so significant that speech is revealed that was so hidden in noise that it was barely distinguishable from the background. **(8)** Transcript creation, review and, if necessary, correction of existing transcripts is available after increasing intelligibility. **(9)** We also offer voice and sound extraction, tape verification, recording verification, signal, sound & event succession investigation, dialogue decoding, voice recognition and/or elimination, and surveillance recording preparation. **(10)** We use a proprietary system of hardware, digital signal processing (DSP), and computer analysis to recover speech from all devices. **(11)** Our unique audio forensic evidence examination, analysis, restoration, and recovery services are available to attorneys, law enforcement agencies, corporations, investigators, and private individuals. **(12)** Clients include Prosecutors, Defense Attorneys, Family Law & General Practice Attorneys, other Legal and Investigative Professionals, the National Security Agency (NSA) under contract with CTC, human resource departments, corporate directors, private detectives and individuals. **(13)** We work with high quality professional video editing suites to enhance audio from video surveillance tapes in all formats. After enhancement, audio and video are re-synchronized. We provide transcripts and on-screen closed-captioning for the final DVD or videotape for court presentation. **(14)** Although each case is different, our professional standards and pursuit of excellence never vary. Our two decades of professional audio enhancement began before computer-based tools were available. Working in the analog domain helped refine our recorded speech comprehension enhancement techniques. This experience combined with the latest computerized analysis and recovery tools provides professional solutions to your audio forensic analysis, recovery, recording authentication, and voice recognition/elimination needs.

SCIENTIFIC ADVANCEMENT IN AUDIO FORENSICS

The audio forensic science field relates to the acquisition, analysis, and evaluation of sound recordings that may ultimately be admissible evidence in a court of law or other official venue. Audio forensic evidence may come from a criminal investigation by law enforcement or as part of an inquiry into an accident, fraud, accusation of slander, or some other civil incident. The primary aspects of audio forensics are establishing the authenticity of audio evidence, performing enhancement of audio recordings to improve speech intelligibility and the audibility of low-level sounds, and interpreting and documenting sonic evidence, such as identifying speakers, transcribing dialogue, and reconstructing crime or accident scenes and timelines. Modern audio forensics makes extensive use of digital signal processing, with the former use of analog filters now being obsolete. Techniques such as adaptive filtering and discreet Fourier transforms are used extensively. Recent advances in audio forensics techniques include voice biometrics and electrical network frequency analysis.

Until the early 1970's, tape recorders that captured Srila Prabhupada's transcendental voice only came as reel to reel devices, with a loose spool of magnetic tape that needed to be threaded on the recorder and manually flipped over for Side B. Then came cassette recorders with insertable tapes. Portable cassette recorder/players proliferated in the Hare Krishna movement from 1972 onwards, until the commercial development of compact discs (CDs) in the nineties. But all methods of preserving sound up to and including the CD involved a **medium**, whether wax, polyvinyl disc, magnetic tape, or plastic. The CD almost totally dominated the consumer audio market by 2000, but within another decade, rapid developments in computing technology saw it rendered virtually redundant by the most significant new invention in the history of audio recording— the **digital audio file** (.wav, .mp3 and other formats). When combined with newly developed digital signal compression algorithms, which greatly reduced file sizes, digital audio files rapidly came to dominate the market, thanks to commercial innovations such as Apple's iTunes media application, and their iPod portable media player. Downloadable digital audio has also enabled dramatic improvements in the restoration and remastering of recordings made on older media. Poor quality magnetic tape recordings of Srila Prabhupada's bhajans, conversations, and lectures have been "cleaned-up" and greatly improved in

sound clarity and quality, reducing unwanted background noise, etc. The Digital Audio File marked the end of one era in recording and the beginning of another. At the same time, dramatic advances in home computing and the internet meant that digital sound recordings are now captured, processed, reproduced, and stored- entirely electronically, on a range of magnetic and optical recording media,



and these can be distributed easily, with no loss of fidelity, and crucially, without the need to first transfer these files to some form of recording medium.

This is Lord Chaitanya's arrangement- that science would develop such convenient methods to record, preserve, and playback sound. Of course, simply with Srila Prabhupada's books the Hare Krishna movement could be spread everywhere on this planet, but with his actual voice now in digital audio files on personal computers and smart phones, it is the same as Srila Prabhupada being there; his coming to the

West and modern sound technology are divine arrangements. Digital audio files have much improved quality and clarity. Listening to the late 1977 tapes again, the whispers, discussions, etc- may bring new discoveries. Software is also universally downloadable which can do seeming wonders on improving audibility of background whispers. There probably are more discoveries to be made. More audio revelations surely await those who listen.

CHAPTER 23: THE MITCHELL STUDY REVIEWED

On Feb. 12, 2000, Naveen Krishna by phone interviewed Jack Mitchell of Computer Audio Engineering (CAE) in Albuquerque, New Mexico, who had done an extensive study on the poison whispers in early 1998. His audio forensic work had confirmed three whispers about poisoning, and was included in *SHPM* (1999). Because of the the ISKCON GBC's adamant denials of the whispers evidence, Naveen wanted to clarify certain aspects of CAE's study and about the science of audio forensics, and to address GBC misrepresentations that audio forensics was a voodoo science. Here are most relevant, abbreviated excerpts from that interview:

JACK MITCHELL INTERVIEW:

Naveen: What kind of work you do as a professional in this field? **Jack Mitchell:** The broad category would be **audio engineering**. Specifically it is **forensic examination**. I specialize in that... 95% of my jobs are forensic examination. Past clients are various agencies of the US Dept. of Justice and that includes the Drug Enforcement Administration, US Attorney's Office, the Civil Rights Division. There have been municipal law enforcement agencies, public defender's office, various attorneys countrywide, insurance companies, and private individuals who just need some answers. A lot of the work is enhancement...of the recording so that it is intelligible so that they can get official court transcripts... sometimes they will actually send in a certified court reporter right into the studio environment so that they can get a very accurate transcript. That's done because I can do things within the studio that I can't give to them on tape or CD...we take a small segment of the audio, loop it around indefinitely, making certain adjustments to it that will adjust to the hearing ability of the court transcriber. We also slow it down, use pitch correction and we also will take a processed file and the unprocessed file and feed the two together. Another way...is to document certain events on a recording which may be stop/start routines where it may be claiming the recording is falsified. I may be hired to either prove or disprove it. We do waveform and spectrographic signal analysis, and magnetic tape development. We look at the tape under high magnification. **Naveen:** And the nature of the work where you actually try to establish what was being said in a whisper? **Jack Mitchell:** "We

call that **speech decoding**. We use spectrographic, but a spectrogram does not tell us what is said. **The conclusions are based on the combining of an aural sense, a visual sense, and the technical data that is presented by the spectrogram.** **Naveen:** Just like a multiple side analysis then? **Jack Mitchell:** Yes, but it's all combined and happens simultaneously. We always use an unprocessed audio file so that we don't add or subtract important data. This is put into a spectrographic program that will show a lot of things. There is a **FTA display** which is frequency, time, amplitude. The frequency is on a vertical scale, the time is horizontal, and the amplitude is shown in both the vertical and horizontal, but it is shown as brightness of color. We also do **LPC form and tracking** where we track the movement of the tongue. We use **amplitude envelopes** to show how many syllables are involved. **FFT fast transform analysis** lets us look at very small segments of the signal to see the frequency content there. Is the signal a noisy signal such as a fricative or is it not as noisy such as a vowel? We put all of this together on screen. The waveform is lined up exactly with the displayed data. We segment the information into small components. We can make useful segments of one to three milliseconds. We align visually and aurally what is happening in that waveform with the data into the display of the FTA display. That shows where things are happening and can confirm or disconfirm what we believe we are hearing. We can look at a FTA, an LPC, an amplitude envelope, FFT and waveform all at the same time. These things line up vertically and horizontally.

Naveen: Could you briefly describe the technology: hardware, software and the dollar value of the system that you have used in the work that you did for our particular case? **Jack Mitchell:** It's digital and computer-based, and there is a very high quality audio card inside the computer which is what we call the IO. It takes it in and puts it out. There's a high quality interface that will take an analog signal and convert it to digital, and vice-versa. My system costs \$50,000. The software that I use is very high quality analysis software. For the spectrogram I use two analysis programs. One is **Soundscope**, a highly regarded program used in universities, hospitals and private research facilities. The other one is **Signalize** which is in great favor with the academic community. I used both programs in this project. The primary program was Soundscope, then I would use Signalize; one would confirm the other. **Naveen:** Your equipment then ranks with the equipment that's used by top audio forensic labs in the world? **Jack Mitchell:** Absolutely. What you need to be concerned about is the input and output signal to noise ratio. A signal to noise ratio of 87 db is quite good. My audio board has a signal to noise ratio of 104 to 105, the bigger the better. Then any noise within the system is down so low that it is not perceived. That's one of the primary considerations. **But what is really important is the knowledge and skill of the investigator.** This is important beyond a certain level of equipment. My system is way beyond what is needed for this kind of work. **Naveen:** How did you receive these tapes and what instructions were you given? **Jack Mitchell:** Randy Stein called me in Dec. 1997. I asked what this was about, but he didn't want to tell me. I was given general instructions to enhance certain areas of the tape recording, but I had no idea what this was about. He sent me the first tape, which was very degraded, not a good tape to work from, and I told him it sounded to me like it was a fourth generation copy. He got another tape that was of higher quality, supposedly a first generation copy of the original, but was still somewhat degraded. They told me certain timings on the tape, try to enhance them, and let them know what I thought was being said.

Naveen: Do you stand firmly behind your conclusions in that report? **Jack Mitchell:** Absolutely. There has been nothing presented to me that would change my mind even slightly. My conclusions are documented in the reports that I have presented. I think that the report is extremely solid. I think it's going to be extremely difficult to discredit any area of the report. **Naveen:** Is there anything in the report that would go against your findings or conclusions or weaken your conclusions in any way? **Jack Mitchell:** Absolutely not. **Naveen:** Were you contacted by anybody else regarding your work besides Randy, Nico, myself and Bill Ogle? **Jack Mitchell:** I've had some calls in the last couple of weeks from a Mr. Hooper in Australia who had some questions and expressed some opinions. He had difficulty with the segment "**the poison's going down.**" He does not perceive the word "poison's". He

agrees with the words "the" and "going down", but "poison's" he cannot agree with. **The first time he said what he hears is "boys are"**. We focused on the "oi" diphthong. Now "oi" is oy. That is the same sound we get with the word "boy." But how do you account for the **double sylballents** there? POY-ZON. Mr. Hooper said, "The boys are going down." But that doesn't fit. It doesn't work in the spectrogram. Could it be, "The boys is going down"? But that's bad English. That would account for two sylballents, but in the section where we get "on" for poison there is an energy drop: if we have "boys is" we would have no energy drop in the lower frequencies. So that is not a credible alternative. **Then he called me again a week ago.** He said that he got a first generation copy from the Archives, and **now he is absolutely certain that it is "The swelling's going down."** That is not a credible alternative either because the "w" "e" in the spectrogram will not give us the type of formation that we see which is a movement in the frequencies from 800 to 1600 from a left-right direction. The "w" "e" in "well" doesn't work. If it were just the word "we", that could be credible as normally we would see a faster rise from 800 to 1600. But how does "we" fit in? It doesn't. If it could be "wheel", that doesn't fit into context either. If it could be "weasels", that would take care of (the two sylballents), but did they say, "The weasel's going down?" That doesn't make any sense at all.

COMMENT: *So much for Mr. Hooper's vain effort to come up with an innocuous explanation. Weasel or swelling has no audible resemblance to the distinctive "oy" in "poison."* Hooper was desperate to find some plausible alternative to the poison word. He was so sure about boys, then changed his mind after hearing from Tamal that it was actually "the swelling's going down." Hey, maybe it could be "the swelling's in the milk" ? 😊 **Naveen:** Did you do any kind of dictionary search to see if possibly the word "poison" was something else when you were considering all different possibilities? **Jack Mitchell:** We went through the process as to what could be alternatives. I had thought of "boy" and "ploy" and that doesn't fit the rest of the spectrogram. So I don't think so. I used a Random House unabridged and thought of every alternative, in every letter, leafing through to come up with reasonable alternatives. I could not do it. Every alternative goes full circle, coming back to the only word that fits with the spectrographic display and the oral sense: the word "poison's".

COMMENT: *One interesting confirmation of Jack Mitchell's skills/ accuracy in his speech decoding of the tape is his picking up a faint whisper elsewhere of the esoteric devotee-word PRABHU, as pahmbu or bahmbu.* **Naveen:** So you have not been able to come up with any other word except the word "poison"? **Jack Mitchell:** That's all I've been able to come up with. Does boysenberry fit in there? That doesn't make any sense. So our conclusion says, "Note, all features isolated and evaluated are consistent with "poison's." Analysis data combined with oral perception indicate it is "poison's." **I still stand behind this report 100%. (In NTIAP, much is made of Tamal's Jewish Bronx accent, as though this prevented Mitchell from ascertaining the whispered "poison" words. However, an accent does not change the science and the results, Jack Mitchell said.)**

Naveen: Would a session in your studio help with the aural hearing of these segments because of the quality of your equipment as compared to somebody's home stereo system? **Jack Mitchell:** This is why attorneys send certified court reporters into my studio because the quality is so much higher. The studio is acoustically designed by a professional. It has all kinds of absorbers and reflectors in the room. This segment is still somewhat difficult to hear, but it's a better environment than most. However, I have played it for other people outside of the studio environment. As a test I took it over to a friend's house and put it on their \$500 system and my friend's wife who didn't know anything about any of this, picked out the poison word right away. She had to listen to it two or three times, then she picked out the wording. **COMMENT:** *This was the experience in the North Carolina and Alachua devotee communities as well. Invariably, after hearing them a few times, almost all devotees clearly heard the POISON word in at least one or two out of the three principal "poison whispers."* Why is it that none of the GBC or gurus could hear it?

Naveen: You said earlier that any on-going controversy may be only based on audio and hearing, not the controversy of your report itself? **Jack Mitchell:** Well I think that the report is

extremely solid. I think it's going to be extremely difficult to discredit any area of the report. If there is an area they will try to discredit, they're going to try to say that what I hear is such and such, and that's different than what you've reported, so your report can't be correct. **Naveen:** That's why you were describing how the hearing perception changes from day to day. **Jack Mitchell:** Right. We call this auditory illusion. **Naveen:** All this work you've done is critical to coming up with the correct analysis. **Jack Mitchell:** That's right. It is my opinion the spectrogram locks this in. **COMMENT:** *Again, to overcome the "auditory illusion" phenomenon, one needs forensic specialists to use scientific tools and methods for a vastly more accurate diagnosis. And when an array of such qualified experts agree on the POISON word, then it is a very weighty piece of evidence, acceptable in most courts as well. A total of seven (7) sound studios and audio forensic labs have now confirmed the poison word.*

Naveen: You stand behind the other segment also? Segment 4? **Jack Mitchell:** Yes, absolutely. So far I have not even heard any controversy about that. **Segment 4 is really much clearer.** The voice production, although it was somewhat distant from the microphone, it was normal speaking voice. It was not a whisper. It is really quite clear and I think anybody would have a very difficult time challenging that. I mean, the opposition certainly does have the right to oppose and present their case. **COMMENT:** *Segment 4 was the third confirmed poison whisper where Jayapataka says, "POISONING for a long time," and Srila Prabhupada weakly replies, "TO ME?" Jack Mitchell also had an accredited audiologist review his findings (see next chapter).*

CHAPTER 24: DR. McCaffrey Confirms Whispers

MITCHELL'S RESULTS CONFIRMED BY DR. HELEN McCaffrey

When Jack Mitchell completed his study on the poison whispers, he collaborated with a colleague to verify his findings. He approached Dr. Helen McCaffrey, Ph.D., CCC/A from Fort Worth, Texas. On a nine hour phone call they reviewed with the same software and techniques from their separate locations the background whispers on tape T-46. Jack guided her through his determinations to see if she agreed, and she agreed with everything except the word "long" in the whisper, "poisoning for a long time." Dr. McCaffrey's statement was received April 13, 1998, and is another confirmation of the poison whispers that the GBC call "imaginary."

MITCHELL'S DESCRIPTION OF THE COLLABORATION

From Naveen's interview with Jack Mitchell on Feb. 12, 1998, on how he worked with Dr. Helen McCaffrey:

Naveen: Did anybody else review your work and agree with you or disagree or collaborate with you...? **Mitchell:** With the spectrographic analysis I felt that it would be best to bring in a consultant who had a good strong background in speech science. I consulted Dr. Helen McCaffrey in the Dept. of Communication Sciences and Disorders at Texas Christian University [same school Tamal attended 2 years earlier]. I sent her the audio files of the various segments. She has the same Soundscope software, and after she set up the files, she reviewed them first. Then we had a nine hour telephone conversation in which we analyzed every one of the segments. We would go back and forth segmenting them, looking at the various components. And working with each segment until the two of us were in agreement as to what we thought was said, what was the most likely that would fit into the particular formations, the data being presented by the spectrogram. Her conclusions are the same as mine. I then wrote the reports, documented everything. I sent her the report for her review and told her that if there was anything in there that she felt was incorrect she should tell me and change it. Or if anything needs to be added. She added nothing; she changed nothing. She actually submitted a document (see Appendix 3) in which she says she is in full agreement with the report's findings.

CHAPTER 25: J P FRENCH ANALYZES POOR QUALITY TAPE

DR. J. P. FRENCH FORENSIC STUDY 1998

Balavanta das had secured a study in 1998 from a prominent audio forensic firm in the UK headed by Dr. J. P. French, but most did not know of it. Therefore it is included here. Balavanta had been referred to this firm as being perhaps the world's foremost expert on audio forensics and wanted to include their report as part of his "official" GBC investigation. Balavanta asked his assistant Naveen Krishna to send a copy of the poison whisper tape T-46 to Dr. French. However, in the ensuing report of Aug. 25, 1998, J.P. French was only able to verify one of the three whispers, namely whisper

#2, as being **"it's not poison..."**

The J. P. French report was only made public March 5, 2000, appearing on www.vnn.org. Balavanta was surprised that the poison word could not be verified in all three whispers by such a prominent firm, as they seemed quite clear to most devotees. He asked Dr. French to check his findings again, but on the same poor quality tape recording that he had supplied earlier. Dr. JP French replied: *"I have re-considered the material against the interpretations you told me certain other people have put forward. However, my original view remains largely unchanged."*

J P FRENCH GIVEN A POOR QUALITY TAPE

In Jan. 1999 Nityananda spoke with Balavanta about the meager results of the J.P. French study, and he suspected that ***Naveen Krishna had sent a fourth generation, degraded-quality copy of the "poison tape" original***, not realizing the difference that a superior-quality, first generation or direct DAT copy would make. Nityananda called Naveen to apprise him of the oversight, and Naveen wrote on Feb. 23, 2000 to report this to the GBC just prior to their annual meetings, and before the submission of Balavanta's investigative report: *"...audio forensic engineers only had fourth generation copies of*

audio tapes from which they worked; thus they worked with very degraded quality. I know this because I was the one who sent these tapes to these engineers upon Balavanta's direction. So that makes it impossible for them to produce the same results as did Jack Mitchell."

Balavanta das never sent a first generation copy tape to Dr. French to review his work, and therefore the study secured very limited results and did not confirm all three of the primary whispers as did other forensic laboratories. Nevertheless, in spite of much of the whispers being "unintelligible" to Dr. French because of the poor tape he was provided, he did confirm "(?) it's going down, (?) it's going down" in whisper #1, and the poison word in whisper #2. Dr. French partially confirmed the poison whispers, and, significantly, he did not contradict the results found by other studies. The JP French study was a a partial confirmation.

The examinations in the case were of 2 kinds.

(i) Auditory Examinations. These involved listening to each of the questioned whispers, played back repeatedly, both directly and via digital sound filters configured to improve the audibility/intelligibility.

(ii) Acoustic Investigations. These entailed re-recording the whispers digitally and examining them within a specialised speech analysis programme of a computer. Visual displays of the whispers (sound spectrograms) were generated. These allowed one to inspect the time - frequency - energy characteristics of the questioned material.

On the basis of the above examinations, I offer the following opinion:

Whisper #1

In my view the likely content of this whisper is as follows:

"(It's going), it's going down. (It's going), it's going down.


Note: Parenthesis denote especially unclear sections.

Whisper #2

"It's not poison" [plus circa 2 further unintelligible syllables]

Whisper #3

[Circa 4-5 syllables - wholly unintelligible]



J.P. French PhD MAE FIOA 25th August 1998

CHAPTER 26: OWL INVESTIGATIONS: POSSIBLE HOMICIDE

TOM OWENS CONFIRMS WHISPERS: "... the word poison is clearly audible and intelligible..."

In early 2001 Nityananda sought out another top-notch audio forensic specialist to study the

EDUCATION
 BA History 1969
 Bellarmine College, Louisville, Kentucky
 Certificate of Achievement, Electro-Acoustics,
 Synergistic Audio Concepts, 1983
 Completion of Voice
 Identification Course, 1985
 Certification as Voice Identification
 Examiner July 17, 1986 by the
 International Association for Identification.
 Certification Board Member 1987-1995
 I.A.I. Life Member New Jersey Chapter
 I.A.I. Life Member Kentucky Chapter
 Audio Engineering Society N.Y. Chapter Board
 of Directors 1989-1991, 1996-1999
 Audio Engineering Society
 WG-12 Working Group "Forensic Audio"
 Chairman 1993-1999
 Special Deputy
 Warren County Sheriff's Department
 Bowling Green, Kentucky
 Head Instructor, New York Institute
 for Forensic Audio - 7 years
 Experience in the Recording Arts 35 years

ORGANIZATIONS
 Audio Engineering Society
 American Academy of Forensic Sciences
 American Board of Recorded Evidence
 Law Enforcement Voice Association
 International Association for Identification

PUBLISHED ARTICLES
 Mr. Owen has published more than twenty-five articles in the Audio Engineering Society Journal, the International Association for Identification Journal and other publications concerning Forensic Audio and the restoration of tapes. He has also available an audio cassette from the Audio Engineering Society Publications and references will be provided upon request.

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 TAPES ENHANCEMENT
 NOISE REMOVAL
 TAPE AUTHENTICATION
 VOICE IDENTIFICATION
 VIDEO ENHANCEMENT
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 P.O. BOX 118 • COLONIA, NJ 07067
 732-574-9672 • FAX 732-381-4523
 1-800-OWL AUDIO • E-mail: owimax@aol.com
 Web: www.owlinvestigations.com

poison whispers. Another confirmation by a professional audio analysis would leave less room for anyone to offer silly opinions based on what they claimed to hear in these three whispers. Searching for another highly reputable audio forensic investigator with substantial experience in the courtroom and law enforcement, in due course he located Owl Investigations, run by Tom Owens in Colonia, New Jersey. The DAT tape (direct copy) of T-46 (the last tape) was sent to Tom Owens directly from the Archives. Nityananda sent him a copy of his

book, a tape transcript, the locations of the three different poison whispers, and also he pointed out a fourth whisper location but which he was unable to ascertain. The \$2500 funding for Tom Owen's work was pooled from Yasodanandana, Nityananda, Naveen, Mahatma, Jitarati, and Mandapa. The team was really committed to the pursuit of truth and they were willing to sacrifice to establish the truth. From the start, Naveen Krishna was communicating with Tom Owens to ensure a proper and unbiased analysis. From March we waited until Aug. 1, 2001 for the results. It was brief but very concise and powerful. Tom Owens verified ALL three whispers as clearly having the poison word, confirming much of the whispers' language found by other experts' studies.

WHISPER #1: "I SWEAR ALL OF IT'S GOING DOWN (laughing) THE POISON'S GOING DOWN."
WHISPER #2: " IT'S NOT POISONING." **WHISPER #3: " POISON..."** (balance unintelligible).

His significant conclusions and summary: *"There is conversation about poison and the use of*

SERVICES
 Forensic Consulting, including but not limited to: Audio and Video Tape Authentications, Tape Enhancement and Voice Identification. Owl Investigations, Inc. has a fully equipped audio-video processing laboratory with digital studios for audio-video signal processing and voice identification.

CLIENTS SERVED
 Law Enforcement Agencies, State Police, the Federal Government, Prosecuting Attorneys, Defense Attorneys, Banks, Convenience Store Chains, Legal Aid Society, Public Defenders, Corporations and the business community in general.

EXPERIENCE
 Owl Investigations, Inc. offers one of the most sophisticated digital audio and video processing laboratories presently available. Thomas J. Owen, a nationally known forensic expert is the Chairman of the American Board of Recorded Evidence. He also serves as the Chairman of the Audio Engineering Society, Standards Group WG-12 on Forensic Audio.

Digital Audio Lab
 Critical listening for transcript preparation and waveform analysis is a very important process. Owl Investigations, Inc. utilizes the most up-to-date equipment available. Digital adaptive filters and processing equipment are used in noise removal to enhance intelligibility of tape-recorded conversations.

Waveform Station
 Sophisticated digital equipment and Forensic Audio Software enables audio signals to be broken down into micro-sections for thorough analysis of the waveform.
 Anomalies that are found on the tape can be magnificently developed, providing clues to the author(s) of the tape, and in many cases, how these incidents occurred.

Digital Video Lab
 A graduate of Bellarmine College in Louisville, Kentucky, Mr. Owen worked 11 years at New York City's Lincoln Center Archives as Chief Engineer, and has appeared on network television and on radio discussing audio and video matters. Mr. Owen lectures extensively in the U.S., and has had numerous publications in the Audio Engineering Society Journal, the International Association for Identification Journal, and the Forensic Examiner.

Mr. Owen's qualifications as an expert witness have been demonstrated in more than twenty states for both prosecution and defense.

Confidentiality and integrity are assured.

Owl Investigations, Inc. also offers color video enhancement via its advanced computerized equipment.
 Magnetically Developing the Tape

it. In my opinion there is certainly basis for further investigation. Exhumation would settle the issue, although I am told that it is against religious beliefs. A forensic toxicologist and homicide investigator should be consulted. Based on my training and experience, the word poison is clearly audible and intelligible in several instances."

By 2020, Tom Owens was retired and his daughter had taken over Owl Investigations, which was the sixth professional firm to verify the poison whispers, and the fourth of top audio

forensic laboratories. Forensic toxicologist. Exhumation. Further investigation. Poison is clearly audible and intelligible. Homicide investigator. Conversation about poison and the use of it.

TOM OWEN'S CREDENTIALS:

OWL INVESTIGATIONS, INC. Audio & Video Tape Analysis: Thomas J. Owens, President State of the Art Audio/Video Laboratory; Board Certified & Court Qualified, Forensic Audio Analysis, Forensic Video Analysis, Audio & Video Tape Enhancement, Voice Identification, Testimony in Courts of Law **SERVICES:** Forensic Consulting, including but not limited to: Audio Analysis, Video Analysis, Audio & Video Tape Enhancement, Audio & Video Authentications, Voice Identification, Voice Elimination, Training, Certification and Testimony. Owl Investigations, Inc. has a fully equipped audio-video processing laboratory with digital capacities for audio-video signal processing and voice identification. **CLIENTS SERVED:** Law Enforcement Agencies, State Police, the Federal Government, Prosecuting Attorneys, Defense Attorneys, Banks, Convenience Store Chains, Legal Aid Society, Public Defenders, Corporations and the business community in general. **EXPERIENCE:** Owl Investigations, Inc. offers one of the most sophisticated digital audio and video processing laboratories presently available. Thomas J. Owen, a nationally known forensic expert is the Chairman of the ABRE. He also serves as the Chairman of the AES's Standards Group WG-12 on Forensic Audio. A graduate of Bellarmine College in Louisville, Kentucky, Mr. Owen worked 11 years at New York City's Lincoln Center Archives as Chief

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INVESTIGATIONS, INC.

First Whisper
make At approximately 2:00 Prabhupada speaks and says "Hum, you me flat"
After that statement, whispered in the back ground is the following
" Do This
Uh Huh
I swear all of it's going down
(someone laughing)
The poison's going down"

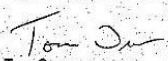
Second Whisper
Unintelligible

Third Whisper
"It's not poisoning"

Fourth Whisper
The word poison is clearly audible. Other words are audible but unintelligible.

Conclusion:
There is conversation about poison and the use of it. In my opinion there is certainly a basis for further investigation. Exhumation would settle the issue, although I am told that it is against religious beliefs.
A Forensic toxicologist and Homicide investigator should be consulted.

Opinion:
Based on my training and experience, the word poison is clearly audible and intelligible in several instances.

Respectfully Submitted,

Tom Owen
Owl Investigations, Inc.

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INVESTIGATIONS, INC.

8-01-01
Poison Investigation Committee

RE: Poisoning of Srila Prabhupada

Summary: On 3-31-01, I received a DAT recording of tapes said to have been made on November 10, 1977, in Vrmdavana, India of what appears to be bedside conversations and statements by Srila Prabhupada and attendants. Certain allegations of whispered statements on these conversations have been documented by other experts. I was asked to analyze the tape and to determine what, if anything, I could determine regarding the whispered statements and their intelligibility. I proceed to critically listen to certain areas of the tape previously identified by the other experts. I conducted waveform analysis, tape enhancement, and some spectrographic analysis, to determine what was being spoken (whispered) during the taping of the conversations.

Note: Whispered statements only contain upper vocal formants. Dialect and 1st format (F0) information is missing due to the non voiced speech. Non-voiced speech refers to words spoken without the normal vibration of the vocal chords.

The DAT I received was excellent quality. The normal speech is intelligible and clear, and the whispered portions are also very audible. Sometimes it is difficult to ascertain exactly what is being said, even though it is audible.

There are 4 major areas of concern appearing at approximately:

2:00 to 4:40	1,2,3
1:21:07	4

1

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Engineer, and has appeared on network television and on radio discussing audio and video matters. Mr. Owen lectured extensively and has 25+ articles published in the AES Journal, IAI Journal, or the Forensic Examiner. Mr. Owen's qualifications as an expert witness have been demonstrated in 20+ states for both prosecution and defense. **EDUCATION:** B.A. 1969, Bellarmine College; Cert Achievement, Electro-Acoustics, Synergetic Audio Concepts, 1983; Voice Identification, 1985; IAI Cert. Voice Ident. Examiner, 1986; IAI Life Member; AES NY Ch. Bd Dirs; AES, WG-12 Chairman 1991-99; Special Deputy, Warren Co. Sherrff's Dept, Bowling Green, KY; Head Instructor, NY Inst. Forensic Audio/7 yrs; Recording Arts Experience/35 yrs. **ORG'S:** AES, AAFS, ABRE, IAI.

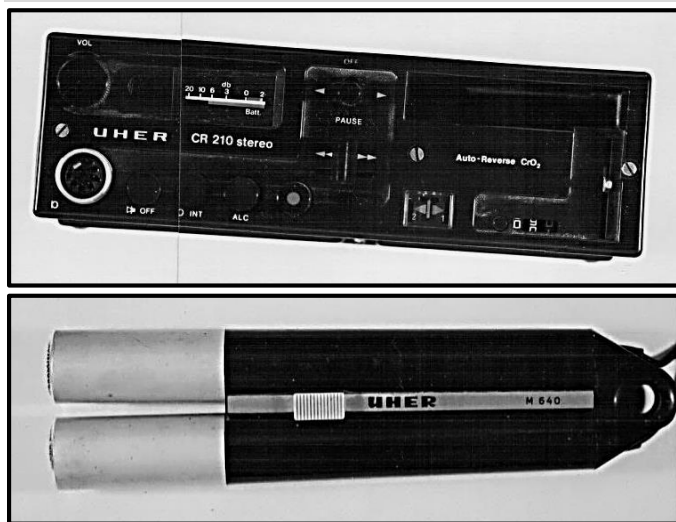
CHAPTER 27: FBI ANALYST CONFIRMS WHISPERS

In May 2003 Nityananda read a CNN story about several government specialists who were selected to test controversial content on one of the Richard Nixon tapes, and he chose one of these super-forensics labs to examine the three main whispers, namely JBR Technologies in Springfield, Virginia. After speaking for an hour with James Reames, he hoped JBR's research could lift the whispers study to a higher level than anything done so far. Nityananda was impressed with his abilities and techniques; he was a frequent contractor for FBI and CIA projects, and for 30 years had been an FBI audio forensics agent before going into private business. His expertise, equipment, background, and methodologies were on a high level.

ORIGINAL UHER TAPE RECORDER OBTAINED

Reames emailed Nityananda the following week, saying he was very interested in our whisper certification project. Reames' study would bring the total of forensic studies to five, supplementing Mitchell, McCaffrey, French, and Owens. Nityananda sent him a \$3000 deposit and we began arrangements for his work. Mitchell had previously tested and repaired Puru's Uher cassette recorder in 1998 and believed the poison tape had been recorded on it. Reames asked if he could get the Uher tape recorder upon which the "poison tape" had originally been made and if he could get the original tape from the Archives. After watching the "Final Days" video of Srila Prabhupada wherein he is seen dictating his Bhagwatam commentaries into a large Uher microphone, this supported that the Uher was the mother of the poison discussions and whisper stapes. But meanwhile the Uher was sold by Puru to Jayanta in San Diego, a Prabhupada memorabilia collector. Jayanta was given ample reassurances, and he sent the Uher to Reames for sample recordings, tests, and inspections. Reames said he could verify 100% if there were any edits, whereas Mitchell was only 80% certain.

BHAKTIVEDANTA ARCHIVES BRINGS THE ORIGINAL TAPE T-46



Meanwhile Nityananda corresponded with Parama-rupa das at the Bhaktivedanta Archives in North Carolina, proposing a donation to cover expenses if he would personally bring the original T-46 tape to Reames' lab for a day of tests while he watched it and guaranteed the safety and integrity of the tape. The Archives' trustees met and agreed to cooperate, saying it was in their interest to establish what was actually contained on the tape, as a matter of history and archival documentation. On July 23, 2003 (Nityananda resided in Hawaii), Parama-rupa brought the original tape to Reames'

lab, a few hours drive away. Reames performed various tests and inspections of the tape and was given a CD of the Archive's transcript of the tape. Reames made a copy of the tape utilizing all of his techniques for assuring the least loss of quality. A week later Nityananda received from Reames two binders with the transcript and a CD copy of the original tape, which had been formatted into 48 tracks for easy referencing and searching, and the transcript had times inserted for every sentence. Reames requested corrections to the transcript for accuracy according to our knowledge and information, and to pinpoint exactly which areas we wanted him to study. This was done, and with his meticulous logic and perfectionism, we anxiously awaited his actual study of the whispers themselves.

THE FORENSIC RESULTS OF REAMES' WHISPERS STUDY

Nityananda finally received JBR's final, very disappointing report by email, dated Feb. 1, 2006. It took 30 months to coax Reames to complete his report. The hype about finding secret signatures and tracks and whether the Archives tape was edited proved to be all hot air. To study the whispers, Reames made a better copy from the Archives original than the Archives could make, and he enjoyed using his tech skills and equipment. Although Reames stated that the original recorder and tape recording could help him discover information that was not possible to uncover otherwise, we got nothing in that connection. But Reames did confirm two whispers, the main thing we hoped for. Reames was asked to examine six spots on T-46 where we identified specific whispers to be studied. He described his physical examination of the Archives original tape, how he photographed it, how he had repaired and done tests with Jayanta's Uher tape recorder. His report:

“Generation of the Master Digital Copies: *A professional standard cassette recorder was serviced and tested to verify it was performing to specification. This serviced and performance verified cassette unit was used to play back the original cassette recording. The azimuth of the playback head was adjusted to exactly match the azimuth of the magnetic pattern recorded on the original cassette. This procedure insures that all of the information recorded on the cassette is recovered and copied. A direct one-to-one digital stereo copy was made of Side A and of Side B on the hard drive of a computer-based audio workstation. In addition, the original cassette was played back on a serviced and performance verified 8-track cassette unit. (Tascam midi studio Model 688). Playing the 1/4-track stereo original cassette tape on an eight-track head reproduces parts of the original recording that would not be reproduced if the tape was played on a standard 1/4-track unit. By playing the original 1/4-track stereo cassette recording using 8 track head, the Guard Band between Sides A and B can be reproduced and analyzed. The Guard Band is where the taller erase head usually writes a magnetic mark when the recorder is stopped and restarted in record. Finding an erase head magnetic mark in the Guard Band(s) indicates that this magnetic stop/restart mark was written on this tape and is not a copy magnetic stop/restart mark. This is one of the principal tests used to determine if a tape is an original recording. The original cassette was played back on a professional Tascam eight-track recorder and a direct eight-track, one-to-one digital copy was made on a professional Tascam Model DA98 eight-track digital recorder.”*

(Next Reames described how the T-46 CD copy was composed with a matching transcript and time clock; every sentence was referenced with a time in minutes and seconds.)

“Generation of the Verbatim, Time-Indexed Transcript: *A custom computer-based transcribing workstation was used to produce the attach transcripts. The computer-based transcribing system displays the Time Domain representation of the audio information (spoken sounds) in a window on top of the word processing document. This allows the transcriber to see the Time Domain representation of the spoken words while listening to the spoken words and typing in the document at the same time. The playback of the audio is controlled by a foot pedal. The transcriber uses good quality headphones to listen to the audio and can observe the Time Domain graph to assist in transcribing the recording. The computer-based copy of the audio recording is indexed to playing time. This time is entered in the typed transcript to provide a link between the audio recording and the typed transcript. A copy of JBR Technology's Description of a Time-Indexed, Verbatim Transcript and Explanation of Symbols Used in this Transcript is attached to this report. A verbatim, time-indexed transcript was prepared of the English words on Sides A and B using this computer-based system. A copy of these Transcripts is attached to this report. If a segment of the conversation is identified as important, the audio recording should be reviewed and the accuracy of the transcribed segment verified. No one at JBR Technology can speak Bengali or Hindi. **Generation of the Direct and Enhanced CD Copies of the Cassette Recording:** *A direct and an enhanced copy of the audio information was made on separate CD-R's. The track numbers are indexed to lapsed minutes of playing time. Track 1 is two minutes in length. Tracks 2 forward are one minute in length. This set-up maps minutes of playing time into the track numbers. Attached is JBR's 'Description of the Time-Indexed CD-R.'”**

"EXAMINATION OF THE SIX (6) WHISPERED STATEMENTS:" (Side A of Cassette Tape):

	<u>NUMBERLINE</u>	<u>TIME</u>	<u>SPOKEN WORDS</u>
1	37 – 42	02:10	THE POISON IS GOING DOWN. Laughter It's really going down.
2	59 – 62	04:23	THAT'S NOT POISON IN HIS MILK. Uh-Huh.
3	133–134	07:35	Do it now. Night time.
4	617-618	27:43	Who is this Prabhupada's talking about?
5	717–718	34:20	[unintelligible]

CONCLUSION: Later the Uher tape recorder that made the "Last Tape" or poison whispers tape, the cassette recorder that immortalized Srila Prabhupada's words in his last months and days of physical presence with us in this earthly realm, changed hands again. It is a CR210 Stereo, type 1642, serial #33955. Tamal gave it to Puru, who loaned it to Jack Mitchell in 1998 to confirm that it was the last recorder, used until Nov. 14, 1977 to record Srila Prabhupada in his last months. Puru sold it to Jayanta in San Diego. In 2003 Jayanta loaned it to Reames for his poison whispers study. In 2012 Jayanta shipped it to Fiji to the Prabhupada Museum, owned by Radha Govinda Vedic Charitable Foundation, who donated the Uher recorder to ISKCON Bangalore's Vrindaban Prabhupada Museum project in 2018, along with Srila Prabhupada's 1968 Mercedes and many other items. JBR confirmed the 2 principal poison whispers but never fulfilled his work promise to analyze if the tape had been edited or tampered with. The answer to that question is still on the CD copy Reames made in 2003.

CHAPTER 28: SUMMARY OF ALL AUDIO FORENSICS

WHISPER #1: "THE POISON'S GOING DOWN, (giggle) THE POISON'S GOING DOWN"

(speaker: Tamal, by his own admittance, although he claimed to have said "The swelling's going down")

The following all agree on the above or a very similar version, and **all agreeing on the poison word:**

(1) Naveen, Balavanta, Mahabuddhi, Isa, many others **(2)** JP French Assoc., UK, 1998 (confirmation of "going down" **(3)** Jack Mitchell, CAE Studios, 1999 **(4)** Dr. Helen McCaffrey, Ph.D., 1999 **(5)** Tom Owens, Owl Investigations, 2001 **(6)** JBR Technologies, Virginia, 2005 /Tape location: ConvBk Vol. 36, p. 373, line 11, just after Srila Prabhupada says, "You make me flat." Side A Tape T-46, 1:55 minutes.



WHISPER #2: "IS THE POISON IN THE MILK?...UH HUH"

(speaker: Tamal, as many devotees agree simply from listening to the voice)

The following all agree on the above or a similar version; such as "it's not poison (ed/ing)"- but **all agreeing on the poison word:** **(1)** George Blackwell's Sound Studio, Miami, 1997 **(2)** Balavanta's Skylab Sound Studio, Gainesville, 1997 **(3)** Naveen, Balavanta, Mahabuddhi, Isa, and scores of others **(4)** JP French Associates, York, UK, 1998 **(5)** Tom Owens, Owl Investigations, 2001 **(6)** JBR Technologies, Virginia, 2005./ Tape location: ConvBk Vol. 36, p. 373, line 22, just after Jayapataka says: "Like to follow the same treatment, only while traveling." Side A Tape T-46, 3:20 minutes. A few minutes after this whisper, "Is the poison in the milk?" at 1:30 PM on November 10, 1977, Bhakticharu gives Srila Prabhupada hot milk to drink. Srila Prabhupada said it was too sweet after Bhakticharu asked if it was too hot (only milk is hot; not juices or water). How

can one not wonder if there was poison in Bhakticharu's milk?

WHISPER #3: "POISONING for a (long) time" (Srila Prabhupada replies weakly: "To me?")

(speaker: Jayapataka's unique voice is clearly recognizable) The following all agree on the above or a similar version, and **all agree on the poisoning word.** **(1)** Naveen, Balavanta, Mahabuddhi, Isa, and

scores of others **(2)** Jack Mitchell, CAE Studios, 1999 **(3)** Dr. Helen McCaffrey, Ph.D., 1999 (except for “long”) **(4)** Tom Owens, Owl Investigations, 2001/ Tape location: ConvBk Vol. 36, p. 391, line 4, after Srila Prabhupada says, “Yes” and between two of several stop-starts of the recorder, as Hansadutta begins a kirtan, Side B Tape T-46, ± 21 min.

WHISPER #4: "PUT POISON IN DIFFERENT CONTAINERS..." (clearly the speaker is Tamal)

Verified by: Mahabuddhi, Isa, Balavanta, Naveen, and a new audio forensic super laboratory Jan. 2022.

WHISPER #5: "IT'S POISON" Verified in Jan. 2022 by a new audio forensic super-study in Jan. 2022.

CONCLUSIONS: In 2005 we acquired the records from Balavanta’s investigation, including the audio forensic study done by J.P. French in London. Balavanta had Norman Perle in California study the whispers tape in 1997-98, but Perle could not find them and his “study” was useless. The results of the audio forensic studies have provided an extremely impressive, multiple confirmation of the poison whispers. Now how can anyone doubt that Tamal, Jayapataka, Bhavananda (and perhaps others) were “**whispering about poison and the use of it,**” as stated by Tom Owens? Only ISKCON institutionalists with deeply embedded ulterior interests deny that the whispers are certified evidence that establishes the conspiracy to poison Srila Prabhupada.



-THE SONY TAPE RECORDER IN ISKCON VRINDABAN TEMPLE

Isha das’ 9 year old son with headphones could hear “poison” in all 3 of the above whispers. Yet the GBC claim that there are no poison whispers, and they cannot hear the word “poison.” Of course, amongst different individuals there are some differences on the details of the whispers, as some words are more clear than others. But all the forensic studies **concur on the poison word** in the 3 principal whispers. This is why professional audio forensic laboratories with their specialized sound analyzing equipment need to be employed to ascertain the actual content of the “poison whispers.” The fact is that the scientific methods of audio forensics rise far above human subjectivity. The many verdicts of the forensic audio experts also confirm the majority of devotee’s opinions on the whispers as well. The experts’ exacting scientific studies speak for themselves and are accepted in courts. In the so-called war on terror and “radical Islamists” major governments employ audio forensic specialists such as J P French to analyze audio recordings. The science is real, tested, authentic, and bona fide. One person wrote: “...*the whispers constitute weighty evidence. There are multiple whispers, confirmed by multiple audio-forensic professionals that include the word poison. This fact requires quite a stretch of the imagination to find any innocent interpretation. The straightforward interpretation is the whisperers were involved in a plot to murder by poisoning.*”

Another person wrote in 2015 about these whispers: “*Below is true from the first day I heard them in late 1997 here at home. And further confirmed at every step and every forensic report. “Poison going down” has been confirmed several times... and not just the word “poison”... lets wake up a bit, they are totally incriminating whispers... nothing less. Giggles? Milk is being given? C’mon. Put on some headphones, and go do a listen again please.*” Almost everyone else hears them. The lineup of deniers, namely the GBC, ISKCON gurus, NTIAP, and poison suspects are contradicted by audio forensic specialists with scientific tools: **(1)** George Blackwell’s Soundtrack Studio, Miami **(2)** Gerry King’s Skylab Studios, Gainesville, Florida (*business card above*) **(3)** Jack Mitchell (CAE Audio), New Mexico **(4)** Dr. Helen McCaffrey, PhD, Professional Audiologist **(5)** Dr. J.P. French Associates, York, UK **(6)** Tom Owens, Owl Investigations, NJ **(7)** JBR Technologies (James Reames), Virginia and **(8)** And hundreds of individuals/ devotees. The whispers evidence are cause for great alarm - it all strongly supports that Srila Prabhupada was poisoned, and when coupled with the other evidence, simply becomes overwhelming. The hair tests in Part 5 were the final nail in the coffin of denials. The official GBC resolution, “**There is no evidence at this time to support the allegations of the poisoning of Srila**

Prabhupada," makes a mockery of ISKCON leadership. *The poison whispers, as confirmed so many times by expert audio specialists and firms, now constitute solid and legal proof that caretakers in Srila Prabhupada's room were discussing his poisoning.*

PART 5: IRREFUTABLE FORENSIC EVIDENCE

It is ironic that Part 5 would fulfill Tamal's request expressed in his email on Dec. 20, 1997: ***"What is most needed is textual and forensic evidence. We need researchers who can delve into all the materials and establish the truth on the basis of irrefutable facts..."*** Well, Part 5 **does** establish irrefutable forensic evidence that Srila Prabhupada was maliciously poisoned. From *What Is The Difficulty?* by Srutikirti das, p 66: *"Every month I had the opportunity to shave Srila Prabhupada's head with the electric clippers. Srila Prabhupada was not a passive recipient during this process. He moved around and that made me more frightened. 'Turn the shaver off in between each stroke so it doesn't get hot,' he instructed. This wasn't very difficult, but the tricky part was shaving around his ears. 'Be careful of my ears,' he said whenever I got close to them. I was very careful. By Krishna's grace there was never a mishap during this service. It also gave me the opportunity to put many devotees into ecstasy by distributing Srila Prabhupada's hair."*

CHAPTER 29: GBC ABANDONS UNTESTED HAIR SAMPLES

THE PRIVATE INVESTIGATION REFLECTS, REGROUPS, CARRIES ON

GBC member and lawyer Balavanta das was disgusted with the GBC's spurning and dumping of his two year investigative project that had given solid reasons to further investigate Srila Prabhupada's poisoning. Instead, the GBC endorsed the prime suspects' privately produced and financed, sham whitewash book *Not That I Am Poisoned* (see Part 7), and declared the poison issue to be settled. They said there was no poisoning, and discussion of it was banned in ISKCON at the risk of expulsion. Former GBC member Naveen Krishna tried, with other concerned senior devotees, to create an impartial tribunal for a full and honest investigation in cooperation with the GBC. But ISKCON reacted with a heavy hand, and stymied all efforts for further investigation. By 2001 the investigation's momentum was at a dead end, although a few outsiders carried on in ISKCON's shadows. Overall, ISKCON's GBC had succeeded in hammering the poison issue into a state of political oblivion. March 2, 2000 was ISKCON's Tiannemen Square massacre and suppression of the truth.

After Naveen's naïve attempt to investigate in cooperation with ISKCON, it became clear that any further progress would need be fully independent of the GBC, since they would not cooperate, and without their knowledge as well, so not to invite sabotage or interference from them. So in these circumstances, how could there be further progress towards truth discovery? The poison issue had received widespread publicity as everyone associated with ISKCON had heard about the arsenic in the hair test, the poison whispers, and Srila Prabhupada's statements about being poisoned. However, ignorance about the evidence was rampant, and ISKCON flatly denied it all as being "beyond absurd," deeming it poisonous for one's spiritual welfare. It seemed hardly anyone had even a simple understanding of the facts, and mostly we heard the zaniest things, like it was impossible, blasphemous, the work of Kali, and based on no evidence. ISKCON leadership had successfully confused its own members and congregations, and indoctrinated their blind followers.

SHPM had really rocked the ISKCON boat, but by a flood of denials and obfuscation, the GBC had managed to quiet the storm. The evidence had convinced many that Srila Prabhupada had been poisoned, and this deeply disturbed them. But many devotees would pay little heed to the whispers or even Srila Prabhupada's own words of being poisoned, wanting instead more "scientific" proofs. Their

secularly conditioned minds demanded court-quality, convictable evidence before accepting that Srila Prabhupada was poisoned. They had more faith in science, than in even Srila Prabhupada's last words. So how could scientific, irrefutable proof settle the issue? There was nothing more important for the future health of the Hare Krishna movement than historically establishing the truth about Srila Prabhupada's departure. The problems in the movement could never be resolved without this truth first being irrefutably revealed. The team decided to under take more fact-finding and research. They examined loose ends, studied *NTIAP* and *SHPM*, organized the investigation files cabinet, scoured the internet, and a project coalesced. It was to compile a thorough response to the GBC book of denials, with further evidence and forensic tests on audio recordings and hair samples, organizing it all into another book, a master compilation of all facts and evidence that would establish Srila Prabhupada's poisoning beyond doubt. After Nityananda had arranged for new confirmations of the poison whippers with Owl Investigations and JBR Technologies, Naveen asked him to lead the new book project. He then liaised with the recently formed Asian investigative team and retired from his wholesale incense distribution business, spending long days writing and studying. Almost two decades passed in a solitudinous life of refuge in far-off islands of Hawaii, Panama, and Fiji as the book took shape. Work on the book was interspersed with episodes of simple living experimental projects, living off the land.

SEARCHING FOR SRILA PRABHUPADA'S 1977 HAIR SAMPLES TO TEST

The 1999 test of Srila Prabhupada's hair *Sample Q-1* by Dr. Steve Morris showed a 2.6 ppm arsenic content, and constituted a big step forward in the poisoning investigation. ***If further hair tests produced multiple confirmations of abnormally high levels of arsenic, the proof of poisoning would be dramatically strengthened.*** We believed Srila Prabhupada when he said he was being poisoned; what we needed was more proof for the non-believers. Multiple confirmations would also exclude the small possibility of a fluke test result due to some unknown factor. There were perhaps dozens of devotees who had kept samples of Srila Prabhupada's hair as sacred keepsakes. Therefore, to do further forensic hair tests, it was necessary to find more authentic 1977 hair samples which could be tested. This was now a top priority for the investigation. But where could they be located?

Balavanta had sent Dr. Morris two Srila Prabhupada hair samples, but they were cut well before 1976-77 when the poisoning occurred. They were: **Sample 1A:** Contributed by Sashikala dasi who received it from Yugadharmada, who received it from Upendra das shortly after it was cut from Srila Prabhupada's head in mid-1975. It was 17 pieces of 1 cm in length. **Sample 1C:** This was only two 1 cm pieces from 1974, coming from Sruta Kirti das, who later confirmed this to Nityananda. The dramatic downturn in Srila Prabhupada's health on July 20, 1976 and again on Feb. 26, 1977 were seen as dates of likely poisoning, so we wanted hair samples cut after July 1976, not earlier.

Just before the 2000 Mayapur GBC meetings, Balavanta had told Nityananda that he wanted to locate some 1977 hair samples for further tests. His 1974-75 samples could be useful for reference, to compare earlier time periods with Q-1's 1977 arsenic levels, comparing the presumed pre-poisoning to the post-poisoning periods. Q-1 came from the hairclipper's 1977 hair cuttings. But he found no other 1977 samples, and also he was not prepared to pay the \$6000 that Dr. Morris was now asking after having been intimidated by the author of *NTIAP*. Balavanta left his 1A and 1C samples with Dr. Morris, who never heard from Balavanta again. Balavanta's one-time funding from the GBC was spent, and he did not use his own funds nor ask Ambarisha or anyone else for help. However, the quest for the truth should not be dependent on GBC funding or the (dis)honesty of the ISKCON (mis) leadership; those in the private investigative team would have to use their own resources to further the investigation into Srila Prabhupada's poisoning. Balavanta did not know that during his investigation, in late 1999 the primary suspects obtained two 1977 hair samples for testing.

By Nityananda das

GBC CANNOT ORGANIZE THEIR OWN HAIR TESTS

In March 2000 I asked Dr. Morris for cost concessions on a series of new hair tests, assuming that I could locate some 1977 hair samples. He replied that he would "re-negotiate" the \$6000 quote

he gave to Balavanta and the GBC's Mr. Hooper. He expressed his concern that many "Hare Krishnas" would expect free tests and complicate his academic life, and thus he had felt it necessary to charge a commercial rate. I assured him that I would be his only client and that others would need to arrange their own work, which he was entitled to decline. He agreed, and I told him I would contact him later when I had lined up the hair samples, and thus I was more motivated to find them, with the testing arrangements now at the ready. After making inquiries all around the Vaishnava world for 1977 hair samples, we only located a few more pre-1976 samples. Dr. Morris already had received from Balavanta two early-dated samples, and I had what remained of my own hair relic which was also presumed pre-1976, or pre-poisoning. For a year and a half the search dragged on in vain. It was discouraging, especially when I found several 1977 hair samples that their caretakers were not willing to share a fractional part thereof, nor even exchange for my other samples. Yamuna dasi, Satyanarayan das, Hari Sauri das- their samples were unavailable. They wanted nothing to do with this controversial matter. They took me as a troublemaker and declined to get involved in any way. Yadubara asked Yamuna for me, but she was uninterested. Satyanarayan was my old college friend, but he feared running afoul with the GBC. Hari Sauri would simply say... get lost.

In late 2001, I was re-reading *NTIAP*, intrigued by p. 318-9: "*At this time (Oct. 1999) we contacted Dr. Morris while trying to locate a lab to analyse a hair sample from Vrindaban... The devotee in charge of the archives in Vrindaban testified that this hair was originally ON the clippers but was removed with a brush and kept in this container... Dr. Morris agreed to do the analysis... he wanted US\$6000 to do the work... It then had to be decided if it was justifiable to spend US\$6000 of GBC funds... it was decided that, considering the circumstances, it was not justifiable... To allay any fears of a 'cover-up', the Ministry for the Protection of ISKCON extends an open invitation to anyone who would like to fund this analysis by Dr. Morris. We will fully cooperate by providing full details of the specimens, which are already at a lab in the US, and what were their origins.*" An inspiration appeared in my mind's eye. A few times in life, one gets a profound epiphany, and this was one of them. What if somehow these GBC hair samples could be tested? What if they produced further forensic evidence and confirmation of poisoning? Should I volunteer to pay for the tests? Had anyone already taken up this offer? I doubted anyone else had, and wondered why did *NTIAP* even make this offer? Was it a bluff, just to convince couch-potatoes, but which the GBC would never allow? What to do?

YUDHISTHIRA DAS BECOMES A DOUBLE AGENT

Although *NTIAP* offered to cooperate in the testing of their hair specimens, I doubted this very much-especially not by myself, the author of *SHPM*. Maybe they would take the money, control the tests themselves, not turn over the test results, or they might even disappear them once an actual testing was proposed. How could ISKCON or the suspects risk facilitating these tests where unpredictable results would come beyond their direct control? I suspected these hair samples were arranged without Tamal's involvement, and that he was able to stop the actual tests at the last moment by blocking the \$6000 needed to pay Dr. Morris. My first challenge was to obtain from Hari Sauri or the *NTIAP* author "full details of the specimens" and "what were their origins," without causing the samples to disappear. *NTIAP* described more than one sample and that one sample came from Srila Prabhupada's hairclippers (sounded like 1977 hair). Where were these samples now? How could I arrange tests on these samples without alarming the GBC, who would just disappear them?

Hari Sauri was a GBC loyalist, so I could not approach him myself. I was already persona non-grata in ISKCON, for publishing the *Vedic Village Reviews* (1988-1993) about Srila Prabhupada's intended initiation system and my book *SHPM* (1999). So instead, I initiated email correspondence with him using the pseudonym Yudhisthira das, and posed as sympathetic to the "no-poison" position. I wrote: "*Recently I was [...] discussing the poison issue [...] The dubious hair analysis done on Balavanta's hair sample from the hairclippers...*" I asked questions about the hairclippers. Hari Sauri replied, being the good English gentleman that he is, in an email on Oct.20, 2001: "*...a small batch of Srila Prabhupada's hair was collected by Daivi Shakti after Prabhupada's disappearance. She had*

cleaned off the clippers [with a brush] and put the hair in a box and kept it carefully. When Balavanta requested hair samples in 1998, I sent him the clippers without knowing about the batch of hair that Daivi Shakti had... The hair samples I got later on from Daivi Shakti, which were sent to America for testing independently of Balavanta's investigation, were much bigger... There is no doubt that these samples were Srila Prabhupada's hair and it is highly likely that they were the last batch of hair clippings from His Divine Grace. It's also certain that they were clipped from his head in 1977 but the exact month is not clear."

Hari Sauri said the last time he personally saw Srila Prabhupada's hair being clipped was in early March 1977, as on March 13 he left Srila Prabhupada's personal service in India for Australia, not returning until Oct. Hari Sauri did not know about the clippers' use in his absence, but Tamal noted in his diary Srila Prabhupada's hair was **last** cut by razor-shaving on Sept. 22, confirmed by Vrindaban das Parker. Tamal said in *NTIAP* that the latest clippers use was early Sept. 1977. From Sept. to Nov. was apparently when Srila Prabhupada's hair growth had slowed, normal for those very ill, and so there were no clipper cuttings in those months, as per Tamal. This information was very useful later. Hari Sauri further informed me in the same e-mail: *"I gave the sample of Daivi Shakti to Deva Gaura Hari prabhu in Brisbane... He did send it to a lab in the USA..."*

HISTORY OF THE HAIRCLIPPERS AND SAMPLES



The hairclippers Hari Sauri sent with Sesa das to be delivered personally to Balavanta were taken from the Vrindaban ISKCON Prabhupada Museum display cases, labeled "Srila Prabhupada's Last Hairclippers," and were on display since Srila Prabhupada departed. Balavanta sent these clippers to Dr.

Morris in 1998. Srila Prabhupada used more than one hairclipper through the years, but this one was the last. In the same Oct.20, 2001 email, Hari Sauri answered my questions about the hairclipper's history: *"As far as the hairclippers go, they were only ever used on Srila Prabhupada and no one else. They were sent as replacements for a clipper machine I had in late 1976 that burnt out in Vrindaban. They were brand new and being Prabhupada's personal clippers they could not have been used by anyone else. I don't remember the exact date that we received these new ones but it would have been in either very late 1976, around mid-Nov. when Alex Kulik brought some things over from LA or they would have been sent over with devotees coming in early 1977. When Balavanta requested hair samples I sent him the clippers..."* In *Transcendental Diary Vol. 5* (p. 431, 517), we see when the new clippers probably arrived: *"Alex produced some other gifts for Srila Prabhupada- honey from his wife, a present from Visakha dasi in Los Angeles, and cow ghee from the devotees in San Diego... Alex also had something for me- two new power supplies for the Uher cassette recorder, sent by Krishna Kanti... [...] I sent him with the latest batch of recordings for Krishna Kanti..."* Another opportunity for delivery of new clippers could have been with Alan Kallman on Nov. 21, 1976 when he brought BBT calendar samples from Los Angeles to Srila Prabhupada in Vrindaban.

Thus, based on the statements from Hari Sauri and Tamal, these clippers were used to cut Srila Prabhupada's hair from about mid-Nov. 1976 until early Sept. 1977. This was up to 10 months, and it can be estimated that these clippers cut Srila Prabhupada's hair maybe 12-14 times, every 3 weeks or so. But during his illness, his hair grew slower and thus there would have been less cuttings than usual. Therefore it can be confidently concluded that the little container of hair collected from the clippers with Daivi Shakti's brush was a MIXTURE from up to 12 haircuttings from Nov.1976 until Sept, or up to ten months, the same time period during which Srila Prabhupada's health fell into a rapid decline. Each subsequent clipping during these months would result in some more hairs getting stuck around

the clipper blades due to the clipper's lubricant oil. Daivi Shakti dasi brushed a small amount of hairs off of these blades after Srila Prabhupada departed. Whatever was to be found in Daivi Shakti's



sample- it would represent an **average of up to 10 months (mid-Nov. 1976- early Sept. 1977)**. Balavanta's Q-1 hair sample (composed of only 0.0013 grams) had been washed off the same clippers by Dr. Morris in 1998 because Daivi Shakti dasi had not removed all the hairs some 20 years earlier, and some were still stuck

there. These clippers had so far provided two samples: *Sample Q-1* and the Daivi Shakti sample.

HUNTING DOWN THE GBC'S PRABHUPADA HAIR SAMPLES

Where was the Daivi Shakti 1977 hair sample now? Which lab was it sent to? I suspected that just as Balavanta had dropped his investigative efforts and abandoned his 1974-75 hair samples with Dr. Morris, maybe the GBC's *NTIAP* author had left this hair sample (samples?) at a USA lab, intending to test them, but for some reason not doing so and then leaving the sample(s) there. In *NTIAP* (p. 38), the GBC author "...contacted various laboratories across the US regarding possible testing of a hair sample from Srila Prabhupada." *NTIAP* spoke of a Larry Kovar of General Activation Analysis (California): "After Larry found that his facility didn't have the required reactor time to perform the tests, he contacted Dr. Richard Cashwell at the Univ. of Wisconsin about performing the analysis."

So it appeared that Daivi Shakti's hair sample, a Hari Sauri and GBC authenticated Srila Prabhupada hair sample from 1977, and exactly what we had been trying to locate, might still be sitting after two years at either Kovar's lab or at the Univ. of Wisconsin. Perhaps it had been abandoned by the GBC author, who referred to "specimens" in the plural. Maybe, after he sent the samples to the USA for testing, but failed to find an appropriate facility or affordable option, he just gave up, especially because their publishing deadline was looming. They wanted the book and report ready to present at the annual GBC meetings in late Feb. 2000. *NTIAP* hinted that, "...**which are already at a lab in the US.**" Once his book *NTIAP* was published, why finish the hair tests? I emailed Larry Kovar, asking if he still had these hair

From: "ABC" <govinda@starband.net>
To: <morris@missouri.edu>
Sent: Thursday, October 25, 2001 11:48
Subject: Fw: Dear Dr. Morris:

I had spoken about the hairclippers with you recently and it was decided to leave them with you for now, and I hope this is no inconvenience. Another hair sample will hopefully arrive for you to add to the others, coming from Dr. Cashwell as detailed below. I am going away for 2 weeks and will call you upon my return to confirm whether or not you have received it. If it does, I think we will be ready for arranging a test with you and we would like to discuss costs involved.

Thank you.
Yours sincerely,
Nico Kuyt

— Original Message —

From: ABC
To: cashwell@facstaff.wisc.edu
Sent: Thursday, October 25, 2001 11:41 AM

Dear Dr. Cashwell:

I have been working with David Hooper on arranging for the testing of various hair samples for their arsenic content. We have finally made arrangements with Dr. Morris at the University of Missouri to perform these tests, and we are requesting that you please send the hair sample sent to you two years ago to the following address:

Dr. Steven Morris
Research Reactor Center
University of Missouri
Columbia MO 65211

Please label the sample as: OGLE 1008. You may use FEDEX and charge it to our account # 190989860 Village, Mayodan, NC).

Please send an email confirmation to govinda@starband.net that the sample has been sent and inform me of what amount in a check should be sent to cover your expenses in this regard and to whom it should be made payable.

Thank you very much for your assistance. We will post you the results after testing, for your interest.

Yours sincerely,
Nico Kuyt

samples, leading him to think that I knew they were sent to him. Kovar confirmed that he received the hair samples from Mr. Hooper, but that he could not test such small quantities at his facility. He then sent the samples to Dr. Richard Cashwell at the Univ. of Wisconsin, where **he hoped** the tests could be performed **If** they had the proper facilities. At least two of Srila Prabhupada's 1977 hair samples were sent to Wisconsin in late 1999. Were they still there?

"Yudhishthira" also emailed the *NTIAP* author at the address given in *NTIAP* and presented himself (myself) as very interested in disproving the poison theory by funding the tests on his samples. I inquired about his samples' history and details, but there was no reply. Two more emails over a long period bore no results. No cooperation, no reply.

BELOW: Third party Fedex shipping invoice, Wisconsin to Dr. Morris directly

Nov 26 01 12:28P		River Village	
FedEx		Invoice Number: 4-003-11705 Invoice Date: Nov 20, 2001 Account Number: 1909-8986-0 Page: 4 of 4	
FedEx Express Payment Type Detail (Original)			
Dropped off: Oct 30, 2001		Payor: Third Party	
		Reference: OGLE 1008	
FedEx Internal Use: 415364718/01110/J			
<ul style="list-style-type: none"> Fuel Surcharge - FedEx has applied a fuel surcharge of 4.00% to this shipment. Distance Based Pricing, Zone 4 			
Tracking ID	790201173865	Sender	ROBERT AGASIE
Service Type	FedEx 2Day		UNIVERSITY OF WISCONSIN
Package Type	FedEx Envelope		750 UNIVERSITY AVE
Zone	4		MADISON WI 53709-1411 US
Pieces	1	Recipient	DR STEVEN MORRIS
Weight	1.0 lbs, 0.5 kgs		RESEARCH REACTOR CENTE
Delivered	Nov 01, 2001 09:25		UNIVERSITY OF MISSOURI
Service			COLUMBIA MO 65211 US
Area Code	AA	Transportation Charge	8.00
Signed by	D.WOLFE	Declared Value Charge	0.00
Dec. Value	USD 50.00	Fuel Surcharge	0.32
Bundle ID	000	Total Transportation Charges	USD \$ 8.32
Payment Type Detail Subtotal			USD \$ 8.32

GBC SAMPLES LOCATED IN WISCONSIN

I suspected that Dr. Cashwell also could not perform the testing due to the small hair quantities involved, otherwise why did the GBC author in late 1999 approach Dr. Morris for testing? Mustering my nerve, Oct. 17, 2001 I phoned Dr. Cashwell at the Univ. of Wisconsin. However, he had retired a year earlier. Amazingly, his replacement, Dr. Robert Agasie, knew of the case, saying that their equipment was inadequate to test such small hair samples, just as I suspected. While I held the phone, he went looking around on his office shelves, and returning, confirmed that **the samples were still there!** Shocked, I advised that I would call back soon with further instructions. The following week I boldly requested Dr. Agasie to send the hair samples to Dr. Steven Morris for testing at the Univ. of Missouri (MURR), giving the address, and instructions to charge it to my FEDEX account. I posed as a colleague of those who had sent him the hair samples, and Dr. Agasie duly and promptly sent the GBC hair samples overnight to Dr. Morris. I kept the Fedex invoice showing that the samples had gone directly from Dr. Agasie to Dr. Morris. No one would be able to say maybe I had tampered with them, as I never saw or handled them. This chain of custody was important to document for the future.

Nov. 1, 2001: Dr. Morris confirmed 4 hair samples from Wisconsin had been delivered to him. I was elated at the successful recovery of these hair samples which could very well turn out to be of extreme import. How could the GBC just forget about them there in Wisconsin? Had they no esteem for Srila Prabhupada tadiya or sacred relics? They also never thought to retrieve the hairclippers that Balavanta had sent to Dr. Morris, which I was fortunate to recover from Dr. Morris in 2005.

LOST AND FOUND: NEW EVIDENCE

At this point I pleaded with Dr. Morris for leniency in a quotation on NAA tests of further hair samples. He quoted a minimum of \$2500 for up to five samples, and \$500 for each additional sample. Mandapa das, Yasodanandana das, and Mahatma das contributed \$662 and I made up the rest, and I sent sent to Dr. Morris for a total of seven tests in advance. We agreed that I would be his only client that he would work with in this project, and so his fears of being obliged to other Hare Krishnas and

their possible future demands for free hair tests was allayed. Fortunately he never heard from any other Hare Krishnas until 2017, when Mayeswara das called and harassed him in reaction to this book which was posted free online in May 2017. (see Ch. 51)

EXAMINING THE FOUR HAIR SAMPLES

From: Hari Sauri (das) ACBSP [Hari.Sauri.ACBSP@pamho.net]
Sent: Tuesday, December 03, 2002 2:21 PM
To: ABC; Deva Gaura Hari dasa [Brisbane]; Deva Gaura Hari (das) JPS (AU)
Subject: NO ANSWER...

> Did you hear back from Deva Gaura Hari Prabhu? He hasn't answered my
> letter, this one or any other. The hair tests are on hold till I can
> get this information. what were his samples? Whose were they? WEhich
> are the controls and which is from Melbourne, which is from Daivi
> Sakti P? I apologize for bogging you down with all this. who else
> could I ask for help, though, if not your goodself? Your servant,
> Yudhisthir das

I have spoken with him twice just recently. He says that he has a big heap of notes from when he was doing the research and he can't immediately lay his hands on the bit that lists which sample is which. I have asked him to try and go through it all but in the meantime all he can say is that two of the samples are Srila Prabhupada's and the other two are controls. It should be very clear which are Srila Prabhupada's and which are the controls.

As far as the controls go; one is Deva's own hair which should be brownish and about 2-3 inches long. The other control he doesn't remember.

For Srila Prabhupada's samples, one suggestion is that you compare the two samples from the tester with the batch you just got from Aniruddha. I seem to remember that the hair strands I got from Daivi Shakti were a little bit longer than the ones I left in Melbourne. So my own estimate, without seeing all three batches, is that two batches maybe more similar in length and if one of them is the new Melbourne batch then the other will likely be the first Melbourne batch and the remaining one will be from Daivi Shakti.

If this doesn't help resolve the dilemma my suggestion is that you go ahead and have all five samples tested; at least you know that all Srila Prabhupada's samples were taken in 1977 and you know one of them for sure is from Feb-March 1977 (the new Melb. one). If there is no striking difference in the test results then trying to decide which of the first two batches is melb. or Daivi shakti's will be irrelevant. If there is a striking difference then I will personally get Deva's notes and go through them till I find which sample is which. What do you think about this?

Your humble servant,
Hari-sauri dasa

Dr. Morris described to me by phone the four samples from Wisconsin which the GBC author had labeled as *Samples A, B, D, and E*, and he wrote me on Jan. 3, 2002: "**Sample A:** Several grey and several dark hairs mixed and approximately 1 to 2 cm in length. Labelled as having a mass of 1.09 mg." "**Sample B:** Mostly light-colored hairs of various lengths ranging from approximately 1 to 5 cm. Labelled as having a mass of 2.5 mg." "**Sample D:** Mostly short hairs, maybe facial hair, approximately 0.5 cm in length. No mass indicated but likely will be 1 to 2 mg." "**Sample E:** Large sample of light reddish-brown hair. Length appears to be approximately 5 cm. No mass given but is likely 100 mg or more." *Samples B and E* obviously were not from Srila Prabhupada, having the wrong color and length to be Srila Prabhupada's hair, and were undoubtedly intended as

"controls," to be used for comparison. Only *Samples A and D* appeared to be Srila Prabhupada's hair, but I wanted positive identification before proceeding. What to do next? Earlier, on Dec. 7, 2001, I finally got a response from the GBC author by employing Hari Sauri as a go-between for "Yudhisthira das." Hooper wrote to Hari Sauri, who then copied it to Yudhisthira: "*The only samples of Srila Prabhupada's hair I had were the one from Melbourne and the one from Daivi Shakti in Vrindaban... The other two samples should stick out anyway because they were pulled from the heads of living people, and the ones from Prabhupada were obviously shaved hair which is very short.*"

A few days earlier on Dec. 4, 2001, Hari Sauri wrote about the GBC author: "*I have spoken to him twice just recently... all he can say is that two of the samples are Srila Prabhupada's and the other two are controls. It should be very clear which are Srila Prabhupada's and which are the controls. As far as the two controls go, one is Deva's own hair which should be brownish and about 2-3 inches long. The other control he doesn't remember.*" *Samples B and E* were the controls. Srila Prabhupada's hair was mixed clear-grey-black and not light brown or 3 inches long. In discussions with Dr. Morris, the best control samples would be from Srila Prabhupada himself, but from an earlier, pre-poisoning time to compare with a post-poisoning time. It made no sense to test *B* or *E*, and I later did test some pre-1977 Srila Prabhupada hair samples to compare to his 1977 ones. So I decided to test only *Samples A and D*- one of which was Daivi Shakti's- and the other was "from Melbourne." Later in 2002, Hari Sauri

wrote Yudhisthira (me): "For Srila Prabhupada's samples... the hair strands I got from Daivi Shakti were a little bit longer than the ones I left in Melbourne." This confirmed that the shorter hairs in *Sample D* were from the Melbourne ISKCON temple, to whom he had personally donated some hair that he cut from Srila Prabhupada's head in early March 1977. It had been kept in Srila Prabhupada's Melbourne ISKCON personal quarters since then as a sacred relic. In 1999 Hari Sauri retrieved some of this

From: Deva Gaura Hari das [deva@in.com.au]
Sent: Saturday, December 07, 2002 12:55 AM
To: Hari Sauri (das) ACBSP; ABC; Deva Gaura Hari (das) JPS (AU)
Subject: Re: NO ANSWER...

Dear Prabhus,

I have painstakingly gone through all my notes on the poison issue, and there is no trace of where I recorded the origins of the samples sent to Dr Morris.

The only samples of Srila Prabhupada's hair I had were the one from Melbourne (which I believe you already have more of anyway) and the one from Daivi Sakti in Vrindavan. If you got a little more hair from Daivi Sakti you would be in the same situation as if you knew what each sample of mine was.

The other two samples should stick out anyway because they were pulled from the heads of living people and the ones from Prabhupada were obviously shaved hair which is very short.

your servant,
Deva Gaura Hari das

----- Original Message -----
From: "Hari Sauri (das) ACBSP" <Hari.Sauri.ACBSP@pamho.net>
To: "ABC" <govinda@starband.net>; "Deva Gaura Hari dasa [Brisbane]" <deva@in.com.au>; "Deva Gaura Hari (das) JPS (AU)" <Deva.Gaura.Hari.JPS@pamho.net>
Sent: Wednesday, December 04, 2002 10:21 AM
Subject: NO ANSWER...

>> Did you hear back from Deva Gaura Hari Prabhu? He hasn't answered my
>> letter, this one or any other. The hair tests are on hold till I can
>> get this information. what were his samples? Whose were they? WEhich
>> are the controls and which is from Melbourne, which is from Daivi
>> Sakti P? I apologize for bogging you down with all this. who else
>> could I ask for help, though, if not your goodself? Your servant,
>> Yudhisthir das
>
> I have spoken with him twice just recently. He says that he has a big
> heap of notes from when he was doing the research and he can't
> immediately lay his hands on the bit that lists which sample is which.
> I have asked him to try and go through it all but in the meantime all
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> controls. It should be very clear which are Srila Prabhupada's and
> which
> are
> the controls.
>
> As far as the controls go, one is Deva's own hair which should be
> brownish and about 2-3 inches long. The other control he doesn't
> remember.
>
> For Srila Prabhupada's samples, one suggestion is that you compare the
> two samples from the tester with the batch you just got from
> Aniruddha.
> I seem to remember that the hair strands I got from Daivi Shakti were
> a little bit longer than the ones I left in Melbourne. So my own

Melbourne sample and gave it to Hooper for testing, eventually reaching Wisconsin and then Dr. Morris. *Sample A* (1-2 cm) had longer hairs than *Sample D*, and was Daivi Shakti's Vrindaban museum exhibit. Hari Sauri also said *Sample A* was in an India-style tiny plastic container. **A for Daivi Shakti, D for Melbourne.** Miraculously, I had rescued two authentic 1977 samples of Srila Prabhupada's hair that had been abandoned by the GBC, and NAA testing on them by Dr. Morris was arranged, countering the obstructive GBC with special tactics.

There was no doubt in my mind (or Naveen Krishna's, kept fully informed) if the GBC or their author found out what was going on, they would try to sabotage the tests or resume control of the samples. It had been necessary to use special secretive methods in our further investigation.

Yudhisthira had been very useful. What would be the results? Hari Sauri, Tamal, and GBC were unaware of what was about to happen.

CHAPTER 30: DISCOVERY OF CADMIUM

By Nityananda das

DEVISING TEST PARAMETERS ON THE GBC HAIR SAMPLES

By 2002 we had only one poison-positive test result: Balavanta's *Q-1* with unusually high arsenic levels, but now **we would complete the GBC's own tests** on their abandoned Srila Prabhupada 1977 hair samples, without even taking possession of them. This stroke of luck could perhaps further

forensically confirm the greatest crime of the millenium 25 years afterwards. Dr. Morris was quite enthusiastic about the whole test program and he began preparing for the neutron activation testing regime. I was impressed with Dr. Morris's knowledge. He had been involved in many previous hair tests for law enforcement agencies and court actions. He also had worked on numerous academic studies with Incan and Aztec mummies. On Jan. 7, 2002, I conferred with Dr. Morris to decide which hair sample we would test first and the overall strategy. We would start with GBC *Sample D* obtained from the Univ. of Wisconsin, and test for arsenic. Almost as an afterthought, I asked if he would be able to test for more than one heavy metal with such small samples, specifically antimony and mercury in addition to arsenic. He said he would need to do substantial preparation work but agreed that it was wise to broaden our search "while we were at it." Dr. Morris then also suggested cadmium because it fit well with the parameters used in measuring arsenic, antimony, and mercury. So the tests were geared for these four elements. Helater explained the scientific reason why these four heavy metals could be tested together. They had radioactive half-lives in the same range with common nuclear properties. They could be measured "in coincidence," along with some other non-toxic elements which would serve as a benchmark to verify any disproportionately high values of heavy metals. The non-toxic markers to be measured simultaneously would be bromine, sodium, zinc, gold, silver, europium, and uranium.

However, measurements of poisonous elements such as beryllium, thallium, lead, nickel, osmium and tin would require a separate and different nuclear activation parameter. Different activation regimes would enable the measurements of different elements. On such small samples, only one set of elements could be measured, so we chose the heavy metals commonly associated with poisoning. Arsenic was the most "popular" poison in history. Mercury had been mentioned in the conversations by the kaviraja Shastri. High levels of antimony had been found in Napoleon's hair. And cadmium was a bonus. After massive nuclear activation, the resultant radioactivity of the sample is measured over five days. Each element has a different optimum time for measurement. First the arsenic is calculated, then the cadmium, then the mercury, and finally the antimony. This was how Dr. Morris explained his methodology. I am not a trained scientist, so these descriptions are from memory of our talks and I do not guarantee they are a fully accurate description.

Dr. Morris decided not to wash the samples before testing. Sample washing can have very serious effects in the compromising of results and was of limited value anyway, he explained. By powerful microscopic examination he had not found any significant amount of external debris on the hair samples and they did not show any evidence of external contamination, such as oils and chemicals. He referred to scientific literature on hair analysis that had found hair very close to the scalp, as these samples were (the first half inch), was least likely to have been **externally contaminated**. Also another US study on the validity of hair mineral testing found that much of the variance in results was due to the washing steps used by some labs. (see Ch. 46, *Exogenous or Endogenous?*) Since our samples were very small, Dr. Morris wanted to refine his testing techniques to maximize the accuracy. He would increase the neutron activation by more than normal, and the measurements taken over five days. He was concerned whether his test container would hold up or disintegrate under such heavy radiation. A trial test of some ordinary construction nails in a special plastic capsule was submerged under 30 feet of water in the reactor's testing tank and submitted to two full hours of intense neutron bombardment. The capsule held up fine, and preparations were made for *Sample D* to "be put to the test" thirty feet under.

AUTHENTICITY ISSUES

One critical element of any forensic hair tests would be the authenticity of the samples. Were they really Srila Prabhupada's hair? My study of the Napoleon poisoning controversy had impressed upon me the need to do everything possible to preserve credibility and document authenticity of the samples being tested. I knew that if samples passed through my hands, critics could accuse me of tampering with them. Therefore I made sure to have no contact with any hair samples that Dr. Morris

would be testing. The only exception was my own Srila Prabhupada hair sample, but when tested, showed nothing unusual anyway.



THE UNEXPECTED FORENSIC BREAKTHROUGH

In early March 2002 while I was gone to the Fiji Islands searching properties for a varnashrama project in the South Pacific, I got indirect news that *Sample D* had been tested, and that the arsenic and antimony were rather normal. Ten days later I was back in Hawaii and called Dr. Morris. We reviewed the low arsenic and antimony in the test results and I told him *Sample A* should be next. Then Dr. Morris surprised me. *“I wanted to talk to you when you returned from your trip. Checking some of the other elemental contents in Sample D, and I checked the calculations several times to make very sure, there is a most unusual and strikingly high amount of cadmium... It has 23.6 parts per million of cadmium.”*

“Oh. So, what does that mean?” I asked. Dr. Morris then launched into a little dissertation on cadmium, an extremely toxic element in the same family with arsenic, mercury, lead and thallium. Cadmium’s effects are most well understood by its causing kidney disease, which was Srila Prabhupada’s primary health problem. The symptoms of long-term chronic cadmium poisoning, as Dr. Morris briefly described them, were definitely present in the history of Srila Prabhupada’s final year as I remembered them from my readings.

CADMIUM LEVELS SKY HIGH ABOVE THE NORMAL AVERAGE

I was stunned, shocked. How did Srila Prabhupada get these cadmium levels? We were focused on arsenic, but instead we had found cadmium! Research showed ***normal average societal levels of cadmium to be 0.064 ppm***, half of normal average arsenic levels. That is about 1/16th of one part per million. *Sample D’s* cadmium levels were hundreds of times over normal. This was a dramatic development. ***A breakthrough in forensic evidence was now in hand that should remove all doubts about Srila Prabhupada’s poisoning***, even in the most diehard non-believers. Scientifically-minded persons wanted hard-core, indisputable forensic proof- and here it was. There would always be doubt of 2.6 ppm arsenic’s significance, which was “only” about 20 times normal, but who could dismiss these sky-high amounts of cadmium poisoning? Arsenic was now a secondary consideration, and ***cadmium had been discovered as the primary poison***. Somehow Krishna had led us to stumble upon the evidence that would answer the question of Srila Prabhupada’s poisoning with finality. Srila Prabhupada ***was*** poisoned, primarily with cadmium and secondarily with arsenic.

TAMAL DEPARTS THIS LIFE



Dr. Morris had ascertained the cadmium values on March 5, 2002. I learned about them on March 18. In between, on the 15th, the Ides of March, the primary person of interest in Srila Prabhupada’s poisoning was killed in a car crash in India. Why did Tamal have to depart just as the cadmium poisoning was uncovered? My old college mate Satyanarayan das called me in Fiji on March 16, and lamented how Tamal had perished. I was also dismayed, exclaiming, “Oh, that’s very bad... now we’ll never be able to interview him for the poison investigation!” He replied with great exasperation, “Is that all you can say!?”

CADMIUM: A RARE, EXOTIC, AND “FOREVER” POISON

On April 1, 2002 I conferred with Dr. Morris again. He was back from Easter break and he was scheduled to irradiate the GBC *Sample A* that week, including the container that the GBC samples arrived in. We exchanged notes on our understanding of cadmium poisoning, and I asked where one would be able to find cadmium with which to poison someone. He replied: *“Many high school chemistry labs have cadmium salts such as cadmium sulfate, oxide or chloride. You won’t find cadmium at the hardware or grocery store- one would need to know something about chemistry to know where to get it, such as a laboratory supplier. Cadmium is actually more poisonous than arsenic, and also is used as a poison.”*

Cadmium is available by mail-order to those who are a little resourceful. ***Cadmium is like a "forever chemical" as its half-life is up to 30 years, how long it takes the body to expel just half.*** Cadmium is not a restricted material, unlike plutonium, mercury, anthrax, or many chemicals. Cadmium is not a well-known element, but available pretty much anywhere in the world. I asked Dr. Morris who would know of such an unusual and rarely used poison such as cadmium, and who would have the expertise to use it in proper dosages so not to arouse suspicion? Amateurs seemed out of the question. Dr. Morris replied, *"Someone with a very good knowledge of chemistry and poisons."* The recipe, doses, and application of a slow-acting cadmium poisoning was definitely beyond the ability or imagination of the average Joe and required some criminal sophistication, a high intelligence level, or perhaps training in chemistry. The poisoners knew what they were doing, they knew which cadmium chemical would work best, and thought themselves very clever.

RESULTS OF THE SECOND GBC HAIR SAMPLE A

On Apr.18, 2002, I received an email from Dr. Morris about the second test in the new series. GBC *Sample A*, which had been brushed off Srila Prabhupada's hairclippers, had these results:

GBC SAMPLE A:

CADMIUM = 12.4 ppm (194 X the norm of 0.064 ppm) **ARSENIC = 0.200 ppm** (near normal)
ANTIMONY = 0.186 ppm (twice the normal) **MERCURY = 5.16 ppm** (nearly normal)

Dr. Morris cryptically noted: ***"Again, the most striking finding in Sample A is the very high level of cadmium."*** Amazing! Now there was a double confirmation of cadmium poisoning from two samples fully authenticated as Srila Prabhupada's hair and they were from different sources and time periods. *Sample A* (Daivi Shakti, retrieved from the clippers used Nov. '76 to-Sept. '77) and *Sample D* (Hari Sauri, early March '77) had fully vindicated our assertions in *SHPM*. Our research had provided solid evidence that Srila Prabhupada was indeed maliciously poisoned. Dr. Morris's email included an initial report on these first two hair tests.

BLANK CORRECTED REVISIONS AND CONTAINER TESTS

Dr. Morris's report also explained how he had dealt with and eliminated two of the most likely of all possible scenarios for misleading distortions in the test results of the two GBC hair *Samples D & A*. By precision compensation for feedback from the test vials or "blanks," he had made minor revisions to the test results on GBC *Sample D*. The final, more accurate results were adjusted slightly lower.

GBC SAMPLE D:

CADMIUM = 19.9 ppm (311 X the norm of 0.064 ppm) **ARSENIC = 0.640 ppm** (5 X normal)
ANTIMONY = 0.661 ppm (10 X normal) **MERCURY = 3.72 ppm** (normal)

Dr. Morris detailed his work: *"As we have discussed previously, with such small samples the so-called analytical blank must be carefully determined so that one does not assign analytical signal to the sample that is actually associated with some other source. In this case there are two possibilities that could confound the hair analyses: external contamination and impurities in the small vials used to contain the hair specimens during the NAA External contamination cannot be completely ruled out without a detailed history of the sample; but one can search for possible sources. In the instant case: I now have checked the containers the samples have been stored in and **find no evidence of significant contamination sources** for arsenic, cadmium, antimony, or mercury. I also carefully analyzed the high-purity vials (blanks) that I use in the NAA experiments and as expected there is a minute presence of the elements of interest in these vials. Keep in mind insofar as trace elements are concerned, there is "everything in everything" if one has a technique sensitive enough to make the measurement. I have now made these sensitive measurements and have **"blank-corrected" the results...**"*

The difference between 23.6 and 19.9 ppm cadmium in *Sample A* was due to the test vial being very slightly cadmium-positive but much higher in mass than the hair. Dr. Morris clarified the vial was not 3.7 ppm cadmium, but that a tiny amount multiplied by 1000s X in mass made the difference. He described *Sample D* was in a small cardboard pillbox; *Sample A* had a translucent plastic bottom and top. He tested the pillbox and found *"no evidence of significant contamination..."* *Sample A*

had not been tainted with cadmium from the container in which it had been stored for many years. The Srila Prabhupada hair samples that the GBC planned to test for arsenic were abandoned in Wisconsin, and I was able to locate them, test them properly, and discover that the primary poison was **CADMIUM**. Remarkable, to finish the GBC hair tests for the GBC, and find proof positive Srila Prabhupada had actually been poisoned primarily with cadmium. Anyone who doubted these results could do further hair tests and see for themselves... (More 1977 samples exist that can be tested.)

CHAPTER 31: FURTHER HAIR TESTS

By Nityananda das

SAMPLE M

In 2002 I underwent a complex process to obtain a few pieces of hair from an ISKCON temple which was supposed to be Srila Prabhupada's 1977 hair. It was sent to Dr. Morris and denoted as *Sample M* for "maybe" from Srila Prabhupada. I spoke with Dr. Morris by phone on Oct. 15, 2002. He had examined *Sample M* closely and remarked that the coloration did not match the other Srila Prabhupada hair samples in his possession. *Sample M* had two pieces of "coal black" hair and four pieces white hair. **It was Dr. Morris' opinion that M was NOT Srila Prabhupada's hair.** Dr. Morris was very suspicious, asking about the sample's origins. He asked if I trusted the source, even though I had given him no reason to doubt the sample's authenticity. The conclusion was we could not trust the source. Dr. Morris later tested *Sample M* and, as expected, it was found to have normal levels of all the four toxic elements: cadmium, arsenic, mercury, and antimony.

TEST RESULTS FROM JAGAT'S SAMPLE J

In late 1999 Mandapa das in Australia informed me that he had located a sample of Srila Prabhupada's hair owned by Jagat das. Jagat did not know when it was cut, but he had received it directly from Hari Sauri. Nevertheless, despite it being an undated sample, I persuaded Mandapa to arrange that the hair sample be sent directly to Naveen Krishna, who held it until Dec. 2001 and then sent it to Dr. Morris at my request. It was important in the minds of some that I would not have had access to the sample, and I never did. Later "Yudhisthira" asked Hari Sauri about Jagat's hair sample, but he did not remember anything about it.

When Dr. Morris opened the package he found a note from Alan Abitbol (Jagat) describing how he had received this sample of Srila Prabhupada's hair from Hari Sauri "in 1984 or earlier." Hari Sauri was Srila Prabhupada's servant from Nov. 26, 1975 until March 13, 1977, so Jagat's hair sample was collected by Hari Sauri at any point during this time span. We were correlating Srila Prabhupada's poisoning to his failing health which began to seriously worsen in July 1976. To establish the dating of *Sample J*, as I named it, would have been useful, but it was not possible. Still, even though the sample was undated, I asked Dr. Morris to test it anyway to see what its levels of heavy metals would be. On May 16, 2002 the test results on *Sample J* were received by email. There were no unusual amounts of arsenic, cadmium, antimony, or mercury. Actually, the levels were much lower than found in the previous samples. The blank-corrected concentrations were:

RESULTS OF SAMPLE J TEST:

CADMIUM = undetectable, but below 2.3 ppm	ARSENIC = 0.082 ppm
ANTIMONY = 0.080 ppm	MERCURY = undetectable, under 1.62 ppm

Due to the mass of the sample and the refinement of his measurement settings, Dr. Morris had detection limits of 2.3 ppm cadmium and 1.62 ppm mercury, both of which were undetected in *Sample J*. So although we could not obtain an exact reading on cadmium, it was not elevated as in *Samples A* and *D*, and was presumed to be in a normal range, well below 2.3 ppm. Dr. Morris explained everything in an email. We concluded *Sample J* was cut before poisoning began and was useful to compare to Srila Prabhupada's pre-poisoning levels.

RE-TEST OF RELIC: ND-2

From: "Steve Morris"
To: "ABC" <govinda@starband.net>
Sent: Monday, May 20, 2002 3:25 AM
Subject: Re:
Nico:

Your speculation is largely correct. The analysis is optimized for arsenic and the sub-milligram sample size does limit the sensitivity. The only other thing that I can add is that every element has a sensitivity determined by its nuclear parameters --its propensity to capture neutrons, half life, gamma-ray energy and abundance-- and matrix effects. For cadmium and mercury, these parameters are not as favorable as they are for arsenic. Consequently, the detection limit is higher. You are also correct in your observation that with cadmium we cannot detect a normal level in these small samples. That is precisely why I was surprised, and almost completely missed, the appearance of Cd in Sample D to begin with. These sensitivity limitations on Cd do prevent us from concluding that Sample J is at normal levels for this element; but we certainly can conclude that it is significantly lower than the D or A samples.

From: "Steve Morris"
To: "ABC" <govinda@starband.net>
Sent: Friday, June 28, 2002 11:00 AM
Subject: Hair Specimen ND-2

Hi Nico:

The following message was sent on 6/13/02. Please respond when you receive this re-transmission.

Regards,

Steve

Hi Nico:

I have completed the analysis of specimen ND-2 for arsenic, mercury, antimony and cadmium. None of the concentrations of these elements were elevated.

Arsenic = 0.141 ppm
antimony = 0.013 ppm
mercury = 1.85 ppm
cadmium <0.3 ppm

Best regards,

Steve

Meanwhile I had reflected on the 1999 test of *Sample ND-1* done by Dr. Chatt, reported in *SHPM*. *ND-1* was my own personal Srila Prabhupada hair relic that I had received around 1978 in New Talavan. There were compelling reasons to do another test on a further portion of that sacred sample.

First, there was cause to doubt the accuracy of Dr. Chatt's results. Dr. Chatt had found under 1 ppm mercury whereas Dr. Wadlin in Chapel Hill, NC had earlier found 4 ppm mercury in another part of the same sample. This wide disparity in mercury readings indicated inaccuracies produced by either Dr. Wadlin or Dr. Chatt. One of them was off.

I raised this with Dr. Morris, and he knew Dr. Chatt and his facility very well, as there are very few NAA experts, and they all knew each other. Dr. Morris emphatically stated Dr. Chatt's facility was far less accurate than his facility. This was later confirmed by Dr. Chatt himself- he even said he would be unable to measure cadmium in such small samples due to his equipment's limitations. All this justified a re-test of my own

personal hair relic. I took some more of my dwindling hair relic, maybe a fifth of what I had sent Dr. Chatt. I closed the windows and door so there was no moving air in my office. My container of hair was carefully emptied onto a blank fresh sheet of paper. I tried not to breathe, so not to scatter the precious hairs into the Persian carpet. About 25 pieces were moved by tweezers into an empty film canister and labeled *Sample ND-2*. It was sent on Jan. 14, 2002 to Dr. Morris for NAA. After the discovery of high cadmium values in *Samples A* and *D*, there was good reason to test *ND-2* specifically for cadmium. Dr. Chatt had not tested for cadmium, and besides, he was unable to do so. The *ND-2* test results came on June 28, 2002, and the values were nearly normal. I concluded my hair relic was dated before Srila Prabhupada's poisoning had begun.

RESULTS OF ND-2 TEST: (All near normal values)

CADMIUM = 0.206 ppm

ARSENIC = 0.141 ppm

ANTIMONY = 0.013 ppm

MERCURY = 1.85 ppm

This was the second tested sample which had Srila Prabhupada's presumed normal, pre-poison values, and very interestingly, both of them confirmed that the 2.6 ppm arsenic in *Q-1* is about 20 times more than Srila Prabhupada's average levels. All the *NTIAP* debate about what was a normal hair arsenic level was settled because what was normal for Srila Prabhupada was now established by *Samples J* and *ND-2*. Importantly, we now saw the huge gap between Srila Prabhupada's pre-poison and post-poison levels. Also, Srila Prabhupada's cadmium levels in the 1977 hair samples were highly abnormal compared to his earlier hair samples. Also, of great interest was that average normal societal levels of cadmium (0.064 ppm) and arsenic (0.13 ppm) compared quite closely to Srila Prabhupada's pre-poisoning values of 0.206 ppm cadmium and 0.141 ppm arsenic. The email shows <0.3 ppm, but he soon advised that he had refined that to exactly 0.206 ppm.

I wondered why ND-2 had greater accuracy than J in the results with cadmium. Writing to Dr. Morris, I asked if this was due to the weight difference of the samples. *Sample J* was only 0.00085 grams, whereas ND-2 was four times more with 0.00310 grams. His reply was, "Yes, most of the difference in detection limit can be attributed to the considerably larger mass of Sample ND-2 compared to Sample J. I have also been fine-tuning the analysis procedures which have resulted in a better sensitivity for ND-2."

RE-TEST OF BALAVANTA'S SAMPLE Q-1 WAS NOT POSSIBLE

I discussed with Dr. Morris the feasibility and possible benefits of re-testing Q-1 for cadmium since he had tested ONLY for arsenic (2.6 ppm). We were lacking 1977 hair samples to test. Dr. Morris was concerned about Q-1's condition, and in June 2002 he notified me that the first test on Q-1 had prohibitively reduced its structural integrity, and it was not re-testable. It was "now dust." This was disappointing. Balavanta had also sent Dr. Morris two pre-1976 hair samples years earlier. One was *Sample 1-A*, 17 pieces of 1-2 cm long from Sashikala dasi. Balavanta had labelled another sample as 1-C, which Sruta Kirti das told me he had given Balavanta ("just a few pieces") that his wife Kusa dasi had saved from 1974. It was only two pieces, 1-2 cm long. I decided not to test *Samples 1-A* or 1-C. For comparison we already had two normals with *Samples J* and ND-2, and there was no urgency to test more 1974-75 hair, a time when there appeared to be no poisoning.

THREE YEARS LATER: A THIRD CADMIUM CONFIRMATION

Two ultra-high cadmium results in *Samples A* and *D* were positive proof and a double confirmation of cadmium poisoning. But a third confirmation in another test would add more certainty of cadmium poisoning. As one forensic toxicologist advised me, "More is better." Yudhisthira das placed an article online offering money or 1975 Srila Prabhupada hairs as replacement for anyone who would provide authenticated 1977 hair. I phoned a list of devotees and spread word of our need. But three years passed with no result. My writing work on the investigation had stalled. One day I remembered my mother in the 1950's using a hairclipper very similar to the one I was using now, 50 years later, and just like the ones Srila Prabhupada used. As a male in the Hare Krishna movement who kept a close shaven head, I have used WAHL hairclippers very often. I "shaved up" many a devotee with hairclippers, usually on Sunday afternoons. That's a lot of hair, resulting in occasional jamming when I used a screwdriver to remove two screws and the lower cutter blade for a cleaning. This blade lies flat against the upper moving cutter blade, and hair would accumulate between the two blades and the cutting teeth, sometimes causing the blades to jam due to oily clumps of little hair pieces. Brushing, cleaning, and screwing the plate back on, the clippers would then be ready for another set of cuttings.

I emailed Dr. Morris in April 2005 with a few final questions about the previous hair tests but he was too busy to reply. Dr. Morris had described in his report to Balavanta: "*The individual hairs in Q-1 were embedded on the movable cutter between the fingers constituting the fixed comb of the*

From: Morris, Steve [MorrisJ@missouri.edu]
Sent: Friday, July 22, 2005 5:23 AM
To: govinda
Subject: Hair Sample from Clipper

July 21, 2005

TO: Nico Kuyt
FROM: J. Steven Morris
RE: Analysis of Hair Specimen Recovered from Hair Clipper

I was able to recover a small hair sample from the clippers. This sample is a few small clippings of a few millimeters each having a cumulative mass of 0.00012 grams. I was able to analyze this sample for arsenic. I have now optimized the analysis parameters for cadmium, which will be reported next week.

I will state for the record that the sample discussed in this report was collected by me after removing the head from a set of hair clippers that were purported to have been used to cut the hair of Srila Prabhupada. Obviously, I cannot attest to the factual validity of that assertion.

implement. These were removed in a stream of acetone..." So I phoned Dr. Morris who said he would

email replies to my questions, but I went ahead and asked my big new question. **“By removing the clipper’s lower blade, could he find any more hair inside, any that might still be there?”** Might there be some more hair hidden inside? Decades ago Daivi Shakti dasi had brushed off hairs stuck to the outside of these clipper blades which became *Sample A*. In 1999 Dr. Morris washed off with acetone a few more hairs stuck **BETWEEN** the cutter teeth which became *Sample Q-1*. But what about dismantling the hairclippers with a screwdriver and looking **UNDER** the blades? Dr. Morris replied that he had as yet never dismantled any part of the clippers, and during the phone call, he pulled the clippers from somewhere in his office and removed the lower plate. Yes, he said casually, there were a few more pieces of hair on the cutter head that had been trapped underneath the blades. Breathless, I asked that he be careful not to lose them. Was it enough to do a test? Yes, he would do it that week!

July 21, 2005 Dr. Morris emailed me. He had recovered **three pieces of hair** from the clippers that were 2 mm long; total weight 0.00012 grams. This was *Sample Q-2*. The NAA test he undertook showed arsenic valued at 0.85 ppm. Counting the cadmium radiation took a few more days, and on July 25 those results were sent to me.

Q-2 was our third ultra-high cadmium confirmation. Same hairclipper hair, but a new test.

RESULTS OF Q-2 TEST:

CADMIUM = 14.9 ppm (233 times normal) ARSENIC = 0.85 ppm (6.5 times above normal)
ANTIMONY = not measured (not known why) MERCURY = not measured (not known why)

MALICIOUS POISONING IS THE ONLY EXPLANATION

With renewed confidence, I resumed my investigative and evidence compilation work once more. There were no doubts left in my mind now. Srila Prabhupada’s cadmium poisoning was a reality. Three confirmations in three years. Next, our task was to research a definitive, accurate, scientific interpretation of these very high cadmium levels found in Srila Prabhupada’s 1977 hair samples. How abnormal were these amounts and what consequences would they have on one’s health?

From:	Morris, Steve [MorrisJ@missouri.edu]	Q-2
Sent:	Tuesday, July 26, 2005 5:20 AM	
To:	govinda	
Subject:	Hair Sample from Clipper	
July 25, 2005		
TO:	Nico Kuyt	
FROM:	J. Steven Morris	
RE:	Analysis of Hair Specimen Recovered from Hair Clipper (Cadmium)	
The cadmium (Cd) concentration in the hair specimen previously described (see July 21, 2005 report copied below) was measured by neutron activation analysis. The mean concentration of three measurements is 14.9 PPM and the standard deviation is 1.9 PPM. The 95% confidence interval (CI) range is 11.1 to 18.7 PPM. As previously stated, the large uncertainty is the result of the small sample mass (0.00012 grams).		

CHAPTER 32: SUMMARY OF HAIR TEST RESULTS

FINAL REPORT FROM DR. STEPHEN MORRIS RECEIVED JANUARY 2016

Dr. Morris had written to Nityananda das in 2002: *“Do you know the chronological relationship of these two samples (A & D) to each other and of each to the time of death of the subject?”* After the revelation of the astronomical cadmium values in these three Srila Prabhupada hair samples, Nityananda compiled answers to this question, plus many conclusions from the new evidence provided by *Samples A, D, and Q-2*. They are:

CADMIUM: The **average normal** levels of hair cadmium in human society was researched thoroughly and is detailed in the next chapter, being about **0.064 ppm**. Thus *A, D, and Q-2* were 194, 233, and 311 times over **average normal** cadmium levels. The average of *A, D, and Q-2* is 15.73 ppm, the average cadmium level in Srila Prabhupada’s hair throughout 1977, or ±250 times above normal levels. **This will be substantiated below.** *Sample D* (Melbourne) was cut in early March 1977, and represents about 3-4 weeks hair growth (the average time between Srila Prabhupada’s hair cuttings),

a time during which the average cadmium level was 19.9 ppm- a lethal level if maintained over this time, as documented below. Thus *Sample D* reflects cadmium levels from mid Feb. to early March 1977 when it was cut. *Samples A* and *Q-2* (hairclippers) were a mixture of hair from a number of cuttings from perhaps Nov. 1976 to early Sept. 1977, and show an **average** of almost 14ppm cadmium through those 10 months. A dramatic decline of health began Feb. 26, 1977. There is no plausible explanation how Srila Prabhupada acquired these astronomical cadmium levels by environmental pollution, accidental exposure, occupational hazard, etc (as determined in next chapters.)

ALL HAIR TEST RESULTS 1998-2016, OTHERS

HAIR TESTS WITH ELEVATED CADMIUM LEVELS									
<i>ID</i>	<i>Date</i>	<i>Mass/g</i>	<i>Size</i>	<i>Tested</i>	<i>Source</i>	<i>ARS</i>	<i>ANTM</i>	<i>MER</i>	<i>CADM</i>
D	Mar '77	.00072	½ cm	3.4.02	Melbourne	0.640	0.661	3.72	19.9
A	1977	.00064	1-2 cm	4.15.02	DaiviShakti	0.200	0.186	5.16	12.4
Q-2	1977	.00012	2-3mm	7.26.05	Clippers	0.85	n/a	n/a	14.9
Q-1	1977	.00130	<2 mm	1.6.99	Clippers	2.6	n/a	n/a	n/a

Samples D (Melbourne), A (clippers), and Q-2 (clippers) are averaged at 15.73 ppm cadmium.

HAIR TESTS WITH NORMAL CADMIUM LEVELS, OTHERS									
<i>ID</i>	<i>Date</i>	<i>Mass/g</i>	<i>Size</i>	<i>Tested</i>	<i>Source</i>	<i>ARS</i>	<i>ANTM</i>	<i>MER</i>	<i>CADM</i>
J	Pre-77	.00085	1 cm	5.15.02	Jagat das	0.082	0.080	1.62	<2.3*
ND2	Pre-77	.00310	¾ cm	6.11.02	Nityananda	0.141	0.013	1.85	0.206
ND1	Pre-77	20 mg	1 cm	1998	Nityananda	1.1			
W	Pre-77	40 mg	1 cm	1998	Nityananda			4.0	

Sample J's cadmium was under 2.3 ppm. *Sample M* was not Srila Prabhupada's hair, not included here.

SAMPLES AVAILABLE FOR TESTING						
<i>ID</i>	<i>Date</i>	<i>Mass/g</i>	<i>Size</i>	<i>Tested</i>	<i>Source</i>	<i>Details</i>
tooth	1975	?	2 roots	Not Yet	Nityananda	Acrylic encased, viable mt DNA
1-C	1974	2 pcs	1 cm	Not Yet	Sruti Kirti	Vrindaban museum
1-A	1975	17 pcs	1 cm	Not Yet	Sashikala	Vrindaban museum

OTHER KNOWN SAMPLES OF SRILA PRABHUPADA HAIR, TEETH					
<i>ID</i>	<i>Date</i>	<i>Mass</i>	<i>Tested?</i>	<i>Source</i>	<i>Location etc.</i>
Tooth	April '77	?	No	Tamal K Goswami	In TKG's Mayapur Samadhi tomb
Tooth	Aug 76?	?	No	Hari Sauri	GBC reportedly took from Hari Sauri
Tooth	??	?	No	Ramesvara	Los Angeles
Tooth	Late '75	?	No	Kumar das	Pittsburgh, PA, USA
Hair	1977	?	No	Satyanarayan	He needs to look for it at his home
Hair	1977	?	No	Yamuna dd	Florida, with Dinatarine dasi
Hair	1977 ?	?	No	Prabhupada das	London, UK
Hair	1968	?	No	Samba das	Los Angeles/ from Hayagriva
Hair	Late '77	?	No	Nrhari/ Hawaii	Packed away, can't find (2005)
Hair	1977	?	No	Abhiram das	In his personal belongings
Hair	??	?	No	Taruni/ Yadunandana	Unknown-
Meds	Late '77		No	Indradyumna Swami	Had a "tin" of last medicines in 1988



Research Reactor Center
University of Missouri-Columbia
Research Reactor Center
1513 Research Park Drive
Columbia, MO 65211

J. Steven Morris
PHONE: (573) 882-5265
FAX: (573) 882-6360
e-mail: morrissi@missouri.edu

November 23, 2015

Nico Kuyt
PO Box 903
Savusavu, FIJI

Dear Mr. Kuyt:

Pursuant to your August 19, 2015, request I have combined the results from three previous reports on the neutron activation analysis of human hair specimens for arsenic (As), cadmium (Cd), antimony (Sb) and mercury (Hg). The three previous reports from which the concentration data are combined here are:

November 11, 2002: J.S. Morris to Nico Kuyt

July 21, 2005: J.S. Morris to Nico Kuyt

July 25, 2005: J.S. Morris to Nico Kuyt

All element concentrations are reported as micrograms of the element per grams of hair ($\mu\text{g/g}$), which is equivalent to parts per million (PPM), the concentration unit used in the data table below. The error in the element concentration reported has been estimated from consideration of the sample mass measurement and the counting statistical error. These error estimates are expressed as 95% confidence intervals and are given in [].

Sample ID	Mass (g)	Analysis start date	As (PPM) [95% CI]	Cd (PPM) [95% CI]	Sb (PPM) [95% CI]	Hg (PPM) [95% CI]
"D"	0.00072	March 4, 2002	0.640 [0.064]	19.9 [2.0]	0.661 [0.066]	3.72 [0.56]
"A"	0.00064	April 15, 2002	0.200 [0.020]	12.4 [1.2]	0.186 [0.019]	5.16 [0.77]
"J" (77-3)	0.00085	May 15, 2002	0.082 [0.021]	<2.3	0.080 [0.020]	1.62 [0.41]
"ND-2"	0.00310	June 11, 2002	0.141 [0.021]	0.206 [0.052]	0.013 [0.007]	1.85 [0.46]
"M"	0.00077	November 6, 2002	0.357 [0.036]	<1.45 [0.22]	0.100 [0.010]	5.37 [0.81]
Q-2*	0.00012	July 19, 2005	0.85 [0.49]	14.9 [3.8]	not measured	

*Sample Q-2 was recovered from electric hair clippers and included a few clippings approximately 2 mm in length with a combined mass of 0.00012 grams.

Sincerely yours,

J. Steven Morris, Ph.D.
Sr. Research Scientist

ARSENIC AND ANTIMONY:

(1) **QUESTION:** The *average normal* levels of hair arsenic in human society was researched and found to be about **0.13 ppm** (see later chapters), which corresponds to the pre-poisoning levels found in *Samples J* and *ND-2*. Yet, arsenic was notably elevated in *D* (5X normal), *Q-2* (6 X normal), and *Q-1* (20X normal)- **Why?**

ANSWER: *Arsenic was incidentally, coincidentally, and secondarily present along with the cadmium.* While cadmium was the primary poison, arsenic was also present secondarily. The varying levels of arsenic in three tests, namely 5, 6, and 20X normal, are too elevated to ignore or attribute to normal variances. Srila Prabhupada's 1977 arsenic was unusually elevated, although not lethal.

(2) **QUESTION:** The *average normal* levels of hair antimony in human society was researched and found to be about **0.066 ppm**, which corresponds to pre-poisoning levels found in *J* and *ND-2*. Yet,

antimony was quite elevated in *Sample D* (10X normal) and in *Sample A* (3X normal). Why?

ANSWER: This shows *antimony was also present secondarily to the cadmium at unusual levels.*

The pre-poisoning average of arsenic shown in *J* and *ND-2* was 0.112 ppm (vs. 0.13 normal), and the four 1977 samples (*D*, *A*, *Q-1*, *Q-2*) averaged 1.07 ppm arsenic. Thus there is almost 10X more arsenic in 1977 than pre-1977. So Srila Prabhupada's poison was a **heavy metals cocktail including arsenic and antimony, although primarily cadmium.** It is possible that other poisonous ingredients had also been used in Srila Prabhupada's poisoning, but we do not know of them because of limited testing. Also noted is how the 2.6 ppm arsenic in *Sample Q-1* was 32X more than in pre-poisoning *Sample J*, a pronounced difference which is a very unusual jump from pre-poison to post-poison levels. This is not a standard variation. Values in *Samples J* and *ND-2* conform to average normal societal levels as noted in the scientific literatures. All these cross referencings and comparisons of test results confirms the accuracy of Dr. Morris's calculations.

IRREFUTABLE EVIDENCE = PROOF / Cadmium is about **TWICE AS POISONOUS** as arsenic.

CONCLUSIONS: Cadmium was the primary poison with antimony and arsenic coincidental in comparatively less but still elevated amounts as secondary poisons. Why there were secondary poisons is unknown. Srila Prabhupada was poisoned with dramatically high levels of cadmium deliberately and intentionally over 10 months, as indicated by the dating of the hair samples that were

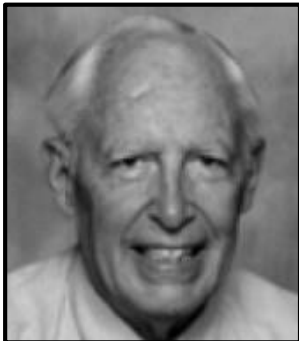
tested, constituting proof of deliberate homicidal intent. He travelled around the world during these months, which shows that the poisoning was in-house- it came from someone on the inside, not from the air, water, etc of any one location. Whether 2.6 ppm arsenic is health threatening is irrelevant in light of 194 to 311 X the average normal cadmium (average 250 X).

CHAPTER 33: THE CADMIUM EXPERTS

By Nityananda das

Naveen Krishna das, former GBC member, advised that various forensic experts should be consulted to give authoritative weight to our conclusion of deliberate malicious sub-acute chronic cadmium poisoning. Over time I was able to locate several heavy metals experts and obtain their opinions. Also the scientific literature available on the internet at PubMed provided expert opinions and studies on cadmium and hair analysis. With time, the body of scientific literature on cadmium poisoning grows, being previously a relatively rare and little understood phenomenon. In 1977 cadmium was not a well-known method of poisoning. Srila Prabhupada's poisoners were likely informed about cadmium poisoning from some sort of specialist, such as a chemist, doctor, assassinations specialist, or a poison expert such as Chandra Swami. (see Ch. 81)

FIRST EXPERT OPINION: DR. PAGE HUDSON FORENSIC PATHOLOGIST, NORTH CAROLINA



I thought of the former North Carolina Chief Medical Examiner, Dr. Page Hudson, Jr. A forensic pathologist, he taught at East Carolina University and had already reviewed my first book, *SHPM*. He had specialized in solving a series of heavy metal poison murders in North Carolina during the 1980's-90's. His work had been detailed in several popular books about these arsenic poisonings. (Appendix 7). I sent a letter to Dr. Hudson with a brief summary of Srila Prabhupada's 1977 illness and symptoms and included the test results on *Samples A and D*, asking for his insights and comments on Srila Prabhupada's medical history and the cadmium toxicity. His reply: *"I suggest Medical Toxicology: Diagnosis and Treatment of Human Poisoning, 1988, by Ellerhorn/ Barceloux. It has additional references. [...] but they are remarkably few who possess expertise with this material."* He then made some observations based on his professional and medical experience: *"One ppm is considered a rather hefty load of cadmium. **About 20 ppm is distinctly abnormal.** Wasting, kidney disease, and the spillage of sugar are certainly consistent with cadmium toxicity, but unfortunately are common with many other conditions and diseases... It appears to me that if the cadmium concentration is correct, **the exposures to the material must have been small and over a period of months. To administer intentionally this poison in this fashion would call for amazing subtlety and patience.** I reasoned in a vague sort of way that a person reaching the high concentration the subject did would more likely have received multiple doses or had chronic exposure to reach the hair level he did – without having some clinically acute, dramatic episode marking the exposure. Perhaps Dr. Morris might find very irregular peaks in the cadmium concentrations if there were a serial analysis of the hair, measuring from the root. **But the cadmium may have done irrecoverable damage months before death** and all subsequent hair growth may have been drawing from the body pool of cadmium – without new exposures."*

COMMENT: Serial analysis of Srila Prabhupada's hair would be difficult because his hair was cut every month, being less than 1 cm in length, insufficient for this type of testing, as was done with Napoleon's case study where the hairs were several inches long. Interesting points made by Dr. Hudson were: **(1) He surmised a case of multiple doses and chronic exposure, and an administering**

of cadmium with “amazing subtlety and patience.” (2) Cadmium poisoning results in symptoms very similar to many other conditions and diseases. (3) That 20 ppm is distinctly abnormal; even 1 ppm is a rather hefty load.

SECOND EXPERT OPINION: DR. ANIL AGGARWAL FORENSIC TOXICOLOGIST



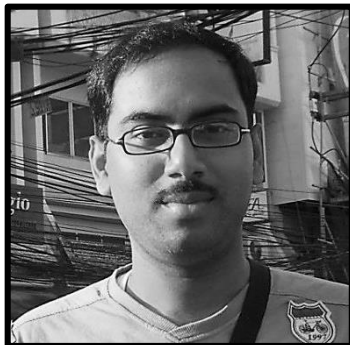
We came across a colorful character, a Dr. Anil Aggarwal in New Delhi who is a Forensic Toxicologist. A Professor of Forensic Medicine at Maulana Azad Medical College since 1985, he specializes in solving mysterious and unexplained deaths, and is an expert in poisons. His website chronicles many of the bizarre cases he has unraveled, including one of acute cadmium poisoning. Dr. Aggarwal also maintains an *Internet Journal of Forensic Medicine and Toxicology* and an *Internet Journal of Book Reviews*. Contacting him about our investigation, he agreed to review our case. We sent him a medical symptoms summary and detailed the discovery of cadmium in new hair tests, providing the initial report from Dr. Morris of findings in *Samples A and D* in 2002. One of our team members was about to leave for India on fact-finding mission, and it was arranged for him to see the professor in person and to bring a copy of *SHPM*. In early May 2002, we had some very productive meetings with Dr. Aggarwal and a half dozen of his associates, all top university scientists in toxicology and medicine. The particulars of Srila Prabhupada’s case were presented, discussed, and analyzed. Dr. Aggarwal rendered his professional opinion:

“Cadmium 20 ppm in hair is prima facie evidence of poisoning with malicious intent.”

In June 2002, Dr. Aggarwal wrote to me further: ***“A perusal of your book, and other facts as discussed with your friend, point strongly in favor of cadmium (poisoning)... I am able to defend your contention in any forum.”*** Dr. Aggarwal then passed my book to a colleague, Dr. Satbir Singh, a consultant in toxicological radiology at G.B. Pant Hospital, saying: *“I had immediately handed over your book Someone Has Poisoned Me to one of our experts for his opinion. I was discussing your case with Dr. Singh, when he almost demanded your book...”* This clique of Indian medical and forensic experts remain ready to assist our investigation at any time.

THIRD EXPERT OPINION: DR. DIPANKAR CHAKRABORTI DIRECTOR OF ENVIRONMENTAL STUDIES, JADAVPUR UNIVERSITY, INDIA

In 2002 Dr. Dipankar Chakraborti was at the head of the arsenic crisis in Bengal, imminently qualified in heavy metals poisoning, hair analysis, and heavy metals intoxication. He elaborated that his field of expertise included poisoning by mercury, antimony, arsenic, and cadmium. He was interviewed in India by a member of the Asian investigative team in April 2002. When asked what would be the significance of having a hair level of 20 ppm cadmium, he replied ***“He will be finished. He can’t survive more than 3 or 4 days.”*** Yet Srila Prabhupada survived with such high cadmium levels



for many months – only, we surmise, by the will of the Lord and due to mystic yoga perfections, not being an ordinary person but a topmost yogi. Surely the poisoners were wondering why these massive amounts of poison were not having the expected results.

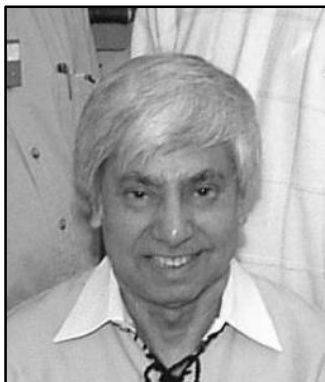
Dr. Dipankar’s recent activities in brief: **(1)** Visiting Faculty, Big Data Analytics Programme, S.P. Jain Institute of Global Management, Mumbai, 2015-2016 **(2)** Visiting Faculty, CSE Department, NIT Mizoram, 2014-2015 **(3)** Assistant Professor, CSE Dept, NIT Meghalaya, 2012-2014 **(4)** Visiting Research Scholar, Precision and Intelligence (P&I) Laboratory, Advanced Information Processing

Division: Okumura Group, Tokyo Institute of Technology (TIT), Tokyo, 2011 **(5)** Research Fellow, India-Japan Cooperative Programme-Project (DST-JST), Multidisciplinary research field on “Sentiment Analysis where AI meets Psychology” 2010-2012, CSE Department, Jadavpur University, Kolkata, India **(6)** Research Engineer, DIT, MCIT, Gov’t of India sponsored project “Development of the Cross-Lingual Information Access (CLIA) System” 2009-2010, CSE Dept, Jadavpur University, Kolkata, India **(7)** Visiting Faculty, CSE Department, GCETTS, 2008-2009 **(8)** He wrote a searing report (www.ncbi.nlm.nih.gov) on the arsenic in water crisis in India in 2018 titled Groundwater Arsenic Contamination in the Ganga River Basin: A Future Health Danger: this affects 500 million people and 19% of India’s population is drinkingwater with lethal arsenic levels over time.

FOURTH EXPERT OPINION: DR. A. CHATT
DALHOUSIE UNIVERSITY, HALIFAX, NOVA SCOTIA

In 1998 I used Dr. A. Chatt in Halifax for testing our first hair sample, ND-1. He uses neutron activation analysis, although his equipment has lesser accuracy on very small mass samples than Dr. Morris at MURR. He has done thousands of NAA hair tests and authored a book, *Hair Analysis*. Dr. Chatt remarked upon Srila Prabhupada’s 20 ppm cadmium found by his friend and colleague Dr. Morris: **“The level of 20 ppm seems to be very high if external contamination is ruled out. I have done thousands of hair tests over many years and sometimes see at most 2 ppm cadmium.”** His first reaction to a level of 20 ppm was to ask what kinds of hair shampoos, creams, or compounds might have caused external contamination of the hair. I replied: **“None of these things were used.”**

Dr. Amares Chatt: Some of his research interests (abbreviated to that related only to NAA):



Development of Nuclear Analytical Methods: Instrumental thermal, epithermal and fast NAA; Studies on very short-lived NA products and cyclic and pseudo-cyclic NAA; Methods to correct for coincidence losses and high count-rate gamma-ray spectroscopy; Compton suppression gamma-ray spectroscopy; Preconcentration NAA; Radiochemical NAA; Derivative NAA; etc. Drinking Water Quality: Development of preconcentration NAA methods for the determination of ultra-trace levels of toxic elements in drinking water; survey of the quality of local drinking water from taps, wells, rivers and bottles.

Epidemiological Monitors: Studies on suitability of human scalp hair and nail as epidemiologic monitors of toxic elements; investigations on relationship of elemental levels in hair and internal tissues of humans using autopsy and biopsy samples and of animal models; and screening of population groups for massive ingestion of selected toxic metals using hair. Bioanalytical Chemistry: Development of bioanalytical methods, for the separation, purification and characterization of metalloproteins and protein-bound trace elements in subcellular fractions of bovine kidneys; and investigations of bioavailable seleno-enzymes and seleno-amino acids in foods and diets. Radioactive Waste Management: Evaluation of risk associated with the potential disposal of high-level nuclear wastes in deep geologic and sub-seabed formations; analytical chemistry of radioactive waste management; leaching of radionuclides from vitrified highly active wastes by groundwater; diffusion of radionuclides in sediments; speciation of radionuclides in geological repositories; and identification of potentially migrating radionuclide species and calculation of their stability constants. Production of Radioisotopes: Production short and medium-lived radioisotopes for medical & research purposes using the Dalhousie Univ. SLOWPOKE-2 reactor (DUSR) facility. Training in Research Reactors: Training in the use of small research reactors, such as Canadian SLOWPOKE, Chinese MNSR, etc for research.

FIFTH EXPERT OPINION: ARL LABS
ANALYTICAL RESEARCH LABS, PHOENIX, ARIZONA



Analytical Research Labs does commercial hair analyses for individuals, doctors, and medical clinics. The Standard Industrial Classification (SIC) of Analytical Research Labs is 807101 - Laboratories-Medical. A medical or clinical laboratory is where tests are done on clinical specimens to derive information about the health of a patient as pertaining to the diagnosis, treatment, and prevention of disease. They are perhaps the largest such outfit in the US, and have a very professional and respected performance rating. As of 2003, they were doing 35,000 hair tests annually. President Kenneth Paul C. Eck was interviewed by me in 2004; as of 2017 he was in operation for almost 4 decades. He proved very helpful by disclosing these facts derived from their hair mineral analysis operation: **(1) They rarely see cadmium levels over 1 ppm (2)**

That the usual range was from 0.02 – 0.10 ppm (or an average 0.06 ppm) (3) And that: "20 ppm was off the chart." /We also spoke to Russ Madarash, ARL's head chemist, who confirmed that: (1) Values are usually under 0.10 ppm (10% of 1 ppm) (2) That their "red alert level" is 2 ppm, which would require a second test to verify such an elevated amount (3) The highest value that he remembered was 4 ppm. Website: www.arlma.com

So at 35,000 tests a year and after many years of such operation, we can say that out of perhaps a half million people, one ARL client had 4 ppm hair cadmium, while no one had the levels we found in Srila Prabhupada's hair. Thus Srila Prabhupada's cadmium levels were **"OFF THE CHART."**

I also used ARL several times to check my own hair for environmental contamination, such as due to breathing lead paint dust. In 1998, after sanding antique window frames by hand and without a dust mask, I remembered that old paints were often made with lead, so I did a hair test with ARL. Sure enough, the lead was quite elevated, and I gained confidence in the accuracy of commercial hair testing. I note here that ARL's president and head chemist, when interviewed separately, both confirmed the same levels of what their clients' average normal hair cadmium levels had been.

SIXTH EXPERT OPINION: DR. MEHTA: AYURVEDIC PHYSICIAN

Dr. Metha, an Ayurvedic physician from Houston, Texas, was shown in 1998 several photographs of Srila Prabhupada during his last days, and he also watched the video documentary of Srila Prabhupada's last months entitled: "The Final Lesson." Dr. Mehta had been a practicing Ayurvedic physician since 1948. His summary comments edited from an interview: **"The expression and symptoms of the face, the eyes and the manner of speaking indicate to me that Srila Prabhupada was poisoned, most probably by arsenic or mercury. He himself said that he was poisoned, confirmed by dullness of the face and how the natural color of the body is gone. This is very hard for the average person to understand; only the experienced eye can tell."** An Ayurvedic physician can discern from physical appearances if there has been heavy metals poisoning.

SEVENTH EXPERT OPINION: SCIENTIFIC STUDIES ON CADMIUM POISONING

WHAT ARE AVERAGE NORMAL CADMIUM LEVELS?

Published scientific studies are generally accepted as presentation of scientific facts, subject to some due diligence and discretion in application to specific circumstances. So exactly what do scientific studies show to be the **average normal** level of cadmium in human hair? Below is a large cross section of studies separated into (A) unexposed subjects and (B) those working or living in environmentally or occupationally contaminated situations. We collected the findings from numerous authoritative sources, and note that even the levels of persons exposed occupationally, environmentally, or accidentally to abnormal cadmium amounts are still be a fraction of ONE PPM, far below the levels seen in Srila Prabhupada's hair.

CADMIUM UNEXPOSED SUBJECT STUDIES:

(1) Laurie Miller at Center for Disease Control (CDC) sent us their thick manual on cadmium poisoning, which put the average and normal amount of hair cadmium at **0.07 ppm** (Sharma, et al, 1982). (2) Analytical Research Laboratories (see above) of Phoenix, AZ disclosed through their president Kenneth Eck that in their hair analyses for their clients the usual range for cadmium levels was from **0.02 – 0.10 ppm** (or an average of **0.06 ppm**). (3) Dr. J. R. Montonte of Trace Minerals International in Cleveland uses an acceptable range for hair cadmium of 0.0 – 0.75 ppm (normal **0.10 ppm**). (4) Dr. Max Sutton from Hill Laboratories in California uses a reference range for cadmium in hair of **0.0 – 0.15 ppm** (or an average of **0.075 ppm**). (5) A 1994 study by Wolfsperger M, et al of 79 healthy adults in Vienna & Rome found an average of **0.038 ppm** cadmium in non-smoker’s hair and **0.075 ppm** in smoker’s hair. (6) A 1999 study by Liu XJ (Japan) compared hair cadmium of **0.109 ppm** in residents of a cadmium polluted area in 1979 to **0.055 ppm** levels in 1999 after environmental cleanup by soil replacement. (7) A study in 1988 by Wilhelm M, et al in Germany of school children in different areas from hair cadmium levels ranging from 0.0637 to 0.1161 parts per million (his average was **0.0745 ppm**) (8) A 1990 study by Wilhelm M, et al at Germany’s Institute of Toxicology measured cadmium hair levels to be normal at 0.060–0.085 ppm. (average **0.072 ppm**) (9) A study in 1991 by Wilhelm M, et al in Germany found young children to have an average of **0.09 ppm** hair cadmium in their hair. (10) A study in 2003 by Benes B, Sladka J, et al in Czech Republic measured cadmium levels in the hair of 3556 children averaging 10 years of age. The medium amount of cadmium was **0.14 ppm**. (11) A study in 2003 in Slovenia by Erzen I, et al measured the median cadmium content in the hair of 245 random young men to be only **0.004 ppm**. (12) A study in 1994 by Wilhelm M, et al in Germany found **0.111 ppm** cadmium in the hair of a control group of children. (13) A 1991 hair cadmium study by Bosque MA, et al in Spain of 226 children compared average results from an industrial area (**0.327 ppm**/not included here) with a rural area **0.002 ppm**. (14) A study of 5846 healthy Japanese showed average cadmium in both men and women to be **0.028 ppm**. (Yoshikazu, Yoshio, 2005). (15) The levels of cadmium in the hair samples were above the reference values of various countries: Italy is 0.03 mg/kg or **0.03 ppm**. (2012, F.I. Abdulrahman) (16) The levels of cadmium in the hair samples were above the reference values of various countries: England 0.11 mg/kg or **0.11 ppm**. (2012, F.I. Abdulrahman) (17) The levels of cadmium in the hair samples were above the reference values of various countries: Japan 0.05 mg/kg or **0.05 ppm**. (2012, F.I. Abdulrahman) (18) Cadmium levels in the hair of elderly Koreans was found to be on average **0.052 ppm** (Kim M, Kim K, 2011) (19) A 2016 study of hair in 11 Chinese cities showed a mean of **0.062 ppm** (Zhou T, et al)

CADMIUM: “AVERAGE NORMAL” OF ABOVE 19 STUDIES IS 0.064 ppm

(1) There are 19 studies above which ascertain an “average normal” amount of hair cadmium that is found in “normal,” unexposed persons. There are variations in these amounts due to location, environment, nearby industries, and other factors. We calculated an **average of the studies of normal values** for both exposed (see below) and unexposed persons, and this approach disallows any criticism that selective studies were used to push the figures up or down. We call this the “AVERAGE NORMAL”- we could “cherry-pick” the lowest value studies like the GBC author did when he chose the two unusually high arsenic studies in Mexico City and Glasgow (see Part 7), but that would not be honest, so an average of many studies is more accurate. (2) **That average of normal cadmium in human hair comes to 0.064 ppm**, about one sixteenth of one part per million. This is about half of the average normal **arsenic** hair levels. Srila Prabhupada’s 1977 cadmium levels as found in hair *Samples D, A, and Q-2* with 12.4, 14.6, and 19.9 ppm is an average of **15.73 ppm**. (3) **Srila Prabhupada thus had about 194 to 311 times more than the average normal amount of hair cadmium, sustained over a period of ten months. His 1977 average is 250 times above average normal.** We note that cadmium levels in vegetarians are significantly lower (Gonzalez-Reimers E et al, 2014). (4) Srila Prabhupada’s cadmium poisoning was very serious. As per the expert opinions below, **this is a lethal amount over a short period of time.** It is interesting how closely my two personal test results conformed to the “average normal” of 0.064 ppm. On Aug. 5, 2005, I had my hair tested by Doctor’s Data through my physician in

a general physical check-up. The cadmium result was normal: **0.067 ppm**. When my wife and I tested our hair a few years earlier, we both had cadmium levels of **0.10 ppm**, though our other mineral levels differed significantly. My personal results are not included in the above average calculation.

CADMIUM EXPOSURE STUDIES:

(1) A 1989 study by Bergomi M, Borella P, et al in Italy looked at 142 children in an industrial area, finding average hair cadmium of **0.17 ppm**. (2) A 1994 study by Muller M, Anke M in Germany noted that a factory had extensive cadmium emissions since 1960, resulting in the local residents acquiring high hair cadmium levels that averaged **0.389 ppm**. (3) A 1995 study by Chlopicka J, et al in Poland examined exposure of children in both industrial and rural areas to cadmium, finding average hair levels of **0.43 ppm**. (4) A 1996 study by Kasnia-Kocot J, et al in Poland examined the hair cadmium levels of 69 children living in “the most polluted district” of Chorzow, finding average levels of **0.44 ppm** in girls... (5) and **0.91 ppm** in boys. (6) A 1996 study by Zaborowska W, et al in Poland found **0.31 ppm** of hair cadmium in 157 children, including those living in high exposure areas. (7) A 1997 study by Zaborowska W, et al in Poland found **0.37 ppm** hair cadmium in another group of exposed school children. (8) A 1998 study by Chlopick J, et al in Poland found **0.91 ppm** hair cadmium in children from a highly industrialized and contaminated area. (9) A 1991 hair cadmium study by Bosque MA, et al in Spain of 226 children from an industrial area had **0.327 ppm**. (10) A study in 1994 by Wilhelm M, et al in Germany found **0.265 ppm** in a group of children who had high exposure to cadmium. (11) A 1999 study by Liu XJ in Japan compared hair cadmium of **0.109 ppm** in residents of a cadmium polluted area in 1979 to lower levels of **0.055 ppm** in 1999 after environmental cleanup by soil replacement. (12) A 1991 hair cadmium study by Bosque MA, et al in Spain of 226 children from an industrial area had **0.327 ppm**. // A website (www.webhart.net) reviews screenings tests for toxins, stating: “Cadmium in hair exceeding **1 ppm** is cause for concern.” (not used in this average)

CADMIUM: AVERAGE OF THESE 12 EXPOSURE STUDIES IS 0.387 ppm

The above 12 studies of hair cadmium in persons environmentally or occupationally exposed is useful to show how Srila Prabhupada, with an average 15.73 ppm cadmium throughout 1977, had **40X those exposed to serious or significant environmental or occupational contamination**. How can anyone suggest Srila Prabhupada’s cadmium was due to “exposure” to factory or environmental contamination? In all the very many studies we came across, we never found an instance with higher levels of hair cadmium than Srila Prabhupada, whose levels were off the “exposure” chart. It is amazing he lived for so many months.

NOTE HOW THESE SCIENTIFIC STUDIES WERE SELECTED

There are some studies which include what are called “outliers” that result in misleading ranges and averages for cadmium and arsenic hair levels. Therefore we selected studies that did not have obvious outlier values, to arrive at a more accurate average normal in human hair (namely 0.064 ppm cadmium and 0.13 ppm arsenic). When one finds range highs that are many times higher than the average, that high end value is not average or normal. It means that among those selected in a study, a few may be unexpectedly abnormal. In statistics, this phenomenon is called “outliers.”

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OUTLIER: a data point on a graph or in a set of results that is very much higher or lower than the other data points. Wikipedia gives an example of how outlier data points can distort an average value: *“Naive interpretation of statistics derived from data sets that include outliers may be misleading...outliers may indicate data points that belong to a different population than the rest of the sample set. In most larger samplings of data, some data points will be further away from the*

sample mean than what is deemed reasonable. This can be due to incidental systematic error or flaws in the theory that generated an assumed family of probability distributions, or it may be that some observations are far from the center of the data. If an individual data point can be considered anomalous with respect to the rest of the data, then the datum is termed as a point outlier. The two common approaches to exclude outliers are truncation (or trimming)... [which] discards the outliers..."

Outliers and distribution irregularities are commonly confronted in scientific studies. Sometimes **legitimate corrections are made via truncations**. However, we did not employ any corrective process of adjustments. We simply chose relevant studies to ascertain what average normal hair values were for cadmium and arsenic. This study selection was also done by the GBC book's authors, but they chose two of the highest values they could find, out of a cheating mentality trying to discredit the hair tests. Our careful avoidance of a few studied with obvious outliers is legitimate because studies with high outliers that do not correspond to the majority of studies can be misleading. Science has established that NORMAL in heavy metals is close to zero. To select studies without abnormal high outliers is common sense and is closer to normal.

EIGHTH EXPERT OPINION: SCIENTIFIC STUDIES SCIENTIFIC LITERATURE ON CADMIUM POISONING

LETHALITY AND MORBIDITY

Cadmium poisonings and deaths from it are rare. Although many studies on cadmium have been done since the 1950's, the precise relationship between dose and health effects is still being refined. The rarity of clinical cases of serious cadmium poisoning (chronic or acute) has largely restricted the scientific record to animal studies and neutral to mild cases of exposure in human society. Nevertheless, the body of scientific literature does provide ample knowledge of cadmium's toxicity and does shed bright lights on the lethality/ morbidity of Srila Prabhupada's high cadmium levels (our research has not been updated since 2005). There is no doubt the high cadmium concentrations found in Srila Prabhupada's hair was the primary factor in his sharp deterioration of health and his physical demise. A review of the scientific studies below will help to understand the effects of Srila Prabhupada's cadmium levels. Even though there was no single study which specifically describes the effects of ± 16 ppm cadmium in hair, still, the following items were found in the general body of scientific literature to illustrate very clearly: **That the sky-high levels of cadmium over many months, as Srila Prabhupada had endured, is an imminently life-threatening and lethal level.**

(1) At hazardous waste sites, cadmium has reached **up to 4 ppm** in the soil. *(This gives an idea of how little cadmium exists in the environment and how Srila Prabhupada had 4 times the level in the worst waste dump.)* **(2)** OSHA characterizes: *"Cadmium is extremely poisonous and toxic at extremely low levels, and thus tests may miss its detection... even amounts of cadmium dust in occupational situations previously thought safe are now shown to cause kidney disease."* Cadmium is now known to be much more poisonous than previously believed, and OSHA has issued much more stringent restrictions on cadmium allowances in the workplace. **(3)** Even in areas of heavy industrial and environmental cadmium pollution, as in southern Poland, residents still only had roughly 1/70th the amounts that Srila Prabhupada had in his hair. (No one can say that Prabhupada's high cadmium is due to environmental or industrial pollution.) **(4)** A blood cadmium level above 7 millionths gram per liter indicates significant exposure. **(5)** Cadmium is more toxic than arsenic, and normal hair values of both are a tiny fraction of one ppm. A hair level of 5 ppm arsenic can sometimes represent a fatal chronic poisoning. *(Cadmium levels of 19.9 ppm are therefore extremely unusual.)* **(6)** The village of Ergates in Cyprus lies downwind from a cadmium foundry, resulting in 150-300% the national average of brain, kidney, pancreas, lung, and leukemia cancers amongst the residents. The Cyprus government took strong action to force the foundry to correct its pollution of the area. Blood cadmium levels were 5 times the norm. *(This would correspond to 5 times the norm in hair cadmium as well. If Srila Prabhupada's hair had ± 250 times the norm, then Srila Prabhupada would have been ± 50 times as ill*

as these unfortunate villagers.) **(7)** Kidney dysfunction is associated with 10-100 times normal cadmium concentrations accumulated in the liver and kidneys. Hair is an excellent indicator of internal cadmium concentrations. (Sri Prabhupada's hair had up to 311 times normal amounts, and Sri Prabhupada's kidney failure was thus primarily due to cadmium poisoning.) **(8)** Average cadmium in US food is 0.002-0.040 ppm; in most drinking water it's below 0.001 ppm. **(9)** The EPA has reduced allowable cadmium in drinking water to a maximum of 0.05 ppmillion (50 ppbillion), and the FDA restricts cadmium in food coloring. **(10)** A study in 2001 by T Osawa et al on the relation between cadmium in rice and kidney dysfunction found that the maximum allowable amount of cadmium in rice before adverse health effects became visible was 0.05-0.2 ppm. High cadmium in rice resulted in kidney dysfunction after a short time. **(11)** Cadmium is seldom used as a malicious poison; yet it is an extremely toxic element, more so than mercury or arsenic. To grasp the meaning of 19.9 ppm cadmium in hair, we look at normal blood and urine cadmium values: Blood- 0.000003 gram/ liter; urine creatinine- 0.29 ppm. **(12)** A study by Yao-Min Hung et al in 2004 of a self-poisoning case stated that ingestion of >100 mg of its soluble cadmium salts can be lethal. **(13)** <http://www.ilocis.org/documents/chpt63e.htm> Kidney dysfunction and damage are the most prominent findings after long-term exposure to lower levels of cadmium via cadmium-contaminated food. As the kidney dysfunction progresses, amino acids, glucose and minerals, such as calcium and phosphorus, are also lost into the urine. Kidney stones are frequently reported by cadmium workers. In severe cases uremia may develop. Recent studies have shown the glomerular dysfunction to be irreversible and dose dependent. Cadmium-induced kidney damage is irreversible and may grow worse even after exposure has ceased.

SUMMARY: LETHALITY AND MORBIDITY

(1) Sri Prabhupada's hair was 4 times as cadmium polluted than the worst hazardous waste dump. **(2)** Even amounts of cadmium dust in occupational situations previously thought safe are now shown to cause kidney disease. **(3)** Sri Prabhupada had 40-70 times more cadmium than those exposed to serious pollution. **(4)** Sri Prabhupada's cadmium levels were far above what would cause serious kidney disease and kidney failure within a year's time. **(5)** Sri Prabhupada's hair had 16,000 times more cadmium than in most of the world's drinking water. **(6)** Sri Prabhupada's hair had 400 times more cadmium than the maximum limit allowable in drinking water by Environmental Protection Agency guidelines. **(7)** According to one website, the lethal dose of cadmium is 30-40 mg. But the "lethal" level of cadmium poisoning is varied by body weight, age, health, gender, chronic vs. acute, and other factors, all of which determine how soon someone dies from the poisoning or from the conditions and diseases caused and aggravated by the poisoning. Due to Sri Prabhupada's age and health, a lethal dose of cadmium would be less than 30-40 mg. **(8)** "A few milligrams of cadmium or even less than a milligram of cadmium salt may be enough to produce fatal toxicity." Michael Mullins, Clinical Chemistry (2011) p 1488. **(9)** Henry Lee Lucas, a Texas serial killer was subjected to a battery of medical tests in 1985 to study his criminal nature. The chemist, Dr. Walsh, analyzed locks of Lucas' hair to determine the prisoner's category of body chemistry. "His cadmium concentration is more than 30 times the population median value, and is the highest level we have ever observed in a human being out of thousands tested," says Walsh. And Sri Prabhupada had 8 times as much as that...

NINTH EXPERT OPINION: SCIENTIFIC STUDIES SCIENTIFIC LITERATURE ON CADMIUM POISONING

PATHOLOGY & TOXICITY

Various studies provided a general overview of cadmium's extreme and widespread destructiveness to the body, giving *some idea of what it does, and how, to its unfortunate victims.*

(1) Unlike other toxic heavy metals, *ingested cadmium is primarily cumulative;* since body excretion is so slow and limited to a max of c. 2 micrograms/day regardless of the amount ingested, so ingested amounts greater than bodily excretion rates accumulate in the body until a fatal threshold is

reached. Further to this, we note that poisoning by arsenic, since it is quickly excreted, requires regular doses, whereas poisoning by cadmium, being cumulative and with a half-life of 17-30 years, can become fatal quickly. **(2)** Cadmium is so poisonous that even 10 mg ingested has caused severe toxic symptoms. (Rumack BH: Poisindex Information System) A lethal dose is about 0.5 grain or 30-40 mg cadmium, less than the 300 mg arsenic required, and is the weight of a small postage stamp. This translates to 0.035 grams or 0.001235 ounce. **(3)** Cadmium is a general metabolic poison and competes (replaces) with zinc, disrupting essential biological processes. Ingested cadmium is primarily deposited in the kidneys and liver, with a very limited amount being carried by the blood and excreted through the urine. Since the amount of cadmium deposited in hair depends on the blood level of cadmium, hair cadmium is like the tip of the iceberg as to the actual total body burden. **(4)** A 2000 study in Belgium by MK Viaene et al stated that "animal studies have shown that cadmium is a potent neurotoxicant." Its cumulative toxic effect simply depends on the amounts ingested. **(5)** The target organ for cadmium toxicity via oral exposure is the kidney. Cadmium causes irreversible renal tubular damage, which progresses into complete Fanconi syndrome with decreased tubular reabsorption of proteins, glucose, amino acids, calcium, phosphorus, with decreased ability to acidify, concentrate the urine. **(6)** Renal tubular dysfunction and proteinuria (in kidneys) results in overall physical deterioration. Rather than assimilate nutrients, minerals and protein, the kidneys allow them to pass out with urine, with whatever stores are already in reserve. Leaching due to sufficient cadmium poisoning (protein, sugar spilled in the urine) denies the victim any sustenance and slow death follows with the appearance of malnutrition, starvation, indigestion, diarrhea, vomiting, stomach pain, etc. ***(This was exactly Srila Prabhupada's condition...see medical history)***

(7) Cadmium poisoning is irreversible; there is only mediocre chelation therapy and no antidote. **(8)** Cadmium has no known beneficial effect on the human physiology. **(9)** Daily excretion of cadmium is about 0.01% of the total body burden; cadmium has a half-life in the body of 17-30+ years (how long to excrete half of what is in the body). Cadmium's half-life in the blood is 3-4 months, which is deposited in the hair as it grows. (From ncbi.nlm.nih.gov/pmc/articles/PMC5596182) **(10)** Normal cadmium concentrations in the adult kidney cortex is about 50 ppm and when it reaches 200 ppm a critical threshold is reached wherein the body no longer can manage it, and disease then develops, including serious kidney dysfunction and failure. ***(Srila Prabhupada's condition, exactly)*** **(11)** Cumulative effects of cadmium continue after exposure ends; disease then tends to be progressive. Once sufficient cadmium is chronically ingested, death will follow from disease progression. **(12)** Long-term chronic cadmium poisoning results in various bone diseases, and prostate and lung cancer are also suspected. The liver and cardio-vascular system are also adversely affected by cadmium. **(13)** Cadmium intake is distributed widely in the body but accumulates mostly in the liver and kidneys. It binds to protein and non-protein sulfhydryl groups and various macro-molecules such as metallothionein, effecting especially the liver and kidneys. **(14)** Because the toxic effects of cadmium are a function of a critical concentration being attained in the kidneys, similar effects will occur following long-term poisoning at low levels and short-term poisoning at high levels. Kidney and liver toxicity can occur with toxic cadmium levels accumulated even by sub-chronic exposure. ***(which is why it was not recognized by so many "short-term" doctors)*** **(15)** Breathing difficulties and emphysema develop in longer exposures, as much as 10 years later at low-level chronic levels. ***(In the months before Srila Prabhupada's departure, some doctors were focused on his lungs, and this is consistent with cadmium poisoning symptoms.)*** **(16)** The IARC regards cadmium as cancer-causing due to chromosomal aberrations in the blood lymphocytes and lesions in the central nervous system, liver, and kidneys, and causes eosinophilia, a blood disorder. **(17)** Cadmium is one of the most dangerous environmental nephrotoxic agents, causes loss of hearing/eyesight, kidney stones and decreased density/weakness in bones, and alters calcium metabolism. Arsenic, lead, mercury, cadmium, and antimony are naturally occurring toxic heavy metals which interfere with the function of the basic chemical processes that sustain life. **(18)** It is present only in trace amounts in the environment.

TENTH EXPERT OPINION: DR. J. STEVEN MORRIS TESTING SEVEN HAIR SAMPLES BY ADVANCED NEUTRON ACTIVATION ANALYSIS

DID DR. MORRIS MAKE AN ERROR?

It is very unlikely Dr. Morris made an error in his calculations on the cadmium in Srila Prabhupada's hair. He has done thousands of neutron activation analyses on tiny samples for several decades, and this is his unique expertise and in which he is superbly qualified. Through those thousands of earlier tests he would have perfected and refined his techniques, eliminating any meaningful errors. His report admits a slight variance of accuracy to the degree of up to 5%, as he states 95% accuracy was achieved ($5\% \pm$ higher or lower). This variance factor would not change his findings to any significant degree. We can justifiably have millions of times more confidence in Dr. Morris' results than in the dishonest, fraudulent denials of ISKCON's GBC, who are politically motivated to bury the "poison conspiracy." Dr. Morris, on the other hand, has no motive to find elevated levels of anything. We should simply take it that the forensic scientific breakthrough discovered "accidentally" by Dr. Morris is the arrangement of Lord Krishna to reveal the truth of Srila Prabhupada's final pastimes. And if Dr. Morris' results are doubted, more hair tests can be done. Why has the GBC not arranged to test other Srila Prabhupada hair samples that sit in many ISKCON temple? Answer: they are scared to do so.

We must note that Dr. Morris did three separate hair tests wherein he found sky-high cadmium levels in *Samples A, D, and Q-2*. Since they were all similarly elevated in cadmium, he would have had to make the **same miscalculation** three times in that 3 year period of time, during which he did countless other NAA tests, when he would have corrected any anomalies in his testing regime that would have surely surfaced and become obvious. It is not as if Dr. Morris was doing tests to measure cadmium for the first time. The tests he did on Srila Prabhupada's hair were interspersed amongst many, many other tests using the same NAA method. On each of Dr. Morris' three cadmium tests, he uniquely refreshed his testing calibrations and calculations, coming up with similarly elevated levels of cadmium three times, and also similar levels of other elements, namely arsenic, antimony, and mercury. Seven tests, four elements, and a total of 22 values that fit together without contradictions. ***This consistency and cross-correlation between the three cadmium tests, one arsenic test, and the three normal pre-1977 hair tests strongly validates his findings as very accurate.***

CONCLUSION: Srila Prabhupada's hair cadmium levels from late 1976 to late 1977 were lethal, and especially so if he had any existing health problems with heart, kidneys, and diabetes. This is the clear verdict of these ten expert opinions from scientific literatures, and they confirm the lethality of Srila Prabhupada's cadmium hair levels. (Also see Appendix 6 about Dr. Morris' credentials.)

CHAPTER 34: MALICIOUS, HOMICIDAL POISONING

CADMIUM WAS THE PRIMARY POISON

SHPM (1999) stated that Srila Prabhupada was poisoned with arsenic, based on the evidence at that time. Arsenic was 2.6 ppm in one sample of Srila Prabhupada's hair, or about 20 X above the average normal. ***There is no innocuous explanation as to how Srila Prabhupada would have acquired this amount of arsenic in his hair.*** The arguments that Srila Prabhupada drank arsenic tainted Bengali water, or that 2.6 ppm is normal, must be discarded after an honest scientific evaluation (see Ch. 44-45). Therefore *SHPM* concluded, from the large stock of evidence, that Srila Prabhupada had been poisoned with arsenic. However, hair tests on *Sample D (2002)*, *Sample A (2002)*, and *Sample Q-2 (2005)* revealed an average of 15.73 ppm cadmium in Srila Prabhupada's hair throughout 1977, a level 250 X above the average normal. These cadmium levels are sky-high, while the arsenic was simply very high. We assessed, based on studies of the scientific literatures, that these cadmium levels would be

lethal over the 10 months represented by the hair samples, while the arsenic would be health threatening over this time. Srila Prabhupada was poisoned with cadmium as the primary poison, and arsenic secondarily. And we should not forget the antimony that was 8 X above normal.

POISONING CLASSIFICATIONS

“All things are poison and nothing is without poison; the dosage alone makes the poison.”

(Paracelsus, 1538) Gradual poisoning by heavy metals occurs in one of three ways: **ACCIDENT:** There is misuse of some dangerous manufactured product or substance (like a child eating cadmium paint). **POLLUTION:** There is environmental or occupational pollution or exposure (like living near a metal smelter). **HOMICIDE:** Someone secretly and maliciously introduces one lethal dose in food or drink, or multiple doses over time, producing the appearance of a chronic illness and causing slow death. Since cadmium is begrudgingly expelled from the body, with a half-life of 17-30 years, a hefty dose of cadmium would continue to act adversely for years with slow recovery. A persistent, gradual health deterioration would result from regular cumulative small doses of cadmium. Cadmium poisoning can be classified in four degrees of intensity, as follows: **ACUTE**, with sudden, dramatic symptoms, intense and often fatal; **SUB-ACUTE**, with serious effects but not immediately lethal; **MID-LEVEL CHRONIC**, with regular extended lesser doses and longer survivability; and **LOW-LEVEL CHRONIC**, with small doses over an extended time. **Which of these four were applicable to Srila Prabhupada?**

LOW-LEVEL CHRONIC? No. Srila Prabhupada’s hair cadmium levels were far above the low-level chronic poisoning typical to factory contaminations, which produce serious health problems such as kidney failure and prostate cancer after 10-40 years, and involve values of about 0.5 up to ± 2 ppm hair cadmium. Srila Prabhupada’s case is far more substantial than low-level chronic poisoning. **ACUTE POISONING? No.** Acute poisoning would result in death within hours or days. The continuity of Srila Prabhupada’s symptoms and a gradual, progressive health decline over a year or so does not indicate a one-time acute poisoning. Unless, that is, Srila Prabhupada survived one or more acute doses by dint of his mystic powers. Considering the cadmium levels, this is a distinct and real possibility. **SUB-ACUTE POISONING? Yes, sometimes.** Srila Prabhupada’s first dramatic health attack and serious health decline was July 20, 1976 as he was leaving Tamal in New York, and a second time on Feb. 26, 1977 just days after Tamal joined Srila Prabhupada as his permanent secretary. A third time was on May 16, 1977 when Srila Prabhupada suddenly returned to Vrindaban from Hrishikesh “to die.” There were more instances afterwards. Each episode was a sudden onset of a crisis of serious pain and illness, pushing his health down again. **MID-LEVEL CHRONIC CADMIUM POISONING? Yes.** This was his condition in between the sub-acute episodes described above. As Dr. Hudson opined: ***“the exposures to the material must have been small and over a period of months.”*** The gradual ingestion of small amounts of cadmium resulted in a delayed, cumulative, and irreversible effect on health from mid-1976 to Nov. 14, 1977. If poisoning occurred at the five major health downturns: July 20, 1976; Feb. 26, 1977; May 16, 1977; Sept. 8, 1977, and Nov. 11, 1977, there were probably lesser doses in March, April, June, August, and October 1977. If there was a three inch long hair from Srila Prabhupada’s Nov. 1977 sikha, we could get a 12 month poisoning profile by incremental testing of each half inch along the length of the hair shaft, showing each month’s poisoning levels.

DIAGNOSIS: MID-LEVEL CHRONIC AND SUB-ACUTE POISONING

Srila Prabhupada’s poisoning was a combination of mid-level chronic and sub-acute poisoning, the extended ingestion of small amounts of cadmium with insidious, hidden, deadly effects and sometimes punctuated with heavier or sub-acute doses, which may very well have been intended as lethal doses but which Srila Prabhupada somehow withstood. The hair tests and medical history of Srila Prabhupada indicate ***mixed mid-level chronic and sub-acute cadmium poisoning over an extended time.*** (see Appendix 10)

THE PLAN & METHODOLOGY: A MALICIOUS, HOMICIDAL POISONING CONSPIRACY

Srila Prabhupada was in good, strong health until mid-1976. He had some minor health problems but he was literally superhuman in endurance, outdoing his youthful students. He went on

vigorous daily morning walks. He slept 3 or 4 hours a day with a rigorous schedule of travel, engagements, meetings, writing, and managing a worldwide movement. In mid-1976 his health mysteriously began to decline, and no doctor out of many could put a finger on the real cause. There were almost as many misdiagnoses as there were doctors! His health was afflicted by chronic cadmium poisoning punctuated by episodes of sub-acute doses. Evidence reveals an insidious, secret, and slow poisoning by difficult to detect heavy metals, primarily cadmium, the effects of which mimic the symptoms of diabetes and kidney disease. Administration of many low doses over many months was punctuated with periodic more potent “surprise” doses, all to discredit and evade all doctors and medicines, both Ayurvedic and allopathic. Access to Srila Prabhupada in person or by mail for everyone but a few caretakers was severely restricted. The unexplained mysterious, progressive health decline was portrayed as a divine pastime-lila to deflect any inquiry. Cadmium and arsenic are “masquerade” poisons; they are virtually undetectable. Chronic cadmium or arsenic poisoning causes a physical condition which appears typical to old age and therefore arouses little suspicion. It is a state of chronic invalidism and chronic starvation. **Srila Prabhupada suffered a severe cadmium poisoning of virtually unprecedented, catastrophic proportions. There was a plan for the homicidal cadmium poisoning as described below.**

METHODOLOGY

The cadmium poisoning was an extended ingestion of small amounts of cadmium with insidious, hidden, deadly effects and then sometimes punctuated with heavier or more acute doses. The hair tests and medical history of Srila Prabhupada show that **the poisoning was chronic over a period of up to 18 months.** (see next chapter) Knowledge of poisoning methodologies was available in the 1970's from the stock of available literatures and medical research. The discovery of Napoleon's high arsenic levels in the 1960's highlighted the subject of poisoning. Srila Prabhupada's poisoners would necessarily have been “very close” to administer periodic doses of cadmium. A trusted servant would be the only one with the access to carry out a secretive tainting of food or drink which Srila Prabhupada then ingested. Because it was not a one-time poisoning, with the hair tests and physical symptom history showing that cadmium may have been given as early as May 1976 up to Nov. 1977, or over 18 months, namely in a chronic manner, the poisoners would need regular access to Srila Prabhupada, and that would rule out outsiders like Gaudiya Math members, Vrindaban caste brahmanas, or persons who visited once or twice. This narrows the poisoners down to those who were stationed around Srila Prabhupada, especially after the severe February 1977 health decline.

Cadmium would produce the slow health debilitation and starvation syndrome found in Srila Prabhupada's health history. A “cosmetic” poisoning of small doses would result in a feeling of malaise, increased weakness, and a reduction in the body's general strength. Between the first two major episodes of July 20, 1976 and Feb. 26, 1977, Srila Prabhupada somewhat recovered while traveling without Tamal. Srila Prabhupada's health history correlates to cadmium poisoning. **Hair tests confirm massive cadmium poisoning in 1977, and medical symptoms show a possible start in May to July 1976,** for up to 18 months.

CADMIUM SALTS

Toxicology of the Eye by WM Grant (1974) states: “Ingestion of cadmium salts has caused severe and sometimes fatal poisoning.” This confirms that cadmium salts are entirely suitable for homicidal poisoning. So how could cadmium have been introduced into Srila Prabhupada's physical body? Perhaps it was the common, readily obtainable compound cadmium chloride ($CdCl_2$), which is very soluble in water (1400 grams per liter), has no taste, color or odor, and is a white crystalline powder, similar to salt or sugar. It could easily mix into Srila Prabhupada's salt, sugar, or food supplements. The same is true of arsenic trioxide. Cadmium could be purchased by mail-order or in hobby shops. During the sixties and seventies Edmund Scientific sold “chemistry kits” which included cadmium salts by mail-order or in hobby shops. *“I clearly remember cadmium chloride as one of the*

chemicals in our tenth grade high school chemistry class. And I remember looking at chemistry kits in our Rochester, NY hobby shop on Genesee St. That was in 1965.” (Anonymous)

Cadmium is widely used and distributed in various inorganic salts. The most important is cadmium stearate, used as a heat stabilizer in PVC plastics. Cadmium sulphide and sulphoselenide are used as yellow and red pigments in plastics. Cadmium chloride is a fungicide, an ingredient in electroplating baths, a colorant for pyrotechnics, an additive to tinning solution and a mordant in dyeing and printing textiles. It is also used in the production of certain photographic films and in the manufacture of special mirrors and coatings for electronic vacuum tubes. Cadmium oxide is an electroplating agent, a starting material for PVC heat stabilizers and a component of silver alloys, phosphors, semiconductors and glass and ceramic glazes.

POSSIBLE AVENUES FOR ADMINISTERING CADMIUM POISONING

The form of cadmium most likely used would have been a crystalline cadmium salt, not pure cadmium metal, which is not colorless, tasteless, or water soluble. The cadmium chloride, stearate, and sulfate salts are common, tasteless, odorless, transparent, and readily water soluble, looking like salt or sugar. Here are some possible avenues by which cadmium could have been given to Srila Prabhupada for oral ingestion through the tainting of any of his exclusive, regularly used personal ingredients: **(1)** Sprinkled on top of food, as claimed by the Mexican schoolboy witness Bhakta Vatsala das, **(2)** Sprinkled in milk, water, or fruit juice (readily dissolvable). **(3)** Mixed in his kitchen’s sugar or salt jar, **(4)** His tooth powder. /**Less likely:** **(5)** The dry powder Horlicks or Complan food supplements **(6)** His special vegetable salt, mentioned by Hari Sauri **(7)** His *Hedges* snuff powder (used only occasionally), **(8)** His cooking spices in his personal but unguarded Vrindaban kitchen **(9)** Medicinal compresses used in a few 1977 treatments (absorbed through skin, but this was seldom) **(10)** Mixed in various medicines, such as those delivered by Tamal from Bombay on Feb 14, 1977. But we note that no one medicine was taken throughout the 18 months. Items 1, 2, 3, 4 are most likely.

A sprinkle or little pinch of colorless, tasteless, and odorless cadmium salt crystals, such as what might fit on the very tip of a key, would be unnoticed and could produce another serious downturn in health. Cadmium is potently poisonous. No one else dared to use Srila Prabhupada’s personal items, meant only for his use, so an insider could secretly taint any of those items, and watch as the caretakers unknowingly (or knowingly) were agents in a gradual homicidal poisoning. Then someone would administer each of the periodic sub-acute episodes of higher doses, such as July 20, 1976, and in 1977, Feb. 26, May 16, and Sept. 8. According to Bhaktisiddhanta das, resident of ISKCON Vrindaban, all of Srila Prabhupada’s cooking and food preparation was done in a separate kitchen which no longer exists, attached to his apartment and supervised by Tamal and Bhakticharu. The temple kitchen did not cook for Srila Prabhupada; sometimes deity offerings were sent over.

In the health history (Appendix 10), April 10, 1977, Tamal, Bhakticharu, and Bhavananda are all involved in refilling Srila Prabhupada’s tooth powder container: **TAMAL:** *Yesterday you were questioning if we had an extra quantity of that, er, to fill up your container... of one of the things that you use... Oh, tooth powder.* **SP:** *Ah, yes, that.* **TAMAL:** *Do you know where it is?* **BHAV:** *It hasn't been filled up yet?* White, tasteless cadmium powder could easily be mixed with Srila Prabhupada's tooth powder and absorbed over the gums just like nicotine from chewing tobacco. Cadmium could be mixed with Srila Prabhupada's other personal items. Thus poison was taken in small doses regularly, maintaining a constant drain on Srila Prabhupada's health while the poisoners stood watching or went elsewhere, knowing that his work goes on automatically.

Mustard seed oil was used to massage Srila Prabhupada daily, including his head, so was cadmium added to the massage oil? No- the masseur would absorb poison through their hands too, and those giving Srila Prabhupada massages were not poisoned. Massage oils can be ruled out.

POISONING, LITTLE BY LITTLE

The nature and progressive history of Srila Prabhupada's declining health in his last year, with its ups and downs, level plateau periods, and sudden onsets of worsening, suggests a scenario of a

steady “maintenance” poisoning punctuated by periodic, more intense doses. This comprises a mixed regimen of mid-level chronic and more acute poisoning, and overall, an extended slow poisoning. Then, every so often, after some weeks or months, as the circumstances were “favorable,” the poisoners would terminate the intervals of health stabilization and miniscule recovery with a more acute dose to generate the onset of yet another attack of increased illness and accelerated health decay. This would bring increased degeneration of health due to the mysterious and persistent “ailment” that appeared to be nothing more than **“SriLa Prabhupada's body being old and worn-out from constant travelling and preaching.”** (TransD) Travel was prevented, avoiding awkward situations with new doctors or treatments which might uncover the true nature of the “disease.” SriLa Prabhupada's urgent return to India from London in Sept. 1977 avoided any chance that Western medicine, advanced hospitals or their tests, or competent doctors would frustrate or discover the poisoning. The accumulating cadmium would continue to wreak havoc throughout 1977 because half of it is not expelled from the body for up to 30 years. The constant anemia, lack of appetite, no taste for food, and muscle weakness chronicled in SriLa Prabhupada's health history (Appendix 10) was a result of a constant background of chronic poisoning, enough to produce a “starvation program.” His body gradually lost weight, becoming progressively weaker, primarily from being unable to eat or digest food, the kidneys “spilling” sugar and protein back into the urine, as well as there being no taste or appetite. From *Assassination at St. Helena*, p 505: *“The dosages (chronic arsenic intoxication) may be small enough that none will produce immediate distress, though a general sense of discomfort and sickness will be apparent and may baffle diagnosis.”* One source summarized the typical method of covert poisoning as follows: *“The doses are increased and reduced to create the impression that the ‘patient’ with a mysterious illness is getting better from some treatment, and worse from another treatment. Then the dose is much increased so that by that time no one is surprised when there is a severe turn for the worse that defies medical diagnosis or doctors’ medications.”*

THE FINAL DOSE ON THE VERY NEXT DAY AFTER THE POISON WHISPERS

Finally, after a program of chronic poisoning had reduced SriLa Prabhupada's health to the brink of extinction by Nov. 1977, a final dose was administered, clearly indicated by the forensically confirmed, tape-recorded murmurs and whispers about poisoning on Nov.11 (or 12, 13?) As protocol, a tape recorder was routinely left on in SriLa Prabhupada's room to capture all his words of wisdom. These “poison” whispers were also captured and have been repeatedly confirmed by audio experts to contain the word **“poison.”** The confirmed Nov. 11 poison whispers are: (1) JAYAPATAKA: **“Poisoning for a (long) time...”** (2) TAMAL: **“The poison's going down... (someone giggles) the poison's going down”** (3) TAMAL: **“Is the poison in the milk?”** BHAV: **Uhhuh.** (Two minutes later SriLa Prabhupada is heard drinking milk.)



It is significant to note that after SriLa Prabhupada said several times, **“Someone has poisoned me,”** (Nov. 9-10) and his caretakers all extensively discussed and acknowledged homicidal poisoning (Nov. 10), that the **very next day** the disturbing and certified whispers about poisoning are found in the background (Nov. 11) on tape recordings. Is this just a chance coincidence? We think not. One could surmise the poisoners became alarmed that SriLa Prabhupada had discovered them and would soon expose them. The chances of some poison whispers, out of thousands of days, popping up the very next day after the “poison discussions” is next to zero. It was not coincidental but the consequence of SriLa Prabhupada's dropping the bombshell that he thought he was being poisoned. The poisoners were rushing to finish before being caught. SriLa Prabhupada (*whom Tamal also whispered about: “He's as sly as they come”*) was now hip to them and the situation had become extremely critical. Was it a coincidence that the caretakers, after discussing homicidal poisoning and acknowledging SriLa Prabhupada was very distressed thinking about how he had been poisoned, and that they did nothing and just ignored and dropped the matter, and then whispered about poisoning him the next day? The statistical probability of these three coincidences three days in a row is also next to zero. Think about that.

HOMICIDAL CADMIUM POISONING

Advanced testing by NAA of hair *Samples D, A, and Q-2* with 250 X more than the *average* normal levels of cadmium in human hair has established and confirmed Srila Prabhupada's ***homicidal cadmium poisoning***. Scientific research confirms these amounts are lethal over the many months during which Srila Prabhupada was exposed. Cadmium was the primary ingredient in a ***heavy metals cocktail*** that included elevated levels of arsenic and antimony, which were enhancers to the cadmium. But the cadmium itself was sufficient to cause rapidly declining health and premature death. These levels would accelerate and exacerbate any existing kidney disease and diabetes, entirely consistent with Srila Prabhupada's surprise health decline in his last 18 months (see Part 6). Srila Prabhupada said in Feb. 1977 he had a "little" diabetes, but he was careful with his diet and ***was not insulin dependent***. He never had "incidents" where he collapsed with no energy or passed out as is common with advanced diabetes. If not for being poisoned, Srila Prabhupada may well have lived with his "little" non-insulin dependent diabetes condition and intermittent kidney problems for many more years, perhaps five, ten, fifteen more years. He could have stayed as long as he liked, actually. ***The evidence overwhelmingly supports a murder conspiracy in a homicidal cadmium poisoning.***

CHRONIC INVALIDISM, CHRONIC STARVATION

Chronic cadmium or arsenic poisoning causes a physical condition which appears typical to old age and therefore arouses no suspicion. It is a state of chronic invalidism and chronic starvation. Both Satsvarupa and Hari Sauri postulate in their writings that Srila Prabhupada's illness was just part of old age and the physical body wearing out. Of course, now we know that behind Srila Prabhupada's gradual health deterioration was ***the accelerant of heavy metal poisoning***. The poisoners prolonged the poisoning over time, lest suspicions be aroused by a sudden death of a healthy person. It would need to look natural, entailing a frustrating, gradual, unexplainable decline of health over a year. If it appeared as anything other than a prolonged illness, then an autopsy, investigation, or serious questioning might discover the poisoning. It was also necessary to maintain a state of chronic invalidism in Srila Prabhupada until he made his will and *legally* turned over management and bank accounts to his disciples. A sudden death by poison would have left ISKCON's assets in legal limbo.

After the kidneys become overloaded with cadmium poisoning, "leaching" occurs, causing protein and sugar to spill into the urine, denying the victim of any sustenance from what they eat. Cadmium ingested early in 1977 would still be plaguing the body at the end of 1977, continuing to wreak havoc on the health. Slow death follows with the symptoms of malnutrition, starvation, indigestion, diarrhea, vomiting, stomach pain, etc. These were Srila Prabhupada's medical symptoms, and any discussion on Srila Prabhupada's medical condition must address the ± 16 ppm cadmium which was maintained for 10 months (or much longer).

"JUST A PINCH OF CYANIDE: THE BASICS OF HOMICIDAL POISONING INVESTIGATIONS"

From: Office of Justice Programs (ojp.gov) Abstract: (scientific study with relevancies to be noted): *[Our comments bracketed]* "Those at highest risk for being victims of poisoning are the terminally ill and mentally incapacitated, drug addicts, ***the elderly***, and the very young. Unwanted spouses or lovers compose another high-risk group. ***The offender is usually personally involved with the victim and is often a caregiver. Poisoners often assume the role of attempting to "nurse" the victim back to health. Poisoners often derive pleasure from seeing their victims suffer, and serial poisoners usually enjoy the thrill of having power over the life and suffering of the victim. [giggle, giggle]*** Perpetrators of homicidal poisonings are often employed in the medical or caregiving fields. Substances that can be ***lethal in small amounts*** appeal most to perpetrators. The ideal poison for a homicide is ***odorless, tasteless, difficult to detect, and a bearer of symptoms similar to naturally occurring diseases***. It has become increasingly ***difficult to find a poison with all of these features***, *[which is why cadmium was chosen]* since modern scientific methods and advances have made it easier to detect poisons. This article profiles the following poisons that have been used to perpetrate homicidal poisoning: ***arsenic***, *[and other heavy metals]* cyanide, thallium, strychnine, aconitine,

atropine, and antimony. Some "red flags" that indicate homicidal poisoning are sudden death; the association of a caregiver with other illnesses or deaths; whether **the victim received medical treatment, appeared to recover, and then died later**; caregiver access to restricted drugs or other chemicals; and **caregiver isolation of the victim**. The forensic toxicologist narrows the list of poisons that may have been used." [Noted are the many parallels.]

INSIDIOUS AND VIRTUALLY UNDETECTABLE

Arsenic, strychnine, cyanide, curare, and other exotic poisons are routinely overlooked and go unrecognized, but heavy metals are even more rarely used in homicide (what to speak of cadmium, although there are a number of cases- see Ch. 36). The term for this is "insidious," namely, working or spreading harmfully in a subtle, treacherous, or stealthy manner. **Cadmium is a "masquerade" poison much like arsenic, and it is virtually undetectable.** In *Unnatural Death: Confessions of a Medical Examiner*, Dr. M. M. Baden explains that autopsies rarely can tell poison is present, and that separate tests for each specific poison that could have been used are necessary but very expensive. (Dr. Baden, widely accepted as an expert medical examiner, opined in 2019 that Jeffrey Epstein's jail death was not a suicide.) Heavy metals are virtually invisible and usually missed by homicide investigators, physicians, coroners, and medical examiners. *For every murder by poisoning, 5 to 10 others go undetected. That is a 10-15% detection rate.* Asked why arsenic poisoning was not previously suspected in Napoleon's death, Ben Weider replied: "I put that question to Henri Griffon, the poisons expert at the Paris police laboratory. Griffon said that in no case of arsenic poisoning – and he has investigated many – did a doctor diagnose arsenic correctly and in time. The symptoms are characteristic of several diseases more familiar to doctors; one must see them in their totality to make the right diagnosis. Certainly a doctor is more comfortable with disease than with the idea of poison."

Homicide by chronic arsenic poisoning has been documented and prosecuted on many occasions, even though it is very difficult to diagnose correctly. **Chronic cadmium poisoning, however, is a rarity in the annals of criminal poisoning.** Gradual cadmium poisoning is more difficult to recognize than even chronic arsenic poisoning, and is virtually undetectable. Lord Krishna arranged for it to be discovered. Even the best laid plans are foiled by the ways of providence. Srila Prabhupada's poisoning was planned and executed in a most secret and sinister manner. The poisoners carried out their nefarious plan without arousing too much suspicion.

CADMIUM POISONING RESEMBLES COMMON DISEASES

Srila Prabhupada was known to have some degree of kidney ailment for years prior to 1977, indicated by occasional swelling of bodily extremities (dropsy, or edema). Whoever master-minded Srila Prabhupada's cadmium poisoning probably knew that the resulting symptoms would closely resemble those of diabetes and kidney disease, or any number of other ailments. It would be next to impossible to discover. At www.toxnet.nlm.nih.gov it cautions "**persons with kidney disease may be hyper-susceptible to cadmium (compounds) and should be excluded from exposure.**" Cadmium was a good choice of poison for Srila Prabhupada as it would be confused with his already existing health problems. Who would suspect? This hints at some professional advice or involvement. Tamal was very intelligent and knew about arsenic poisoning at least by 1970 (as recorded on tape.) Bhakticharu studied chemistry in a German university, but it appears he joined the caretakers' circle after the poisoning started. Thorough investigation of the scene and circumstances, consideration of medical history, and comprehensive toxicology testing is necessary to detect most poisons. **Each poison must be specifically, individually tested for- otherwise it will be missed.** Considering the symptoms and application of progressive toxicology tests, one by one, progressing from one agent to another, are key to detection of poisoning. This was never done with Srila Prabhupada's prolonged, mysterious, and persistent illness lasting 18 months. Only basic urine tests were done for infection, diabetes.

CADMIUM FROM ACCIDENT, ENVIRONMENT, OR OCCUPATIONAL HAZARD?

Could Srila Prabhupada's poisoning be accidental where he somehow ingested sufficient heavy metals to produce such high levels throughout 1977? Scientific information in previous chapters

practically rules out any accident because: **(1)** Srila Prabhupada's super-high levels in the three hair tests are not seen in any other person in the scientific literatures involving accidents or environmental/occupational exposure, as these levels are so lethal that the victim could not have survived 10 months as did Srila Prabhupada. **(2)** The poisoning was slow and chronic, so how can there be an accidental exposure that would remain constant for up to 18 months while Srila Prabhupada's health unexplainedly deteriorated and he moved to numerous different locations?

We must remember that the hair tests indicate high levels over 10 months or more— so what consumer product or pollution etc could have cadmium sufficient to reach an average of ± 16 ppm cadmium in hair? Other consumers would also have died in droves. That Srila Prabhupada's levels of cadmium could be from any accidental exposure to a tainted consumer product is totally implausible. Environmental pollution or occupational hazards are also ruled out because no one else in Srila Prabhupada's entourage suffered his "disease." Obviously Srila Prabhupada's cadmium levels were the result of a deliberate poisoning of his food or drink. How could ***Srila Prabhupada alone*** be exposed to some environmental contamination when he was constantly surrounded by so many devotees, none of whom were exposed? ***This was a pin-pointed, exclusive poisoning.*** It is tiring to hear so many excuses of "ifs, thens, buts" from the GBC about how this astronomical cadmium level might have come from ceramic drinking mugs, medicines, water, air, clothes, the Yamuna River, asteroids, or space aliens. ***If the GBC really wanted to find truth, why don't they test their own Srila Prabhupada hair samples and teeth that are sitting in the ISKCON temples?*** And settle the issue and cost them less than all their books, videos, and research to find faults in the evidence that they deny in toto.

ADVANTAGES OF POISONING

(1) No gore for the squeamish **(2)** The weak can overcome the strong **(3)** No mess to clean up **(4)** Mental distancing from the act **(5)** Stealthy mechanism **(6)** Time to establish an alibi **(7)** Everybody is vulnerable **(8)** Don't have to confront the victim **(9)** Cadmium is virtually unsuspected, an ideal poison **(10)** Obtainable without rousing suspicions **(11)** Very toxic in small quantities **(12)** Is colorless, tasteless, and odorless **(13)** Can be hidden in food or drink **(14)** Has a delayed onset of action **(15)** Effects mimic the natural diseases **(16)** Is chemically stable **(17)** Suits those who are cowards.

HOW MANY LETHAL DOSES WERE GIVEN TO SRILA PRABHUPADA?

We could not find any other examples in the scientific record of cadmium poisoning over a long time where someone had as high levels in their hair as did Srila Prabhupada. It was an unprecedented poisoning. And he "survived" these levels from at least Feb. to Nov. 1977, up to 10 months. Was there a final lethal poisoning on Nov. 11? ("is the poison in the milk?") Were earlier lethal poisonings given to Srila Prabhupada? We do not know. But being a pure devotee with mystic powers, he had the power or means to overcome all physical obstacles and bodily attacks, including poisoning. On July 20, 1976. Feb. 26, 1977, May 16, 1977, and other dates he suffered sudden, intense health attacks (suspected lethal poisonings). Only after Srila Prabhupada revealed his poisoning did he finally decide to leave and go to his next service to Lord Krishna. Toxicology and pathology experts will opine specifically on what 10 months of 15.75 ppm average cadmium would do to an 81 year old man with some existing diabetes and kidney problems, but from all the available scientific studies, it is clear to us that these levels are unprecedented and lethal over that amount of time.

Srila Prabhupada was definitely maliciously, homicidally poisoned with sky-high levels of cadmium at levels of toxicity and morbidity that would kill an ordinary man much sooner than the many months he was being poisoned. Further expert opinions on these cadmium levels are forthcoming. It was not: **(1)** Due to the shampoo (he did not use any) or any exogenous contaminant **(2)** Due to the water he drank -no one else became poisoned by drinking the same water, and there are no "cadmium in the water" crises like there are for arsenic **(3)** Due to the medicines he took (see Ch. 37)- unless his medicine was mixed with cadmium secretly with intent to kill **(4)** Due to the air, Yamuna River, ceramic mugs, etc. There are other authentic samples of Srila Prabhupada's hair from 1977 still being safeguarded today and they can be tested for further confirmation. Soon law

enforcement agencies will want to do just that. The question: WAS SRILA PRABHUPADA POISONED? has now been conclusively answered, and it was clearly a lethal, homicidal, malicious poisoning that cannot be explained in any other way. **Cadmium levels this high only occur when one is given cadmium chemicals to ingest through food or drink as a deliberate poisoning meant to kill.**

CHAPTER 35: POISONING TIMELINE

HAIR TESTS WITH ELEVATED CADMIUM LEVELS

ID	Date	Mass/g	Size	Tested	Source	ARS	ANTM	MER	CADM
D	Mar'77	.00072	½ cm	3.4.02	Melbourne	0.640	0.661	3.72	19.9
A	1977	.00064	1-2 cm	4.15.02	DaiviShakti	0.200	0.186	5.16	12.4
Q-2	1977	.00012	2-3mm	7.26.05	Clippers	0.85	n/a	n/a	14.9
Q-1	1977	.00130	<2 mm	1.6.99	Clippers	2.6	n/a	n/a	n/a

Sample D was cut in Bombay. Samples A, Q-1, Q-2 were from an accumulation of hairs stuck on and around Srila Prabhupada’s hairclipper blades. As far as we can ascertain, after Feb. 26, 1977, there was one clipping of Srila Prabhupada’s hair in Bombay (D) and several more in Vrindaban. Dates of the hair tests, their results, and quantities are given above. This will help to understand the poisoning timeline. Srila Prabhupada’s health suddenly and mysteriously began an inexorable and accelerating decline from mid-1976 until late 1977.

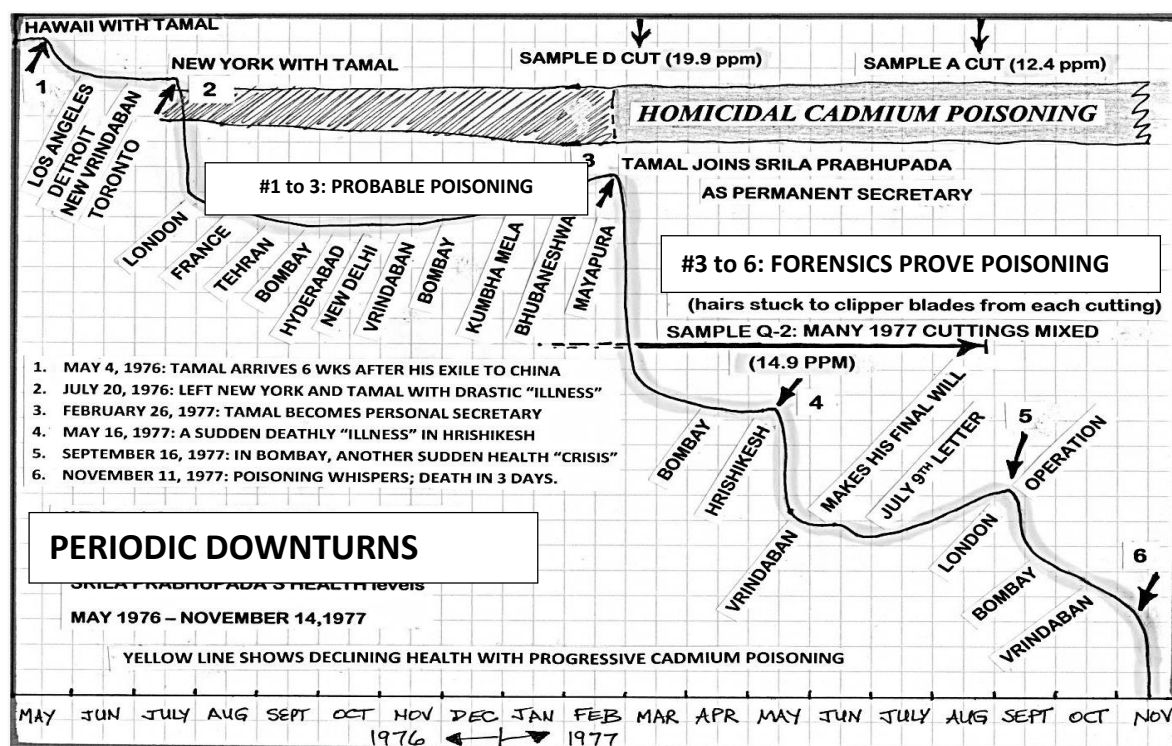
POISONING TIMELINE KEY EVENTS AND DATES

Srila Prabhupada said on Nov. 9, 1977: *“Hothat hoye galo. (It all happened suddenly.)”*

The hair tests are proof of massive cadmium poisoning from at least Feb. 1977 until Nov. 14, 1977, and medical symptoms indicate poisoning may have started as early as May 1976, with the first very serious episode on July 20, 1976. We note below the key events in the poisoning timeline:

(1) Suspicions are that Srila Prabhupada’s cadmium poisoning began as lower level, experimental poisoning on May 4, 1976 with suspect Tamal’s arrival in Hawaii. Thereafter we see classic cadmium poisoning health symptoms which were very similar, albeit less severe, to those during the severe health decline after Feb. 26, 1977 when sky-high cadmium poisoning is confirmed by hair tests. These symptoms included extended heavy congestion with mucus, weakness, loss of appetite, and nausea. **(2)** From May to July 1976, Srila Prabhupada had weakness, loss of appetite, heart palpitations, and persistent mucus with cough, cold/flu, bronchitis and rhinitis. **(3)** On July 20, 1976 in New York, as Tamal’s guest, Srila Prabhupada became extremely ill as he left on a flight to London, lying prostrate on three seats and remaining seriously ill and weak. For weeks thereafter he was mostly bed ridden and then walked very little and with difficulty, partially recovering very slowly while away from Tamal over the next 7 months, travelling in Europe and Asia. Harikesa wrote Tamal on July 24, 1976: *“Srila Prabhupada has been very very sick since he has come. On the way back from the airport he vomited every five minutes, we had to stop the car. He did not eat for three days and is very weak.”* Tests of 1976 hair samples or teeth would confirm what is very likely: **Srila Prabhupada’s cadmium poisoning began sometime between May to July, 1976.** July 20 appears to have been a very serious episode of poisoning. **(4)** Tamal joined Srila Prabhupada in Mayapur, India on Feb. 14, 1977, became his personal secretary on Feb. 22, and on Feb. 26 Srila Prabhupada became deathly ill, thinking he would die, moaning for days in bed. The very serious July 1976 and Feb. 1977 health attacks both were conspicuous with the presence of Tamal. **(5)** After Feb. 1977 Srila Prabhupada no longer went on morning walks, walking was difficult, he did ate very little at all. **(6)** Srila Prabhupada’s hair was regularly cut with his personal hairclippers about every 3-4 weeks and much of it was saved by devotees as sacred relics. Dr. Morris tested hair Sample D (cut in early March 1977), finding 19.9 ppm cadmium. This relates to cadmium levels when this hair was growing in Feb. 1977. **(7)** Afterwards, the health condition declined steadily, with no appetite, digestion, and significant weight loss. Mucus

congestion was present almost constantly. **(8)** In March-April 1977 Srila Prabhupada's health gradually worsened; Bhakticharu became Tamal's primary assistant and a nurse-caretaker to Srila Prabhupada.



ABOVE CHART CORRELATES HAIR TEST RESULTS WITH HEALTH HISTORY

(9) May 7, 1977 Srila Prabhupada flew to Delhi. Feeling stronger, he walked down the plane stairs himself. Srila Prabhupada, with Tamal, Bhavananda, and Bhakticharu, went to Hrishikesh. He began to feel better and eat again. **(10)** May 16, 1977: His health suddenly, severely worsened and he rushed back to Vrindaban, thinking to die soon. This was another acute poisoning episode. **(11)** Srila Prabhupada's health languished all summer of 1977, punctuated by further minor downturns. **(12)** Srila Prabhupada did not walk nor eat hardly at all. **(13)** At the end of Aug. 1977 Srila Prabhupada flew to London, bedded down flat in the car and plane, then he was carried about in a palanquin. **(14)** Hair Samples A and Q-2 confirmed 12.4 to 14.9 ppm cadmium; both samples came from Srila Prabhupada's personal hairclippers, being a mixture of hairs accumulated on the clipper head from several clippings during 1977. These values are an average for 1977. His last clipper cutting was by early Sept. 1977. The cadmium tests show ± 250 times average normal levels. **(15)** Sept. 8 there was a medical emergency of inability to pass urine; Srila Prabhupada had a minor surgery. **(16)** Srila Prabhupada returned to Bombay on Sept. 13, and felt a little better. But Sept. 15 brought another health "crisis" and Srila Prabhupada was now bedridden. He still took powdered Complan and Horlicks supplements. The excessive mucus problem worsens. **(17)** Srila Prabhupada went to Vrindaban Oct. 1; he asked all disciples to come see him a final time (but this message was suppressed); his health is the worst. **(18)** Oct. 25-26 he took 2-3 makharadhwaja doses but then discontinued it. **(19)** Nov. 9-10 he disclosed his thoughts that he has been poisoned and his caretakers openly discussed recent cases of homicidal poisoning. **(20)** Nov. 11 there are murmurs and whispers about poisoning by caretakers on the audio recordings, and Srila Prabhupada departs Nov. 14.

CADMIUM HAIR TESTS FACT CHECKLIST: WHAT THEY TELL US

Three new tests of Srila Prabhupada's hair in 2002-2005 revealed astonishingly high levels of the heavy metal cadmium from Feb. to Nov. 1977, about 10 months, but medical symptoms unique to cadmium poisoning indicate poisoning began in mid-1976, for a total of up to 18 months. The arsenic

was secondary. Chronic cadmium poisoning with sub-acute episodes was the poisoning methodology. Cadmium levels were 194-311 times above the average normal, which is clearly homicidal. These levels are "off the chart" and would be lethal within a short period of time. Further honest expert opinions are welcomed. If not for Krishna's choosing when Srila Prabhupada would depart, we could say Srila Prabhupada was stolen from us by those who wanted him gone. Kill guru, become guru. The secretive poisoners' false hopes that a quarter century had dissolved the molecular needle hidden in the chemical haystack has been miraculously shattered by these hair tests. Russia's most famous serial killer admitted at his execution that he never expected the advancement of forensic science by which he was caught and convicted. Similarly, Srila Prabhupada's "cold case" cadmium poisoning was amazingly and unexpectedly unveiled by advancements in forensic science as Lord Krishna's special arrangement. The GBC resolution, "**There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada,**" makes a mockery of ISKCON leadership.

(1) The GBC failed to complete tests on two samples of Srila Prabhupada's hair, abandoning them. These samples were located and forwarded to Dr. Morris, an expert in NAA. Hari Sauri das gave all background details on these two samples and confirmed their authenticity. (2) Dr. Morris executed the NAA tests in 2002, finding sky-high levels of cadmium. Meanwhile the prime suspect Tamal quit his body, hampering the investigation by his permanent unavailability for interviews or depositions. A third hair test in 2005 by Dr. Morris again confirmed very high levels of cadmium. (3) Average cadmium in the three tests was 15.75 ppm, or about 250 times over the 0.064 ppm average of the normal "unexposed" person worldwide, as ascertained from many studies. Srila Prabhupada had 41 times the cadmium found in the average industrially-exposed person (0.387 ppm), ascertained from another set of studies. Srila Prabhupada's hair had 4 X more cadmium than the worst hazardous waste dump, 15,000 X more cadmium than in most drinking water, and 400 X more cadmium than the EPA allowable limit in drinking water. (4) There is no plausible explanation how Srila Prabhupada acquired these high cadmium levels by environmental pollution, accidental exposure, or occupational hazard. Many expert opinions point to homicidal poisoning. Scientific studies show these cadmium levels to be **unprecedented and off the chart.** (5) Two more Srila Prabhupada hair samples from an earlier time period were tested and were normal, showing pre- and post-poisoning times. (6) Cadmium is the primary poison; arsenic and antimony are coincidental as secondary poisons. (7) Other Srila Prabhupada hair samples and teeth could be tested for confirmations.

(8) The target organ for cadmium toxicity via oral exposure is the kidney and it causes irreversible renal tubular damage or kidney failure with the appearance of malnutrition, starvation, indigestion, diarrhea, vomiting, and stomach pain, **exactly Srila Prabhupada's medical symptoms.** (9) Cadmium poisoning is very difficult to recognize, and looks like common diseases such as kidney disease and a normal "old-age" deterioration of physical health. (10) Many cadmium compounds are colorless, tasteless, odorless, a white crystalline powder that is very soluble in drink, food, or medicine. It is readily obtainable and virtually undetectable. (11) Srila Prabhupada's case was a mix of mid-level chronic and sub-acute poisoning, or small doses punctuated with heavier doses. Leaving New York, July 1976, there was a sharp, sudden illness with no appetite, weakness of the legs, mucus and coughing, indigestion, vomiting. (12) By mid 1977 he displayed photophobia, conjunctivitis, hoarse voice, rhinitis, and constant mucus, which are not diabetes or kidney disease symptoms but which are uniquely associated with cadmium poisoning. (13) *Sample D* (19.9 ppm) was cut by Hari Sauri about March 8, 1977 and was ± 0.5 cm long or 2-3 weeks of growth (hair grows an inch or so a month). So *Sample D* represents blood deposits from about mid-Feb. to March 8, 1977. More likely *Sample D* simply reflects the Feb. 26, 1977 massive cadmium poisoning, with lower cadmium from mid-Feb. to Feb. 26, then far higher from Feb. 26 to March 8, resulting in an average of 19.9 ppm over those 2-3 weeks. Thus we rightly suspect cadmium levels well over 20 ppm. (14) Cadmium was found again in *Sample A* (12.4 ppm) and *Q-2* (14.9 ppm). Both these samples were found in the hairclippers, accumulated as a mixture from numerous haircuttings from Nov. 1976 (when use of these clippers

began) to early Sept. 1977, reflecting average cadmium over 10 months, or a "poisoning for a long time." Because half the cadmium is eliminated from the body only every 17-30 years, whatever cadmium Srila Prabhupada had in early Sept. 1977 would still be 98% there when he departed on Nov. 14, 1977. Even if there was no further poisoning after early Sept. 1977, his cadmium levels would be about the same Nov. 14, 1977. Thus we understand that Srila Prabhupada's **average** hair cadmium was 14.9 ppm for 12 months, Nov. 1976 to Nov. 1977. There may have been low levels before Feb. 26, 1977, with levels afterwards being OVER 14.9 ppm in order to average-in these three or so "low" months. **(15)** There may have been cadmium level variations during this year. Once a level was reached, however, it never significantly declined as it would in arsenic poisonings with a shorter half-life. But there was further cadmium poisoning in Srila Prabhupada's last 2-3 months because it is clearly indicated in his health history, continued downturns in health, and implied by the poison whispers. Thus Srila Prabhupada's cadmium levels would simply rise with each successive dose due to the extremely long half-life. **(16) *Extended Malicious Homicidal Cadmium Poisoning Is The Correct Diagnosis.***

MISDATED TAPES?

The poison whispers indicate a final poisoning on Nov. 11, 1977; Srila Prabhupada departed on Nov. 14, 3 days later. Why would it take 3 days to work? A likely explanation: the last three tapes (T-44, 45, 46) were dated out of order and the whispers/final poisoning were actually on Nov. 13. This better explains how the last poison whisper "poisoning for a long time" and "get ready to go" fit in with a final poisoning. Thus the poison whispers may have taken place on Nov. 13 and not Nov. 11. We note that Bhagawat Maharaja has documented that Narayan Maharaja had significant discussions with Srila Prabhupada in his last couple of days, but these discussions are unexplainedly missing on the available tapes.

Our research shows that a conversation at 3:10 pm, supposedly Oct. 8, was most probably on Oct. 6 instead. ConvBk 35, pgs. 121-4 appear to belong after pg. 105, and pg. 125 should come after pg. 138, as chronological errors. This is clearly ascertained by studying the sequence of events, speakers, and content of the conversations. The morning of Oct. 8, Bhakticharu was sent to consult with Narayan Maharaja, however, the ConvBk shows a discussion about the two allopathic Vrindaban doctors occurring at 3:10 PM on the 8th, concluding that Bhakticharu had not yet arrived and who was to be telegraphed again. This discussion really took place on the Oct. 6, as *TKG's Diary* confirms. Also Tamal notes Narayan Maharaja's visit on late Oct. 8 as before Jayatirtha's arrival, whereas the ConvBk (based on the tapes) have that order reversed. Also, Tamal records that right after Srila Prabhupada discussed Sri Lankha with Hansadutta, telling him to develop it like New Vrindaban, Srila Prabhupada called Brahmananda from the back of the room and told him to develop Africa and try to bring back Pusta Krishna. However, in the ConvBk, these two events are separated by 12 pages and a dozen "breaks," but the two incidents appear that they should be consecutive. Then the talks about the two different Dr. Ghosh's (Allahabad, Kodaikanal) is at the end of the tape marked Oct. 10, yet Tamal says it takes place around noon on Oct. 12. Perhaps the end of the Oct. 10 tape was recorded on Oct. 12 because someone noticed it had not been used up. Tapes went in, out of the recorder. Thus ConvBk has parts of Oct. 12 conversations out of order. The correct sequence is p. 199-200, then 181-2, then 201-212. The ConvBk's are "time-line jumbled," due to sloppy over-recording and misdated labeling.

We know that tapes were sometimes misdated or recorded out of chronological sequence. Maybe talks were recorded on one tape, the next talk on another tape, and then back to the first tape, etc. The tape recordings are often "time-line jumbled." Tapes covering more than one day were sometimes labeled when recording was started, and sometimes when recording was finished. Sometimes tapes may have been accidentally re-recorded, so side A was actually **after** side B and the original side A was lost. Mistakes were bound to happen, especially with different caretakers involved. Tamal regularly engaged others to do things for him, and he was not the only one making the tape recordings. Sometimes he asked others to turn on or off the recorder, or others would have put the wrong tape in the recorder. Tapes could have gotten mixed up and mis-labeled days later. Accuracy of the dates is dubious. Consulting with Ranjit das in 1999, when he was senior editor at the

Bhaktivedanta Archives, confirmed he also was aware of repeated "time-line jumbings" in the ConvBk's, which followed mis-dating on the tapes. Ranjit had prepared the transcriptions years before the books went to press. For example, the tape marked as Feb. 18 was actually March 18, as on the tape a news article dated March 18 is being read to Srila Prabhupada. Thus we have instances where the tape's date is wrong by 2 days or even 30 days. It is logical and supported by research to suspect that the dates and timeline of the last tapes was jumbled- so the poison whispers may very well have been on Nov. 13 instead of Nov. 11.

CHAPTER 36: CADMIUM POISONING CASES

WAS CADMIUM POISONING POSSIBLE IN 1977?

Yes, of course. Knowledge of the means and techniques of poisoning methodologies were readily available in 1977 in modern literatures and medical publications. The 1960's discovery of Napoleon's high arsenic levels in hair brought much attention to the subject of poisoning. Those involved in the 1977 poisoning may well have read the 1972 book *Who Poisoned Napoleon?* From *Toxicology of the Eye* by WM Grant (1974): **"Ingestion of cadmium salts has caused severe and sometimes fatal poisoning."** Many sources confirm cadmium is entirely suitable for homicidal poisoning and was well known as such before 1977. Many individual and group cadmium poisonings were studied from the 1950's and on, and perhaps the most well known is the major "itai-itai" incident involving hundreds in Japan in the 1960's with cadmium poisoning of rice fields. So although the GBC says cadmium poisoning was unknown in 1977, this is not at all true. The GBC also claims there have been no cadmium homicide cases even up today, but we found a good number of them below.

FOURTEEN HOMICIDAL CADMIUM POISONING CASES



(1) Turgut Ozal, the President of Turkey (1989-1993), at 66 years old, died suddenly on Apr. 17, 1993 at an Ankara hospital. A suspicious heart attack indicated an assassination plot by deliberate poisoning. Turgut Ozal's remains were exhumed on Oct. 2, 2012. According to a leaked autopsy report, doctors found a high level of "strychnine creatine" -a powerful poison that leads to respiratory arrest in 20 minutes and could cause a heart attack. For years his wife claimed he was poisoned. The autopsy report was given to the authorities but was destroyed, test results went missing, and an inquiry interrupted. The

Kurdish separatists repeatedly stated Ozal was poisoned by the Turkish special services. Nov. 26, 2012 it was reported that an autopsy by pathologists of his exhumed remains revealed the presence of four poisons. The banned insecticide DDT was at 10 times the normal level. **"Experts also detected the presence of cadmium, a chemical element, in his body. In addition, experts also found the radioactive elements americium, a transuranic radioactive chemical element, and polonium. According to the experts, his body was weakened with americium and polonium over a long period of time, and with the use of DDT [and cadmium], ingested in food or drink, his death was accelerated."**



(2) Aug. 8, 1995 the funeral for a prominent Moscow businessman was attended by the Russian prime minister and noted dignitaries. Ivan Kivelidi and his secretary were secretly **killed with cadmium** smeared on a telephone and in their tea. Over 500 Mafia killings have taken place of local businessmen, many by poisoning. **(3)** Murder by cadmium is so rare, there is only one documented case, according to John Harris Trestrail III, of the Center for the Study of Criminal Poisoning, in his database of 900 poisonings worldwide. We do not know who Trestrail's case was, but we have found quite a few more. **(4)** From Yorkshire Post, July 23, 1981: Two youths aged 14 and 15 administered cadmium chloride mixed in an orange drink to eleven children. They suffered from sickness and blurred vision, but no one died. The

younger boy intended to poison the children. The chemical was stolen from a UK Education Authority. **(5)** John Creamer, 46, was arrested Dec. 19, 2002 in Tampa, Florida after Dr. Gore concluded that Jayne Creamer, 37, died Feb. 17, 2002, from a lethal mix of cadmium, alcohol and Xanax. John Creamer was indicted for first-degree murder in his wife's death." *Cadmium toxicity and the death resulting from that is extremely rare,"* Gore said. *"This is my first case. We are dealing here with a combination. So it's not the pure cadmium, but I've given the cause of death as combination of cadmium, alcohol and Xanax. The combination would cause suppression of the respiratory center."* John Creamer came under suspicion because the couple had a history of domestic disputes and had been a suspect but was never charged in the 1988 beating death of Sherri Koons, his common-law wife. Searching his home, deputies found three containers of cadmium, including some in a bathroom medicine cabinet. Before her death, Jayne Creamer had told her sisters, hairdresser and others she feared her husband had been poisoning her. Detectives accused him of slipping cadmium into his wife's drink during a romantic getaway, but charges later were reluctantly dropped. **(6)** In early 2019 a California chemical engineer, David Xu, 32, was charged with lacing a colleague's water bottle with cadmium, which was not fatal. His act was caught on a video recording. **(7)** Cadmium (7 X normal) is one of the toxic substances that Italian prosecutors detected in the blood of Imane Fadil after her death from organ failure in hospital. The 33-year-old Moroccan-born model had been a key witness in the "bunga bunga" sex party trial of former Italian PM Silvio Berlusconi. She died in hospital in Milan on March 1, 2019, and suspicions that she was poisoned are under investigation. She shared suspicions she had been poisoned after falling gravely ill in Jan. 2019.



(8) Robert W Hall describes a postmortem laboratory analysis of the suboccipital proximal hair of Patrick H. Sherrill, who, on Aug. 20, 1986 committed mass murder, and then committed suicide. Akathisia, alcohol, and prior psychiatric history were eliminated as possible explanations of his behavior. The analysis, however, revealed significantly elevated levels of cadmium and lead. An underlying, immunotoxic biochemical pathology due to heavy metal poisoning may have affected inhibitory control mechanisms. (PsyINFO Database, 2012) **(9)** Yukai Yang, a chemistry student at Lehigh University in Pennsylvania was charged for poisoning his roommate in Dec. 2018. He mixed thallium and cadmium in drinks, food, and mouthwash, and the victim still suffers ill effects.



(10) In 2018 a 57-year-old man was arrested in the deaths of 21 co-workers at a valve manufacturing plant in Germany. The suspect "Klaus O." was convicted in 2019, sentenced to life in prison for poisoning his colleagues by spiking their sandwiches with **high levels of cadmium and mercury**, caught on a surveillance camera. In a search of his home police discovered a makeshift laboratory where they found a number of heavy metals, including lead acetate, cadmium, lead, and mercury. Two of his colleagues suffered serious kidney damage. A third has brain damage and is currently in a vegetative state, unlikely to recover. One eventually died. **(11)** Jan. 16, 2003: Three Pennsylvania family members were to be exhumed with suspicions of cadmium poisoning in 1995 and 1997. Ann Nagg's body had already been exhumed in connection with the homicidal cadmium poisoning of a fourth person, Russell Repine. **(12)** July 8, 2019: The son of Nigeria's Muslim leader Sheikh Ibrahim al-Zakzaky warned about the deteriorating health of the 66-year-old cleric, who has been held in detention along with his wife for more than three years. He was shocked by his father's worsening medical condition after visiting him, stressing that he needed to be immediately hospitalized as "large and dangerous quantities of lead and cadmium have been found in his blood." Islamic Human Rights Commission (UK) received reports Zakzaky's health had further worsened. IHRC sent a medical team to Nigeria to examine Zakzaky and wife and said the treatment they require can only be accessed outside Nigeria. Islamic Movement in Nigeria also said he was poisoned in prison and required urgent medical care abroad. **(13)** Aslan Bzhania accused the leader of Abkhazia (on the Black Sea), Raul Khajimda, of poisoning him. He is the



top challenger to incumbent Khajimda. Along with 2 security guards, he was hospitalized in Moscow. *“According to the results of the analysis conducted in a Munich laboratory, heightened levels of mercury and aluminum were found in Bzhania’s blood, as well as a heightened level of benzodiazepines and cadmium.”* (May 17, 2019) **(14)** Suspected murder: ACUTE CADMIUM INGESTION (BUCKLER ET AL 1986) *“A 17-year-old woman was admitted to hospital with facial swelling and vomiting. She was too ill to provide any history. She had facial, pharyngeal and neck swelling and was hypotensive. Subsequent gastric washout (roughly three hours after ingestion) produced a white crystalline material confirmed to be*

cadmium chloride. She suffered a respiratory arrest, becoming hypothermic [...] Full supportive measures including chelation treatment... were unsuccessful, and she died 30 hours after admission... There was haemorrhagic necrosis of the stomach, duodenum and jejunum, focal hepatic necrosis and slight pancreatic haemorrhage. At autopsy the following cadmium concentrations were measured: blood 23 mg/l, urine 17 mg/l, liver 0.4 µg/kg wet tissue, lung, 0.2 µg/kg. The patient had ingested a massive dose of 150 gm of cadmium chloride, and although the initial diagnosis was delayed, it seems unlikely that any treatment would have prevented the membrane dysfunction and destruction of tissue. The case illustrates the catastrophic effects of ingested cadmium on organ function.”

NOTE: 90% of poisonings go undetected, so we can assume at least 100+ cadmium homicide poisonings have taken place worldwide in the last few decades. We also see that political assassinations worldwide appear to be using cadmium as one ingredient in tandem with others, just as was done with Srila Prabhupada’s heavy metals cocktail which included arsenic and antimony.

ACCIDENTAL CADMIUM POISONINGS ARE FAR MORE WIDESPREAD

ISKCON GBC apologists insist the notion Srila Prabhupada was poisoned homicidally with cadmium is ludicrous for another two reasons: (1) cadmium poisoning was unknown and undocumented in 1977, (2) there are no cadmium poisoning cases on record to date. In reply, yes, aside from those who develop cancer or kidney failure after many years of environmental or occupational exposure, quick death from cadmium poisoning is rare. Most human cadmium studies and case histories involved typical environmental exposure and a few instances of occupational exposure wherein very long-term effects resulted from low-level chronic poisoning. The body of medical literature shows cadmium to be a rare poisoning agent. But using cadmium salts to poison someone is very feasible, and we have uncovered 14 precedents as shown just above. This list is not comprehensive nor complete. Cadmium is very poisonous and can kill very effectively and secretly. Just because it is rare does not mean it can not happen. By the 1940’s cadmium became fairly prolific in modern industrialized society and accidental cadmium poisoning occurred frequently. Cadmium was soon understood as very poisonous. Cadmium poisoning studies began with Friberg/1950, Bonnell/1955, and cadmium’s causing critical, life-threatening kidney malfunction was well known in medical circles by 1977. Most cadmium poisoning studies focus on hazardous occupational or environmentally contaminated situations, such as, for example, factory pollution in southern Poland. Muriatic acid leaches cadmium from nickel-cadmium batteries.

(1) Dr. Aggarwal, an Indian toxicologist, reported that in Japan a patient died when he was mistakenly given an injection of cadmium chloride instead of calcium bromide. **(2)** In 1960’s Japan a large-scale factory contamination of soil and water resulted in “itai-itai” (ouch-ouch) disease with brittle bones, great pain, kidney failure. Residents along the Jinzu River also had osteomalacia due to disturbed phosphate reabsorption resulting from atrophy of the proximal tubules of the kidney. This came from the upstream Mitsui Mining’s industrial cadmium pollution in the river, used for drinking and rice field irrigation. **(3)** A well-described instance of cadmium pollution-related disease was found in New Zealand. It has been discovered that unregulated aerial spraying with cadmium pesticides for decades has rendered large sections of agricultural land in New Zealand as having many times over the acceptable limits which will result in contaminated produce. Especially root crops such as turnips and potatoes absorb the cadmium from the soil. It was determined that NZ potatoes should only be eaten

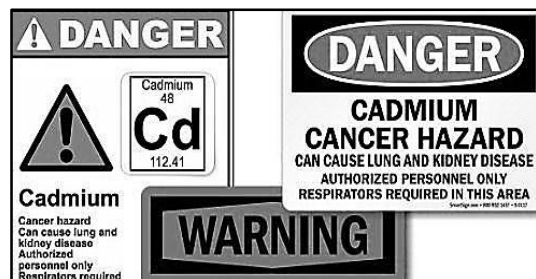
sparingly. (4) In 2001 it was reported that a de-forested area in Honduras had caused naturally cadmium-contaminated soil to run-off and spoil a local town's water supplies. Over 400 were admitted to hospitals and 11 had died thus far with kidney failure symptoms.

(5) A hospital patient was accidentally injected with cadmium chloride instead of calcium chloride; and he died. (6) Consumption of cadmium contaminated oysters in Tasmania led to nausea and vomiting in victims. (7) Fatalities have resulted from using oxy-gas flame to cut cadmium-plated objects, from grilling with cadmium-coated refrigerator racks, and from using high temperature flames with cadmium-bearing solder. (8) In 2016 there were news stories about cadmium plated or cadmium alloy costume jewelry responsible for illnesses all over the world. This cheap jewelry was tracked back to remote factories in China where the cost of manufacturing jewelry was lowered by use of cadmium due to its low melting point. Soldering fumes and dust caused much disease. (9) Medical Case History: Adult, Acute Cadmium Inhalation (Lucas et al., 1980) *"A previously healthy 34 year-old welder worked for 30 minutes with an oxyacetylene torch and silver solder. He was in a large airy building, high ceiling, large open doors, but no ventilation system in operation. He become dyspnoeic with a persistent non-productive cough within hours. His symptoms worsened and he died 5 days after exposure. Both lungs showed changes typical of acute pneumonitis. The source was the rod of silver solder with 20% cadmium. The case illustrates that death from cadmium fume inhalation can occur in an apparently well-ventilated environment, particularly if the presence of cadmium is not suspected."* (10) Another modern day case of mass cadmium poisoning was found in a BBC news article (Sept. 18, 2012): *"Sri Lanka Kidney Disease Blamed on Farm Chemicals,"* wherein thousands of farmers developed serious health problems which a study pointed to the likely cause of chemical pesticides and fertilizers. 15% of the farmers in one province, mostly growing rice, were affected, and they suffered various stages of kidney failure. Some were on a dialysis program, some became weak and cannot work, although they do not have diabetes or high blood pressure which is commonly associated with kidney disease. The government and the UN's WHO are investigating by testing blood, urine, tissue, and hair samples, and results suggested arsenic and cadmium had contaminated food, air, or water. Cadmium is found in some fertilizers and arsenic in some pesticides, most from China, notorious for dangerous chemicals. Countries in Central America are also noticing a similar "epidemic" of kidney disease problems amongst their farmers. Mysterious illnesses are not uncommon in a polluted world.

ABOUT CADMIUM POISONING

Cadmium is a naturally occurring metal used in various chemical forms in metallurgical and other industrial processes, in alloys, pigments, fluorescent lighting, batteries, motor bearings, plastics, chemical reagents, solders, galvanization, electroplating. Cadmium is used in pesticides, phosphate fertilizers, and in electronic components and nuclear reactor control rods. Cadmium (and arsenic) are by-products of lead, zinc or copper mining. Pure cadmium is rare; its common compounds are variously soluble (cadmium acetate, chloride, sulfate are most soluble), odorless, tasteless, colorless,

extremely toxic. Environmental exposure is usually negligible by diet, water or air unless defiled by civilization's touch. Cadmium was safely locked up in nature prior to modern industry. Cadmium exposure in most of the world is regulated so there are now fewer documented poisoning episodes. Since the early 1950's, when the hazards of occupational cadmium exposure were recognized by Friberg, much information has been



generated about the toxic effects of cadmium. Toxicological properties are also similar for the several different salts and oxides of cadmium that have been investigated, although differences in absorption and distribution lead to different effect levels. Cadmium salts, oxides, and the Cd+2 ion are all soluble to various degrees. Cadmium is a cumulative toxicant and can be absorbed by the body via air, water, food, dust, fumes, or soil through breathing, ingestion, and the skin. Once the accumulation rate in the

body exceeds the rate of excretion, and the critical concentration is exceeded in the kidneys, detrimental health effects follow. Metallic cadmium also is odorless, tasteless, and very toxic.

CHRONIC CADMIUM POISONING SYMPTOMS

As we have found abnormal, sky-high amounts of cadmium in Srila Prabhupada's hair, it is natural to search the medical literatures for the symptoms of chronic cadmium poisoning, and especially those that are not common or typical in Diabetes Mellitus Type 2 or kidney failure. Looking at the full list of symptoms, Srila Prabhupada *clearly had all the signs of extended cadmium poisoning*. (See Ch.39-41) **Toxicity:** Cadmium is extremely toxic, with acceptable levels **one tenth** that of most of the other toxic metals. Its effects are many, but it mainly affects the kidneys, the cardiovascular system, and causes cancer. It also ages the skin. Cadmium has no known beneficial biological function or effect. **Degenerative Diseases:** Cadmium is involved in all of the major diseases of our time, including cancer, diabetes, arthritic syndromes, heart disease, kidney disease, and others. Cadmium replaces zinc in the body, required for over 100 critical enzymes. These include enzymes needed for proper immune system activity, digestion, cardiovascular health, and much more.

CADMIUM FOCUSES ON THE KIDNEYS

Cadmium poisoning most frequently affects the kidneys, and once cadmium-induced proteinuria is detected, it is usually irreversibly progressive. Dr. Friberg, who did many studies on heavy metals: *"When discussing the kidney damage from cadmium, it is important we make it clear we are talking about serious, but often insidious effects on the vital organs. The kidney has a reserve capacity but once this is consumed symptoms may appear in swift succession and the condition of the patient then deteriorates rapidly..."*

The critical concentration level of 200 ppm cadmium in the renal cortex, when reached by accumulations over time, signifies a descent into kidney failure and/or disease. Severe cadmium-induced renal damage may develop into chronic renal failure and uremia at which point dialysis or kidney operation will be needed (as was diagnosed by Dr. Khurana, Aug. 1977). Cadmium-induced renal damage is compounded due to there being no medical treatment for accumulation of cadmium in the kidney. Recently chelating techniques have been found for cadmium poisoning. The first manifestation of which is decreased reabsorption of filtered low-molecular-weight proteins, indicating damage to the renal tubules. Even after the cadmium exposure ceases, renal damage continues to progress. Cadmium exposure also affects kidney vitamin D metabolism with subsequent disturbances in calcium balance and bone density. Tamal wrote Hansadutta, June 7, 1977: *"Unfortunately His Divine Grace's health has taken a turn for the worst. Prabhupada's body is practically worn out and all of the internal organs are no longer functioning properly. This includes the kidneys, the liver and the heart."* Scientific studies confirm cadmium poisoning targets these organs, just as Tamal said.

OTHER EFFECTS OF CADMIUM POISONING

From *Toxicological Profile For Cadmium, US Dept Health & Human Services (1999)*: **(1)** Experiments with laboratory animals has produced birth defects due to cadmium poisoning, as well as many other negative physiological effects. **(2)** Cadmium is toxic to a wide range of organs and tissues, but primarily the kidneys and liver. **(3)** Cadmium has been shown to alter zinc, iron, selenium, and copper metabolism. **(4)** Acute or chronic doses of cadmium reduce the blood's glycogen levels and increase blood glucose levels. **(5)** Lung damage follows from both air inhalation of cadmium and gastrointestinal ingestion, often related to liver or kidney damage. **(6)** Gastrointestinal irritation with nausea and vomiting will only occur at higher doses of cadmium ingestion. **(7)** Cadmium poisoning does increase blood pressure (hypertension). **(8)** Cadmium intoxication causes anemia due to reduction of iron uptake and absorption, resulting in weakness. **(9)** Cadmium intoxication also may lead to painful and debilitating bone disease compounded by loss of calcium and phosphate. Cadmium causes atrophy of the gastrointestinal tract, reducing ability to absorb essential elements such as calcium and phosphates. **(10)** Cadmium also accumulates in the liver (besides the kidneys), causing liver damage and even death at higher levels. **(11)** Decreased body weight and decreased rates of

growth (including hair) are common findings in studies. (12) Many types of cancer are related to cadmium toxicity. (13) By far the majority of scientific studies focus on the effects of occupational/environmental exposure to cadmium, so effects of deliberate and higher levels of exposure in homicidal poisonings are not as well understood. (14) Cadmium levels in blood, urine, feces, liver, kidney, hair, and other tissues have been used as biological indicators of exposure to cadmium. Blood cadmium levels are principally indicative of recent exposures rather than whole body burdens. Urine cadmium levels primarily reflect total body burden of cadmium, although urine levels also reflect recent exposure. Hair is a reliable indicator of the body's cadmium burden, especially at higher levels. Exogenous contamination of hair is possible primarily in those exposed at lower levels but not usually in hair cut close to the scalp. (15) Liver & kidney tissues preferentially accumulate cadmium, measurable by NAA or X-ray fluorescence analysis.

PART 6: MEDICAL EVIDENCE

CHAPTER 37: SRILA PRABHUPADA'S MEDICINES

WHO IS MAKHARADHVAJA GIVEN TO AND WHY?

According to **Prakruti: Your Ayurvedic Constitution**, by Dr. R.E. Svoboda, "Anyone who wants to use mercury for rejuvenation must be exceptionally careful about its source, and must be sure that it has been properly prepared... The quantity of mercury in any one pill is very small thanks to the processing procedure known as Bhavana... Makharadhvaja benefits all sorts of acute disease states, including especially respiratory ailments like cold, influenza, and pneumonia, and all sorts of chronic conditions, such as low blood pressure, general exhaustion, and nervous or mental debility... It is usually best to take makharadhvaja during coldest season of year so that their powerful innate fire does not increase pitta." Dr. G. Ghosh, who was 82 in 1977 and a respected allopathic doctor from Allahabad, had said that any medicine which contains mercury and arsenic would be inappropriate for Srila Prabhupada. Damodara Shastri also stated that *makharadhvaja* (MKD) was not suitable for Srila Prabhupada due to his weakened condition. As far as is known, none of Srila Prabhupada's medicines had any arsenic, and Srila Prabhupada's hair mercury levels were normal (Ch. 32).

MAKHARADHVAJA WAS TAKEN ONLY 2 OR 3 TIMES WITH NO SERIOUS REACTIONS

Srila Prabhupada took one dose of MKD on Oct. 25, 1977 and one dose the next day (ref: medical notebook), and he discontinued its use thereafter. That is a total of only 2-3 doses out of the 48 that were obtained. Tamal and Bhakticharu took charge of administering his medicines. On Oct. 26 Srila Prabhupada said it was "not acting." On Oct. 27 Srila Prabhupada had diarrhea five times and then there were no other ill effects. The caretakers thought they saw an improvement, not a worsening, in Srila Prabhupada's condition. They blamed the *kaviraja* who made the MKD for being a Shakta. Tamal suggests that Srila Prabhupada "take rest from the other thing that he has taken," that is, not take any more MKD. Srila Prabhupada decided to discontinue its use despite the objections of his caretakers. Some may think that MKD contributed to Srila Prabhupada's debilitated health, but they do not know that only 2-3 doses were taken over two days and it was never taken earlier or afterwards. The medicine obtained by Abhirama after Gaura Purnima (March 1977) was an expensive Ayurvedic preparation called *somara rasayana* which did not contain any mercury, but which had gold, musk, and pearls, prescribed by Bimal Tarka Tirtha.

CARETAKERS "SEEDED" THE "POISON" WORD INTO OCTOBER DISCUSSIONS

In Srila Prabhupada's recorded conversations we hardly find any mention of poison previous to Oct. 1977, but in this month the poison word was used often. Why was there a sudden, liberal use

of the poison word by caretakers in Oct. 1977, not in reference to actual poison, but to medicine or infection? Discussions were peppered with loose talk of “like poison” or “poisonous.” Was this a deliberate **seeding** of the poison word into conversations? Was it meant to characterize the MKD as POISON so that all future talk of poison that might arise could then be associated with “bad medicine?” Was it meant to confuse, to blur the difference between that which is “like poison” and the real poisoning that we now know from scientific evidence had been ongoing since at least Feb. 1977? The inter-substitution of the words poison and medicine became a peculiar phenomenon. Was this intentional? To render everyone numb to a real poisoning? To create confusion if the real poisoning leaked out? We believe it was deliberate, and we should not underestimate Tamal’s intelligence. It appears to be an attempt to blunt and obscure the ongoing actual poisoning, describing medicines as poison, to water down the idea of actual poisoning, and as a clever distraction from the secret poisoning that the poisoners feared would be suspected or detected.

It first came up Oct. 18 (a week *before* the MKD) when Bhavananda talked about Srila Prabhupada’s kidney infection as “poisoning,” referring to the blood and pus in his urine. On Oct. 25 Pancadrivida stated: “*If the devotees are staying away, it is not because you are poisonous. It is because we are poisonous.*” On Oct. 27 Tamal says: “*That medicine (MKD) turned out to be poison.*” In late Oct. Tamal said, “*...it had turned to poison.*” In *TKG’s Diary*, Tamal says: “*Satadhanya had also arranged earlier for the makaradhvaja, which had proved poisonous.*” Trivikram Swami, on Oct. 27, probably after talking with Tamal, referred to the MKD as “drinking poison.” On Oct. 28 Tamal, Bhavananda, and Bhakticharu (three primary suspects) all chime in with multiple references to the MKD as “poison to him.” Finally, on Oct. 31, Srila Prabhupada also called this medicine “poisonous.” **BHAV:** He did agree with your own diagnosis, Prabhupada. He said makaradhvaja at this point would be poison and today you said that it was poison. **SP:** Yes. [...] ...taking poison. The body is already finished. **Upendra:** What is that? **TAMAL:** He said, “If you think I’m taking poison, that the body is already finished.” **SP:** So dead body, you take poison or ambrosia, it is the same...”

Ameyatma das recalled the confusion (which remains today): “*When Baradraja returned from India, he told us also that Srila Prabhupada said the MKD was poisoning him ...and asked that it be stopped, and that Srila Prabhupada claimed it was not made correctly. ...the MKD was then stopped.*”

ISKCON’s book *NTIAP* used “the medicine was the poison” argument repeatedly: **(1)** p. 52: “*...when he is talking about the effects of the MKD.*” **(2)** p. 13: “*When referring to poison, Prabhupada was merely hypothesizing about the possible effects of improper medicine. The symptoms could resemble poisoning, he noted.*” **(3)** Tamal, p. 146: “*Some have suggested that even if one intentionally poisoned Prabhupada, the medicine he was given acted as ‘poison.’*” **(4)** Bhakticharu, p. 198: “*Soon after that (the arrival of the MKD) Srila Prabhupada started to speak about poison. Therefore it seemed to me that he was speaking about the adverse effect of MKD.*” Bhakticharu’s book *Ocean of Mercy* also tries to explain the talk of poisoning as being due to the bad effects of the MKD. Tamal engaged in the same curious interchange of the words poison and medicine in his two books, *TKG’s Diary* and *Prabhupada’s Final Pastimes*.

Later when Damodara Shastri was participating in the “poison discussions” on Nov. 9-10, 1977, he also interchanged the words poison and medicine. This confounding use of opposites is odd. Perhaps he picked up this confusing habit from Tamal or Bhavananda who appear to have introduced blurry distinctions between poison and medicine a few weeks earlier. Here are translations of Shastri’s words: **(1)** “*There is an edible **medicine** that is put in pan... by morning you could forget your whole life.*” **(2)** “*This (**poison**) does not come (packaged) as a **medicine** for you... We call it *Rashkapor*.*” **(3)** “*MKD is nectar. It is not suitable for him (SP). That’s a different story. For the rest it becomes **poison**.*”



BUT THE “MEDICINE IS THE POISON” THEORY HAS SERIOUS FLAWS

Now, decades later, the GBC conveniently claims that when Srila Prabhupada spoke of being poisoned on Nov. 9-10, 1977, he was only referring to the medicine from Oct. 25-26, 1977. They insist Srila Prabhupada could not have been poisoned maliciously by **any** of his own loving disciples, and

therefore any talk of poison in 1977 **must** be about medicines with adverse effects that were "like poison." Misinformed and ill-informing parties have posited that when Srila Prabhupada said "Someone has poisoned me," this was simply in reference to the ill effects of the 2-3 doses of MKD medicine he took a full two weeks earlier. But this deception contradicts Srila Prabhupada's statements about being poisoned. Do not fall for this ruse. Yes, the MKD had some minor ill effect, namely some diarrhea, five times in one day. But "**the medicine was the poison**" false theory falls apart after a review of the facts. First, hair *Sample D* was cut in early March 1977 with 19.9 ppm cadmium. How does medicine taken in late Oct. relate to hair levels many months before? ISKCON apologists never link the scientific facts in the hair tests to the "poison discussions." Their dishonest methodology is to faultfind each piece of evidence without tying anything together. But there is more:

(1) How does talk of slightly adverse medicinal effects in late Oct. fit in two weeks later with the Nov. 10 talks of murder, rakshasas, homicide, lawyers, ground glass in food, and restricting who cooked for Srila Prabhupada? The two things have **NOTHING TO DO WITH EACH OTHER**. It had been 14 days since the MKD was taken, the diarrhea had ended 12 days earlier, and Shastri's new program of different medicines, including *vrikkasan jivani*, had been underway for 10 days. The taking of MKD and Srila Prabhupada speaking of being poisoned are weeks apart and too remote to have any relation. By Nov. 10 the MKD was old history. But the GBC tries to connect the two to confuse us. Talk of diarrhea and murder are quite different. (2) That Srila Prabhupada would be secretly and maliciously poisoned by heavy metals since at least Feb. 1977, **and** there is talk of poison in reference to non-poisonous things- **is suspicious and not coincidental**. The real poisoning is being obscured by loose talk of medicines being poison. (3) In a taped interview at the end of Nov. 1977 Tamal claims Srila Prabhupada asked for "medicine to die." (Ch. 60) Of course, it is poison that kills and medicine

that cures, unless we are listening to Tamal and others using these two words interchangeably. Tamal's mercy-killing interview reveals extreme deception in the explanations of what was poison or what was medicine, and so also the current GBC theme is highly suspect that the medicine was the poison. (4) In 1998 Bhagavat Maharaja wrote: "*Srila Prabhupada was, during his grihasta days, the manager of a pharmaceutical house. He designed, manufactured and marketed his own pharmaceutical preparations. Srila Prabhupada was very conversant with how herbs, chemicals and poisons interacted with the human body. Srila Prabhupada also owned his own pharmacy in Allahabad where he sold prescriptions where he would have had knowledge of drug interactions with the body. So even from a practical point of view we must concede Srila Prabhupada was educated enough in medical science to know if he were being poisoned...*"Srila Prabhupada would know if medicine from two weeks earlier was poisoning him. Instead, on Nov. 9-10, Srila Prabhupada

APPENDIX 4 - TEST RESULTS FROM PRABHUPADA'S MEDICINE	
	
SCIENTIFIC SERVICES	
	Enquiries : Dr Henry A OLSZOWY Phone : 32745071 Fax : 07-32749074 Our Ref : -1MX263/263:HAO
DATE: 06/01/2000	
<u>ANALYTICAL REPORT</u>	
CLIENT	INTERNATIONAL SOCIETY FOR KRISHNA CONS P.O. BOX 83 INDOORCOOPILLY QLD 4068
CONTACT	: DAVID HOOPER
CLIENT ORDER NO	: .
DATE RECEIVED	: 06/01/2000
DATE COMPLETED	: 06/01/2000
NUMBER OF SAMPLES	: 1
SAMPLE ID	: MVAJ1
SAMPLE TYPE	: AQUEOUS SOLUTION
ANALYSIS REQUESTED	METHOD OF ANALYSIS
Identification (XRF Scan)	MM-006; XRF
XRF = X-Ray Fluorescence Spectrometry	

spoke of someone telling him he had been poisoned, and that he also thought he had been poisoned, **but he did not speak of being poisoned by medicine.** If that was the case, then why did Srila Prabhupada not just say he thought he had been poisoned by MKD? **(5)** Why suddenly speak about being poisoned on Nov. 9-10 if it referred to a day of loose bowels two weeks earlier? This makes no sense. **(6)** Srila Prabhupada did not refer to MKD when he said “*Someone has poisoned me.*” How can medicine be “someone”? **(7)** Why on Nov. 9-10 did Srila Prabhupada speak about having heard from “all these friends” how he had been poisoned, if it was medicine? Medicines are friends? **(8)** On Oct. 26-27, Srila Prabhupada did not experience pain, fever, or vomiting after taking the MKD that one might expect with serious "poisonous" effects. There were no alarm bells that the MKD was poisonous, as it only some caused some diarrhea, just as other medicines did in previous months. **(9)** Why would Tamal ask “Who is it that has poisoned?” Medicine is not “who.” The caretakers encouraged taking the MKD, so why ask who poisoned, if it was medicine? **(10)** Why would Srila Prabhupada be evasive about **who** had poisoned him, not answering Tamal’s question, if it was due to the medicine that everyone already knew about? Why did Srila Prabhupada himself not say he was poisoned by MKD or medicine? He did not even allude to the medicine, yet ISKCON tries to confuse us with their clever misassociation of two unrelated events.

Reading the “poison discussions” (Part 2), it is clear Srila Prabhupada was not speaking on Nov. 9-10 of medicine as being poison. The caretakers acknowledged Srila Prabhupada was speaking about a malicious, homicidal poisoning, responding with discussion about murders, criminal cases, poison in food, rakshasas, etc. Unfortunately, many have never read these conversations and yet they still take positions and make statements that are woefully contrary to the facts. To connect the two incidents is dishonest. To explain the “poison discussions” they make MKD a scapegoat. The theory that “*Someone has poisoned me*” from Nov. 9-10 refers to the negative effects of the MKD medicine on Oct. 25-26 makes no sense and is only meant to deceive the uninformed. **There is no connection between the two events.** It is a scam by those trying to cover-up the poisoning and deny that Srila Prabhupada spoke of being actually poisoned.

The 1977 conversations show that the talk of poisoning was not about bad medicine or bodily toxins that had built up over the years. These are deliberate diversions from the truth. Srila Prabhupada clearly spoke about homicidal poisoning, as was acknowledged by his caretakers.

An ISKCON scholar claimed in 2020: “*I came to determine that the Kaviraja Ayurvedic doctor blew it. Unless those formulas are exact and precise, they can end up acting as poison, which is what happened in Prabhupada’s case.*” Which of the 40 kavirajas would that be? How does that explain the 10 months of sky-high cadmium in the hair samples when Ayurvedic medicines never have any cadmium?

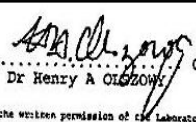
99MX263:HAO Continued.

RESULTS

The following components were identified in the sample by XRF scanning. Major indicates >1%, minor 0.1 to 1% and trace <0.1%. These limits are only approximate and are intended to serve as a guide only.

Sample "MVAJ" (99MX263):
 Major Components: Iron
 Minor Components: Aluminium, Silicon, Phosphorus, Sulphur, Chloride Potassium.
 Trace Components: Zinc, Copper, Manganese, Calcium, Titanium.

COMMENTS:
 The results relate to the samples as received. The responsibility for sampling rests with the client.


 Dr Henry A GILSON 06/01/2000

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 37 Rossella Road Archerfield International Code 61
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If no medicine was taken for long, with the constant changing to a new treatment and kaviraja or doctor, how does that explain the 18 months of steady health decline? And in 1977 why did the caretakers discuss homicidal poisoning and rakshasa poisoners after Srila Prabhupada spoke of being poisoned, if it was just bad medicine? Again, too many uninformed persons jump to convenient denials when they are unstudied in the facts.

SPEAKING OF POISON, NOT MEDICINE

No medicine Srila Prabhupada took had any poisonous effects. Srila Prabhupada was not

speaking of the MKD when he said, "Someone has poisoned me." Srila Prabhupada said he heard others speaking of how he was being poisoned, **which makes no sense if he was talking about medicines**. Still, the GBC uses "the medicine was the poison" as their "not-poisoned" defense to bewilder the naive. The conversation on Nov. 10 was about **rakshasas**, who could possibly do such a thing?, the SvarupaGuha and Sankaracharya poison-murders, who is it that has poisoned you? The kaviraja said there must be truth to it. The discussion was obviously about intentional poisoning and not of adverse medicinal effects. Srila Prabhupada did not say, "**Something** has poisoned me," or "The medicine has poisoned me." The poisoning deniers use talk about medicine weeks earlier to re-define the talks on Nov. 9-10 as innocuous ("*the medicine was the poison.*") **But this clumsy subterfuge strongly implies complicity in the very same poisoning they are covering up.**

NO POISON IN MAKHARADHVAJA TEST BY GBC

Was the MKD gifted by the notorious Chandra Swami (Ch. 81) tainted with poison? Would this explain why Srila Prabhupada said it was "poisonous?" Actually, the GBC tested the MKD by X-ray Fluorescence Spectrometry (XRF) at Queensland Health's Scientific Services in Australia on Jan. 6, 2000 (NTIAP, p.221-2). **There was no poison found.** We assume there was no commentary on their MKD test in NTIAP because their test disproves "the medicine is the poison" theory. The MKD had no poison, so they said nothing. Perhaps the test results were included just to "pad" the book, to look good with (unexplained) scientific findings. Sample "MVAJ1" had no mercury, arsenic, or cadmium, but primarily had iron with trace amounts of other innocuous elements: aluminum, sulfur, zinc, copper etc. So, not having the essential ingredient of mercury, was it fake MKD? We are not sure. True MKD has mercury "sublimed" by an Ayurvedic "bhasma" process and would be in very small amounts. Their XRF test method was calculated in %, or parts per hundred rather than parts per million, and was not very accurate. The medicinal mercury would be a tiny fraction of 1%. This Australian XRF device may not have been able to detect the levels of mercury in authentic MKD. **The MKD was tested by a rather inaccurate methodology and should be retested more properly and accurately to settle the question.**

TIMEWISE, MAKHARADHVAJA CANNOT EXPLAIN POISONING

Timewise, the MKD, taken Oct. 25-26, cannot explain the steady drastic health decline that Srila Prabhupada underwent from Feb. 26, 1977 or even earlier from mid-1976. **Sample D** was hair cut in early March 1977 and reveals **lethal cadmium poisoning had been underway in Feb-March 1977, many months before the October MKD.** Srila Prabhupada's health was already fully deteriorated by cadmium poisoning by late Oct. How can the MKD, with no cadmium content, result in cadmium poisoning so many months before it was taken? Also, we note that both Satadhanya and Adi Keshava saw a highly reputable compounder and preparer of Ayurvedic medicines take 48 pieces of individually paper-wrapped dose-packages from a stock in a large jar, in front of a crowded clinic full of clients. Chandra Swami had arranged to pay for the medicine, but he was away in south India at the time. (see Ch. 81) Further, the available, already prepared MKD was intended for another client, but a portion was given at the last minute to Srila Prabhupada in deference to his spiritual status. **Thus it was very unlikely to be poisoned medicine.** The 45 or so doses of leftover MKD are probably still in the Vrindaban ISKCON temple's Prabhupada Museum and could be more accurately tested to settle the issue of its composition. Srila Prabhupada wanted to confirm the MKD's authenticity, as he questioned its source, the uncanny "coincidence" of finding it ready made, its preparation just completed at that exact time, and how it was free of charge. On Oct. 24, as Srila Prabhupada lay prostrate, Tamal opened a one dose package and allowed him to visually inspect it carefully, using a mirror. Srila Prabhupada checked the color and texture, as it might be fake medicine.

The "*medicine is like poison*" explanation may sound good to one who never read the 1977 conversations (Part 2), but it is actually rubbish. Indeed, **anything** Srila Prabhupada ate or drank as food or medicine could have been tainted with poison, so why zero in on the MKD? To taint MKD with poison would be awkward. Tainting something more innocuous and regularly consumed, e.g., water, fruit juice, or milk would be far easier. This was not like the CIA trying to smuggle poisoned chocolates

or cigars into Fidel Castro's room. The caretakers had full access to all that Srila Prabhupada ate or drank, so why bother tainting the medicine coming from outside rather than the milk?

MAKHARADHVAJA IS NOT THE POISON PRABHUPADA SPOKE ABOUT

In Feb. 2002 Bhailal Patel, then president of the National Federation of Indian American Associations, wrote: *"It is clear to me, by hearing the available tapes of the room conversations of the time, that His Divine Grace referred to the said poisoning as a deliberate act of somebody poisoning him, not in the sense of some toxic side effects of medicines. When we met in Alachua ...along with several devotees ...nobody present had any different understanding after hearing the tapes and seeing the translations, than that Srila Prabhupada was raising the topic of somebody intentionally poisoning him."*

Saying Srila Prabhupada spoke of bad medicine is a distraction tactic by those behind the poisoning cover-up and perhaps even by those who put poison in the liquids and food that Srila Prabhupada consumed. The GBC has resorted to many dishonest tactics to discredit the evidence that Srila Prabhupada was poisoned. Talk of medicine as poison was a deliberate scheme to confuse us back in 1977, and then again today, by the dishonest creating a smokescreen. If they were honest, why not test a Srila Prabhupada tooth that they have?

-LAST YOGENDRA RAS MEDICINE



BALAVANTA'S TEST RESULTS ON YOGENDRA RAS

Balavanta obtained from Hari Sauri das three small glass bottles of red medicine pellets from Srila Prabhupada's Vrindaban quarters, and had them tested for cyanide and strychnine (this was just a stab in the dark out of many things to test for). The results were negative, and no other specific tests were done. In 2004 Balavanta said he had returned them to Bir Krishna Swami, but when Nityananda received Srila Prabhupada's hairclippers from Dr. Morris in 2005, they were included. The Yogendra Ras came to Dr. Morris after being tested by the National Medical Services in Pennsylvania. Balavanta's report to the GBC of March 2000 included the test results.

Yogendra Rasis pinkish-reddish pellets, different from MKD (which is deep red and a powder) and it is an Ayurvedic medicine made from gold, iron, tin, and purified mercury, sulphur, silica, and pearl. Srila Prabhupada had taken it for many years but had stopped by fall 1976 according to Hari Sauri. In April 1977 (date on the vials is April 16), he took it until June 1977, according to Tamal. On Oct. 7, 1977 Srila Prabhupada said he was taking it (again), but we do not know for how long. It treats diabetes, frequent urination, urinary tract ailments, and many other health conditions. It balances vata and pitta. These 3 vials are now in an India temple museum. Dhananjaya told Nityananda in March 2004 Srila Prabhupada sent him in 1975 to a Delhi chain of Indian Ayurvedic shops for high quality Yogendra Ras, purified mercuric oxide. The pellets were crushed and taken with honey; it was to control his high blood pressure. Balavanta was unable to research Srila Prabhupada's Ayurvedic medicines further, except to confirm that tiny amounts of mercury are sometimes incorporated into medications but no arsenic or cadmium is supposed to be found in MKD. Srila Prabhupada's medicines still in the care of the GBC should be re-tested for specific elements.


SRILA PRABHUPADA'S HEDGES SNUFF

Srila Prabhupada sometimes used Hedges menthol snuff "to defeat brain fag." Srutakirti das confirmed in 2016: *"Snuff! ... It was usually gotten in England. Srila Prabhupada took it at 1 or 2 o'clock in the very early morning when he was translating to relieve pressure in the head and for circulation, as far as I know. The snuff was never something I dealt with, other than putting it in and out of his white bag when we moved."* Since Srila Prabhupada rarely took snuff in 1977 when there was little

translation work, we doubt snuff was a medium for poisoning. Maybe it was tainted with cadmium? A test would tell; some is now secure at a museum in India.

CADMIUM-TAINTED MEDICINE?

MKD is made with gold, sulfur, and mercury, and sometimes with other beneficent ingredients such as musk, pearls, and mica. **However, cadmium is never an ingredient in MKD or in any other Ayurvedic medicine.** Cadmium has no known biological benefit, as it has no medicinal properties in small amounts, unlike arsenic and mercury. Srila Prabhupada's catastrophic cadmium levels cannot be explained as coming from medicines and can only be due to malicious, homicidal poisoning. The forensic hair tests showed poisoning by cadmium, and not by mercury, as is found beneficially in MKD in tiny quantities. All five Dr. Morris hair tests showed normal mercury, even in those with high cadmium. No Ayurvedic medicine uses cadmium as a ingredient- the only cadmium sometimes found in them will be very tiny amounts due to impurities in its components. Anyone may ingest tiny amounts of cadmium compounds from impurities in medicine, food, air, etc., which extraordinarily may result in



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Fax: (215) 657-2972

DATE OF REPORT: February 11, 1998

BALAVANTA TESTS
MAKHARADHVAJA 1998

TO: Ledford, Mayfield & Ogle
787 S. Yonge
Post Office Box 4118
Ormond Beach, Florida 32175-4118
Attn: William H. Ogle

Ref: c/o William H. Ogle
NMS Control No. 880888
NMS Accession No. 97-198546

EXAMINATION: Heavy Metals Screen
Strychnine and Cyanide Screen

SPECIMENS: The following item was received via Federal Express No. 1963540051 on 11/28/97.

Item 1. One (1) metal canister contained three (3) glass vials, sealed with corks, which contained a dark red powder.

Item 2. Hair clippers (no analysis)

ANALYSES and FINDINGS:

1. Inductively coupled Plasma Atomic Emission Spectrophotometry (ICP-AES) of all three (3) samples in item1 detected the following:


Elements (ug/g)	Item 1a	Item 1b	Item 1c
Boron	90	82	110
Aluminum	4900	4000	5000
Manganese	290	270	300
Mercury	1700	1160	1340
Lead	90	None detected	None detected

Note: Values are approximate

2. Microdiffusion and microchemical color tests did not reveal the presence of any potentially toxic concentrations of strychnine and cyanide on one (1) item chosen at random. (Detection limit range: 50 to 100 ppm)

Comments:

The above findings for the metal screen may have been a result of environmental contamination.

Sincerely,

George F. Jackson, Ph.D.
Division Head of Criminalistics

cadmium levels a few times more than normal, but NEVER the 250 X normal Srila Prabhupada had. No one in the scientific literature has ever had these UNPRECEDENTED cadmium levels. The bar chart shown in Appendix 8 shows Srila Prabhupada's cadmium is "off the chart." Expert opinions (Ch. 33) say these levels cannot come from food, medicines, environment, industrial contamination, water, air, soaps, etc- they come only from a deliberate malicious poisoning intended to kill.

Was there cadmium in the various other medicines that Srila Prabhupada took in his final years? This theory developed after some Ayurvedic medicines in recent years were safety-tested and found to have heavy metals impurities slightly above acceptably safe levels, although usually with lead and mercury rather than cadmium. The amounts of impurities found in some Ayurvedic medicines were tiny but sometimes a little over the legally acceptable level, but this does not mean Ayurvedic medicines use cadmium as an ingredient. It means modern, industrial impurities at low-levels had found their way into the medicine, but these accidental trace impurities could not produce the ±16 ppm cadmium found in Srila Prabhupada's hair even if he had taken hundreds of bottles of such tainted medicine. Cadmium impurities in medicines could not even explain a tiny fraction of the cadmium found in Dr. Morris' tests. Also, if there were cadmium, arsenic, and mercury impurities in Srila Prabhupada's medicines, why were his cadmium and arsenic highly elevated but his mercury

normal? There is no credence to the idea that his cadmium came from tainted medicines. ***The sky-high cadmium values speak of a deliberate, massive poisoning that simply cannot evolve from slightly impure medicines.*** Do the math. In 1977 Srila Prabhupada did not stick with any medicine long enough to reach even a fraction of his ± 16 ppm cadmium, even ***if*** they were slightly tainted. Some of his medicines were not Ayurvedic, such as lassix or antibiotics. Note that cadmium levels in medicines does not translate to the same levels in hair, but instead will result in a tiny fraction thereof due to the great difference in mass between the body and a medicinal dose. Slightly tainted medicines explain nothing. Of course, the ISKCON leadership loves to come up with various baseless, deceitful theories just to confuse us. After all, that is their expertise.

HEAVY METALS (EXCEPT CADMIUM) ARE SUBLIMED IN AYURVEDIC MEDICINES

Cadmium has no biological benefit. It is never used as an ingredient in any Ayurvedic medicine. There are some medicines which use tiny amounts of lead, gold, silver, mercury, arsenic, and antimony (but never cadmium), which have some beneficial biological function, but only as a “*bhasma*” compound such as in combination with sulfur and after being sublimely “purified” by an Ayurvedic process called “*bhavana*.” Thus the mercury or arsenic acts medicinally upon the body before being expelled; ***it does not accumulate in the body due to its unique and innocuous chemical composition.*** Again, cadmium is never used in Ayurvedic medicine. ***Thus cadmium poisoning was possible only by deliberate, homicidal poisoning.***

Yes, cadmium is everywhere in tiny amounts, and Ayurvedic medicines may sometimes be contaminated with very tiny amounts of cadmium, even sometimes slightly above acceptable “safe” levels. But there is no way that tainted Ayurvedic medicine could result in levels 250 X above the average normal. The GBC tested two of Srila Prabhupada’s Ayurvedic medicines and found normal heavy metals. To reach Srila Prabhupada’s sky-high cadmium levels could not come from snuff, Ayurvedic medicine, inks, cosmetics, shampoo, air, water, or food. His levels were far too high, and all these suggestions refer to only slightly elevated levels. GBC: read this book first, then pontificate scientifically, and hopefully more accurately.

POISONING FROM TOXIC BUILDUP DUE TO SO MANY MEDICINES?

Another slipshod GBC theory about how Srila Prabhupada was poisoned is that he took so many medicines in his last years that he developed a toxic “build-up” of “chemicals” which then acted like poison. Of course, that generality does not explain the specific sky-high cadmium or elevated arsenic. Trace amounts of a toxic element in a medicine cannot accumulate to the 16 ppm cadmium levels Srila Prabhupada had. If so, it would be all over the news and it would be a common fact rather than a speculation. ***We see that when it gets too difficult to completely deny the poisoning, then the GBC attempts to explain it as accidental.*** Srila Prabhupada actually took few allopathic or Ayurvedic medicines, and any impurities in them could never add up to the sky-high cadmium levels found in his hair. Srila Prabhupada never liked medicines and typically he took them for a few days, if he took them at all. A supposed toxic buildup would be many different chemicals taxing the liver, and not result in 16 ppm cadmium. Rather than confront the actual cadmium hair test data, the GBC speaks of toxic build-up, without any facts, just as another doubt-creating dodge and fraud.

Someone may argue that Srila Prabhupada’s cadmium levels originated from medicines containing zinc that may have had cadmium impurities (since cadmium is typically found in zinc deposits). This argument, however, when looking at the 0.2-0.4% ratio of cadmium to zinc, does not hold up. With this theory, in order to accumulate 250 X the normal amounts of cadmium, one would die from zinc toxicity long before accumulating the levels of cadmium seen in Srila Prabhupada’s hair, and it can be safely said that Srila Prabhupada’s cadmium did not piggyback on a medicine, food or drink containing zinc, lest all others who took that medicine die in the same way. ***We need to identify a poisoning route unique to Srila Prabhupada.*** Some have proffered that zinc supplements may have been the source of Srila Prabhupada’s astronomical cadmium levels, but this makes no sense. There is

not nearly enough cadmium in zinc supplements to amount to even a tiny fraction of Srila Prabhupada's cadmium levels, and Srila Prabhupada took no zinc supplements anyway.

BAD MEDICINE OR HOMICIDAL?

However, we note that nowhere in the Nov. 1977 poison discussions does anyone accept that Srila Prabhupada was complaining about bad medicine. (see Ch. 9, 37) We think that Tamal, just after the poison discussions, may have convinced Shastri to this effect. But, anyway, which medicine could that have possibly been? The makharadhwaja? No, not possible, since it was taken only 2 or 3 times. Certainly it could not have been the medicines that Shastri was giving for the previous 10-12 days, which were all natural. And during the poison discussions on Nov. 10, when all caretakers were acknowledging that homicidal poisoning was what Srila Prabhupada was referring to, why did Srila Prabhupada not make clear that he was speaking of bad medicine if that was what it was all about? Srila Prabhupada's silence, after Tamal asked who poisoned him, is a strong affirmation that the poisoning was homicidal, not from any medicine. Think about this bad medicine idea. Srila Prabhupada's health began a dramatic decline on Feb. 26, 1977, 9 months earlier. So what medicine was so bad it could kill and that was taken consistently throughout those many months? ***There was so such medicine.*** Actually Srila Prabhupada did not take but a few of the medicines that were prescribed, and he stopped each one soon after. And they all were different, so how would toxicity build up? There is simply no validity to the convenient but flawed excuse of "bad medicine." How can a variety of medicines that heal and strengthen the body, taken in sparsely and being mostly herbal or Ayurvedic, kill someone? Let someone offer some details and facts to bolster how this is even a plausible possibility. This medicine idea is ridiculous...

CHAPTER 38: VERY GOOD HEALTH

ONLY MINOR INCONVENIENCES UP TO MAY 1976

Srila Prabhupada was in very good, strong health up until mid-1976. He was energetic, went daily on super-brisk morning walks lasting a good hour or more where even his youthful disciples had difficulty keeping up, he ate his meals heartily, slept only 3 to 4 hours a day, worked constantly to expand his mission, and so on. For his age at 80, he was literally superhuman in endurance, outdoing and amazing his students. He had a rigorous schedule of travel, engagements, meetings, writing, and managing a worldwide movement. Srila Prabhupada had some minor health problems such as occasional swelling of hands and feet, sometimes high blood pressure, common colds, or occasional indigestion when eating a difficult food. He managed these minor inconveniences deftly with diet and a few basic Ayurvedic medicines. These things did not slow him down. This good health was described by Melbourne temple president Balarama das (Aug. 2017): *"Srila Prabhupada visited the Sri Sri Radha Vallabha Mandir in Melbourne from April 19-25, 1976, before on-travelling to New Zealand and then to Hawaii. Apart from the long, tiresome plane ride from Singapore via Sydney to Melbourne, Srila Prabhupada was in very good health and we had the fortune to accompany him on his usual brisk morning walks in the famous Botanical Gardens. As the Temple President in those years, I had the opportunity to have some close association with His Divine Grace while serving him for a week. During that visit, Srila Prabhupada gave classes every day, was very vibrant, talkative and was visited by many important members of Melbourne society. I mention this, as the visit was only a little over a year prior to Srila Prabhupada's departure, and there was absolutely no reason at the time to suspect any problems with his health."*

From *Swami In A Strange Land* by Joshua Greene (Yogeswara das, 2016), p. 217 we read: *"...Prabhupada had trained himself to minimize physical needs and sleep. It was well known among followers that he rested at most 4 hours at night, then rose to write and chant. They had never met anyone like him. He was 75 years old and gave people less than half his age a run for their money."*

CONFIRMATION FROM SRILA PRABHUPADA'S PERSONAL SERVANT SRUTIKIRTI DAS

(1) "In April 2002 I contacted Sruta Kirti das to get some details about Srila Prabhupada's health. He was Srila Prabhupada's personal servant from Sept. 1972 until end of 1973, and then from Sept. 1974 until mid-1975. Over this span of almost three years, Sruta Kirti had Srila Prabhupada's constant close association and would know about His Divine Grace's health conditions from 1972-75. If there was indeed a long-term condition of advanced diabetes, or something else significant, Sruta Kirti would have learned of it. However, he knew nothing of any diabetes. My first question was: 'While you were Srila Prabhupada's servant, what did you learn about his diabetes, his kidneys, or his difficulty in passing urine?' (Nityananda das) (2) Sruta Kirti: "I was not even aware of Prabhupada's diabetes. I do remember he would pass urine often and remember him walking by me at one or two in the morning on many occasions. When he became very ill, like in Vrindaban (August 1974), his body would shut down. He had no appetite and would try to eat a little fruit. Twice, while I was with him, he was very ill. Once in Vrindaban in 1974. That's when he said his illness was due to 80% of the leaders not following the principles. He was very close to leaving us at that time." (3) Nityananda then asked: "Were you aware of Srila Prabhupada's having any kind of kidney problems, such as difficulty passing urine, kidney stones, kidney pain, kidney infection, or any swelling of the hands or feet due to retention of fluids? And about diabetes, do you mean that you were never aware of it, it was never mentioned, and that Srila Prabhupada never said anything to you about it?" (4) Sruta Kirti: "Srila Prabhupada never spoke to me about any chronic problems, such as kidney ailments or diabetes. I massaged him daily and **never saw any swelling of his hands or feet**. He always had drinking water by his sitting place but I never noticed how much he drank. I did tell you I noticed he passed frequently."

ANOTHER PERSONAL SERVANT, HARI SAURI RELAYS HIS EXPERIENCES

In the early ISKCON responses to the "poison issue" in 1998, this was published by ISKCON: "We asked Hari Sauri, who, apart from being with Srila Prabhupada continuously from November 1975 until March 13, 1977, was also with His Divine Grace for almost three weeks in late May to early June 1977, and all of October in Vrindavana, about Prabhupada's attitude towards his disease and curing it."

HARI SAURI REPLY: "During the whole period I was with Srila Prabhupada **I never once heard him mention that he had diabetes**, nor did I notice that he ever made any specific changes in his diet in response to that condition. Nor did I ever hear the cooks that traveled with us at various times (Harikesh, Nandarani, Sruti Rupa, Jamuna, Palika, Arundhati) mention that they were preparing any kind of specific diet for him to counter that condition. As far as medicines go, he also never took anything for the treatment of diabetes. When I was with him he took some Ayurvedic medicines, none were for diabetes - Yogendra Rasa, which I understood was a kind of brain tonic, every morning until the fall of 1976, when he stopped it completely; Triphala Churna on occasion for constipation; and Lavan Bhaskar (black salt), which he took occasionally for digestion."

CONCLUSIONS FROM BOTH PERSONAL SERVANT TESTIMONIES

These testimonies solidly establish that diabetes and kidney problems were not apparent, mentioned, discussed, nor of any concern while Sruta Kirti was serving Srila Prabhupada 1972 up to mid-1975, nor when Hari Sauri was serving Srila Prabhupada from Nov. 1975 and onwards. There were a few gaps while Hari Sauri was away in Australia from March 13 to late May (2 months), from June to Oct. (4 months). But if diabetes had developed up by Oct. 1977, Hari Sauri would have known about it, but he did not. **We can safely say that diabetes and kidney disease were not an accepted health diagnosis from 1972 to late 1977.** Yet today the GBC proclaims that these ailments were well known in the 1970's and were the natural causes of death... Srila Prabhupada's personal servants were unaware of any diabetes or kidney problems and never saw any edema (swelling of extremities) from late 1972 to mid-1975. Yes, Srila Prabhupada said in Feb. 1977 that he had "a little diabetes." But until the cadmium poisoning in 1977, his diabetes and kidney disease were a minor inconvenience, and not what caused his "natural death" in a few months. Srila Prabhupada was not insulin dependent as is typical in advanced diabetes. He never experienced any diabetic emergencies like insulin shocks or

diabetic coma, even in his last days. His diabetes was NOT serious or advanced, as claimed by those denying Srila Prabhupada's poisoning. No doctor ever produced any known quantitative assessment of Srila Prabhupada's diabetes or kidney ailments that were derived from proper medical blood or urine tests. Further, none are available today and no one knows for sure if there ever were any such test records. Our conclusion is that ISKCON's statements about Srila Prabhupada having advanced diabetes and kidney disease are nothing but convenient excuses not to honestly respond to the massive evidence of a malicious cadmium poisoning at sky-high and lethal levels.

DR. BABUR DOES URINE LITMUS PAPER TEST IN 1976

However, in March 2004 Nityananda das visited Vrindaban and went to see an old friend-Dhananjaya das, manager of the MVT buildings at ISKCON in Raman Reti. They had last met in 1974, sharing a slow, miserable third class train passage from Calcutta to Navadwip. Dhananjaya related how in April 1976 Srila Prabhupada sent him from Vrindaban to Mathura to fetch a Dr. Babur, who then came to see Srila Prabhupada. Later Dhananjaya took a urine sample to Dr. Babur's home, and watched as a litmus test showed high blood sugar. Dr. Babur declared that Srila Prabhupada had "serious diabetes" and was very concerned. Dr. Babur returned and prescribed a very restricted diet which Srila Prabhupada refused to follow, saying he "*would rather die than just eat boiled vegetables; the very thought of which was disgusting.*"

This was during Hari Sauri's tenure as personal servant; so would he not know of this, as would be expected? It is not known in actuality how "serious" the litmus paper test was. Nevertheless, Srila Prabhupada's health remained very good at this time with no visible or obvious signs of diabetes.

DIABETES AND POISONING CAN EXIST TOGETHER

In *SHPM*, a daily account of Srila Prabhupada's health and medical history from May 1976 to Nov. 14, 1977 was compiled as a resource. It is detailed and shows the moods and attitudes of Srila Prabhupada, Tamal and others towards the worsening health crisis. The list below is a quick guide to the general sequence of events relating to the mysterious circumstances of Srila Prabhupada's departure with a progression of illness and the essential medical information briefly summarized. It is useful for the following chapters about medical evidence, misdiagnoses, and physical symptoms analysis. The full health history is in Appendix 10.

- 1976**
- 5.4: **HEALTH DECLINE:** Tamal visits, Prabhupada's Hawaii illness; weakness, heart palpitations
 - 6.23: Srila Prabhupada in New Vrindaban; weakness, heart palpitations, indigestion, cold, mucus
 - 7.9: Srila Prabhupada arrives in New York as Tamal's guest for Rathayatra
 - 7.20: **HEALTH CRISIS:** Prabhupada becomes deathly ill; laid down on plane trip to London, vomiting, edema, weak, great pain, can hardly walk, bedridden for days, cannot eat
 - 8.2: By now, Srila Prabhupada recovered enough to eat a little and walk a little at France farm
 - 8.27: Srila Prabhupada back in Bombay, still weak with poor digestion for many months
- 1977**
- 1.13: **HEALTH DECLINE:** Srila Prabhupada is very ill at Kumbha Mela; weak, edema, cold, mucus
 - 1.19: Srila Prabhupada arrives in Bhubaneshwar; weak, indigestion
 - 1.26: Srila Prabhupada collapses in Puri due to sudden leg weakness
 - 2.10: Srila Prabhupada collapses in Navadwip due to sudden leg weakness
 - 2.14: Srila Prabhupada in Mayapur; Tamal arrives with other GBCs
 - 2.26: **HEALTH CRISIS:** Srila Prabhupada becomes deathly ill; fever, pain, vomiting, weakness, moaning in bed, cannot eat/walk, skips classes, stays in his quarters, barely recovers a little over coming months
 - 3.10: Srila Prabhupada still in Mayapur, his illness worsens, not eating
 - 3.13: Hari Sauri leaves SP's service; Bhavananda and Upendra replace him
 - 3.22: Srila Prabhupada arrives in Bombay for pandal program; cannot walk without help
 - 3.31: Srila Prabhupada moves into his new rooms at Juhu temple
 - 5.8: Srila Prabhupada goes to Hrishikesh for health recovery in cool climate
 - 5.16: **HEALTH CRISIS:** Srila Prabhupada suddenly becomes so ill in Hrishikesh that he wants to

- return to Vrindaban to die, now he is carried in a palanquin, needs help to go to toilet
- 5.17: Srila Prabhupada goes in Vrindaban, prepares his will, starts to make final arrangements
- 5.28: Srila Prabhupada instructs GBC about ritviks to initiate on his behalf
- 6.5: **HEALTH DECLINE:** After GBCs leave, another downturn in Srila Prabhupada 's condition
- 7.9: Srila Prabhupada chooses 11 ritviks, signs & sends "Final Order" letter
- 7.12: Srila Prabhupada calls for Bonamali *kaviraja* to tend to his health treatment
- 7.25: Abhiram arrives as Srila Prabhupada 's nurse and assistant (until 10.16 or 83 days)
- 7.27: **HEALTH DECLINE:** Srila Prabhupada 's health takes another turn for the worse
- 8.25: **HEALTH DECLINE:** Prabhupada becomes very ill, another downturn, just before travelling
- 8.27: Srila Prabhupada departs for London and the West, bedridden, very weak
- 9.8: **MINOR SURGERY:** Crisis:urine blockage; goes to hospital for minor out-patient operation
- 9.13: **HEALTH CRISIS:** Srila Prabhupada 's health worsens so he decides to return to Bombay
- 10.2: **HEALTH DECLINE:** Srila Prabhupada returns to Vrindaban thinking his end is near
- 10.16: Dr. Ghosh and Dr. Gopal treat Srila Prabhupada for kidney infection, etc
- 10.22: Dr. Gopal rejected; Srila Prabhupada has dream of Ramanuja kaviraja's MKD
- 10.26: Srila Prabhupada takes Chandra Swami's kaviraja's MKD 2-3 times, then stops
- 10.28: Damodara Prasad Shastri arrives, begins Srila Prabhupada 's final treatment program
- 11.9: Srila Prabhupada says he heard someone saying someone has poisoned him
- 11.10: Srila Prabhupada says again that someone has poisoned him, but nothing at all is done
- 11.11: **FINAL DOSE:** The whispers: "Is poison in the milk?" and "Poison's going down"
- 11.13: Srila Prabhupada enters internal consciousness around midnight
- 11.14: Srila Prabhupada departs from this mortal realm at 7:25 PM; chaos ensues in ISKCON

WEDNESDAY Oct 26

Minimum 865

TIME	PARTICULARS	URINE	LIQUID INTAKE	OTHER	COMMENT
45	Urine		25		
50	Sweet lime		20		
55	Medicine (Chikaradharaj)		20		
75	MELON & HONEY		2 30		
1:00	Orange juice & Honey		2 00		
	stool passed in the night	SS		1 00	dark < clean
15	shart, bath		50		
30	Soup		1 00		
15	Pop in		75		
	Orange juice		1 00		
20	URINE	SS	1 15		cloudy
30	Orange juice	BC	2 40		
45	- TRANSLATED 15 MIN.				
	then since he's tired.				
5	URINE		30		CLOUDY
10	stool: dark, semi liquid, gritty, small			100	
15	1 tubepate 7 gauged		50		
45	grape juice		1 90		
45		SS	50		almost clear
			290		1/85

VRINDABAN MEDICAL DIARY

Oct. 17, 1997, an internal GBC discussion group email from Hari Sauri das was intercepted. It described a medical diary or logbook that would be valuable to the investigation into the circumstances surrounding Srila Prabhupada's disappearance. "There is a diary book in the case in Srila Prabhupada's room in Vrindaban. It shows a lot of details about what he ate, how much urine he passed, etc. In the display you can only see one page. I don't know how far back it goes, but there must be a lot of info there." "We obtained from Balavanta's investigation files only 12 poor quality copies of pages from this medical logbook, and there are many missing pages judging from the dates therein. Each day in Nov. 1977 Srila

Prabhupada was given unspecific "medicine" up to 8 or more times. Bhakticharu Swami was the medicine giver. Srila Prabhupada took milk, Horlicks, water, pomegranate juice, grape juice, whey, barley milk, and sometimes solid food like sweet rice, avocado, rasagulla, papaya, and on a few days, a tiny bit of lunch. It is hoped that quality copies of the entire medical diary can be obtained for the records. Above is the page for Oct. 26, 1977, showing only one dose of MKD, the last one taken.

In the Oct. 1977 discussions Srila Prabhupada asks who is responsible for the medicines that he is taking. Tamal answers that the medicines are locked in Srila Prabhupada's almirah(a cabinet), and that only he and Bhakticharu have access to them. Tamal maintained a very tight control of all circumstances around Srila Prabhupada, including guests, doctors, food and drink, and medicines. As Srila Prabhupada's permanent secretary, **Tamal was in total control of Srila Prabhupada's medicines, with Bhakticharu's assistance.**

CHAPTER 39: AN INEXPLICABLE ILLNESS

In observing Srila Prabhupada's stubborn reluctance to take any food or drink for many months, and in light of how Srila Prabhupada himself stated he was being poisoned, Goldfrank's advice is interesting: *"For all cases, if homicidal intent is suspected, patients should be advised against accepting food or drink from anyone. Visitors should be closely monitored and outside nutritional products should be forbidden."*

MANY MISDIAGNOSES

It is a fact that no one in 1977 (and for decades afterwards) could say exactly what was the cause of Srila Prabhupada's illness in his last year. It was a mysterious illness without a definite description or name. *"In the first twenty years after Srila Prabhupada's departure, no one I ever spoke with in the Hare Krishna movement, many hundreds of devotees, including leaders, equals, or rank and filers, ever articulated anything about the cause of Srila Prabhupada's final illness. It was just a big blank."* (Thomas Getterly, 2020) Yet, with the appearance of the poisoning issue in 1997, ISKCON leaders suddenly became experts on how Srila Prabhupada departed, claiming it was due to natural causes, of diabetes and kidney disease, but without giving any medical documentation and only some vague memories. Although they were certain about it in 2000, in 1977 it confounded all devotees, all of Srila Prabhupada's doctors and kavirajas, and, apparently, as indicated by his actions and words, Srila Prabhupada as well (until Nov. 9-10, 1977 when he stated he thought he had been poisoned). As Srila Prabhupada's mysterious illness worsened in early 1977, there was **a bewildering parade of doctors and treatments**. Nowhere do we find a conclusive diagnosis based on proper medical tests (there were none, or if there were, no one knows of them or what the results were).

Misdiagnoses included heart palpitations, liver or kidney problems, diabetes, dropsy, nothing except exhaustion, asthma, old age, and so on. Symptoms were cited as diagnoses. It was a mysterious illness that grew progressively worse with anemia, indigestion, no appetite, physical weakness, and constant "colds," mucus, cough, raspy voice, chronic bronchitis. Then Srila Prabhupada began to lose his vision and light greatly pained his eyes. ***If they knew what the illness was, why did everyone in 1977 keep trying to find a cure*** for Srila Prabhupada's health crisis? Why were so many treatments tried and rejected? To read the history and listen to the tapes, it is clear this search for a cure was urgent, constant, a priority, and frustratingly evasive. No one could figure out why Srila Prabhupada was "ill" or what to do about it. So many doctors and kavirajas were brought and consulted. So many treatments were undertaken (see chart below). The central theme in 1977 was searching for a cure for Srila Prabhupada's illness (whatever it was). Everyone kept looking, and this was not because the diagnosis for Srila Prabhupada's illness was in hand, as ISKCON leaders claim today.

CONFUSION OVER WHAT WAS SRILA PRABHUPADA'S THE MYSTERIOUS ILLNESS

Note the confusion in Satsvarupa's account from *ISKCON In The 1970's*, starting on p.282: **(1)** ...because his disease was fatal- he couldn't eat, so his body was finished. (May 1977) **(2)** ...his sickness, which prevents him from eating, will cause his departure. (May 1977) **(3)** ...he is very ill; his body has "run out," he is going to die. (May 1977) **(4)** News that Srila Prabhupada is feeling better. (June 17, 1977) **(5)** Srila Prabhupada is "worse than ever" in ill health- dropsy. (Aug. 4, 1977) **(6)** New word is that he is "even worse." (Aug. 11, 1977) **(7)** Tamal said that his illness is psychological and subtle. A few days ago he was very bad. (Aug. 17, 1977) **(8)** Tamal said, "This is one cure you haven't tried- going to the West." [and they tried a lot of cures.] **(9)** Srila Prabhupada said, "I'm disgusted. These kavirajas come, say they will get me well in four days, and then later they say it will take a long time." (Aug. 19, 1977) **(10)** Vegavan das wrote... Srila Prabhupada's illness and his relation to it as his disciple was confusing, but he knew he should "stop all sinful acts..." (Aug. 20, 1977) [The idea was that disciples' sins were the illness's cause.] **(11)** Now we hear again that Srila Prabhupada's health is in crisis, "the worst." (Sept. 26, 1977) **(12)** The doctor says he has no particular disease now. He is

exhausted. His inner organs aren't working. The body is coming to an end. (Oct. 6, 1977) [*Another super-vague diagnosis*] (13) Early today there was some blood in his urine, which was sent to a lab. (Oct. 12, 1977) [*The lab was in Mathura but there was no news and there are no records of the results.*]

Srila Prabhupada's official, GBC-authorized biography by Satsvarupa published in 6 volumes in 1983 does **not** state that the illness was simply diabetes and kidney disease as is the official institutional line today. He gives no precise diagnosis, except for old age, the stress of travel, and an "overworked system." One would assume if the diagnosis for Srila Prabhupada's illness was so clear, that it would have been stated in his official biography. But it was not. The truth is that the diagnosis became "clear" only when the ISKCON leadership began their denials and cover-ups of the poisoning evidence in 1997 to 2000. In *TKG's Diary* (1998), no opinion about Srila Prabhupada's health and medical condition in 1977 is offered except for a myriad of vague, contradictory, so-called diagnoses by 30 or 40 doctors and kavirajas, such as "internal fever, "gonorrhoea," or "no disease, just weakness," none of which make sense. Tamal even told Satsvarupa in Aug. 1977 that it was "psychological and subtle." He did not say it was diabetes, which is not psychological and subtle. Hari Sauri's unpublished diary for Oct-Nov. 1977 contains a similar train of vague ideas as to what the mysterious illness was. He never mentioned diabetes in 100 diary pages. His five volumes of *Transcendental Diary* which covers up to Oct. 2, 1976 also does not give a clear diagnosis, but rather, a list of symptoms like swelling of extremities, indigestion, wearing out from old age, and never mentions diabetes. Even on hundreds of tape recordings over 1976-77, we find the same vague descriptions.

The fact is there never was a clear diagnosis for Srila Prabhupada's health failure. That is, until the discovery of lethal levels of cadmium in three hair samples tested from 2002-05. ISKCON's diabetes defense that arose 1997-2000, when the poison issue first appeared, is not a diagnosis, it is at best a theory based on tenuous, conflicting testimonies and memories, and at its worst a dishonest cover-up arising from corrupt and political motivations of maintaining their status quo. How would it look if ISKCON members thought some of the primary and original eleven gurus were Srila Prabhupada's poisoners? This would destroy the credibility of all the ISKCON gurus, as they all received their guruhood from the poisoners. Obviously the GBC must vigorously deny the poisoning evidence, so much so that today we can palpably sense their desperation.

What was Srila Prabhupada's specific disease or ailment in 1977 which led to his rapid decline in health and passing away within months? Diabetes, kidney disease, heart disease, plain old age? Or were some or all of these accelerated and exacerbated by the proven, massive cadmium poisoning? None of the biographical accounts of Srila Prabhupada's pastimes, including Tamal, Satsvarupa, Hari Sauri, Sruta Kirti, Vegavan, Giriraj, Abhiram, Srutirupa, and others say that the illness was diabetes. The GBC has little to substantiate their idea that the cause of demise was diabetes, except for vague assertions from the memory of Dr. McIrvine (see Ch. 42). The hospital in London that Srila Prabhupada went to have a minor operation in Sept. 1977 no longer has 1977 medical or test records, and the doctor could not recall which tests **MIGHT** have been done, if any at all were done. A look at the parade of doctors, their misdiagnoses, treatments, and results below shows a great deal of confusion and **that there was no real diagnosis at all.** An extensive 1976-77 health and medical record based on available biographical writings is found in Appendix 10. Physicians, scientists, devotees, forensic toxicologists, law enforcement, investigators and medical examiners may find this useful. Lack of a real diagnosis for Srila Prabhupada's 1977 "illness" does not prove poisoning. But it is very supportive.

A PARADE OF DOCTORS AND TREATMENTS, SO MANY DOCTORS AND MEDICINES...

Soon after Srila Prabhupada's serious health crisis of Feb. 26, 1977, a parade of doctors, *kavirajas* and different treatments ensued until his departure in Nov. One is easily confused by the changes of treatments and medicines. Naturally one wonders about the unusual nature of Srila Prabhupada's "illness" and his medical care. There was no clear concerns us as to what was the illness, and even less logic or sense as to why treatments and doctors were switched/abandoned one after another. To better visualize the history, we made an **partial** list of the doctors, treatments, and

medicines. As Tamal himself said: "so many doctors and medicines, nothing worked." The poisoners knew what the "illness" was, but all others, doctors included, were stumped as to why Srila Prabhupada was withering away in spite of all treatments. Nothing worked. Clearly, if everyone in 1977 knew what the problem was, then why the continued search and trouble with so many doctors? Various symptoms were obvious to everyone, such as dropsy, indigestion, anemia, no appetite, constant bronchitis, muscle weakness, and so on. But to identify a symptom of an illness does not identify the cause of that illness nor the proper medical remedy. This is not a diagnosis. In 2002-05 Dr. Morris did NAA hair tests which discovered and proved the cause of Srila Prabhupada's health failure. It was a massive, homicidal cadmium poisoning. Perhaps diabetes and kidney problems were concurrent, but lethal poisoning was the real cause. These facts ascertain a malicious poisoning of the greatest spiritual teacher in this age. The truth of history should be established, justice be served, the culprits identified and punished, and a complete cleansing be made of all the exploits, policies, and deviations that those poisoners exacted upon Srila Prabhupada's pure spiritual movement. His faithful followers must maintain, preserve, and protect this divine gift to humanity.

	DOCTOR	DIAGNOSIS	TREATMENT	RESULTS
1	Dr. G. Ghosh 1/12/77 Allahabad	?	?	?
2	Dr. G. Ghosh End of Feb. Mayapur	?	Diuretic	Medicines caused blood in urine
3	Bimal Tarka Tirtha 3/7/77 Mayapur	?	Allopathic & Ayurvedic: gold, musk, pearls	Stopped in days - no results
4	Dr. Oja 3/26/77 Bombay	High pressure (200/100)	Rest. No strain.	?
5	New doctor 4/5/77 Bombay	?	?	Prabhupada rejected him
6	Dr. Sharma 4/18/77 Bombay	?	Injections & pills	SP refused the treatment
7	Dr. Ghosh/ Kodaikanal 6/4-5/77 Vrindaban	Internal organs have collapsed	Dialysis and other treatments	Doctor left; SP refused treatment
8	Bhagatji's old baba: 6/24/77 Vrindaban	?	Medicine made from forty- five trees' bark	SP felt better, wants more med
9	Bonamali 6/12/77 Vrindaban	?	*Milk *Cow dung over body *Medicines etc	Treatment lasted 3 weeks; no results
10	Triguna Kaviraja Delhi	??	Attested by a Yashoda devi dasi	He claims he was treating SP
11	Chief doctor/Ayurvedic Hospital 8/15/77 Vrind.	?	Came from Delhi & then left	Tamal rejected him
12	Father: Naveen Krishna das in Vrindaban	Kidney failure	Offered kidney dialysis to be done at temple	Tamal declined the offer by letter
13	Bhagatji's <i>vaidya</i> 8/15/77 Vrindaban	Dropsy, high pulse rate	Less strain; No salt	Left for London in a week
14	Bonamali 8/25 Vrind	Acid indigestion	Medicine: lavan bhaskar	Went to London in 2 days
	Tamal: not a doctor, but a caretaker	Psychological and subtle illness	Go to America and get enthused as a cure	Told this to Satsvarupa
15	Dr. McIrving 9/8/77 London	Kidneys, mal- nutrition, diabetes	Circumcision (minor operation)	Left hospital same day

16	Dr. Kanodia 9/8/77 London	None	Followup checkup	No follow through
17	Dr. McIrving 9/9/77 London	Followup checkup	Plenty of liquids, Protein & food, *Antibiotics	No further allopathic treatmt.
18	Ram Gopal <i>Vaidya</i> 9/24/77 Bombay	Liver & kidney problems	*Medicines *Special diet	SP rejected; too problematic
19	Bonamali 10/3-4/77 Vrindaban	No illness; just weakness	*Special diet *Medicines *No wet baths	Meds caused cough; rejected
20	Dr. Kapoor's Raj <i>Vaidya</i> 10/10 Vrindaban	Low B complex, urine test ordered	Breathing exercises; massage; supplements	No results after ten days
21	Dr. Ghosh /Kodaikanal 10/12 Vrindaban	?	?	He was uninvited; Tamal rejected
22	Bhagatji 10/13/77 Vrindaban	Urinalysis showed kidney infection	Prescription pills for infection	Prabhupada refused pills
23	Bonamali 10/15-16/77 Vrindaban	Gonorrhea-type disorder	?	No results
24	Dr. G. Ghosh 10/16/77 Vrindaban	?	More air, Horlicks, urine test, posture changes	Treatment continued
25	Dr. G. Ghosh & Dr. K. Gopal 10/17 Vrindaban	Chronic renal infection& damage	Vitamins, Lassix, other meds, liquids, nutrition	Treatment continued
26	Dr. G. Ghosh Oct 20 Vrindaban	Same	Continue same program	Ghosh left: Dr. Gopal in charge
27	Dr. K. Gopal Oct 20 Vrindaban	Same	Eating, drinking more often.	Treatment continued
28	Dr. K. Gopal 10/22/77 Vrindaban	Lung infection or asthma ?	Suggested lung x-rays, anti-tuberculin drugs	Treatment deemed failure
29	Ramanuja <i>kaviraja</i> : Vrind. 10/22-23/77	Kidney problems, weak digestion	Recommended <i>makharadhvaja</i>	Rejected, no trust in his medicine
30	Self treatment 10/25-26 Vrindaban	?	Chandra Swami's <i>Makharadhvaja</i>	Medicine rejected due to diarrhea
31	D. P. Shastri 10/28/77 Vrindaban	Kidney disease	Ayurvedic medicines for curing kidneys	Treatment continued
32	Shastriji consults NL Gupta in Vrindaban	Liver problems	Prescribed a poison antidote	Antidote written, notg given, lost
33	D. P. Shastri 11/7/77 Vrindaban	Kidney problems, urinalysis	New medicine added to make new blood	Shastriji returns: treatment again
34	Shastri consults Sri Ramduttji 11/10/77	Curable, need to increase strength	Milk emphasis: Medicine to control cough &bowels	Stayed with SP to 11/14/77 until end

CHAPTER 40: THE MYSTERY SYMPTOMS

TWELVE PROMINENT NON-DIABETIC SYMPTOMS UNIQUE TO CADMIUM POISONING

A careful review of Srila Prabhupada's 1977 physical health symptoms shows that a group of them are not readily reconcilable with Diabetes Type II (DM2), kidney disease, liver disease, heart disease, or anything else suggested by any doctor or ISKCON leader as being Srila Prabhupada's 1977 illness. Of course, the sequelae (complications) of diabetes and renal (kidney) disease could conceivably stretch to include some atypical ailments, **but not the entire group of these unique**

symptoms at once. Although diabetes is a big door through which many consequent illnesses enter, it is highly exceptional that Srila Prabhupada very prominently exhibited so many unusual symptoms not typical to diabetes type II. **These symptoms are, however, all unique to cadmium poisoning.** We refer to them as “mystery” symptoms, unique to cadmium poisoning but not to diabetes/kidney disease. They constitute a dynamic confirmation of the highly elevated cadmium hair test results. **Medical symptom analysis is standard evidence in all deaths under suspicious circumstances,** and this analysis is useful and illuminating. It demonstrates that even if Srila Prabhupada did have advanced diabetes in 1977 (which is dubious) and thus he showed diabetes symptoms accordingly, he also simultaneously displayed a set of 12 non-diabetes symptoms, which are unique to cadmium poisoning. They are:

- EYES:** (1) **EXTREME PHOTOPHOBIA/ LIGHT SENSITIVE EYES**
- EYES:** (2) **CHRONIC CONJUNCTIVITIS & TEARING EYES**
- LUNGS:** (3) **EXCESSIVE MUCUS, CHRONIC BRONCHITIS**
- LUNGS:** (4) **COUGH AND UPPER RESPIRATORY IRRITATION**
- LUNGS:** (5) **LUNG IRREGULARITIES (short breath, pleurisy)**
- MUCUS:** (6) **COLDS & CONGESTION, CHRONIC RHINITIS: runny, stuffy nose**
- LIVER:** (7) **ABNORMAL, CHANGES: weakness, enlarged, diseased**
- VOICE:** (8) **SCRATCHY, HOARSE, HUSKY, GRAVELLY, WEAK**
- DROOLING:** (9) **EXCESSIVE SALIVATION, DROOLING**
- URINARY TRACT:** (10) **URINARY TRACT & KIDNEY INFECTIONS, INFLAMMATION, PHIMOSIS**
- FACE:** (11) **EXPRESSIONLESS, COLORLESS, PALE, YELLOWISH**
- MIND:** (12) **TEARFUL, SENSITIVE, MELANCHOLIC, VERY EMOTIONAL**

SYMPTOMS NOT FOUND IN DIABETES OR KIDNEY DISEASE

Diabetes mellitus type II (DM2) is rather insidious and generally lies hidden. By the time it is diagnosed, often significant irreversible health damage has occurred, typically vascular, heart, neurologic, kidney, or eyesight degeneration. Diabetes can lead to or be associated with a variety of physical ailments: obesity, weakness, dropsy, kidney malfunction, skin infections, just to name a few. It is no wonder some would assume Srila Prabhupada had advanced diabetes, although no medical records exist to support this. **These “mystery” symptoms exhibited by Srila Prabhupada cannot as a group be attributable to diabetes or kidney disease, but are typical of cadmium poisoning.** ALL the other symptoms he exhibited are also attributable to cadmium. None of his symptoms conflicted with cadmium poisoning. Each “mystery” symptom is examined below.

PHOTOPHOBIA

EYE SENSITIVITY TO LIGHT: Photophobia is when light hurts the eyes and one avoids light. Skin photosensitivity is different. The GBC claimed a search of the Medline database was unable to find photophobia as a symptom of heavy metals poisoning. To assist those in the dark on photophobia, a few references in “the scientific/medical world” are provided here for their “enlightenment:”

PHOTOPHOBIA: ARSENIC/MERCURY: (1) Praxair Technology (www.praxair.com) issues a material safety sheet on arsenic trioxide wherein photophobia is listed among the “effects of repeated overexposure.” Eye irritation and tearing are also listed here, showing that arsenic affects the eyes in more ways than one. (2) Rocky Mountain Arsenal Medical Monitoring Program found at (www.cdphe.state.w.us) lists the symptoms of arsenic poisoning, and photophobia is included. (3) Healthcentral.com, General Encyclopedia, shows light-sensitive vision, or photophobia, to be caused by, among other things, drugs such as amphetamines, atropine, cocaine, etc. Arsenic trioxide is a toxic drug. (4) An article by Dr. KK Padlewska at www.emedicine.com about acrodynia, now a rare disease due to increased awareness of poisons, lists one of the symptoms as photophobia in 50% of cases. While acrodynia is caused by chronic mercury poisoning, the effects of arsenic are very similar to mercury. (5) PubMed (www.ncbi.nlm.nih.gov) the National Library of Medicine, cites an article from March 1989 (Ann Emerg Med) by DiNapoli, Hall, Drake and Rumack from the Dept. of Emergency Medicine, Parview Episcopal Medical Center, Pueblo, Colorado that documents photophobia as a

result of arsenic poisoning. (6) PubMed also cited another article (Schweiz Rundsch Med Prax, 1997) by French physicians in Lausanne, Switzerland who documented photophobia as a result of mercury poisoning. Again, mercury and arsenic have very similar effects on the body.

CADMIUM, PHOTOPHOBIA: 612 websites were found when a search was made for “cadmium photophobia,” and a perusal of them showed no doubt of photophobia being a prominent symptom of cadmium poisoning, as well as several other types of poisoning like mercury, etc. Two sites are:

(1). http://npic.orst.edu/RMPP/rmpp_inss.pdf (2) www.espimetals.com/msds's/cadmiumsulfide.pdf

There is plentiful evidence from scientific sources to confirm photophobia is a symptom of cadmium and arsenic poisoning. **Further, photophobia is not associated with diabetes or kidney disease.** There are many references to allergic drug reactions, e.g., mustard gas and mercury, resulting in photophobia. Glaucoma sometimes causes photophobia, but glaucoma's other symptoms were not found in Srila Prabhupada. Diabetic retinopathy may result in photophobia in the earlier stages of diabetes, but it is quite unusual and Srila Prabhupada had no signs of retinopathy or glaucoma.

HEALTH HISTORY REFERENCES FOR PHOTOPHOBIA: From Srila Prabhupada's 1977 health history (many photos show him with sunglasses indoors), showing extreme photophobia due to cadmium poisoning: (1) "...put on sunglasses so your eyes won't be hurt by the sun." (2) Later, Svarupa Damodara asked, "Light?" [...] Srila Prabhupada responded, "Oh. Just make it dark. (sound of curtains closing)" Tamal said, "We'll put your sunglasses on so you won't be disturbed by the light." (SPConv, Oct. 29, 1977) (3) Srila Prabhupada was brought onto the balcony verandah and put on his sunglasses. "...he again put on sunglasses, though we were sitting inside a dark room." (TkgD p. 137) (4) No translation work and darkened quarters. Going to the temple in the mornings, he wore his "dark sunglasses." (Sat:6.361-2) (5) Aug. 11, 1977: Guru Kripa gave Srila Prabhupada a new pair of Polaroid sunglasses, which Srila Prabhupada used increasingly, even inside when there is a light on and also when going to the temple for deity darshan. (TkgD. 50-1) (6) Aug. 11, 1977: Coming into the darkened room, Srila Prabhupada had the light turned on. Abhiram read the report to Srila Prabhupada. (ConvBk 35, p. 50-2) (7) "He was reclining on a pillow and wearing sunglasses, which he always does now because his eyes are giving him some trouble." (Bhaktivedanta Archive letters) (8) Srila Prabhupada was wearing his sunglasses while lying on his back on a cot on the roof. (Iskcon70, 306-7) (9) Aug. 28, 1977: Srila Prabhupada ...again wearing his "dark sunglasses"... (TkgD.171; Sat:6.374) (10) Srila Prabhupada came before the altar, slowly removed his sunglasses... (Sat:6.379) (11) At night, in a darkened room, Tamal (said), "...even though he put on his sunglasses, he kept his eyes shut because the light hurt his eyes." (TkgD.190) (12) "...eyes would hurt in bright light and he would always wear sunglasses." (Abhiram das, Sept. 2, 1977) (13) "Srila Prabhupada's room was very dark except for a nightlight..." (Sat:6.390) (14) The room was very dark due to the windows being covered by curtains to accommodate Srila Prabhupada's sensitive eyes. (SPConv, Oct. 10, 1977) (15) Oct. 2, 1977: Srila Prabhupada's first order of business was that his servants "closed the curtains and dimmed the lights." (Sat:6.389) (16) "...Tamal brought out a flashlight for Pradyumna." (Oct. 14, 1977) (17) "Yadubara wanted to film you translating. We can have a little light here while he films for about half a minute?" (SPConv, Oct. 21, 1977) (18) Jayadwaita: "Flashlight?" (ConvBk:36.14) (19) Bhakticharu, saying, "Can I see it in the light, please?" Srila Prabhupada could not tell that the sun had risen an hour earlier, because the room was so darkened. (20) "When Tamal tried to read to Srila Prabhupada, he said, 'Is there a flashlight?'" (SPConv, Oct. 28, 1977) (21) Nov. 4, 1977: Srila Prabhupada requested, "Get one small light." (Con:36.280) (22) Nov. 8, 1977: The curtains were closed again... (ConvBk:36.344) (23) Bhaktisiddhanta das saw Srila Prabhupada leave Vrindaban for London with dark sunglasses on at midnight. (24) Srila Prabhupada asked for the light to be turned on. (ConvBk:36.67) (25) When Nityananda purviewed the Archives photos on file of Srila Prabhupada taken in early 1977 and noted in SHPM: "...it was shocking. Most of the scenes showed only a silhouette of Srila Prabhupada in his darkened rooms. Already Srila Prabhupada was averse to light, becoming photophobic." (26) He wore

"dark sunglasses regularly, even late in the day or in a darkened room. He appeared to have troubles with his eyes, seeing properly, and with sensitivity to light." (Sat:6.358-360)

NAPOLEON'S PHOTOPHOBIA: The GBC questioned Napoleon's poisoning. If Napoleon was poisoned or not is immaterial; this is not our crusade. Ben Weider, author of *Assassination at St. Helena* and *Who Poisoned Napoleon?* spent 40 years studying Napoleon's mysterious poisoning, which is now more widely accepted since new hair tests were done in 2001, showing unusually high arsenic content. Napoleon's arsenical photophobia is clearly documented in Weider's writing: **(1)** "...he displayed symptoms of typical arsenical intoxication of an acute nature: ...sensitivity of the eyes to light" **(2)** "I accompanied him and was shown into a completely darkened room where General Bonaparte lay in bed. The room was so dark that I could not see..." **(3)** "Sensitivity of the eyes to sunlight or bright artificial light. The victim may prefer a nearly darkened room."

Repeatedly it is described by Weider how Napoleon had extreme sensitivity of eyes to any light during the last six months of his life. When the doctor would visit the darkened bedchamber of Napoleon during daytime, it was kept so dark in the room that he could not see Napoleon but had to grope around to find him. No critics doubt the authenticity of arsenical photophobia. Very high levels of arsenic were found in many of Napoleon's hair samples as saved by various collectors, which resulted in Napoleon's photophobia. **CONCLUSION: Photophobia is a symptom of cadmium and arsenic poisoning, but it is not typical in diabetes or kidney disease. Srila Prabhupada increasingly had marked and obvious photophobia in 1977.**

CHRONIC CONJUNCTIVITIS, BRONCHITIS, RHINITIS

CHRONIC COUGH, MUCUS IN EYES, CHEST MUCUS, TEARING: "Srila Prabhupada still chose not to drink anything although we are making mung jal with the hope that he will take later on. Just before Tamal Krishna mentioned [to] Kirtanananda he was trying to persuade Srila Prabhupada to drink something. Srila Prabhupada would not do it and complained of mucus." (HSUnpub, p. 20) "Any medicine, food, or drink, **anything**, would quickly cause lots of coughing up of thick mucus." (TkgD)

Constant mucus and cough are trademark symptoms of cadmium poisoning, but are not seen in diabetes or kidney disease. Chronic bronchitis and conjunctivitis are also not typically associated with DM2. An extensive search of scientific studies on Medline/PubMed showed no relationship between diabetes or kidney disease with chronic bronchitis or conjunctivitis. In Appendix 10 (1977 health history) we see *an unending chronic, heavy bronchitis or cold, month after month, with heavy cough and chest mucus, conjunctivitis (watery irritated eyes with mucus), runny nose, tearing, and general irritation of the upper respiratory system and mucous membranes.* Sources attributing these symptoms to chronic cadmium/arsenic poisoning are:

(1) "With respect to non-cancer diseases, we found... Diabetes mellitus, and bronchitis..." (Mortality for certain diseases with high levels of arsenic, Tsai SM, Wang TN, Ko YC; Inst. Of Medicine, Taiwan, 1999) In other words, those poisoned with arsenic typically developed diabetes and bronchitis. **(2) "Chronic arsenic poisoning means... symptoms of... chronic bronchitis"** (Endemic chronic arsenic poisoning: a human toxicology study, Zaldivar R, Ghai GL; Zentralb Bakteriolog 1980) **(3) "...arsenic toxicity. The common symptoms are conjunctivitis..."** (Arsenic in ground water of West Bengal; Das D, Chatterjee A, et al; Jadavpur University, Calcutta, 1995) **(4)** Emedicine.com: heavy metals poisoning with mercury or cadmium is associated with conjunctivitis and photophobia. **(5)** <http://www.magneticclay.com/productlist.shtml> Symptoms/Diseases related to cadmium: **Bronchitis**, Cancers (bladder, esophagus, larynx, lung, mouth, pharynx, prostate, and stomach); headaches, heart problems, anemia, hypertension, and **kidney diseases.** **(6)** Cadmium in drinking water causes **Bronchitis...** <http://www.triangularwave.com/f6.htm> **(7)** Armstrong BG, Kazantzis G (1985): Prostatic cancer and **chronic respiratory and renal disease** in British cadmium workers: a case control study. Br J Ind Med 42:540-545 **(8)** <http://www.canoshweb.org/odp/html/cadmium.htm> -A number of morbidity studies have identified shortness of breath, obstructive patterns of lung function, **bronchitis** and emphysema in cadmium exposed workers. **(9)** <http://www.environmentallamp.com/effects>

[of cadmium.htm](http://www.inchem.org/documents/pims/chemical/cadmium.htm) Other adverse health effects include **bronchitis (10)** www.inchem.org/documents/pims/chemical/cadmium.htm -Symptoms of cadmium poisoning include rhinitis, conjunctivitis, bronchitis, cough, dyspnea (shallow breath). **(11)** There are endless references online showing chronic bronchitis, upper respiratory tract irritation, conjunctivitis, rhinitis, cough, mucus, etc to be classic symptoms of cadmium poisoning, especially in sub-acute levels.

HEALTH HISTORY REFERENCES: BRONCHITIS, CONJUNCTIVITIS, RHINITIS, COUGH: The following are *only a few* references in the health history with Srila Prabhupada's coughing, chest mucus, and mucus in the eyes, showing unremitting cold, cough and mucus through 1977. There is little info for Aug. to Dec. 1976. To hear Srila Prabhupada coughing on the late 1977 tape recordings is heart-rending, what to speak of now realizing that his chronic bronchitis and conjunctivitis were synonymous with his cadmium/arsenic poisoning.

(1) 02.26.77: He could not sleep because he would be coughing so much. **(2)** 03.20.77: Srila Prabhupada (heavy coughing)... **(3)** 03.27.77: Srila Prabhupada had a cough... **(4)** 06.30.77: Srila Prabhupada needed a new bottle of eye wash (conjunctivitis) **(5)** 06.30.76: He is still weak and congested with mucus. **(6)** 07.04.76: His respiratory system is quite blocked with mucus. **(7)** 07.05.77: (SP) had a cough... "Until you're over your cold..." **(8)** 07.08.77: ...the Expectrin cough medicine that he's been taking... **(9)** 07.13.77: In the night the cough syrup prevented any translation work. **(10)** 07.21.76: Racked by a heavy cold, Srila Prabhupada coughed up large amounts of mucus every few minutes. **(11)** 07.27.76: Srila Prabhupada was still coughing and full of mucus. **(12)** 07.28.77: SP's eyes were being washed with rosewater 2 or 3 times daily. **(13)** 07.30.76: He is still full of mucus... **(14)** 08.07.76: ...still coughing but not dislodging the heavy mucus... **(15)** 08.21.76: ...(SP is) coughing up a lot of mucus. **(16)** 08.25.77: ...it is due to mucus... **(17)** 09.15.77: There was mucus buildup, much spitting and coughing... **(18)** 09.20.77: (SP) became very congested with a bad cough. **(19)** 09.23.77: (SP's) massage was skipped due to the cough. **(20)** 09.25.77: SP was constipated and coughing. **(21)** 09.27.77: (SP was) still coughing, which even the cough syrup did not help. Mucus was filling his whole system; even his eyes had too much mucus. **(22)** 10.03.77: ...causing SP to cough at night. **(23)** 10.04.77: ...coughing and spitting mucus all night. **(24)** 10.05.77: But today Srila Prabhupada drank milk, and had NO mucus from it. **(25)** 10.06.77: SP's cough was back. Although drinking nothing, cough is coming. **(26)** 10.09.77: SP spat out some heavy mucus. **(27)** 10.12.77: (SP) coughed more again. (SP coughs heavily) **(28)** 10.15.77: SP answered, "I cannot" and coughed up mucus. **(29)** 10.21.77: There's a medicine for preventing any cough in the lung. **(30)** 10.22.77: Dr. Gopal suspected SP might have tuberculosis due to lung and breathing irregularities and wanted to take chest X-rays. He was confused as to why the cough would not go away. **(31)** 10.30.77: SP had a cough that gradually increased during the day. **(32)** Nov. 1977: We hear Srila Prabhupada's bad cough on the tapes.// When one reads the accounts of various heavy metal poisoning victims, invariably there are descriptions of cough, mucus, bronchitis, rhinitis, conjunctivitis, etc. Srila Prabhupada was no exception.

MYSTERY OF THE STOP AND START BRONCHITIS: An unusual health phenomenon in Srila Prabhupada's last 18 months was the uncanny coming and going of his cough and mucus. These symptoms receded and returned, on and off, stop and start from week to week and even from day to day. While the milk was often blamed, mucus and cough came even during long periods of abstinence from milk. Very often a new supplement, treatment, or condition was blamed for the mucus, *until it seemed everything caused mucus*. Eating, fasting, milk, no milk. Finally Dr. K. Gopal became perplexed in Oct. 1977 and suspected something other than normal bronchitis to explain this. He wanted X-rays but Tamal dismissed and demonized Dr. Gopal and no X-rays were taken, though the machine would be brought to Srila Prabhupada's rooms. No further investigation into these mysterious symptoms were made. X-rays could detect the cadmium which is radiopaque, seen as white spots in the lungs. The on and off bronchitis/mucus is due to intermittent heavy metal poisoning. May/June 1976 was the onset of Srila Prabhupada's mucus congestion. Similar symptoms are noted in chronic arsenic poisoning case studies, such as Blanche Taylor Moore's victims and Napoleon.

PERSISTENT CONJUNCTIVITIS MYSTERY: Conjunctivitis is viral, bacterial, or allergic. Viral and bacterial usually clears up in days; allergic can last as long as the irritant is present. (Merck's Manual) *Srila Prabhupada's persistent, long-lasting conjunctivitis was allergic, due to the ongoing poisoning.*

DROOLING (EXCESSIVE SALIVATION)

Not typically associated with diabetes or kidney disease, excessive salivation and drooling is a prominent symptom of heavy metals poisoning. References: (1) Cadmium causes excessive salivation www.indiaagronet.com/indiaagronet/Foods%20Technology/Food%20Adulteration.htm (2) Increased salivation in arsenic poisoning: www.homeopathicdoctor.ca/GSDL/Sample_Reports/Nutrition/r_TotEC24.pdf (3) <http://www.canoshweb.org/odp/html/cadmium.htm#p2b> Cadmium ingestion is associated w/ salivation.

SCRATCHY THROAT, HOARSE, HUSKY VOICE

Not associated with diabetes or kidney disease, a persistent scratchy, hoarse, and husky voice is an earmark of chemical poisoning such as with cadmium and arsenic. (1) Cadmium causes a scratchy throat. npic.orst.edu/RMPP/rmpp_inss.pdf (2) www.cdc.gov/niosh/topics/pesticides/pdfs/pest-cd2app2v2.pdf Cadmium causes a scratchy throat. (3) Chemicals such as cadmium can produce hoarseness of voice along with rhinitis, etc. www.chestnet.org/education/online/pccu/vol15/lessons1_2/lesson02.php

LUNG IRREGULARITIES- DYSPNEA, PLEURISY

On Oct. 22, 1977, Dr. K. Gopal of Mathura, after a week of giving various allopathic medicines, examined Srila Prabhupada again. He was stumped and perplexed by his findings. The appetite had not improved. The left lung was taking in less air, and he suspected perhaps asthma or pleurisy or a type of lung infection. He prescribed a drug called *Isotoxin* and wanted to bring an X-ray machine to Srila Prabhupada's rooms to do a lung X-ray. Cadmium, being opaque, could have showed up on the X-ray. Bhavananda and Tamal both nixed the X-rays, criticized and dismissed Dr. Gopal. Nothing was done regarding Srila Prabhupada's unusual and mysterious lung irregularities which resembled dyspnea, asthma, or pleurisy. But these symptoms are characteristic of cadmium poisoning and are not associated with diabetes or kidney ailments. In 2002 Dr. Gopal explained that he suspected asthma, not tuberculosis as Tamal had written.

URINARY TRACT INFLAMMATION, PHIMOSIS, CIRCUMCISION

From the description of the arsenic poisonings of Blanche Taylor Moore's victims, we find that Raymond Reid's symptoms *perfectly match those of Srila Prabhupada in 1977*. The symptoms of cadmium poisoning are similar to those of arsenic poisoning. One excerpt: "*Raymond had nausea, vomiting, diarrhea, extreme weakness, swelling, anemia and blood irregularities, heart irregularities, and failing kidneys. Then his kidneys stopped producing urine and he began coughing up large quantities of mucus. His intestinal tract was not working and he had a weak and raspy voice. He required a painful circumcision due to persistent inflammation and infection of the genital. ...transferred to Baptist Memorial Hospital ...his urine was blocked by inflammation in the urethra.*" Srila Prabhupada went to a London hospital in Sept. 1977 to relieve urinary retention with a circumcisiom. The attending ER surgical resident Dr. McIrvine said in 2000: "*His most obvious problem... was urinary retention... caused by a most unusual degree of phimosis... a long-standing scarring and thickening of the foreskin such that he was... virtually unable to pass urine.*" The unusual scarring and phimosis observed by Dr. McIrvine in Sept. 1977 is highly unusual, not typical in diabetes or kidney disease, but found in heavy metals poisonings. In up to 18 months of serious poisoning, we suspect this was a scarring from chronic urinary tract infections and in flammation, which would block the urine, and thus circumcision or urethral tubing is required. In Ch. 58 we see this in other heavy metal poisoning cases as well.

EXPRESSIONLESS, COLORLESS FACE

Srila Prabhupada, increasingly after his Feb. 26, 1977 severe health attack, exhibited a pale, expressionless, motionless, pallorless, blank face that was unmistakable and can be noted in photographs of the time. This was also noted by Ayurvedic physician Dr. Mehta of Houston in 1997.

SENSITIVE, MELANCHOLIC, VERY EMOTIONAL

Srila Prabhupada, increasingly in his last months, was prone to sudden tears, crying, being very sensitive, melancholic, and prominently emotional, and very much different than his prior demeanor. Though this should be seen as a transcendental symptom, its external correlative cause is poisoning.

CHART: COMPARISON OF SRILA PRABHUPADA'S MEDICAL SYMPTOMS

COMPARISON OF MEDICAL SYMPTOMS	IN SEVERE DIABETES /KIDNEY DISEASE	IN SEVERE CHRONIC CADMIUM POISON'G	IN SRILA PRABHUPADA	
			BEFORE POISON to MID-'76	AFTER POISON: MID-1976 to 11.14.77 (18 MONTHS)
<i>EXTREME PHOTOPHOBIA/ Light sensitive eyes</i>	NO	YES	NO	SEVERE last 9 months
<i>CHRONIC CONJUNCTIVITIS & TEARING EYES</i>	NO	YES	NO	SEVERE last 6 months
<i>CHRONIC BRONCHITIS w/ mucus in lungs</i>	NO	YES	NO	SEVERE all 18 months
<i>CHRONIC COUGH, upper respiratory irritation</i>	NO	YES	NO	SEVERE all 18 months
<i>LUNG IRREGULARITIES (short breath, pleurisy)</i>	NO	YES	NO	SEVERE last months
<i>CHRONIC RHINITIS: runny-sneeze-stuffy nose</i>	NO	YES	NO	SEVERE all 18 months
<i>LIVER CHANGES: weakness, enlarged, disease</i>	NO	YES	NO	SEVERE last 6 months
<i>CONSTANT SCRATCHY, HOARSE, HUSKY VOICE</i>	NO	YES	NO	SEVERE last 9 months
<i>EXCESSIVE SALIVATION, DROOLING</i>	NO	YES	NO	MODERATE in 1977
<i>PHIMOSIS, URETHRA INFLAMMATION</i>	NO	YES	NO	SEVERE by Sept. 1977
<i>FACE Colorless, expressionless, no pallor</i>	NO	YES	NO	SEVERE last 6 months
<i>MIND Over emotional, sensitive, tearful</i>	NO	YES	NO	SEVERE last 6 months
<i>HEART Irregularities, Palpitations, Arrythmia</i>	YES	YES	MINOR	SEVERE increasingly
<i>HEADACHE</i>	YES	YES	MINOR	MODERATE increasing
<i>METALLIC UNPLEASANT TASTE IN MOUTH</i>	YES	YES	NONE	SEVERE increasingly
<i>PARESTHESIA (GENERALIZED ITCHING)</i>	YES	YES	NONE	MODERATE late 1977
<i>DIARRHEA/nausea/vomiting/abdominal pain</i>	YES	YES	MINOR	MODERATE to SEVERE
<i>SEIZURES, FAINTING</i>	YES	YES	NONE	1X Sept 1977 London
<i>HIGH BLOOD PRESSURE (HYPOTENSION)</i>	YES	YES	SOME	MODERATE to SEVERE
<i>WEIGHT LOSS, lack of appetite, anorexia</i>	YES	YES	NONE	SEVERE
<i>DIFFICULT URINATION in small installments</i>	YES	YES	SOME	SEVERE increasingly
<i>DISCOLORATION OR CASTS IN URINE</i>	YES	YES	NONE	PROMINENT late 1977
<i>WEAKNESS, ANEMIA, FATIGUE, EXHAUSTION</i>	YES	YES	MINOR	SEVERE
<i>EDEMA/SWELLING/ FLUID RETENSION</i>	YES	YES	ON/OFF	SEVERE increasingly
<i>KIDNEY DYSFUNCTION LEADING TO UREMIA</i>	YES	YES	MINOR	Suspected
<i>KIDNEY STONES (URINARY CALCULUS)</i>	YES	YES	NONE	Suspected
<i>IMPAIRED URINE CONCENTRATION ABILITY</i>	YES	YES	NONE	Suspected
<i>EYESIGHT LOSS (reduced optical stimulability)</i>	YES	YES	NONE	SEVERE last 9 months
<i>LOSS OF HEARING</i>	YES	YES	NONE	MODERATE late stage
<i>MUSCULAR WEAKNESS AND PAIN</i>	YES	YES	NONE	SEVERE increasingly
<i>OSTEOPENIA,OSTEOMALACIA:BONE PAIN</i>	YES	YES	NONE	MODERATE late stage
<i>ATROPHY OF GASTROINTESTINAL TRACT</i>	YES	YES	NONE	SEVERE increasingly
<i>OBESITY, WEIGHT GAIN</i>	YES	NO	NO	NONE AT ALL
<i>EXCESSIVE, INCREASED HUNGER: POLYPHAGIA</i>	YES	NO	NO	NOT AT ALL
<i>INSULIN DEPENDENCY OR INJECTIONS</i>	YES	NO	NO	NO
<i>INSULIN SHOCK OR COMA OR FAINTING</i>	YES	NO	NO	NO

PERSISTENT SKIN, FOOT INFECTIONS,	YES	NO	NO	NO
EXCESSIVE THIRST: POLYDIPSIA	YES	NO	NO	NO
GANGRENE, AMPUTATIONS: EXTREMITIES	YES	NO	NO	NO
TINGLING IN EXTREMITIES	YES	NO	NO	NO
BOILS, ULCERS	YES	NO	NO	NO
SWALLOWING DIFFICULTIES	YES	NO	NO	NO

TEN ADVANCED DIABETES SYMPTOMS ARE CONSPICUOUSLY ABSENT

At the bottom of the chart above are listed ten symptoms or complications very typical to diabetes that were **not seen** in Srila Prabhupada prior to his departure, and this creates great doubt whether he had advanced diabetes. No obesity, excessive hunger or thirst, insulin dependency, diabetic coma, infections, tingling, etc. These ten signs are not all guaranteed in advanced diabetes, but when a large number are absent, it is unusual, and this creates grave doubts about an advanced diabetes diagnosis. If advanced diabetes was not the primary cause of Srila Prabhupada's health deterioration, what was?

SYMPTOMS ANALYSIS CONCLUSIONS: Nine of the above 12 cadmium poisoning symptoms are marked in the Health History (Appendix 10) so the reader can see their innumerable manifestations. **(1)** A group of symptoms is unexplainable by diabetes (DM2) or kidney disease and were produced by another "mystery" cause. **(2)** All the unexplained "mystery" symptoms are consistent with chronic cadmium poisoning. **(3)** Chronic cadmium poisoning is not only confirmed by symptoms but is proven by hair tests. **(4)** All of Srila Prabhupada's symptoms (including "mystery" symptoms) were consistent with cadmium/ arsenic poisoning. **(5)** Cadmium/arsenic poisoning explains all of Srila Prabhupada's symptoms whereas diabetes and kidney disease only explain some. **(6)** Although Srila Prabhupada had some diabetes and kidney problems, his declining health after mid-1976 coincided with his cadmium poisoning, established by testing 1977 hair samples. **(7)** Srila Prabhupada's diabetes/ kidney problems were concurrent to the cadmium poisoning. **(8)** Srila Prabhupada's diabetes and kidney disease were aggravated and worsened by his cadmium and arsenic poisoning. **(9)** There are ten symptoms, and likely more, typical to diabetes that were **not** seen in Srila Prabhupada. **ALL Srila Prabhupada's symptoms match those of chronic cadmium and arsenic poisoning, whereas many usual advanced diabetes symptoms were conspicuously absent.**

HEAVY METAL POISONING CASE STUDIES RE: SYMPTOMS

In *Assassination At St. Helena*, p. 433: "... German pathologist, Dr. A. Heffter, a specialist researching in the intricacies of diagnosis in cases of arsenic intoxication, writes that it is unforgivable not to suspect arsenic intoxication when gastric trouble is coupled with conjunctivitis, eczema or weakness in the legs."

Jim Schutze, in his book about Moore's arsenic poisonings, discusses the difficulty in recognizing arsenic poisoning. *"Those same symptoms could just as easily steer a doctor toward acute alcohol poisoning, Guillain-Barre syndrome, diabetes mellitus, vitamin deficiency, lupus, blood disease, diphtheria, multiple sclerosis, or a host of other common diseases, including tick bite. In fact, it is the ability of arsenic to duplicate the symptoms of other diseases that makes it so difficult to detect... common as arsenic may be and common as are incidents of arsenic poisoning, it remains one of the least accurately diagnosed of all afflictions. For some reason, the possibility of arsenic poisoning simply is not a thought that leaps easily to the minds of physicians."* Schutze explains that the individual symptoms of arsenic poisoning resemble those of many other diseases, but *"all of these things together can mean almost nothing but... arsenic poisoning."* In hospitals, each separate symptom is analyzed by the respective specialist, and arsenic cases are rarely diagnosed quickly. The difficulty is that arsenic *"attacks life in so many ways and at such a fundamental biochemical level that each of its effects on the body perfectly mimics the effect of some other disease or problem."* Arsenic and cadmium have very similar effects, although cadmium is significantly more lethal.

COMMON SENSE ON COINCIDENCES

Obviously someone with diabetes and kidney disease could also have any of a number of other health problems, such as meningitis, leukemia, or... poisoning. We see in the 1977 biographical accounts that a significant group of the “mystery” non-diabetes/kidney disease symptoms, co-existing at at once, had a strange way of arising and receding in tandem and in concert with each other. That so many of these “mystery” symptoms were simultaneously manifest in Srila Prabhupada is highly unusual- such a complete set of respiratory tract and mucous membrane symptoms, on such a prolonged, on-off basis, sometimes day to day, up and down, more then less, reveals a hidden and correspondingly applied cause. The probabilities of their coincidence evaporates and the likelihood of a distinct and separate physiological cause approaches certainty. ***That cause is cadmium poisoning.*** Critics of a diagnosis of cadmium poisoning by symptom analysis cannot account for these unexplained mystery symptoms. When so many symptoms appear together that are ATYPICAL to diabetes/kidney disease, this points to heavy metal poisoning. We must account for ALL of Srila Prabhupada’s physical symptoms, not just some. What are the probabilities of having prolonged, pronounced cough, mucus, salivation, conjunctivitis, and rhinitis due to natural causes? The answer:

ZERO TO NO PROBABILITY. The medical symptoms clearly validate cadmium poisoning.

FORENSICS COMBINED WITH SYMPTOM ANALYSIS

The hair tests show times with normal or very abnormal heavy metal levels. We have precise readings of Srila Prabhupada’s normal cadmium, arsenic, mercury, and antimony. Since 1977 was a time of 250 X as much cadmium, 20 X as much arsenic, and 8 X as much antimony as he normally had pre-1977, this is a strong proof of poisoning. These levels are not from an accidental/ environmental exposure; it was a sudden-onset, malicious homicidal poisoning. There was no way to reach these levels except by ingesting cadmium chemicals in food and drink. In 1977 Srila Prabhupada experienced a mysterious, persistent, undiagnosed, and debilitating “illness.” His symptoms are fully consistent with heavy metal poisoning. The combination of forensics and medical symptomsa analysis confirms the poisoning; this is basic, standard medical diagnostic practice. Sometimes symptom analysis is sufficient; but we make a poisoning diagnosis based on much forensic evidence as well. There was ***a group of physical symptoms exhibited by Srila Prabhupada which are not attributable to diabetes or kidney disease, but which are typical of chronic cadmium poisoning.*** Chest congestion, apparent colds/bronchitis/rhinitis, heavy mucus/cough, heart palpitations/hypertension, weakness in legs, no strength or appetite, indigestion, swelling of extremities, and later, aversion to light, no taste, kidney infection, phimosis. This is a picture of a serious hgeavy metals poisoning, not diabetes. Sorry, GBC.

CHAPTER 41: TOO MANY MISDIAGNOSES

Nowhere could we find any conclusive diagnosis of Srila Prabhupada’s 1976-77 illness based on proper medical tests. In 2002-05 Dr. Morris did NAA hair tests which discovered the cause of Srila Prabhupada’s health failure to be a massive, homicidal cadmium poisoning. All else was speculation. The fact is that in 1977 no one understood what was the cause of Srila Prabhupada’s failing health, even though there were obvious symptoms. ***But to identify symptoms of an illness does not identify the cause of that illness nor what is the proper medical remedy.*** The 1998-2005 Dr. Morris hair tests allow us to reach a valid diagnosis of poisoning. Perhaps diabetes and kidney problems were concurrent, exacerbated by a lethal cadmium poisoning. This chapter will address the plethora of misdiagnoses of Srila Prabhupada’s 1977 “illness.” See other chapters for:

(1) THE POISONING WAS NOT ACCIDENTAL OR ENVIRONMENTAL See Ch. 34, 44 **(2) CADMIUM FROM TAINTED AYURVEDIC MEDICINE OR TOXIC BUILDUP DUE TO SO MANY MEDICINES?** See Ch. 37

TAMAL TOLD NAVEEN WHAT SRILA PRABHUPADA’S DISEASE WAS

Tamal told Naveen Krishna das that Srila Prabhupada’s fatal illness was dropsy. Dropsy or

cause of death determined by the appropriate government office. This was done in the case of Kutichak's daughter in Vrindaban, mid-1977; the girl had eaten medicines from the trash. Kutichak took the body to the Mathura coroner's office to obtain a death certificate before burial. But these rules were abrogated in the instance of Srila Prabhupada's death. No autopsy was Tamal's decision, who controlled everything. Obviously, complying with this legal formality may have exposed the poisoning. Over 100 days after Nov. 14, 1977, someone went to Mathura and filed for Srila Prabhupada's death certificate, listing the cause of death as "heart attack." There was no signature of the petitioner. This death certificate was just a formality with no doctor examination, nothing. If Srila Prabhupada had expired in the West, and especially under suspicion of foul play, certainly tests would have been done by the local coroner and an official autopsy report prepared. Conveniently for the poisoners, Srila Prabhupada chose to die in Vrindaban, where rules and procedures are flexible or unenforced. "Heart attack" is yet another misdiagnosis, as his heart was strong until the last.

OPEN ENDS: Why was the death certificate filed so late, by whom, and why was "heart attack" listed as cause of death? This does not at all relate to the various misdiagnoses at that time.

SOMEONE HAS POISONED ME CRITICIZED OVER DIABETES ISSUE

NTIAP found a few minor errors in *SHPM* as though they were catastrophic faults when they were only details of minor consequence. By clever emphasis on small things and ignoring the main points, *NTIAP* avoided the purpose of *SHPM*'s symptoms analysis. *SHPM* was compiled in good faith and with honest intentions. *NTIAP* faulted some details, then discredited the "poisoning theory." We do not claim to be medical experts, and *SHPM* may have been inaccurate in some details about diabetes, but the fact remains: Srila Prabhupada's physical symptoms confirm heavy metals poisoning, not diabetes or kidney disease. The GBC says the cause of Srila Prabhupada's ill health and death was advanced diabetes and kidney disease, and GBC insists everyone knew this in 1977. But this is contradicted by the two personal servants of Srila Prabhupada's who stated they knew NOTHING about diabetes from 1972-77 (see Ch. 38). The GBC diverted to a debate about whether or not there was diabetes and how advanced it was. Proclamations and statements were trotted out, but without hard proof, medical test records, or anything Srila Prabhupada himself said on tape. ***And it is irrelevant anyways.*** Diabetes or not, a little bit or a lot, the cadmium was a lethal, homicidal poisoning, and that is proven irrefutably. If there was diabetes, the cadmium poisoning certainly accelerated and exacerbated it.

The ISKCON GBC adopted a pretense of indignation, further confusing the issue by their character assassination and fear-mongering (poison theory is a grave offence) to obstruct the truth of the matter. Debate over diabetes became moot after forensic proof of lethal cadmium poisoning was discovered. Srila Prabhupada was poisoned with very high levels of heavy metals, regardless of any diabetes he may have had. A diabetes diagnosis thus does not negate the proof of poisoning. The cadmium exacerbated the diabetes, while being hidden by the diabetes. The debate over whether 2.6 ppm arsenic is significant as a health debilitator is now overshadowed by the lethal levels of ± 16 ppm cadmium. If a few of *SHPM*'s details were not perfect, that is not a refutation of the poisoning evidence, although the GBC pretends it is.

THROUGHOUT 1977 NO ONE SPOKE OF DIABETES

In 1977 no one thought that Srila Prabhupada's health problem was diabetes, and everyone was frustrated as to what was the cause of illness. Srila Prabhupada had a mysterious illness (see Ch. 39) that a parade of 40+ doctors made guesses about with no known medical tests. Diabetes was never mentioned until 22 years later. Hari Sauri and Sruta Kirti, Srila Prabhupada's two primary servants from 1972 until 1977, stated they knew nothing about any diabetes Srila Prabhupada might have had. Devamrita Swami says in *NTIAP*'s *Introduction*: "*Advanced diabetes, plain and simple.*" The GBC claims it was well-known by everyone that Srila Prabhupada had advanced diabetes, yet there were no insulin injections, diabetes medications? Something doesn't add up. If Srila Prabhupada was known to have advanced diabetes, why were there no discussions about it in any of the tape

recordings, letters, biographies, and memories? Why are there no medical records about it? Why did Srila Prabhupada, his caretakers, and all his doctors/kavirajas go on looking for what was the mysterious cause of his illness, if they already knew? If diabetes was known in 1977, why did they never implement measures to manage it, and keep looking for the cause of the illness? Why did Srila Prabhupada and his servants vigorously undertake so many cure programs for a mysterious illness based on a myriad of OTHER diagnoses? Why was there no managing of diabetes with diet, medications like insulin, or a diabetes doctor? We are waiting for answers to these questions. It was not until two months before Srila Prabhupada's death that a London doctor supposedly concluded diabetes and kidney disease, but this "news" never entered into the conversations or treatment programs afterwards. Why? All the kavirajas and doctors treating Srila Prabhupada had other ideas as to the cause of ill health. Diabetes was not one of them. Actually, because the doctors all had different diagnoses, we can safely say that they were incorrect. Nobody in 1977 thought Srila Prabhupada had diabetes. Maybe there was some diabetes, but no one at the time thought it was causing the dramatic health decline. **Diabetes does not cause lethal cadmium poisoning**, which hair tests have proven.

HARI SAURI CONTRADICTS HIMSELF 1997 AND 2016

Nityananda das wrote to Hari Sauri in 2016 to ask about diabetes and kidney disease, who dismissed the poison evidence, contradicting his 1997 statements that diabetes and kidney disease were unknown and of no concern from 1975-1977. So much for his honesty. He simply reiterated the party line from NTIAP: *"The doctor who diagnosed Srila Prabhupada on that occasion and who did the minor operation to clear the urinary tract blockage did give an interview several years ago to Deva Gaura Hari dasa, the devotee who compiled the book "Not That I Am Poisoned". In that the Dr. clearly states that Srila Prabhupada was suffering from irreversible kidney damage. [That book] is quite thorough in its examination of the evidences and the conclusion is very clear and correct. Combined with my own personal experience in traveling with His Divine Grace for 18 months and ...Oct. 77, I have not, and there should not be for anyone, a shadow of doubt that Srila Prabhupada's body expired due to renal failure, a culmination of years of diabetes and exacerbated by a blockage of his urinary tract which caused a backup of uric acid and put pressure on his kidneys."*

Nityananda wrote him again in May 2017 with news of the cadmium in the hair samples that he had arranged for the GBC to test, but rather than acknowledging the forensic breakthrough results, he was irate that he had been tricked into providing information. This reminds us of Mark Twain's observation that it is easier to fool someone than it is to get them to admit they were fooled.

IN FEB. 1977 SRILA PRABHUPADA HAD ONLY "A LITTLE DIABETES"

Srila Prabhupada generally had very good health (Ch. 38) and he himself only once spoke of diabetes on tape, saying he had "a little diabetes" to Gargamuni in Feb. 1977. It was not insulin dependent nor advanced. Personal servants Hari Sauri and Sruta Kirti both confirmed they knew nothing about any diabetes. Sky-high cadmium poisoning definitely was in full swing by Feb. 1977, confirmed by hair tests, although it may have begun May-July 1976. Prior to the poisoning, diabetes was just not on the radar, or even discussed. Cadmium poisoning exacerbates and accelerates diabetes and kidney disease, but their presence should not obscure the real cause of health failure: it was the lethal cadmium as poison.

CADMIUM DISCOVERY PROVES THE DIAGNOSIS IS POISONING

Opponents of the "poisoning theory" may argue ad infinitum about what Srila Prabhupada's symptoms indicate or do not indicate. Symptoms analysis by itself can never be an absolute proof of poisoning, which requires confirmation from hair or tissue tests. Our symptoms analysis confirms the cadmium poisoning that has **already been proven**. Hair tests, Srila Prabhupada's own words, poison whispers and much more have proven Srila Prabhupada's poisoning, so naturally we should check whether Srila Prabhupada's symptoms are compatible with severe cadmium poisoning. They are, and it is confirming evidence. Although the details may be somewhat different, the conclusions made in SHPM are still the same: there are a group of physical symptoms exhibited by Srila Prabhupada which

are not attributable to diabetes or kidney disease, but which are typical of chronic cadmium/arsenic poisoning. But the GBC will not answer to this simple truth.

MORE MISDIAGNOSES

Amongst the misdiagnoses that were offered in 1977, mostly by medical practitioners were:

(1) INDIGESTION: The body's disability to properly assimilate food. Srila Prabhupada's onset of poor digestion resulted from his poisoning. Kidney disease causes indigestion and cadmium/arsenic poisoning causes indigestion *and* kidney disease. **(2) TUBERCULOSIS:** Tamal said this was suspected by Dr. K. Gopal in Srila Prabhupada's last weeks because he was perplexed by the respiratory symptoms such as persistent cough. The private investigation team sent Sakshi Gopal and Abhinanada on April 21, 2002 to meet Dr. K. Gopal, Srila Prabhupada's last allopathic doctor at his Vrindaban clinic. Dr. Gopal said he had no idea in Oct. 1977 about diabetes, and was emphatic that his diagnosis had been for ASTHMA or a chronic respiratory disorder caused by allergies (caused by heavy metal poisoning?) **(3) NO DISEASE:** This just means this kaviraja did not detect poisoning. **(4) JUST WEAKNESS:** Same as #3. **(5) LIVER DISEASE:** Cadmium is filtered out of the body primarily by the liver, but its half life is 17-30 years, so it is no wonder that there were liver problems. Before 1977 there were no liver problems. **(6) GONORRHEA:** Ridiculous. **(7) MALNUTRITION:** Obviously, but why? Heavy metal poisoning causes indigestion, anemia, loss of appetite and taste, so if there is no eating, then malnutrition results. (Horiguchi H, et. al. *Cadmium induces anemia, Toxicological Sciences. 2011;122 (1):198-210*)

(8) DIABETES MELLITUS TYPE 2 (DM2): *Is the diabetes debate even relevant,* in light of the discovery of super elevated levels of cadmium plus elevated arsenic levels? No, not really. Diabetes mellitus type 2 (DM2) is a metabolic disorder with the inability to properly maintain blood sugar level, resulting in multiple organ deterioration and eventual failure. DM2 has an almost invisible late stage development over a 10-20 year period, and then complications develop during several years of poorly controlled hyperglycemia (high blood sugar). The symptoms are many and varied, including fatigue, skin infections, excessive thirst, frequent urination, increased appetite, nausea. Complications include blindness, kidney failure, heart and blood vessel disease, boils/ulcers, gum disease, foot/ leg amputation. Victims of DM2 may or may not be insulin dependant, depending on the management and advancement of the condition. Diabetes is commonly caused by medications, poisons, drugs including cocaine, prednisone, oral contraceptives. Cadmium or arsenic poisoning typically causes or worsens DM2. **SUDDEN WEIGHT LOSS:** Sudden weight loss is typical to diabetes mellitus type 1, which Srila Prabhupada definitely did not have. DM2 generally is found in those who are overweight. *"Most people with DM2 do not lose weight."* (Merck Manual 1997) Srila Prabhupada's weight loss was due to poisoning, not diabetes. **BLOOD SUGAR, FASTING AND WEAKNESS:** In DM2, the high blood sugar causes weakness because the body is unable to assimilate sugar into the cells. In 1977 Srila Prabhupada often fasted, eating little to nothing for days. Srila Prabhupada's weakness was constant, causing more doubt in the diagnosis of advanced diabetes.

ARSENIC AND CADMIUM CAUSE AND WORSEN DIABETES: www.diabetesnet.com: *"Researchers are now publicizing the health risks associated with the low, but dangerous levels of arsenic that is common in tap water. According to the EPA, exposures to low concentrations of arsenic over many years can lead to diabetes, anemia... recent research into the correlation between arsenic intake and the development of diabetes in populations in Argentina, Bangladesh, India, Mexico, Thailand and Taiwan. ...a variety of journals have all indicated that there is a direct correlation between exposure to arsenic and the risk of developing diabetes."*

(1) Board on Environmental Studies & Toxicology's *Arsenic in Drinking Water: 2001 Update* we read: *"Arsenic has been implicated in a variety of adverse health effects, including... diabetes."* **(2)** Dept. of Internal Medicine, Nat'l Taiwan Univ. Hospital's report by Chin-Hsiao Tseng called *Chronic Arsenic Intoxication in Asia: Current perspectives:* *"More recent studies also established the association between arsenic exposure and.... diabetes mellitus."* **(3)** *"In Bangladesh, a dose-response trend was also observed between the prevalence of diabetes mellitus and arsenic level in water."* **(4)**

Hseng also published a study titled *Long-term arsenic exposure and incidence of non-insulin dependent diabetes mellitus in Taiwan*, 1999. (5) Another study (1994) by Lai MS, et al: *"Ingested inorganic arsenic and prevalence of diabetes mellitus,"* published in Am J Epidem. (6) Another study: *Diabetes mellitus associated with arsenic exposure in Bangladesh*, Rahman M, 1998. (7) Merck Manual of Medical Information lists as a less common cause of diabetes as *"poisons that interfere with the production or effects of insulin, resulting in high blood sugar levels."*

For cadmium: (1) *"Cadmium toxicity exacerbated the destructive effect of diabetes on the peripheral nervous system."* *Effect on Cadmium in Diabetic Rats* by Demir N, et al 2002 July (2) *"These findings suggest that cadmium may cause prediabetes and diabetes in humans."* *Urinary Cadmium* by Schwartz GG, et al 2003 (3) *"Cadmium is known to cause hyperglycemia with diabetes-related complications in experimental animals."* *Cadmium Induces Impaired Glucose Tolerance* by Han JC, et al 2003. (4) *"Cadmium increases the oxidative stress induced by diabetes...": Optic Nerve in Cadmium Exposed Diabetic Rats* by Demir N, et al 2003.

(9) KIDNEY DISEASE: There are various kidney malfunctions which decrease the ability to filter toxins and excess fluids from the blood. In studying the various types of kidney disease, it appears that Srila Prabhupada did not have symptoms of urethritis, cystitis, kidney injury, cysts, tumors, kidney stones, bladder stones, or acute kidney failure. The types of kidney disease which Srila Prabhupada *may have had*, judging by his physical symptoms, (although no known medical tests determined his type of kidney ailment) are: (1). Uremia (2). Pyelo-nephritis (3). Glomerulo-nephritis (4). Chronic kidney failure (5). End-stage kidney failure. Various types of kidney ailments display symptoms quite different from each other. E.g., chronic kidney failure does not produce the swelling/ edema characteristic to nephritis. Still, kidney ailments are often "complex" and more than one disorder is present. No one knows which kidney ailments Srila Prabhupada had, due to the lack of precise medical tests and the complication of cadmium/ arsenic intoxication that has been established by hair tests.

CAUSES OF KIDNEY DISEASE: Kidney disease can be caused by diabetes, drug abuse, high blood pressure, and among other things, poisoning by heavy metals. Srila Prabhupada's existing kidney ailment, as evidenced by the swelling of extremities on and off for years prior to 1977, was surely aggravated by the poisoning. The swelling very greatly increased in 1977, in reaction to the massive cadmium poisoning.

SYMPTOMS OF KIDNEY DISEASE: Gradual kidney failure may show few or no symptoms at first. Mild or moderate kidney failure may show only mild symptoms, and much damage usually has occurred before the symptoms become very apparent. The metabolic waste product called urea increases in the blood due to the inability of the kidneys to eliminate it from the body. Nephritis (infection of or damage to the kidneys) causes swelling of the body, called edema or dropsy. Symptoms of kidney disease were seen in 1977, such as: SWELLING due to edema, or fluid retention, WEAKNESS/ ANEMIA, URINATION IN SMALL INSTALLMENTS, LACK OF APPETITE/ WEIGHT LOSS/ ANOREXIA, NAUSEA/ DIARRHEA/ GASTRIC PAIN, HIGH BLOOD PRESSURE, HEART PROBLEMS: palpitations, irregular or fast pulse, ANURIA (difficulty in urination), DISCOLORATION IN URINE, UNPLEASANT TASTE OR NO TASTE, INSOMNIA, STOMATITIS.

Whatever kidney disease Srila Prabhupada had before poisoning began appears to have quickly worsened due to the heavy cadmium poisoning throughout 1977. The two fit together like hand and glove. But, very importantly, Srila Prabhupada had another group of symptoms not attributable to either diabetes or kidney disease. These extra "mystery" symptoms hint loudly of another "mystery" ailment, one we now know to be cadmium poisoning. The GBC completely bypasses this fact, by devious design, not by oversight.

KIDNEY DISEASE AND DIABETES: NOT A LOGICAL EXPLANATION

DM2 and kidney disease symptoms are remarkably similar to those of chronic cadmium poisoning, but after sky-high chronic cadmium poisoning was confirmed by three hair analyses, then there can be no doubt about a diagnosis of cadmium poisoning. If all Srila Prabhupada's symptoms

matched diabetes and kidney disease and many of them were incompatible with cadmium poisoning, and his hair cadmium levels were normal, that would be a different story. No one can argue there was no cadmium poisoning. Although we know the extent of poisoning, we do not know the extent of DM2 or kidney disease, either before or after poisoning, because no records or test results (if any were done) exist as a reference. A misdiagnosis of Srila Prabhupada's 1977 ailment as simply diabetes or kidney disease would not account for the sky-high cadmium. With cadmium being the primary health deterrent, which **aggravated and accelerated** the diabetes and kidney disease, we must conclude a **premature and unnatural expiration. It was not a natural death.** From Ellerhorn's Medical Toxicology (1997): *"The most direct way to determine cadmium poisoning is to compare indicators of cadmium exposure, symptoms, and kidney damage to resultant adverse health effects."* In other words, Srila Prabhupada's sky-high hair cadmium readings combined with his having cadmium poisoning symptoms means that he was homicidally poisoned with cadmium. The GBC's debate about any coincidental diabetes or kidney disease is just a distraction from the poisoning crime.

Hair tests confirm heavy cadmium poisoning began at least by Feb. 1977 and continued until Srila Prabhupada departed on Nov. 14, 1977: and maybe as long as 18 months from May/June 1976.

HEAVY METALS POISONING COMMONLY MISDIAGNOSED, RARELY SUSPECTED

Cadmium or arsenic poisoning is very difficult to recognize, and there is an extensive list of possible misdiagnoses from *Goldfrank's Text on Toxicology* that have been documented from case histories. Cadmium poisoning is much more rare than arsenic poisoning, its symptoms are also extremely generic and non-specific, and would thus be even more difficult to correctly diagnose than an arsenic poisoning. Cadmium was certainly a superior choice among hard-to-detect methods of homicide; it went undiscovered for 25 years (1977-2002).

To illustrate the confusion and difficulty in detecting heavy metals poisoning, we quote from Ben Weider's book on the poisoning of Napoleon: *"Many medical writers with doubts about the cancer diagnosis have attempted to identify Napoleon's disease on St. Helena by analysing compilations of his signs and symptoms. This has produced surprisingly disparate results. Thus, when exiled on St. Helena, Napoleon is alleged to have had, or suffered from the sequels of, the following diseases: peptic ulcer, intestinal ulceration, various liver inflammations, undulant fever, malaria, dysentery, rheumatoid arthritis, heart failure, congenital extremely slow blood circulation, epilepsy, tuberculosis, pleurisy, severe hormonal imbalance leading to obesity and impotence (dystrophia adiposogenitalis), syphilis, gonorrhoea, intoxication from defective teeth, gout, piles, and severe constipation which, it is said, was fatal owing to auto-intoxication and poisoning by laxatives.*

"If a suitable selection is made from the variety of signs and symptoms manifested by Napoleon on St. Helena, it is a simple matter to make out a convincing case for every one of these diagnoses in turn. But if what, after all, was a fairly unchanging disease pattern on St. Helena is taken as an entity, and allowance is made for all the signs and symptoms and their interrelations, then one cannot escape the impression that all the pieces form an orderly picture of two characteristic syndromes: the chronic and acute types of arsenic poisoning." Also, 2.6 ppm arsenic and 16 ppm cadmium in the hair of a 70 lb, very ill, elderly Srila Prabhupada, is a much more serious poisonous intoxication than if in a healthy, 200 lb person. As they would to anyone, these levels of cadmium destroyed his health over 10+ months, which is the duration shown by the hair tests.

ANOTHER TYPICAL DIABETES DIAGNOSIS

Another typical misdiagnosis for Srila Prabhupada's health decline is found in Stephen Rosen's book on Brahmananda Swami with Srila Prabhupada, entitled *Swamiji*. *"Still, after beginning his mission in both New York and San Francisco (with humble endeavors in Montreal and elsewhere, too), he again suffered from severe heart palpitations and a stroke, which temporarily paralyzed his left side. Devotees would later learn that he had chronic diabetes, causing heart disease and eventually kidney failure as well."* (p. 72) Srila Prabhupada's 1967 stroke is associated with his 1977 mysterious illness. This is total speculation, not supported by anything.

CHAPTER 42: LONDON HOSPITAL VISIT

"We use the same techniques as Aristotle and Hitler. We appeal to people on an emotional level and get them to agree on a functional level." (Nigel Oakes)

THE LONDON "SURGERY" AND DR McIRVINE

On Sept. 8, 1977, at Bhaktivedanta Manor near London, Srila Prabhupada, having severe pain the previous days, suddenly experienced a medical emergency, not being able to pass urine and then fainting. Abhiram das, his personal nurse, convinced Srila Prabhupada to go to a hospital as an outpatient, and promised to restrict unwanted medical procedures. At Peace Memorial Hospital's emergency room they were attended by several doctors on duty, including "surgical resident" Dr. McIrvine, who did a circumcision, after which urinary retention was relieved. Srila Prabhupada returned to the temple the same day, although the urine blockage partially remained, likely due to urinary tract inflammation/ infection. In early 2000, the GBC obtained statements from Dr. McIrvine, who remembered Srila Prabhupada from 22 years earlier, claiming this was proof of diabetes and kidney failure and which refuted any idea of poisoning (but why does diabetes prevent poisoning?) The GBC dramatically postured that their interview with Srila Prabhupada's "surgeon" disproved poisoning since it was only diabetes (as though the "poison theory" is based only on misinterpreted symptoms). Such is the slippery deceit of the GBC. They create a false premise and then "defeat" it.

DR. McIRVINE CONFIRMS DIABETES

*NTIAP (Ch. 2) boasts over their contact with Dr. Andrew J. McIrvine, FRCS, obtaining an apparent confirmation that Srila Prabhupada had diabetes (which proves nothing). Jan. 7, 2000 he gave his memories of Srila Prabhupada's medical conditions. Excerpts: "I remember the case well... Srila Prabhupada was presented to me in the emergency room of Watford General Hospital... obviously in poor health and showed signs of renal failure and was found to be diabetic. These diagnoses were made on clinical suspicion confirmed by blood and urine analysis. His most obvious problem on admission was urinary retention. **This was caused by a most unusual degree of phimosis.** That a long-standing scarring and thickening of the foreskin such that he was at the time of his admission virtually unable to pass urine. This process would have taken many years to develop and during that time could well have produced back pressure enough to result in renal problems- as more often happens with prostatic obstruction. I remember him as an amazingly calm and stoical person. He refused to be admitted to hospital and I am sure he would not have withstood a general anaesthetic. Somehow we persuaded him to have a circumcision to relieve the problem, which I carried out in the ER under local anaesthetic. He made a good recovery and was able to pass urine normally... Unfortunately his renal failure was by that time well advanced and irreversible, caused by a combination of diabetes and phimosis."* [This phimosis was a result of chronic urethral infections and inflammation.]

DR. McIRVINE CONTACTED AGAIN; HIS INTERESTING CLARIFICATIONS

It sounded like Dr. McIrvine did blood and urine tests to confirm diabetes, kidney failure, and no poisoning. *NTIAP* gleefully blared "*Prabhupada's Surgeon Confirms: Diabetes To Blame.*" In late 2001 Nityananda exchanged emails with Dr. McIrvine, questioning further about Srila Prabhupada's 1977 case and medical condition, getting into finer detail (this was before the cadmium discovery):

Nityananda das (ND): *"I wrote a book detailing the evidence accumulated by a private investigation that strongly indicated Srila Prabhupada had been poisoned, a factor which likely caused or contributed to his death. Evidence includes tape recordings, Srila Prabhupada's own words, hair analysis, interviews, etc. I have read in another book (which was written in response to mine) that you were contacted about your memories of Srila Prabhupada's condition and treatment. I read your statement about diagnosing diabetes, the phimosis, renal failure and the minor operation. Aside from having symptoms peculiar to chronic arsenic poisoning which are not found in diabetics, Srila Prabhupada also had 20 times the normal amount of arsenic in his hair. I and many others who are*

involved in trying to get to the bottom of this matter would very much appreciate if you would help us with a little further understanding of the case. Below I have some additional questions.”

McIrvine (MC): “I will answer your questions best I can- but this was a long time ago- I was then a surgical resident in Watford- I very much doubt any written records remain. I can see I am a witness in the midst of a battle between you and David Hooper, but unfortunately there was never any suspicion of poisoning at the time and **no test would have been done to substantiate the argument in either direction.**” **ND:** What type of blood and urine analysis was done? Would those tested samples still be available for further testing? **MC:** He came only to the emergency room (ER) in Watford so we would not have had full hospital notes opened. In the National Health Service we usually only keep records for 7 years max. I would **probably** have done just simple tests, Hb, BUN, electrolytes, I do not think we would have kept tissue samples. **ND:** Could not poisoning have exacerbated his diabetes and renal failure? **MC:** Yes. **ND:** Would a diagnosis of diabetes preclude the possibility of concurrent poisoning? **MC:** No. **ND:** Unless arsenic is confirmed by specific tests, would it not be missed entirely? **MC:** Yes. **ND:** What was it that indicated diabetes and renal failure? **MC:** The blood tests- specifically urea (BUN) and creatinine. **ND:** One of the symptoms of chronic arsenic poisoning is the thickening of skin in certain places of the body: could this possibly explain his most unusual degree of phimosis? **MC:** Very unlikely- this looked like a gradual problem probably developing over many years. I am afraid this is all from memory rather than actual records- but as you can imagine he was a very memorable patient. Best wishes. AJ McIrvine [A year or more of poisoning would result in this phimosis.]

NO HOSPITAL RECORDS COULD BE FOUND

Research by Balavanta and Nityananda found that Peace Memorial Hospital was moved to another site in 1986 and became known as Watford General Hospital. The old building became a nursing home. All medical records were moved to the new hospital, but “a major trawl was conducted for any records old enough to be destroyed as part of a housekeeping exercise.” Hospital records were routinely destroyed after 10 years. Balavanta hired Alexander Harris, solicitors, in UK to search for any of Srila Prabhupada’s medical records, but none were found, if any ever existed anyway.

VERY UNLIKELY ANY BLOOD TESTS WERE DONE ANYWAY

Srila Prabhupada was very much against needles and the drawing of blood; his servants like Abhiram would not have allowed this to take place. The urgent reason for the ER visit was to relieve urinary retention, accomplished by the circumcision. Abhiram has said he had a struggle in convincing the doctor to accept Srila Prabhupada as an ER patient only for the urinary retention/blockage problem, and nothing else, on the condition that intravenous feeding and general anaesthetics were unacceptable. When various tests were demanded by the hospital doctors, they were **strenuously declined by Tamal** and Abhiram, Srila Prabhupada’s acting nurse. Drawing blood for tests would have been refused by Srila Prabhupada and his servants. In Bombay on Sept. 14, Srila Prabhupada said: “I could understand when he wanted blood that he would begin his allopathic treatments.” Tamal, Oct. 18, 1977, soon after, would not allow blood tests: “...I mean we’re not going to let them do anything bad [or] let anybody take you to the hospital. I wouldn’t have done it in London, except that you yourself said we should do it. Otherwise your instructions told to everybody, ‘Don’t let them take me to a hospital.’ So we’re not thinking like that. Neither I’m going to let anybody put any, take any blood specimen or any of those things. It’s not required.” However, maybe a urine test was done.

IT IS VERY DOUBTFUL IF ANY TESTS WERE DONE

Since Srila Prabhupada only spent a few hours in the emergency room and was not admitted to the hospital itself, and Dr. McIrvine said, “...would not have had full hospital notes opened,” and his remarks are based solely on his memory, and the extreme prejudice against such tests, **it is extremely doubtful any tests were done.** Dr. McIrvine said “probably” (maybe, maybe not) **only simple tests** were done on blood and urine. He does not remember, nor are there any existing records, and Srila Prabhupada’s caretakers also do not remember if there were any tests done in London. Blood tests, surely not. After all, the results would come back after Srila Prabhupada had already left the hospital.

Maybe a basic, non-invasive urine test was done.

DISCOVERY OF HEAVY METAL POISONING REQUIRES SPECIAL TESTS

The London hospital visit would not have discovered poisoning (as many misinformed individuals assume) because this requires numerous and specific, expensive, and rarely ordered tests to check for each poison such as mercury, cyanide, thallium, arsenic, or cadmium. ***Specific laboratory tests are required to detect each poison.*** Who would guess cadmium? Cadmium or arsenic poisoning is very difficult to discover, as it presents symptoms also manifested by many other causes and ailments. It is not uncommon for heavy metal poisoning victims to require ***many hospital visits*** and tests before a correct diagnosis is reached, if one can be reached before death (see Ch. 58). A specific test for cadmium will not be ordered by the attending physicians ***unless it is suspected.*** Although Srila Prabhupada was suffering the effects of a proven sky-high cadmium poisoning, the doctor, devotees, caretakers, and hospital never suspected poisoning, and kept trying various treatments and doctors, medicines. Going to the hospital in no way would result in discovery of poisoning.

ANALYSIS OF GBC'S HULLABALOO OVER DR. McIRVINE

(1) Dr. McIrvine was not "Prabhupada's Surgeon." In Sept. 1977 he was an ER surgical resident, not a doctor, in graduate medical training under the supervision of an attending physician, and he performed a circumcision on a patient he had never seen before, and saw once more the next day on a personal visit to the Manor. The GBC gave an impression that major testing and diagnosis work had been done by a professional surgeon, thus dispelling the poison theory. Let us not conclude too much from Srila Prabhupada's London hospital visit. Dr. McIrvine's "testimony" is an improper characterization of imperfect memories as tell-all, iron-clad "testimony" -not backed by any records. Any doctor would assume diabetes/ renal problems based on appearances, even without tests. The GBC hyped the "surgeon testimony" as though this disproved a poisoning. It does not. **(2)** Going to a hospital for an ER day-patient circumcision procedure does not mean poisoning would surely have been discovered by hospital blood tests, of which we are sure there were none. And any tests for poisoning? McIrvine answered: ***"...no test would have been done..."***

(3) Maybe Srila Prabhupada had diabetes and kidney problems, nor we do not know to what degree. There are no hospital or doctor records of any tests, just vague memories. Any diabetes or kidney disease was never documented, quantified, or recorded on paper, audio tape, or in any spoken memory. The 100+ hours of disciples' remembrances of Srila Prabhupada also give us little information about any health diagnosis. ISKCON leadership insists it was diabetes, but this means nothing. So what if there was or wasn't diabetes? It does not change the fact of poisoning. The question: *Was Srila Prabhupada poisoned?* is already settled. Yes, he was. The GBCs claim that *"Diabetes to Blame"* implies Srila Prabhupada's death was due to diabetes and not poisoning. *"Unfortunately there was never any suspicion of poisoning at the time and no test would have been done to substantiate the argument in either direction."* (Dr. AJ McIrvine) Dr. McIrvine misdiagnosed what appeared to be diabetes, but was actually cadmium poisoning. His diabetes opinion is unsubstantiated by any records. Dr. McIrvine did confirm poisoning would exacerbate diabetes, that the two can exist simultaneously.

(4) Dr. McIrvine has not refuted the evidence of sky-high cadmium poisoning.

(5) Later the NTIAP author wrote an open letter stating: *"That Prabhupada was being poisoned- by his own toxins due to kidney failure brought about by advanced diabetes- was diagnosed by Dr. Andrew McIrvine..."* So now comes another theory, namely that Srila Prabhupada's poisoning was simply a build up of toxins due to kidney failure. This analysis is not derived from information that Dr. McIrvine provided; it is based on new speculation. Even if correct, it does not exclude the fact that Srila Prabhupada was poisoned with cadmium and arsenic, very elusive agents which cause and worsen both kidney disease and diabetes. The GBC author's inference is there was no homicidal poisoning, just a natural or accidental death. **(6) OUR APPRAISAL OF DR. McIRVINE:** We do not see any fault with Dr. McIrvine and he answered us honestly and patiently. We appreciate his cooperation. However, in 2002, Nityananda wrote him again to advise of the sky-high cadmium findings in Srila

Prabhupada's hair samples. Unfortunately, he said he stood by the diabetes diagnosis because he had seen the "cadmium orange dyed paint" (actually beige clay) Hare Krishnas use which "externally contaminated" the hair samples, referring to the religious "tilak" marks on our foreheads. But tilak has no cadmium based orange paint. This speculation actually surpasses any by the GBC in ignorance.

(7) DIABETES NOT CONFIRMED AS CAUSE OF DEATH: Medically speaking, it is highly unlikely that Srila Prabhupada's illness from July 1976 to Nov. 1977 can be attributed solely to diabetes or kidney failure, as these conditions rarely progress from invisible to death in the span of a year. Unless, of course, they are accelerated by high levels of cadmium. The health decline was due to poisoning, and not any *natural cause* such as diabetes. Rather, one *result* of poisoning was diabetes and kidney failure. So much for the claims of "*longstanding serious diabetes and kidney disease for many years which led to a natural death in 1977.*" **(8) DIABETES TYPE 1, TYPE 2, INSULIN:** NTIAP stated that insulin was only for those with type one diabetes. However, DM2 also requires insulin as it progresses over time. From Gerald Bernstein, MD Endocrinology Diabetes and Metabolism: "*Type 1 diabetes is an autoimmune disease that results in destruction of the insulin producing cells. People with this type of diabetes must take insulin. Type 2 diabetes is a multimolecular disorder that causes, first, inadequate insulin secretion. It may be the amount or the way it is secreted. Second, most with type 2 also have a resistance to the insulin they make. Double whammy. Exercise, a proper diet to control weight may minimize the amount of medication you need for years but this is a progressive disorder so as you get older so does your ability to produce insulin. Sooner or later, diabetics will need insulin. It also may be advantageous to start insulin before that time to keep your blood glucose normal which leads to a better quality of life and reduce risk for complications.*" Over time, most diabetics will need insulin; 14 years post-diagnosis is the usual limit for starting insulin. That Srila Prabhupada was non-insulin dependent (he did not take insulin medications, injections), so his diabetes was not yet at a late stage. The hullabaloo from ISKCON that Srila Prabhupada expired from diabetes and not poisoning is deceit.

CONCLUSION

Whatever diabetes Srila Prabhupada may or may have had is now irrelevant after the discovery of inordinately high cadmium levels. Previous to mid-1976 Srila Prabhupada's health was very good. Obviously the cadmium caused Srila Prabhupada's catastrophic health decline, and if any minor diabetes in earlier years does not disprove the cadmium poisoning. Both Sruti Kirti and Hari Sauri stated that diabetes was never mentioned by any doctor nor by Srila Prabhupada while they were with him from 1972 to 1977. The correct diagnosis for 1977's "illness" is cadmium poisoning. If a hypertensive patient is shot by a Magnum 38, what is blamed for his death? If an elderly man is poisoned at lethal levels, do we say he died from old age? If a diabetic is poisoned and then expires, should malicious homicide be ruled out because he had diabetes? Since lethal poisoning is confirmed, any illness becomes secondary to the unnatural cause of death by poison. ***There is no longer any use of debating whether Srila Prabhupada's health decline was due to pre-existing diabetes or kidney disease because the cadmium levels were lethal.*** And we must understand another very important factor- namely, that cadmium poisoning aggravates and accelerates diabetes, liver malfunction, and kidney disease. Srila Prabhupada's hair tests have proven severe cadmium poisoning, supported by a list of "mystery" health symptoms unique to cadmium poisoning and not found in either diabetes/kidney disease. Diabetes and kidney failure are caused by cadmium poisoning, which was the unnatural assailant on Srila Prabhupada's health, and supersedes in importance any natural underlying illnesses. From 1966 until 1997, disciples of Srila Prabhupada, many or most of whom were well connected to the ISKCON society's grapevine, had never heard that Srila Prabhupada was diabetic. This experience is shared by devotees everywhere. Either Srila Prabhupada's diabetes was a well-kept secret or he actually did not have a significant case of it.

However, the diabetes debate does not alter the fact of cadmium and arsenic poisoning.

CHAPTER 43: REJECTION OF PROPER MEDICAL CARE

Tamal to Srila Prabhupada in late 1977: (1) "They will introduce so many things- injections, operations- therefore I don't want it." (2) "No, these allopathic doctors have been totally a failure for you. There's no question of going back to them in any case... and strong medicine he prescribed... He would have created havoc with his testing... if you don't have the disease, then they'll make sure you get it, simply to be right." (3) "In terms of Prabhupada's medicines he would always have his secretary give his final conclusive opinion over what steps he should take and what treatments he should take..."

Srila Prabhupada took some medications and not others. He choose those he thought would be useful. Srila Prabhupada had a personal policy of avoiding medicines. We think Srila Prabhupada's reluctance to take medicines is also because no one knew what the actual ailment was, and Srila Prabhupada, being a pharmacist and chemist, could understand they were useless treatments. Why take medicines unless one is convinced the doctor prescribing them knows what he is doing? So of course he would avoid useless medications. Otherwise Srila Prabhupada determinedly tried to cure his ailment, calling for doctors and kavirajas, even self-prescribing various treatments. He was a medicine compounder and pharmacist after all, but was rightfully suspicious of doctors with their injections, drawing of blood, and "experimental" treatments.

HARI SAURI DAS STATEMENT

"Beyond these medicines, which were self-prescribed, he was sometimes advised to take allopathic, homeopathic and Ayurvedic medicines by a variety of doctors when he became ill, but again, he almost never took their advice nor their medicines. He stated his personal policy on medical treatment to Dr. Patel in Bombay on August 15, 1976: "Dr. Patel... inquired from Srila Prabhupada about his health and whether he was taking any medicine. Prabhupada accepted his concern, but in his usual self-effacing manner, shook his head and quoted SBhag 10.1.4, saying that the real medicine is the chanting of the holy name...Although Dr. Patel knew very well His Divine Grace's opinion on taking medicine, he still tried some friendly persuasion and this led into a short discussion about Indian medicines... Dr. Patel expressed his concern again for Srila Prabhupada's own health. ...he asked, 'Now then, Arjuna was so advised that he should fight...' Prabhupada smiled at his persistence. 'No, no, I don't say that he should not fight. It is my personal choice. Not that one should not take care of the body or one should not eat medicine, that is not... I like this, "Let me do without medicine." That is my personal...' Dr. Patel: 'What is medicine? Any herb is a medicine. Even food is a medicine.' Prabhupada said, 'Whatever it may be, I don't decry medicine. That is not my business.' Dr. Patel insisted, 'No, but you don't want to take advantage of medicine.' Prabhupada said, 'Medicine, just like a type of vairagya, sometimes they do not eat. That does not mean eating is forbidden. It is my personal, I am trying to avoid, that's all.' We can thus understand that Srila Prabhupada made a conscious decision not to take any precaution against his diabetic condition. This inevitably leads to the conditions described by Abhiram [...] If Prabhupada showed symptoms of poisoning this is explainable according to the known natural bodily medical conditions. Talk of arsenic poisoning is at best spurious and, [...] with a little commonsense and an unmotivated examination of the available facts any unbiased person can understand that Prabhupada's body did in fact succumb to natural causes." (END)

COMMENT: Hari Sauri argues: Srila Prabhupada had advanced diabetes, he preferred not to take any medicines, therefore the "spurious" poisoning theory is defeated. Really? What about the lethal levels of cadmium? In 1998 Hari Sauri flatly stated he never knew Srila Prabhupada had any diabetes, but later he changed his story to conform to the GBC denials and obfuscation. Whether or not there was a little or a lot of diabetes is **IRRELEVANT**. Please stop ignoring the cadmium evidence.

SRILA PRABHUPADA TRIED VERY HARD TO CURE HIS ILLNESS

Feb. 17, 1971: **Prabhupada:** *my Guru Maharaja was in his last days, these rascal doctors injected... Tirtha Maharaja brought so many big, big doctors. And he protested, "Why are you giving*

me injection?" He protested. [...] And if you bring a doctor, the rascals will not stop. "Oh, that is our treatment. We must try our best." They will plead like that. "To give more trouble to the patient, that is our business." Inventing new medicines means inventing new means of giving trouble. [...] they will say, "No. There is no guarantee. Let us try, make experiment." [...] Whatever nonsense knowledge they have got, they make experiment, at the risk of other's life. [...] That is my opinion. [...] go to a medical man, especially in your country, first of all, you have to give blood, immediately. (laughter) One ounce of blood immediately. First business. And then other injection. Because I underwent so many medical examination, I have got experience. For my immigration. I think, three or four times I was under health examination, and blood-taking, and injection. [...] But the business is... "First of all give your blood; then talk of other things." Better to die without a doctor. (laughter) That's the best principle. Don't call any doctor. Simply chant Hare Kṛṣṇa and die peacefully."

Notwithstanding his attitude towards doctors, the historical record clearly shows that Srila Prabhupada DID want to find qualified doctors and take effective medicines to cure his mysterious illness. Although he disliked taking medicines, if he thought they would work, he was ready to try. He was practical and saw the defects in the modern medical system. He sent devotees out to find the makharadhvaja. He himself was apparently perplexed by his illness, and he only took medicines he had faith in. Why did he and his servants continue to vigorously undertake so many cure programs? Why did he repeatedly call for kavirajas, doctors, and vaidyas? Why did he agree to go to Kodaikanal and other places under the care of a doctor? He wanted to be cured with medicines and medical treatments. Abhiram das, Srila Prabhupada's nurse from July 25 to Oct. 16, 1977, notes Srila Prabhupada was actively involved in his own health care. Much to the chagrin of other caretakers, Srila Prabhupada's approach was to accept the help of anyone who came forward with sincere goodwill, accepting that person was sent by Krishna for that purpose. **Srila Prabhupada was serious about restoring his health.** This is repeatedly evidenced by his calling for certain doctors he knew and how he remembered or invented medicines and treatments. He was more inclined towards natural and Ayurvedic medicines, and he was correctly suspicious of allopathic doctors who always wanted to "experiment."

REJECTION OF MEDICAL PROPER CARE

A study of the historical record of Srila Prabhupada's last year, and especially the last three months, shows **Srila Prabhupada's caretakers rejecting proper medical care for Srila Prabhupada.** This was aggressively vocalized and practiced by Tamal and supported by Bhavananda. Why? Srila Prabhupada was adverse to allopathic drugs, but the primary caretakers (1) opposed even visits by unintrusive kavirajas, whose treatment could then be decided upon, and (2) never made any proper effort to obtain a **correct diagnosis** for Srila Prabhupada's mysterious illness. Throughout 1977 Tamal begrudgingly allowed doctors to initiate their initial inspections and prescriptions, but then would discredit them one by one as being unqualified, cheaters, imposters, etc. He would decline simple medical procedures even when they could be performed "at home" and when Srila Prabhupada did not object. There was a perplexing parade of doctors, coming and going, changing, accepting, discrediting, then rejecting, both Ayurvedic and allopathic doctors, even when they were willing to accommodate Srila Prabhupada's wishes. **It was a program of rejecting medical care.** This stood out like a pimple on the tip of the nose. Why was there no proper medical care nor even a proper diagnosis obtained? Why were qualified doctors repeatedly engaged, discharged, and criticized? Why was there so much suspicion about all doctors, both allopathic and Ayurvedic? Why was there typically only village kavirajas, babas, vaidyas, and quacks that were consulted, and then rejected? Ch. 41 has a list of a **parade of doctors** that resulted in confusion, with too many diagnosis speculations and treatments.

TAMAL HAD COMPLETE CONTROL OF THE SITUATION

As 1977 progressed, Tamal, ever the controller, tightened his grip over Srila Prabhupada's life. Bhaktisiddhanta das was posted as a security guard by Srila Prabhupada's garden door, and remembers that nothing happened without the sanction of Tamal. "A security cordon was set up by Tamal around Srila Prabhupada. As security men we were instructed not to let anyone in without

Tamal's OK first." Tamal determined who visited or spoke to Srila Prabhupada. Tamal decided which medicines and doctors would be accepted or rejected. Tamal directed the health care with Srila Prabhupada's input decreasing over the months. Tamal filtered the news, guests, and letters read to Srila Prabhupada. Tamal was firmly situated as Srila Prabhupada's guardian, advisor, primary caretaker, executor, and personal secretary. Tamal was in control, from an external perspective, and Srila Prabhupada appeared to acquiesce. Tamal had great latitude in charting the course of Srila Prabhupada's health care, travel plans and interaction with devotees, guests and doctors. From *TKG's Diary* (p. 110): "Because I was treating him, Srila Prabhupada acted as though I was his doctor. He told Bhakticharu to consult with me regarding which foods he should be served and asked Upendra to consult me about the kind of massage and bath to give." Throughout 1977, Srila Prabhupada entrusted his health care to his servants, depending on their best judgment and arrangements. Although he would sometimes initiate some action regarding his health, generally he deferred to the recommendations and decisions of Tamal and his other servants and GBC members. This was more true later in 1977. Everyone was very intimidated by Tamal and they were compliant with *his emphasis on avoidance of proper medical attention and doctors, cloaked as it was as being spiritually intelligent*. On Nov. 15, Tamal even bypassed the local coroner/ health officer and the required death certificate before Srila Prabhupada was placed in samadhi.

We also note Tamal's India visa expired on Aug. 14, 1977. He was now overstaying and would need to exit India soon, disrupting his program of being personal secretary and master controller at least for some time. Then on Aug. 17: ***Srutikirti***: *I remember last time when you were sick, you recovered very well in Hawaii. Srila Prabhupada: Let us see. Tamal Krishna wants me to go back to...* ***Tamal***: *I was encouraging Prabhupada to... I said that if he goes to the Western temples, that the welcome from his disciples would be so much that he would live for hundreds of years. (Con:35:65-71)* Later, Tamal explained Srila Prabhupada's plan to travel to America. As Tamal needs to exit India, he conveniently promotes a foreign travel tour, health or no health.

POISONING TO SABOTAGE THE TRUST IN DOCTORS AND TREATMENTS

Effecting an insidious, creeping debilitation, the poisoning would itself discredit all doctors and kavirajas as the it invalidated their diagnoses, medicines, and treatments. Faith and trust in each new medical practitioner and prescription for cure was easily be sabotaged by continued poisoning, as everyone thought the ill effects were due to the new medicine or treatment. A sprinkle of cadmium would subvert whatever beneficial effect a medicine have. We note how the kaviraja Shastri believed his herbs would rejuvenate Srila Prabhupada's strength, but all his efforts were frustrated by a continuing decline in health. As the adverse effects of the hidden poison acted, the new doctor was perplexed and his medicine was rejected for causing bad results. The parade of doctors continued. The caretakers who had custody of medicines could tamper with them to discredit each treatment program, increasing the skepticism in all doctors or medical programs.

It is suspicious that every time a competent doctor was conscientiously treating Srila Prabhupada with medicines and careful attention, inevitably there appeared some ill side effects that resulted in the abandoning and rejection of that doctor and treatment. This recurring coincidence was likely some more poison to cause an adverse reaction which was then attributed to the treatment and medicines. "Oh, just see! This doctor doesn't know what he's doing either! They are all idiots, cheaters, Srila Prabhupada! Reject them, and just depend on Krishna and the chanting!" As Srila Prabhupada said Oct. 8, 1977: "I came back from London on account of fearing this hospitalization. [...] But after going to London, my body's condition became very bad." (HSUnpub, p. 23, 30) To avoid discovery of the poisoning by western doctors with advanced medical diagnostic tools, perhaps a London downturn in Srila Prabhupada's health and strength was engineered so he would return to India where Ayurvedic kavirajas would continue to be baffled by Srila Prabhupada's condition.

No medicine or treatment could be even slightly effective in improving Srila Prabhupada's condition during a cadmium poisoning which wore down his health. The best doctor in the Mathura

District, Dr. K. Gopal, became perplexed after a week that his medicines and treatment were effecting no improvement in Oct. 1977. He began to re-think his diagnosis, wanting further testing. Immediately Dr. Gopal was criticized severely by Tamal, and his treatment and participation was rejected. Dr. Gopal did not bring the X-ray machine for examination of the internal organs, nor did he get a blood sample for analysis. Either of these two things could have discovered the heavy metals poisoning. Tamal smelled trouble and rejected Dr. Gopal. Bonamali kaviraja was rejected because Tamal claimed he raised his fees by 20 rupees, arguing that therefore he was dishonest and untrustworthy. Bonamali, even though an old friend of Srila Prabhupada, was then immediately dismissed. An atmosphere of intense distrust and suspicion of doctors and medicines, especially allopathic, served the interests of the poisoners well. When Satsvarupa came to visit in Oct. 1977, he was indoctrinated by Tamal with the understanding that all possible attempts had already been made with doctors and medicines, leaving no choice except to chant and pray to Krishna for a miracle. Without questions, Satsvarupa passively accepted, and Srila Prabhupada lay bedridden, slowly withering away from the cadmium.

TAMAL NEVER SOUGHT QUALIFIED MEDICAL CARE FOR SRILA PRABHUPADA

Many times in late 1977 Tamal opposed involving hospitals, doctors, medical tests and so on. *"I'm not going to let anybody take you to the hospital. ...Neither I'm going to let anybody put any, take any blood specimen or any of those things. It's not required. (Oct. 18, 1977) "So we are not going to take you to the hospital under any condition. Neither... not only is it your order, but we also see absolutely no benefit from these hospitals." (Nov. 3, 1977)* Srila Prabhupada's 1977 health history (Appendix 10) shows a band-aid approach to health care coupled with a resolute avoidance of any qualified medical attention or evaluation. **There was no coherent or intelligent program for dealing with Srila Prabhupada's health problems.** Understandably, Srila Prabhupada would be cautious in dealing with hospitals and doctors, as the Western medical profession more easily ruin one's health than treat it. Nevertheless, sufficient funds and contacts were available to select from a wide choice of qualified and cooperative doctors without being subjected to experiments, injections, and operations. At least four known opportunities would have provided proper medical diagnostics and treatments on Srila Prabhupada's own terms without hospitals, injections, or allopathic drugs: Dr. Khurana, Dr. Ghosh from Kodaikanal, the Madras Governor's estate, and Dr. K. Gopal, but all were dismissed, discredited, and circumnavigated by Tamal. The avoidance of modern medicine was deliberate to prevent detection of the real cause of Srila Prabhupada's declining health, the poisoning. We can only imagine the anxiety of the poisoners whenever a new doctor came who might discover their evil work.

The nature of Srila Prabhupada's illness was a mystery, being indecipherable and elusive to all medical practitioners. There was a resultant frustration in dealing with the mystery illness, as Srila Prabhupada did not respond to any treatment and he grew worse day by day. The secret poisoning brought about an atmosphere of hopelessness. On July 31, 1977 the Governor of Madras visited Srila Prabhupada, and was very kind and favorable, offering a wonderful opportunity for proper medical care: **Governor:** *I invite you warmly to come to Madras. Stay at Raj Bhavan (governor's mansion). And we have the best medical team of Madras government at your disposal. We have got the best doctors in whole of South Asia. The physicians are the best government doctors... very good physicians. Srila Prabhupada:* *Thank you very much. But I am not very inclined for medical treatment, their injection, operation. (laughs) Gov:* *No, they won't give you injections. They also... There, doctors give yogic treatment also, and nature cure treatment... So I would request you to come to Madras, and we'll arrange some of your lectures also. SP: (to Tamal) If possible, take me there. Madras is not far away. It takes about two hours from Delhi... SP: Think over. His Excellency is inviting. It is a good opportunity. Gov:* *We'll keep Maharaja in our Raj Bhavan in very comfortable place to stay. It's like ashrama, because in our lands in my garden we have got 1300 deers of various type. We feel as if we are in Valmiki-ashrama... SP: So accept this invitation and fix up. Gov: Very good trees... 200 mango trees in our compound. Various fruit trees. Everything beautiful. Nearly 200 acres of land ... very fine, very*

cool... There is our small bungalow on the sea also. **SP:** So when you think it will be suitable? **Gov:** ...I'll be in Madras on the 8th back. Then I am there. (Con:35.24-9)

"Afterwards, Srila Prabhupada appeared enthused by the invitation to Madras, where he said there were 'many good Ayurvedic kavirajas. I am 50 percent decided. If you agree, then we will go.' Tamal notes, 'I said I would have to contemplate the trip first.'" (TkgD.139) "Srila Prabhupada and His servants discussed the merits of travel to Madras and other places around the world." (Sats:6.359)"

COMMENT: There is no record of why this prime opportunity for restoring Srila Prabhupada's health was rejected, as there are no more tape recordings until Aug. 8, 8 days later. Here was a chance to receive the best allopathic or Ayurvedic treatment in India for free in a Governor's Mansion without injections, operations, etc. One can only wonder why Srila Prabhupada was not taken to Madras, where there certainly would have been qualified medical attention. Tamal sabotaged and rejected this opportunity for proper medical attention.

In Bombay, Sept. 24, prominent life member Sri KJ Somaiya brought a well-known Ayurvedic *vaidya* named Ram Gopal to see Srila Prabhupada, whom Tamal immediately spoke out against, saying he "*wanted nothing to do with him.*" After taking these new medicines, sure enough, Srila Prabhupada developed heavy mucus and discomforts that same night. The next day the *vaidya* was dismissed. This was a pattern repeated again and again; each new doctor and treatment was rejected by Tamal.

TAMAL'S DOCTOR SCAREMONGERING

The horrors and defects of modern medicine were repeatedly described to Srila Prabhupada in what appears to be a *determined attempt to steer Srila Prabhupada AWAY from any proper medical attention.* Why? Was there something to conceal that only modern Western medical techniques could discover? Tamal was especially emphatic about this, a fact that can be seen clearly in the recorded conversations, but, interestingly, not in his own **TKG's Diary**. In HSUnpub, p. 17: "*Srila Prabhupada called Sachidananda in later and requested him to call another doctor. He asked Tamal for his opinion (who) was negative about the whole thing having become disgusted after so many doctors.*" Some 1977 fearmongering examples: **(1)** Oct. 22: Tamal heads up a discussion about the horrors of modern surgery, where scissors are forgotten and sewed up into the patient, requiring further surgery later. **(2)** Oct. 6: Tamal discourages a father and son team of doctors from coming at all. **(3)** Oct. 4: Tamal spearheads the rejection of Bonamali kaviraja's services, complaining bitterly over a slight increase in fees of a few rupees, as though this proved a sort of criminality. **(4)** Oct. 3: Tamal calls the former doctor in Bombay "hopeless." **(5)** Sept. 29: There is discussion headed by Tamal against doctors and hospitals. **(6)** Sept. 25: Due to cough and mucus, the doctor of the day is rejected by Tamal. **(7)** Sept. 24: Tamal does not like the new doctor. **(8)** Sept. 17: Tamal discourages the idea of taking on a new doctor. See the pattern here?// This was representative for all 1977. Tamal especially had immense prejudice against doctors and medical treatment. This was self-serving prejudice, not to protect Srila Prabhupada from dangerous doctors, but due to fear that doctors would discover the poisoning.

WHY DID ALL THE TREATMENTS FAIL?

Each remedy that was undertaken to restore Srila Prabhupada's health produced no lasting results. Adridharan, in a recorded interview, recalled feeling at the time a mood of frustration with these various and ineffective health care attempts. He and others hoped for a qualified doctor who would be able to treat Srila Prabhupada consistently until cured. There had already been *a parade of various practitioners*, some good, some bad, all who came and went, and the treatments and medicines also came and went. Adridharan located and brought the last *kaviraja* (Damodar Prasad Shastri) to treat Srila Prabhupada at the end of Oct. 1977. Despite the stellar qualifications of this last kaviraja, his treatments were also ineffective, because he also had misdiagnosed the ailment. No one doctor ever was around long enough to suspect heavy metals poisoning.

Why was each new treatment discontinued, one after another? Why were there *adverse reactions EVERY time* Srila Prabhupada began a new treatment? The result was the repeated rejection of doctors, medicines and treatments, one after another. Bhavananda and Tamal were "*relieved*" that

Srila Prabhupada decided to die peacefully, without further botheration with *"the struggle to live."* (See Ch. 60) The real problem was that no one could detect the poisoning. Treatments were often only for the symptoms. **All the doctor treatments and medicines failed because they were treating either symptoms or a misdiagnosis.** Because of the extreme difficulty in detecting cadmium poisoning, these doctors should not be overly criticized. Heavy metals poisoning is usually only detected by modern medical facilities after a long series of tests and elimination of various possibilities, one by one. To make sure the poisoning was NOT detected, the poisoners focused on changing/discrediting any half-way proficient doctor that was brought in, and thus perpetuate a sense of total frustration and resignation to Srila Prabhupada's imminent departure.

COMPARING SRILA PRABHUPADA'S AND SUSPECTS' MEDICAL CARE

It is ironic and disturbing that 22 years after Srila Prabhupada was repeatedly denied proper medical attention, Tamal himself, using the modern medical system, was diagnosed with advanced prostate cancer that had spread to one kidney, and which was removed by surgery on Jan. 26, 1999. Tamal employed the best physicians at the best ultra-modern hospitals, spending a reported US\$500,000 on his treatments, tests, surgery, medicines, and recuperation. Having kidney cancer, he somehow no longer had the same aversion to modern medicine that he fervently promoted earlier, supposedly for Srila Prabhupada's protection. Tamal was cured, to the credit of modern medicine. Of course, his demise came soon thereafter in a different manner. *Why did Tamal not take the advice he gave to Srila Prabhupada, and go to Vrindaban to chant and die in mistrust of Western medicine and doctors? Why the double standard? This is hypocrisy at its most shameful. Somehow no doctor was appropriate for Srila Prabhupada and was rejected, one after another. But later Tamal was very expert in finding proper medical attention, both in proper diagnosis and treatment, at enormous expense, when it involved himself personally. But for Srila Prabhupada... there never was even a diagnosis. Even Dr. McIrvine in London was only employed for a minor surgical procedure and only the specific crisis event of the moment, **not** for a thorough and scientific evaluation of Srila Prabhupada's health. Of course, now that Srila Prabhupada's lethal poisoning with cadmium has been proven, we know why Tamal did not want doctors around: he was afraid they would stumble upon the poisoning. (Yes, this supports our conviction that Tamal was involved in the poisoning, substantiated in Part 9.)*

Also in 2009, when Jayapataka Swami, another of the primary poisoning suspects, had a massive stroke, resulting in serious paralysis and health issues, almost expiring altogether, his disciples, with his full support, employed the very best that modern science had to offer. Rather than stay in the holy dhama of Mayapur to chant, or even in a hospital in nearby Calcutta, he was often "airlifted" to Delhi or Bombay to the best "specialized" hospitals. Why was Srila Prabhupada so neglected and left in the care of a baba who prescribed a medicine made of bark from 45 trees? Below is one announcement for Jayapataka followers: *"Dear devotees and well-wishers, (Jayapataka) Maharaja has begun his journey from Kolkata hospital to the airport to be airlifted by an air ambulance for admission into a specialized hospital in Delhi. ...pray to the Lord to protect Guru Maharaja and that he successfully navigate any challenges during the flight. This moving of Guru Maharaja is being undertaken with **thorough medical advice and approval from a panel of specialist doctors.** ...please refrain from trying to attain darshans or calling. Guru Maharaja's health team"*

Specialized recovery trainers, therapy exercise equipment, best doctors and medical hospitals, "whatever it takes, whatever the cost" - all for Jayapataka Swami ever since 2009, and he continues in a semi-paralyzed condition. This was due to his previous inability to control his eating and to manage his weight of 350 pounds. Tamal and Jayapataka did not reject proper medical care for themselves.

LACK OF RESPONSIBILITY, SUSPICIOUS SEQUENCE OF EVENTS

There was undeniably another factor why Srila Prabhupada's never receiving proper medical attention. This was a lack of seriousness and irresponsibility on the part of the caretakers. A few examples of this are: **(1)** The questionable source of Chandra Swami's *makharadhvaja* was not properly understood or investigated, (see Ch. 81) **(2)** The Delhi *kaviraja's* *makharadhvaja* cautionary

disclaimer letter was never shown to Srila Prabhupada, and **(3)** when Srila Prabhupada chastised Tamal for not authenticating the eyewash that was purchased in Loi Bazaar. *Everyone was irresponsibly trusting in Tamal. No one was thinking independently.*

Note the suspicious sequence of events: **(1)** No hospitalisation. **(2)** No competent attending doctor. **(3)** No attending certified nurse. **(4)** Patient complains about possible poisoning. **(5)** The patient says he overheard discussion about poison. **(6)** No report about possible poisoning to police. **(7)** No pathological investigation undertaken. **(8)** Ten months passed as patient gradually withered away. **(9)** No autopsy. **(10)** Death Certificate issued after 103 days. **(11)** Body interred within 14 hours of death. **(12)** The registered cause of death was “heart attack” but this is unsubstantiated. **(13)** When concerns of foul play led to a GBC investigation and arsenic was discovered in a hair sample, their own investigation was terminated by the suspects with a whitewash, deceptive cover-up. **(14)** Funds for the investigation were redirected by the GBC to their denial book, compiled under direction of the suspects, produced by their disciples with literary support from cronies and beneficiaries. **(15)** The cadmium test results prove there was an intent to murder Srila Prabhupada.

TAMAL'S REJECTIONS OF DR. GHOSH OF KODAIKANAL

Iksvaku das (Heinz Dullinger) gave a statement (abbreviated below) on Oct. 4, 2001. Iksvaku received permission from Srila Prabhupada to bring a well-reknowned life member Dr. Ghosh from Kodaikanal to Vrindaban to come to vrindaban to treat him and restore his health.

“It has been very hard for me to read your book, you are brave and have taken on what most of us have given up. [...] Dr. Ghosh’s private clinic/retreat was well-known, highly rated and specialized in paralyses. Srila Prabhupada’s Vrindaban house was guarded, hard to get in. Requesting an audience, I saw Srila Prabhupada sitting up behind his desk looking weak, pale and yellowish, having a dim voice, sagging eyes which were sensitive to light. I noticed that Srila Prabhupada had blue rings under his eyes. We explained [...] that I met Dr. Ghosh, an osteopath who loved him and that I could ask the Doctor to come and treat him. I had recruited Dr. Ghosh in Delhi as a life member. I was more enthusiastic about Dr. Ghosh than Srila Prabhupada, who was skeptical at first. Srila Prabhupada asked several questions and then, trusting me, he agreed for the doctor to come; it was a definite yes. I explained it would take a week for him to arrive. [...] I went to Tamal’s office and reported my conversation. I related to him exactly what was said and informed Tamal that I was to get the doctor. At that point he responded that we don’t need another doctor and everything was under control; I should not concern myself with anything. TKG was very skeptical, and wanted to know who I was, where I came from, and half the conversation was about my legitimacy of concern for Srila Prabhupada’s health. He seemed upset and pestered and was not easily swallowing the fact that Srila Prabhupada had agreed for Dr. Ghosh to come and do treatment. I [...] informed Tamal that I would go to get the doctor whether he might like it or not. On May 27 I arrived in Kodaikanal with my Setra bus, planning to drive Dr. Ghosh, his wife and his son Prahlad to the Madras airport.

“Unfortunately my radiator gave out and so the three left on their own. On June 2 Dr. Ghosh arrived in Vrindaban with his family and had difficulties with accommodations for the first three days, being shifted from one room to another and being required to pay as just another guest. On June 12 I finally arrived in Vrindaban and spoke with Dr. Ghosh. I solved his accommodation problems. He told me about the troubles he was experiencing with Tamal. (1). He was not allowed to conduct a complete diagnosis, including tests, X-rays and urine sample analysis sent to the lab. (2). He could not administer a time plan therapy treatment, without upsetting the massage routine. (3). His medicine was rejected by Tamal. (4). His frustrated attempts to distance Srila Prabhupada from management and allow him to relax. Dr. Ghosh tried to take full charge of Srila Prabhupada’s treatment and recovery with a program of massage, food management, etc, practically moving in with Srila Prabhupada with his wife and son on call nearby. Srila Prabhupada initiated his son as Prahlad das. Srila Prabhupada’s health improved noticeably. Srila Prabhupada again gave morning classes. We also met with Bhagatji where it was discussed how Prabhupada was totally in the hands of Tamal and there was not much the Doctor

was allowed to do. Bhagatji was of the opinion that there a conspiracy going on but nobody was able to confirm his opinion. When Hansadutta and I were staying in Bhagatji's house in May for a week or so, Bhagatji was already at that time talking about a conspiracy against Srila Prabhupada, but I just did not understand what he was talking about. Dr. Ghosh asked me to promise him that Srila Prabhupada would stay in Vrindaban; any climate change would be bad for his health.

"We spent 4-5 days together when we regularly met. Dr. Ghosh said his treatment proposal was at first rejected by Tamal and then later modified to accommodate it into the existing massage treatment. Dr. Ghosh mentioned that he was bumping into corners every which way he turned. After that I had a hard time seeing Srila Prabhupada [...] I saw Srila Prabhupada in the morning sitting on his temple Vyasasana, weak but confident. Tamal implemented a new rule: "Srila Prabhupada cannot be disturbed." Once I saw Srila Prabhupada receiving an oil massage. His body was thin and fragile; massages were mostly for activating the blood flow and as a stimulant. One morning they had Srila Prabhupada walking with two devotees next to the temple for a few steps. I thought the long awaited improvements had come; he was getting better. But common devotees had no access to Srila Prabhupada; we all speculated on the outside. Dr. Ghosh thought there was not much he could do in these circumstances, but he believed that if Srila Prabhupada would remain under stable conditions in Vrindaban, he had a chance to recover by the end of the year. Tamal would not talk to me and Srila Prabhupada appeared trapped under Tamal's intense control over him. Finally Dr. Ghosh left on June 15, being frustrated and rejected. On June 25 I left Vrindaban for Madras, thinking Prabhupada's health was improving. On Nov. 11 on the streets of Madras a sadhu baba appeared to me saying, 'Your gurudeva is very ill, you must go see him.' I immediately made arrangements to go to Vrindaban and arrived Nov. 14, 6 pm in Srila Prabhupada's room. [...] I saw the Kaviraja testing Srila Prabhupada's breath with the cotton swab. It might sound strange, but these are the actual facts of what I experienced; I will never forget it. The day after Srila Prabhupada's disappearance the GBC had a meeting. I was staying in Hansadutta's room, and he told me that during the meeting he became disgusted, walked out of the meeting and paced the halls. Hansadutta told me, 'They are already fighting over his inheritance. Satsvarupa Maharaja seemed to be the only one with a clear head.'"

DR. GHOSH FROM KODAIKANAL COMES BACK OCTOBER 12

Dr. Ghosh from Kodaikanal came back to Vrindaban again on Oct. 12. Tamal called Iksvaku das crazy for bring Dr. Ghosh to impose on the existing program, and was not happy about this. Tamal blocked everything Dr. Ghosh wanted to do, who then left again, further insulted. But Dr. Ghosh first went to fetch Dr. K. Gopal from Mathura's Rama Krishna Hospital, who also tried to diagnose and treat Srila Prabhupada, but was also rejected after a week. The conversations show Srila Prabhupada had accepted Tamal's negativity to doctors. Tamal opines that by inviting any doctors who had hospital connections, it would be a one-way trip with tubes, operations, and drugs. The kavirajas and vaidyas did not recommend hospitals or poison-detecting medical procedures such as Xrays. On Oct. 12, from the conversation about Dr. Ghosh from Kodaikanal:

SP: *I said you don't ask him about anything. Tamal: ...I would never communicate (with him). We already had our business with him four or five months ago. We already rejected him. Kirtanananda: It seems that someone has to be in charge of your care. One day it's this allopath, one day this quack, that quack. That's not good. I'd like to see you ask one of us... I'll be glad to do it. Anyone... Take charge of your care, and we can do the best we can... SP: But we have already asked Dr. Ghosh of Allahabad, but he has not yet come. Tamal: No, he hasn't. We received a letter from him. I think he may have missed our letter... But he hasn't come yet. SP: You can see that letter. He is qualified man. Tamal: Dr. Ghosh's letter... he suggests that we immediately take you to that Bombay hospital. Hari Sauri: He wanted to do that last March when he saw you there at Mayapur. (ConvBk)*

COMMENT: Kirtanananda could see the problem clearly. Was Tamal so blind that he could not? No, we think Tamal knew what he was doing in rejecting all doctors.

HEALTH HISTORY EXCERPTS ON DR. GHOSH'S JUNE VISIT

MAY 24: "Now, with the mention of Dr. Ghosh, who was not only a world-famous doctor but very devoted to Srila Prabhupada as well, a faint glimmer of hope came in Prabhupada's eyes. Although he had refused any doctors and medicines so far, he was now willing to be treated by Dr. Ghosh." Srila Prabhupada decided to ask Dr. Ghosh to come to treat him, and if he became well enough to travel, he would go to Kodaikanal. Tamal was to write to Dr. Ghosh accordingly, asking him to come straight away. (Conv, TkgD) **JUNE 2-3:** Dr. Ghosh from Kodaikanal arrived and examined Srila Prabhupada, felt his aura, and diagnosed the disease as anxiety over the movement and devotees. Srila Prabhupada agreed, and Dr. Ghosh said he would be cured, wanting to bring Srila Prabhupada to Kodaikanal. (TkgD.058-9) Dr. Ghosh made a diagnosis, prescribing medicines, treatments, and blood pressure monitoring. Srila Prabhupada did not follow this program, but took his massages. (Sat:6.328) Dr. Ghosh's treatments were combined with Sukhananda's treatments: "hot and cold massages three times a day, special organ massages, spinal nerve massages, etc. Prabhupada slept well and ate three and a half puris with fried portals." (TkgD.059) **JUNE 4:** Srila Prabhupada spoke with Dr. Ghosh of going to Kodaikanal for health recovery, yet stated, "I am not leaving Vrindaban until I am well." Dr. Ghosh thought there was grave danger of a fatal coma due to very high urea in the blood; thus Srila Prabhupada's condition was critical. But Srila Prabhupada felt better from the massage program, and ate two chapatis for lunch. Then Dr. Ghosh took his blood pressure, wanting to start other treatments. Srila Prabhupada became irritable [so says Tamal]. "They will introduce so many things- injections, operations- therefore I don't want it. Gradually he is introducing so many things." (TkgD.p.60)

COMMENT: There is no verification of Tamal's claims about Dr. Ghosh and Srila Prabhupada's reaction to his treatments. **JUNE 5:** Srila Prabhupada was too weak for the morning car ride. Dr. Ghosh concluded Srila Prabhupada had no chance of recovery. "His organs were finished; his body was filling with urea." Dr. Ghosh recommended going to Delhi for dialysis and other treatments, and, if Srila Prabhupada did not want this, then he should be made as comfortable as possible by kirtan and no worries. (TkgD.60-61) **COMMENT:** Iksvaku contradicts Tamal's dubious version. **JUNE 6:** Dr. Ghosh and Sukhananda's treatments improved Srila Prabhupada greatly today, with the swelling reduced more than in many weeks. Tamal: "The alternate hot and cold compresses and frequent massages throughout the day and night seemed effective, and Dr. Ghosh was hopeful." (TkgD.62) **JUNE 7:** Tamal wrote Hansadutta: "Unfortunately, His Divine Grace's health has taken a turn for the worst. Prabhupada's body is practically worn out and all of the internal organs are no longer functioning properly. This includes the kidneys, the liver, and the heart. Dr. Ghosh is here giving him treatment throughout the day but he himself admits that there is no way to know exactly what will be the outcome." (Archives) **JUNE 8:** Dr. Ghosh said Srila Prabhupada could walk again in a week, the worst being past. Srila Prabhupada refused to take any medicines, cow urine, or even the Yogendra Ras, so Dr. Ghosh decided to return to South India, thinking there was little he could do. "Dr. Ghosh seemed a little frustrated, since he had practically not been able to treat Prabhupada at all." Asked how He was feeling, Srila Prabhupada said, "Now there is some hope. Before it was hopeless." (TkgD.64-5)



JUNE 9-10: Srila Prabhupada complained that Dr. Ghosh mixed naturopathic, Ayurvedic and allopathic practices. "Why Dr. Ghosh prescribes cow urine?" (TkgD) **JUNE 24:** Srila Prabhupada commented: "I cannot make so many experiments. Everyone says in four days you will be cured. Dr. Ghosh said I would walk in four days. But actually he left in four days." (TkgD. 086, 89, 93) **COMMENT:** These statements by Srila Prabhupada are not in the June 23-26 tapes. Can we believe Tamal? We do not.

DR. D. R. KHURANA, NAVEEN KRISHNA'S FATHER COMES

Dr. D. R. Khurana, Naveen Krishna das' father, was brought on Aug. 15, 1977 to see Srila Prabhupada, who urged going to a Delhi

hospital for kidney dialysis treatment. But Tamal and Srila Prabhupada declined. Dr. Khurana wrote on Aug. 17, 1977, offering to treat Srila Prabhupada in his temple quarters, and arranging for a fleet of Delhi doctors to come with the kidney dialysis machine and other items for tests and treatment. There was no need to go to the hospital. A week later, on Aug. 24, Tamal wrote back saying: *“Srila Prabhupada very much appreciates your offer to treat him and care for him. Because he is just now under the treatment of an Ayurvedic Kaviraja he prefers to continue this treatment for some time. Besides this, as you know, he is travelling to the West to visit his temples there, with the thought that the devotional love of his disciples will be the best medicine of all...”* Thus Dr. Khurana was rejected. He was one of the four professional, competent medical doctors who tried to offer their services to Srila Prabhupada, but who were all rejected by Tamal.

PART 7: COVER-UPS BY LYING PROPAGANDA

(1) *“Make the lie big, make it simple, keep saying it, and eventually they will believe it.” (Adolph Hitler)* (2) *“...and by too much lying propaganda, truthfulness is spoiled.” (SBhag, 1.17.25 purport)* (3) *“No lie can live forever.” (Martin Luther King)* (4) *“The truth is not for all men, but only for those who seek it.” (Ayn Rand)*

Just after the appearance of the “poison issue” in late 1997, ISKCON adopted a cover-up, suppression policy on the poisoning evidence. Their first big cover-up campaign was in early 1998 as a response to a “Poison CD” which was stolen and secretly bought by Harikesa (ISKCON guru/GBC). Hari Sauri was spokesman for the new Ministry For The Protection of ISKCON (Ch. 17). After *SHPM* was published in 1999 with all the poisoning evidence, the GBC elite and suspects themselves orchestrated and financed a second fraudulent, deceitful cover-up of the poisoning evidence in 2000 with *NTIAP* (Ch. 20). The following Ch’s 44-51 address the fallacious claims and unscientific assertions in *NTIAP*, a tedious, necessary exercise to set the record straight. ISKCON deceived everyone with deliberately defective denials of the evidence. They even said there was **no evidence at all** that Srila Prabhupada had been poisoned, twisting His Divine Grace’s words out of context, rewriting them, and labelling those who felt something was afoul as being troublemaking, “wounded” agents of Kali (destroyers of religion). ISKCON confused the facts and the minds of those who would be bewildered.

Another book in 2003 called *Judge For Yourself* included a CD with the poison whispers and discussions, and the mercy killing interview (Ch. 60). ISKCON simply ignored it and little happened until 2017 when this book’s first edition was released online, followed by six YouTube videos (Ch. 105) exploring the evidence that ISKCON now so desperately wanted to hide and obscure. A secret GBC committee in late 2017 masterminded their third major poison cover-up project, headed by Bir Krishna Maharaja and included prime suspect Bhakticharu Swami, Brahmaturtha, Gunagrahi, Malati, and others. Gunagrahi Swami, dying from cancer, was a mole in the GBC, leaking key GBC emails. The GBC announced their rebuttal would soon be released. Balavanta declined their invitation to join their committee when he saw how they misled their own “poison expert” Dr. VV Pillay. Many GBCs participated in two years of discussions on how the resurrected poison issue could be buried once and for all. They came up with various ideas to explain away the cadmium in Dr. Morris’ test results on Srila Prabhupada’s hair. Maybe it came from the polluted Yamuna River when Srila Prabhupada once bathed there in 1976? They found a scientific study showing people were contaminated with cadmium at trace levels from ceramic drink mugs. They discussed testing the hairclipper lubricating oil, something they forgot they had already done in 2000. They toyed with the proposition that levels of cadmium in hair will not always correspond to levels in the body. They emotionally railed about how those “falsely accused” of poisoning could not have done such a thing, so, there was no poisoning!

Well, that's so simple, why didn't we think of that? They tried to organize their rebuttal by doing research for contrary "evidence" and searching for "experts" to refute "Nityananda's experts."

They annointed Mayeswara das, a feisty "independent" devotee eager for brownie points, to do a thorough-looking pseudo-scientific rebuttal. In early 2020 a response to *Kill Guru Become Guru: Poisoning Srila Prabhupada's Body* and the six associated YouTube films came out as a 400 page, shoddy, confusingly illegible book titled *Deception: Poison Conspiracy Fraud* with an hour video of Mayeswara as the sarcastic, fiery defender of truth. Dishonest Bir Krishna Maharaja denied any role by the GBC or himself in this book or film, disproven by leaked Gunagrahi emails (the solidarity of the GBC on this matter is hardly air tight). The ISKCON News website advertised a short video for the GBC/Mayeswara's new book: "A 2:31 minute video about the release of *DECEPTION*, the book by Mayeshvara das that completely debunks the conspiracy that Srila Prabhupada was poisoned. Video Executive Producer: Bir Krishna Goswami..." Bir Krishna Maharaja was the executive producer but not involved? **So where is the official ISKCON response that they had announced was coming in 2017?**

Ch.51 addresses the book *Deception*, filled with off-the-wall lies, distortions, and crooked deception ad nauseum. Since 1998, ISKCON has engaged in obstruction of justice by covering up the crime of Srila Prabhupada's poisoning by spreading misinformation, false narratives, fake facts, while suppressing and censoring the factual truths, and, we believe, by destroying evidence. For this the entire GBC should be tried in criminal court as aiders and abettors after the factual crime. Why don't they do one or two honest scientific tests instead of so much denying? Let the evidence speak for itself? But they fear the truth too much. The real scandal of the poisoning is highlighted further by ISKCON's determined suppression of the hard evidence.

CHAPTER 44: WAS IT THE WATER?

NTIAP insinuated Srila Prabhupada's high arsenic was due to contaminated drinking water in India, a cheap theory using the serious arsenic crisis in Bengal (but which started after the mid-1980's). However, facts show there is no truth to this idea. Srila Prabhupada's drinking water in Mayapur or Vrindaban was tested and normal. After *NTIAP* was published, however, cadmium was found to be the primary poison, and there is no cadmium crisis in drinking water anywhere. Still, we will dispense with the arsenic in the water theory just to expose the GBC's dishonesty and cover-up of truth.

BENGAL TUBEWELL ARSENIC CRISIS

The Bengal arsenic crisis was first made public in 1989 by a Dr. Shah. Probably the largest poisoning crisis in earth's modern history has been unfolding in Bengal/ Ganges basin since the World Bank and Red Cross financed up to three million deep tubewells (20-80 meters), primarily in a few years **after** the early 1980's. **Previous to the early 1980's, namely when Srila Prabhupada used to reside in Mayapur on and off, all wells were only a few meters deep, and had normal arsenic levels.** Srila Prabhupada departed in 1977, before the origins of the Bengali arsenic crisis. **How could Srila Prabhupada imbibe arsenic from wells that were not drilled yet?** Maybe half these new deep tubewells became arsenic contaminated, some worse than others, while many are safe. In some deep-bore wells, surface air reacted with underground gases to chemically release arsenic into the drinking water. The tainted wells are randomly located near safe wells. Only testing can determine whether a well is safe. While most of Bengal's water comes from surface water, about 1.3% of the population who drink from contaminated wells are expected to die eventually from arsenic-caused cancers, or about 250,000 people. The common symptoms are hand and foot lesions and sores. Typically it takes years before manifestation of slow chronic arsenic poisoning symptoms. Normal hair arsenic levels are typical in Bengalis who are not exposed to arsenic contaminated wells (dug 5-10 years after 1977).

DR. CHAKRABORTI'S MAYAPUR TEMPLE WATER TESTS

US's EPA has set acceptable arsenic levels in drinking water at 50 parts per billion (0.05 pp million). But India and Europe's standard is 10 ppb (0.01 ppm). In 2002 our private investigation team

interviewed Dr. Dipankar Chakraborti in India, learning he had tested three Mayapur ISKCON wells at Satadhanya's request in the early 1990's. While other area wells were highly contaminated, ISKCON's were normal. **The water at the temple complex was safe to drink**, and thus cannot be blamed for Srila Prabhupada's high arsenic levels. Dr. Chakraborti is Director of the School of Environmental Studies at Jadavpur University in Bengal, and heads up the crisis team dealing with the arsenic crisis in India. Asked about 2.6 ppm arsenic in hair, he said: **"Horrible !"** This was before we knew of the vastly higher levels of Srila Prabhupada's cadmium, which should be termed "catastrophic."

In 1999 Balavanta tested Srila Prabhupada's drinking water sources in both Vrindaban and Mayapur. There was no significant or elevated levels of arsenic in the Vrindaban water source or the well supplying the Mayapur guest house in which Srila Prabhupada stayed. The Mayapur well near the front gate had a slightly higher level of arsenic just equal to the US's maximum allowable amounts, but Srila Prabhupada did not drink from this well. The tests were performed by Advanced Technologies & Testing Laboratories in Gainesville, FL on May 25, 1999. The exact results were: @Vrindaban "Old Well": 4.3 parts per billion arsenic @Vrindaban "Present Well": 6.69 parts per billion @Mayapur "Old Deep Well" (Guesthouse): 6.16 pp billion @Mayapur "New Well" (Front Gate): 50.1 ppbillion. Srila Prabhupada stayed in Mayapur, Bengal Feb. 7 to March 22, 1977, 6 weeks only. The manifestations of illnesses from well water contaminated with arsenic, however, involved *permanent* residents of that area, not constant travelers like Srila Prabhupada. The cumulative effect of local contaminated well water *over a period of years* is what produced the negative health effects in those cases. *But the wells were normal anyway: Prabhupada's arsenic was not from the Vrindaban or Mayapur water.*

SRILA PRABHUPADA'S "LAST WATER" TESTED

Many years ago, Sadhusangananda das, former temple president of ISKCON Boston, acquired a small quantity of Srila Prabhupada's "last" water from Bhaktisiddhanta das, who had saved it since late 1977, mixing in a little water from Radha Kund. In 2004 Nityananda das arranged for a Foundation's acquisition of Sadhu's sacred Srila Prabhupada memorabilia collection, including the last water, which he sent to Dr. Morris for ICP-MS testing. A year later the results were received. Although the arsenic was below the old EPA limit but above the

Drinking Water Specimen
 Labeled: "Prabhupada's Last Water"
 Assigned ID: Q1
 Received: March 30, 2004
 Report Date: September 7, 2004

new EPA limit, Dr. Morris noted in his report: *"Health risks, if any, associated with the consumption of drinking water containing arsenic at the level found in (the sample) would be long-term and cannot be unequivocally, in whole or in part, attributed to its consumption."*

Sample ID	Element Concentrations in Nanograms/Milliliter (ppb)		
	Arsenic (As) ¹	Cadmium (Cd) ²	Antimony (Sb) ³
Sample Q1 rep 1	19.01	3.55	1.32
Sample Q1 rep 2	19.36	3.60	1.22
Sample Q1 rep 3	20.01	3.71	1.21
Sample Q1 rep 4	21.35	3.80	1.20
Sample Q1 rep 5	21.67	3.88	1.19
Mean conc.	20.28	3.71	1.23
Standard deviation	1.18	0.14	0.05
%RSDM	5.84	3.69	4.35

"Health risks, if any, associated with the consumption of drinking water containing arsenic at the level found in (the sample) would be long-term and cannot be unequivocally, in whole or in part, attributed to its consumption."

Srila Prabhupada's "last water" was found with normal arsenic and cadmium: **(1)** 20 parts per billion arsenic (MCL 50 ppb, lowered to 10 ppb in Jan.

¹ The Maximum Contaminant Level (MCL) is a regulatory limit set by the U.S. EPA as the highest level of a contaminant allowed in drinking water. The MCL for arsenic has recently been lowered from 50 to 10 ppb effective January 23, 2006. Health risks, if any, associated with the consumption of drinking water containing arsenic at the level found in Q1 would be long-term and cannot be unequivocally, in whole or in part, attributed its consumption.
² The MCL for cadmium is 5 ppb. See Note 1 for a definition of MCL.
³ The MCL for antimony is 6 ppb. See Note 1 for a definition of MCL.

2006) **(2)** 3.71 parts per billion cadmium (MCL 5 ppb) **(3)** 1.23 parts per billion antimony (MCL 6 ppb). Remember also that heavy metals concentrations in water do not equate to the resultant levels in hair by one who drinks that water. Obviously drinking water was not the source of Srila Prabhupada's arsenic (or cadmium) poisoning, because of the simple fact that Mayapur and Vrindaban temple residents have been drinking this same water for the last 40 years, and the fact that there are no visible heavy metals poisoning cases in *permanent residents* of ISKCON Vrindaban or Mayapur temples shows that drinking water was not the cause of Srila Prabhupada's arsenic or cadmium. **CONCLUSION: the 2.6 ppm arsenic and 16 ppm cadmium is not from Vrindaban or Mayapur drinking water.**

CHAPTER 45: SRILA PRABHUPADA'S ARSENIC

SP: Let them talk all nonsense. We say in Bengali, pagale ki na bole, chagale ki na khaya. The goat can eat everything, and a madman can speak anything. (laughter) (SPConv Jan. 3, 1974)

In light of the discovery in 2002-05 of far higher amounts of cadmium than arsenic in Srila Prabhupada's hair, obviously the issue of whether 2.6 ppm arsenic (discovered 1998) is significant or not becomes vastly less critical to the forensic proof of a poisoning. Therefore our following review of *NTIAP's* statements on Srila Prabhupada's arsenic levels has more focus on showing GBC fraud, deceit, shifty tactics, and less to do with maintaining our original premise that the arsenic was the primary poison. Srila Prabhupada's arsenic remains a serious concern, but it is now secondary to the much higher levels of cadmium. We have already looked at cadmium effects and toxicity in Part 5 and seen these cadmium levels to be lethal over many months. *NTIAP* tried to discredit the 2.6 ppm arsenic in Srila Prabhupada's hair, even by discrediting hair analysis science altogether. *NTIAP* is full of bluff, error, fraud, deceit, and smoke and mirrors. It is the crooked script of twisting partial truths to cover up the whole truth. Few GBCs have studied the poison evidence, nor even more than glanced at their own book of shameful lies and deceit, which should upset any intelligent, honest man. The GBC is as dishonest as is their own book, which they all fully endorsed. *NTIAP's* first chapter is *Hair Analysis Shows No Signs of Poisoning*, minimizing the significance of 2.6 ppm by dishonest use of the scientific literatures. It claims trace amounts of arsenic are in everyone's hair, so this is no surprise. Yes, but trace amounts in hair are the normal amounts in hair, and Srila Prabhupada had 23 times that much. The GBC also says 2.6 ppm is a normal *trace amount* of arsenic. But, this is definitely false.

MAYAPUR DEVOTEES TESTED, BUT THE RESULTS WERE CONCEALED

NTIAP cites a study done on a group of "resident Mayapur devotees," with "results of **up to** 1.4 ppm" arsenic in their hair which had brought no known health problems. The implication was: 1.4 ppm arsenic is normal, not a health hazard, close enough to 2.6 ppm and therefore Srila Prabhupada's arsenic was ok. The high was 1.4 ppm, but what was the average? *NTIAP* conveniently omitted this data because this study would show Srila Prabhupada had many times the arsenic of the average Mayapur devotee. ***That would be embarrassing, wouldn't it?*** Rather than taunt us for not "investigating the poisoning of Didima as well," it would be wiser for Didima to address her elevated arsenic levels, as nasty skin tumors and lesions may appear in some years, with subsequent cancerous diseases. Scientific literature says 1 to 5 ppm over a lengthy time constitutes chronic arsenic poisoning with very negative health effects. We wish Didima well. *NTIAP* (p. 35): "*Because of the large range of "normal" values for hair arsenic levels, some authorities actually recommend that these values shouldn't be relied upon at all when applied to an individual, but should only be used where a group of individuals from the same area can be measured and compared to the average of that particular group.*" Thus the GBC promotes doubts. Why not compare Srila Prabhupada with 2.6 ppm vs. the Mayapur devotees, who have many similarities? The Mayapur study could serve as a control to compare to Srila Prabhupada. Yet *NTIAP* maintains there is no reason to raise an eyebrow when Srila Prabhupada had MANY times the average arsenic of Mayapur devotees. What hypocrisy! The GBC should do a Mayapur test for cadmium, and compare that to Srila Prabhupada?

BENGAL ARSENIC CRISIS

NTIAP accuses *SHPM* of "passing off" the Bengal tubewell arsenic crisis and specifically mentions Navadwipa and Mayapur are "...seriously affected areas," mentioning one family living north of Mayapur in Murshidabad with 4.78-9.78 ppm hair arsenic and "*two additional members of the family... happened to be there on the day of the testing, had hair arsenic levels of 2.35 and 3.36 ppm... (with no) adverse health effects.*" But factually, the Murshidabad family maintaining those levels for a year or more will definitely develop serious health problems. Those arsenic levels are very unhealthy. *NTIAP* even foolishly maintains that 10-12 ppm arsenic is normal. The research by the Indian arsenic

crisis team from Jadavpur University confirms all these levels are dangerous. *NTIAP* falsely implies everyone in Mayapur has elevated arsenic and this is not a problem, and similarly, Srila Prabhupada's 2.6 ppm was not a problem either. ***Then what is the Bengal arsenic crisis all about?*** It is sure their health will be seriously affected over time. After claiming his levels are normal, then *NTIAP* says it is no surprise Srila Prabhupada had higher arsenic since he was drinking Bengal well water (GBC argues it both ways). But *NTIAP* did not refer to Balavanta's tests done on the ISKCON Mayapur and Vrindaban temple wells, which they had in hand, and which had no abnormal levels of arsenic. (see Ch. 44) Also, the Bengal arsenic crisis began with wells drilled after Srila Prabhupada departed...

IS ONE TO TEN PPM ARSENIC NORMAL IN BENGAL?

NTIAP also refers to 3.36 ppm hair arsenic in a "person who only occasionally visited the Ganges arsenic affected area." So if someone has more arsenic than Srila Prabhupada, therefore 2.6 ppm is normal? But this establishes nothing. Average normal arsenic levels are about 0.13 ppm in hair-***that is scientific truth.*** Obviously this individual absorbed abnormal amounts of arsenic from somewhere, though he had not yet shown clinical symptoms. *NTIAP* uses numbers to confuse and does so by cherry picking high level cases. There are 100s of 1000s poor souls slowly dying in Bengal with 1-10 ppm hair arsenic but *NTIAP* chooses two data (1.4 and 3.36 ppm) with an erroneous interpretation that "up to 10 ppm is normal." Pseudo science deceit.

GBC HIGHLIGHTS THAT ARSENIC IS RELATIVELY COMMON

NTIAP cites that arsenic is the 20th most abundant element and commonly found in pesticides to medicines, and thus they minimize its extreme toxicity, saying "it is everywhere," and that a little (2.6 ppm) is normal. But the scientific fact is tiny amounts of arsenic negatively affect human health, and can quickly kill as well. There are many common elements that are very poisonous, yet not readily available, locked safely in nature. Arsenic's ***relative*** abundance, in proper perspective, means it is rarely found in nature in any quantity, except in commercially-mined, underground deposits used primarily to produce ***poisons*** like herbicides and insecticides. When mined, smelted, processed, produced, manufactured, sprayed, applied, or disposed of, arsenic too often causes deaths and great illness due to its highly poisonous nature. Arsenic is not innocent, as *NTIAP* would have us believe. Ask the arsenic victims. To illustrate the extreme toxicity of arsenic, note that only 150 ppm of arsine gas in the air (0.00015%) will cause immediate death. Ordinarily a person ingests less than 1 milligram (mg) total of arsenic a day from water, food and environmental pollution. According to the medical toxicology texts, once this amount is tripled to about 3 mg/day, chronic poisoning will follow over time with serious health ramifications. The proper metabolism and health of most living creatures requires ***tiny*** amounts of arsenic. Once that tiny amount is increased even slightly, it is a serious health hazard.

The body is extremely sensitive to arsenic, much more so than to mercury or lead. Arsenic trioxide powder equal to the weight of a 2 inch square of paper can be lethal. Arsenic-treated lumber, now banned in USA, if burned, produces an ash of which two tablespoons are sufficient to kill a 1000 pound cow. A fatal human dose of arsenic trioxide is c. 300 mg (3/10 gram, or 1/100 ounce). Death by arsenic may be one of the most horrible. Arsenic in human hair is measured in parts per million (ppm), as only a few atoms or molecules out of millions is a threat to health. The USA deems levels over 10 parts per BILLION as a health hazard, and yet this amount is about 1/600th of a fatal dose. This shows arsenic's very insidious, poisonous nature. The Water Quality Association: "*Daily consumption of water with greater than 50 micrograms per liter of arsenic, less than 1% of the fatal dose, can lead to problems with skin, circulatory and nervous systems. Greater problems can occur if arsenic poisoning is chronic, resulting in neural disorders, vital organ damage and eventually death.*"

The truth on arsenic is that it is extremely negative to human health in even slightly higher amounts than normal exposure levels. And what about cadmium at 250± times normal levels?

"COOKING THEIR BOOK" BY CHERRY-PICKING ONLY 3 STUDIES

Regarding the 2.6 ppm arsenic in Srila Prabhupada's hair, *NTIAP* outrageously states: "...cannot be taken as proof of poisoning. Rather this value falls within the range of average values reported in

various studies around the world." This assertion is further from the truth than an octopus being the mother of an elephant, even though they both have legs. *NTIAP cherry-picked* ONLY two scientific studies that *"have shown levels of 4.6 ppm (Mexico City) and 3 ppm (Glasgow) average arsenic content of hair in normal (unexposed) populations."* *NTIAP's* author: **(1)** Sifted through *hundreds* of hair arsenic studies and took the 2 highest values they found **(2)** Thus created a false impression, inconsistent with the whole body of arsenic poisoning studies **(3)** Ignored the obvious consensus of scientific studies showing 2.6 ppm arsenic to be a serious health threat **(4)** Twisted the truth as though it were to be "cooked" to suit ones needs **(5)** Ignored the big differences between ranges, averages, and what is actually "normal." This is dishonest, cheating research. The average normal arsenic level in unexposed persons is about 0.13 ppm (see below).

NTIAP quoted *"a study performed in the 1970's showing an average of 3 ppm hair arsenic in the population of Glasgow,"* claiming it justifies *"any value up to 10 ppm arsenic can be considered to be 'normal' levels."* But no details were given on this unusually high study of only 30 words. Was it a study of factory workers? The vast majority of studies show 3 ppm as being highly abnormal; normal hair arsenic is 0.1-0.2 ppm, far under 1 ppm. Normal is **NOT** 3 to 10 ppm, as *NTIAP* claims. The Glasgow is highly peculiar as it deviates from all other studies, and *NTIAP* chose it simply because nothing else supports their ideas. The Glasgow study is an unacceptable "outlier" and anomaly. Another study on the average hair arsenic in Scotland residents who died accidentally due to various causes (none of them poisoning): 0.46 ppm. (*Handbook on the Toxicology of Metals*, Vol.II, by Friberg, et al, 1986) A third Glasgow arsenic study noted higher levels because of its heavy industrialization. Srila Prabhupada did not reside in Glasgow. Vast improvements in medical testing and studies has rendered this 30 word, 40 year old study meaningless. *The Glasgow "study" is an anomalous three-liner that should not be cherry-picked to bypass scores of studies putting normal hair arsenic at 0.13 ppm.*

Then *NTIAP* quotes a MIT Cambridge Toxicology Dept. study by Rogers, et. al.: *"gives a range of average values for normal people as being 0.13 to 3.71 ppm arsenic, based on 15 different studies."* The GBC infers 3.71 ppm hair arsenic is normal, but actually, out of everyone in 15 study groups, ONE had 3.71 ppm. This is an extreme outlier; the 3.71 ppm person was abnormal. The **average normal** is 0.13 ppm. Note that the same Rogers, et. al. are quoted by the UN's WHO (1997): **"...in people with no known exposure to arsenic the concentration of arsenic in hair is generally 0.02–0.2 ppm."** So 2.6 ppm arsenic was a seriously elevated level.

CLOSER LOOK AT THE MEXICO CITY STUDY

NTIAP: "Dr. Armienta tested hair samples from Zimapan residents in Mexico... residents complained of ailments caused from arsenic via well water. The tests showed hair arsenic to be 9.22 ppm. Even more interesting was results for a reference group of unaffected 'normal' people ...of Mexico City and showed the average was 4.6 ppm arsenic in hair. These are perfectly healthy individuals with no particular exposure to arsenic. The authors explained that the high value could be from the air pollution prevalent in Mexico City."

However, upon obtaining a full copy of Armienta's study for \$70, it had some very interesting facts: *"...normal levels of arsenic in hair are between 0.3 and 1.75 ppm (Galvao & Corey, 1987). The average concentration of arsenic for our reference group of 17 persons was 4.6 ppm ± 1.96 ppm. This value, which is higher than the international "average" value, could be explained as a result of the air pollution prevailing in Mexico City."* It stated that the reference group's 4.6 ppm was about three times over the **limits** of the "international standard." Severe air pollution in Mexico City caused the very high levels. Armienta **did not say** they were *"perfectly healthy individuals with no particular exposure to arsenic"* as *NTIAP* states. *NTIAP added these words to the study*, which is **FRAUD**. Further, in Armienta's comparison group of 120 Zimapan victims of environmental poisoning (97 showed arsenic poisoning symptoms) the range of hair values was 2.4-14.1 ppm, and the Mexico City 4.6 ppm falls into this range. The Mexico City group (and Srila Prabhupada) is in the same league as the Zimapan victims who were environmentally poisoned. *NTIAP* thinks Mexico City is normal? Armienta

tests had a very poor accuracy variance of 30%, so 4.6 ppm might be between 2.64-6.56 ppm (like saying I am between 26-65 years old). Dr. Morris's accuracy of 2.6 ppm was from 2.5-2.7 ppm. Armienta's study was 3 lines in the 7 page Zimapan study: **worthless accuracy and Mexican quality.**

The Mexico City study group was only 17 out of 35 million residents and we *note that Mexico also has serious arsenic water contamination issues just like Bengal.* Mexico City's environmental pollution is described as "out of control." Mexico City is one of the world's largest cities; the smog in Los Angeles, Calcutta, or Beijing is nothing like the air pollution in the bowl-like valley surrounding Mexico City. Few restrictions are put on industry there. Nityananda: *"It was bad when I was there in 1973. Mexico City is probably the most polluted city in the world. Also we note on the world arsenic crisis map that Mexico City is an arsenic red zone."* The GBC spin doctor desperately searched 100's pages poisoning studies. A 1983 global study by L Friberg & M Vahter on lead pollution showed no place on earth with worse lead pollution than Mexico City, and arsenic is a by-product of lead smelters. There was four times the lead (225 mgm/liter) in Mexico City residents' blood than in the gigantic, very polluted industrial centers of Tokyo or Beijing. *NTIAP's 4.6 ppm arsenic is NOT normal.* H. Hironaka of Fukuoka City Institute inspected hair arsenic levels of 20+ persons in Torreon, Mexico, Oct. 2000 and they were confirmed as chronic arsenic poisoning victims due to tainted drinking water. Skin diseases, pigmentation, pneumonia were present. Hironaka noted three **high** values: 1.1, 1.3, and 4.1 ppm. **The UN says levels over 1 ppm are associated with chronic arsenic poisoning.** So how can 4.6 ppm be healthy? Such is the fraud and deceit put out by the GBC of ISKCON.

THE REAL SCOOP ON LARRY KOVAR

NTIAP claims that "expert" scientists working with hair analysis and neutron activation agree that any amount up to 10 ppm arsenic can be considered normal. **BUT this is absolutely untrue.** *NTIAP* says Dr. Steven Morris is not an expert on arsenic and hair analysis (ridiculous: see Appendix 6), presenting instead their own "real" experts, a Larry Kovar, supposed NAA specialist, and the reason why he is better than Dr. Morris is that what he said suited *NTIAP's* dishonesty. Kovar worked at General Activation Analysis (California), a commercial testing facility. Kovar stated *his opinion* that average hair arsenic levels are 3-10 ppm. However when Nityananda contacted him in Sept. 2001, he said something quite different: *"Arsenic in normal hair may vary from less than 0.1 ppm to about 10 ppm."* When it was pointed out to Kovar that his opinion of normal did not concur with scientific findings in toxicological literature, he conceded: *"Some of the references indicate that "normal" is 1 ppm arsenic, depending on several factors including diet and occupation... The data can be found in the scientific literature... Please note that I have data on acute poisoning, not chronic."* Now he refers us to the scientific literature, so we should look it up ourselves? He does not know what is normal, does he? Up to 10 ppm refers to acute poisoning, not normal? So much for *NTIAP's* quack experts. Scientific literature shows $0.13 \pm$ ppm arsenic as normal. Normal being 3-10 ppm is RUBBISH. The GBC sent hair samples to Kovar, who was unable to test such low mass samples. Kovar later went out of business.

SECOND GBC "EXPERT" AND 12 ppm?

The second *NTIAP* expert was Dr. Cashwell at the University of Wisconsin. Kovar sent the GBC's Srila Prabhupada hair samples to this testing facility, but it was **AGAIN** determined that their facilities could not test such small samples. A true expert would first determine if there was sufficient mass of material for his equipment, but this issue evaded both "experts." Dr. Cashwell *supposedly* said he once tested a student with 12 ppm hair arsenic, and *NTIAP* thinks this shows Srila Prabhupada's 2.6 ppm was normal. This 12 ppm story is likely completely made up along the lines seen in Ch. 47 as *NTIAP* uses fraud to discredit the whispers and the science of audio forensics. But even if true, does one student set the international standard? *NTIAP* bypasses the general body of scientific literatures, and scrapes up a few anomalous data points, twisted into supposed proof of something. *NTIAP's* so-called experts gave personal opinions contradictory to the volumes of scientific studies and were incapable of even testing the GBC's hair samples. However, regular seafood eaters can show elevated hair and urine arsenic levels from 2 to 80 times over normal (Ellenhorn's Medical Toxicology: Diagnosis/

Treatment of Human Poisoning, 2nd Ed, p. 1542) commensurate with chronic arsenic poisoning but without the negative effects on health. They may appear "normal." 89-96% of all arsenic intake by adults comes from seafood alone. But we cannot compare Srila Prabhupada to non-vegetarians.

GBC BOOK TRIES TO CREATE DOUBTS

Many texts state that skin afflictions such as eczema are not typical in chronic arsenic poisoning until after one or more years, explaining why Srila Prabhupada did not have skin symptoms of arsenic poisoning. Srila Prabhupada's arsenic poisoning is confirmed only during 1977, not long enough for arsenic skin symptoms. Mee's lines in the fingernails and keratosis of the soles of the feet thus would have come later. *NTIAP* says, "There is no hard and fast rule for arsenic levels." This is nonsense. The GBC book tries to cast a cloud of all kinds of doubts to discredit the importance and significance of Srila Prabhupada's 2.6 ppm hair value, in their efforts to dispense with the "poison theory." Nityananda called Dr. Steven Morris questioning whether his tests on tiny amounts of hair are accurate. He answered that the accuracy of his 2.6 ppm arsenic test for Balavanta was within 0.1 ppm of arsenic, which is "very adequate, and plenty good." Even though this sample was very small, he said the accuracy of his methods and equipment are extremely good. He confirmed that **2.6 ppm is a level to be very concerned about, bordering between "dangerous and very dangerous."** We can see *NTIAP* has an unfair bias for cherry-picking the higher ends of study values, and also using single person cases as though it were an average normal value for the whole of society. This approach is fraudulent use of science. *NTIAP* chose atypical, outlier values. This is BIASED manipulation by the GBC.

WHY DOES THE GBC FEAR THE POISONING ISSUE SO MUCH?

The frantic efforts at total denial, saying there is no basis for any concern at all, and refusal to appreciate the obvious evidence, makes us ask what the GBC is so afraid of? Why do they feel that, even in light of mountainous evidence, they must ridicule and dismiss as insanity all the evidence? Why do they resort to Inquisition and witch-hunt tactics, by condemning those favoring an honest and full inquiry as the agents of Kali, as enemies of Srila Prabhupada's movement, and as envious, poisonous blasphemers? This happened when devotees objected to the "appointed eleven" and zonal acharyas, to these gurus imitating Srila Prabhupada, when devotees wanted to discuss the initiation issue, when devotees objected to GBC approval of active child sex abusers as absolute gurus, etc. At the top levels of the GBC/guru hierarchy it is well known that if Srila Prabhupada's poisoning becomes factually established, that the positions and benefits of everyone who has participated in or supported their guru regime will be finished. The poisoners wanted to take Srila Prabhupada's place, which they held onto via a hoax and a corrupt system where anyone could become a guru by supporting their hoax. If Srila Prabhupada was poisoned, all the gurus will be exposed as complicit beneficiaries of the poisoning. Everything they have is at stake and a collapse of their guru system must be avoided at all costs. The "poison theory" threatens all they have established since 1977 because it is all based on a murderous takeover. To perpetuate their fraud, truth is the first casualty.

WITH THE DISCOVERY OF SKY-HIGH CADMIUM, HOW DOES THE ARSENIC FIT IN?

The arsenic was secondary to the primary poison cadmium. The antimony was also unusually elevated in the three high-cadmium samples than in the three pre-poisoning samples. It is natural to ask: "If Srila Prabhupada was poisoned with cadmium, then how does the arsenic fit in? How does the high arsenic level in Q-1 that was spotlighted in *SHPM* fit in to the updated evidential picture?" The answer is: cadmium was the primary poison and arsenic was coincident or secondary. The dramatically higher levels of cadmium (12.4-19.9 ppm) found in *Samples D, A, and Q-2* is definite proof of deliberate homicidal poisoning, far more so than the 2.6 ppm arsenic in Q-1. The concurrent, abnormal arsenic (and antimony) levels are secondary and subsidiary. **The debate over whether 2.6 ppm arsenic was health detrimental is now less relevant because the cadmium levels are far more deadly, triple-confirmed as well. Srila Prabhupada was maliciously poisoned by cadmium.**

If cadmium was the principal poison, why the abnormal amounts of arsenic and antimony? Perhaps: (1) As impurities present in the cadmium compound used in the poisoning. (2) As a

secondary, earlier, or coincident poison in addition to cadmium. Arsenic/antimony may have been used in an earlier period or to a lesser extent. **(3)** Maybe there is another explanation. With the available evidence in 1999, arsenic was the best conclusion, and not an incorrect one. Arsenic and cadmium act very similarly, both being very destructive to health. ***Cadmium is much more lethal.*** The main correction and update to *SHPM (1999)* is: New hair tests show the primary poison was cadmium, at a vastly higher level of ± 16 ppm. It is legitimate to describe Srila Prabhupada's poisoning as a heavy metals "cocktail." The focus has shifted from low levels of chronic arsenic poisoning to sky-high lethal levels of chronic cadmium poisoning. As shown earlier, ± 250 times above the average normal cadmium level is very life threatening. (see Ch. 34)

5, 10, OR 20 TIMES NORMAL ARSENIC?

Dr. Morris' 1998 report described how he had flushed 1-2 mm lengths of hair out of the hairclipper blades, weighed them in at 0.0013 grams total weight, and found 2.6 ppm arsenic, saying: *"...the arsenic concentration was quantified via neutron activation analysis... This concentration is approximately 20 times higher than what I would consider a normal average for unexposed individuals living in the United States."* Dr. Morris initially told Nityananda that 2.6 ppm was at least 15 times normal, but in *SHPM* it was conservatively stated as 5 to 10 times normal levels. Afterwards thorough research showed the **average normal** level for arsenic in hair as ± 0.13 ppm. Thus Srila Prabhupada had 20 times the average normal.

CHRONIC ARSENIC POISONING IS 1-5 PPM (2.6 PPM IS VERY SIGNIFICANT)

NTIAP's audacious position is that 2.6 ppm is ***of absolutely no consequence whatsoever.*** The GBC says 3-12 ppm are "normal" and Srila Prabhupada's 2.6 ppm is *"absolutely NO GROUNDS to claim a clear indicator of poisoning,"* calling it "arsenic idiocy" and "utter ridiculousness." Contrary to *NTIAP's* claims, 2.6 ppm hair arsenic is a seriously elevated level and very detrimental to health, especially if maintained over a longer time. (see Appendix 1) Although not near-term lethal, it is very significant, and legitimately causes great concern, and all the more so when viewed with the rest of the evidence, including the sky-high cadmium. Controversy arose June 24, 2020 over "high" arsenic levels in Starkey Spring Water bottled by Whole Foods (USA). Arsenic was 9-12 ppbillion, with 10 ppb max allowed by law. And this was 300 times less than Srila Prabhupada's level!

Aside from the many references further below determining 0.13 ppm as the average normal for hair arsenic, the references just below confirm 2.6 ppm is scientifically accepted to be a serious level of chronic poisoning. Srila Prabhupada sustained that level over an extended time of perhaps a year. From Wisconsin Laboratory of Hygiene Reference Manual: ***"concentrations of arsenic in chronic poisoning are generally in the 1-5 ppm range,*** but may range as high as 40 ppm." USA's Environmental Protection Agency (EPA) says the same: ***"and levels in individuals with chronic (arsenic) poisoning range between 1-5 ppm."*** So 2.6 ppm is in the middle of the EPA's range for chronic poisoning. By looking at the multiple studies available online regarding arsenic contaminated water supplies in various parts of the world, we find that starting from 1 or 2 ppm, and up to 10 ppm hair arsenic (or more), has resulted in serious health problems such as lung, liver, blood and skin disease, including cancers. From the medical literature: ***A lethal dose may be indicated by as little as 5 ppm of arsenic in the hair.*** Srila Prabhupada's 2.6 ppm is thus "half-way lethal," yet *NTIAP* says, "no consequence." Half-way killing is to be ignored? The Praxis Post and Nando Times (June 2001) reported five samples of Napoleon's hair were tested at the Forensic Institute of Strasbourg. The director, Bertrand Ludes, said the tests showed from 7-38 ppm, confirming "chronic long-term poisoning by arsenic." The experts said also, *"one nanogram per milligram (1 ppm) is at the high end of an acceptable level of arsenic."* The statements by the half-killer GBC are thus to be seen as false, deceptive, erroneous, unscientific, inaccurate, shameful.

CHAKRABORTI AND MUZAMDAR WEIGH IN

We interviewed two prominent scientists in India in April 2002 and received their brief but poignant opinions on the significance of 2.6 ppm hair arsenic. Google their names. They have been

working on the Bengal arsenic wellwater crisis for decades, and know what they are talking about when judging what is the effect of 2.6 ppm arsenic in the hair. Dr. Dipankar Chakraborti, Director of Environmental Studies, Jadavpur Univ., is at the head of the Bengal arsenic crisis. He said: **“Oh, he will be finished!”** We asked: **“Red Alert?”** He said: **“Yes.”** Dr. Muzamdar, Dir. Dept. Sanitary Engineering, All India Institute of Hygiene & Public Health, Calcutta, said: **“Oh, that is too high.”** We asked: **“Red Alert?”** **“Yes.”** From the definitive text entitled **Arsenic** (Nat'l Acad. of Sci.) there is reference to a study by Lander, et al. of acute and chronic arsenic poisoning cases where patients had hair arsenic of 3.0-26.0 ppm, displaying serious physical reactions. Chronic cases chosen for this study began at the level of 3 ppm. Thus Srila Prabhupada, in an extremely debilitated physical condition, and having 2.6 ppm of arsenic in his hair, compares to studied cases of chronic arsenic poisoning. The GBC failed to discredit the scientific evidence that 2.6 ppm is consistent with chronic arsenic poisoning.

COMPARING ARSENIC PRE AND POST POISON LEVELS

Two pre-1977 tests of Srila Prabhupada's hair (pre-poisoning) had normal levels of 0.112 ppm arsenic (averaged). We compare Srila Prabhupada's normal arsenic levels to his elevated levels and see a jump of **23 X** from 0.112 to 2.6 ppm. This is very abnormal, especially for a vegetarian (no seafood). Can we see the problem here? The latency of adverse effects of arsenic poisoning can result in hair levels returning to normal while the internal damage to health is irreversible, and often not visible until an advanced stage. Studies on retired German vineyard workers showed normal hair arsenic, but with advanced diseases attributed to past arsenic poisoning. Because the blood mostly cleanses itself of arsenic within 3 to 5 days, there is minimal arsenic deposition thereafter in the hair. However, the accumulated arsenic burden remains in the internal organs. The seriousness of 2.6 ppm is reinforced by Friberg's reference to a study by Ishinishi on retired workers who had in the past been extensively exposed to arsenic, had normal hair arsenic levels, but with serious symptoms of chronic arsenic poisoning (*Handbook: Toxicology of Metals* Vol.2: Specific Metals, Friberg, 1986.) Current hair levels may not reflect the great health damage already done by past poisoning. Were Srila Prabhupada's arsenic levels higher at other times, with health damage continuing due to those previous higher levels? E.g., a war veteran still suffers from his wounds even after the war is over.

EIGHTEEN ARSENIC DISHONESTIES FROM ISKCON

NTIAP postulates speculative, bogus ideas that 2.6 ppm is meaningless. These dishonesties and misrepresentations are summarized here. **(1)** Srila Prabhupada drank from tainted wells in Bengal which caused his elevated arsenic levels. But the wells he drank from were tested as normal. **(2)** Ignoring the vast number of studies showing average normal hair arsenic is 0.13 ppm. It is not 3-12 ppm. **(3)** Ignoring the serious health effects in West Bengal residents with 1-10 ppm hair arsenic. **(4)** Ignoring that scientific studies put chronic arsenic poisoning in the 1-5 ppm hair level range. **(5)** Deceitful omissions in the Mexico City and Mayapur arsenic studies, and cherry-picking “outlier” values. **(6)** Their quotes from scientific literatures taken out of context is a dishonest appraisal of 2.6 ppm's significance. **(7)** Implying the high end outliers in study ranges of "normal" people establishes a level conducive to good health. It does not. **(8)** Knowing Srila Prabhupada did not eat seafood and still justify higher arsenic levels as "normal" for Srila Prabhupada. **(9)** Suggesting that Srila Prabhupada's Ayurvedic medicines had sufficient levels of arsenic to reach 2.6 ppm. This is false. **(10)** That 2.6 ppm is "normal" and average, so there was no poisoning or cause for concern. False. **(11)** Hair analysis for arsenic is unreliable and generally useless. False. **(12)** That 2.6 ppm could be a result of malnourishment and not poisoning. False. **(13)** Character assassination, name-calling, ridicule and not focusing on the facts. Irrelevant. **(14)** Rejecting Dr. Steve Morris and instead promoting Larry Kovar as an expert. **(15)** Claiming that arsenic is normally in hair at levels of up to 12 ppm. False. **(16)** Exaggeration of limitations in scientific methods to falsely discredit scientific findings and methods. **(17)** Misinterpreting why Srila Prabhupada did not exhibit skin lesions, Mees lines. **(18)** That arsenic is everywhere, so why worry? False.

CASES WITH SIMILARITIES AND PARALLELS

We examine and compare the arsenic levels, similarities, and consistent physical symptoms in the following cases to Srila Prabhupada's case. Poisoning is a common modern occurrence. Cadmium symptoms are quite the same as those of arsenic. **(1)** In 1955 in Japan over 12,000 infants were fed powdered milk tainted with arsenic. There were 130 deaths. The infants ingested 1.3-3.6 mg of arsenic daily but did not show symptoms of illness for 2-3 weeks. The subacute poisoning symptoms were fever, abdominal swelling, enlarged liver, **coughing, runny nose (rhinitis), conjunctivitis**, vomiting, diarrhea. **(2)** In 1901, 500+ persons drank arsenic tainted beer, with digestive symptoms, especially vomiting, diarrhea. In a few weeks **conjunctivitis, runny nose (rhinitis), laryngitis, bronchitis** and skin eruptions appeared. Mental confusion, nervous and muscular debilitation, heart irregularities and scaly skin lesions followed. **(3)** In 1956 Mizuta reported on 220 patients poisoned by arsenic tainted soy sauce in Japan. 3 mg of arsenic was ingested daily for 2-3 weeks. Symptoms: 85% had facial edema and anorexia, 20% had peripheral neuropathy, 10% had skin problems. Liver swelling and symptoms of the **upper respiratory tract** were predominant. Hair showed 3.8-13.0 ppm. This was a very serious poisoning with dramatic onset of symptoms. Srila Prabhupada's 2.6 ppm is still serious, especially since his poisoning lasted 10 months. **(4)** In the 1960's many cases in Chile of chronic arsenic poisoning resulted from a tainted water supply with 0.8 ppm arsenic. Children were most seriously effected, and symptoms were **chronic coryza (mucus), chronic cough, broncho-pulmonary** disease history, abnormal skin pigmentation, diarrhea, loss of taste, thickening of skin (**hyperkeratosis**), loss of nerve and muscle function of the extremities, abdominal pain. **(5)** A study of 362 persons taking Fowler's solution (with arsenic) for asthma for many years found skin symptoms in those taking the larger doses. This explains why Srila Prabhupada did not exhibit skin symptoms, due to arsenic being a minor poison secondary to cadmium, which does not produce this effect. **(6)** In 1940 Butzengeiger studied 180 French vineyard workers chronically poisoned for years by arsenic insecticides, herbicides. Symptoms were similar to the Taiwan cases, manifesting vascular disorders, hyperpigmentation, keratosis. Thickening of the soles and palms, gangrene in fingers and extremities, heart irregularities were common. Hair tests found 0.4 ppm of arsenic (only 3 X normal), showing that past exposure will result in future health consequences, even though the blood which feeds the hair has been cleared of arsenic. *Similarly, Srila Prabhupada may have had higher exposure to arsenic at times other than that indicated by Sample Q-1. Arsenic's half life is very short.* **(7)** A female aged 55 was hospitalized for diarrhea, nausea, vomiting, and weakness of unknown etiology. The patient had diabetes and was in her usual health until 5 weeks earlier when, after eating noodle paste, she and her husband developed persistent nausea, vomiting, and diarrhea. The husband died after 4 weeks. Many tests were done and finally a urine test revealed 16.4 ppm arsenic. The patient underwent chelation therapy and survived. *We note how many tests were required. The husband died before arsenic was discovered. Her diabetes was not the cause of her illness.* **(8)** In 1981 Ali Agca shot Pope John Paul, but the serious stomach wound proved non-fatal. The bullet was thought tainted with poison. Extensive Italian investigation failed to establish any definite link to a sponsor or accomplices. The KGB, Bulgarians, Iranians, and others were suspected. Religious leaders are often targeted by assassins executing secret designs of powerful concerns, as may have happened with Srila Prabhupada.

AVERAGE OF THE AVERAGES: AN AVERAGE NORMAL

Below is a list of 23 scientific studies and assessments which are averaged to obtain a true figure as to the average normal level of arsenic in human hair. This **AVERAGE OF THE AVERAGES is 0.13 ppm**. From this, Srila Prabhupada's 2.6 ppm arsenic was about **20 X** the average normal level. The unscrupulous GBC may cherry-pick studies with outlier values, but when we average many studies, we arrive at a value that is "immunized" from outliers and "jury rigging" games such as found in the GBC's cover-up books. **Twelve (12) separate studies** are quoted therein as references which cite these values: **(1)** Valentine, et. al. 1979 **(2)** Olguin, et. al. 1983 **(3)** Narang, et. al. 1987 **(4)** Takagi, et.al. 1988 **(5)** Koons and Peters, 1994 **(6)** Wang, et. al. 1994 **(7)** Wolfspurger, et. al. 1994 **(8)** Vienna, et. al. 1995

(9) Raie, et. al. 1996 (10) Paulsen, et. al. 1996 (11) Rogers, et. al. 1997 (12) Kurttio, et. al. 1998. These studies are from *WHO: Water And Sanitation*.

(1-12). The average of the range in these first 12 studies cited above is **0.11 ppm hair arsenic**. (13) **ARSENIC CONTAMINATION IN BANGLADESH GROUNDWATER:** S. Tsushima at www.kfunigras.ac.at did a study of hair arsenic levels in a control group with **0.08–0.25 ppm**. The median of this range is **0.165 ppm**. (14) **HANDBOOK ON THE TOXICOLOGY OF METALS:** In Japan, an industrialized country, the median arsenic content of human hair was **0.174 ppm**. (Vol.II: Specific Metals, by Friberg, et al, 1986). (15) **BULGARIA**, washed hair/ range: 0.037–0.625 ppm & average **0.158 ppm**. (16) **USA MALES:** Average of 0.12-0.14 ppm (**0.13 ppm**) (17) **PAKISTAN:** Range of 0.04 - 1.41 ppm; Average of **0.26 ppm** (18) **ANALYTICAL RESEARCH LABS, PHOENIX AZ:** Head chemist Russ Madarash estimates average the arsenic hair levels in tests done at ARL to be about **0.10 ppm**. (19) **PAN, ET.AL.** (1993): A study of 28 healthy Taiwanese: average **0.27 ppm**. (20) **YAMATO** (1988): Japan, 100 samples, 0.04-0.33 ppm with average of **0.08 ppm**. (21) **MY OWN HAIR ANALYSIS** in 2000 by ARL, due to concern about exposure to lead in old paint dust. My arsenic was **0.13 ppm**. (22) **PHYSICS DEPT, UNIV. OF TEHRAN:** Pazirandeh, et al published a NAA study (Appl Radiat Isot 1998) of arsenic in hair of 3 groups in an Iran village. The healthy group had an average of **0.2 ppm** (± 0.07 ppm). (23) **SRILA PRABHUPADA'S PRE-1977 HAIR ARSENIC LEVELS:** Results of four tests of Srila Prabhupada's pre-1977 hair arsenic levels was **0.112 ppm**.

Thus the average of 23 sources establishes a fair, true value of **0.13 ppm** as normal.

STUDIES WITH INTER-INDIVIDUAL VARIATION

Some studies give both range and average, revealing how ranges can be misleading. *The Heavy Elements: Chemistry, Environmental Impact and Health Effects*, p 488 cites some studies of arsenic in human hair with wide ranges: Pakistan: range 0.04–1.41 ppm, average of 0.26 ppm. Obviously, to bring the average down to **1/7 or less** of the range's upper end, the higher values are greatly outnumbered by those near the average. From a 2500 person study in Hungary (which has an arsenic in water problem), a few cases had up to 3 ppm with the average "well below 1 ppm." Outliers can distort the actual normal average. A few cases out of 2500 do not make a normal value. **This phenomenon is called "inter-individual variation."** "When studies of arsenic... are scrutinized, a substantial inter-individual variation in the relative amounts... is obvious, although group averages seem to be fairly consistent between studies." (Arsenic in Drinking Water, 1999, p235) Ranges can prejudice towards outliers. Science adjusts to statistical problems of ranges, as those assumed normal will inevitably include some who are unexpectedly abnormal. Another reference to this problem is in *Handbook on the Toxicology of Metals, Sec. Ed., Vol. II: Specific Metals, 1986*, p. 56. A study of hair arsenic in 1960's Scotland found a wide range of 0.020-8.17 ppm, yet the average was 0.46 ppm. The vast majority of the 1250 subjects had under 1/2 ppm. Thus 8.17 ppm was not "normal."

MORE STUDIES: ARSENIC AVERAGES WELL UNDER 1 ppm

(1) **USA ENVIRONMENTAL PROTECTION AGENCY:** Safety Healthcare Handbook (arsenical pesticides): "Hair has been used for evaluation of chronic exposure. Levels in unexposed people are less than **1 ppm**." (2) **POISINDEX® TOXICOLOGICAL MANagements: ARSENIC:** A hospital guide (Sect. 4.1.4) quotes from Baselt & Cravey, 1989: "Normal concentrations of arsenic in hair and nails is less than 1 ppm." (3) **WYOMING ANALYTICAL LABORATORIES, GOLDEN, CO:** Director Leroy Jacobs in an e-mail stated: "...the normal Arsenic levels in human hair, ...is probably less than **1 ppm**." This lab was mentioned in *NTIAP*, but these values were omitted from their book, which is dishonest reporting. (4) **THE WISCONSIN STATE LABORATORY OF HYGIENE:** In their Reference Manual it says the normal range of arsenic in human hair is **less than 0.5 ppm**, or one-half of one ppm. (5) **ASSOCIATED REGIONAL AND UNIVERSITY PATHOLOGISTS:** ARUP at www.aruplab.com, gives parameters to test laboratories, and specifies normal hair arsenic levels ("reference interval") of **0.00-0.90 ppm** (under 1 ppm). (6) **ANALYTICAL RESEARCH LABS, INC. (ARL): Interview with head chemist Russ Madarash July 5, 2001:** Average arsenic content is about 0.1 ppm. (7) From the UN Synthesis Report On Arsenic In

Drinking Water, Ch. 4.1: diagnostic criteria of chronic arsenicosis is "*arsenic level in hair above 1 mg/kg (1 ppm)*" with a qualification: *without any history of taking seafood.*" From 4.2.2: "*in people with no known exposure to Arsenic the concentration of Arsenic in hair is generally 0.02 –0.2 ppm.*"

ARSENIC SOURCES CONFIRM OVER 1 PPM IS CHRONIC POISONING

(1) World Health Organization: WHO ascribes 3-10 ppm hair arsenic levels to victims of chronic arsenic poisoning. **(2) ARSENIC IN BANGLADESH GROUNDWATER:** A report by Sachie Tsushima cites a hair arsenic study at www.kfunigras.ac.at in an arsenic poisoned group with **1.1-19.84 ppm**. **(3) THE HEAVY ELEMENTS: CHEMISTRY, ENVIRONMENTAL IMPACT AND HEALTH EFFECTS** by JE Fergusson, Univ. of Canterbury, Chem. Dept, N.Z. Table 13.16, p. 488, refers to a study of hair arsenic levels in Indian children associated with a mill and mine to have average of 3 ppm. **(4) FORENSIC INSTITUTE, STRASBOURG,** Switzerland: Director Bertrand Ludes, said new tests of Napoleon's hair showed from 7-38 ppm, confirming "chronic long-term poisoning by arsenic" and "one nonogram per milligram (**1 ppm**) is at the high end of an acceptable level of arsenic." **(5) SINGAPORE MEDICAL JOURNAL:** In a report on 3 case studies involving ingestion over 20 years ago of a traditional Chinese anti-asthmatic medicine called Sin Lak (banned in early 1970's), ST Wong, HL Chan and SK Teo state that arsenic poisoning is diagnosed when symptoms are combined with biochemical evidence of over **1 ppm** in hair or 0.01 ppm in urine. All three patients developed serious health problems, one dying in the above doctors' care, and two of the cases "*escaped detection for years and the diagnosis of arsenic poisoning was not made until they presented with advanced neoplastic disease.*"

(6) RONPIBOOL, THAILAND: ARSENIC CONTAMINATED WATER: Study by C. Choprapawon (2000) tested 500+ children to find relationships between elevated arsenic hair levels and intelligence: Levels above **1 ppm** showed dramatic decreases in intelligence. Elevated arsenic levels related to stunted height & weight. **(7) HAIR ARSENIC LEVELS AND PREVALENCE OF ARSENICOSIS IN THREE CAMBODIAN PROVINCES:** Hashim JH et al. (2013): "*Natural, inorganic arsenic contamination of groundwater threatens the health of over 100 million people worldwide, including residents of the densely populated river deltas of South & SE Asia. Contaminated groundwater from Cambodia tube wells was discovered in 2001 leading to the detection of the first cases of arsenicosis in 2006. [...] to investigate the use of hair arsenic as a biomarker not only for arsenicosis-related signs but also for associated symptoms. A cross-sectional epidemiological study of 616 respondents from 3 purposely selected provinces within the Mekong River basin... The most prevalent sign of arsenicosis was hypomelanosis with a prevalence of 14.5% among all respondents and 32.4% among respondents with a hair arsenic level of over 1 µg/g. This was followed by hyperkeratosis, hyperpigmentation and mee's lines. Results suggest a 1.0 µg/g hair arsenic level to be a cut off point for an indication of an arsenic contaminated individual. This hair arsenic level, together with the presence of one or more of the classical signs of arsenicosis, seems to be a practical criteria for a confirmed diagnosis.*" In other words, **32.4% of those with over 1.0 ppm of arsenic in hair displayed the signs of arsenicosis** with hypomelanosis, hyperkeratosis, hyperpigmentation, mee's lines. **(8) OCCURRENCE OF ARSENICOSIS IN CAMBODIAN VILLAGE** Mazumder (2008): Out of 70 persons showing arsenicosis symptoms with hyperpigmentation and hyperkeratosis, the hair levels of arsenic began at 0.92 ppm and went up to 25.5 ppm. The 1 ppm is the threshold above which arsenic poisoning becomes manifest.

(9) DIAGNOSIS AND TREATMENT OF CHRONIC ARSENIC POISONING: One of the diagnostic criteria of chronic arsenicosis listed by Dr. Mazumder in his report to the UN's WHO for water sanitation and health was: Arsenic level in hair and nail above 1 mg/kg and 1.08 mg/kg respectively, without any history of taking seafood (1 ppm, 1.08 ppm).

In other words, chronic arsenicosis begins at 1 ppm. (and NTIAP ridiculously says 12 ppm is ok)

NTIAP also stated: if 2.6 ppm arsenic is abnormal, then why did Srila Prabhupada not show physical signs of arsenicosis? It appears this would have occurred if his levels were a bit higher. Many of the case histories above and in Ch. 58 feature hyperkeratosis which compares to Srila Prabhupada's extreme phimosis due to scarring from prolonged urethral and genital inflammation/ infection.

CHAPTER 46: HAIR ANALYSIS

SCIENCE OF HAIR ANALYSIS IS A RELIABLE INDICATOR

NTIAP, Ch. 1, #8, tried to discredit the science of hair analysis: *“Hair analysis for arsenic is a very unreliable indicator of serum arsenic levels when a specific individual is tested without a range of reference values from a group of the same time and place for comparison. This unreliability is even more marked when a small amount of hair sample is tested.”* This sounds scientifically profound, implying that testing hair for metals and poisons is unreliable or inaccurate, but this is false and highly misleading. The GBC do in fact have a reference group, namely their cited study of Mayapur devotees. Also, we do not need to correlate Srila Prabhupada’s hair levels to his blood. Hair levels in themselves reliably indicate levels of heavy metals **as related to health**. Testing methods like NAA should be used (and were used) to obtain accurate results on small samples. To compare Srila Prabhupada to normal values found in various unexposed groups is in fact a **valid, reliable, scientifically accepted method of determining abnormal exposure or poisoning**. If hair analysis is unreliable, then why is it so widely accepted and used? There are established normal and abnormal levels. The EPA, WHO, UN, water specialists, doctors, all accept hair analysis to be accurate for arsenic and cadmium.

(1) *“Human head hair is a recording filament that can reflect metabolic changes of many elements over long periods of time and thus furnish a print-out of past nutritional events.”* W.H. Strain, 1972. (2) *“The analysis of blood, excreted by-products, and human head hair represents a method for determining body element levels.”* H.C. Hopps, 1977. (3) *“There is now a considerable body of literature on the use of hair in forensic science, in the diagnosis of disease states, and in the assessment of nutritional status.”* B.J.Stevens, 1983. (4) *“Hair may provide a continuous record of nutritional status.”* T.H. Maugh, 1978. (5) EPA (US Gov’t) did a 1979 study reviewing 400+ hair testing reports, concluding hair is a **“meaningful and representative tissue for biological monitoring of most of the toxic metals.”** (6) Great Smokies Diagnostic Laboratories: *“There are numerous papers on the accuracy and efficacy of hair testing, particularly for toxic metals such as mercury. For more than 30 years, the significance of measuring element concentrations in scalp hair, blood, and urine has been studied.”*

(7) A 1986 study by V Bencko, et al called *“Biological monitoring of environmental pollution and human exposure to some trace elements”* states: *“In addition to analyses of plant and animal specimens, the element content of human hair as an indicator of exposures to arsenic, mercury, cadmium, lead, antimony, manganese, nickel and cobalt has been repeatedly confirmed as reliable, if the analyses were carried out and evaluated on group diagnostic basis and were done in groups of individuals occupationally not exposed to these metals.”* (8) From Nutri-Test Analytical, Edmonton: *“Blood, urine and hair are the most accessible tissues in which to measure elements in our body, and they are sometimes referred to as indicator tissues. Blood and urine concentrations usually reflect recent exposure and correlate best with acute effects. Hair is useful in assessing variations in exposure to metals over the long term. It is a useful tool for... diagnosis of heavy metal exposure...”* (9) A 1980 study by JS Lee and KL White called *“A review of the health effects of cadmium”* found that *“hair values correlate well with exposure”* to cadmium, whereas blood values did not. (10) A 1979 study published by the EPA/ DW Jenkins called *“Toxic metals in mammalian hair and nails”* found that *“hair analysis, when properly performed, is a reliable measure of tissue levels of cadmium.”* (11) A 1973 study by RW Thatcher et al called *“Effects of low levels of cadmium and lead, etc”* found that *“hair analysis is superior to blood in reflecting long term cadmium exposure.”* (12) WIKIPEDIA: Arsenic poisoning: (2015) *“Tests on hair and fingernails can measure exposure to high levels of arsenic over the past 6–12 months. These tests can determine if one has been exposed to above-average levels of arsenic... Hair is a potential bio-indicator for arsenic exposure due to its ability to store trace elements from blood. Incorporated elements maintain their position during growth of hair.”*

(13) From ncbi.nlm.nih.gov/pmc/articles/PMC5596182: *“Determination of the trace element levels in hair and nails is the subject of interest in biomedical sciences. Additionally, the sampling,*

transport and storage of hair and nails samples are easy and feasible and analysis of trace elements in the samples is cheap and fast. Cadmium levels in blood, urine, hair and nails samples are often determined in paraclinic lab tests.” (14) A study by Serdar MA, Akin BS et al in 2012 on trace elements in hair noted: “Hair analysis is a promising tool for routine clinical screening and diagnosis of heavy metal exposure and essential trace element status in the human body. Systemic intoxications have been identified by anomalously high values of toxins in hair samples.” (15) US Dept Health & Human Services (1999): “Hair levels of cadmium have been used as a measure of cadmium exposure, and external contamination is found primarily in those exposed to occupational or environmental pollution, and even in those cases, not significantly in hair close to the scalp.” (16) Frery et al (1993) evaluated hair levels in those exposed to tobacco smoke, concluding that **cadmium hair analysis was a reliable indicator in those with higher exposures**, although not sensitive enough to resolve differences at lower levels. (17) www.greatplainslaboratory.com: “Heavy metals toxicity caused by increasing levels of pollution and industrial chemicals is a growing health threat. High levels of toxic metals deposited in body tissues and the brain may cause significant developmental and neurological damage. A Metals Hair Test is ideal for checking exposure to toxic metals. [...] **Extensive research established that scalp hair element levels are related to human systemic levels.** Many researchers consider hair as the tissue of choice for toxic and several nutrient elements. [...] Hair element analysis provides important information [...] As protein is synthesized in the hair follicle, elements are incorporated permanently into the hair with no further exchange with other tissues. Scalp hair is easy to sample, and because it grows 1-2 cm /month, it contains a ‘temporal record’ of element metabolism and exposure to toxic elements. [...] These elements levels in hair are correlated with levels in organs and tissues. Toxic elements may be 200-300 times more highly concentrated in hair than in blood or urine. Therefore, **hair is the tissue of choice for detection of recent exposure to elements such as arsenic, aluminum, cadmium, lead, antimony, and mercury.** With new vast improvements in technology, instrumentation, and application of scientific protocols, hair element analysis is now a valuable tool in providing dependable, useful data for physicians and patients. The EPA stated in a recent report: ‘...if hair samples are properly collected... analyzed by the best analytic methods, using standards and blanks as required, in a reliable laboratory, **the data are reliable.**’ (US EPA 600/4-79-049) Hair element analysis is a valuable, inexpensive screen for physiological excess, deficiency, and maldistribution of elements.”

CONCLUSION: Hair analysis **gives excellent indicators of abnormal bodily elemental exposures compared to normal levels in human society, especially at higher levels, as was the case with Srila Prabhupada.** It is an excellent indicator of metals poisoning. That hair analysis is so widely used in science, medicine, and law enforcement proves its usefulness. Reliability, accuracy, and validity in hair analysis is widely accepted in the scientific community when properly performed with advanced equipment and technology, despite a couple of critics (as there are in almost anything).

WERE DR. MORRIS’ TESTS ON SMALL AMOUNTS ACCURATE?

There are endless references in the scientific literatures about the practical use of hair analysis for study of heavy metals toxicity/poisoning, albeit with deference to variabilities and uncertainties. An exception is the poorly executed and ill-equipped commercial scams of questionable accuracy. But tests done at facilities such as MURR are highly advanced, accurate, and reliable. NTIAP focused on an area of abuse by shady operations looking to discredit the entire science of hair analysis. The existence of quack doctors does not mean there are no good doctors. Also NTIAP contradicts itself: (1) On p. 123, Bhakticharu Swami minimizes the evidence: “...based on some whispers and **an incorrect and dubious analysis of some hairs...**” (BCS does not value Dr. Morris’ results). (2) Yet on p. 318-9, the NTIAP author relates how he, on behalf of the GBC, approached Dr. Morris for testing Srila Prabhupada’s hair Samples A and D. After abandoning those samples, he then concluded NTIAP: “The ministry for the protection of ISKCON extends an open invitation to anyone who would like to fund **this analysis by Dr. Morris.** We will fully cooperate...” The left hand says one thing, and the right hand says the opposite. NTIAP foolishly stated that the tiny amounts of hair tested by Dr. Morris cannot be

accurate and are unsuitable as evidence. ISKCON apologists and the prime suspects will say and do whatever they can to create doubts and distraction from the real, hard evidence. Attesting to the accuracy of Dr. Morris' hair tests are the close correlations amongst the 18 values in the six tests he performed. This consistency even applied to samples that greatly varied in mass. (Ch. 32)

Some may think that very small hair samples cannot be accurately tested. Hari Sauri said this to Yudhisthir das (Nityananda), referring to *Sample Q-1*: "*Balavanta dismantled the clippers and found some hair fragments under the blades but these were not nearly big enough to do reliable tests on. The hair samples I got later on from Daivi Shakti ...were much bigger and probably sufficient to get a fairly accurate reading.*" Yet, *Samples Q-2* and *A* produced very similar readings of sky-high cadmium even though *Q-2* was 20% the mass of *A*. There are few places on this planet that can do NAA tests on hair samples of this size, and the GBC failed to find one. Hari Sauri/ the GBC speculate and guess too much.

Dr. Steve Morris at MURR was fully capable of obtaining accurate results from these samples, 0.00012 and 0.00310 grams in weight. Dr. Morris wrote about accuracy in early 2000: "*As you have already discovered, these small samples are beyond the reach of most NAA laboratories. We can accurately analyze them at MURR for arsenic with a sensitivity of 1 E-11 grams. Assuming the mass of the sample to be 1 milligram (0.001), our sensitivity translates to a detection limit of approximately 0.01 to 0.1 ppm. This is well below the level of arsenic one would expect in a hair specimen from a person who had been subjected to arsenic poisoning. (However,) these analyses are costly, primarily because of the sample size.*" His accuracy in *Sample Q-1* was ± 0.1 ppm, or 2.5-2.7 ppm. Test accuracy is indicated in the variance factor; e.g., *NTIAP's* 4.6 ppm Mexico study had a 50% variance factor of ± 1.9 ppm (or 2.9–6.7 ppm). Dr. Morris did not have an accuracy problem.

The FBI tested two separate single hairs of Napoleon, achieving accurate findings because they used equipment and techniques appropriate for small samples. These hairs were lineally, segmentally tested for the various levels of arsenic from one end of the hair to the other, giving a poisoning timeline history. NAA is an extremely sensitive method. Dr. Morris also diligently compensated for the background readings. Dr. Morris and countless scientists use hair analysis which gives accurate and useful results if performed properly. Dr. Morris does not run hundreds of commercial tests daily by an automated process. He prepared EACH test with its own fine-tuned parameters and settings of his precise testing equipment. The fact is: NAA hair analysis is a valid and accurate scientific method to determine its contents. Or why are scientists and researchers the world over testing hair? Why continue funding Dr. Morris' MURR facility with millions for 40+ years to do useless hair tests?

NEW METHODS FOR FUTURE MICROANALYTICAL HAIR ANALYSIS

Years after Dr. Morris' tests, science developed new, even more accurate methods for tiny amounts of hair analysis, for measuring heavy metals or DNA comparisons. ***Hair analysis by qualified labs is extremely accurate and reliable.*** From Wikipedia (2015) Arsenic Poisoning: "*Thus for a temporal estimation of exposure, an assay of hair composition needs to be carried out with a single hair which is not possible with older techniques requiring homogenization and dissolution of several strands of hair. This type of biomonitoring has been achieved with newer microanalytical techniques like Synchrotron radiation based X ray fluorescence (SXRF) spectroscopy and Microparticle induced X ray emission (PIXE). The highly focused and intense beams study small spots on biological samples allowing analysis to micro level along with the chemical speciation.*"

EXOGENOUS OR ENDOGENOUS?

A common skeptical response to findings of high heavy metals levels in a hair test is: "*Maybe it is due to external contamination.*" Did the poison in the hair come from the internal blood deposition process, called endogenous, or from external sources, called exogenous? Was the poison bound into the hair internally from the blood at the growing hair root, or was it adsorbed externally through the hair walls' surface area from air, dust, oils, shampoo, etc? A hair sample test should reliably and reasonably exclude external contamination as a possibility. The factors by which such exogenous origins occur are discussed below. Dr. Morris did not wash *Samples A* and *D* before testing, as this can

have very serious effects in the compromising of results and was of limited value anyway, he explained. ***By powerful microscopic examination he had not found any significant amount of external debris on the hair samples; they did not show evidence of external contamination, such as oils, dust, dirt, chemicals.*** Also, he referred to scientific findings that hair very close to the scalp, as these samples were (the first half inch), was by far least likely to have ***external contamination***. A study on hair test validity found that much of the variance in results was actually due to the washing steps themselves. Concern about misleading results due to external contamination, in no way invalidates the science of hair analysis. “Buyer beware” means finding a reputable lab who knows how to deal with the external contamination issue. We are NOT dealing with an exposed industrial worker with a few multiples over normal. Srila Prabhupada had 250 X normal levels. Perhaps in the case of industrially exposed workers there is a greater scope for variances, inaccuracies, and errors. CDC’s concern is about external contamination giving a false positive.

COSMETICS, SHAMPOOS, HAIR COMPOUNDS, MASSAGE OILS

Selenium dandruff shampoos can result in high hair selenium values due to “external contamination.” Hair dye, creams, sprays, straighteners, and chemicals can cause external contamination and produce false positives in hair tests. These external chemicals can be adsorbed into the hair. Therefore the personal history and habits of a person should be learned to reasonably rule out the possibility of external hair contamination. Srila Prabhupada did not use these compounds, and further, none of them could contain such high amounts of cadmium, arsenic, or antimony as was found in his hair. Mustard seed oil was used to massage Srila Prabhupada daily, including his head, but it has no discernable cadmium. Even if the massage oil had high cadmium levels, those giving massages would also be poisoned through the skin of their hands, but the masseurs were not poisoned. Massage oils are excluded as an external cadmium/arsenic source. The hair clippers were tested for cadmium plating (negative). The clippers’ lubricating oil had no arsenic, and we assume no cadmium either. How could 3 different samples have similar levels of external contamination? The cadmium was NOT EXOGENOUS, but endogenous, or internally assimilated from the blood. Also external contamination cannot explain the “mystery” medical symptoms documented in Ch. 40.

TOTAL BODY BURDEN IS NOT OUR INTEREST

Some references ***appear to say*** that from hair values to body burden there is a poor correlation. Elemental levels in muscle, fat, organs, blood, and urine may not be directly indicated by hair tests, but so what? Or, as the CDC USA says on their website about cadmium in hair: *“Studies of exposed workers have not found a quantitative relationship between hair cadmium levels and body burden.”* We are interested in abnormal levels of heavy metals, not what the heart or liver levels would be. That is irrelevant. Hair tests do determine abnormal levels of poisons in the body.

DIFFERENT ELEMENTS VARY IN EXTERNAL ADSORBABILITY

Scientific studies have ascertained the degree that each element is likely to adsorb externally into human hair. Copper in hair originates about 20% from external sources. However, cadmium, antimony, and arsenic are not easily adsorbed from external sources into hair. Great Smokies Diagnostic Labs: *“Experience has shown that hair is not very sensitive to exogenous contamination from environmental exposure to antimony.”* The studies of those residing in cadmium polluted areas usually had only slightly higher levels of hair cadmium than normal. A study in 1990 by M Wilhelm et al called *“Cadmium, copper, lead, and zinc concentrations in human scalp and pubic hair”* stated: *“It is concluded that hair metal analysis in samples close to the scalp is not seriously invalidated by sources of external contamination.”* So, external contamination is not a plausible explanation for Srila Prabhupada’s arsenic/ cadmium levels. Endogenous origins is the correct conclusion. His hair had cadmium/ arsenic due to ingestion via malicious homicidal poisoning. NTIAP employed “yellow journalism” (sensationalism, exaggeration) to confuse us, preying on ignorance of hair test science. It may be a rather boring belaborment of details, but this chapter is for those interested in how the GBC twisted these details to suit their own agenda, even claiming hair analysis is not accurate or useful.

CONTAMINATION FROM AIR OR THE CONTAINERS?

Residents near industrial smelters will have the microscopic crevices of the hair surface contaminated by smelter dust and give misleading test results. However, studies have found that hair near the scalp will not be readily contaminated. Srila Prabhupada's hair was always less than ½ inch long before it was cut again, very close to the scalp and thus external contamination was unlikely. He did not reside near smelters or industrially contaminated areas. Could external contamination of the hair have occurred due to toxic elements in the containers themselves? Maybe those cheap little Indian containers had cadmium? No, the GBC *Samples D* and *A* containers were tested by Dr. Morris and found to have "no evidence of significant contamination sources for arsenic, cadmium, antimony, or mercury." (see Ch. 30) His hair samples had been stored in airtight containers for 20+ years. The containers' structural integrity had not degraded over the years in any way.

RANGE PROBLEMS AND META-ANALYSES

Scientific studies of hair mineral levels in groups of individuals summarize results with means, ranges, averages, and medians. Averages and means are the same; divide the total by the number of individuals. Range is the lowest to the highest values. Median is the middle value, quite different than the average. Hair analysis range results can mislead what is "normal," as often the range's high end consists of a few values much higher than the average. Obviously, the few (or one) at the high end cannot be normal, but *NTIAP* used high outliers in ranges to falsely justify their claims that Srila Prabhupada's 2.6 ppm arsenic was normal. Rather than point to the high end of a few studies' ranges to declare "all to be well" with Srila Prabhupada's arsenic levels, we should consider: **(1)** Ranges with abnormal outliers are misleading. **(2)** There should be diet and occupational adjustments in understanding Srila Prabhupada's normal arsenic levels. **(3)** The preponderance and wealth of evidence in the scientific literature states "normal" to be far under 1 ppm arsenic in hair, the average being 0.13 ppm. **(4)** The critical function of duration of exposure in relation to dosage. **(5)** Srila Prabhupada's pre-poisoning normal levels (0.11 ppm) are close to societal norms (0.13 ppm).

Outlying values in studies of presumed normal people are aberrations and averages are better to determine what is normal. Better yet is to discount high-end outliers from a study. **Best is an average of many studies' averages.** This determination of the average normal values of arsenic is called a **meta-analysis**, referring to an average of findings from a collection of independent studies. We calculated this for both arsenic and cadmium, arriving at 0.13 ppm and 0.064 ppm respectively as overall **average normal** values. While we use the actual science, the GBC abuses it by cheating.

GBC BURNS CANDLE FROM BOTH ENDS

NTIAP p. 34: "*Comprehensive Review in Toxicology for Emergency Clinicians* explains that the upper limit of **NORMAL** arsenic concentration with 99% confidence in people **NOT** exposed to arsenic is 5 ppm." But this is in reference to seafood eaters or one with an unexpected temporary exposure where elevated levels quickly return to normal. Further: "*normal arsenic concentration of hair varies with nutritional, environmental and physiological factors.*" Thus *NTIAP* tries to confuse what is normal or abnormal. Proper accommodation of the variable factors is vital, of which two are primary- **seafood (rich in arsenic) consumption and occupational exposure.** Elevated results are usually due to these two variances, without which we would see much lower ranges. More recent scientific studies and analyses are adjusting for these variances. But *NTIAP* burns the candle from both ends so to speak. They compare seafood eaters and those occupationally exposed to Srila Prabhupada, and then they also say variances make it impractical to ascertain normal values. Srila Prabhupada did not eat seafood or work in a high-exposure industry, so why compare him to those who do? *Science Magazine* (May 2001) had a report by G. Stohrer that arsenic levels can be either "standard" or "safe," making an important distinction between ranges and averages. The upper ends of ranges in arsenic studies, with over 1 ppm in hair, are almost always due to seafood or occupational exposure. The UN qualifies their "normal" acceptable levels of hair arsenic **by eliminating seafood eaters.**

HIGH-END OUTLIERS IN RANGES ARE OFTEN VERY TEMPORARY VALUES

Arsenic is often beneficial to life in trace amounts, but it quickly becomes poisonous as its amount increases *slightly*. An acute dose of 60-120 mg arsenic is lethal in 24–48 hours, resulting in 50-100+ ppm at the hair roots. While 2.6 ppm is not acute poisoning, after many months, it is chronic with negative health effects. Arsenic's chronic presence in hair at 1-5 ppm levels has caused death. Chronic levels of 2+ ppm are associated with fetal abnormalities. The two important factors in arsenic toxicity are dosage and duration. A short-term arsenic exposure quickly returns to normal as the body expels the poison. One-time "spike" exposures occur in special circumstances, deleterious to health only if maintained over time. Prolonged chronic exposure to inorganic arsenic with over 1 ppm in the hair (about 6+ months), manifests negative health effects. The Bengal arsenic crisis became apparent only after residents drank tainted water for years. The effects of temporary, non-acute, abnormal arsenic levels due to seafood or one-time environmental/ occupational exposure is not usually adverse to health. However, this does not make it a "normal" level (and definitely not for vegetarians).

HAIRCLIPPER'S HISTORY INFER A CHRONIC CADMIUM POISONING

Dr. Morris collected a small quantity of hair embedded in Srila Prabhupada's hairclippers which accumulated a little at a time through perhaps 10 hair cuttings over maybe 10 months in 1977. The varying levels of cadmium and arsenic in each haircutting mixed together and *Samples D, Q-1, & Q-2* are averages over that time. With three clippers samples and *Sample A* (Melbourne: also from the clippers), they reveal a consistently high level of cadmium and arsenic poisoning *throughout 1977*. Dr. Morris agreed that since the clippers were the source of these 4 samples, and that the hair had accumulated on the clippers over this time period, that the 10 month use of the clippers meant these levels lasted through these 10 months (on average). It was a chronic ± 16 ppm cadmium poisoning with also elevated levels of arsenic (23 X normal) and antimony (8.5 X normal), in stark contrast to the levels Srila Prabhupada had in earlier dated hair samples. This makes for a heavy metals poison cocktail (see Appendix 5.) *NTIAP's* efforts to discredit the arsenic failed, and in 2020 the GBC released a new book of denials to try to address the new cadmium evidence (see Ch. 51).

VARIANCES IN ARSENIC LEVELS DUE TO DIET

Toxicological literature points to normal arsenic level variances due to diet. Hair arsenic studies in a random cross-section of populace often include some assumed to be normal, but who have multiples the average level due to eating meat, poultry, seafood, shrimp, seaweed, kelp, or mushrooms with high content of organo-arsenic compounds. These *organic* exposures have little known mammalian toxicity, unlike *inorganic* arsenic exposure, which is very toxic. Seafood often also has toxic inorganic arsenic from environmental pollution, producing arsenic levels in hair and urine 2-80 times normal (Ellenhorn's Medical Toxicology: Diagnosis/ Treatment Human Poisoning, 2nd Ed, p. 1542) 89-96 % of arsenic intake comes from seafood alone. Many higher "normal" values in arsenic studies are due to seafood with no poisoning symptoms due to the non-toxic nature of its organo-arsenic compounds. Since Srila Prabhupada did not eat these foods, it is unscientific to compare him to those who do. The seafood factor must be discounted in any analysis about normal hair arsenic values. Thus his 2.6 ppm arsenic cannot be compared to those who eat seafood!

VARIANCES IN ARSENIC LEVELS DUE TO OCCUPATION

The toxicological literature also cautions one to account for variances in what is a normal arsenic level because of industrial exposure to toxic inorganic compounds. Electronics industries use gallium arsenate, agriculture uses arsenic herbicides and insecticides, arsenic is often an air pollutant in mining and smelting, "treated" lumber is pressurized with arsenic, arsenic sprays and dips are used in animal husbandry, etc. These temporary or intermittent sources of exposure to arsenic often result in no recognizable physical symptoms of illness even if at high hair arsenic levels. Chronic arsenic poisoning effects can lie hidden for decades. Those exposed to occupational hazards often appear "normal." In recent times occupational arsenic contamination has been largely reduced from acute levels to chronic levels and even to intermittent, low-dose levels which inevitably go undetected for life in spite of unexplainable medical complications. Many scientific studies will unwittingly include

apparently "normal" subjects who have hidden, unrecognized abnormal exposures. The Singapore Medical Journal states: "*With newly industrializing countries and expanding use of arsenic in industries like carpentry, electroplating and semi-conductor industries, the possibility of chronic poisoning remains*" [although largely undetected and included in studies of apparently "normal" people]. One study of residents living next to a copper smelter in Mexico found an average of over 9 ppm arsenic in their hair and serious levels of diseases as a consequence. But Srila Prabhupada had no occupational exposure. It is unfair and unscientific to compare his arsenic levels' significance to those that did.

OTHER VARIANCES IN ARSENIC LEVELS

Hazardous Materials Toxicology, Ch. 74, p. 822 specifies another variance in hair arsenic levels: "*...black women appear to have significantly increased arsenic content in the hair.*" Also tobacco smoking results in high levels of arsenic, and research is now studying smoking, arsenic and lung cancer. But Srila Prabhupada was not a black woman nor a cigarette smoker and should not be compared to the high ends of "normal" studies. His Ayurvedic medicines and tonics, tested or reviewed by Balavanta and others in 2021 and found to be arsenic-free, cannot be suspected of resulting in his excessively high hair arsenic levels. (see Ch. 37)

ADJUSTMENTS FOR VARIABILITY AND UNCERTAINTIES

The scientific community has become very concerned over the arsenic drinking water crises in India, Taiwan, Thailand, China, Chile, Argentina, Mexico, etc. A monumental effort in research determined safe levels of arsenic in drinking water and in hair, blood, and urine. Major studies discuss **the need for "adjustments" due to "variability and uncertainties"** in the ascertainment of what levels of arsenic are detrimental to health. Specifically, the factors of diet, occupation, etc must be considered when establishing acceptable levels of arsenic. Recent studies by the EPA have taken into account these variables so that "the implications of model uncertainty" are minimised. It is these "uncertainties" that were exploited by *NTIAP*. The UN has adjusted their standards on acceptable arsenic levels in drinking water and hair by excluding seafood eaters who distort "normal" values. *NTIAP* said diet and occupation are variables making arsenic testing unreliable. But the correct interpretation is: since we know in detail the lifestyle, diet, occupation of Srila Prabhupada— we must **adjust downwards** the amounts of arsenic to be expected as normal in his hair when compared to others where variables such as seafood, mushrooms, hazardous occupations, contaminated drinking water, tobacco use, black genes etc are factors. He had no reason to have more than 0.13 ppm hair arsenic, the average normal, and certainly NOT the high levels of some ranges. We understand these variables to actually **magnify** the significance of Srila Prabhupada's 2.6 ppm.

VARIANCE DUE TO MALNOURISHMENT

Physiology is another variance. In this vein, *NTIAP* refers to research showing that persons who are malnourished exhibit a 50% increase in the concentration of trace metals in their hair, due to slower hair growth while metals deposition into the hair remains constant. *NTIAP* implies that since Srila Prabhupada was malnourished, he was expected to have higher levels of hair arsenic than normal. The sick irony here is that arsenic poisoning caused his malnourishment in the first place. There is a rather cold, circular logic. The poisoning came first and caused the malnourishment. With declining health, poisoning becomes more effective. Less arsenic is then required to further deteriorate the health of one who is malnourished. Arsenic poisoning becomes proportionately more deadly as the body weight declines. This is confirmed by studies that chronic arsenic poisoning victims below 80% of standard body weight had a 1.6-fold increase in disease, and a direct correlation between arsenic intake and disease was found in Taiwan also. We note how Srila Prabhupada's health declined dramatically immediately **after** his July 1976 and Feb. 1977 poisonings.

CONCLUSIONS: *NTIAP* searched through scientific literatures to find things to misrepresent to cause doubts rather than to seek truths, like a lawyer defends a guilty client. Unfortunately the GBC rejects more hair tests and suspect/witness interviewing. Why? For them denying the truth is politically expedient. *NTIAP* failed to designate Srila Prabhupada's 1977 hair arsenic levels,

deceitfully quoting dubious scientific studies and ignoring the whole science. They outrageously claimed “normal” hair arsenic to be up to 12 ppm, but it is actually 90 X less, or 0.13 ppm. *NTIAP* failed to discredit the “poison theory” and to attribute the arsenic to drinking water. Their misapplication of variances in normal arsenic levels actually goes against them as Srila Prabhupada did not eat seafood, smoke, and was not occupationally/environmentally exposed, etc. The GBC failed to invalidate the evidence and simply revealed themselves as dishonest deniers and enemies of truth.

CHAPTER 47: DEAF TO THE WHISPERS

IS AUDIO FORENSIC ANALYSIS SUBJECTIVE? OR *NTIAP* WILLFULLY BEING DEAF?

The GBC denial book *NTIAP*, Ch. 5: “The Will O’ The Whispers” (9 pg) concludes with this preposterous finale: *“...we must reject the so-called ‘whispers’ evidence as invalid. Firstly, the technical analysis is subjectively based on the hearer’s ability to put certain sounds together to make coherent phrases. Secondly, the spectrographic method is questionable, especially when applied to whispers, and lastly, on each occasion the ‘incriminating’ whispers were found, we also find corresponding conversations about the same topics in normal speech. These whispers show no hidden agenda...”*

NTIAP first attacks Jack Mitchell’s audio forensic confirmation of several whispers on recordings from Srila Prabhupada’s room in his last days as being about poisoning. Hooper spoke to Jack Mitchell by telephone and tried to argue his findings. Excluding the whispers of the poison word itself, and looking at “push real hard, it’s going down,” he devised an ad hoc method for rating the accuracy of Mitchell’s spectrographic technical analysis of separate letters and syllables, coming up with **only 25% “clearly defined.”** He concocted a methodology to critique Mitchell’s findings. Yes, not all words in the whispers were agreed upon by the 7 forensic specialists we engaged. Yes, there are some portions of the whispers that are less audible. However, in the three primary whispers the word “poison” is very clear. In fact, the poison word itself was agreed upon by **ALL** of the forensic studies (but interestingly, by **NONE** of the ISKCON leaders). Of course *NTIAP* had to faultfind the whispers because they are very heavy, damaging evidence. Hooper declared Mitchell’s verifications of the whispers as “highly subjective” and “slim evidence.” But Jack Mitchell’s findings were later confirmed by many more forensic analyses finding “**poison**” in the whispers. Hooper also assumed himself as an imminently qualified expert to appraise neutron activation analysts and dismiss Dr. Steven Morris as “not an expert.” He laughingly attempted the same with Jack Mitchell. So instead Hooper resorted to arguing about the secondary whispers, as though that would invalidate the poison words.

On Oct. 15, 2001, Nityananda consulted with Jack Mitchell about *NTIAP*’s discrediting his forensic study. Yes, Mitchell’s technical analysis was to some degree subjectively based on his ability as listener to put certain sounds together into coherent phrases. However, he pointed out that the difference between a layman and an expert in the audio forensic field is **training, experience, reputation, and a developed skill.** Visual technical evidence and expert aural perception are combined in a process of “artistic science.” Granted, the nature of sound and language is not the same as in the “pure sciences” of chemistry or calculus. Thus an audio forensics expert should be consulted, not a layman like the GBC spin doctor. Jack Mitchell had decades of training and education in music and sound, as did the other specialists we engaged. Or why do the CIA, NSA, FBI and all intelligence agencies use audio forensics in their work? Recordings by terrorists are verified by audio forensics. Court cases accept audio forensic testimony. Unfortunately, *NTIAP* rejects the science, saying, *“We do not hear anything and those who think they do... are lying, fooling themselves, and are in illusion!”*

Several texts which establish the bona fides of the audio forensic science are: **(1)** Introduction to the Psychology of Hearing by Brian C J Moore **(2)** Psycho Acoustics by Zweicker and Fastle **(3)** Sounds of Speech Communication by JM Pickett **(4)** Acoustic Analysis of Speech by RB Kent & Reed

IT TAKES AN EXPERT TO CONTRADICT ANOTHER EXPERT

NTIAP's spurious attempts to discredit Mitchell's work are ludicrous. Mr. Hooper called Jack Mitchell to argue that poison whisper #1 should be heard as, "**the boys is going down.**" A few weeks later he called back again and said that now he was certain it was "**the swelling's going down.**" The GBC author did not have the skills (or honesty) to ascertain the actual wording of the whispers, and refused to acknowledge real experts. Mitchell rendered an unflattering reply to Hooper's critique of his analysis: *"This guy is full of himself. He's an idiot spin doctor. An idiot boy, a laughable human being. He has no education, background or authority to make statements like that. Do not even dignify him with any answer. The fact that Tom Owens, Helen McCaffrey, Dr. French and I all agree on the basic poison words in the whispers will be practically indisputable in the courtroom. Who will he find to contradict the best experts in audio forensics? No other reputable expert would agree to take the job upon seeing that Owens, French, McCaffrey and Mitchell agree on these findings."*

As for NTIAP's claim that the spectrographic method is questionable, Jack Mitchell replied that this was utter nonsense: *"...this attack on the scientific, investigative methods accepted in courts shows he has no idea what he is talking about. He is like a babbling brook, soothing to the vested interests, but delivering no coherent message."* The dishonest out themselves the more they speak.

AN EXAMPLE OF AN EXPERT'S WORK

Jack Mitchell described a recent case of his that illustrates the difference between an expert and the GBC author's inexcusable and speculative self. It involved a murder case whereby the accused was already convicted and incarcerated. Two tape recordings were analyzed by CAE: the first had been entered in the trial as evidence of a supposed confession. A certified court reporter was brought to CAE's studio and by technical adjustments to the tape it was positively determined that the confession was actually a denial of guilt. The second tape was of the 911 recording of a call from a person who found the stabbed victim just prior to death. In the background CAE found the weak and dying victim's voice naming the actual murderer. These two tapes and CAE's studies on them are expected to result in the imminent release of the falsely accused person. This is the kind of work CAE performs. Such is the difference between CAE and NTIAP: one uncovers the truth for releasing the innocent from prison, the other generates deceit to prevent the guilty from going to prison.

THE NTIAP REFINERY HOAX

Next is the Refinery hoax, which is most embarrassing to the GBC, revealing how far Hooper went to discredit Mitchell's report. On NTIAP's p. 74: *"...we took the original archive copy of tape T-46 to 'The Refinery' digital mastering studios in Brisbane, Australia who have done extensive audio forensic work for many different organizations, including the Australian Federal Police."* NTIAP states that Dave, the sound engineer, agreed that the whisper was "the swelling's going down" and that no poison word was found, stating: *"We both agreed that the alleged 'poison's going down' whisper simply does not exist."* Also, supposedly Dave pointed out that spectrum *"analysis is currently being questioned within the audio industry."* Later we hired a private investigator, International Detective Agencies (IDS), to question David Neil, former owner of The Refinery Mastering, out of business since late 2000. When Dave was informed of the statements attributed to him in NTIAP, he became very upset and was cooperative in providing a detailed affidavit. IDS stated in their report: *"...to interview David Neil and confirm or negate various statements made in 'Not That I Am Poisoned.' ...suffice it to say that Neil has no accredited qualifications in audio forensics and has been misquoted in NTIAP* David Neil gave statements on 6 major discrepancies in NTIAP, actually amounting to serious fraud:

(1) NO POLICE WORK: *"I have been quoted as saying that I had performed audio forensic work for the Australian Federal Police. This is a false statement."* NTIAP outright lied. **(2) A SHAM OF A "STUDY:"** *"...over the next 30 to 60 minutes an examination of the tape was conducted."* Dave's business was unregistered and specialized in music production/ mastering and editing services, so it was not fit or suited for audio forensics or computer audio engineering. This so-called "study" by the GBC author probably cost less than \$100 US, as a short visit was the entire "study." NTIAP's misrepresentation. **(3) UNSURE OF THE WHISPER:** *"My assessment of what appeared to be said on the*

audio cassette... contained the words, "the swelling is going down," or words to that effect. The words, "it's going down," were quite clear, however the balance of that sentence was not (clear)..." NTIAP misquoted Mr. Neal confirming "the swelling is going down." NTIAP lied. **(4) NO CREDENTIALS:** "I have no training in forensic audio studies... I am in no way qualified to speak as a qualified expert witness, due to the lack of certified accreditation." NTIAP claims The Refinery did "extensive audio forensic work for many different organizations..." NTIAP lied. **(5) NO PREVIEW AS PROMISED:** "...it was agreed that I could be quoted on the provision I was to check the article before it was published. However I was not given the opportunity to peruse the draft." NTIAP's promise broken. **(6) SPECTRUM ANALYSIS NOT QUESTIONED, THIS WAS A SET-UP:** When David Neal heard that the GBC author had quoted him as casting doubt on the method of spectrum analysis, he became more upset, denying he questioned the method of spectrographic analysis, and said the experience with the GBC author as a "set-up." NTIAP's fraud, they lied./ The Refinery episode must be seen as a shameful hoax and a disgustingly dishonest, fraudulent sham perpetrated by the GBC, whose charge it is to lead Srila Prabhupada's followers through the dense forest of material illusions. Instead, the GBC is contributing to the darkness, being a phony spiritual leadership.

TAMAL IS THE SPEAKER OF WHISPER #1: "POISON'S GOING DOWN..."

However, we are grateful to NTIAP for a contribution to the poison investigation. On p. 74: "...(we) will immediately recognise him (Tamal) as the speaker of the whisper." Tamal also admits speaking the poison whisper, but which he claimed was "the swelling's going down." Tamal states, in NTIAP, p. 75: "I would have been excited by this good indication and therefore repeated myself. If I was speaking to Prabhupada... I would not have spoken in a whisper. Hope this helps." Yes, this helps. So Tamal was the speaker of whisper #1, verified by many audio forensic experts to be "**the poison's going down.**" How can anyone be surprised if Tamal is considered as the chief "person of interest" in a poisoning of Srila Prabhupada? Unfortunately Balavanta never conducted a formal deposition of Tamal. Then NTIAP refers to how Tamal has a "New York Jewish accent," implying that spectrographic analysis will be confounded by "*the large variation in pronunciation between different speakers.*" This is like not using the car's brakes because it might skid and crash. Does Google not use voice recognition software effectively with various pronunciations? Jack Mitchell easily coped with Tamal's distinctive New York accent. NTIAP tries to hide the truth to protect the suspects. Again, 95% of devotees and many forensic experts have verified the poison word in the 3 main whispers.

WHAT ABOUT THE OTHER TWO POISON WHISPERS?

Although NTIAP disputes the "poison's going down" whisper, it does not address the other two, namely "is the poison in the milk?" and "poisoning for a (long) time." Why? Instead, NTIAP devotes much of its whispers chapter to the secondary whispers found by Mitchell study which were not about poison. "He's gonna die," "Listen, he's saying... going to die," and "Yes, a heart attack time" were selected by NTIAP, and are obviously explainable as concurrent with discussions about how parikrama would have harmful or fatal effects on Srila Prabhupada. They are a testament to Mitchell's methods of analysis of whispers. NTIAP has acknowledged Jack Mitchell's skill in deciphering obscure whispers. Then surely his accuracy should also extend to the three poison whispers which are much more audible? What kind of honesty is this, agreeing with some innocuous whispers but then they do not hear the primary ones? They are willfully deaf to the truth.

MULTIPLE "OI" DIPHTHONG CONFIRMATIONS

Mitchell noted that the "oi" diphthong in the words *going* or *poison* was found in 5 locations among T-46 tape's whispers. Whisper #1 has 3 in "going," "going," and "poison's." Whisper #3 has one in "poisoning." The 5th is Tamal saying, "we're voicing different opinions." The significance of these 5 "oi" diphthongs, which produce a distinctive spectrographic signature, is in providing a consistency of findings, reinforcing one whisper compared to the others. Tamal agrees "going down" is correct. The "oi" diphthong in "going" matches identically the "oi" diphthongs in 4 other places; therefore how can whisper #1 be "the swelling's going down" since there is no "oi" diphthong? NTIAP thus does another

smokescreen by claiming the “oi” diphthongs to be a reason to “cast great doubts of the spectrographic analysis to accurately reveal the whispers.” This is **emptyspeak**. He bluffs he has a good reason to doubt the science of spectrographic audio forensic science.

GBC SAYS “IMAGINARY” WHISPERS ARE IRRELEVANT?

NTIAP, p. 79: “... we look at the ‘poison whispers’ found on recordings from the same tape marked 771110. The audible portion of the tape contains many references to poison in the ordinary course of the conversation. ...there is a very lengthy conversation between the kaviraja and Prabhupada’s disciples on the matter. It is therefore no surprise that his disciples were talking about the issue and that the word ‘poisoning’ would be present...there is really no mystery as to why the same word would also be found in whispers.”

After jumping hoops in denying the existence of the poison word in the three poison whispers, now *NTIAP* reverses and admits their existence after all, but only by saying they don’t have any relevance anyway because they reflect the discussions about poisoning at the time. *NTIAP* thus has it both ways. Are there whisperings about poison or not? Three poison whispers were certified by topmost audio forensic experts, so how can they be denied? *NTIAP* first dismisses the whispers as imaginary (as in “will of the wisp”), then proclaim their irrelevance due to the out-loud poison discussions on the same tape, which they also claim to be about “no poisoning.” Hmm. *NTIAP*’s explanations leave one dizzy with their circular logic and confusing positions, such as: **(1)** The poison whispers are imaginary (They are not about poison) **(2)** But they are also irrelevant (it’s no surprise that they are about poison) **(3)** Because they reflect discussions about no poisoning (“Someone has poisoned me”) **(4)** Even though Tamal asks Srila Prabhupada, “Who is it that has poisoned you?”

This is the best the GBC has for an explanation? They think we are all so dumb?

OUT LOUD CONVERSATION MAKES WHISPERS INNOCUOUS?

NTIAP, p. 79: “Because the word ‘poison’ had been mentioned many times in that particular day’s conversation, there really is no mystery as to why the same word would also be found in whispers... were totally innocent.” Poison in the milk and the poison’s going down... this is innocent? The truth is that both the poison whispers and the previous days’ poison discussions are very alarming (Part 2). Srila Prabhupada spoke of being poisoned several times. All the caretakers spoke with great weight and concern, at the time, about homicidal poisoning. Whispers convey a secretive intent, and poisoning is done secretly. How can whispers about “poison” be innocuous if they are related to discussions in the previous days about homicidal poisoning and demons, murder, criminal poisoning cases, ground glass in the food? Why be secretive in whispering and giggling about poison going down or poison in the milk or poisoning “to me?” Innocent? (Nothing to see here, folks. Move along, now...)

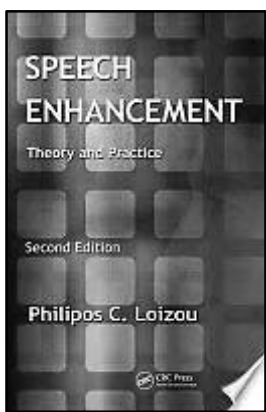
WHY ARE POISON WHISPERS THE DAY AFTER THE POISON DISCUSSIONS?

NTIAP was dead wrong that the Nov. 9-10 poison discussions are on tape T-46; they were on the earlier T-44 and T-45 tapes! T-46 has no discussion of poison **except** for the three poison whispers. So it is a great surprise to find poison whispers on T-46 where there is only discussion about parikrama, ox carts, etc. Why is Tamal whispering “the poison’s going down” during talks of where to sleep during parikrama? Why does he whisper “is poison in the milk?” just before Srila Prabhupada drinks sweet milk, and he is clearly heard sipping and swallowing? Why does Jayapataka tell Srila Prabhupada “poisoning for a long time” after which he weakly asks, “To me?” Do these whispers sound innocuous and undeserving of suspicion? Not hardly, would be the reply from any honest person. Unfortunately ISKCON leaders are not honest. Any poison discussion, whether audible or whispered is of great concern and cause for serious investigation. We note the poison whispers take place the day **after** Srila Prabhupada disclosed that “Someone has poisoned me.” It seems the poisoners are reacting to Srila Prabhupada’s revelation of poisoning and are whispering while administering the final dose. How can one NOT think this? This is the natural, logical understanding.

POISON WHISPERS ARE NOT JUST A COINCIDENCE

The mathematical probability of the following scenario is one out of 16 trillion: **(1)** Out of 2000 tape recordings, **(2)** In 1 day, 3 certified whisperings about poisoning take place... **(3)** Within 3 days of Srila Prabhupada's departure... **(4)** And 1 day after he states 3 times that "Someone has poisoned me"... Coincidence? Innocuous? Not unless you are chronically predisposed to spin doctoring and severe dishonesty. Wouldn't it be more reasonable to think that perhaps as a result of Srila Prabhupada's revelations of his being poisoned, that certain persons decided to resort to a final poisoning, whispering about it in the background while doing it? That is clear from the whispers- and now, combined with the mountain of other evidence, a poisoning can no longer be dismissed. Rather, it is certain, and demands acceptance as the truth. The whispers are very strong evidence of poisoning. In the face of overwhelming audio forensic evidence, the GBC still maintains their absurd denials of the validity of the poison whispers. They even claim that they do not exist.

MANY ADVANCEMENTS IN AUDIO FORENSIC SCIENCE SINCE 2000



Audio forensics applies the tools and techniques of audio engineering and digital signal processing to study audio data as part of a legal proceeding or an official investigation. This involves authentication, enhancement, and interpretation. The enhancement, or clarification, of forensic audio is a common task related to the processing and analysis of audio evidence. Recordings which end up as forensic evidence are commonly made in non-ideal environments with non-ideal equipment leading to degraded quality and a poor ratio of signal to noise (SNR). The general goals for the enhancement of forensic audio are to increase intelligibility of speech present in a recording and to decrease the SNR in the preprocessing of recorded material for automatic speech and speaker recognition systems. Early innovations still impact the set of current solutions including spectral subtractive algorithms and statistical model based algorithms that are applicable to monaural recordings. Some recent advances include research into new algorithms for speech enhancement and recent developments in the evaluation of speech intelligibility. Since speech enhancement research is well established and contributions in this area are very frequent, the impact of innovative research is gradual but dramatic.

There are novel and relevant publications in the main areas related to forensic audio enhancement: deconvolution, speech intelligibility evaluation, and new areas of Compressive Sensing (CS) and Computational Auditory Scene Analysis (CASA). There are two recent reference publications related to this field. The *Encyclopedia of Forensic Sciences* (2nd Ed) featured a chapter on *Forensic Audio Enhancement and Authentication* by Grigoras & Smith, with a basic procedure for the handling and processing of forensic audio for both enhancement and authentication. Loizou's *Speech Enhancement: Theory and Practice* (711 ps, 2013, 2nd Ed) continues to be a valuable reference in speech enhancement. It deals with the need to design algorithms to improve speech intelligibility without sacrificing quality evaluation measures, and enhancement algorithms aimed at improving speech intelligibility. It describes all the major enhancement algorithms and also covers noise estimation algorithms. It looks at measures to assess the performance, in terms of speech quality and intelligibility, of speech enhancement methods. Clear and concise, this book is an essential resource for anyone who wants to implement or incorporate the latest speech enhancement algorithms to improve the quality and intelligibility of speech degraded by noise, and the book comes with a CD. The Scientific Working Group on Digital Evidence (SWGDE) published guidelines and best practices related to forensic audio. The Audio Committee made up of law enforcement and academia released the updated "Core Competencies for Forensic Audio v1.0" in Sept. 2011. These documents are valuable resources for the drafting of laboratory practices and Standard Operating Procedures (SOPs) respecting consensus driven best practices for forensic audio processing and enhancement. The above are some recent advancements in audio forensics.

CHAPTER 48: SMOKE AND MIRRORS

OLD BENGALI DYING VAISHNAVA COMPLAINERS?

NTIAP, which claims the “poison theory” to be baseless, had the crass audacity to dismiss Srila Prabhupada’s statements about being poisoned as: “***(it is) common terminology for elderly (dying) Bengali Vaishnavas to say that they’ve been poisoned when some treatment doesn’t work.***”

NTIAP refers to Oct. 27, 1977, where Srila Prabhupada observed the effects of the makharadhvaja as “...***reacting adversely...***” According to *NTIAP*, these two words “confirmed” how elderly dying Bengali Vaishnavas are culturally conditioned to think and say things about being poisoned, as when Srila Prabhupada made statements on Nov. 9-10 about his poisoning. They say Srila Prabhupada’s words are to be discounted as a “*very common expression... to complain... the medicine is poisoning them.*” *NTIAP* tries to frame their theory about dying Bengalis as, “*Another very interesting point which has come to light recently.*” Is this a decades-later, retroactive rationalization for why the GBC ignored Srila Prabhupada’s clear statements and concerns about being poisoned? Why is this “interesting”? Pray tell us, what should an elderly Bengali Vaishnava say when he actually IS BEING POISONED? Their brushing off of Srila Prabhupada’s alarming statements of being poisoned and having the symptoms of poisoning, by characterizing them as typical of dying Bengali men, is: **(1)** a great insult to the absolute value of Srila Prabhupada’s words, **(2)** a minimization of the stature of the pure devotee, **(3)** and a very inappropriate and offensive explanation, to say the least. **(4)** Tamal also claimed Srila Prabhupada said many things that we should not take seriously due to his having been old and dying (see Ch. 62). Srila Prabhupada was conditioned by Bengali cultural behavioral traits?

It is a great offense to see the pure devotee as an ordinary man. The leaders of ISKCON accept Srila Prabhupada as being under the effects of material nature and cultural conditioning. They are not qualified to lead Srila Prabhupada’s mission and should be removed from all positions until they have developed a little faith in Srila Prabhupada being in fact a *saktyavesa avatar*. While *NTIAP* accuses “poison theorists” of trying to second guess Srila Prabhupada’s intentions (by being more open with outsiders than his own disciples), this is exactly what the GBC has done. Their own words apply much better to themselves when they say: “*We should understand clearly that this is an attempt to silence Srila Prabhupada and not allow him to speak for himself.*” Characterizing Srila Prabhupada’s statements such as, “*Someone has poisoned me,*” to be the complaints of an old, dying and seemingly senile man is not allowing Srila Prabhupada to speak for himself. The GBC has a double standard, one for us, the other for themselves. Dishonesty always leads to the trap of contradictions.

CONTRADICTIONS IN THEIR HYPOCRISY

Along this demented line of thought *NTIAP* contradicts itself in a very telling way. First Ameyatma das is quoted, “...*I told him (a Calcutta doctor) what Prabhupada said, how he was being poisoned.*” However, next *NTIAP* states, “...*Srila Prabhupada never specifically said, ‘I am being poisoned.’*” Well, which is it? Did he say he was being poisoned, or not? Moreover, **IF** Srila Prabhupada was saying that he was **NOT** poisoned, as *NTIAP* and the GBC claims (see Ch. 7), why bring up this sick example of typical dying Bengali men who are apt to say that they **ARE** being poisoned? Which is it? The logic and consistency of the GBC is seriously deficient all too often regarding Srila Prabhupada’s departure pastimes. What kind of garbage has the GBC endorsed here, that we must hear such offensive characterizations about the Yuga Acharya, comparing our exalted divine master to senile dying Bengali men who are inclined to ramble on illogically about being poisoned? Instead, we should all be participating in an honest, open and complete discussion of the mountain of evidence that proves a homicidal cadmium poisoning of Srila Prabhupada. Then, understanding this fact, we must search for who did this, and what are the ramifications and necessary rectifications to his mission.

SRILA PRABHUPADA RAISED THE POISONING ISSUE, ONLY TO DENY IT?

Then *NTIAP* really takes the cake (p. 47): “*However, although Prabhupada made indirect references to poisoning, relating to what he had heard from friends or what he had felt about the*

makharadhvaja etc, what they seem to overlook is the fact that he made very clear and direct statements to the effect that he wasn't being poisoned." This statement's preposterousness is blinding. If we are to believe that Srila Prabhupada "made very clear and direct statements that he wasn't being poisoned," then why did he raise the issue, just to deny it again? Just see how clear statements made by Srila Prabhupada have been so blatantly distorted.

NOT THAT I AM POISONED MEANS WHAT?

This issue was thoroughly addressed in Ch. 7, how *NTIAP* deceptively claims Srila Prabhupada said he was not poisoned: **TKG:** *Srila Prabhupada? You said before that you... that it is said that you were poisoned? **SP:** No, these kind of symptoms are seen when a man is poisoned. He said like that, not that I am poisoned.*

With "not that I am poisoned" Srila Prabhupada clarifies that someone (an informant) did not say he was poisoned, but only said he had poisoning symptoms. Srila Prabhupada was not denying poisoning, otherwise why did he say he was poisoned both before this, and again the next day? Why raise such a serious subject on Nov. 9 of thinking he had been poisoned, then say he was not poisoned, and then again on Nov. 10 say he was being poisoned? *NTIAP* picks one phrase out of context from the long discussions about Srila Prabhupada's being poisoned, and named their book accordingly. One day **LATER** there is a long discussion with Srila Prabhupada and his attendants about being maliciously poisoned, and the very **LAST** question to Srila Prabhupada about poisoning is when Tamal asked: "**Srila Prabhupada, Shastriji says that there must be some truth to it if you say that. So who is it that has poisoned?**" So, "not that I am poisoned" was not the last word on the subject. The final conclusion by Tamal, Bhakticharu, Shastriji, and others was there must be some truth to Srila Prabhupada's being poisoned, that Srila Prabhupada knew who was poisoning him but had not yet told who it was, and that Srila Prabhupada should be asked directly as to who was poisoning him.

SRILA PRABHUPADA DID NOT SAY HE WAS NOT POISONED

Judge For Yourself (2003) examines *NTIAP's* claim, p. 48: "*Srila Prabhupada gives an unequivocally straightforward answer to a straightforward question, 'No...not that I am poisoned.' No amount of word jugglery now or in the future can take away the clear and simple fact that Srila Prabhupada himself denied that he was poisoned.*" Then *NTIAP*, p. 51: "*...In contrast to the phrase, 'Not that I am poisoned,' is a direct reply to Tamal's question asking Srila Prabhupada, 'Did you say you were poisoned?'*" But we searched and this question does not exist. Even so, it is gibberish. (**Tamal:** *Did you say you were poisoned? **SP:** Not that I am poisoned.*) Does it make sense? Same with the long version: (**Tamal:** *Srila Prabhupada? You said before that you...that it is said that you were poisoned? **SP:** Not that I am poisoned.*) The truth is, Srila Prabhupada never said "Not that I am poisoned" as a statement in itself. The 21 word communication is in its entirety on *NTIAP* p. 47, but on p. 48, 16 words are missing, leaving us with: "No... Not that I am poisoned." On p. 51, it is reduced to: "Not that I am poisoned." This is word butchery fraud. If Srila Prabhupada denied his poisoning, everyone would have believed it, but they didn't, and the proof is in their lengthy discussion about murder, poisons, demons, etc. (ConvBk 36. p. 359) Also we note the following: **TAMAL:** *Ah, I see. That's why actually we cannot allow anyone to cook for you.* (Why would Tamal want to stop "anyone" from cooking for Srila Prabhupada, is it because he said he was NOT poisoned?)

Directly after Srila Prabhupada supposedly admitted (as per *NTIAP*) he was not being poisoned, here's the kaviraja: "*Look, this is the thing, that maybe some rakshasa gave him poison.* (He didn't think Srila Prabhupada said "not that I am poisoned"?) *If he says (that) there must be some truth to it. There's no doubt.*" If no one present in 1977 believed Srila Prabhupada said "NOT THAT I AM POISONED" as a statement in itself, how can they ask us to believe it now? There is Bhakticharu's 'disbelief,' after the "Not that I am poisoned" quote: "*He's saying that someone gave him poison.* (He doesn't believe it either.) **TAMAL:** *Prabhupada was thinking that someone had poisoned him* (Tamal definitely doesn't believe it either.) **BCS:** Yes. (But why decades later does Bhakticharu say "No.?"?)

TAMAL: *That was the mental distress? (Why mental distress when there's no poisoning?)* **BCS:** Yes." [For more analysis on "...not that I am poisoned"- see Ch. 7]

GBC LEFT AND RIGHT HANDS WITH DIFFERENT POSITIONS

From NTIAP, p. 48: "Srila Prabhupada gives an unequivocally straightforward answer to a straight-forward question, "No...not that I am poisoned." No amount of word jugglery now or in the future can take away the clear and simple fact that Prabhupada himself denied that he was poisoned." But what is clear to the NTIAP author in 2000 was "confusing" to Hari Sauri das in May 1998 when he wrote: "These translations and transcripts do in any case reveal a confusing scenario. Srila Prabhupada indicates first to Tamal that he had the symptoms of someone poisoned, not that he was being poisoned. Later he states more positively that he thinks he is being poisoned. We may never know exactly what was in Srila Prabhupada's mind..." So what is at one time clear to the GBC is at another time confusing to them. In 1998 one arm of the GBC says they are CONFUSED, then in 2000 another arm of the GBC says that CLEARLY Srila Prabhupada stated that he was **not** being poisoned. Why can't they get their story straight? Their dishonesty leads to contradicting themselves.

TAMAL'S POISONING DENIAL STATEMENT

In NTIAP, Tamal writes: "Many of you might have wondered why I have not denied this charge if there is no truth to it. The reason is quite simple: I felt the most appropriate and beneficial way to do so was to publish my diary, "TKG's Diary." But we find that the publication incriminates him further rather than vindicate him (see Ch. 67). TKG'S Diary is no less felonious than his *The Final Pastimes of Srila Prabhupada* and NTIAP, three books written to bamboozle readers into believing Tamal is innocent of Srila Prabhupada's poisoning. Tamal says in NTIAP (p. 145): "I did not poison Prabhupada. In fact, nobody poisoned Prabhupada." But, in TKG's Diary (p. 340), Tamal contradicts himself: "We asked Srila Prabhupada later what was the cause of his mental disturbance. Prabhupada disclosed his thoughts that someone has poisoned him." More confirmations from caretakers: **Bhakticharu:** *Someone has given him poison here!* **Kaviraja:** *Listen, this is the understanding that some raksasa (may) have given (poison).....Caru Swami* **Bhakticharu:** *Yes.* **Kaviraja:** *...some raksasa has given (poison). This can happen. It's not impossible. This is what Srila Prabhupada is saying then there must be some truth in it. In this there is no doubt.* **Tamal:** *What did Kaviraja just say?* **Bhakticharu:** *He said that when Srila Prabhupada was saying that (he is poisoned) there must be something truth behind it.*

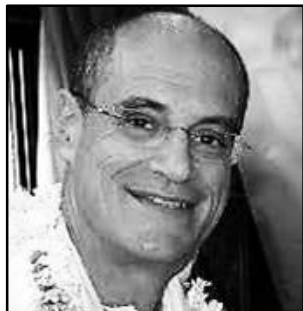
SP: "That same thing... that someone has poisoned me." Why Tamal says "Nobody poisoned Prabhupada?" This audacious denial flies in the face of all that was discussed and acknowledged by him and all caretakers on Nov. 10, 1977. Tamal assumes most readers will not read the actual transcriptions of these recordings, which paint a different picture than his denials. See Part 2.

"SOMEONE HAS POISONED ME:" ONLY REFERS TO YESTERDAY?

Another example of NTIAP's twisted logic is on p. 51 where Srila Prabhupada's last statement on the poisoning issue, namely, "That same thing –that someone has poisoned me," is brazenly minimized as only a "possibility" and is subordinated to the earlier "direct" reply to Tamal, "...not that I am poisoned." NTIAP says: "The fact of the matter is this. Prabhupada never said, "Someone has poisoned me," in response to the question, "Have you been poisoned?" The only time he says these words are in response to, "What was causing you the mental distress this morning?" He replies that it was the talk from the day before about the possibility that someone had poisoned him." In other words, the GBC infers that "...someone has poisoned me" might mean something IF a certain question had been asked as a preface or IF it did not refer to the previous day's talks. Sad, that NTIAP gives such word jugglery to avoid even the possibility that Srila Prabhupada was poisoned. What about Tamal's last question to Srila Prabhupada, "...who is it that has poisoned?" Why does Tamal ask if Srila Prabhupada has already denied being poisoned? What about Srila Prabhupada's statement, "That same thing – that someone has poisoned me."?

"TAKE IT TO THE AUTHORITIES"

NTIAP's Appendix 9 is by Adridharan das; he offers a very technical opinion on the poison discussions, disregarding the care takers' opinions in the discussions. He concludes Srila Prabhupada's statements are not an absolute statement of being poisoned. But now the cadmium test results have provided that closure of certainty that Adridharan felt was missing. Nityananda das, 2016: *"This is like*



Bir Krishna Maharaja (LEFT) telling me in 2012: 'If you have some new evidence, take it to the authorities.' In other words, the GBC have dismissed all previous evidence and are hiding from the issue, conveniently deferring to legal authorities who require a very high level of proof in order to convict and punish those who break secular laws. This allows the GBC to maintain their dishonest position, 'Oh, there is no proof of a poisoning' as long there are no convictions." This is hypocrisy- the GBC passed ISKCON laws requiring that all legal complaints and civil disputes (including poisoning) MUST be first "raised in-house" with ISKCON authorities for resolution,

mediation, and disposition. The Catch-22 is ISKCON has prohibited discussion of the poisoning evidence, and banned the topic because supposedly it is so volatile that devotees might be harmed as a result. Never mind, ISKCON leaders had their chance to deal with this matter and they cheated and deferred, and so it will be taken to the legal authorities, just as they wanted.

The GBC deflects to secular laws so they can avoid their spiritual responsibility of responding to thousands of very concerned devotees who want a proper investigation into the allegations of Srila Prabhupada's being poisoned. This is called **STONEWALLING**, seen in corrupted leaders. The GBC is bent on flat denials, character assassination, suppression, and excommunication for anyone advocating further investigation into this issue. Why do they insist that this is an attack on the movement? What do they fear by an investigation? Is it because some "senior" individuals in the ISKCON institutional hierarchy are afraid of the fallout if Srila Prabhupada's poisoning be proven? Their cover-up and denials are their badge of guilt; it is very suspicious, and speaks of something very amiss. The ISKCON leadership includes some who were involved in Srila Prabhupada's poisoning, and those who have known about it for a long time. They kept it a secret. Why?

CHANDRA SWAMI POISONS SRILA PRABHUPADA ON BEHALF OF INDIRA GANDHI?

In NTIAP, Ch. 8, we read another lie: *"Nityananda das tries to insinuate all kinds of unsubstantiated facts regarding the 'connection' with Chandra Swami. [...] the idea that Chandra Swami was acting as an agent for Indira Gandhi, and that he tried to poison Srila Prabhupada on her behalf."* Who has inferred that Indira Gandhi used Chandra Swami to poison Srila Prabhupada? Evidence is that Indira Gandhi was favorably disposed to Srila Prabhupada and the Hare Krishna Movement. NTIAP rants how ridiculous it is Indira Gandhi wanted to poison Srila Prabhupada, and we agree. Who said that? This is the most dishonest, deceptive tactic - to accuse someone of something they did not do as a way to discredit everything else they stand for. They twist the details into something outrageous, and pin it onto their supposed opponents to discredit them. NTIAP is so full of lies, misrepresentations, and anomalies. Such liars. They refuse to face the real evidence.

The ISKCON misleaders' first big lie, in early 1978, was that Srila Prabhupada had appointed eleven successor acharyas. Then so many more lies, intrigues, and falsehoods came, just to defend the original lie of removing Srila Prabhupada and his unchanged instructions from their rightful place at the front of the society. This is the nature of deceit: once started, it simply becomes more complicated. The liar himself no longer knows what is truth or lie. On June 2, 1975, Srila Prabhupada explained: *"That is the way of falsehood. If once you speak something false, then to protect that falsehood you have to take to so many other falsehoods. This is the way of falsehood."* The falsehoods propagated by ISKCON misleaders since 1978 need to be exposed and undone, especially regarding the poisoning of Srila Prabhupada's body and mission. *"No man, for any considerable period, can wear one face to himself and another to the multitude, without finally getting bewildered as to which may be the true."* (Nathaniel Hawthorne) The nature of lying is such that once detected, it destroys faith

and trust very quickly. The GBC has wonderfully accomplished the destruction of trust in themselves through their lies, fraud, and dishonesty- understood by almost all its former members.

TAMAL WAS ORCHESTRATING THE INSTITUTIONAL POISONING DENIALS

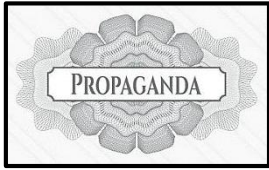
Once the poison issue came to light in 1997, an ISKCON campaign evolved to: **(1)** Deny that the whispers or other evidence had any credibility **(2)** Deny there was any need for investigation other than Balavanta's one-man, secret, under-funded, restricted, "independent" investigation **(3)** Characterize those who wanted an honest investigation as "poisonous," envious mischief-mongers, or demons **(4)** Misrepresent and twist facts to discredit the poison "theory" **(5)** Present a devious, untruthful, and misleading denial of Srila Prabhupada's poisoning in *NTIAP*. **(6)** Tamal was the primary organizer and inspiration behind ISKCON's resolve to obstruct any honest investigation. Being the prime suspect, Tamal served his own interest by orchestrating, behind the scenes, ISKCON's program to squelch the poison issue. Intercepted emails showed Tamal coaxing subordinates, planting defensive ideas, and brainstorming strategies. It was a covert attempt to squash the poison issue by marshalling ISKCON loyalists into organizing a cyber disinformation campaign. Tamal reveals his plans for the supposedly autonomous Chakra website and for a propaganda machine to fight the allegations against himself **(7)** Several suspects including Tamal issued statements denying the "poison theory" as being so absurd there was no need for a response or investigation.

13/12/97: "Thank you for your assurance that CHAKRA will start spinning by Tuesday." (Note: CHAKRA is an ISKCON website) **16/12/97:** "The supposed witness is the author of the article, Nara Narayan das. And please note, that since **his version has not been discredited**, it has become part of Bhagavat das' article. **Syamasundar must be contacted to discredit this false allegation.**" **16/12/97:** "How is it possible for **our** main writer and editor, Umapati Maharaja, **to do his work** if he cannot access the VNN website?" **20/12/97:** "The main thing **I have to find out** is how these tapes (poison whispers) differ from the archive versions, and why. Can you **give me a report of the proceedings of the investigation so I can keep a running account** on the web page? Ravindra Prabhu, you seemingly have not answered whether **we** can give a running report of **the investigation.**" **18/12/97:** "...**there is urgent need** for an evaluation of Bhagavat's statement and its bearing on seeing Prabhupada as a martyr. **Who will do it? I also feel that someone must write** a comment on Bhagavat's statement where he indicates that he is not strictly following. What is the real proof of loving Prabhupada? Persons who have been strictly following are accused of hating and poisoning His Divine Grace, and subverting his movement by those who don't strictly follow but who truly love him. Does it sound right? An article like this would be **appreciated by all ISKCON temple devotee readers** and would help to **draw the line between the opposing sides. Again, who will write it? ...any senior ISKCON devotee should be able...**"

COMMENT: Note Tamal mustering allegiance, use of allies to build a proxy defence, his cult-style of discrediting revelations, and creating insecurity by pointing at phantom opposition, thereby provoking a group-committed-defence. Tamal was a master manipulator, defending himself, not ISKCON.

20/12/97: "**May I suggest** you post your need for various types of **help**--web literates, writers, researchers, etc--on a wide forum. **You may** just get many volunteers. Who knows how many would **like to help**, but have not been asked?" **Vipramukhya, CHAKRA co-editor:** "I agree with Nikilananda that **we** need to **prioritize our work of attack. We** also need to increase **our** team of writers. I also would appreciate **help** from some computer/web page literates who might be able to do some of the **work behind the scenes to handle all this stuff.**" **20/12/97:** "Is Madhusudhani (CHAKRA editor) working on this? Why not post a letter to all ISKCON gurus requesting that they send us the names of any senior literate disciples who can write for us? ...post an appeal to all Temple Presidents... Also we have GBC Delegates. Ask them to write and suggest others. Madhusudhani Radha, I request you please do this. At present most articles are Umapati's. We need variety. Writers! I suggest that Vipramukhya or Umapati M. write to sannyasis and senior devotees who are articulate and propose specific topics." **20/12/97:** "The ICNA and ICE who are responsible for dealing with the media should receive a distinct

and loud alarm call. **We cannot simply stand by and watch this happen.** If we know what Puranjana wrote and to whom, **ICNA should contact the same sources and send them a short info on Puranjana and his madness, as well as answer or rather deny the accusations...this is strictly a matter of ICNA and not of this forum.**"



COMMENT: Secret committees are behind the public "statements," and while not wanting 'an endless debate," arrangements are made for writers, editors, literate and "senior men" to rally to a propaganda war. Sannyasis, gurus and their disciples are being pushed by Tamal into defending him and the other suspects. **20/12/97:** "I'm not sure about the draft statement... I don't think that will get us too far. I would be charging my opponents with a host of sins..."

I just don't think this kind of counter-attack is ultimately going to get us very far. I appreciate that this may have to be done by some, to win the "war of words," but I doubt that I should be one of those who do it since nearly the entire attack is aimed at me, and it will appear that I am simply "getting back." ...what is needed most is textual and forensic evidence... is what has brought the pot to boil and only that will take it off the burner. **We need to give extended textual materials in which sentences like the one we claim "proves" that Prabhupada was not poisoned – the "not that I am poisoned comment" ...Let's get on the evidence and off the podium. But what we really need is to convince the "middle," the vast number of uncommitted. We need researchers who can delve into all the materials and establish the truth..."** **20/12/97:** "Could there be a much more prominent link button... It would be nice to have a visitor counter, to give a sense of our popularity... This will be my last posting... CHAKRA, the flagship of this conference, is off to a strong start and it is time for me to fight on other battlefields. I will continue send messages to individuals. Please continue to war against misinformation. An enlightened readership is the best protection against all forms of ignorance." **COMMENT:** Witness Tamal's hand in setting up the ISKCON Chakra website: **6/6/99:** "...we benefit by two websites ... Chakra's mission statement is becoming clarified. **Its mood is feisty and confident and clearly partisan, which is fine. But I would recommend a second website which is more news oriented and apparently neutral... We will be much stronger if we come to the bargaining table with two arms, rather than one. One can be the "heavy," the other apparently "sweet"- a chutney. I would propose Umapati Swami as the editor for CHAKRA, Krishna Dharma as the editor for the other, with Vipramukhya Swami facilitating both. Is this too ambitious...?"** **6/6/99:** "Writing is the best cure... request Gunagrahi Maharaja to contribute. **If he wishes to be anonymous, he can always use a pseudonym."**

Tamal was ISKCON's manipulator/puppet-master, making the "statements" and "responses" necessary via lackeys. The Chakra website editor confirmed that Tamal paid for the website with his own check. Tamal is uncovered as the ghostwriter for the title and theme, if not the script, of the cover-up book "Not That I Am Poisoned." This is in contrast to his own diary in which he states: "We asked Srila Prabhupada later what was the cause of his mental disturbance. Prabhupada disclosed his thoughts that **someone had poisoned him.**" Tamal uses the pronoun "we" and "us" to involve everyone in his defense. *Please note Tamal saw propaganda as the only means of escape.* The GBC leadership, evidenced by their unanimously endorsed book NTIAP (produced by the poisoning suspects in their own defense), is as corruptly black as coal tar while still maintaining a pseudo-respectable façade for those who sadly cannot see beyond their smoke and mirrors deceptions.

DHIRA GOVINDA'S LETTER TO GBC CHAIRMAN PRAGHOSH DAS (2002)

"With regard to Srila Prabhupada's disappearance pastime, my sense is that the GBC body, yourself included, is engaged, perhaps in some cases unwittingly, in acts of deception and cover up. Maybe there is nothing to cover up. Still, the GBC, yourself included, seems, to me, like an organization that has a lot to hide on this issue. I'm curious whether you sincerely believe, as the GBC resolution states, that 'There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada.' From my study of the evidence that has been made available to me, including the GBC book NTIAP, it appears that there is certainly credible evidence indicating that such an event may have

occurred. Perhaps it's not conclusive evidence, but to declare the body of documentation as constituting 'no evidence at this time to support the allegations' would seem to require quite some leaps of faith. Again, if someone says 'I'm not convinced that Srila Prabhupada was poisoned,' or 'The evidence is far from conclusive,' such statements seem to be reasonable. But to state, as you are doing, that there is 'no evidence...' seems to be an attempt to prevent members of the organization from looking at the available evidence, including Srila Prabhupada's words on the subject. That is, it seems to me that the GBC, in the resolution quoted above and throughout NTIAP, is fearful of the truth, or at least of what the truth might be, **for that truth, or even the hint that such truth may be a possibility, may substantially upset the status quo.** In this regard you are apparently an instrument for the maintenance of that status quo.

"I ask you in all earnesty to take an honest look at your role in this. It is a very serious matter. Please be sure that you are acting and standing for what you truly want to be acting and standing for. [...] an honest expression from the GBC would seem to be something like 'There is some evidence indicating that Srila Prabhupada may have been poisoned. That evidence is not conclusive either way. We are not sure that Srila Prabhupada would want us to pursue an investigation, and thus we are not conducting a formal inquiry into the matter. For those who are interested we encourage you to hear Srila Prabhupada's recorded words on the subject.' I understand that such a statement would cause unrest amongst some. Still, by handling the situation as the GBC is doing, gives the strong impression [...] that this GBC entity is committed to cover up and self-preservation, at the expense of truth, and perhaps also at the expense of common ethics and humanity. Of course, some won't apply their cognitive faculties to the matter, and they will be happy to be numb followers of the GBC. But then, what sort of people do we wish to primarily attract and keep in the organization?

"[...] First, Srila Prabhupada clearly expressed concern that he seriously considered the possibility that he was poisoned. As far as the argument 'But maybe he was referring to unintentional poisoning effects from medicine'- I don't see how someone conversant with the relevant conversations, and who is sincere about excavating the truth of the matter, can pose such an argument. Sure, there was discussion about poisonous effects of medicine. And there was also distinct and manifest discussion by Srila Prabhupada and those around him about deliberate murder by poison. Why else, for example, would they be discussing a case in Calcutta of a husband deliberately murdering his wife by poison? Clearly they were discussing murder by poison. If accidental poison by medicine was also talked about, that's a separate point. The relevant point is that Srila Prabhupada was speaking about being deliberately poisoned by other human beings. This is clear. I'm not saying that it's conclusive evidence. But let us, and the GBC body, at least take Srila Prabhupada's words seriously. [...]

"Who can argue with hearing from Srila Prabhupada on this topic? ... If you haven't studied these conversations by this time, then I'm doubtful whether you should be in any sort of leadership position in Srila Prabhupada's movement, especially considering the statements you have implicitly and explicitly made about this subject. Again, what I'm presenting here is simply that Srila Prabhupada expressed serious concern that he was deliberately poisoned. People should know that Srila Prabhupada had this concern. It is not helpful, except maybe in the most short-sighted sense concerned solely with immediate institutional protection, to cover this up. Other than Srila Prabhupada's concern and the obvious acknowledgement of that concern by those surrounding him, there is much else that I consider to be credible, albeit not conclusive, evidence. I believe if the the currently available evidence for such an alleged crime happened in New York, and were to be delivered to the NYPD, an investigative team would deem that there is surely compelling evidence to warrant a homicide investigation. I do not believe that they would conclude that there is 'no evidence at this time to support the allegations of poisoning...' Please look carefully at what [...] you are supporting...

"There are the whispers. [...] audio forensic experts have indicated, using their professional methodologies that are accepted in criminal courts, that the whispers constitute at least potential evidence, and perhaps strong evidence, that Srila Prabhupada was poisoned. ... Again, I understand

that the whispers are likely not conclusive evidence. My point is that the totality of the body of documentation constitutes compelling evidence that murder by poisoning may have happened. ...although the status quo in the GBC organization may in fact be disrupted. It is also clear from JFY Ch.4 that NTIAP contains deception in addressing the whispers. Now, perhaps there's no cause for deception, because there is nothing to hide on this topic. Still, it is clear that NTIAP contains deception, and a thinking person will naturally wonder 'What is it that needs to be hidden and covered up?' Other evidences that may be indicative of murder by poisoning include the arsenic levels in Srila Prabhupada's hair samples and his medical diagnoses. To examine the full documentation currently available, including Srila Prabhupada's words, the confirming words of those around him, the whisper tapes and their audio forensic analysis, the arsenic levels, the medical diagnoses, the curious and as yet unresolved and unexplained inconsistencies between what was said by some key players in 1977 and what they said in NTIAP, and the lack of straightforwardness in several sections of NTIAP, and to conclude that there 'is no evidence at this time' seems to me to be disingenuous. It is clear, as far as I can perceive, from the conversations in Nov. 1977 that those surrounding Srila Prabhupada thought it wholly feasible that Srila Prabhupada was poisoned.

"In NTIAP some of these same devotees expressed it is absurd that Srila Prabhupada was poisoned. How do you explain their incredulity towards an idea to which they gave complete credence in 1977? ... Srila Prabhupada's disappearance is a transcendental pastime, meant for our instruction. In the process of uncovering this pastime, let us be candid about the facts. Even then, we may maintain varying perspectives about conclusions, but let's be forthright about known facts. Since I've herein mentioned the JFY book I'll also mention that the tone in the book may not be the best to invoke a mood of neutral deliberation. Still, I did find the book to contain much substantial, well-referenced and meaningful information that illuminates the disappearance pastime of Srila Prabhupada. Please don't be a party to concealing the truth about this pastime from the world. Please look at the possibility you are allowing some basic human needs within you, such as those for approval, acceptance and recognition, to enable others to use you as an instrument for cheating, cover up and fraud."

RASCALS CANNOT SEE THE TRUTH

NTIAP attacks each piece of evidence cited in SHPM, finding faults in them one by one, saying that each piece of evidence does not prove poisoning: **(1)** p. 79: "...we must reject the so-called "whispers" evidence as invalid... These whispers show no hidden agenda, rather they show... loving disciples trying..." **(2)** p. 47, 53: "...those who feel there may be some truth to the poison rumours, much of their concern relates to the words spoken by Srila Prabhupada and those around him... Based on this irrefutable evidence, we can state firmly that the conversations... do not support the theory of poisoning..." **(3)** p. 79: "It is therefore no surprise that his disciples were talking about the issue and that the word 'poisoning' would be present...there is really no mystery as to why the same word would also be found in whispers." **(4)** p. 37: "...there are absolutely NO GROUNDS to claim that the 2.6 ppm arsenic level for Srila Prabhupada's hair is a clear indicator of poisoning."

What NTIAP fails to address is that when ALL of the pieces of evidence are viewed together, including the 2002-05 cadmium findings, there is too much direct and circumstantial evidence to simply dismiss with, "Well, that piece may not be absolutely valid, neither this one, nor that one, etc." Creating doubts and faultfinding is a standard defensive strategy, but shouldn't ISKCON investigate honestly? But hell will freeze over first. They did not even complete their own hair tests. We had to do that for them. In the political world the cover-up is often worse than the original crime. It was his role in the Watergate cover-up that took down Richard Nixon, not the actual chicanery. ISKCON has covered up Srila Prabhupada's poisoning (and many other things too). Many just want the truth, which is covered up by the GBC/guru club. This is obstruction of truth and justice. **(1)** "The smart way to keep people passive and obedient is to strictly limit the spectrum of acceptable opinion, but allow very lively debate within that spectrum." Noam Chomsky **(2)** "We must not compromise with our principles. Those who are actually sincere about spiritual life will gradually see the purity of our movement as you are

conducting it and they will become attracted to the real thing. Those who want to be cheated do not take the solution even when it is at hand but prefer to be cheated." (SPL Jan. 1, 1974) **(3) PRABHUPADA:** "No, no, truth is there, but they cannot present the truth rightly. That is rascaldom. Truth is there; that is certain. But they cannot present the truth in right way." (SPConv, 17.11.75)

THERE IS NO EVIDENCE?

The official GBC resolution, "***There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada,***" makes a mockery of ISKCON leadership. For those who are not acquainted with ISKCON's infrastructure, the following should give some insight into why the poison issue has been covered up and the suspects have not yet been even interviewed or questioned by anyone. "...and however much he may be dissatisfied with the exercise of that jurisdiction, he shall refrain from invoking the supervisory power of the Civil Court, but shall seek redress of any grievance(s) through the ISKCON judicial process. Otherwise, he may be removed from office and /or his membership in ISKCON terminated." (ISKCON Law No: 12.8/88)

Quotes: **(1)** "The example may be given of a man who is sleeping. If he is actually sleeping, he may be wakened by various means, but there is no doubt that he must wake up. However, if a man is pretending to be asleep there is no way at all to rouse him up. (SPL, 9 July, 1970) **(2)** "It is difficult to get a man to understand something, when his salary depends upon his not understanding it." (Upton Sinclair) **(3)** "Thus we see that untruthfulness, illusion, inability to ascertain the correct thing to be done, etc are characteristics of the mode of passion. Another symptom of the asuric mentality is the tendency for deceit. In the Ramayana, the story of Ravana disguising himself as a sannyasi, as a deceitful ploy to capture and snatch Sita devi, is one of the prime examples in the Vedic literature of this dangerous and devious mentality." (Yasodanandana das, 2016)

The "no evidence" GBC position is a duplicitous and two-faced hypocrisy: their finding of supposed faults in the mountain of evidence is meant to create doubts in the minds of the innocent and uninformed. If they can create 10% doubt in the poison whispers or Srila Prabhupada's statements, by ridiculous posturing (such as the hair tests were done using the incorrect methods), then the deniers can make their claim of "it is not fully proven" and snakily pronounce there is "no evidence." Such evil cheaters, it is disgusting.

CHAPTER 49: BEARING FALSE WITNESS

"The further a society drifts from the truth, the more it will hate those that speak it." (George Orwell) "Thou shalt not bear false witness against thy neighbor." This is #9 of God's Ten Commandments from the Bible. False witness or testimony means lying and making false reports. A lying witness is deceitful, mocks justice, and intends to cover another's knowledge with falsity. Lying is a direct offense against truth and is a fundamental infidelity to the Supreme Lord, undermining one's relationship with Him. Slander defames by emphasizing supposed faults, and is false witnessing, employed to discredit a person's position or message. *NTIAP* overflows with misrepresentations, lies, strawman arguments, and false witnessing, done as deceit, to distract from truth and divert to a false understanding. *SHPM* is mocked, ridiculed, and dismissed with lies, word jugglery, and circumvention. Sometimes a minor detail is attacked, as though this dispenses the main point. It is laborious to confront so much untruth and hypocrisy, but to set the record straight and to keep truth in the light of the sincere man's discerning intelligence, we will dissect their lies and expose them.

FALSELY ACCUSING OTHERS OF POISONING PRABHUPADA?

ISKCON apologists say that "poison theorists" are committing grievous wrongs and bearing false witness by accusing certain "advanced devotees" of poisoning Srila Prabhupada, like Tamal or Bhakticharu. *NTIAP* endlessly harps on this theme to no end. Contributors to this effort in *NTIAP*:

(1) p. 17-8 (Devamrita Swami): *"...we should indeed feel disturbed when witnessing offenses to the Lord and his devotees... the potential for malicious envy and ill will toward other devotees... The farce, 'the poisoning of Prabhupada,' has dramatized the effects of rampant Vaishnava aparadha... to blaspheme any devotee who has dedicated his life to preaching the glories of the Lord is injurious..."* (2) p. 121 (Bhakticharu Swami): *"Recently one of our Godbrothers, Nityananda das, wrote a book... and alleged that... the ones who were serving His Divine Grace at that time administered him that poison."* (3) p. 129 (Bhakti Tirtha Swami): *"The leaders who have been accused of being involved in the conspiracy (so called) to poison Srila Prabhupada..."* (4) p. 137 (Drutakarma): *"..nothing I have seen or heard convinces me that Srila Prabhupada was poisoned by a clique of his leading disciples, as the poison theorists maintain."* (5) p. 143 (Jayadwaita Swami): *"As much as I dislike feeling obliged to respond to garbage, I think that I too ought to comment on the scuttlebutt that Srila Prabhupada, by a conspiracy of disciples, was poisoned... It pains me when those I saw serving His Divine Grace with extraordinary devotion and love are made out to be devious killers."* (6) p. 145 (Tamal): *"For quite some time rumors have been circulating that Srila Prabhupada was poisoned, murdered by his own disciples."* (7) p. 149 (Trivikram Swami): *"...it is unimaginable that any one of Srila Prabhupada's personal servants could have even once entertained the thought of poisoning Srila Prabhupada ...To suggest, as Nityananda has done that there was... a conspiracy of a number of his servants, who not only thought about it but actually carried it out, is so far beyond the pale of believability..."* (8) p. 151 (Danavir Goswami): *"...what I think of the "Poison Issue" i.e. the suspicion held by some persons that Srila Prabhupada was purposefully poisoned by his disciples. The poison theory is **hatimata**... Mad Elephant Vaishnava Aparadha at its heaviest. The poison theory sets forth ...Srila Prabhupada unknowingly surrounded himself with envious disciples who were conspiring to poison him and actually did so. I consider it to be a great insult to my spiritual master and to his sincere disciples."* (9) p. 175 (Hari Sauri and Jahnu): *"Over the last few months, a rumor has surfaced which has it that Srila Prabhupada supposedly was poisoned by some of his closest and most trusted disciples."* (10) p. 241 (Ravindra Svarupa): *"...the author names and relentlessly indicts the purported chief assassins: [...] Accusing them of the greatest possible crime, he remorsefully assaults their devotion, their honor, and their reputation... He is accusing some devotees of a monstrous crime."*

THE ACTUAL POSITION

The above excerpts were in response to the book *SHPM*, as though it had, without any foundation, accused some of poisoning Srila Prabhupada. Behind their air of indignation and righteousness we must note how they have sidestepped the central question of whether Srila Prabhupada was poisoned (by anyone) and how they diverted instead to how certain persons are being falsely accused. This is another dishonesty. Their idea is: it is crazy that those who loved Srila Prabhupada so much could be accused in this way, and therefore there was no poisoning. That is standard methodology in politics. They avoid the question of poisoning by claiming that Tamal and others could not have done it, so it never happened. Very illogical and devious.

However, the evidence actually strongly implicates certain persons in Srila Prabhupada's proven poisoning, but absolutely certain proof as to who did it is still lacking. We are not casually making wild accusations, but label some persons as "persons of interest" based on a solid accumulation of evidence which is typical in many murder cases. Since 2000 and the publication of *SHPM*, substantial new evidence has accumulated. In Ch. 74, we put Tamal on a virtual trial, and based on the evidence, found him guilty of poisoning Srila Prabhupada **beyond a reasonable doubt**. This was not a whimsical exercise, but a serious demonstration and evaluation of the bulky evidence which clearly implicates him in this crime.

THEY REACT TO HARD EVIDENCE WITH FALSE ACCUSATIONS

Audaciously, in the face of so much credible evidence, *NTIAP* criticizes this evidence. On p.17: *"How could someone concoct this poison madness! How many of our dear fellow devotees temporarily fell victim to this smut campaign? And why so much time and energy wasted, out of necessity,*

debating this crazy idea?...forced to cope with the poison mongers' agenda... Can we stop despicable nonsense like this from breaking out in ISKCON again? Undeniably, the deadly toxin played a significant role in a worldwide decline of enthusiasm and trust. Most devotees did not swallow the scam entirely... the original perpetrators of this madness... who fermented this potion know their motives..."

It is ISKCON who is the one bearing false witness and making false accusations. We are simply pointing out facts and evidence, and a very many Srila Prabhupada followers consider Tamal, Bhakticharu, and others as the prime suspects in Srila Prabhupada's now proven poisoning. ISKCON is the actual bearer of false witness, with false accusations against those wanting further investigation into the circumstances surrounding Srila Prabhupada's departure. The suspicions of Srila Prabhupada's poisoning suspects are very justified, reinforced with solid evidence, while ISKCON deniers rely on lies, fearmongering, character assassination, misrepresentations, and false accusations.

What exactly frightens ISKCON about the poison issue so much?

EXAMPLES OF ISKCON FALSE WITNESSING

NTIAP has substantial false witnessing or duplicitous accusations in its refusal to honestly examine the hard facts and evidence that Srila Prabhupada was indeed poisoned. A reminder of some of them: **(1) "THE ARSENIC RUSE"** – *NTIAP's* deceptive and flagrantly erroneous assertion that normal arsenic in hair is up to 12 ppm, but in fact chronic arsenic poisoning begins at 1 ppm and that 0.13 ppm is the average normal level. **(2) "THE WHISPERS TIME WASTER"** – *NTIAP's* claims they are imaginary and they cannot hear any poison whispers the day after Srila Prabhupada repeatedly spoke about being poisoned. However, multiple expert audio forensic analyses prove that there are indeed several whispers about poisoning. (Part 4) **(3) NOT THAT I AM POISONED** – *NTIAP* plucks this phrase out of context, claiming Srila Prabhupada denied he was poisoned. But in the recorded conversations all the caretakers acknowledge that Srila Prabhupada thought he had been poisoned. (Part 2) **(4) DIABETES DIAGNOSIS** – Their claims about health problems being only due to advanced diabetes is put to rest by the triple discovery of sky-high cadmium levels in Prabhupada's hair. (Part 5) **(5) THE POISON WAS JUST BAD MEDICINE** – The false idea that, when Srila Prabhupada spoke of being poisoned, he was just referring to some medicine with bad side effects: this is a coverup meant to confuse the truth, refuted in Ch. 37. Later on we will address more false witnessing by *NTIAP*. **(6) CHANDRA SWAMI** – Their claims that Srila Prabhupada's medicine coming from such a dangerous and notorious scoundrel is of no concern and simply scare-mongering on our part (Ch. 81) **(7) REVERSE SPEECH** – After mocking it to no end, *NTIAP* then admits 7 confirmed instances of reverse speech which are confirmatory of foul play. (Ch. 104)

MORE EXAMPLES OF ISKCON FALSE WITNESSING by Nityananda das

There are false accusations against me made in *NTIAP*, some that I would like to correct for the record. They are clear examples of falsehood or bearing false witness, and they reveal the truly corrupted character of ISKCON leaders. An accused devotee should not be too defensive, so I will just focus on showing how far ISKCON went to twist actual facts. **If they do not care to get the facts correct in these instances, how can they get the facts straight on whether Srila Prabhupada was poisoned or not?** I doubt hardly one ISKCON leader has honestly looked at the evidence that Srila Prabhupada was poisoned. For the sake of truth, one should defend actual facts, and not be implicated in false testimony. *"...Regarding the position of a person who does not speak even when he knows the truth: jani saksi nahi deya tara papa haya. A person who knows things as they are and still does not bear witness becomes involved in sinful activities..."* (SPLecture, May 17, 1975)

ISKCON has become as corrupt as any of the mundane corrupted governments in the world.

ONE: ACCUSATIONS ABOUT BROKEN CONTRACTS

NTIAP included an essay by Suddha Jiva das (SJ) about myself with an incredible distortion of truth from beginning to end. SJ had started a devotee community in Efland, NC, USA to which I moved in 1994, and I tried to assist the development of the project in cooperation with its residents (SJ was

away in Atlanta). SJ claimed he sold us (a non profit corporation) 12 acres predicated on a written contract that we build a temple and school for the devotee community in Efland, NC, and we breached this contract. The truth is in 1994 we were induced by SJ to purchase a 40 acre landlocked parcel with his promise to sell us an access strip. After we bought a nearby home and his 40 acres, SJ changed his tune. He required we first buy the 12 acres, with a contract to build a temple and school on it within two years. We had been led into a trap. After seeing no way to avoid this extortion, we were forced to state an "intention" to build the temple and school. We truly wanted to help develop the independent devotee community, so went along with this trap, never thinking much of it.

Over the next 5 years, the ten families in the community dwindled and there was no solidarity. To support the project, we bought the plots and homes of departing residents, to prevent sales to outsiders. Daily weekly devotional programs were poorly attended if at all. Discouraged, after several years we decided to shift to Prabhupada Village, another Hare Krishna project 2 hours west. We notified the few remaining community residents that in 6 months we would sell the 8 plots and homes we had accumulated in order to reduce our mortgage load. No proposals came in, and we put what we had on the market. Suddenly SJ came back after several years, and insisted on buying our 40 acres with large historic mansion we had moved and restored, but for only 30% of the list price. He also wanted to donate the 12 acres to Bhakticharu that he had already sold to us years earlier. We declined his "offer" of no down payment and full owner financing. SJ then posted billboards in the area for a Hare Krishna cult, ashram, student dormitory, with large Lord Jagannath eyes, to scare away buyers with visions of another Jonestown. He filed false gun charges against me, but never came to court.

After he induced Bhakticharu Swami to commit to building a "Vedic Ashram" on the 12 acres we were forced to buy from him, he filed a lawsuit seeking return of the land due to our not building a temple and school "as promised." He forced a mediated ruling that the 12 acres be sold back to him at the original price. He failed to execute his option, causing us \$20,000 in legal costs. We did sell all the Efland properties, moving to Prabhupada Village. Bhakticharu, not getting free land after all, went elsewhere. SJ sold his land and home there also, and the project ended. He was last seen in his antique Corvette convertible, with a big dog in the front passenger seat. Our 5 year experience in Efland was a painful disappointment and wasted time. Despite the actual history, SJ made many ridiculously untrue accusations against myself and the GBC included this false witnessing in their book without verifying any of the allegations. But almost all devotees SJ has known were cheated by his shady dealings. An institution such as ISKCON that harbors dishonest and ambitious leaders results in a corrupted membership as well, by a trickle-down effect. This explains why many Srila Prabhupada followers stay outside the institution, to avoid such experiences. The GBC strategy is to give the messenger a bad name, then hang him, and reject his message. The SJ and Efland experience was very miserable.

TWO: ACCUSATIONS OF BEING CALLOUS TO SRILA PRABHUPADA'S DYING REQUEST

In *NTIAP*, p. 150, Trivikram Swami recalls a story Satsvarupa Maharaja told him. In late 1977 Satsvarupa called to suggest I could go to Vrindaban to be with Srila Prabhupada while he was very ill and that other temple presidents were going. I had gone to Mayapur and Vrindaban the previous year and experienced the distasteful politics and cliquish elitism of the GBC and sannyasis, hammered for being a householder businessman. I would have loved Srila Prabhupada's association if not for the exclusivist cordon of ISKCON biggies who surrounded Srila Prabhupada. I emotionally declined, and explained why I felt that way. So, Trivikram Swami, who joined just before me at the same college and temple, insinuated I did not value Srila Prabhupada's association, stating I was "*so callous to Srila Prabhupada's dying plea.*" Again, the same strategy in denying the mountain of hard evidence that Srila Prabhupada was poisoned; defaming the messenger to discredit the message. But Satsvarupa did not tell me that Srila Prabhupada had requested all devotees to come to be with him, nor even he had asked all senior leaders to go (see Ch. 86). My going was simply a *suggestion*. The idea of my "senior" Godbrothers keeping me outside Srila Prabhupada's rooms was not attractive, so I declined. We were trained to stick to our post and service. When the news came a few weeks later that Srila Prabhupada

had departed, it was a shock. We didn't think Srila Prabhupada was so ill. Of course now I do wish I had gone. Many others also were not present when Srila Prabhupada departed.

Brahmananda's experience: *"During Prabhupada's final moments, Brahmananda was not there. He had left Vrindaban two weeks earlier for management issues in Africa. After all, this was his service, and he never believed Prabhupada would really go. He saw he was seriously ill, but it seemed unlikely he would depart this world while there was yet so much to do. Brahmananda saw his teacher as superhuman and was unable to accommodate the fact that all mortal beings must die..."* Satsvarupa himself states in *ISKCON In The 1970's* (p. 344) that he felt like me: *"...Srila Prabhupada described his plans to travel to tirthas, I didn't want to go along. I thought why I felt like that. I find it difficult to get along with the big leaders who surround Srila Prabhupada. I become insignificant in such a party and there is no real service for me. Better I do service in separation."*

I am a dyed-in-the-wool Prabhupada man; and I am a fairly strict, fundamentalist follower. I do care about Srila Prabhupada's desires, which is why I am risking everything in his defense, seeking truth and justice for his legacy. Who is being callous? Those who dismiss Srila Prabhupada's last-days' statements about being poisoned as the senile ramblings of a dying man? (see Ch. 62) Or one who had no taste to mix with those who think like that, and never thought Srila Prabhupada would really leave us? Vasudeva das, GBC for Fiji, wrote in 1991: *"I still regret not having met you in your last days while your physical health was failing. You had requested all GBCs [...] to come and meet you in Vrindaban. At that time the Kaliya Krishna temple had just opened. [...] I could not make the correct decision whether to go and visit you or to see to the running of the new temple. I chose the latter, and thus I did not see you in your last days. I [...] could have easily visited you..."*

THREE: ACCUSATIONS OF BLASPHEMING DEVOTEES

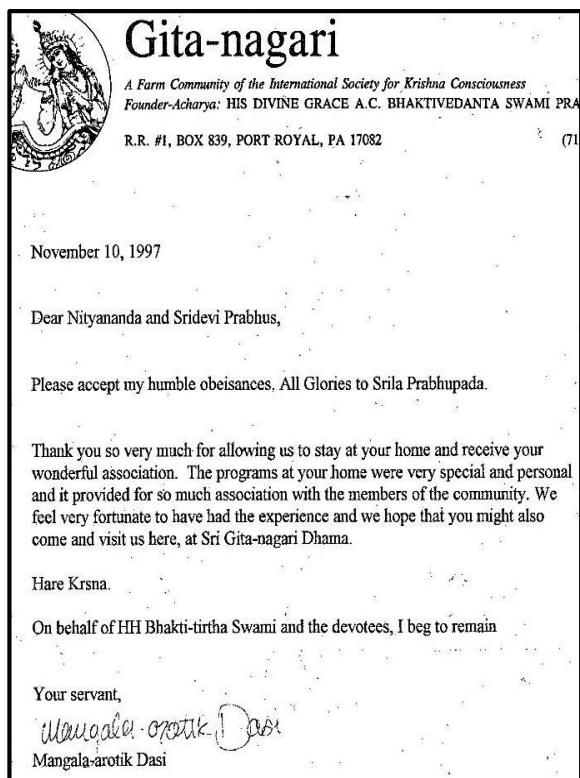
In *NTIAP* Danavir Goswami declared that *SHPM's* suspicions that Srila Prabhupada's loving disciples such as Tamal and Bhakticharu could have poisoned him was BLASPHEMY of the highest order, a Maha Vaishnava Aparadha. *"...at its heaviest. By drinking this deadly brew, bubbling with blasphemy of Vaishnavas, naïve devotees are ruining their spiritual lives. Please avoid listening to the poison theory... one who blasphemes a Vaishnava should be defeated by expert preachers or punished by virtuous ksatriyas or avoided by neophyte sadhaka-bhaktas. **Many expert devotees have tried their best to talk some sense into the poison proponent blasphemers to no avail... Therefore the best policy for ISKCON devotees is to act on the platform of madhyama adhikaris and completely avoid (them)... The poison proponents desire to see ISKCON demolished..."*** How ridiculous. Let the evidence speak for itself. We discovered, compiled, and presented the evidence to stand on its own credibility. We are not manufacturing theories, but presenting confirmed, irrefutable evidence. Reading what Srila Prabhupada said is not blasphemy. Srila Prabhupada's caretakers acknowledged clearly a homicidal poisoning. Why do they now indignantly accuse us of blasphemy for pointing this out? And no one called on me to discuss my book or try to convince me I was committing offenses of any kind.

Danavir calls us Kali-celas and demoniac. *"Formerly anti-cult groups and atheists vigorously opposed the Krishna consciousness movement. In the present day we find a new anti-cult class of so-called devotees dedicated to disrupting ISKCON, misrepresenting Srila Prabhupada's words and defaming respectable Vaishnavas. These new anti-ISKCON people are certainly behaving like demons."* These intimidation tactics grossly twist the Krishna consciousness philosophy, employed to discredit all facts and evidence in the matter. We are told to disregard this evidence lest we commit spiritual suicide through envy, blasphemy, and demoniac activities. This is the desperate defense of a dying generation of corrupt institutional leaders prior to a cleansing revolution by sincere followers who will soon decide to end their abominations.

FOUR: ACCUSATIONS OF ENVY

The GBC calls Srila Prabhupada's sincere followers who want the truth *envious*, accusing them of wanting their positions of absolute power as initiating gurus. They say our commitment does not equal theirs and our dissatisfaction with their leadership simply indicates our envy. Danavir Goswami's

22 pages of outrage in *NTIAP* says the poison theory was “hatched from the same two insidious, perverted minds which conceived of the ritvik theory.” This is a bizarre assertion, since it is the solid



evidence which makes the case; nothing was manufactured or hatched in anyone’s mind. We see that poison theorists are lumped in with the greatest threat to the self-made gurus, namely the “ritviks.” This sounds like 1950’s McCarthyism, when all political opposition was accused of being a dreaded communist. Danavir quotes a Sbhag purport: “It is said by Chanakya Pandit that there are two envious living entities- the snake and the envious man. The envious man is more dangerous than a snake... (and) cannot be pacified by any means.” Envy means wanting other’s possessions. We want the truth, not anyone’s position, power, guruhship, or wealth. Wanting truth is envy? And I have no interest to be guru (you kidding?).

FIVE: ACCUSEDAS AN AGENT OF KALI AND A WACKO

Bhakti Tirtha Swami added 4 pages to *NTIAP* with his opinion the poison controversy is the work of Kali and her agents, meant to destroy the Hare Krishna movement. “So it really shows to the degree that Kali has entered our society, that the greatest

attack- it’s like in warfare it’s not the enemy which is so obviously different, antagonistic, keeps their distance, but the greatest enemies in warfare are those who do the espionage. They are the most trained, the most powerful and the most dangerous because they enter into an environment with the idea of being like that, supporting it, while they have a hidden agenda. So beyond a doubt some of the major agents who are pushing this issue have been highly influenced by Kali.” So someone concerned about the suspicious circumstances surrounding Srila Prabhupada’s departure, who has heard the whispers about poisoning just before Srila Prabhupada drinks milk, who has read how Srila Prabhupada repeatedly stated he thought he was being poisoned, who has heard on tape Tamal asking Srila Prabhupada, “So who is it that has poisoned you?” and has seen Dr. Morris’ findings of sky-high cadmium – are made into monsters of Kali, enemies with hidden agendas? Was he just protecting his status quo as an adulated guru?

The always-smiling “Black Lotus” explains the poison issue: “...we also have to appreciate that when devotees get so wounded, so disappointed with the institution, and most importantly with themselves, the tendency is to over-react, to scapegoat, try to find some justification for their own failure or ways to deal with the void they may experience...” Thus he portrays those who “propagate” the poison controversy to be mentally or psychologically imbalanced people who are emotionally “wounded,” compensating for their own “void” and personal failures by creating unjustified trouble for others. The message is that if you even think about using your intelligence to examine this “blasphemous” issue, you must be a psycho-wacko, and that a kind and “enlightened” Krishna conscious person like him should feel sympathy, but also strictly avoid such sickos. How condescending and devious. Then: “...if we allow the parampara to do the driving. If we try to drive ourselves, try to do things based on our intelligence, then there will always be some shortcomings.”

So we should all surrender unconditionally to the infallible and self-realized souls such as he himself. BT Swami, before he passed away in 2005, was an ISKCON initiating guru and GBC member, and here he advises us that we should turn off our intelligence and allow the new ISKCON leaders like

himself, to “drive for us.” Some of these leaders are suspected of poisoning Srila Prabhupada, and the rest are refusing to discuss the matter, covering up for them. Now ISKCON only wants sychophants and non-thinkers. Self reliant or independent thinkers are not welcome, and are quickly scared off. An honest examination of this issue will reveal some profound personality malfunction, or as BT Swami puts it: *“I feel [they] have been empowered by Kali, and so their mentality, perceptions and actions, the kind of chaos it is bringing into the movement is beyond just normal deviation, it is actually like an empowerment for destruction.”* Two years before he made this statement, I hosted him and his crew for a week at our home in North Carolina. We were on very friendly terms and spoke at length. When SHPM came out, with its plea for devotees to examine the evidence on Srila Prabhupada’s poisoning, BT Swami never contacted me, saying in NTIAP, *“I’ve eagerly kept a certain amount of distance because of the absurdity and pain of even thinking about such a thing...”* This is my experience with ISKCON leaders: They are happy to use you for assistance in their programs, but when there is any issue, they don’t know you anymore, and proceed to cold-heartedly demonize you. He says I am “empowered by Kali...” For compiling hard facts and evidence about Srila Prabhupada being poisoned, I am called an agent of Kali, the ultimate anti-spiritual force. BT Swami sees us like mushrooms kept in the dark. Like the GBC, he was arrogant.

CHAPTER 50: THEIR EXPOSER EXPOSED *By Nityananda das*

S R I

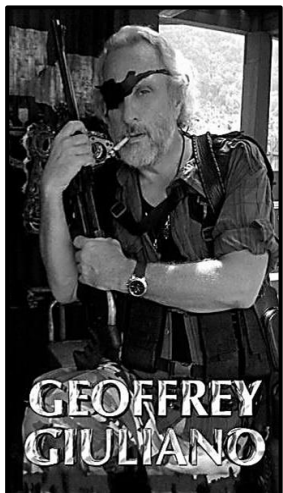
The Spiritual Realization Institute
Srila Jagannatha Dasa Puripada
Founder - Governing Body Commissioner

NTIAP includes a rambling testimony (p. 257-87) by Jagannath das Puripada (Geoffrey Giuliano) re: the making of the private investigation’s 1998 audio CD on the poison issue. These 30 pages are 10% of the book, titled sensationally: ***“THE INSIDE STORY ON THE POISON CD: A Revealing Expose by Jagannath Das.*** *The following statement was spoken to Bir Krishna Goswami in Sept. 1999.*” Here we address Giuliano’s so-called testimony, and the kind of man ISKCON used to deny Srila Prabhupada’s own recorded words about being poisoned: an admitted thief, con-man, and vendor of dubious celebrity sensationalism. Jagannath das is a legally assumed name, as he was never initiated. In 1999 he had a “Vedic center” in Lockport, New York, with the title Srila Puripada, perhaps intent on capitalizing on the “guru business.” He distributed brochures: *“FOR IMMEDIATE RELEASE: SELF-REALIZED SPIRITUAL MASTER, HIS HOLINESS JAGANNATHA DASA PURIPADA ON TOUR OF AMERICA. The spiritual advisor and leader of thousands of people in India, His Holiness Jagannatha Dasa Puripada, has come to America to teach the 5000-year-old, non-sectarian, Vedic meditational technique of Bhakti, or Devotional Yoga, throughout North America.”* (Is he emulating Srila Prabhupada’s coming to America?) He claimed sponsoring an orphanage in India and a goshalla in Lockport. In his “expose” to the GBC, he makes a series of accusations which were false. He would do most anything for profit: having been an author, guru, movie star, music producer.

ACCUSATIONS WE WANTED TO TAMPER WITH THE TAPES

Giuliano portrays himself as one who just wanted to help get out some information to the devotees, but how later he came to see the low character of those he was working with, namely Dhaneshvara, Rochan, and myself (see Ch. 12). He accused Rochan for proposing to commercialize the poison controversy by selling the story to a major media outlet such as HBO or 60 Minutes. Giuliano also accused me of attempted fraud: *“...did Nityananda request that in the studio, that you enhance, move around, juxtapose, some of the internal content of some of these whispers and sound bites, in order to present a stronger case or to put a finer point on it, or to make a more damning piece of taped evidence? My answer would have to be, ‘Yes.’”* Then Giuliano revealed he had experience in doctoring tapes to change the meaning or word content. He accused our team of manufacturing the poison issue’s “false evidence” because of long-standing ill-will against ISKCON and its leaders. He stated my motivation was to pull down those in power and put myself in their place in a “power-grab.” Of

course, I have never met or even spoken much to Giuliano, so how he would know this of me? But this nonsense was eagerly endorsed by ISKCON in their book of denials.



There was absolutely no attempt to alter or tamper with the taped recordings. How can anyone get away with that? The original tapes are safeguarded at Bhaktivedanta Archives, so tampering would be discovered in a heart beat. Actually, and this is the fact, it was Giuliano who suggested something of this sort to me by phone, which was insanity. Fabrication of evidence is not the agenda for anyone on our team of private investigators. As for wanting a position of power in ISKCON, I will never accept any position of leadership in ISKCON; that is my vow. Rather than envy my Godbrothers in ISKCON, I wish their welfare, trapped in an institution corrupted by dishonesty, ambition, and dire offenses to Srila Prabhupada.

After promising free use of his studio, Giuliano later demanded payments from me. He also claimed that our just-finished CD was stolen from his premises and delivered to ISKCON by the Bengali devotees in his ashram that he accused of stealing equipment, food stamps, and US\$19,420 in cash. He even filed a robbery report with the local police, which he sent to me. One of these Bengali devotees, Gaura Daya das, soon called me from Washington, DC, saying that it was Giuliano who took the CD to Europe and sold it to Harikesh Swami. We have learned from other sources as well that Bir Krishna Swami arranged for Harikesh to pay him at least \$10,000 to write his "expose," post a related article on VNN.org, and sell our original Poison CD to the GBC. Gaura Daya expressed sympathy, saying that he and friends had endured abuse and exploitation from Giuliano, saying he was a first-rate swindler, psychopath, and con-man (his words). The very day the CD was completed, Giuliano instigated a terrible argument with Dhaneshvara, who felt he was in danger, fleeing immediately. That day Giuliano flew to Europe with our master CD and gave it to Harikesh, who engaged Jahnu and Hari Sauri to produce the GBC rebuttal (to our CD). The Bengalis told me about his shady practices and misuse of his tax exempt status. His business career was sensationalizing celebrity stories to sell to the smut media, and Giuliano is the type of person that ISKCON came up with to further their position? Desperate times require desperate recourse?

GIULIANO'S HISTORY SHEDS LIGHT ON HIS CHARACTER

The history and character of Geoffrey Giuliano is rather dodgy, to say the least, and he was involved in various lawsuits for libel, and has been heavily criticized for concocting celebrity biographies for sale. In 2021 Giuliano implied he would sue me if I published this chapter, saying it was libel and slander to his good reputation. I had implored him to come clean on what had happened over 20 years earlier, but he refused, saying he would not jeopardize his welcome on visits to ISKCON Vrindaban. Privately he admitted he had done wrong; he wanted to make amends in his life, after years in Pattaya, Thailand, and neglect of his spiritual life.

On July 15, 2000, Colin Carlson of the *Library Journal* commented, "*Non-fans will be put off by this image of Lennon as cad, drug addict, and paranoid; this often sensationalized account is for voyeurs.*" A reviewer commented, "*If Giuliano's own double-talk isn't enough to diminish this work's credibility, his endless, voyeuristic descriptions of Lennon's sexual encounters are.*" Giuliano co-authored a John Lennon book with Julia Baird, Lennon's half-sister, and when Baird wrote another book **20 years later** which was being made into a movie, Giuliano sued her "for his share." Giuliano co-directed the DVD *The Beatles: A Celebration*. A review on Beatles Collectors.com stated "*the production itself is very unprofessional*" and "*a tabloid style account covering only the negative publicity during the Beatles career.*" He had no sources for information included in his books on the Beatles and other celebrities. For a year and a half (until 1990) Giuliano pioneered McDonald's mascot clown Ronald McDonald, even though he was vegetarian for 20 years. He then joined in a suit against McDonald's and decried "*concerns who make their millions off the murder of countless animals and*

the exploitation of children for their own ends." Giuliano also was the actor for "the Marvelous Magical Burger King." When he supposedly had a change of heart, he courted himself publicly as one who was redeemed by his conscience. He moved into the movie industry as an actor, adding to his earlier work of audio CD's, books, and radio shows. He featured in movies made in Thailand; one was called Sming, about a hunt for a dangerous tiger. Other movies in which he acted were Bangkok Adrenaline, Vikingdom, Scorpion King 3, low budget Asian grade-C glorified fantasy, bloody violence productions.

CANDID COMMENTS FROM GOOGLE GROUPS ABOUT GIULIANO

Giuliano has published many books about the Beatles, Hendrix, Townshend, Yoko Ono, Princess Diana, and others, with dirty gossip from their "secret" lives. We get an idea of Giuliano's character and quality as an author or witness from perusing comments posted by knowledgeable, avid Beatles fans online: **Jeff Mills:** I laugh at **the lies that come out of his mouth...** **DW Washburn:** **Absolute rubbish.** His books are roundly decried by all critics. **Francie:** When Giuliano got my phone number in 1998, **he claimed he was another person**, a publisher who wanted to put Body Count on a CD, for no money up front. The saddest thing these days is the black tide of liars and X#@?*&%#\$@ phony gurus that lap at the shores of Pepperland. **FUMIKA N:** Is he the one who writes **those gossip books, saying terrible things?** He should watch out for Karma, which must be very bad. ...his John book. But it had lots of **stories that can't be true.** The pictures in it are so strange. John and Yoko look different in them. Like the **pictures were tampered with** to make John and Yoko look bad. **Francie:** Giuliano is himself **a fraud, culture vulture, liar and greed-driven.** Hitler was a vegetarian too. **Roger Smith:** It may be a good read, but it's not good journalism. [...] **The sensational things, I don't know where he got them from. I'm assuming he made it up.**" (Buffalo News, May 28, 2000) **Mom...@msn.com:** This guy is a **con-artist.** I knew him in Jr. High and he was a whack-job then. I unfortunately got trapped into a business deal and that museum crap of his and was supporting him in Thailand via Walmart money orders for several months in 2006. He played the "my son has a heart condition please send money, we are eating dirt over here." **I lost about \$20,000 USD** with the money I sent him and trying to secure his Lockport property & fix relations with the government. **AuroraLucy:** ...**Giuliano sounded so self-important** throughout the book, if that is possible to do in a biography about someone to whom you are remotely connected to... **He just had an incredibly over-inflated writing style.** **GORDON:** Giuliano **tried to steal the multi-track tapes of TOMMY from Pete Townshend's attic.** Pete caught him and, rightly so, threw him out...

Giuliano retorted: "**What is it that I don't have? People worship me. I sit on a throne. I'm famous. Why would I want to perpetrate fraud on anyone?**" If Giuliano admitted trying to steal Pete Townshend's tapes from his home, wouldn't he steal our poison CD and sell it to ISKCON leaders, as confirmed by three brahmacharies staying with him? If his business was to concoct dirt about celebrities for profit, is it hard to imagine he approached Bir Krishna Goswami with a story of falsehoods for a price? After an inside look into Giuliano's international reputation, how could ISKCON even allow him into their book? To do so puts ISKCON in the same league as Giuliano. Olivia, George Harrison's widow, wrote to the Guardian in 1992 re: Giuliano's misrepresentations about the Beatles:

"The sight of Geoffrey Giuliano's face is enough to make anyone a recluse. My husband once made the remark: 'That guy knows more about my life than I do'. Giuliano missed the joke and used it to endorse his book. To rate himself as the world's greatest rock 'n' roller biographer (a laughable title) is delusion. He has only ever been in the vicinity of my husband for about 10 minutes and considers himself an expert. He parades as a spiritual person while condemning the famous, yet without them his achievements in this life wouldn't rate one line in any newspaper. To judge Paul McCartney as 'vacuous and shallow'- after all Paul has written and offered to the world- is surely the judgement of an arrogant mind, especially as Giuliano's own recognition is not because he is creative, but because, like a starving dog, he scavenges from his heroes, picking up bits of gristle and sinew along the way, repackaging them for consumption by a gullible public. His life is a 'curse' to himself; his admitted 300 acid trips by the age of 19 may have something to do with it. I'm sick of this guy."

On July 20, 2006, Giuliano published in the Lockport newspaper an apology and a conceited rationale for his legal problems in upstate New York: *"I am from the poorest of broken families in Olcott. As a boy on the beach, I told myself one day I would see the world and do many exciting things. Well, I have. ...When I first became successful, like many, I had no reference on how to handle this sudden change in my life. After all, one never really expects one's dreams to come true. ...I lost my balance. I became arrogant, selfish and extremely self-centered. I bought a big house, fast cars and showed off my new stature just like any poor boy might from the wrong side of the tracks. And then I found my faith. ...Now, as part of my spiritual growth, much of my wealth, career and even my once good name have been lost. ...I am now, at 52, a much kinder, quieter, more compassionate, caring person. Now I want to give something back to Lockport. I would like to publicly ...for the many times I was verbally abusive and very much off base in my immature, aggressive approach. I have treated others wrongly, and to you too, I am deeply sorry. If, in the future I can use my time and talent ...I give my word I will do my very best to the people of Lockport, my home, wherever the wind may blow me."*

His above letter from Thailand to his home town sounds like he expects forgiveness as a famous celebrity is excused for their indulgences. Below we see what really happened.

TROUBLE WITH THE LAW: FRICTION WITH AUTHORITIES by J. Heaney- Buffalo News, 5/28/00:

So who is Giuliano? "Geoffrey Giuliano" is a pen name. He changed his legal name in 1997 ...to Jagannatha Dasa Puripada. He did stints as the Magical Burger King and Ronald McDonald in the late 1970s and early 1980s ...a writing career. In 1986, Giuliano wrote the first of his 23 books on popular music, 18 of them on the Beatles. Giuliano has had his share of run-ins with the local authorities. He pleaded guilty in 1998 to a noncriminal violation and received a one-year conditional discharge after authorities accused him of avoiding \$21,672 in bills from NYS Electric. Something Fishy Prod's, one of his corporations, pleaded guilty to a felony count of fourth-degree grand larceny in the case. The Giulianos... tried to avoid paying their bills from 1990 to 1997 by changing the name on the account every time NYSEG threatened to shut off service for nonpayment. Giuliano agreed to pay \$15,629 in restitution... refusing to pay the last one-third... He insists he was unfairly prosecuted - "they had nothing on me" - ...the subject of several complaints filed ...from a tenant that Giuliano ...threatened him, and later broke into his apartment and trashed his furniture; a report from workers ...that he threatened to "split their heads open"; and an obscenity-laced confrontation with police after they picked up his daughter on a driving violation. "They were simply allegations," ... "Charges were never filed." His difficulties, he said, are rooted in the bigotry of local authorities and "goon squad" tactics of ... police. "They don't know what to make of me, dude. They're squares," he said. "It's kind of an inversion of ignorance. It's the blue-collar oblivion in which they live." The house he and his family live in ...The property taxes and water bills haven't been paid on time in five years, public records show. Currently outstanding is a \$3,332 water bill. Giuliano's background further erodes the credibility of the books he wrote on the Beatles and other rock stars. A critic, Mintz, said: "People like Giuliano want to suggest it was all darkness, John and Yoko had a loveless relationship and he was a creep of a guy."

BEATLES AUTHOR ARRESTED Sept. 2, 2000: *He who has written multiple books about the The Beatles was arrested Thursday, 9/1 by Lockport Police for "obstructing governmental administration." 47-year old Geoffrey Giuliano was charged at his ...home and temple after police responded ...a reported domestic dispute between Giuliano's son and the son's girlfriend. Police say they were ordered off the property, called "Robo Cops." He was released on \$500 pending a court appearance.*

WORLD BEATLES FORUM Sept 2001: Repugnant Ruse On Grieving World by Brad Howard:

On Fri. Sept. 14, 2001, 7:54 PM, I (and others) received the following message from Geoffrey Giuliano's personal e-mail account: Indigo Editions today formally announces the death of author Geoffrey Giuliano in the tragic attack on the World Trade Center in New York on his 48th birthday, September 11, 2001. He is survived by his wife Vrinda and four children. No body has been recovered. An Indian funeral is planned near New Delhi. [This turned out to be a false announcement. Giuliano appears to have staged his own death for publicity]. Several people started investigating Giuliano's

death. On Sept. 22, 2001, Steve Marinucci spoke with Geoffrey Giuliano, confirmed that he was alive. GG speculates someone in his ashram used his e-mail... It took 8 days to uncover this insensitive and spurious announcement. It is incomprehensible that someone would deliberately, falsely announce a death – tagged to this horrific WTC tragedy. How could anyone perpetrate this sick joke on a mourning world? Thousands of real people, innocent victims, died real deaths. Is nothing sacred?

BEATLES AUTHOR ARRESTED TWO TIMES IN SIX DAYS Buffalo News Sept. 18, 2002:

Beatles author Geoffrey Giuliano was arrested two times in the past six days on charges ranging from grand theft to passing counterfeit checks... arrested Giuliano at 10:30 a.m. Tuesday on grand larceny and criminal mischief charges... the suspect was arrested Thursday on criminal possession of a forged instrument, petit larceny and criminal impersonation charges. Giuliano, 49, was arrested Tuesday after he was accused of damaging property belonging to a woman who took care of his home since January while he was in Thailand. Giuliano also was arrested last week when he was in a car pulled over during a traffic safety blitz and identified himself as Eric Johnson... an outstanding warrant on two counterfeit checks for a total of \$800. Giuliano is the author of more than 20 books.

Geoffrey Giuliano: "...I am physically unable to travel to the United States, ...I require two surgeries, which ...I cannot afford as a full time monk without financial means of any kind." (yeah right)

SUMMARY: Bir Krishna Goswami, former GBC Chairman, considered Geoffrey Giuliano worthy of providing an "expose" of the supposed truths on evidence that Srila Prabhupada was poisoned. However this man is not at all worthy or reliable as telling truth. The GBC featured this false witness' lies in *NTIAP*, a man unsuitable as a witness, who faked his own death on 9/11; he worked in the shabby Thai movie industry claiming to be a full-time monk with no income; he wrote bad checks; he has a bad temper, threatens people, steals property, and yells obscenities; he is charged with financial fraud with utility companies; he is unduly proud of himself. He supposedly tried to steal master recordings from Pete Townshend's home. He admitted to me stealing the "Lost Kirtans" recording (Delhi, Jan. 1977) of Yamuna dasi and Srila Prabhupada, then selling it as his own property later. He was accused by his own "ashram" members of stealing the "poison CD" in 1998 from Dhaneshvara das, selling it to Harikesh Swami. He claimed I wanted to "edit" the poison whispers, yet he himself is accused of concocted falsehoods and tampering with the photos of celebrities in his own books.

Giuliano says he practices "devotional yoga," and that he is a student of Srila Prabhupada, claiming to have met and spoken with him in London in the 1970's. His brick manor house across from the Erie Canal supposedly served as a Vaishnava temple, guest house, animal sanctuary, recording studio and vegetarian food pantry. Through his Spiritual Realization Institute, Giuliano claimed he distributed food and clothing in India. Is this to avoid taxes and garnish favorable publicity? Is he not able to return to the US because of pending charges? Still, we wish him all success in bhaktiyoga. The GBC and Bir Krishna Swami have perpetrated a travesty of falsehoods by using Giuliano to discredit the validated evidence of Srila Prabhupada's poisoning and bearing false witness against myself and others. Apr. 2020: Giuliano was in an expat video begging for money, stranded in India. ISKCON's poisoning evidence denials is based on sophistry and convenient omissions. (*sophistry: a plausible but misleading, fallacious argument*). *NTIAP* is a shocking collection of lies, deceit, chicanery, denials, fraud, and dishonesty as the facts are twisted, butchered, altered, and ridiculed. It is a travesty how ISKCON has betrayed the principle of truth. **"By failing to actively take a stand for good, we become agents of evil. It's not the person in charge who is solely to blame. It's the populace that looks away from the injustice, that empowers the totalitarian regime, that accepts the tyranny."** (Unknown)

CHAPTER 51: DESPERATE LIES OF DECEPTION

- (1) *"Even the devil can quote scripture."* (old Dixie saying; the GBC can twist science and truth)
- (2) *"The murder victim Sulochan and those who believed as he did had said the troubles (in ISKCON)*

were symptoms of a spreading cancer of denial." (Betrayal of the Spirit, p.145) **(3)** *"He who establishes his argument by noise and command shows that his reason is weak."* (Michel de Montaigne) **(4)** *"Oh what a tangled web we weave when we first practice to deceive"* (Sir Walter Scott)

In March 2000 Balavanta gave his investigative report at the GBC Mayapur annual meeting, recommending further investigation. At that same meeting a new 320 page book was presented, titled *Not That I Am Poisoned*. It had been secretly compiled in Australia by Deva Gaura Hari and Tirtharaj, disciples of Jayapataka and Tamal, and financed by Tamal and Bhakticharu, all primary suspects in Srila Prabhupada's poisoning. The book was quickly endorsed by the GBC as the definitive conclusion to the poison controversy, flatly stating there was no poisoning, and therefore no need for any further investigation. It has gross misrepresentation and devious manipulation of facts, being a disgraceful compilation of deceit and fabrication denying all the evidence, and even referring to Srila Prabhupada's last words, *"Someone has poisoned me,"* as those of a senile, paranoid "Bengali gentleman." The book's title is taken out of context and misinterpreted as Srila Prabhupada's denial of being poisoned. The poisoning "theory" is ridiculed, dismissed with outright dishonesty and character assassination, revealing the GBC as a corrupt entity more interested in their status quo than in an unpleasant reality, begging the question, "What are they hiding and so afraid of?" *NTIAP* is a shameless Kali Yuga masterpiece of hypocrisy and a sham whitewash cover-up. Confusing us with bald-faced lies, exaggerations, perversions, falsities, and distortions, the GBC has succeeded in bluffing and intimidating many into a confused silence of mental fatigue. Apathy ensues as facts are clouded by doubts. Everyone already has too many things they are trying to sort out. The GBC declares the poison "theory" as blasphemous to senior devotees, and that the entire Hare Krishna movement can be destroyed by this "evil-minded" attack.

Researching medical toxicology textbooks, resolving apparent contradictions in various scientific studies, and becoming knowledgeable in neutron activation analysis: this is not within the time constraints of most people. How many can become well studied on heavy metal poisoning technicalities? The subject is challenging enough without the GBC deliberately trying to obscure the truth, create fearful paranoia, and gloss over a very legitimate cause of concern amongst Srila Prabhupada's followers. This book tries to organize, present clearly, and analyze the evidence and issues of the matter to help others understand the truth.

INSIDER REPORT: GBC MEETING ON POISON ISSUE A "MACABRE CIRCUS"

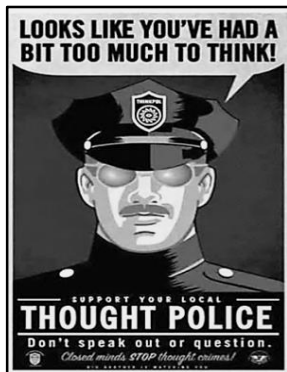
A description from the 2000 GBC Mayapur meetings paints a scene wherein ISKCON leaders apparently have lost all sanity and sobriety: *"I was present during that powerpoint presentation- at least, much of it. I found it difficult to be there, and didn't remain in the room for the entire presentation. I'd describe the mood as a sort of macabre circus. There was lots of laughter. They (most of those present) regarded Srila Prabhupada's alleged poisoning as a real knee-slapper. It was spooky. My sense was that very few there had malicious intent. If asked, I doubt that many of them could have explained what was so funny."* (Dhira Govinda das, 2017)

It is indeed sad that ISKCON leaders are not able to take the evidence in Srila Prabhupada's poisoning with gravity or give it serious consideration. Those who voted in favor of adopting *NTIAP* as their official institutional position document have certainly shamed themselves and all those they represent by this cover-up book. Part 7 shows how low the GBC went to discredit facts and evidence in a deceitful cover-up, showing themselves to be thoroughly corrupted. *"The ISKCON Brisbane Temple President [in 2000] was Tirtharaj das, disciple of Tamal, who commissioned Tirtharaj to write NTIAP. Tirtharaj commissioned a devotee in Brisbane, Deva Gaura Hari, to do the work. These fools went to a Brisbane recording studio and paid the owner \$150 to do an analysis on the poison whispers, using this in their rebuttal of your book. They fraudulently said that the recording studio owner had worked for the Australian Federal Police, a fact which the recording studio owner vehemently denied when asked later."* (Testimony, Sundarananda, Australia, 2016) From Mandapa das (2017):

“Tirtharaj is a Tamal disciple who joined in the 80’s, eventually becoming Brisbane Temple President. He bought land to relocate the temple and had “fund raisers” with the Indian community, but after some years questions were raised why nothing was happening. Some say he embezzled money, but evidence was lacking. To this day a new temple has not been built, but they did move into a makeshift temple on the new land. He resigned in the 2000’s and went to China where he is today. His most famous exploit was the money laundering scam. He eventually was not charged by the Federal Police, on a technicality, but he was considered guilty by all. He had contacts in Columbia/ Ecuador and he allegedly laundered over a million. He was caught when cartel agents by error went to the Sydney temple and wanted the return of their funds. It was all done through ISKCON bank accounts. Tamal called upon his disciple to smash SHPM with a new book NTIAP, which was fraudulent in many ways. Tirtha engaged a temple devotee Deva Gaura Hari, (David Hooper) and together they came up with “Not that I am Poisoned.” GBC member Tamal engaged Tirtharaj in his own vendetta.”

GBC RESOLUTION IN 2000 COMPLETELY DENIES THERE IS ANY POISONING EVIDENCE

To better understand how the ISKCON GBC has covered-up the poison evidence with their book of lies, fraud, and deceit, it is best to first review their position as recorded in the 2000 GBC resolutions: **“POISON CONTROVERSY: WHERE AS**, the book NTIAP published by Ministry for Protection of ISKCON establishes that: Srila Prabhupada’s medical history shows no evidence of poisoning, but rather confirms diabetes as the major factor in His Divine Grace’s deteriorated physical health; Forensic (hair) analysis does not show any evidence of poisoning, in that the amount of arsenic is compatible with environmental levels and with normal physiological functioning. Recorded conversations indicate that Srila Prabhupada did not believe he was poisoned. Analysis of ‘whisper evidence’ is inconclusive or can be shown to correlate with spoken conversations of the time. **WHERE AS**, the report submitted by



Balavanta das, commissioned by GBC Executive Committee, does not contradict the conclusions of the more detailed investigations by Ministry for Protection of ISKCON; **617. (STATEMENT) IT IS RESOLVED THAT: (1) There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada.** This conclusion is based on two independent reports commissioned by the GBC body, **(2) The GBC body endorses NTIAP as the most detailed and comprehensive exposition of the allegations to date, and it recommends this book strongly to devotees who may have been affected by or who are interested in this issue.** Approved by: Anuttama das, Badrinarayan das, BB Govinda Swami, Bhakti Chaitanya Swami, Bhakticharu Swami, Bhaktimarg Swami, Bhakti Raghava Swami, Gopal Krishna

Maharaja, Bhakti Marg Swami, Bhakti SvarupaDamodara Swami, Bhakti Tirtha Swami, Bhaktivaibhava Swami, Bir Krishna Goswami, Bhurijana das, Giridhari Swami, Giriraj Swami, Gopal Krishna Goswami, Guru Prasad Swami, Hari Vilas das, Jayapataka Swami, Kavicandra Swami, Madhu Sevita das, Malati-devi dasi, Manjari-devi dasi, Niranjana Swami, Paramgati Swami, Prabhavisnu Swami, Prthu das, Radhanatha Swami, Ramai Swami, Ravindra Svarupa das, Rohini Suta das, Romapada Swami, Sesa das, Sivarama Swami, Suhotra Swami, Tamal Krishna Goswami, Vaidyanatha das, Virabahu das, Ravindra Svarupa das, Saunaka Rsi das, Arcana dasi, Parivadi das, Visvadeva das, Smita Krishna Swami, Kadamba Kanana das, Trivikram Swami.” [One day they will see how foolish this resolution is.]

ISKCON’s coverup of Srila Prabhupada’s poisoning shows their determination to oppose and hide the truth of the real history of Srila Prabhupada’s disappearance pastimes. It does not matter how definitively we can prove something: the full spectrum dominance of the GBC in ISKCON is such that their lies are impossible to kill off, and they manage to implant their lies as the truth in the minds of a sufficient majority of the membership to ride roughshod over objective truth with great success. The ISKCON partyline narrative is that anybody who challenges ISKCON’s version of truth is dishonest or mad. The last leg of religiosity, truthfulness, is severely crippled and wavering, this being a chillingly dark time for what remains of a pure spiritual movement left to us only four decades ago by Srila Prabhupada. Clearly, ISKCON wants to repress the issue and facts. We see the status quo of ISKCON

leadership is more important than the truth that this same leadership is suspected of poisoning Srila Prabhupada in 1977, and then hijacking the movement as phony gurus who have since established their franchise empires of temples, wealth, and followers. The health and future of Srila Prabhupada's mission, the Hare Krishna movement, has been undermined by the GBC refusal to properly investigate the poisoning issue. For this travesty, the complete leadership of ISKCON should be replaced, as they have seriously breached their duty by placing material considerations above the cause of truth and faithfulness to Srila Prabhupada. The bottom line is that the ISKCON leadership cares only about their livelihoods. Something about the poison issue is very threatening to them. Top ISKCON leaders were complicit in this poisoning, and if exposed, naturally they stand to lose everything they have and possibly go to jail as well for being either party to the crime or an aid and abettor of it.

In October 2020 Dhananjaya das from Germany visited Mayapur, related by another: *"Hari Sauri das has Srila Prabhupada's 'tooth' and 'hair samples.' After staying in Mayapur a few days, Dhananjaya went to see Hari Sauri, who showed him all his Prabhupada items in a trunk. He was asked, 'Do you still have Srila Prabhupada's tooth and hair samples?' Hari Sauri said, 'No, someone came and took them.' Interestingly, instead of wasting money slamming the poison theory with their 'Deception video,' all the corrupt GBC had to do was test the tooth and hair they took from Hari Sauri and release the results! But instead they hide the facts and evidence, and fool us with a ridiculous funny video to appease their Indian donors and zombie followers."* Dhira Govinda das, 2017: *"The ISKCON GBC stands strong in its assertion, 'There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada.' I cite this statement as another category of evidence. That is, cover-up and concealment. If there is nothing to hide, why make such an absurd statement?"*

THROWING TOGETHER SOME DOUBTS

The GBC cover-ups are an assembling of doubts to obscure the mountain of poisoning evidence. The ISKCON misleaders are not devoted to truth. They devise ways to cover the truth. They search for obscure material which they twist to appear supportive of their sly arguments. This is dishonesty and not at all a balanced or objective scientific approach. Since 1997 ISKCON has resorted to creating doubts with irrelevant but scientifically-worded sound-bites that are **intended** to cloud the issue with suspicion, mistrust, uncertainty, confusion, and ambiguity. For this reason we have enlisted many scientific experts (and continue to do so) who have verified the audio and forensic evidence multiple times over. An example of such dishonesty by a GBC troll were comments on our Sharp Sword YouTube films in late 2017 where "Varus Lux" raised doubts about Srila Prabhupada's three hair tests done in 2002-05, claiming that the cadmium levels were innocuous and normal. He had obviously surfed the web and cleverly presented doubts to the experts' verdicts, as though he was now a forensic expert himself. In this age of quarrel, hardly a fully honest man can be found. Varis Lux was likely Mayeswara das, who worked 30 months to put together his book and video. Varis Lux in 2017:

"Cadmium is not an efficient poison, and is very unsophisticated, and not used for assassinations, miscreants would have access to a multitude of more sophisticated assassination attempts." **COMMENT:** Cadmium chemicals ARE very deadly poisons- but "not efficient"? This is absolutely untrue. "Unsophisticated"? Actually, cadmium is sophisticated in that it is unusual, unexpected, infrequently used, difficult to detect as its effects mimick many ailments and diseases.

"1. It also can occur in natural minerals used in Ayurvedic medicines: www.npr.org/sections..."

COMMENT: This npr article and others have already been addressed in our book. Cadmium is never used as an ingredient in any Ayurvedic medicine, unlike arsenic, lead, mercury, tin, zinc. Of course Ayurvedic medicines may sometimes be contaminated with tiny amounts of cadmium, even slightly above acceptable levels. But there is no way that tainted Ayurvedic medicine could result in 250 X above the average normal of 0.064 ppm. The GBC tested two of Srila Prabhupada's Ayurvedic medicines and found heavy metals in them to be normal.

"2. Furthermore hair analysis is very limited for forensic purposes. It's true that some heavy metals and toxic chemicals in our bodies make their way to the hair, says James Klaunig, professor of

toxicology, Indiana University, member of Society of Toxicology. (Klaunig is an expert in forensic toxicology, the science of finding traces of toxins in various body tissues.) But in his opinion, hair is a lousy indicator of heavy metal levels in the rest of the body. Though a properly tested hair sample might be able to show that a person has a certain metal in his or her system, "the levels are difficult if not impossible to quantify," he says. In other words, hair analysis can provide a yes-or-no answer, but it can't reliably answer the all-important question of how much." **COMMENT:** OK, heavy metal levels in hair will not accurately correlate to levels inside various parts of the body. Levels in the heart will vary from that in the liver, but so what? The fact is that hair analysis is universally employed in science, education, and law enforcement. Why? Because hair analysis reliably establishes abnormal levels of toxins in the body. Who cares what was in various organs? The cadmium in Srila Prabhupada's hair was lethal over a short time. We are sure Dr. Klaunig would agree. See Ch. 29-36.

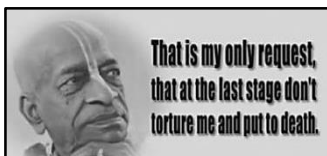
"Klaunig notes that researchers recently found arsenic in a lock of Napoleon's hair, but it was impossible to tell whether he had enough of the metal to suffer from poisoning. Many researchers over the years have tried to develop toxin tests for hair samples, says LuAnne White, professor at Tulane University. But, according to White, such attempts have mostly been abandoned as a "dead end." As White explains, hair follicles soak up compounds (toxic or otherwise) in a haphazard and unpredictable manner, so a hair analysis can never be as accurate as a blood or urine test at a doctor's office."

COMMENT: There is no plausible explanation how Srila Prabhupada acquired such high levels of cadmium other than malicious, homicidal poisoning. Of course, SP also believed he had been poisoned, saying so several times, if that means anything? Hair/teeth testing is a universally useful and accepted scientific method of determining poisoning. Actually, SP's cadmium levels were CATASTROPHIC, not simply slightly elevated and perhaps just unhealthy. Ms. White is talking about low-level cases of exposure. There is no doubt that SP had a dramatic and lethal cadmium poisoning.

"3. Cadmium is used in many industrial processes, and particularly in India, environmental laws are lax. SP could have been exposed at the printers when he was checking proofs for the Bhagavatams as cadmium used to be an ingredient in printing inks. SP had a pharmaceutical company with all kinds of chemicals and reagents, where he could have been exposed. In those days there were no controls of toxic exposure." **COMMENT:** Those black ink Bhagwatams were in the early sixties, 15 years before his 1977 poisoning. Only color inks have cadmium. And how do chemicals at a 1940's drug company suddenly cause illness in 1977?

"4. Cadmium is an ingredient in many tobaccos, which SP was regularly insuflating over the years. More research would be required to assess whether this was a risk factor or not. In conclusion I can see many explanations for the presence of Cadmium in SP's hair sample. By Varis Lux" [GBC agent Mayeswara?] **COMMENT:** Srila Prabhupada used Hedges snuff only occasionally; why would it suddenly affect him in 1977? Srila Prabhupada's sky-high levels could not come from snuff, Ayurvedic medicine, inks, cosmetics, shampoo, air, water, or food. The levels are far too high, and all these suggestions refer to slightly elevated levels or a tiny fraction of 16 ppm. Read Parts 5 & 6, then pontificate scientifically, and hopefully more accurately.

MAYESWARA PRODUCES THIRD GBC COVER-UP IN HIS DECEPTION BOOK & VIDEO



After the *Kill Guru, Become Guru* online book and 6 films was released by Prabhupada Truth Commission in 2017, a secret GBC committee struggled to organize an effective response. Bir Krishna Maharaja, Badrinarayan, Bhakticharu Swami, and others were like the Three Stooges plus Laurel and Hardy, digging up ways to defeat the resurrected poison controversy. The GBC committee's plans and orchestrations how to discredit the evidence was leaked by informants in their own club, including Gunagrahi Swami, now deceased. The



bottom line was an attempt to confuse, create doubts, throw false accusations, twist and distort the facts. Rather than seek their own evidence with their own tests on hair samples or audio tapes, the GBC chose instead to discredit the existing evidence and Prabhupada Truth Commission's forensic and scientific audio analyses and hair tests. They employed an unusual, hyperactive, combative, and arrogant man (Mayeswara das), who produced for them another denial and whitewash, again characterizing the "poison theory" as being perpetrated by lowly persons with a hateful agenda. In early 2020 Mayeswara put out for the GBC his film and book, both appropriately named **Deception**. Upon inspection we find it: **(1)** Is filled with weird Nazi-style cartoons which are bizarre and distasteful from any point of view **(2)** Has misconstrued the evidence by distorting, misquoting, and outright adulterating it **(3)** For example, he ridicules some hair dust that was insufficient for testing but that Prabhupada Truth Commission tested it anyways, hoping to extract some findings(not true) **(4)** The truth is that the size of all the hair samples was more than sufficient for accurate NAA testing results, and that AFTER the tests, some were reduced to "dust" by the radiation from NAA **(5)** And, for example, he proposed that since many devotees ate Srila Prabhupada's maha prasadam throughout 1977 and did not become ill, that his food was not poisoned and therefore Srila Prabhupada could not have been poisoned. But obviously, this proves nothing. Poisoners would know not to poison food that would be distributed to others lest they be caught. There were many possible avenues for administering poison, perhaps done only once a month, perhaps in drinks which, if any was leftover, were not distributed. We do not yet know exactly how the poison was administered, but that there was a massive cadmium poisoning is certain from the three hair tests of *Samples D, A, and Q-2*, certified and authenticated by none other than Hari Sauri himself. For anyone with a strong stomach, his book of deception can be read or one may watch his wild film. He did no new tests and he had one "expert" opinion, who had been misinformed, as seen in his "testimony," making his opinion useless. From Mandapa das, Australia: *"Mayesh (the horrible) comes across as a nasty old man full of hate and bias, who could hardly control himself. It must have cost the GBC quite a few bucks. I had business dealings with Mayeswara and he cheated me, so I have little regard for him."*

Mayeswara came up with some real doozies: **(1)** That Dr. Morris had never tested hair before doing Prabhupada Truth Commission's tests, and he actually did not have at least 1 mg of sample weight as required for a successful test, and he did not use the correct testing method. (All wrong. Incredible and ridiculous falsities in a shoddy attempt to discredit the cadmium test results. He is a better NAA expert than Dr. Morris?) **(2)** That Srila Prabhupada's Nov. 3, 1977 statement, "Don't torture me and put to death," referred to Srila Prabhupada not wanting to be sent to a hospital, and so this is a perfectly innocuous statement. (This shocking statement refers to his caretakers. This is a strong indicator Srila Prabhupada knew he was being poisoned and pleaded with his poisoners to at least not send him to the hospital and to stop poisoning him with heavy metals, which is torture and death, is it not? *"Srila Prabhupada says: 'That is my only request. That at the last stage, don't torture me and put to death. 'He felt the need to say such a thing to address what he realized was the actual situation. Srila Prabhupada never spoke without purpose."* (Rasamanjari dasi, 2017) **(3)** That the "Poison in the milk" whisper comes 20 minutes after Srila Prabhupada drank milk, so it means nothing. (Actually it comes 2 minutes **before** Srila Prabhupada drank milk, so his "inaccuracy" is fraud.) **(4)** That It was not Tamal and the caretakers who avoided and rejected proper medical care for Srila Prabhupada, it was Srila Prabhupada himself. The record shows clearly that this is totally false. (Ch. 43 with evidence from the historical record.) **(5)** Armarendra das reads from his script that Nityananda das fled the USA and hid in Fiji to avoid a slander lawsuit from Bhakticharu in 2003. However, there was no lawsuit and there was no flight. Nityananda resided in USA until 2006 and went to Fiji in 2009. Armarendra would not reply any emails from Nityananda. **(6)** Snarling Mayeswara declares that Srila Prabhupada's hair could have been externally contaminated. However, Dr. Morris ruled out external contamination by examining the hair sample under a microscope before the test. It is also implausible to impossible that such a ligh level of cadmium could taint such short hair. Srila Prabhupada's head was washed 2-3 times a day. **(7)** Mayeswara claimed the hair cadmium may have come from cadmium plating on the hairclippers. But the hairclippers were tested and had no cadmium on their cutter

blades. He did not even read the *KGBG* book. **(8)** Mayeswara interviewed Abhiram das, who explained what the accepted diagnosis [there never was one until after the poison issue arose] had been on Srila Prabhupada's illness. But as any investigator understands, a health diagnosis does not rule out poisoning, and this is so because poisoning causes symptoms similar to many natural diseases. Many secretive poison homicides are ruled as a common or rare disease. **(9)** Mayeswara harped on how low volume audio can be misunderstood. How does that discredit studies by well respected audio forensic laboratories who know this? He also portrayed Jack Mitchell as a crook because an accreditation company turned out to be selling fraudulent certificates 20 years after his forensic study. His critical technique was to find unnecessary, irrelevant faults. **(10)** His film and book are filled with dodgy, silly, arrogant, and retarded fault finding to cast doubts on *all* the poisoning evidence, left and right. He offered no new evidence; only finding fault in existing evidence. **(11)** He omitted Tamal's mercy killing interview, most of Srila Prabhupada poisoning statements, and the discussions by the caretakers acknowledging homicidal poisoning (he is a selective fault finder). **(12)** His one hour film is Grade C, flaky, a corny flop. He brings up issues already debunked long ago. Very boring.

In 2017 the ISKCON GBC stated publicly that they would make an official response to the book *Kill Guru, Become Guru*. When Mayeswara's book appeared, Nityananda das wrote to Bir Krishna Maharaja as to what was the relationship between Mayeswara and the GBC response. BKM flatly denied Mayeswara was a GBC agent or on their payroll, and that he made his book and video on his own. Leaks from the GBC committee confirmed, however, that Mayeswara had extensively worked with and been funded by the GBC. BKM wrote: "*Read the book and weep.*" Nityananda das laughed, then wept for the GBC. This was the GBC response?

REVIEW OF SOME MORE DECEPTION'S DISHONESTY AND SCREWUPS

(1) It has an infomercial by Primeau Audio Forensics on how whispers are often misinterpreted by what the listener wants to hear, inferring this was done by the forensic specialists engaged by Prabhupada Truth Commission (but none were told what others thought the whispers were, yet they all agreed on the poison word). **(2)** It claimed cadmium was unknown as a poison in the 1970's. But not so- Friberg and others studied industrial cadmium poisoning early as the 1950's, including the "itai-itai" disease in Japan with hundreds of victims. **(3)** It asks why Prabhupada Truth Commission did not hire a forensic toxicologist and homicide investigator when this was suggested by Owl Investigations: well, actually we have... This shows Mayeswara's mood is to challenge everything like an angry drunk man trying to show off. **(4)** It stated Srila Prabhupada did not want to go to a hospital even though everyone knew he had advanced diabetes, and criticizing us for saying Tamal tried to discredit doctors and hospitals. But both Hari Sauri and Sruta Kirti (Prabhupada's servants) are on record they knew nothing of any diabetes from 1972-1977. No one knew about diabetes and nothing is on tape about it either. Today this is ISKCON's defense. See Ch. 41-43. **(5)** It asked why the poison whisperers would talk of poison if they knew they were being taped? Well, obviously, they thought the tape recorder would not pick up their whispers. Dumb question. **(6)** It claimed Nityananda das is a liar, and how he had lied in the Robin George trial in 1983. Yes, but this was a GBC arrangement for Nityananda to take the rap for hiding Robin George from the authorities. No gratitude. **(7)** It quoted their pathetic witness Geoffrey Giuliano who said Nityananda and Dhanesvara tried to doctor the whispers, a ridiculous idea since the Archives has the original. See Ch. 50. **(8)** In summary, Mayeswara nit-picks, splits hairs, literally faults everything, and pretends hre destroyed ALL the evidence assembled by Prabhupada Truth Commission. He undertakes such an overkill that is is clearly a fake smear job. **(9)** For more on his hypocrisy, see *Appendix 13: None So Blind As Those Who Will Not See*.

THEIR POISONS EXPERT SNAFU

The GBC hired Dr. VV Pillay, a poisons expert in south India who criticized on video the diagnosis of lethal cadmium poisoning with two faulty assumptions: **(1)** That it was via pure metallic cadmium, which has a metallic taste, and would be noticed by a victim, therefore the idea of cadmium poisoning is silly. **(2)** It was an acute lethal dose of poisoning, which produces extreme gastrointestinal distress, nausea, vomiting, stomach pain, diarrhea, and it would have been easily discovered. Thus he

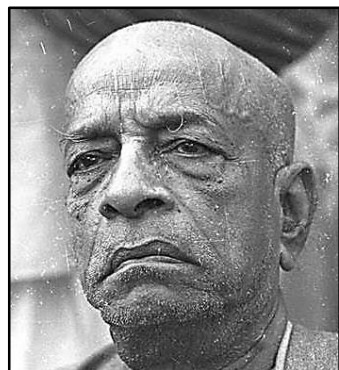
dismissed the notion of cadmium poisoning. But the cadmium salts (chloride, sulfate, etc) have no taste, smell or color, and would not be noticed. How can an “expert” not know this? Dr. Pillay also said that cadmium poisoning always causes stomach pain, so it would have been discovered. Yes, Srila Prabhupada suffered from stomach pain, especially at times of serious health attacks like Feb. 26, 1977. But innumerable health conditions produce stomach pain, so how can Dr. Pillay say cadmium would have been immediately discovered? Cadmium poisoning is very difficult to ascertain- it looks like diabetes, kidney disease, etc. Either Dr. Pillay is playing games to please his GBC client, or he was grossly misinformed about the evidence. And how does such arguments nullify Dr. Morris’ hair test results? Dr. Pillay repeatedly said the same things as though they had filmed ad hoc... Embarrassing.

Dr. Pillay also did not understand that the hair tests established cadmium poisoning started at least by Feb. 1977, lasting 10 months or more, which would be CHRONIC poisoning, not acute as he described. Maybe even as long as 18 months by indication of physical symptoms. Chronic cadmium toxicity would produce obstructive lung fibrosis and disease, kidney malfunction, hypertension, anemia, loss of appetite, etc. Although Srila Prabhupada certainly experienced acute episodes of apparent cadmium poisoning at least 4 times which did produce great gastrointestinal distress with vomit, horrible stomach pain, nausea, etc., generally and in-between these episodes, there was chronic poisoning at low enough levels to simply cause mucus, cough, weakness, and an insidious creep of health decline. Both the acute and chronic times of Srila Prabhupada’s poisoning were not understood for what they actually were by any doctor or innocent attendant.

The ISKCON cover-ups have so far largely confused and obscured the rank and file devotees, who are not encouraged to use or develop critical or skeptical thinking. When people behave emotionally, they are more easy to control, as the ISKCON misleaders decry “irrational beliefs” that offends their official narratives. One cannot have an intelligent conversation with most ISKCON members about any controversy because they live in fear of deviating from the political correctness they have been taught must be blindly accepted for their successful spiritual advancement. We have seen how slowly their minds are opened. An ISKCON scholar sold his original unchanged Chaitanya Charitamrita books set so he could get the “new, edited” printing with many changes made to Srila Prabhupada’s 1975 approved edition. 20 years later he surprised us by leading a team of ISKCON and outside academics/scholars in a convention to decree that Srila Prabhupada’s books should not be changed from its original version. On this, he finally got it right, in the face of much ISKCON opposition, yet on other issues, he is still unknowingly trapped inside the ISKCON box. Bias runs deep all too often.

ISKCON IS A CORRUPTED INSTITUTION HABITUATED TO COVER-UPS

ISKCON has resorted to all conceivable devices of cover-up to forestall the recognition by its members and congregations of the overwhelming and convincing evidence that Srila Prabhupada was poisoned and surely by his own men in 1977. They tried to explain the heavy metals away by pointing at the drinking water in India, by alleging defects in the testing methodology of Dr. Morris, by disparaging the character and motives of the evidence messengers, by faulting the science of hair analysis, by cheating and cherry-picking scientific studies, by fraud in shopping around for contrary scientific opinions, with smoke and mirrors tactics, using false witnesses and shady characters in their defense, and simply denying everything in an air of righteousness as they sit upon their institutional thrones which are riddled and eroded by the termites of corruption.



The series of carefully designed and orchestrated cover-ups on the evidence that Srila Prabhupada was indeed poisoned, and most likely by those who have held the reins of power in ISKCON since then, reveals how corrupted the institution, for which Srila Prabhupada had such high hopes, has become. That ISKCON had organized their first cover-up with Hari Sauri and Jahnu in 1998, then with a book of fraud and lies (*NTIAP*) in 2000, and finally a 400 page book and accompanying hour video in 2020- clearly shows that this issue is very sensitive and that ISKCON leaders are very

afraid of the truths about Srila Prabhupada's disappearance. They cannot afford to simply ignore the evidence; they feel compelled to react with further cover-ups each time the evidence hits the news wires. With their 2020 book and video we see a very palpable desperation of intense ridiculing, lampooning, and over-the-top, audacious denials and derogations of anything and everything. They are circling their wagons and their time is running out. The truth is closing in on them.

ISKCON denials are a recurring theme in its history. *Betrayal of the Spirit* (p. 118-21) describes the mid-80's dilemma for ISKCON WORLD REVIEW editors in covering up the growing bad news of guru fall-downs and debacles. Credibility in the leadership was eroded in the eyes of the membership who heard about or saw the guru scandals. Upon the murder of Sulochan in 1986, New Vrindaban declared they had nothing to do with it, and community residents were cautioned and instructed not to speak to the media or police. It was standard policy to hide all internal problems from the authorities. The massive child abuse scandal in ISKCON was covered up by its leadership for decades by a deliberate stonewalling and resistance to change or investigation. Dhira Govinda das, chairman of the Child Protection Office, stated in 2015: *"In places like Mayapur, where the most egregious abuse took place, the abuses were covered up again and again. **There is a culture of cover-up.**"* In 2004 he reported: *"In addressing cases of neglect of supervision by gurukula headmasters in schools where abuse was extensive, the CPO met with impassioned resistance from GBCs and other leaders... Considering the extent of child suffering and maltreatment in some ISKCON locations, a secular court would very possibly find criminal neglect on the part of [...] the administrators."* A culture of a lack of accountability in ISKCON prevails, which has produced the steadfast, unreasonable, and defiant denials of the poisoning evidence. The poisoning issue is more vile than child abuse: it is about the murder of the greatest saint and pure devotee, the very foundation of devotee's spirituality and the Hare Krishna Movement. Institutional cover-ups on many issues are the norm in ISKCON. And this is common in all religious organizations, as with the Catholic Church's non-cooperation in its own scandals. ISKCON's response to the poison issue is nothing less than **criminal obstruction of justice** and many heads will roll when one day their walls of denial crumble into dust. That day can not come too soon and we see it coming just around the corner. Pursuers and defenders of the truth will prevail. *"Secrets, lies, and hypocrisy are the hallmark of the GBC regime. A coverup is very strong evidence of a crime, and the GBC has repeatedly engaged in covering up the poison issue."* (Nityananda das, 2021))

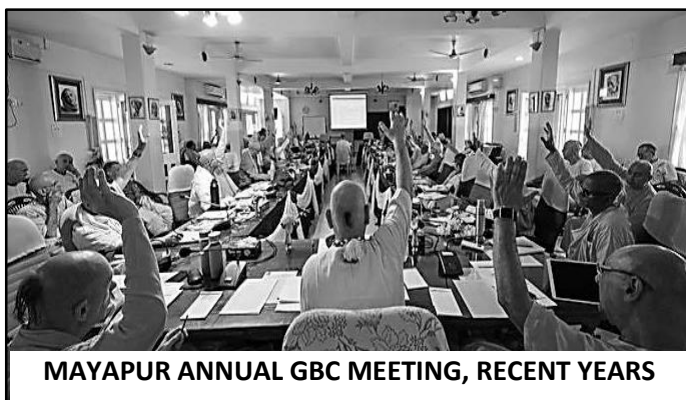
"So real guru is never to be killed, but the so-called guru has to be killed. The so-called, pseudo guru, false guru, he should be killed." SBhag 1.8.50 Lecture, May 12, 1973.

*"In times like these, it is absolutely imperative to think for yourself, because **deception** is everywhere and those that tell the truth are often greatly ridiculed. The problem is those reaping the immense rewards of the privileged insiders will fight any reform tooth and nail, so the only real way to advance the interests of the common good is for the rigged, rotten, corrupt, unsustainable status quo to crumble to dust."* (unknown)

"We find that the most prolific propagator of Fake Facts and disinformation in the truth of Srila Prabhupada's disappearance are bewildered by the ISKCON misleaders who deceive, spread disinformation, spread propaganda, and they may as well be doing so on behalf of the demonic forces

opposed to the respiritualization of humanity. Abandonment of truth and adoption of hypocrisy and lies has rendered ISKCON indistinguishable from the evil and degradation of Kali Yuga. The idea that ISKCON and the GBC generally mean well and are ultimately good has been revealed as totally false, the opposite being true." (Nityananda das, 2020)

There is no doubt, Mayeswara has a sharp intelligence. We have seen this over the decades wherein he has publicly



MAYAPUR ANNUAL GBC MEETING, RECENT YEARS

posted his various writings and analyses on differing topics. However, he sometimes gets lost in his own details and intellectual exercises, missing the conclusion or defining exactly what he DOES advocate rather than what he is looking at as being supposedly “defective.” In 1999 he did exactly that when he published an essay dissecting the Final Order/ ritvik initiations. As in his book *Deception*, he focused on creating shreds of doubt in each piece of evidence. It was interesting how he disparaged the Final Order (ritviks) and the ISKCON GBC method of guru approvals and initiations as well. Instead, he circulated a petition to suspend initiations by ISKCON gurus and for “AIM”- Alternative Initiation Method,” but without defining what it was, except it would accommodate “ritviks” and not require a “living” guru. We think he likes the attention of being the hero who saves the day from some big crisis. And there is no doubt he loves to argue and fight. Mayeswara’s history is that he was very favorable to the Final Order, the ritvik initiation system, but he came up with “AIM,” his idea for an “alternative initiation system” where ISKCON’s system and ritviks would be a dual system. Then he turned against the IRM and tried to nitpick and find faults with witty but defective logic and reasoning. Oh well... See here how it played out: www.iskconirm.com/docs/webpages/mayesvara.htm (The “M” Files) for details on his wild and disjointed rantings 20 years ago. Mayeswara definitely exudes confidence in his analyses, though, this is for sure. It is sad he is misunderstanding the facts, but he have faith he will eventually see the truth.

DHIRA GOVINDA ANALYSES MAYESWARA’S DECEPTION BOOK (Oct. 14, 2021, abbreviated)

Dear Mayeswara Prabhu, Please accept my humble obeisances. All glories to Srila Prabhupada. Hare Krishna. Thank you for sending me a copy of *Deception*. I have read the book. Actually, I’m not really certain what the subtitle is (or, subtitles are; or, what the title is)... I read the conversations from Nov. 1977. My straightforward impressions from that reading were, and continue to be, after reading your *Deception*, that Srila Prabhupada was clearly concerned that he was being given poison with homicidal intent, and those, or at least several of those, who were with him at the time, knew for certain that Srila Prabhupada was concerned, (transcendentally) distressed, that he was being given poison with murderous intent. Again, I have read your *Venom of Deception* cover to cover, including the section entitled “What Was HDG Communicating?” Yes, I’ve read what you’ve written regarding amphiboly, misleading punctuation (p 199), misattributed quotes, gaslighting, etc. I’ll mention that, actually, paralinguistics, including the word emphasis aspect of it, [...] is a topic with which I’m at least somewhat familiar, as I’ve been conducting classes, workshops and seminars on that topic, internationally, for more than forty years. Our professional coach training courses, for example, emphasize the importance of noticing paralinguistics, and use just the sort of examples you utilize in your book. And I’ll emphasize here that, for me, conditioned soul that I am, it is clear that Srila Prabhupada was expressing concern that he was being given poison with homicidal intent. That is, from what I can tell, the mukhya-vrtti, the clear, direct meaning of Srila Prabhupada’s expression.

My conclusions of what Srila Prabhupada was expressing, in important ways, do not align with what you write. You write (p 221), “Based on prior portions of this dialogue, BCS was confirming that Srila Prabhupada was still concerned that his disciples had misunderstood him and they might think he was accusing someone of poisoning him.” My understanding from the actual conversations is that Srila Prabhupada clearly was concerned, experiencing distress, that someone or perhaps more than one person, was giving him poison with murderous intent. (p 367-368 of *Conversations*). *Tamal: Prabhupada was thinking that someone had poisoned him. Adri-dharana: Yes. Tamal: That was the mental distress. Adri-dharana: Yes. Kaviraja: (Hindi) Tamal: What did Kaviraja just say? Bhakti-caru: He said that when Srila Prabhupada was saying that, there must be some truth behind it. (People all speaking at once) Tamal: Srila Prabhupada, Sastriji says that there must be some truth to it if you say that. So who is it that has poisoned? (pause) Kaviraja: (Hindi with Bhakti-caru and Prabhupada) Woman: What did he say? Bhakti-caru: He said that it's quite possible that mercury, it's a kind of a poison.. Bhagatji: That makaradhvaja. (Hindi with Kaviraja and Bhakti-caru) Bhakti-caru: He was referring to a big murder case in Calcutta, the husband poisoned the wife. Bhavananda: Oh yes. Our*

lawyer is the... Tamal: Bhagatji doesn't think the... Kaviraja: (Hindi with Bhakti-caru and Prabhupada)
Tamal: No poison is strong enough to stop the hari-nama, Srila Prabhupada.

...for me it's clear that several of those who are around Srila Prabhupada are clear that Srila Prabhupada is experiencing mental distress because he is concerned that someone is giving him poison with malicious intent. As far as the contention that Srila Prabhupada and those around him were only speaking and concerned about the sometimes toxic effects of some medicines, that stance, for me, doesn't at all hold up. In that same conversation they are speaking about a case of poisoning by murder, and previously they were speaking about a case of murder by poison of an acharya in a Sankaracharya math (p 359- Tamal: "Jayapataka Maharaja was telling that one acarya, Sankaracharya, of the Sankaracharya line...he was poisoned to death...")

So, Srila Prabhupada was expressing and concerned about being given poison with murderous intent, and those around him were clear about that. That is clear to me from reading and from hearing those Srila Prabhupada's conversations. To me, the interpretations you give in your book, to a significant extent, sound and seem quite twisted, strained. [...] Further, simple-minded as I may be, when I read Tamal say, "Srila Prabhupada, Sastriji says that there must be some truth to it if you say that. So who is it that has poisoned?"- my understanding is that Tamal, at this time, is clear that someone has attempted or is attempting, to give poison to Srila Prabhupada, with homicidal intent; or at least, Tamal is clear that Srila Prabhupada clearly believes or at least is concerned, that someone is giving to him, or has given to him, poison with murderous intent. Tamal isn't asking whether someone has poisoned Srila Prabhupada, but, "who is it that has poisoned." Thus, for Tamal, the question of whether Srila Prabhupada was poisoned, or at least whether Srila Prabhupada thinks that someone has been giving him poison, is already decided in the affirmative. That's my assessment, after studying Conversations with Srila Prabhupada, and applying my mind and intellect to your Deception.

On p 324, Deception you cite Occam's razor- "Of two competing theories, the simpler explanation of an entity is to be preferred." Applying this to the Nov., 1977 Srila Prabhupada conversations, it's clear to me that the simpler explanation, compared to what you present in Deception, is that Srila Prabhupada was worried that he was being given poison with murderous intent, and those around him knew for certain that he was distressed that he was being given poison with homicidal intent. And we understand that all of Srila Prabhupada's emotions and thoughts are completely on the transcendental platform... On p 436-8 you [quote] Bhakti Caru Swami- "It is an absolutely absurd allegation that Srila Prabhupada has been poisoned by his disciples. If anyone intentionally poisoned Srila Prabhupada Srila Prabhupada, then it must be me...." And Bhavananda writes, "The entire poison issue is ludicrous and beyond absurd..." So, for me, it's not clear how, in the late 90s, when those two wrote that, the idea that Srila Prabhupada was given poison with murderous intent was absurd, and ludicrous, whereas in Nov. 1977, as above, both of them were quite clear that Srila Prabhupada was given poison with malicious intent, or at least they were clear that Srila Prabhupada was very concerned and distressed that he was being given poison with homicidal intent. [...] Are they saying that Srila Prabhupada was joking, or not in his clear mind, or....what?

Mayesvara prabhu- In Deception you devote a lot of effort to psychoanalysis [...] ("wounded souls..."). In my attempts to get to the essence of what you're doing there, my sense is that you're asserting that the psychological disturbances, frailties, prejudices, woundedness and pathologies of those whose stance is that there is a reasonably strong possibility, or at least there is reasonable cause to suspect, that Srila Prabhupada was given poison by persons with murderous intent, are much greater and more severe than those who believe that there is zero or practically nil chance that Srila Prabhupada was given poison with homicidal intent. My perceptions and analyses, present and over the decades, do not support your assertion. [...] On p 378, Vol 36 of Srila Prabhupada Conversations, Srila Prabhupada, as far as I can tell, specifically states that he wants to go on parikrama, and that the parikrama represents the much more auspicious (Rama-like) option, and to stay where he is represents the more inauspicious (Ravana-like) option.

Tamal: This seems like suicide, Srila Prabhupada, this program. It seems to some of us like it's suicidal. **SP:** And this is also suicidal. **Tamal:** Hm. Prabhupada said, "And this is also suicide." Now you have to choose which suicide. **SP:** The Ravana will kill and Rama will kill. Better to be killed by Rama. Eh? That Marici- if he does not go to mislead Sita, he'll be killed by Ravana; and if he goes to be killed by Rama, then it is better. **Tamal:** Who is this Prabhupada's talking about? **Devotees:** Marici.

To me it sounds clear that Srila Prabhupada is saying that there is a metaphorical Ravana, or more than one of them, in his midst, and that this Ravana, or team of them, is acting in Ravana-like ways- that is, in ways that are deceptive and wicked. That's what it seems to me. So, for me, a natural question is, who is this "Ravana" to whom Srila Prabhupada alludes? And again, I believe that I understand and appreciate the viewpoint that, "There's really nothing substantial here, with this 'Ravana' statement from Srila Prabhupada. Don't try to concoct something out of nothing". Okay, still, it's clear from these conversations that Srila Prabhupada was experiencing mental distress due to concern that he was being given poison with murderous intent. And, yes, I do have curiosity in regards to who the Ravana is, to whom Srila Prabhupada refers. And I don't regard it as ridiculous that I maintain such a curiosity.

In regards to whispers- it seems to me that there are several audio and audio-forensic professionals who assert that, in the background of conversations with Srila Prabhupada during November, 1977, there are whispers that include the word "poison", including the statement "The poison is going down." In your Deception you endeavour to attack their competence and motivations. These professionals include, for example, Tom Owen, Helen McCaffrey, Jack Mitchell and James Reames. Studying what you've written, for example on p 131, still I'm left with the clear conception that audio forensic professionals confirm that people in the background of those conversations are whispering about "poison," including the statement, "The poison is going down." So, while Srila Prabhupada is lying there, a few days before the closure of his disappearance pastime, some of his caregivers are in the background whispering about "poison," saying things like "The poison's going down." Yes, I tend to wonder why they're speaking in whispers about poison. That, combined with what I consider to be the fact that Srila Prabhupada also, during the same recorded conversations, expressed his concern, maybe his knowledge, that he was being given poison, does not lead me to the conclusion that there is no evidence that Srila Prabhupada was given poison with homicidal intent, but, rather, [the opposite]. ...these audio professionals are, almost surely, conditioned souls, subject to the defects of material senses. Still, while naturally I don't place godlike, superhuman, divine trust in them, I do basically believe and trust what they say and their conclusions, in their fields of expertise. I understand, that your assaults on their competence and motivations may move a jury to consider that perhaps their statements are not to be regarded as absolutely perfect, and that could cast doubt in the minds of jury members or a judge seeking to determine whether the evidence is beyond a reasonable doubt. From my perspective, though, if the evidentiary standard is, say, at 96% rather than 99.999%- that (96%) doesn't lend itself, for me, to the conclusion that there is no evidence. 96 does not equal 0. My viewpoint, based on my study of the matter, including your Deception, is that the forensic audio data does lend itself to the conclusion that there definitely is substantially reasonable cause to suspect that Srila Prabhupada was given poison, with malevolent intent.

Tom Owen (Owl Investigations) writes, regarding these Nov. 1977 whispers in the background of conversations with Srila Prabhupada, *"The word poison is clearly audible.....There is conversation about poison and the use of it. In my opinion there is certainly a basis for further investigation....A forensic toxicologist and homicide investigator should be consulted...Based on my training and experience, the word poison is clearly audible and intelligible in several instances."* Yes, I've closely read and carefully considered what you've written regarding Tom Owen on p 141 in Deception. And my conclusion is that Tom Owen, conditioned as he may be, who is a highly respected audio-forensic professional, determined that there are people in the background, speaking about poison, and he is seriously concerned that these people may be speaking about and involved in an attempt at homicide

by poisoning. James Reames served the FBI for over 30 years as an audio-forensic analysis expert. Reames, imperfect as he may be, confirmed that in the background of the conversations in Nov. 1977, there is whispering, and one of the whispers states, "The poison is going down." I understand that on p 142 of your book you attempt to minimize Reames' findings. For me, Reames' findings and statements add to the body of evidence that indicate that it's highly possible that those in the role of Srila Prabhupada's caregivers endeavored to murder Srila Prabhupada by giving him poison.

Similarly you attempt to discredit, with regards to credentials, competency and motivation, Jack Mitchell, Helen McCaffrey, and others. I understand that some may place heavy weight on your attempts at discrediting them. My view, based on carefully studying the relevant materials and documentation, is that McCaffrey and Mitchell are respected professionals, who gave sincere effort, and concluded that people in the background are whispering and using the word "poison" in their whispers, while Srila Prabhupada is lying there. Yes, I understand, as you describe on p 143 of your book, that Dr. Helen McCaffrey's specialty is hearing disabilities, and not forensics. That for me doesn't erase credibility in regards to her efforts and findings, which do confirm the findings of others, who are audio-forensic specialists. About Dr. McCaffrey you write (p 143), "All she really did was sit back and listen to the enhanced audio tapes presented to her by Mr. Mitchell... [she] was basically contracted to confirm what Mr. Mitchell told her she was supposed to listen for. Her participation was deceitful used to pump up the witness list with one more name..." Okay, well, perhaps your conjecture regarding "All she really did..." is accurate. My tendency, faulty as it may be, is to regard your conjecture as unduly, and unsoundly, cynical and critical. Maybe Dr. McCaffrey is a sincere, honest, professional expert in the field of audio, and she earnestly applied herself, and found, consistent with the findings of other forensic professionals, that those whispers are about "poison."

And, similarly with Dr. Steve Morris, and his cadmium findings in Srila Prabhupada's hair. I've read Ch 8, p 227-275, *The Problems with Hair Analysis, of Deception*. I understand that flaws in Morris' procedure can be found and analyzed, and that at least some of those defects or apparent defects could be regarded as valid considerations in regards to assessing the credibility of Dr. Morris's findings in relation to the cadmium levels in Srila Prabhupada's hair during parts of 1977. But my view is that Dr. Morris's findings, while not to be regarded as infallible, are definitely not to be taken lightly. My viewpoint is that Dr. J. Steven Morris, at a high degree of professional scientific competence, followed rigorous procedure in his analysis and presentation of the results of Srila Prabhupada's hair samples. To quote an excerpt from a letter I wrote a few years ago, "He does this, for example, by providing a statistically calculated 95% confidence interval for a range of values. Yes, ...if there were a greater mass of hair the measurements would be more accurate, and perhaps even Dr. Morris would have chosen a different method of measurement. Considering the mass of hair he had to work with, he chose Neutron Activation Analysis (NAA), the best method available for that mass. And he gave the margin of error, showing that we can be at least 95% confident that, even if the lowest value amongst the ranges for the three hair samples of Srila Prabhupada were true, then, still, on average, Srila Prabhupada's hair contained about 216 times above average, or about 21,500% above average. (Calculated as- $[(14.9) + (19.9) + (12.4)] / 3 = 15.7 / \text{vs } .062$ average ppm cadmium in human hair). We understand of course that such measurements are subject to error. So, for example, if the measured amount of cadmium in hair is, say, 30%, 60%, or maybe even 200%, above normal, then that's not necessarily an indication that the body has a significantly elevated cadmium level. But, 21,500%?

On p 435, *Deception*, you include a letter from the ISKCON GBC dated Dec. 8, 2017. In that letter the GBC states, "Therefore, to protect innocent devotees from devastating offenses, the GBC is preparing a detailed response to the latest accusations, which are themselves the actual poison in this case. The GBC requests ISKCON devotees to focus their attention on serving Srila Prabhupada's mission and to avoid hearing these monstrous accusations, until the GBC presents a response to the latest poisonous theories..." In this letter the GBC asserts that the idea that Srila Prabhupada was given poison with murderous intent, by those close to him, is "ghastly," "dark," "lacking credible

evidence,” etc. And, the GBC stated that they are “preparing a detailed response.” Ok, as far as I’m aware, they’ve not issued such a response. [...] From the way the GBC expresses in the letter [...] as a body and with regard to individual members of that committee, to prepare a response ought to have required, maybe 6 months. Well, it has been about 4 years now. If, as they say, the allegations that there is credible evidence that Srila Prabhupada was administered poison with hostile intent, are ridiculous, absurd, monstrous accusations lacking any semblance of credibility- it would seem they could prepare a response pretty easily. But, it’s 4 years now. Maybe, then, there is substance and credibility to the idea that Srila Prabhupada was given poison by persons with criminal intentions?

I appreciate, that you’ve given yourself heart and soul to Deception. In that effort I see and feel your earnest attempts to genuinely care for Srila Prabhupada and his mission. And, clearly, as far as I can perceive, the ISKCON GBC doesn’t consider your book to be an effective attempt to counter the allegations that Srila Prabhupada was given poison by persons with venomous motivations. If the GBC regarded your book as doing an adequate job of refuting the evidence that indicates that Srila Prabhupada was given poison by persons with homicidal intentions, then, I believe, the GBC would have announced, “Here’s our response, that we promised in Dec. 2017...” But, they haven’t done that, and neither have they issued any other response. I trust that, on an individual basis, devotees in positions of ISKCON leadership and the GBC, may certainly, if asked or questioned, refer people to your Deception. They may do that, on a personal basis, when faced with questions regarding Srila Prabhupada’s disappearance pastime that they’re not capable to answer with any semblance of integrity or adequacy. “Oh- Mayesvara Prabhu wrote a book about that- Deception- read his book...”

Again, clearly [the GBC has not] issued an official response, [...] and the fact that they’ve not officially endorsed your book, indicates, I believe, that the GBC knows full well that your book doesn’t reasonably adequately address the issues, the strong evidence, that Srila Prabhupada was given poison with murderous intentions. I understand that those who may be, by many, suspected as implicated in giving Srila Prabhupada poison in 1977, have performed tremendous service for Srila Prabhupada and his movement. Maybe some of them are enjoying rasagullas with Sri Krsna as I write this. “Well, it’s a contradiction to say that they performed tremendous service for Srila Prabhupada, and that they gave him poison with homicidal intent.” From my perspective, there’s no contradiction there. And, I understand that your viewpoint is that, based on your experience and knowledge of these devotees, you are certain that they were definitely not capable of such an act as deliberately giving poison to Srila Prabhupada. My view is different. But, anyway, it’s not about them. It’s about Srila Prabhupada, and, specifically, about glorifying Srila Prabhupada and enhancing our appreciation, awe and veneration for him, and our enthusiasm to dedicatedly serve him. And for sure I can truly say that the more I research and discover about Srila Prabhupada’s disappearance pastime, including from reading your book, I am increasingly moved and inspired by Srila Prabhupada’s sublime and inconceivable transcendental character. In writing the above, I’m thinking of the disappearance pastime of Jesus. So, obviously, it’s not about getting angry at the Roman soldiers who hammered in the nails, or at Judas. They were all part of Jesus’ disappearance pastime, and, maybe they were directly sent from Vaikuntha to participate in it, or maybe they were heavily conditioned souls thickly covered by the darker modes of material nature. Whatever. The essential purport of the pastime, as far as I understand, is that it’s an opportunity to appreciate and be impacted by the qualities of Jesus, the pure devotee of God. And, similarly with Srila Prabhupada’s disappearance pastimes. I understand that the driving force for you in writing Deception was to glorify Srila Prabhupada, and serve and protect his movement. I recognize and appreciate you for that. Sri Krishna and Srila Prabhupada could have co-created Srila Prabhupada’s disappearance pastime in any number of ways- virus, bacteria, heart attack. If they chose to co-create Srila Prabhupada’s disappearance pastime through attempted murder by poison, I trust that they have sublime reasons for doing so, and that those reasons are unfolding and will continue to be revealed.

On p 435 of "Deception: A true story about wounded souls, who extrapolated a murder conspiracy, from the ambiguous moments that occurred during the last months of a profound 20th century spiritual revolutionary's life- Poison CONspiracty (PCON) Exposed- The Venom of Deception: Contradictions, Hypocrisy, Deceit and Intentional Fraud" ... regarding the letter from Radha Sundari dasi, GBC Secretary, "It is as straightforward and clear as it can be and endorsed by 35 most senior devotees leading the Hare Krishna movement despite all of the difficulties and criticisms they have endured along the way..." I appreciate how you're appreciating devotees, particularly these Vaishnavas, who certainly do receive lots of criticism- no doubt, some or lots of it unwarranted. But, as I've made abundantly clear, I'm not in agreement with the ISKCON GBC's official position, as expressed in the GBC resolution that states, "There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada." My view is that Srila Prabhupada's words, clearly stating that he was concerned, or perhaps knew, that he was being given poison, constitute very strong evidence. Also my perspective is that the recorded statements of those around Srila Prabhupada at the time, in Nov. 1977, where they clearly share their awareness that Srila Prabhupada was experiencing distress because he thought, or knew, that he was being administered poison with violent intent, are also strong evidence. Also I'll say that, from my study of the situation, including the audio forensic analyses, it's clear that some of Srila Prabhupada's caregivers, were whispering in the background about poison, including, "The poison's going down." Further, analysis of Srila Prabhupada's hair samples also strongly indicates to me (again, conditioned soul that I am) yet additional evidence that Srila Prabhupada was given cadmium, with lethal intentions.

So, I am not in alignment with the GBC's statement, "There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada." And I'll say, that such a statement is itself, from my point of view, cause for further suspicion that the ISKCON GBC has something to conceal in relation to Srila Prabhupada's disappearance pastime. [...] On p 277 you write, "...acknowledges that during the 1970s very little was known about the use of cadmium as a murder weapon. Yet, they take a huge, irrational leap to the conclusion that devotees with absolutely NO knowledge about cadmium figured out how to get it, mix it, serve it, and monitor its efficacy. A rationally minded person would hardly need further evidence of the impossible nature of the PCON's senseless assumptions at this point, but, if there is still some doubt..." That's not how I process things, and I understand that that might certainly mean that, in your mind, I'm in the category of a person who is not rationally minded. Anyhow, my view is that those to whom we are referring, very astute and clever as they are/were, could, if they set their mind and intention to it, learn whatever they needed to learn about cadmium poison- yes, even back then, in the 1970s, pre-internet. For sure, no doubt, it makes sense to have reasonable skepticism that they did take the time and effort to learn about cadmium poison. That, though, is different than firmly believing that they were incapable of doing so. I feel certain that they were quite capable. That capacity, in the context of much else that I've expressed above, leads me to have reasonable cause to suspect that they in fact did learn what they needed to learn...

And, for me, similar with respect to "time". As you describe right there on the back cover of your Deception, "Deception offers convincing evidence that proves how senior members of the Hare Krishna movement did not have the time, resources, knowledge, opportunity or motive to poison...." Again, my view is that those to whom we're referring, while certainly intensely engaged with so many services and responsibilities, were/are expert, high-level managers, and knew how to be efficient with time, and thus my point of view is that, while fulfilling their many responsibilities, they also could have, if they made it important, cleared the time to engage in giving Srila Prabhupada poison. They know how to manage time. Hare Krishna.

To reiterate something to which I've already alluded, my impression of your book as a whole, including several specific sections of it, is that it contains material that might convince some fair-minded juries and judges that the evidence that those to whom we're referring, as suspects, gave Srila Prabhupada poison with murderous intent, does not reach the threshold of 99+%, beyond a

reasonable doubt. That, all in all, it comes to, say, 98% or 95%, and thus maybe some judges or juries would not convict in criminal court. For me, though, 95% or 98% does not make the assertion that Srila Prabhupada was given poison, ludicrous, or absurd, nor does it justify the GBC's stance, "There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada." "No evidence" means that the facts don't even indicate that there is reasonable cause to suspect that this attempted murder happened- like, not even 5%, some semblance of reasonable cause to suspect. My view, including after carefully reading your book, is that the data, the facts, certainly do constitute reasonable cause to suspect that an attempted murder happened. And, as you're clear by now, my view is that the information constitutes not just around 5%, but more like 95-99%. If I'm understanding correctly your view is that the data doesn't even rise to the 5% level, or, perhaps not even to the 1% level. Thus, you regard the idea that Srila Prabhupada was given poison with homicidal intent to be absurd, nonsensical, idiotic. [...]

If, let's say, there were evidence indicating, for example, that Tom Owen and Robert Morris received a monetary bribe to arrive at the findings they determined- okay, that would be the sort of thing to really move me to not seriously regard their findings, to practically totally discredit what they say. But, there's nothing like that. So, my perspective is that there is strong evidence (maybe not strong enough to convict in criminal court- but, then again, only maybe...) to indicate that Srila Prabhupada was given cadmium poison with lethal intent, and that some of Srila Prabhupada's caregivers were whispering about poison, in the background of conversations when the alleged cadmium poisoning was allegedly taking place. And also at that time Srila Prabhupada was, based on my reading of and hearing from Srila Prabhupada, speaking about concerns that he was being given poison. And also just at that time some of those who were surrounding Srila Prabhupada were clearly acknowledging that Srila Prabhupada was experiencing distress because he thought or knew that he was being deliberately administered poison. And also just at that time Srila Prabhupada was discussing with those around him about cases of murder by poisoning.

Conversations, Vol 36, p 359- *"Tamal: Ah, I see. That's why actually we cannot allow anyone else to cook for you... Jayapataka Maharaja was telling that one acharya, Sankaracharya, of the Sankaracharya line... he was poisoned to death. Since that time, none of the acharyas or the gurus of the Sankaracharya line will ever take any food cooked except by their own men."* So, they are, it seems clear to me, speaking about a case of murder by poison, because Srila Prabhupada was without doubt concerned and suspecting that some were attempting to murder him by poison.

All of this together, from my point of view, does not constitute support for the ISKCON GBC's stance of, "There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada." Rather, my perspective is that it constitutes strong indication that some persons at that time, there in 1977, did attempt to murder Srila Prabhupada with poison. And, the way I process things, that the GBC sticks to their "no evidence" (zero- as in, not even 1%) stance, suggests that the GBC, as an organizational entity and at least some of the individuals serving on that body, are attempting to conceal something (I understand that that might indicate to you that I'm unduly cynical in the way I am processing this information, because you, if I'm correctly understanding you, perceive that the GBC has been and is dealing with and responding to this issue in a clean and straightforward way...). And again, relatedly, where is that GBC "detailed response" that they asserted they would issue in December 2017. If it's so clear that there's "no evidence", and if it's laughably ludicrous to believe that Srila Prabhupada was given poison with homicidal motives, how come after four years they still have not issued that "detailed response"? You labored hard for Deception, and apparently the GBC doesn't accept that as sufficiently credible for their "detailed response" report.

I am interested and enthused to know and understand the truth about all of Srila Prabhupada's pastimes- sailing on the Jaladuta, rising early to dictate his Bhaktivedanta purports, inspiring Ratha-Yatra at 5 years old, his thousands of letters to his disciples, opening Krsna consciousness centers all around the world, his lectures, conversations, etc. With regards to Srila

Prabhupada's disappearance pastime, my sense is that from the ISKCON GBC we're not getting the truth, and I do regard it as vitally important that the world knows the facts in regards to Srila Prabhupada's disappearance pastime. And I'll say that the GBC's persistent concealment, bluff and deception in regards to the truth about Srila Prabhupada's disappearance pastime- well, that all constitutes a whole other category of evidence- or at least, reasonable cause for additional suspicion. Anyhow, those are my perceptions. Perhaps the GBC's report, "detailed response", is just now coming....and we'll get it in the next day or few, and, after reading that my mind will be peaceful, seeing that ISKCON leadership is handling this and communicating about it straightforwardly, that shows lots of integrity, and my intelligence and heart will be convinced that, as you say, it is ridiculous to think that Srila Prabhupada's caregivers in Nov. 1977 gave him poison with homicidal intent.

I'm not suggesting that we ought to overemphasize his disappearance pastime (I believe, for example, that some groups of Christians tend to overemphasize the disappearance pastime of Jesus..... it might be nice to hear more about, for example, Jesus dancing in love of God....). I am wanting that the truth of Srila Prabhupada's disappearance pastime, and all of his wonderful, transcendental pastimes, is revealed. I hope and trust that our exchanges, including this response to your Deception, will contribute to that effort. Thank you for giving your time to read what I've expressed. I welcome any comments you'd like to share with me, regarding anything I've written in this letter (or, in regards to anything, really). Clearly, for now anyway, we get to agree to disagree on this one, regarding Srila Prabhupada's disappearance pastime. Often, variety of perspective enriches relationships and community. I like what you write on page 44, "What is more dangerously deceiving than the three words: "I KNOW THAT"? The answer is: "WE KNOW THAT"..." I genuinely seek and want to have and continue to have open-mindedness in regards to truths connected with Srila Prabhupada's disappearance pastime, and I welcome feedback on how you and others perceive me in that regard. I hope this meets you in strong health and enthused in serving Srila Prabhupada and his mission. Hare Krsna. Your servant, Dhira Govinda dasa.

PART 8: WITNESSES, TESTIMONIALS

We know Srila Prabhupada was poisoned with amounts of heavy metals that are not explainable other than from deliberate homicidal intent (Part 5). Accidental or environmental contamination is ruled out (Part 6). In Part 10 we look at persons of interest and suspects in this crime other than Tamal (Part 9), and find that the suspicion and evidence regarding some suspects is substantial. Still, there are no direct witnesses and no overt confessions. This is not unusual for the cowardly, secret act of poisoning- it was intended to be unknown to others. It is natural that witnesses will be hard to locate, especially 45 years later, but there are some substantial witnesses and testimonials that contribute significantly to the body of evidence. We note that the ***poisoning itself is already proven***, even without direct witnesses or confessions, first by Srila Prabhupada's own words (for those who have faith in them), and second, by the cadmium hair tests and certified whispers.

Witnesses today, by themselves, do not establish hard proof Srila Prabhupada was poisoned. But they are valuable evidence, and include leads which should be further investigated. We have recorded these leads and indications, and we make clear what is fact and what is unverified. In the future, these items may be either discarded or confirmed, or more facts and leads may turn up. The total evidence has already proven the crime was committed. That part of the investigation is concluded. There is more than enough evidence to determine Tamal was a poisoner (Part 9). But solid proof of the others involved, and all the details of how, where, why, what, and when it happened- this is still being sought out. The witnesses, credible hearsay, and testimonials collected up to now that complement the proof of Srila Prabhupada's poisoning are impressive. Many of these demand investigation. Three kavirajas who rotationally treated Srila Prabhupada agreed he was poisoned (Ch.

53). One kaviraja's son later became compromised and dependent economically on ISKCON, by touring temples offering medical services and seminars. Another kaviraja has consistently testified, even on national Indian TV, that a urine test by his father indicated Srila Prabhupada's poisoning. Damodara Shastri (Ch. 54) also believed that Srila Prabhupada had been poisoned. New methods of truth discernment have developed, some accepted in court. CVSA (Ch. 57) is widely used in law enforcement, often preferred to polygraph tests. Taped recordings of the suspects were tested by CVSA, revealing a high level of contradiction between spoken words and actual intent. Ascertaining truths and deceit in caretakers should be studied further. The GBC resolution, "**There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada,**" makes a mockery of ISKCON leadership. ISKCON's Orwellian double-speak (obscuring actual reality) is keeping the naïve membership in the dark.

CHAPTER 52: THE FRIGHTENED MEXICAN WITNESS

RUMORS OF MEXICAN BRAHMACHARI'S STORY

According to Partrikananda das, rumors circulated in the Los Angeles temple community in 1982 that Srila Prabhupada's poisoning was witnessed by a Vrindaban gurukula schoolboy from Mexico. Bhakta Vatsala das, 13 years old in 1977, had various cleaning duties in Srila Prabhupada's quarters. From a hallway **he reportedly overheard about eight senior disciples discussing Srila Prabhupada's poisoning.** Bhakta Vatsala returned to Mexico in 1978; many devotees there remember him talking openly about what he had overheard: Ramanya, Durlab, Nandaprana, Mantri, Adhoksaja.

DURLAB CONFIRMS RUMORS AS FACTS

Durlab das remembered Bhakta Vatsala's testimony, and was childhood friends with Bhakta Vatsala's older brother Mantri das. He lived in Mexico City and ran his own business selling *Shiva* brand incense. *"I phoned Durlab das (Domingo) in Dec. 1997 and he forthrightly verified how he, his older brother Adhoksaja das, Nandaprana das, and others had repeatedly heard in 1978 Bhakta Vatsala's account about how he overheard eight senior devotees in a hushed discussion about poisoning Srila Prabhupada. The conversation took place in the Vrindaban temple near Srila Prabhupada's room as Bhakta Vatsala listened out of sight through the hallway doorway. Durlab also remembered that two ISKCON gurus, namely Kirtanananda Swami and Bhagavan das, had come to Mexico around 1982-84 looking for Bhakta Vatsala, who had by then left the movement with his family. Durlab stated that Bhakta Vatsala was afraid of ISKCON leaders, especially Tamal, and had deliberately adopted a very low profile, disappearing from view. Bhakta Vatsala resides near Mexico City. His mother still attends ISKCON programs."* (Nityananda das, 1999)



THE MEXICAN SECRET POLICE

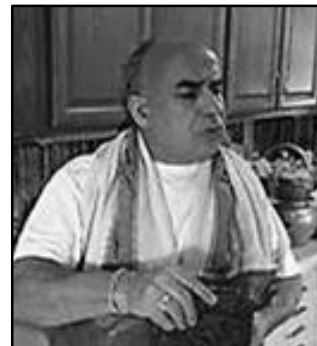
It is interesting that just after the "poison controversy" had broken out in Dec. 1997, Tamal traveled to Mexico for a week (it is not his zone as GBC), going with Guruprasad Swami and attending a large festival in Guadalajara, and then went **alone** for "rest and recuperation," as it was described to Nityananda by Bir Krishna Maharaja, to Acapulco on the Mexican Riviera. Tamal stayed with Hridayananda Swami in a 4 star Mexican hotel. Did this have anything to do with Bhakta Vatsala? We were told Tamal sent money to Bhakta Vatsala in Mexico in 1978 but this stopped after some time. Nityananda das relates: *"Shortly after our phone conversation and Tamal's visit to Mexico in Dec. 1997, Durlab's home was inexplicably stormed at night by the secret police and he was severely beaten. Durlab excitedly related the incident to me on my second phone call to him in early 1998. Very afraid for his family, he said he would then regularly change his address and phone number. Durlab believed the*

attack must have been connected somehow to those in ISKCON who want his knowledge of Bhakta Vatsala's testimony about the poison conspiracy to remain silenced. The men were clearly "secret police" by virtue of their uniforms. After this, Durlab was very reluctant to talk anymore, and we lost contact with him. In 2015 we learned that he had passed away."

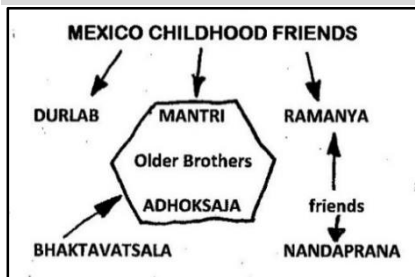
MEXICAN WITNESS FOUND; "HOLY WATER," GBC TAPES

In April 1998, our team tried to find the now 34 year old Bhakta Vatsala. Yasodanandan das, former Vrindaban gurukula headmaster, remembered him as his student, agreeing to meet him for interviewing if he was located. Rupa Vilas das, living in England and a former Vrindaban gurukula teacher, also remembered his student Bhakta Vatsala (BV). The boy was not so inclined to academics, but he worked hard. He remained there in school for about five years until about age 13, and returned to Mexico shortly after Srila Prabhupada's departure. Rupa Vilas and Yasodanandana knew nothing of him being a witness to poisoning discussions. In the taped conversations, Nov. 6, 1977: **Srila Prabhupada:** *What is that sound?* **Tamal:** *That's one of the brahmacharis shaking out the dust in the rugs. In my office we have some rugs, so he takes them outside and shakes them. He's a nice brahmachari, young boy from the gurukula, from Mexico.* BV was engaged in cleaning by Srila Prabhupada's caretakers. He thus overheard discussions in those otherwise restricted areas. A few older gurukula boys were always assisting the resident or visiting sannyasis at ISKCON Vrindaban temple. BV was an assistant to Tamal, Srila Prabhupada's personal secretary. Tamal wanted him to come to Dallas to work under Tamal after visiting his Mexican relatives in 1978, but he refused.

In July 1999, after reading SHPM, Ramanya das from Alachua (**Below**) called a truth team member, wanting to help with the investigation. He and Durlab das had both been childhood friends with Mantri das, who was the first of the three to join ISKCON (LA, 1970) and who was BV's older brother. Ramanya: *"I grew up at the same place with his family. I know his whole family. Our families are very close."* He was like an older brother to BV, and agreed to go to Mexico to interview him. He found BV through family and friends. But out of fear BV then vanished for two weeks. Ramanya found him again and with Nandaprana das (ACBSP) convinced him to share what he was comfortable speaking about, and they tape recorded an interview at Durlab's home. BV had been fearful for 20 years of certain ISKCON sannyasis. He first asked, **"Where is Tamal?"** He was clearly nervous and concerned for his family's safety. When he returned to Mexico in 1978, Tamal expected him to come to Dallas soon thereafter, but he did not want Tamal in his life anymore, and even though devotees came looking for him sometimes, he always hid out of fear. Once, he heard, Tamal and two disciples searched for him in Cuernavaca. BV gave Ramanya memories from his days in Vrindaban in 1977. He spoke as a simple, scared man, in Spanish and imperfect English. Srila Prabhupada had initiated him, and although away from ISKCON for decades, he still spoke like a devotee. He had 3 dreams of Srila Prabhupada telling him "to speak the truth" and remembered all the leader's names, explaining he was always serving sannyasis and cleaning Srila Prabhupada's rooms. Naveen got the tape in Oct. 1999 and had the Spanish translated. Adhoksaya das was another older brother.



MAIN POINTS FROM BHAKTA VATSALA'S TAPED TESTIMONY:



(1) He asked why did Bhavananda sprinkle the food with deity "holy water" for "purification," before it was brought to Srila Prabhupada? (2) When BV reported this to the headmaster, Jagadisha das, he was heavily reprimanded. (3) Twice he saw a group of GBCs having loud arguments, once over whether there should be one person in charge of ISKCON or to divide it up. Another time Bhavananda punched Ramesvara, making his lip bleed. (4) He had found two cassette tapes hidden under Srila

Prabhupada's bed mattress in early 1978 which he believed were recorded by the leading gurus. (5) He took and hid them in a hole behind a picture on the wall in his room. (6) Bhavananda, Jayapataka, Tamal and others searched everywhere for the missing tapes. (7) The day he left for Mexico, Bhakticharu sent him out to buy a tape player as a gift, then searched his luggage, found and confiscated the two tapes. (8) BV never listened to these tapes, but he believed they were very important to the gurus since they had looked so hard to recover them. **What was on them?** BV said that his good gurukula friend was Lila Smarana (Sebastian Ickrath; parents: Akrura das, Kandava dasi) from Germany, and that he would know the same things. When Lila Smarana was contacted in late 2015 by Yasodanandana, his former Vrindaban gurukula teacher, he said that he could not remember BV from 38 years before. Too much time had passed.

NOW THAT TAMAL AND OTHERS ARE FINISHED...

INTERVIEW EXCERPT: Question: *What else you used to do in the gurukula in Vrindaban?*

Answer: *I used to clean the ashrams, I used to study, and go and do the cleaning in the ashrams and Prabhupada's quarters, and take care of sannyasis... I used serve to Lord Krishna and all the gurus and sannyasis. I used to help cleaning especially Prabhupada's sleeping quarters, and also go in his kitchen. I used to help to prepare his meals, to clean the kitchen, I used to observe who used to cook and prepare his meals of Srila Prabhupada.*

BV declined to speak any further and he wanted more time before saying anything more, and **it was clear to Ramanya and Nandaprana that there was much more he had to say but was afraid to say it.** Ramanya told Nityananda he was convinced BV did not reveal all he had to say, out of fear of Tamal and others, and that we should try to interview him again later. After Tamal's demise in 2002, Nityananda called Ramanya and Naveen about pursuing another interview, but it did not happen. As of 2015, Kirtanananda, Bhagavan, and many others were also gone or now harmless. Durlab passed away in 2015, and Ramanya does not know where Mantri can be found: he left the movement in the 1970's. Ramanya goes to Mexico at least once a year and sees BV's remaining family close to his own family home. There must be other devotees in Mexico that could verify BV's speaking of overhearing the caretakers discussing poisoning. There is Astika das, leader of Mexico City's Sridhara Maharaja group, and Radha Krishna das, formerly Swami from the Spanish BBT. It is interesting that BV was supposedly speaking about the poisoning in the late 1970's in Mexico, long before the issue became public in 1997. **OPEN ENDS:** A legal deposition with BV is needed. Where are Mantri, Adhoksaya (his older brothers) or other Mexican devotees who knew him, including Nandaprana, Astika, Radha Krishna, who can confirm BV and Durlab's testimonies. Please contact us if you have any information.

CHAPTER 53: THREE KAVIRAJAS AGREE ON POISONING

Three kavirajas (Ayurvedic physicians) in Oct. and Nov. 1977 each independently and collectively arrived at a diagnosis of poisoning for Srila Prabhupada. Reliable and trusted sources provided different pieces of the picture and there were multiple, independent confirmations of the key pieces. This is based on interviews, published materials, Balavanta, Nalinikanta, and other devotees, the tape recordings, the kavirajas themselves, and their descendents. A few remaining dots in the picture were connected using common-sense, identified below with underlining. We are confident of the following accounts and conclusions below.

After the onset of serious illness Feb. 26, 1977, Srila Prabhupada was examined, treated, and misdiagnosed by a parade of doctors, kavirajas, and "bush doctors." That Srila Prabhupada was not given proper medical care, and there was an avoidance of qualified medical attention or treatments, is seen in Ch. 43. Bonamali kaviraja had an Ayurvedic practice and dispensary in Gopinath Bazaar, Vrindaban. Srila Prabhupada was his old friend long before going to America in 1965, and used to visit his dispensary to talk about philosophy and medicines. On July 12, 1977, after Srila Prabhupada had

come back to Vrindaban to prepare for his physical departure, he called for Bonamali to diagnose and treat his persistent, unexplained illness. Srila Prabhupada sent Bhakticharu to ask Bonamali, who accepted the request. He came and diagnosed an inability to pass urine or stool. His prescribed a week-long, milk only diet, application of cow dung ashes over the body, and various medicines. After three weeks Srila Prabhupada discontinued this program, even though it seemed to have been beneficial. Although Bonamali was not officially dismissed, other kavirajas and doctors continued to visit and make prescriptions during and after Bonamali's program.

Naveen Krishna das and his allopathic father Dr. Khurana of Delhi came to see Srila Prabhupada on Aug. 15, 1977. Dr. Khurana's offers of assistance and advice were not taken. Tamal sent a letter to Dr. Khurana explaining that Srila Prabhupada was already under the care of a kaviraja. The chief doctor from a prominent Ayurvedic hospital in Delhi also came, but after a few days, he was rejected due to Tamal's critical attitude towards him. On Aug. 27 Srila Prabhupada left for London, ending all treatments. On Sept. 8 Srila Prabhupada went to a hospital outside London for a minor operation by Dr. McIrvine to improve the ability to pass urine. On Sept. 13 Srila Prabhupada flew to Bombay, and on Oct. 2 he traveled by train back to Vrindaban.

MORE PHYSICIANS AND DR. K. GOPAL

On Oct. 3 Bonamali once again examined Srila Prabhupada, thinking there was no illness and only weakness, recommending a special diet and medicines to gain strength. One medicine produced more coughing and Srila Prabhupada decided not to use Bonamali again, asking Tamal to invite his old friend Dr. G. Ghosh from Allahabad to come treat him instead. Tamal declared Bonamali to be a "dishonest man," supposedly for raising his fees by a few rupees. But both Gopal Chandra Ghosh of Vrindaban Institute (not Dr. G. Ghosh) and Bonamali's son Braj Dulal Goswami deny this is true. Perhaps Tamal was mistaken or creating deliberate misgivings about Bonamali. Gopal Ghosh quoted Bonamali as saying, "*I do not even want to sell them [medicines for Srila Prabhupada].*" On Oct. 6 Srila Prabhupada asked Tamal to call another local doctor who was an old acquaintance. But Tamal resisted and never brought this doctor, Narottama Lal Gupta.

On Oct. 10 the retired principal of the Jaipur Ayurvedic College, Raj Vaidya Pandit Lakshmi Narayan, was brought and an examination resulted in recommendations involving diet, supplements, and medicines. On Oct. 12 Dr. Ghosh from Kodaikanal arrived unexpectedly, and he was shunned by Tamal and he soon left very disappointed. On Oct. 15 Bonamali came again and proclaimed there was no illness, simply weakness. The next day Dr. G. Ghosh of Allahabad finally arrived, and he promptly took a urine sample for testing at a local lab. "*He personally took a urine sample to Agra for testing and then advised that Prabhupada should not take only liquid but also some solid food, like chena (fresh cheese) mixed with sugar, and he prescribed an enema with glucose and salt. He showed us how to massage Prabhupada's body from the feet upwards to improve circulation and help the blood move toward the heart, and how to massage his stomach in a clockwise direction.*" (Ocean of Mercy, p. 220) These urine test results have been lost. Dr. G. Ghosh brought Dr. K. Gopal on Oct. 17, a young specialist from the local Ramakrishna Hospital. A serious chronic kidney infection was the diagnosis and medicines were prescribed. By Oct. 22, Srila Prabhupada had still not improved in strength. Dr. K. Gopal thought that the makharadhvaja prepared by Bonamali (not yet taken) was *moti-dristi*, similar but weaker. Dr. K. Gopal was perplexed why there was no improvement in Srila Prabhupada's condition. He noticed an irregularity in the lungs and suggested an asthma medicine and taking X-rays by bringing a hospital machine to Srila Prabhupada's rooms. Tamal and Bhavananda heavily criticized Dr. Gopal's so-called failed program and he was rejected. Dr. K. Gopal was still at the Ramakrishna Vrindaban hospital in July 2020.

The private investigation team sent Sakshi Gopal and Abhinanada April 21, 2002 to meet Dr. K. Gopal at his Vrindaban clinic, who said he had no indications Srila Prabhupada suffered from diabetes, emphatic his diagnosis was not tuberculosis, but ASTHMA or a chronic allergic respiratory disorder [perhaps due to heavy metal poisoning?]. Tamal's tuberculosis account was incorrect. Dr. Gopal had

seen his prescription for medicine in the display case at the Vrindaban ISKCON Prabhupada Museum, and advised it be checked to corroborate his 1977 diagnosis of asthma. This remains to be done. So here was another doctor, and a good one, who could not detect any diabetes in Oct. 1977, weeks before Srila Prabhupada's departure. His diagnosis of asthma fits with the effects of cadmium poisoning, namely chronic cough, bronchitis, and lung anomalies.

OPEN ENDS: Dr. K. Gopal should be interviewed again and his 1977 prescription examined.

DREAMING OF THE MAKHARADHVAJA

On Oct. 22 Srila Prabhupada had a dream of a Ramanuja kaviraja who would supply genuine makharadhvaja, and Tamal sent devotees out in different directions to search for him. A local Ramanuji kaviraja was brought to see Srila Prabhupada and also said Bonamali's medicine was not makharadhvaja. Ultimately makharadhvaja was obtained in Delhi from a Shaivite kaviraja through the arrangement of the notorious Chandra Swami. Srila Prabhupada took 2 or 3 doses and then stopped due to some diarrhea. By Oct. 27 no doctor/kaviraja had been attending Srila Prabhupada for days. Late at night Adridharan in Calcutta was called to confirm approval for his bringing to Vrindaban a Ramanuji kaviraja that had been found in Calcutta, a Damodara Prasad Sharma "Shastri." It was thought he was the kaviraja from Srila Prabhupada's dream.

BONAMALI'S URINE TEST

Oct. 27: While discussing the two different batches of makharadhvaja (Chandra Swami's and Bonamali's) with Srila Prabhupada: **TKG:** *It may be we should take on Bonamali again? Prabhupada:* *And stick with him? BHAV:* *Kaviraja must be there all the time. (TKG's Diary, p. 304)* Bonamali had been absent from Srila Prabhupada's care since Oct. 15, and despite the earlier mistrust and Tamal's earlier accusations about his "dishonesty," it was decided to call him again. **Apparently Tamal** then sent two devotees on the 27th or 28th to request Bonamali's return to Srila Prabhupada's care. This is supported by Bonamali's son, Braj Dulal Goswami (BDG), who has continued the operation of the family Ayurvedic practice and dispensary after his father's death. A 2001 interview by Jitarati, Mandapa, and others with BDG at his medical shop in Vrindaban is recorded on a 25 minute audio CD and is paraphrased and summarized as follows:

"My father was treating Srila Prabhupada, but he stopped... some other kaviraja was treating. When they came back again later to my father for treatment, he was cautious, knowing other kavirajas were also treating Srila Prabhupada. He did not want to become involved without first doing urine sample and basic examination as a standard practice. He said to the two devotees who had come, 'I will not treat until I have urine sample.' I was seventeen at the time and worked as my father's compounder. I was standing right there (he points to a place nearby). The next day the two devotees came back by rickshaw and brought the Swamiji's urine sample in a 50 gram Dabur honey jar. Bonamali lifted this bottle up to the sunlight. The urine sample contained three layers, three rings, and the colours were separate. My father turned and said to me, 'This is poisoning. The first layer is blood, the second is bone, and the third is marrow. This is slow poison. After giving this poison; the man will die slowly, slowly....no one can judge what is happening.' This thing my father explained me then and there, and he told them also, the two devotees, 'I think it is poison.'"

Bonamali then declined the request for resuming Srila Prabhupada's treatment, for two reasons: **(1)** that other kavirajas were involved, and **(2)** the confirmation of poisoning from the urine test. Braj Dulal Goswami explained that his father must have been afraid now that poisoning was understood. Bonamali's discovery of poisoning is the first known instance of someone outside ISKCON becoming aware of the real cause for Srila Prabhupada's health decline. BDG did not know if his father had determined the type of poison involved. He was also asked about how blood, bone and bone-marrow enters urine, and he explained that slow poisoning saps the energy and rots the body internally. This is amazingly verified here: **SP:** *Bichar hi... jo idhar me to... sarte sarte bilkul sab energy nasht ho gaya. Usliye parikama jayega. (Translation: My thoughts are... that here... I am rotting and rotting. All my energy is wasted. That is why I want to go on parikrama.)* Tape T-46: A; ConvBk, Vol. 36.

"Prabhupada was becoming increasingly weaker, despite the medicine. The kaviraja (Shastri) said all organs except for the kidneys, were all right. There was no blood, marrow, flesh, or muscles." TKG's Diary, p. 332 Abhinandana das in 2004 confirmed: "...in 1997 I had already visited Bonamali's son. He is ready to testify, he is my friend. He is alive, and said he saw the test tube of urine with the dhatus (bone, blood, flesh, marrow etc) separated in layers and different colors. Bonamali said, "You see, this means poisoning, his body is dissolving, and my medicine is useless, therefore I will stop treating Him."

DR. GOPAL GHOSH WITNESSES BONAMALI'S URINE TEST

I AM FROM HAWAII, USA & MY FRIEND
SAKSI GOPAL FROM AUSTRALIA
ASKED ME TO VISIT YOU.

DAUGHTER FAMILY I AM HOUSE BUILDER
RADHA - GOVINDA / HOME

SITA - RAM
N.Y. HOUSE
Dr. Braj Dulal Goswami;
Sri Radha Govind. Ayurvedic
Gopinath Bazar, Vrindavan Pharmacy.

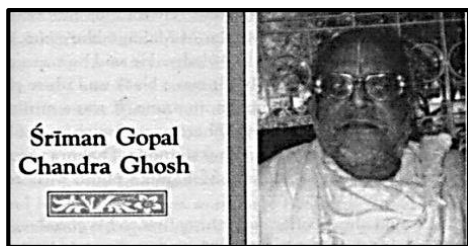
DID YOU WITNESS BONAMALI PERFORM
A URINE TEST FOR SRILA PRABHUPADA
AND WHAT WAS THE RESULT?
- NO - He was told about it.

CAN YOU TELL ME WHAT HE TOLD YOU?
- He forgot + advised that I see
Braj Dulal whose name, address & shop name he
remembered well -

Dr. Gopal Chandra Ghosh, an old friend of Srila Prabhupada's and the Head Librarian at Vrindavan Research Institute, was present at Bonamali Kaviraja's dispensary, on Oct. 27/28, 1977. As seen in *Our Srila Prabhupada* by Mulaprakriti dasi, Dr. Ghosh was a good friend of Bonamali. He personally witnessed Bonamali's Ayurvedic analysis of Srila Prabhupada's urine, and in 2002 described the incident to Sakshi Gopal das when interviewed at the Institute (which preserved old historical documents and artifacts): *"Bonamali put down a plantain leaf. I was standing behind him looking over his shoulder. He had Swamiji's urine sample in a*

*Dabur honey bottle. Carefully he put down a drop on the leaf and then added some Vedic powder. First the liquid went green and then slowly it turned a dirty brown. He did this thrice. Then he turned to us and said, 'This is poison. Swami Prabhupada has been poisoned.'" The double confirmation of Bonamali's urine analysis by Dr. Ghosh and Braj Dulal Goswami thus brings this evidence far above the uncertainties of hearsay and rumors. The Dabur honey bottle is a detail which two separate witnesses confirmed when interviewed separately, and is one of several features which greatly strengthens the credibility of both accounts. The photo at left is from *Srila Prabhupada: A Friend To All*.*

Nityananda das also interviewed Dr. Ghosh: *"I visited Vrindaban in March 2004. I found Dr. Ghosh at the Vrindaban Research Institute. Eighteen months earlier he had suffered a stroke and heart attack, and was now very deaf, irritable, and almost unable to walk. My awkward attempts at*

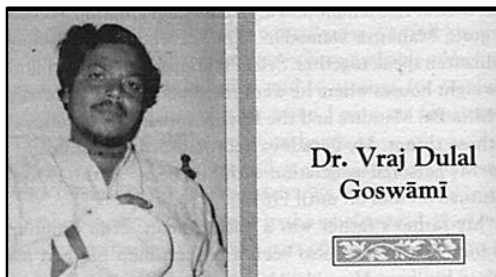


communication evolved into writing my questions on a paper. 'Did you witness Bonamali perform a urine test for Srila Prabhupada, and what was the result?' Dr. Ghosh became quite agitated and began loudly stuttering. I pointed to the question again and again. Finally he said coherently: 'I heard about this urine test from Bonamali- I used to visit his shop very often- but because of my illness, my stroke, heart attack,

I cannot now remember the results. But you should go and ask Bonamali's son Braja Dulal Goswami, he will tell you everything.' Dr. Ghosh then meticulously wrote down from his sharp memory Braja Dulal Goswami's name, clinic name, and exact Vrindaban address for me. It was obvious he did not want to tell me the results of the urine test that he very well remembered. Again I asked, and he said in a much more guarded tone: 'Yes, the urine test showed something very untoward, something very unusual. Maybe the medicines had caused the very negative results of the urine test. Go and ask Braja Dulal- he will tell.' Was it poison, I asked? Dr. Ghosh again became agitated and animated, and said I should go and study the historic artifacts in the room, waving his arms at the exhibits. Dr. Ghosh's exhibits were interesting, but his testimony had been more interesting. Dr. Ghosh was not comfortable confiding in a white Westerner. Sakshi Gopal was a Bengali and thus Dr. Ghosh had confided in him in 2002, but not in me. He knew Braj Dulal would explain his father's urine test, so referred me there to get the real story which he himself was reluctant to go on record with. Also we should note the Institute is practically next door to the ISKCON Vrindaban complex."

CONFIRMATION FROM BRAJ DULA GOSWAMI

"During my 2004 Vrindaban pilgrimage I could not catch up with Braja Dulal Goswami. He was



filmed in a 2005 documentary shown on Star TV in India wherein he again confirmed the same testimony. This show's URL: www.youtube.com/watch?v=0h4YmilaL-cln March 2010 my mother-in-law visited BDG in Vrindaban and put me on the phone with him. I spoke to him from Fiji, and asked whether he had seen his father test Srila Prabhupada's urine and heard his father declare that Srila Prabhupada was poisoned. He was at first rather cautious,

*but gradually relaxed and opened up. He was concerned for his life, stating that ISKCON was very powerful, that he was now 50 and had to think of his family and their future safety and livelihood. Since he had spoken to Sakshi Gopal in 2002, he no longer had patients or customers from ISKCON. After he spoke on the 2005 Indian television documentary arranged by Sakshi Gopal, he had indirectly received warnings from ISKCON that what was done was done, but he should not be involved with the poison controversy again. But he said he was devoted to the truth, and he stood by his statements in JFY and on the Star TV show. However, if he was to make these statements in print with an attorney or to a court, he wanted to know how we could protect him and his family. It was clear Braj Dulal had been intimidated and was now cautious about further exposing his family to danger. I thanked him and promised to visit him on my next trip to Vrindaban." (Nityananda das, 2012) The photo above is from Mulaprakriti dasi's book *Srila Prabhupada: A Friend To All*. Braj Dulal Goswami is a brave man dedicated to the truth, even at personal risk. He is a significant witness and we pray for his health and safety. The interview notes of Dr. Ghosh of the VRI are included above as well.*

DAMODAR SHASTRI TAKES UP THE TREATMENT

Just before midnight on Oct. 28, Damodar Prasad Sharma, the Ramanuji Calcutta kaviraja, arrived with Adridharan to Vrindaban. He enthusiastically took up Srila Prabhupada's treatment, confident in success in His Divine Grace's full recovery. He was nicknamed Shastri and began to work at finding proper fresh herbs from local forests and preparing medicines. Shastri needed an **assistant kaviraja**, herbal ingredients, and glass distillation equipment to prepare his medicines. Srila Prabhupada sent Shastri to Narottam Lal Gupta, who had an Ayurvedic clinic near Loi Bazaar, from whom distillation equipment was borrowed. Dr. NL Gupta also went out into the forests with Shastri to find herbs for medicines, advising Shastri about Srila Prabhupada's medical history. Dr. NL Gupta told Nityananda in 2004 that Shastri also consulted with Bon Maharaja and Viswambhar Goswami of Radha Raman Mandir (not a physician). Both are now deceased. Shastri met a young kaviraja (name unknown) at the Vrindaban Rangaji temple, and employed him as his assistant. On Oct. 29 Bhakticharu and Shastri went to see him. Shastri also went to Delhi for advice from an elderly expert at the Ayurvedic College, and he also went to Bonamali's dispensary. Shastri diligently and enterprisingly **networked** in Vrindaban and Delhi, and he built an informal Ayurvedic team to collaborate in serving the pure devotee. However, Dr. NL Gupta did not favor Bonamali, saying he was not a certified, college-trained physician, and it was clear there were very poor relations between the two families.

NAROTTAMA LAL GUPTA- PRABHUPADA'S OLD FRIEND

Narottama Lal Gupta kaviraja first met Srila Prabhupada at Kesi Ghat (in the 1950/60's) when he treated him for malaria. After a long time, Dr. NL Gupta again met Srila Prabhupada around Oct. 6, 1977 after some devotees came to his dispensary saying that Srila Prabhupada had asked to see him. ConvBk, Vol. 35, p. 122, records Srila Prabhupada's desire for Sacidananda das to bring a father and son doctor team near the post office and Loi Bazaar to see him. *Tamal strongly opposed the idea.* This doctor team, who practiced both Ayurvedic and allopathic medicine, **was Narottama Lal Gupta and son Liladhar Gupta**. Srila Prabhupada mentioned that this doctor was famous, expert, and had spoken at one of the temple functions. Dr. NL Gupta and son still had their same offices near the Post Office

and Loi Bazaar as of March 2004. Dr. NL Gupta came and was both happy and surprised to see Srila Prabhupada; he could see that his condition was very serious. But Dr. NL Gupta's efforts at treatment were confused and mixed up with those of other kavirajas and doctors, and no one's treatment was effective. New physicians and treatments had become increasing frequent. Dr. NL Gupta was just one in the crowd of a parade of doctors.

THREE KAVIRAJAS DECIDE ON POISONING

After a week or so, when the combined, tireless efforts of Damodara Shastri, Dr. NL Gupta, Bonamali and others met with no results, they discussed their frustrations in improving Srila Prabhupada's condition. **Bonamali told the other two kavirajas about the results of his urine test and his analysis of poisoning** in early Nov. 1977- and did so not at the ISKCON temple. Dr. NL Gupta told Sakshi Gopal das in 2002 (summarized): *"When it was discovered that the medicines were having no effect, the three kavirajas working on Swamiji met to discuss the problem. After much deliberation all three of us expressed the same opinion that Srila Prabhupada's body had been poisoned. In all possibility the poisoning was chronic and had been administered over a period of many months. Srila Prabhupada was also saying that he had been poisoned. When we coupled his complaint to the unresponsive nature of his illness, we concluded that no matter how many purias (medicines/doses) we prescribed, Swamiji would not respond to the treatments. Unless we prepared a formula to first treat the poison in Swamiji's body, nothing was going to work. So we began searching for the necessary ingredients to combat the poison. But in that time Srila Prabhupada left his body. I still have the formula somewhere, it will take some looking to find it."* Shastri had written the poison antidote prescription on a paper, but Dr. NL Gupta could not find it in his dispensary and its whereabouts are now unknown. One possibility of the antidote's location came from Dr. NL Gupta himself: Srila Prabhupada's disciple Gaurimata dasi came to him to beg for some of His Divine Grace's "relics." He obliged her with some old prescriptions and letters, perhaps including the antidote document. Gaurimata passed away in recent years and when Vidya dasi (formerly married to Bhaktisiddhanta das) was contacted, she replied: *"I am sorry but I do not know of these prescriptions and medical papers you are referring to? I was Gouri's main care giver and did take care of all her material possessions after she left but have no memory of these precious artifacts of Srila Prabhupada's. If she had those from before, perhaps she gave them to someone else before she passed."* Some prescriptions are in Vrindaban ISKCON Srila Prabhupada museum's safe or on display. Copies were obtained from Daivi Shakti dasi by Sadhusangananda in the mid 90's. In 2004 Nityananda saw 3 medical prescriptions written by Shastri in the display showcase of the Vrindaban ISKCON museum.

OPEN ENDS: These prescriptions or copies, plus those papers given to Gaurimata, should be found and included in the body of evidence.

After his 2002 interview with Dr. NL Gupta, our Australian team member wrote Nityananda: *"Yes, I interviewed Narottama das kaviraja in Vrindaban. His revelations were amazing. He openly disclosed to me many things that confirmed Srila Prabhupada was poisoned. There is no doubt in my mind he would have said the same to Balavanta... hasn't Balavanta [told] what Narottama told him? When I went back later, his son Lila practically threw me out."* The following year in 2003 Sakshi Gopal went again with Jitarati das to speak further with Dr. NL Gupta, but his son Liladhar would not allow it. Liladhar had more or less taken over the clinic although his father still saw a few of his own longtime patients. The son had decided to be "neutral" and would not be pulled into the poisoning controversy, facts or no facts. Also when Nityananda das went to see NL Gupta in 2004, his son prevented his father from saying too much.

CONFIRMATIONS FROM BALAVANTA AND NALINIKANTA

In Balavanta's March 2000 report to the GBC, he stated: *"I informally interviewed Dr. Narottam Lal (Gupta) who attended Srila Prabhupada in Vrindaban. He informed me that there should be no arsenic (99.9% for certain) in Makharadwaja. He also stated that in his opinion, Srila Prabhupada had symptoms of liver damage. This, he thought, could lead to kidney damage and could also be*

responsible for swelling.” Cadmium poisoning causes liver damage (From ncbi.nlm.nih.gov/pmc/articles/PMC5596182: Several studies show cadmium induces liver damage). Balavanta and Nalinikanta went together to interview Dr. NL Gupta in Vrindaban on Apr. 9, 1999, and both of their testimonies were obtained for this chapter. From that and their written notes, much more was assembled than that reported by Balavanta in his summary report to the GBC. The following is the composite and full report which contains much new information:

There were three Indian doctors involved in the last treatments of Srila Prabhupada, including Dr. NL Gupta, Damodara Shastri, and one other (who must be Bonamali). Srila Prabhupada told these three kavirajas that he wanted nothing but what they gave him and that Srila Prabhupada would make note of it by writing it down. All three kavirajas became worried because they noted what appeared to be poisoning symptoms. All three were certain Srila Prabhupada was not suffering from advanced diabetes, and they decided the problem was an external cause, which appeared to be poisoning. Tamal was warned that no strong medicines, especially those that might have arsenic in it, should be given to Srila Prabhupada. This shows they did not believe the poisoning was intentional. NL Gupta thought Srila Prabhupada had a liver disease. [Both arsenic and cadmium attack the liver, leading to kidney damage and swelling of the extremities due to an accumulation of water in the body.] At first the three kavirajas did not suspect malicious poisoning, but may have later come to think it was likely intentional, and not the result of inappropriate or too many medicines. Nalinikanta also got this impression of distrust and suspicion from NL Gupta regarding an intentional poisoning. He remembered on Feb. 7, 2016, as follows: “Yes, I was there in person (1999). The younger Dr. Liladhar Gupta first received us and Balavanta explained that he was doing an investigation of the poisoning of Srila Prabhupada and wanted Dr. Narottam Lal Gupta's opinion. Dr. Liladhar Gupta first asked ‘Are you from the GBC?’ Balavanta said no, that this was an independent investigation. So after getting this assurance, then Dr. NL Gupta came downstairs to the room and he told us that yes, he had seen all the symptoms of arsenic poisoning. What I remember is that he was brief, and said yes, he saw all the symptoms of arsenic poisoning and that he had said this to the people in Srila Prabhupada’s room. That was it. The younger Gupta did not contradict what his father said, did not say anything much. Then we left and they said if we come again he would meet us again.”

We note that at this time Balavanta had already received the hair test results from Dr. Morris showing elevated arsenic, so it is no surprise that arsenic was specifically mentioned by Balavanta.

MY INTERVIEW WITH DR. NAROTTAM LAL GUPTA IN 2004 by Nityananda das

In March 2004 I interviewed the elderly Dr. NL Gupta who still attended to walk-in patients most mornings of the week. I took my Hindi friend Yogesh with me to translate. After general discussions about his relationship with Srila Prabhupada, I asked if he thought Srila Prabhupada had been poisoned, and Dr. NL Gupta suddenly became very nervous and agitated. He then said the following (paraphrased): “There was no poisoning. In the last month some of Prabhupada’s urine was brought, and I tested it. But it showed no poisoning. This is the proof.” I reminded him of the information he had given Balavanta previously, before his son Liladhar had gone on the ISKCON tours to give Ayurvedic seminars abroad. Then he said: “Damodara Prasad Shastri and I determined that Srila Prabhupada was poisoned due to too much Western medicine that was not properly prescribed.

The overload of toxins became poison.”

Before I could clarify whether the urine test showed poisons, Dr. NL Gupta arose and walked out. Ten minutes later his agitated son Dr. Liladhar Gupta rushed in and took over the interview quite aggressively. I calmed him down by diverting into a medical consultation on my own health, for which I purchased some Ayurvedic pills and powders. Gently I mentioned that his father had tested Srila Prabhupada’s urine for poison. Liladhar

Dhanvantari Dham

Ayurvedic, Yoga, Naturopath, Dietetic,
Herbal & Spiritual Healing Centre

Dr. LILADHAR GUPTA

Director
B. Sc., PRE AYU., B.A.M.S., N.I.A. (JPR)
Ayurvedic Therapist New Zealand



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(paraphrased) replied: *“Yes, but that urine test was not capable of checking for poisons; it was to judge the bodily strength, how much age is left. There was no longevity left. Even if Prabhupada was poisoned, what good will it do to bring it up now? The kidneys and liver were malfunctioning due to an over-exposure to toxins from medicines. He had a long-term, pre-existing kidney ailment that caused swelling of the hands and feet.”*

So why would a urine test show no poisoning if it was not meant for testing poison? And why had their testimony changed from Balavanta and Sakshi Gopal to me? Why were they inimical to Bonamali and Braj Dulal Goswami, who had told us he knew of Srila Prabhupada’s poisoning? All this hinted that they were pressured to hide the truth. My clear impression was that father and son were not being honest due to an intimidating visit from an ISKCON senior representative. Their economic interests were also at stake. Confirming my suspicions over his worries of future business in ISKCON, Liladhar proudly explained he had gone to America to give ISKCON seminars and that he was going again soon. Surely, to speak truth to me could undermine his career advancement and commercial ties with ISKCON. Still, I felt that I had gotten some confirmation of the earlier interviews of Saksi Gopal and Balavanta. His obvious pride in having gone to the USA was as though he had gone to the moon, telling me about New York... amusing, and sad.

Dr. NL Gupta also explained to me that Srila Prabhupada had asked Shastri to seek help from him to borrow glass distillation equipment for making medicines, and that he and Shastri would go together into the local forests looking for fresh herbs. Dr. Gupta advised Shastri about Srila Prabhupada’s medical history and previous treatments, and told me that Shastri had also consulted with Viswambhar Goswami and Bon Maharaja. Dr. Gupta did not know if Shastri had consulted with Bonamali, but he emphasized that Bonamali was not a college-trained Ayurvedic physician anyway. In Srila Prabhupada’s last month, Dr. NL Gupta was brought some of Srila Prabhupada’s urine for testing to see “how much age was left in the body.” This was like a pulse reading, to gauge bodily strength and longevity. Dr. NL Gupta saw Srila Prabhupada “had no life remaining.” The urine test Dr. NL Gupta did was not capable nor meant to detect poisons, he clarified for me. He claimed again his urine test showed Srila Prabhupada had not been poisoned, and left, visibly disturbed.

INTERVIEW WITH PADMANABHA GOSWAMI (RADHA RAMAN TEMPLE)

In March 2004 Padmanabha Goswami provided Nityananda das with lunch and an audience at his residence next to Radha Raman temple in Vrindaban. He was given a copy of *SHPM* and was asked questions which he graciously answered. His father Viswambhar Goswami was not experienced in Ayurveda; he did not know if his father had assisted Shastri, and his father never mentioned anything about Srila Prabhupada being poisoned. He had only heard about it 5 years earlier. His great grandfather was close to Bhaktivinode Thakur and would travel preaching with Bhaktisiddhanta Maharaja. Padmanabha Goswami had a letter from Srila Prabhupada to his father, who had first met Srila Prabhupada in Vrindaban in 1952.

SRILA PRABHUPADA TOLD ABOUT POISONING

Thus we conclude that, at some point in early Nov., Shastri, Bonamali, his son Braj Dulal, Dr. NL Gupta, his son Liladhar, and Dr. Gopal Ghosh, at least six persons, had all come to know that Srila Prabhupada was being poisoned, ***either intentionally or accidentally***. It is almost certain that they told many others of this very newsworthy discovery, and it is interesting to note that this knowledge circulated not inside ISKCON, but outside, amongst the Vrindaban locals. On Nov. 9 Srila Prabhupada broke the news in Hindi and Bengali: *“Someone says that I have been poisoned.”* This was told to him by an outsider. The next day he also said *“Someone has poisoned me.”* Srila Prabhupada said also that someone had told him that he had the symptoms of poisoning, but declined to reveal who had said this except by saying, “All these friends.” It is very likely that **one of the three kavirajas, or someone they had told, confidentially informed Srila Prabhupada** that he had been poisoned and that he had poisoning symptoms. A medically trained person or one informed accordingly would have brought this specific news to Srila Prabhupada. The news came to Srila Prabhupada from his kavirajas, either

directly or through other parties who acted as a messenger: “all these friends.” Tamal did not know someone had told Srila Prabhupada about his being poisoned and having poisoning symptoms. This is evident because Tamal repeatedly asks Srila Prabhupada *who* told him, and once asking if it was “Krishna das”? Srila Prabhupada may also have heard it from the whispering in his rooms.

POISONED INTENTIONALLY OR ACCIDENTLY?

The question arises whether the kavirajas believed Srila Prabhupada was poisoned intentionally or accidentally. Some thoughts: **(1)** How could they know either way? **(2)** They did not know which poison was responsible for Srila Prabhupada’s condition, whether it was from medicines or malicious origin. **(3)** They had no way to determine the severity of the poisoning. **(4)** It would have been a first choice to think the poison was from too many medicines (although Srila Prabhupada was not taking much of any medicine for very long and hardly any allopathic medicines, so this is not a plausible theory). **(5)** Obviously to say that Srila Prabhupada was being maliciously poisoned would put themselves in the crosshairs of the poisoners, an uncomfortable position which could be dangerous and invite trouble upon themselves. **(6)** Naturally they would have had private suspicions about malicious poisoning, and Bhagatji also thought there was some conspiracy taking place. **(7)** Dr. NL Gupta said Tamal was warned not to give any strong medicines, but was Tamal also told they suspected poisoning from something? **(8)** They took the accidental poisoning position because they had no proof of it being intentional. See Ch. 37 why the medicines were not the poison. **(9)** When Srila Prabhupada said he thought he was being poisoned, Shastri accepted it as true, confirming the kavirajas’ suspicions of intentional poisoning. But, within days Srila Prabhupada had expired, and Sastri went back to Calcutta to tend his other patients. His son said Shastri accepted that there was intentional poisoning. (see Ch. 54)

CONCLUSIONS

On Nov. 9-10 Srila Prabhupada, Shastri, and various disciples engaged in the “Poison Discussions.” It was very clear to everyone that Srila Prabhupada was thinking that he had been poisoned. The poisoners must have become quite alarmed, worried that they would soon be discovered. The very next day, Nov. 11, the poison whispers occur on the tape recordings: “the poison’s going down,” “Is poison in the milk?” and “poisoning for a long time.” Were the poisoners so alarmed they now decided to finish their work with a final dose? Given all the evidence, the answer is almost obvious. The antidote to poison as prescribed by Dr. NL Gupta was never prepared nor given; Srila Prabhupada departed within days, before there was time to make it. Shastri believed Srila Prabhupada had been poisoned, evidenced not only by his words in the ConvBk, Vol. 37, but also by his son’s testimony. (Ch. 54) Another valuable witness is the young kaviraja from the Rangaji temple; but where is he? **OPEN ENDS: Find this Rangaji temple kaviraja and interview him.**

It is amazing that all this information was assembled 20-25 years after Srila Prabhupada’s departure. Dr. Gopal Chandra Ghosh, Dr. NL Gupta, and Braja Dulal Goswami, when interviewed separately and without prompting, provided multiple complementary, compatible accounts. This constitutes a powerful confirmation through witnesses and medical evidence that Srila Prabhupada was poisoned. This also confirms the forensic evidence from the hair tests, which are the final conclusive proof. With the forensic breakthrough that is described in Part 5, these witness testimonies take on a far greater meaning. ISKCON: ***“There is no evidence that Srila Prabhupada was poisoned.”***

CHAPTER 54: SHASTRI ACCEPTED POISONING

DAMODARA PRASAD SHARMA “SHASTRI” AND HIS SON

Kamsahanta das' son Namacharya had long attended the Mayapur gurukula. Dr. Ramesh K. Sharma, the son of Damodara Prasad Sharma (“Shastriji,” Srila Prabhupada's last kaviraja), used to visit Mayapur and the two became very good friends. In 1994 Dr. R K Sharma confided to Namacharya that

his father Damodara Shastri spoke often to him about how Srila Prabhupada had been maliciously poisoned. We note that the poisoning of spiritual teachers in India is quite common, so the stigma of speaking about this privately on the fringes of ISKCON would have been negligible. In May 2002 our Asian investigative team found Damodara Prasad Sharma's son, Dr. Ramesh Kumar Sharma, at their family home in Kalakar Street, Calcutta. *When Dr. Ramesh K. Sharma was asked if his father Damodara Prasad Sharma had told him that Srila Prabhupada was poisoned, he nodded, yes, to the affirmative.* It was confirmed by the son that his father Shastriji had passed away six years earlier in 1996. Unfortunately, Srila Prabhupada's last medical caretaker expired prior to the rise of the poison issue. One less eyewitness; we should interview the remaining relevant persons and witnesses before they also pass away. May the full truth of Srila Prabhupada's disappearance also not pass away and be lost forever. As additional information, Damodara Shastri's wife was allegedly not allowed, by strict orders from Jayapataka Swami, to sell children's coloring books at the Mayapur ISKCON gate. Kamsahanta das stated that Damodara Prasad Shastri himself never went back to an ISKCON temple after Srila Prabhupada passed away. He was a good-hearted and faithfully religious man, and the poisoning must have affected him deeply. It is no surprise that he never spoke out in the face of such a powerful organization as ISKCON. For what purpose? Why take the risk?

ADRIDHARAN'S PERSONAL OPINION

The GBC book *NTIAP* (pages 48-9) reprints Adridharan das' statements in 1999 about his association with the last kaviraja, whom he had brought to treat Srila Prabhupada from Calcutta and with whom he stayed in the same room in Vrindaban for over two weeks. Just after the poison discussions on Nov. 9, 1977, Adridharan says he privately asked the kaviraja what he thought Srila Prabhupada meant by his statements on poisoning. The kaviraja supposedly told Adridharan that although he at first thought Srila Prabhupada was talking about a malicious poisoning, later he concluded that he *"was actually referring to the effects of poison having been administered via bad medicine."* If true, it could simply reflect Shastri's fear of repercussions if he spoke his mind openly. Again, only the bravest would take the risk of such a stand.

As a matter of recorded history, when Tamal mentions the makharadhvaja late in the poison discussions (see Ch. 10), the kaviraja himself dismisses the suggestion and by the end of the discussions there were a total of ten (10) confirmations from those present that Srila Prabhupada was indeed thinking that he had been poisoned. There was no one thinking about bad medicine, and all were thinking about malicious poisoning, and discussing various homicidal criminal poisoning cases in India. Damodara Shastri's son clarified his father had told him often Srila Prabhupada was poisoned. This directly contradicts Adridharan's opinion.

"I visited their Kalakar Street clinic in Bagh Bazar, Calcutta in Jan. 1995. His son was not very informative. He stated that upon returning from Vrindavan in 1977 his father said Srila Prabhupada may have been poisoned, but did not go into any detail. At that time Damodara Prasad was at his Village in Rajasthan, on the opposite side of the country, but I failed to visit him." (Abhinanda das)

PRIVATE RESEARCH IN INDIA

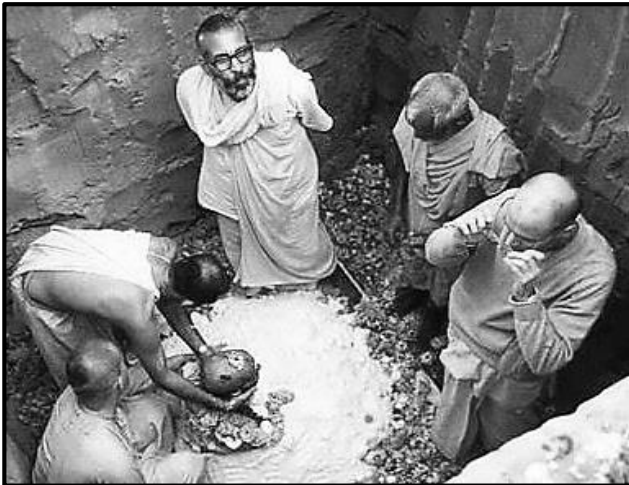
From 2002-06 an independent devotee team conducted an extensive investigation into Srila Prabhupada's poisoning at their own expense. Consisting primarily of Mandapa, Jitarati, Sakshi Gopal, Nityananda, and Naveen Krishna, this team accomplished the following:

(1) RESEARCH, INTERVIEWS, CONTACTS IN INDIA. The devotees interviewed prominent Indian scientists and experts on poisoning and the Bengali arsenic crisis, as described in Ch. 33, 44. They interviewed many residents of Vrindaban and other places in India, as seen in Part 8. **(2) PUBLISHING JUDGE FOR YOURSELF. (2003)** This third book (250 pg) on Srila Prabhupada's poisoning, with much new evidence and analysis, had 2000 copies distributed throughout ISKCON. The GBC simply ignored the book totally. It was like throwing sand against a huge plate glass window. Those inside ISKCON gave no sign of recognition or reply. Many leaders, however, privately acknowledged concern and sympathy, but had their hands and mouths restricted by institutional policy. See Ch. 21 for more details on the book's contents and its effects. **(3) STAR TV SHOW IN INDIA (2005):**

www.youtube.com/watch?v=0h4YmilaL-c (16 minutes) In 2005 Jitarati das (John Hanton) was interviewed on a major TV show special in India about the poisoning of Srila Prabhupada. The devotee team was rather disappointed at its overall quality, but it was a best effort. In the show, Braj Dulal Goswami testifies at length about his father Bonamali's 1977 urine test and medical assessment that Srila Prabhupada was poisoned. **(4) LEGAL ACTION IN INDIA:** The team was able to establish contacts in Delhi to initiate a government investigation into Srila Prabhupada's poisoning. A choice arose over which attorney to employ, and the lady who was chosen led the team on a dead end trail, and it turned out she was actually working for ISKCON, being a life member herself. She misled the team and they were betrayed, and their efforts to have the Indian government initiate an investigation into Srila Prabhupada's poisoning was sabotaged. This was disappointing, but perhaps another opportunity for government investigation will present itself in the future. Some devotees who are familiar with the challenges and realities of India believe that the best chance of uncovering the full truth about Srila Prabhupada's poisoning lies in the initiation of an investigation by top government law enforcement agencies in coordination with the court system in India.

CHAPTER 55: LIME AND OTHER TESTIMONIALS

WAS LIME ADDED TO SRILA PRABHUPADA'S SAMADHI?



In HSUnpub, Nov. 15, 1977, we read: *“Marble which Mahaksha had purchased measuring five square feet had been placed inside the floor of the Samadhi pit... Srila Prabhupada was sitting in the asana position and then his transcendental body was covered with salt... and the pit was filled up with earth.”* Around 2002 Sakshi Gopal das received information that Tamal may have had lime mixed with the salt in Srila Prabhupada's samadhi pit. Bhaktisiddhanta das recalled that Tamal had ordered devotees to stamp the salt down on top of Srila Prabhupada's body and head by dancing in the funeral kirtan. Nara

Narayan das also had posted about Tamal adding lime to the salt during Srila Prabhupada's **L to R: man?, BCS, Narayan M., Ananda das, Tamal** burial ceremony. May 2020, we got a third confirmation, Bhagawat Maharaja (Joseph Sylvester, Alachua, FL):

*“Tamal arranged the lime **for obvious reasons**; Narayan Maharaja kept insisting it was not needed who was opposed to the use of lime. I was personally present and I saw the bag of lime with my own eyes. I heard Srila Narayan Maharaja question why lime was needed, as it was not part of the ceremony; you are only supposed to use salt. I saw Tamal in the pit sprinkling lime on Srila Prabhupada. I witnessed this with my own eyes. I don't know how much of the bag he used. You could ask Saravabhavana. He is forthcoming on details like this. I don't remember who was there because there were 100s at the samadhi pit so I cannot see a clear picture of one person. But I saw who was in the pit. Anand Brahmachari who was Srila Prabhupada's God Brother. Also, Srila Narayan Maharaja was in the pit, Tamal and Bhakticharu and one other brahmachari, whom I do not remember. Here is the picture. It was after this point that Tamal sprinkled the lime on Srila Prabhupada. I think it is in a bag behind Tamal in the dark of the picture. Tamal may have sprinkled lime on earlier as well; I cannot fully remember. I only remember seeing one bag with the word LIME written on it. I can see the picture in my mind's eye, it was leaning against the wall near the Samadhi pit. There were hundreds of bags of salt that were being lowered into the pit. There was a smaller square hole that was made in the*

bottom of the pit in which some salt was poured and then Srila Prabhupada was seated on a cushion, the edge of which is the line from Narayan Maharaja's foot in the photo."

"For obvious reasons" would refer to common folklore as found in murder mystery novels and mob-detective stories where lime has the chemical effect of dissolving the body as a method for a quick and anonymous disposal. In movies and TV shows, the quicklime effectively destroys the body to prevent identification and destroy the evidence. Lime is a mixture of calcium hydroxide and calcium oxide produced from calcining limestone, mined from open pits. Typically lime is used to prevent odor from latrines or mass burials at shallow depths. Lime will harden over time as it did in "Roman cement." However, studies done years after Srila Prabhupada's departure demonstrated that lime actually has the effect of **preserving a body** buried in the earth by preventing putrefaction. It is very alkaline, so it prevents aerobic decomposition. Decomposition is slowed down, and at greater depths, there would be less air, and the delay of decomposition can be long lasting, especially when, as is the case at Srila Prabhupada's Vrindaban samadhi site, there is very little moisture due to climate or overhead construction. Also, due to the marble slab at the bottom of the Samadhi pit, restricted leaching would have occurred due to whatever water seepage there was from above. Just 2 or 3 days before Nov. 14, 1977, was this exchange: **SP:** You must put salt around the body. **Narayan M:** I have explained to them everything.

Sakshi Gopal das interviewed Dr. Ghosh at Vrindaban Research Institute in 2002 and he also verified he saw that lime was used along with the salt when Srila Prabhupada was interred in samadhi.

Why did Tamal sprinkle lime over Srila Prabhupada with his own hand? What was his idea in doing this? He did this despite protests from Narayan Maharaja who explained the ceremony.

ISKCON'S LAWYER ARORA POISONED?

*"Acting on a suggestion from Bhaktisiddhanta das, a long time resident in Vrindaban, my Hindu friend Yogesh went to the Mathura courthouse in March 2004 to find Mr. Arora, the attorney who had handled many of Srila Prabhupada's and ISKCON's early legal matters in India. Arora is found several times in the 1976-77 audio recordings during his meetings with Srila Prabhupada, who trusted Mr. Arora and asked him to arrange trust documents for the properties in India. Yogesh found Arora in a typical little lawyer's booth on the street and explained to him that Bhaktisiddhanta das had suggested he come to speak about Srila Prabhupada being poisoned. Very aged and with speech difficult to understand, Arora replied he knew only of his own poisoning which he suspected was done by some ISKCON leaders. As a result he had become speech impaired with paralysis on one side of his face. Whether Arora was actually poisoned or simply had animosity toward some ISKCON leaders, his story is recorded for historical purposes." (Nityananda das) **NOTE:** Mr. Arora's introductory letter (below) details his long association with Srila Prabhupada "since startup," how he threw rose petals in Srila Prabhupada's samadhi "while he was going to heaven," being Srila Prabhupada's "loyal advisor."*

TRUSTS IMPROPERLY ALTERED?

Mr. V.K. Arora was also interviewed in Mathura previously in mid-2002 by another team member. At that time Arora described how some years after Srila Prabhupada's departure, he had been threatened with a gun by Gopal Krishna and Jayapataka Maharajas in an office. They wanted him to modify some ISKCON property trust documents, which he was accordingly forced to do. This rather fantastic allegation has not been corroborated; obviously Arora has no love for these two ISKCON leaders. Mr. Arora's letter did not put any of this in writing. After all, he was a cautious lawyer, and very wary of ISKCON. He was very loyal to Srila Prabhupada, and proud of his past service to the great exponent of Vaishnavism, and of a letter he got from Srila Prabhupada: *"Please accept my best wishes. I beg to acknowledge receipt of your letter undated. I thank you for your very nice sentiments. I appreciate the affection that you have for our movement. Please continue to go to the temple and upon recommendation from the president, we shall see about initiation."* (Aug. 20, 1974) It appears from taped conversations that a Mr. Sharma (lawyer) also assisted with the trust documents for four ISKCON projects in India: Mayapur, Bombay, Vrindaban, and Bhubaneswar. The trusts' main idea was

to prevent the sale or encumbrance of properties, guarded by three trustees each.

From TKG's Diary, May 27, 1977: "Atul Krishna Goswami of the Radha-ramana temple came. He praised Prabhupada. But he asked one question, 'After you, who will take charge of this property?' After he had left, Prabhupada called for Gopala Krishna. Bhavananda and I were also there. Prabhupada said, 'Now I can understand there is a very big undercurrent to take our property. Our position, property, everything is enviable. It requires very strong management to protect. But you are all children. Therefore I have to poke my nose in everything. There is no strong man amongst you. Of you all, Ramesvara is a little intelligent. Now make everything so it is safe.' Thus the G.B.C. held meetings and established a committee with Ramesvara, Jayapataka, Giriraja, Gopala Krishna, Jayatirtha and myself to form **trust properties of all India holdings**. A trust deed was drafted, based on

the BBT document, and read to His Divine Grace. Prabhupada was very satisfied and said, 'Jaya future directors of ISKCON.' And later he said, 'Now I can die peacefully.' And he cried."

Were the Indian ISKCON property trusts improperly altered as claimed by Srila Prabhupada's lawyer? Mr. Arora came June 7, 1977 to have an affidavit signed and to register Srila Prabhupada's last will. (TkgD:63-4)

WHAT IS HEARSAY EVIDENCE?

Hearsay evidence is defined as: **(1)**. Information received from others that one has not adequately substantiated (yet). **(2)**. Evidence based on the reports of others rather than on personal knowledge. This book is a compilation of evidence, of which some is direct and substantiated, some is circumstantial, and some is hearsay. Here we are not trying to meet court standards about submission of evidence, rather we want to compile all evidence, potential, credible, or verified, and include plausible hearsay evidence as well, aiming to facilitate **further, honest investigation** into who poisoned Srila Prabhupada. We include some hearsay that may later be shown to be invalid, and some may prove to be accurate or lead to further revelations.

V. K. Arora
Barrett, Law

To whom it may Concern

Collector
Concord, Mass.
8.3.2003

I was in touch with Sr. Bhakti Vaidant Prabhupada
K. Shree 108. since starting, I have written
part of, which by Tara Trustees were made out they are really
whole world system destruction. I was present while he was
going to heaven. Really have made Sr. Krishna Tople
learn all up & down with Prabhupada, I don't know when
in New York but I have decided though I am alive
wants to give evidence towards it. Prabhupada's will is
by me.

Now an ISKCON member with Special President.
I am from Prabhupada's Sr. Bhakti Vaidant. I myself
had written under Rose petals under the table &
ready to give any testimony about Sr. Prabhupada
I am legal advisor of Prabhupada for 15 years.

Thanking you very much. with regards.

Applicant

V. K. Arora
Barrett, Law
Collector, Concord,
Mass. 8.3.2003.
Phone 603 695 1411.

Anything with potential credibility to answer remaining open questions is included. In deciding what to place as evidence in this publication, we have sifted through a voluminous amount of material, and only that which is credible is being included. We have segregated unverified, weaker evidence from the main evidence, such as forensics, whispers, poison discussions, interviews, written material, first-hand testimony. Any investigation collects all possible leads, which are then investigated to determine what value is in them. This book is a collection of all known evidence and investigative leads.

NARAYAN MAHARAJA SPEAKS ABOUT PRABHUPADA'S POISONING

According to Bhagwat Maharaja and others who were present at a meeting with Narayan Maharaja (NM) in Alachua, Florida in 2003, NM was asked whether Srila Prabhupada was poisoned, and he answered: "**Your Prabhupada told me, 'I think I am being poisoned.'**" However, NM's secretary Madhava Maharaja did not believe that NM would make an official statement to this effect, due to political pressure. Around that same time, Isha das played the "poison tape" for NM, who listened to the Hindi and English statements by Srila Prabhupada. NM then acknowledged that Srila

Prabhupada was saying that he was being poisoned. At another time, while visiting Los Angeles, the ISKCON temple sent over a large plate of maha-prasadam to NM as a goodwill gesture, in spite of substantial tensions over his holding major programs close to ISKCON communities. NM declined to take anything from the plate, commenting that they had poisoned Srila Prabhupada and may poison him as well. There are those that will of course claim that NM was a clever opportunist, and we do not consider these reports of NM to be of major import, but it is part of the record nevertheless. NM passed away in 2012. Another witness is now gone, never formally interviewed. Also, a NM disciple named Tarun Krishna (Tanmoy Chakravarty) was translating the Hindi on Srila Prabhupada's room conversation for Oct. 8, 1977 (or thereabouts) and found Srila Prabhupada speaking about poisoning in Hindi. This still needs to be verified and the exact location pointed out.

DIGPAL DAS REMEMBERS & SOMETHING FISHY'S GOING ON

Digpal das sat in Srila Prabhupada's room in Oct. 1977 when Panchadravida Swami, GBC for Mexico, visited and offered to give his youth to Srila Prabhupada. Srila Prabhupada graciously declined and encouraged him to use his youth for preaching, but then commented, ***"Unlike my other disciples, who are trying to poison me."*** This remark is not included on the available tape recordings, and has not been corroborated yet. **OPEN ENDS:** Could Panchadravida help verify this account by Digpal das? Panchadravida should be interviewed anyway for whatever other useful information he may have.

Hasti Gopal das, Canada (2000): *"When Ayodhyapati returned from India some time in late*

MOVEMENT. WHEN AYODHYAPATI (SWAMI NOW) RETURNED FROM INDIA SOMETIME LATE OCT. 77 I SAW HIM SPEAKING TO VISWAKARMA PRABHU. HE HAD A DARK LOOK IN HIS EYES AND AFTER I HAD APPROACHED LOOKED AT ME AND SAID SOMETHING TO THE EFFECT THAT "WE THINK SOMETHING FISHY'S GOING ON WITH PRABHUPADA'S BEING SICK." KNOW ABOUT BHAKTI, SIDDHANTAS

October 1977 to Toronto, I saw him speaking to Viswakarma Prabhu. He had a dark look in his eyes and after I had approached, he looked at me and said something to the effect that, "We think

something fishie's going on with Prabhupada's being sick."

SRILA PRABHUPADA'S GOVINDA DAS AND BONAMALI KAVIRAJA

That Bonamali kaviraja was convinced of Srila Prabhupada being poisoned was confirmed by a note written to Nityananda das after SHPM was published (1999). Kusa dasi, ex-wife of Srutakirti (Srila Prabhupada's servant 1972-75) and Honolulu ISKCON temple president in 2002, wrote that her good friend Govinda dasi (ex-wife of Goursundar) of Hawaii had visited Bonamali sometime after Srila Prabhupada's departure and was told ***"What have they done to Swamiji? It appears Srila Prabhupada has been poisoned."*** It was not until 2015 that Nityananda das was able to clarify this with Govinda dasi and Kusa dasi. Govinda dasi wrote abbreviated):

*"I saw a Bengali doctor in Vrindaban named Banamali Kaviraj. I saw him a number of times in past, and I knew him fairly well, had been to his home and he also did some puja for me once. He was very brahminical, simple, a very saintly person. And a doctor... I had left India soon after the big Kumbha Mela [Jan. 1977]. Kusha and I had traveled to the Kumbha Mela with Srila Prabhupada, as he had described the Mela to me way back in 1968, exclaiming once, 'It is a big spiritual fair, there are even yogis 800 years old, they come down from the Himalayas, I shall take you there!' And true to his word, he did... From there we went to Mayapur, Calcutta, and then I returned to the US. So I cannot say whether Banamali Kaviraja was one of Prabhupada's doctors. However, when I next went to Vrindaban, perhaps a year or two after his disappearance [1978-1980?] I went to see Dr. Banamali Kaviraja. As I was sitting in his office, he said, and these were his exact words: ***'What happened to your Swami Prabhupada? What did they do to him?! He was well when he left here? What did they do to him!?'*** And I began to cry. I didnt know why, I just started crying. Then he just shook his head, exasperated, and said, 'Never mind, never mind.' I guess he could see that I really didn't know what he was talking about... But he was definitely upset, and definitely seemed to think that someone had done something to Srila Prabhupada. His mood was one more of outrage. So this is the factual history... Sadly, I was not there, as we were told he was fine and was going to live another ten years."*

Kusa dasi, however, insisted on one detail: *“Govinda dasi, I do remember you saying the doctor said, ‘It appears that your Srila Prabhupada has been poisoned.’ Govinda dasi then stated regarding Kusa dasi’ memory: ‘If Kusha remembers my saying this, then it is true. She has the memory of a she-elephant, so if she says I told her this, it is true, even though I can’t remember that part of the story. She has a better memory than I do.’* Partrikananda das also reported in 1998 that one of Srila Prabhupada’s kavirajas asked a devotee: *“What happened to your guru? He was in good health.”* This confirms Govinda dasi’ recollections.

CREDIBLE STORY ABOUT ANOTHER “MEDICINE”

Nityananda das submits this report: *“In May 2002 I visited the home of Sauri das and Sunita dasi in Prabhupada Village, North Carolina. They were completing their home and Sunita showed me her new cherry kitchen cabinets. I mentioned that I was still doing research and compiling of evidence in Srila Prabhupada’s poisoning. Sunita then told me that her father had a brother (her uncle) who knew an Ayurvedic professor in Calcutta, and that her father ‘knew that Srila Prabhupada had been poisoned,’ as did the Ayurvedic professor as well. Further, the professor knew the particular source from which the poison was obtained. When Sunita heard this from her father in 1984, she said she was bewildered, and tried to forget the matter. When I questioned her further, she had nothing more to say. Separately, in 2015 another former resident of North Carolina, Narasimha das wrote to me: ‘Several years before 1997 an Indian devotee named Sunita dasi overheard a conversation between her father and uncle about a professor of Ayurveda in Calcutta. They had said they knew Srila Prabhupada had been assassinated because someone from ISKCON had come to Calcutta from Vrindaban in 1977 to buy a dangerous, chemo-type poison that is never used for the elderly and rarely used only for younger patients with certain types of deadly diseases. They concluded someone close to Srila Prabhupada had deliberately given him poison, over a period of time, to kill him.’*

“Another account from Tattva Darshan das on this same incident is: ‘...we could just tell the story as we heard it from Sunitha. Originally, in 1992, we never took her father seriously. I don’t remember much of what he said at that time. We knew that he disliked ISKCON, and we could not even dream of this crime at that time, so I forgot about his accusations completely until years later. Then in 1997, when the poison issue first broke out, my wife told Sunitha about it. She turned white and gasped and told my wife how she had long ago overheard her father and uncle talking about how Srila Prabhupada had been killed by some of his leading men. She had ignored them at the time, thinking they were just envious mayavadis or something.’”

Notes by Nityananda das: *“Hearsay needs verification and references, but this account appears to have substantial credibility and is definitely worthy of looking into further. So far, four devotees, whose names we have logged into our files, have confirmed the basic elements of this account. Sauri and Sunitha were contacted in 2015, but Sauri declined to confirm or deny. Apparently they are involved closely with ISKCON in Mayapur. Sunita’s parents moved to Lucknow, it is believed, and it is not known if her father is still living. It does not seem that this Ayurvedic professor is Srila Prabhupada’s last kaviraja Damodara Shastri, also from Calcutta.”*

GBC PRIVATELY KNOWS WHAT THEY PUBLICLY DENY

Tamoharadasa@yahoo.ca, not the GBC, wrote: *“A certain sannyasi Goswami just told me that he heard it from a high ranking ISKCON GBC that the GBC is well aware and knows of the poisoning as a FACT. (Sept. 2015)* Interestingly, we note that GBC videos and interviews which reference the poison issue have been taken down from the net- we think the GBC is taking precautions because they know they are criminally liable. Another source confirms a poison coverup: *“In 2001, I spoke, in confidence, to an ISKCON guru/ GBC/sannyasi. He confided in me that he thought that it was very likely that there was truth to the assertion that Srila Prabhupada was given poison, by Tamal, and perhaps others. And then he was quick to follow up that statement by stating that he felt certain that they (ISKCON) had gotten it right about the guru issue and initiations system. This combination of statements was shocking for me to hear.”* (Dhira Govinda das, 2016) We are quite confident that most ISKCON leaders

do privately worry that the “poison issue” has much more merit than they will admit in public. The institutional stonewalling, total denials, and refusal to discuss any part of the poison evidence are signs of a leadership that is very afraid of the truth and are trying in desperation to keep it hidden. Revelation of Srila Prabhupada’s poisoning would naturally threaten the entire ISKCON status quo and their positions as gurus, thus their fierce opposition to the “poison theory.”

WHY DID SRILA PRABHUPADA ARRANGE SPECIAL COOKS FOR HIMSELF?

Abhiram’s wife Srutirupa dasi explains in a *Prabhupada Memories* video that Srila Prabhupada asked her to cook for him and NO ONE else, with her husband assisting if necessary. She then did so. She and Abhirama were part of Srila Prabhupada’s caretaker team from July 25 to Oct. 16, 1977. Srila Prabhupada also asked his sister Pishima to cook for him, and once when she did, it was the first full meal Srila Prabhupada ate in months, and he did with great relish. Srila Prabhupada also instructed Kuladri das on Oct. 3, 1977 that no one should cook for him without Srila Prabhupada’s permission. Many understand this as Srila Prabhupada’s aversion to untrustworthy cooking arrangements, meaning he knew he was being poisoned with tainted food at least 5 weeks before he outright stated such on Nov. 9. No wonder he did not want to eat or drink anything, and especially not from his caretakers. This was not a suicidal inclination. Sandamini dasi recalls helping Palika cook for Srila Prabhupada in 1977, and when the remnants came back: *“I said, ‘Oh I’ll help you transfer the plates.’ But she understood my mind and she said, ‘Yes, you can do that, but Prabhupada just said that when he’s sick like this, that no one should take his remnants.’”* Was Srila Prabhupada concerned about those taking his remnants also be poisoned? This answers the ISKCON protest that if Srila Prabhupada was being poisoned, those who took his leftovers would also be poisoned. But, no one was allowed to take them.

OTHER ITEMS OF POSSIBLE RELEVANCE

Through the years, there have been wispy rumors about seeing or hearing things about Srila Prabhupada’s poisoning. Rather than just reject these bits and pieces, the leaders of ISKCON, a supposedly spiritual organization, should have diligently investigated all credible indications of foul play. Here we note some of them, primarily to demonstrate that there are many devotee testimonies that may contain important information related to Srila Prabhupada’s poisoning. Why does ISKCON alienate its membership by adopting repression and intimidation, dismissing their statements? Where there is smoke... there is often fire.

On Aug. 24, 1977 in Vrindaban, Kutichuk das’ slightly retarded young daughter took some medications she found in the trash and within minutes was in a coma, and she died shortly after. One report is that she found some pills in the garbage, but another report from Madhavananda das (who spoke to Kutichuk in 1999 about the incident) says that the girl went into the temple dispensary when no one was watching and took sweet Vitamin C tablets and bitter quinine tablets. But it is hard to imagine the girl could take enough quinine to die from it, as it is prohibitively bitter. The next morning Srila Prabhupada told Tamal: *“I am thinking about the girl taking poison. It is a little mysterious.”* Apparently Srila Prabhupada, previously a chemist and pharmacist, was wondering what was in the medicines that the girl ate. The coroner gave a death certificate for quinine poisoning without examining the body or doing any tests, simply based on Keelan’s (local resident) say-so. What killed this girl? Could she have taken the poison that was being given to Srila Prabhupada?

A 1997 anonymous letter on the internet website called VADA, Allegations of Poisoning, reads: *“I had a conversation with Prabhupada’s sister Pishima, just after Prabhupada’s passing, in which she mentioned that Prabhupada had called her to Mayapur to cook for him some time before because he was concerned that he was being given poison. Prabhupada wanted her personally to supervise all aspects of his food preparation including purchasing bhoga.”* This account is credible and fits in with other accounts of Pishima’s cooking. Of course, once Srila Prabhupada complained about Pishima’s cooking as being too rich and it was “killing” him.

Yasodanandana was asked: *“Did Brahmananda tell you in early 70’s Prabhupada said Tirtha Maharaja gave poison to Bhaktisiddhanta?”* His reply Dec. 1, 2020: *“Correct. This occurred in the*

Calcutta Iskcon temple (Albert Rd) about 7-10 days before 1972 Gaura Purnima. Brahmananda arrived from Bombay about 3 am and said Srila Prabhupada was concerned some of his godbrothers might try to poison him, just like some of them tried to poison Bhaktisiddhanta. He told all the devotees to go to Mayapura early in the morning and protect Srila Prabhupada. Many of us left for Mayapura early in the morning to go to the Sealdah train station."

JAYADWAITA SWAMI ACKNOWLEDGES POISONING EVIDENCE, LATER DENIES IT

When the "poison issue" surfaced in late 1997, Jayadwaita Swami came to Naveen Krishna's home in Alachua to hear the newly discovered whispers about poisoning on Srila Prabhupada's last tape recording. His office at the BTG building was near Naveen's home. The two were good friends. After he sat listening with headphones and Naveen operating the tape player, Jayadwaita admitted: *"Yes, I can hear clearly, 'The poison's going down' and 'The poison's in the milk.'" They went over the conversations where Srila Prabhupada spoke about being poisoned and how all his attendants at that time acknowledged it without question. Yet, two years later, Jayadwaita Swami stated in the GBC's NTIAP: "I've... listened to the enhanced audio-tapes... I've had the Hindi explained to me... by a native Hindi speaker. I've listened patiently to the arguments mapped out for me by close friends who believe it's all true... I dislike feeling obliged to respond to garbage... the scuttlebutt that Srila Prabhupada... was poisoned... nothing they've shown or told me has even begun to persuade me..." Naveen met Jayadwaita later, asking how he could acknowledge the 1977 whispers and "poison discussions" at his home and later say there was no persuasive evidence. The reply: *"Oh, that was just one thing, not the whole picture."* Naveen thought to himself, *"Yes, just one lie makes a person untrustworthy. Who would stoop so low as to lie about such a thing as evidence in Srila Prabhupada's poisoning?"* Jayadwaita did not explain how the aural evidence itself became discredited to his mind. Those who do not want to see, will never admit when they do see something. This was major dishonesty by Jayadwaita Swami, but is normal for him. Many complaints have been lodged against Jayadwaita for two-faced dishonesty, otherwise known as lying. This is especially true about his replies to challenges over his book-changing. Gupta das, an attorney who has defended both sides in ISKCON-related cases, which included involvement by Jayadwaita Swami, said, *"Jayadwaita Swami is, in my opinion, among the top three most untrustworthy ISKCON leaders."**

WITNESSES AND PERSONS RELEVANT TO THE POISONING INVESTIGATION

WITNESSES AND INVESTIGATORS: (1) NAVEEN KHURANA (Naveen Krishna das): US citizen, resigned from GBC, most knowledgeable about poison evidences and the suspects. (2) WILLIAM OGLE (Balavanta das): US Attorney. Will voluntarily depose. Was appointed by GBC in 1998 to investigate the poisoning allegations but his work was subverted by lack of funding, then sidelined. (3) DR. J. STEVEN MORRIS: Ph.D MURR of Univ of Missouri; performed the NAA hair tests which discovered the sky-high levels of cadmium poisoning. (4) NICO KUYT (Nityananda das): Thailand resident, private investigator in Srila Prabhupada's poisoning, compiled this book of evidence, arranged Dr. Morris tests and audio lab tests. (5) JOHN HANTON (Jitarati das): Very involved in previous private investigative efforts, knows the suspects well, very knowledgeable with evidence.

WITNESSES IN VRINDABAN, INDIA: (1) DR. SRI PRAN GOPAL ACHARYA: Vrindaban, prominent ritual priest (purohita) near Gopinatha Bazaar. Interviewed by Mulaprakriti in her book in 1999. Father was Balaram Misra, to whom Srila Prabhupada first revealed the poisoning Nov. 9, '77. Gopal Acharya came with his father at that time, knows what his father or others said about the poisoning. As a young man he knew Srila Prabhupada. (2) DR GOPAL CHANDRA GHOSH (GOSE): Interviewed by Sakshi Gopal 2002, and Nityananda 2004. Likely now passed away. He had confirmed the urine sample examination by Bonamali who declared it was poison. Maybe he has sons who know. (3) DR BRAJ DULAL GOSWAMI, Ayurvedic physician, son of Bonamali (who was Srila Prabhupada's kaviraja during much of 1977). Privately interviewed in 2002, again by phone in 2010, testified on Star TV 2005 that he witnessed his father's test of Srila Prabhupada's urine which determined poisoning. He is wary of ISKCON leaders, and has been threatened. He confirms his father believed Srila Prabhupada was

poisoned. Did his father discuss Srila Prabhupada's condition in 1977 with Damodara Shastri or NL Gupta? What herbs/ compounds did his father add to the urine in the test? **(4)** NAROTTAMA LAL GUPTA, one of Srila Prabhupada's 1977 Vrindaban kavirajas, likely deceased. His son Liladhar continues the family practice, was obliged financially to ISKCON- the father told Balavanta das in 1999 that Srila Prabhupada was poisoned. Sakshi Gopal interviewed NL Gupta in 2002; three kavirajas concluded Srila Prabhupada had been poisoned. **(5)** BHAKTISIDDHANTA DAS: lives near ISKCON Vrindaban Mandir since 1975, so he would know much. **(6)** SHYAMA MA: This lady had great ill-will towards Srila Prabhupada in 1977; should investigate, maybe deceased, check at her ashram. **(7)** BHAGATJI: (Sri Vishwambhar Dayal) Surely he has passed away but what of children/family? He thought there was a conspiracy. His home was just around the corner from ISKCON. He was very sharp. **(8)** SARVABHAVANA DAS: He said Bhakticharu Swami (his college friend) told him in 1977 that Srila Prabhupada said he had been poisoned. **(9)** DR. K. GOPAL: Ramakrishna Hospital; he was Srila Prabhupada's last allopathic doctor, he treated Srila Prabhupada for a week and remembered the case very well in 2004. **(10)** DR. RAKESH KUMAR SHARMA: (Calcutta) Son of Damodara Shastri, who was the last kaviraja and doctor; he confirmed his deceased father believed Srila Prabhupada was poisoned.

CONCLUSION

The above testimonies, hearsay accounts, memories, and incidents that indicate that Srila Prabhupada was poisoned might be easily dismissed if it were not for the three cadmium hair tests that scientifically PROVE that Srila Prabhupada was indeed poisoned. All together they add up to more smoke that confirms the fire. They are part of the evidential record. And they only scratch the surface of all that is "out there." It is hoped that these accounts will stir the memories, conscience or guilt of direct or indirect witnesses who have knowledge of Srila Prabhupada's poisoning. A key witness is usually one who testifies about others involved in the crime. For those implicated in Srila Prabhupada's poisoning: your days in hiding are numbered, the truth will come out, and you will receive your dues either in this life or the next. Confession now would greatly relieve your karma and bring consideration of leniency. Otherwise be punished anyway but without leniency. You will be found out soon, definitely at the time of death. From Mahabharata, Kashyapa Muni said: *"If one knows the truth but does not disclose it upon being questioned, or, if out of anger, fear, or some other motive, one gives a false reply, then he is bound up by 1,000 nooses of Varuna... If someone commits a sinful act in an assembly, then it is the duty of all those who are present to chastise the wrong doer. If they fail to do so, then the perpetrator of the sin receives one-fourth of the reaction, the leader of the assembly has to accept one-half, and all others present suffer one-fourth. A witness is one who has seen, heard of, or otherwise understood a thing, and he should always tell the truth, for in that way his pious merit will never suffer diminution."*

CHAPTER 56: METHODS OF TRUTH ASCERTAINMENT



Nowadays, methods of truth ascertainment are increasingly being countered by methods of falsehood propagation. Too many simply are not interested in truth any longer, and have adopted false narratives to (in delusion) lord it over this material world for illicit wealth, undeserved power, and want on sense gratification. With the pandemic scams, election frauds, political/educational/ moral/cultural corruption, commercialized science, and general societal degradation, hardly anyone knows or follows truth in these dark times. Even when people can understand the truth, if a buck can be made by covering that truth, it is tossed aside. Truthfulness is the last leg of religiosity in this age of hypocrisy, and it seems to weaken by the day. It is no longer

simply a matter of establishing truth by presentation of good arguments and evidence; now we face a world where most of its inhabitants are deliberately propagating or supporting falsehoods with their crooked agendas. They may know the truth of something but cover it and substitute lies and fraud instead. This is why the poisoning investigation had to go “private,” as the ISKCON institution has been taken over by misleaders intent on self-aggrandizement, with a basis of doctrines to justify the cheating of the innocent. ISKCON has been corrupted by the poison of personal ambition, starting with the poisoners and ending with false gurus. There is little honesty, truth, or decency left in ISKCON.

Modern science has made significant progress with many new ways to determine truth, especially when a person speaks in response to an interrogator. All these methods have some drawbacks, none are perfect, and some are still impractical, undeveloped, or unavailable for public or private use. Yet some work very well. Lie detection methods include: **(1)** General questioning and testing techniques, **(2)** The control question test and the guilty knowledge test, **(3)** Polygraph, **(4)** Cognitive polygraph, **(5)** ERP, **(6)** EEG, **(7)** Facial EMG, **(8)** Eye-tracking, **(9)** Voice risk or stress analysis, **(10)** fMRI, **(11)** fNIRS, **(12)** Brain observations, **(13)** Nonverbal behavior, **(14)** Truth drugs such as sodium thiopental. This chapter examines the struggle for discerning truth from falsehoods and deception, something which has confronted Srila Prabhupada’s poisoning investigation since its 1997 discovery. A look at the scientific and physiological indicators of lying by liars is useful for future investigation into the “poison issue” or for any search for truth.

THE TRUTH ABOUT LYING: WHAT INVESTIGATORS NEED TO KNOW

This section, assembled from various FBI sources and websites, discusses how to determine whether someone being interviewed or questioned is lying or truthful. This skill is often more of an art, but with much science in it as well. Each person is unique and no set of rules applies to everyone. Investigators will often ask questions about things the interviewee will likely speak the truth, note his behavior carefully, then see changes of behavior when he may be lying. Watching the eyes is common, to see if they appear foggy, puzzled, probing, pleading, evasive, cold, hard, strained, or sneaky. Watching body language is also common, to note sweating, nervousness, emotions, changes in voice pitch, eye contact patterns, body movements, hiding the face, laughing, flushing, and heart rate. The difficulty is each liar behaves differently; investigators must be trained in professional investigative techniques to improve lie detection. Despite these inherent, social scientists are better understanding the psychological, emotional, and behavioral cues associated with deceit. Three approaches have the most promise: 1) emotional, 2) cognitive, and 3) attempted control. ***The emotional approach*** tries to elicit spontaneous/natural reactions which are not totally controlled by a liar. Emotional activation is strongest when the liar has something significant at stake. Lying may involve fear, guilt, and excitement/delight at deceit. Good lying is hard, especially when unprepared. Even prepared, it is difficult to lie convincingly by constructing a story consistent with what the interviewer knows or may discover, keeping track of everything said, anticipating future questions, and not saying too much. The effort required to lie varies among people; however, evidence suggests that liars are more likely than truth tellers to exhibit certain behaviors—hesitating, making errors, speaking slower, pausing more, and waiting longer before answering. Investigators who relied on verbal cues (e.g., vague responses or contradictions) distinguished between truth and deception better than those who depended on more visual signs (e.g., gaze aversion or postural shifts).

The cognitive approach to deception is based on the idea that lying requires more mental resources than truth telling, to create and communicate a plausible story. The increase in mental load required to formulate and communicate a plausible story, monitor body language and emotional expressions, and anticipate future questions is believed to make liars vulnerable to additional questions they failed to anticipate. Studies suggest investigators rely on two interview styles—accusatory and information gathering. Interviews are for gathering facts, and the more detailed and complete the information, the more successful. The more information an investigator can secure, the

more chances exist to compare those facts with available evidence. The longer the interview, the more opportunities to examine the interviewee's responses.

Another reason that liars fail is the unnatural appearance of liars who **attempt to control their behavior**, known as using countermeasures. Liars know that observers pay close attention to behavior, so they manage their nonverbal behaviors to make themselves appear honest and sincere. These individuals often are mindful of stereotypical behaviors—gaze aversion, fidgeting, and postural shifts—commonly associated with deception. They sometimes go to great lengths to maintain eye contact, control gestures, and present an emotionally cool demeanor. Despite a liar's best efforts, it is impossible to monitor, control, or disguise all behavior. Some behaviors, such as the physiological changes that accompany strong emotions, are beyond conscious control. This is further complicated because people usually are unaware of their own behavior and how they appear to others, so subtle changes in their demeanor may leak valuable information.

There is no universal sign of deception. E. g., no scientific evidence exists that eye behavior or gaze aversion can gauge truthfulness reliably. Lies are of two types: concealment or falsification. Investigators spend time attempting to sort fact from fiction. Despite the belief that it is easy to spot a liar, it actually is difficult to distinguish between truthfulness and deception. No single behavior accurately predicts whether a person is lying, so investigators initially should conduct a baseline assessment. They must ask open-ended questions to glean as much information as possible while watching for indicators of emotion, cognition, and control. After completing these steps, investigators may ask closed-ended questions intended to elicit specific responses. **Overall, there is no substitute for a thorough investigation.** A new interviewing technique is gaining acceptance as an effective way to discover the truth without creating false witnesses. The PEACE method (Preparation and Planning, Engage and Explain, Account, Closure and Evaluate) is being applied widely. It is a straightforward, journalistic approach. It assumes that a liar will gradually build up a series of false explanations, all the more he has to juggle in his mind. Eventually, an inconsistent detail will ruin the whole fabrication. The Reid method is a system of interviewing/ interrogation widely used by USA police. Over 500,000 law enforcement and security professionals have attended the Reid Company's training programs since 1974; it involves three components – factual analysis, interviewing, and interrogation. A third method is the Kinesic Interview, a method that focuses on recognizing deception.

RECENT SCIENTIFIC STUDIES AND DISCOVERIES RE: LIE DETECTION

A meta-analysis study from DePaulo and Morris found an "association between lying and increased pupil size, an indicator of tension and concentration." Additionally, those lying are perceived to appear more nervous than those telling the truth (which may be because the voices of those lying are higher pitched), and they do not appear to be more fidgety, blink more, or have a less-relaxed posture but "are more likely than truth-tellers to press their lips together." However, highly motivated liars (with higher stakes) "seem unusually still and make notably less eye contact." They studied the verbal/written output of liars for distinctive patterns. "Liars take longer to start answering -but with time to plan, liars start answers more quickly. And they talk less." When considering the perception of others, "liars seem more negative- more nervous and complaining, and less cooperative- than truth-tellers" and they additionally seem to withhold more information.

Paul Ekman has used the Facial Action Coding System (FACS) and when combined with voice and speech measures, [it] reaches detection accuracy rates of up to 90 percent. His studies use micro-expressions, which last less than 1/5 second, and "may leak emotions someone wants to conceal, such as anger or guilt." He validated many proprietary signs of deception. James Pennebaker uses the method of Linguistic Inquiry and Word Count (LIWC), published by Lawrence Erlbaum, to analyse written content. He claims it has accuracy in predicting lying. More recently evidence has been provided by the work of CA Morgan III and GA Hazlett that a computer analysis of cognitive interview derived speech content (i.e. response length and unique word count) provides a method for detecting deception that is demonstrably better than professional judgments.

SCAN, or scientific content analysis, is a method of determining deception in a person's own written statements. It is taught by LSI, was developed by Avinoam Sapir, and is used worldwide by endless concerns. The three steps: Give the subject pen and paper, ask the subject to write down their version of the incident, analyze the statement, and solve the case. SCAN is used by law enforcement agencies, polygraphers, and corporations because it works. ISKCON's Child Protection Office in 1998 used SCAN training to help evaluate written statements. Lies, deception, untruth, and falsehood are artificialities and unnatural events that stand out from the perfection of the Lord's creation. Science can assist in detecting them via various methods.

"A fMRI medical scan that picks up brain tumours could also tell if a person is lying, researchers found. A person telling the truth uses different parts of their brain than people who lie... These changes were detected by functional magnetic resonance imaging. The method may prove more accurate than traditional machines... The oldline polygraph lie detector looks for body changes tried to lying (sweating, blood pressure, heart rate, breathing). But the accuracy is limited because truth-tellers can have similar changes just as a result of being anxious about being tested. Furthermore, those adept at lying can learn how to cheat the polygraph test."

CONCLUSION: The truth exists. Lies are detectable, by new science, forensics, interrogation techniques, and by tripping up the liar in his own contradictory story of denials. This method of simple, logical analysis of the actions and words of the "suspects" is used extensively in Parts 9 and 10. Tamal was found guilty beyond a reasonable doubt of involvement in Srila Prabhupada's poisoning (Ch. 74) - based on the evidence that is so far available, especially and including his own statements and actions.

CHAPTER 57: SUSPECTS' SPEECH SHOWS DECEPTION

By Nityananda das (2006)

WHILE LOOKING FOR PRIVATE INVESTIGATORS...

Searching for qualified international private investigators to look into the lives and secrets of certain GBCs, I discovered computer voice stress analysis (CVSA), which definitely has great potential for assisting with the investigation into who poisoned Srila Prabhupada. Two primary companies manufacture equipment and software for this truth detection system which has become widely accepted and utilized as an investigative tool in law enforcement (LE), insurance fraud, relationship fidelity, espionage, commerce, and many other applications. We will refer to the method *generally* as CVSA, utilized by municipal, county, state and federal LE agencies as well as Depts of Correction, mental health facilities, and probation/ parole. The impressive experiential CVSA endorsements come mainly from LE professionals who have successfully used it as a crime-solving device. Child abuse investigators working with court judges have requested CVSA testing prior to rendering final conclusions. Many LE agencies still rely on the conventional polygraph "lie-detector" to assist in determining lies from truth, but CVSA, a less intrusive truth verification device, is also in widespread use. It has significant advantages over the polygraph: no hook-ups are required; it simply analyses the voice in response to questions, and is harder to cheat. LE agencies prefer/use either one or both.

Introduced to the LE community in 1988, the original analog CVSA became an instant success at every agency that purchased it, solving crimes and cold-cases that had languished for years. Individuals that were either untestable or had been called "inconclusive" on the polygraph agreed to take a CVSA exam and subsequently confessed to their crimes. Today's CVSA has been digitized and incorporated into a lightweight, powerful multi-functional notebook computer. ***The latest CVSA version is the most effective investigative tool in the LE community in decades.*** The subject being tested can be analyzed in real-time, in any environment, and chart patterns are generated on the computer's screen, thus eliminating the immediate need for paper.

Although somewhat controversial and limited in its applications, CVSA is well established in the LE and investigative communities. Some studies have suggested the accuracy of detection of deception by CVSA to be low and that "false negatives" are common. When there is a significant potential for consequences of lying, such as when crime suspects are questioned by LE, CVSA is most effective. The polygraph test and CVSA test are perhaps equally controversial, yet both are commonly used and found to be very useful. It is an interesting quandary, and it is those in LE who know their value and how to best apply them for useful results. The real advantage of CVSA is in how a party is trained to use it within specific guidelines and limitations, and in the history of successful results that have been accumulated. Many LE agencies insist on CVSA's great value and utility, and CVSA has become limitedly accepted in the courtroom as well.

HOW THE CVSA TECHNOLOGY WORKS

The body has two nervous systems, the Central and the Autonomic. The Central system concerns those physical and sensory functions occurring at, or above the threshold of awareness, meaning we have control over this system. The Autonomic system regulates functions occurring below the threshold of awareness and operates on an automatic, self-regulating basis. The heart's beating, breathing, digestion and all complex processes of the body, which continue without conscious effort, are functions of the autonomic system. We are concerning ourselves with stress caused by psychological stimuli to the voice by either nervous system.

CVSA revolves around two basic components of speech: Amplitude Modulation (AM), and Frequency Modulation (FM). AM sound is audible, FM is not. Under relaxed conditions, the human voicebox is under control of the central nervous system. With the onset of stress (as when lying), voice changes occur causing the inaudible FM component to diminish or disappear. Increased stress ultimately results in the loss of the FM signal. CVSA indicates the presence of stress and depending on its application indicates **deception**. CVSA measures changes in a person's voice caused by stress, when the nervous system kicks into high gear, sending the voice response into an abnormal range. A normal-range response, the truth, appear as peaks on CVSA print out. Lies, or stress, look like squared-off blocks. All muscles in the body, including the vocal chords, vibrate in the 8 to 12 Hz range. This is considered a feedback loop, as the muscles tighten and loosen as they seek to maintain a constant tension. In moments of stress, like when you tell a lie that you dare not get caught at, the body increases the readiness of its muscles to spring into action, and the relaxed 8-9 Hz increases to the stressful 11-12 Hz range. CVSA works by graphing **micro-tremors**, which are tiny frequency modulations in the voice. When lying, the automatic nervous system causes an inaudible increase in the micro-tremor's frequency. CVSA detects, measures and displays changes in the voice print frequency. A computer with state-of-the-art software processes these voice frequencies and graphically displays a picture of the voice patterns.

POISON INVESTIGATION'S USES FOR CVSA

CVSA has greatly enhanced crime-fighting techniques and does not require wires to be attached to the test subject, using only a computer with microphone to analyze the subject's voice responses. As the subject speaks, the computer displays each voice pattern, and saves each chart to file. Unlike the polygraph, drugs do not affect the results of the exam and there are no known counter-measures to cause the polygraph's ubiquitous "inconclusive" results. The CVSA is as effective in homicide, sex crimes, robbery, white collar and internal affairs investigations and has proven itself an effective investigative tool for verifying statements of witnesses, denials of suspects, and for determining the validity of allegations made against police officers. When used with National Institute for Truth Verification's (NITV) interviewing and interrogation techniques, including the widely acclaimed Defense Barrier Removal (DBR) technique to obtain confessions, the results are often swift and dramatic. Negative critiques of CVSA are largely due to not using CVSA with NITV training. "Cold" cases are solved by analyzing old interview tapes. The same can be done with the 1977 tape recordings of Srila Prabhupada speaking with caretakers and poison suspects. CVSA "gets to the

truth," identifying deception or validating statements in the shortest possible time (average exam: 40 min). It can be conducted anywhere -even with no electricity. By 2004 the CVSA™ was used by over 1100 LE agencies across the United States. NITV™ manufactures the CVSA™, located in Florida, USA.

A few comments from major metropolitan police departments: *"The CVSA is the best thing that has happened to police work."* *"The CVSA has proven itself to be more reliable than any polygraph exam."* *"One of the most impressive investigative tools we've acquired."* *"The CVSA works fast, is very reliable, and is easy to use. It is light years ahead in establishing truth and successfully closing cases."* CNN: 2002: *"Police want to know if a suspect is lying, but the polygraph test is inconclusive. What's an exasperated interrogator to do? Increasingly, law enforcement agencies are using a technology measuring "voice stress," small frequency modulations in the voice that occur when someone is lying. Some police officials swear by the Computer Voice Stress Analyzer, a laptop computer and software package that promises to catch deception. Proponents call it just as reliable as a polygraph but more portable, less intrusive and easier to use. Additionally, law enforcement in some states can surreptitiously record a suspect's voice, then run the tape through the analyzer."*

SAMPLE PROSPECTUS OF PLUMMER PRIVATE INVESTIGATIONS (CVSA)

(Syracuse, NY 13208, pib@baka.com) PIB Investigations, Inc. specializes in high-level confidential investigations, surveillance, intelligence gathering, truth verification, and compensation fraud investigations for insurance companies, law firms, and corporate clients. Our management team has extensive investigative expertise in the insurance, legal, and business sectors. Owned and operated by W. Malcolm Plummer, a veteran of the U.S. Navy, who has over 50 years of experience in the field of investigation. PIB now offers this advanced truth verification service in a convenient, cost-effective way to identify various truth-related problems in pre-nuptial and/or post-nuptial relationships. An advantage our VSA has over other similar lie detection services is that it does not have to be used at the time of the interview or interrogation. A tape recorder can make a record of the question-and-answer interview, and this tape can later be analyzed. Questions of infidelity are put to rest, with a high reliability factor. The final examiner's report, submitted within 72 hours, will reveal graphic labeling of questions and answers on final printed charts. VSA requires a trained VSA examiner, a powerful digital processor, and a proven array of test format questions which are specifically designed to reveal relative stress levels. We have done over 15,000 VSA exams since 1970.

TRUE CASES OF CRIMES SOLVED BY CVSA TESTS (as of 2002)

Below are some testimonials of actual cases, as submitted by detectives, in which CVSA was instrumental in solving which speak powerfully to its usefulness to law enforcement even though CVSA has critics and remains controversial. In several cases, old recordings were analyzed and pinpointed deception. *The late 1977 recordings with Srila Prabhupada and his caretakers would show who was truthful or deceitful.*

(1) Madison Co., NY Sheriff's Dept: Prof. J Chapman, noted criminologist/ CVSA examiner in 1996 assisted the Sheriff's Dept. in interviewing a 1981 murder suspect. A polygraph test was inconclusive and the case grew cold. The suspect passed another polygraph ten years later in 1991 and was dropped as a suspect. But the suspect took a CVSA exam from Prof. Chapman. After reviewing his CVSA charts, which clearly showed that he was the killer, the suspect gave a full confession to the murder. **(2) Colombia, South America- Theft by Burglary:** A theft of \$10,000,000 was reported by Brink's to the National Police. The thieves rented and tunnelled from a house across the street to the Brink's depository, emerging at night. The Police used CVSA examiners who prepared their truth and deception protocols, instructed the Police on the interview techniques, and the police conducted the interviews remotely with no eye contact being made. The tape recordings were then processed by CVSA examiners, finding 16 persons, including the Captain of the Guard, with deception. This led to all being charged; \$3,000,000 was recovered. **(3) Middle East, Industrial Espionage:** Security officials, trained as CVSA examiners, used CVSA to covertly investigate suspicions of a firm's infiltration for acquiring operations and technical secrets. Suspects were interviewed as though it was a psychological

employment test, with material, relevant questions interspersed. Three persons were found deceptive. Further investigation led to convictions of industrial espionage. During the test no computer was in sight. *Tape recordings were processed later.* **(4) Palm Bay, FL Police:** Analyst/Det. Don Bauman was contacted from Michigan re: an individual they were holding on unrelated charges but was suspected of many crimes in many states in the 1970's. Authorities never had the evidence to make an arrest. One crime was a brutal murder of an 87-year-old woman in Michigan. The subject lived in Florida for 15 years without incident. Det. Bauman interviewed the subject who denied any knowledge of the murder, then got him to agree to a CVSA exam. Failing the exam and confronted with two deceptive charts, the subject confessed to the murder, revealing his Michigan accomplice. He was tried for the murder in Michigan that *he committed 20 years earlier.* **(5) Vestavia Hills, AL, Police:** Lt. Rick Miller was asked by the sheriff to do a CVSA exam on a subject that may have murdered a sister-in-law 14 years earlier, even though 4 polygraphs from 3 examiners were 'inconclusive'. The subject agreed to a CVSA exam and failed three tests. Shown the charts and informed of results, the subject confessed to the murder, and took detectives to where he buried the body, providing the only direct evidence of his crime. **(6) Cocoa, FL, Police:** Det. Gordon Chase reviewed a 'cold' homicide case of the brutal murder of a woman 6 years ago, and saw both suspects voluntarily took and passed polygraph exams. He saw both gave sworn, *tape recorded statements* denying any involvement. He analyzed the tapes utilizing the CVSA and while he was able to clear one suspect, the other suspect displayed deception when she denied committing the murder. Det. Chase located the second suspect who agreed to take a CVSA exam, which clearly indicated she had killed the victim. After 40 minutes of interrogation, the suspect confessed.

CVSA TRUTH VERIFICATION USED ON VEDABASE RECORDED CONVERSATIONS

CVSA can be performed on people who are no longer around or alive, through their recorded voices. The CVSA is not restricted to "yes" and "no" answers and is able to accurately analyze tape recordings of unstructured conversations. This is called "narrative analysis" and is somewhat more challenging than the basic question and answer approach, since the examiner cannot control the content and sequence of questions, but it has solved innumerable crimes deemed otherwise unsolvable for decades. I became intrigued that CVSA tests could be done on 1977 tape recordings of the poison suspects themselves, to detect deception in their voices while speaking with Srila Prabhupada in his last days. Were they speaking truthfully or not?



A CVSA SPECIALIST IS HIRED FOR TESTS ON 1977 TAPES

I pinpointed parts of taped conversations in Srila Prabhupada's last weeks and parts from Tamal's "Mercy-killing" tape (Ch. 60). I engaged a Sacramento, CA private investigator/ CVSA specialist to test Tamal and Bhavananda for levels of voice stress and deception in their tape recorded speech of Nov. 1977. Steven Ulrich of Sunrise Investigations was a retired highway patrol officer before going into private practice. On Apr. 10, 2002 he sent me first set of preliminary test results, and he noted that there was **very strong deception** in many of the taped segments I had chosen. The report included: **(1) Section 11:** Tape T-46 B, ConvBk Vol 36, p. 373: **BHAV:** "Because quite honestly Srila Prabhupada, I think **most** of us are **very worried**. If you go off down the road and send us all back to our different assignments, we would not be able to serve with our full attention, knowing that our beloved father and spiritual guide was in such weak condition." / The three words- **most, very, worried**- were analyzed from the phrase "I think most of us are very worried" and were **90% stressed/deceptive**. Apparently "most of us," Bhavananda and others, were 90% NOT very worried about Srila Prabhupada's well-being at all. **(graph below)**

(2) Section 13: Tape T-46 A, ConvBk Vol 36, p. 378: **Tamal:** This **seems like** suicide, Srila Prabhupada, this program. It seems to some of us like it's suicidal. **Prabhupada:** And this is also suicidal. **Tamal:** Hmm. Prabhupada said, "And this is also suicide." Now you have to choose which suicide. / The two words "**seems like**" were analyzed in the phrase "This seems like suicide, Srila

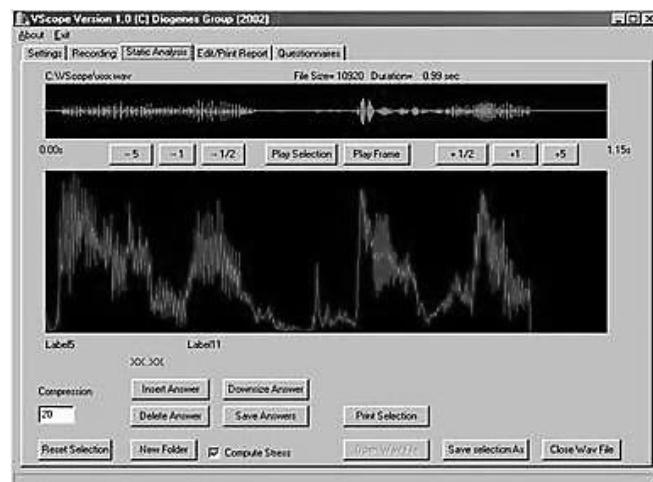
Prabhupada” and were **75-80% stressed/deceptive**. Tamal did not think Srila Prabhupada’s going on parikrama was like suicide; he had other motives to discourage Srila Prabhupada from going, which he

did strenuously until Srila Prabhupada agreed not to go. Perhaps Tamal was hiding his real fear that Srila Prabhupada’s passing away while on public parikrama could lead to discovery of the poisoning, or it would point fingers at disciples intending to kill their guru, which would be complicating. (Tamal’s *Final Pastimes* p.79: “They would say that we’d killed him.”) **(3) Section 15:** Tape T-46 B, ConvBk Vol 36, p. 393: **Tamal:** *Actually, Srila Prabhupada, we’re so much attached to you that you practically drive us to madness sometimes. Tonight we were becoming mad./* The words “**we’re so much**” were analyzed in the phrase “**we’re so much attached to you**” and were **100% stressed/deceptive**. Tamal lied that he and some others were attached to Srila Prabhupada. This is an indication that they

were poisoning Srila Prabhupada because they were attached to his death, not to his continued living. And they were definitely attached to the assets of their guru.

(4) Section 16: Tape T-46 B, ConvBk Vol. 36, p. 393: **Tamal:** *We’ll get you better, Srila Prabhupada, and you will also be able to take bath personally there. We’ll see you get better./* The words “**We’ll get you**” and “**Srila Prabhupada**” were analyzed in the phrase “**We’ll get you better Srila Prabhupada, and you will also...**” and were **75-80% stressed/ deceptive**. This is another deceptive statement by Tamal, who was not honest about his desire to bring Srila Prabhupada back to health, meaning he wished him dead instead. **(5) Section 27:** “Mercy-killing Interview” of Tamal by Satsvarupa, end Nov. ’77: **Tamal:** *We should not think that he left untimely. He left when Krishna and when he himself wanted to leave./* The words “**Krishna and when he**” and “**leave**” were analyzed in the phrase “**He left when Krishna and when he himself wanted to leave**” were of poor quality but revealed “**very high stress**”/ **deception**. Tamal was deceptive when saying that Srila Prabhupada departed when Krishna and he himself wanted to depart. Was Tamal thinking the poisoning was the reason for Srila Prabhupada’s departure? Tamal knew Srila Prabhupada’s departure was “untimely.”

SUNRISE INVESTIGATIONS’ SUMMARY



“It is the expert opinion of this Voice Stress Analyst that there was abnormal stress displayed in several portions of the test, which is indicative of deception on the part of the speakers. The ideal analysis of a pre-recorded interview would be to have the interviewer use a direct question and answer format. However, a “signature” base line stress level can be usually obtained by examining the words used in conversation that are irrelevant to the specific facts of the conversation, i.e., words such as “the”, “with”, “and”, etc. Comparative analysis of these benign words with words expressing

acts or feelings can then be used to obtain stress on the speaker's part in conveying these words. The stress upon the speaker to convey an untrue act or feeling is then interpreted as deception displayed by the speaker. Based upon the charts I reviewed after analyzing the tape recording, **it is this analyst's opinion that the speakers in the recording were deceptive** in several of their statements. The reasons behind their deception cannot be determined at this time." Steve Ulrich, CVS Analyst

TWO YEARS LATER: ANOTHER CVS ANALYST

June 10, 2004: I received results from a second examination on the spoken words of senior men who surrounded Srila Prabhupada in his last month. It was performed by Leo L. Brunette of La Center, Washington, USA; he expanded on and verified Ulrich's determinations. "You were referred to me by Steve Ulrich (Sunrise Investigations) and requested that I analyze various statements of certain individuals that had spoken on tape recordings that were de-noised and placed onto an audio CD. The CD consisted of 13 separate segments of which I broke down into 390 separate sections (WAV) files which I then formatted to (11-8kHz8bit WAV) and analyzed them on the Diogenes computerized Lantern Pro VSA system. You further requested that specifically the following persons be analyzed since they were 'persons of interest' in this situation and were caring for Srila Prabhupada at the time of this occurrence. **Tamal Krishna, Bhavananda, Jayapataka, Bhakticharu.** Under the circumstances of 'narrative analysis' it is important to note that one can never say with 100% certainty that another is in fact lying when making a statement unless the examiner has the opportunity to examine the subject face to face using designed protocols under controlled conditions. Narrative analysis should be used in circumstances such as this as an investigative tool."

THE RESULTS: (1) When Tamal asks Srila Prabhupada "Who said that, Srila Prabhupada?" **MODERATE STRESS/ DECEPTION** (ConvBk 36.354) **(2)** When Tamal says to Srila Prabhupada, "We cannot allow anyone else to cook for you." **MODERATE TO HEAVY STRESS/ DECEPTION** (ConvBk 36.359) **(3)** When Bhavananda asks Bhakticharu, "So what was the cause of that [Srila Prabhupada's] distress?" **CONSIDERABLY STRESSFUL/ DECEPTION** (ConvBk 36.366) **(4)** When Tamal states: "Srila Prabhupada, Shastriji says that there must be some truth to it if you say that. So who is it that has poisoned?" **HEAVY STRESS/ DECEPTION** (ConvBk 36. 368) **(5)** When Tamal states: "No poison is strong enough to stop the Hari Nam, Srila Prabhupada." **NO STRESS/ DECEPTION** (ConvBk 36. 368) **(6)** When Bhakticharu is telling about the Calcutta murder case. **MODERATE STRESS** (ConvBk 36.368) **(7)** The subsequent discussions (ConvBk 36.369-376) by Jayapataka and Bhavananda, including their talking just **before and after** the poison whispers, "The poison's going down" and "The poison's in the milk?" **HEAVILY STRESSED/ DECEPTION (8)** When Tamal talks about how the parikrama would be suicidal, the voice stress shows "Tamal does not really believe the trip would be suicidal." **INSINCERE** (ConvBk 36.378) **(9)** When Tamal further discusses the parikrama he is again insincere/deceptive. **HEAVY STRESS/ DECEPTION-** "suggesting he is not at all sincere..." (ConvBk 36.378-9) **(10)** When Tamal strenuously objects to Srila Prabhupada going by bullock cart on parikrama, he is: **HEAVILY STRESSED/ DECEPTION-** insincere again. (ConvBk 36.391) **(11)** When Bhavananda melodramatically states that he was in too much anxiety about Srila Prabhupada's welfare because the parikrama would be dangerous to his health: **HEAVILY STRESSED/ DECEPTION** (ConvBk 36.392) **(12)** Bhavananda's giggle during "The poison's going down" whisper, is: **HEAVILY STRESSED (13)** Tamal's whisper, "The poison is going down" exhibits: **NO STRESS**, as he is not speaking deceptively, to his co-conspirators. **(14)** In Tamal's interview by Satsvarupa where he makes "...his statement that Srila Prabhupada said that he wanted to die, and disappear, die peacefully, and let me die peacefully are": **VERY SUSPECT**, the stress exhibited by Tamal at this point is indicative of **DECEPTION** in my opinion."

OPINION: "It is the professional opinion of this Voice Stress Analyst that three of the four subjects, namely **TAMAL, BHAVANANDA, AND JAYAPATAKA** are showing enough stress in critical statements that they cannot be eliminated as possible suspects at having a hand in harming Srila Prabhupada at the time of these recordings. [...] I am very, very firm in the belief that **Srila Prabhupada in no way had a hand in or requested his own demise.** At best his only fault may have been in not

wanting to hurt his caretaker's feelings by going against their wishes. Sincerely, Leo L. Brunette, Private Investigators, Expert VSA Specialists"

In an email June 3, 2004, Mr. Brunette gave more analysis: "Your question on [whether] Srila Prabhupada is not involved, yes, I checked Srila Prabhupada's stress levels in his statements and replies as much as possible and found that when **he mentions the possibility of the poison theory he was quite distressed**. After reviewing and analyzing his verbal replies and statements I was able to get a feel for his baseline stress which was very low except when the poison issue surfaced. This tells me that he believed there was a threat to his physical being that he possibly feared could bring his early demise. **As for Bhakicharu since there was little that he contributed into the discussions there was not enough to say he was or was not involved.**" Mr. Brunette sent his CV/resume as well. He started in the Phoenix Police Dept 1962-71. He worked as internal investigator for Consolidated Freightways 1971-97. Since 1978 he received training in PSE (Psychological Stress Evaluation), polygraph tests (2520 hours), and CVSA analysis, commercial fraud investigation, crime lab/LE colleges. Since 1997 he has been a private voice stress analyst/ investigator, and is a member of International Society of Stress Analysis (ISSA). Mr. Brunette was very interested in our project. In 2008 he relocated to Orlando, FL and works at Truth and Deception Technologies.

CONCLUSIONS: Tamal and Bhavananda were highly deceptive, or lying, regarding their attachment for Srila Prabhupada, their good intentions for his recovery, the untimeliness of his departure. It would be invaluable to the poison investigation if tape recorded question and answer sessions could be obtained of several persons who may know something about Srila Prabhupada's poisoning, namely Bhavananda, Jayapataka, Satsvarupa, Satadhanya, Hridayananda. Of course, they will not agree to this. It appears CVSA could be invaluable in the poisoning investigation as an investigative tool in analyzing taped recordings to: **(1)** indicate who was involved in the poisoning **(2)** steer investigation in the proper directions **(3)** eliminate dead ends **(4)** determine who is deceptive. CVSA can glean a wealth of information from existing Srila Prabhupada conversation tapes and Tamal's "mercy-killing" interview, or any recorded conversation. A private investigator I spoke with for half an hour about our case thought that much could be done in the investigation **to narrow down our program, focus our priorities and identify our list of suspects, thus guiding the progress of the investigation**. He confirmed that not only can deception be clearly differentiated from truth, but emotion can also clearly be separately indicated on the graphs. CVSA's technology can help in determining the truth in this case. If they are innocent, why don't the suspects in Srila Prabhupada's poisoning take CVSA tests? And agree to cooperate with a process of interrogation by private and/or government investigators? **TAMAL:** "We are so much attached to you" (HIGHLY DECEITFUL) **BHAV:** "I think most of us are very worried." (HIGHLY DECEITFUL)

In Nov. 1977 there was a long discussion about Srila Prabhupada wanting to go on parikrama. If some caretakers were insincere about Srila Prabhupada's welfare, why did they resist the bullock cart parikrama proposal which many feared would be fatal to Srila Prabhupada? Why not support the parikrama and then not need further poisoning? Some possible answers:

(1) If Western disciples negligently "killed" Srila Prabhupada on parikrama, Vrindaban residents, Hindus, and devotees would take it as totally irresponsible. The reaction could be so negative that the caretakers would be seen as aiding Srila Prabhupada's death, and this could also lead to discovery of their poisoning. **(2)** Further, the poisoning was going for a long time already, and Srila Prabhupada was only days away from departing. Why not look protective of Srila Prabhupada by opposing a "dangerous" parikrama? To diffuse any existing suspicions, a show of concern for Srila Prabhupada's health was a good ploy. A deadly parikrama could be problematic. **(3)** This explains their deceit in resisting parikrama. Their "mask of guru bhakti" was a grand show of their supposed love and devotion to Srila Prabhupada.

CHAPTER 58: POISONING IN HISTORY

(1) "Visat: 'from poison.' [...] Dhritarastra and his sons, they conspired to give them poison." (SPecture Oct. 4, 1974) (2) "Politicians, popes and parents were all victims at different times. Indeed white arsenic (arsenic oxide) became known as "inheritance powder." (Hendrik Ball)

To better understand poisoning's long history and widespread prevalence, we compiled this chapter. The history of Europe, Asia and India is filled with the intrigue of poisonings for thousands of years. In the case of Napoleon, for example, historians have researched and debated whether he was killed by arsenic and cyanide, and whether Empress Josephine and Napoleon's son, the Duke of Reichstadt, were also killed by arsenic poisoning. Tests on samples of Napoleon's hair from his earlier years show high levels of arsenic at the times of the Battles for Moscow and Waterloo.

The history of poisons is as follows. Toxicology dates to earliest man, who used animal venoms and plant extracts for hunting, waging war, and assassinations. The Ebers papyrus (c. 1500 BC) details many recognized poisons: hemlock (the Greek state poison); aconite (Chinese poison arrows); opium (poison and antidote); and metals like lead, copper, and antimony. Plants with substances akin to digitalis and belladonna alkaloids were known. Hippocrates documented (c. 400 BC) many poisons and clinical toxicology principles. Ancient Greek literature refers to use of poisons. Cleopatra (69-30 BC) committed suicide, bitten by an asp. The Romans used poisons in politics. King Mithridates VI of Pontus did many acute toxicity experiments on criminals and claimed he had discovered "*an antidote for every venomous reptile and every poisonous substance.*" He regularly ingested a mixture of 36 ingredients as an antidote. Poisonings in Rome took on epidemic proportions in the 4th century BC when a conspiracy of women killed men for inheritances. Widespread poisoning resulted in *Lex Cornelia* (c. 82 BC), the first law against poisoning. The early Renaissance Italians, with characteristic pragmatism, brought the art of poisoning to its zenith as part of the political scene. Victims were named, prices set, and contracts recorded, and when the deed was accomplished, payment was made. A local club of young, wealthy, married women became a club of eligible young, wealthy widows. Of the prominent families engaged in poisoning, the Borgias were the most notorious. Alexander VI, his son Cesare, and Lucretia Borgia were quite active. The deft applications of poisons to men of stature in the Church swelled the holdings of the Papacy.

Catherine de Medici exported her skills from Italy to France, targeting husbands. Catherine tested toxic concoctions on the sick and the poor, noting the results. This practice was commercialized by Catherine Deshayes, called *La Voisine*. Hired to poison Louis XIV, she failed. Her abortion and sorceress business ended by her execution. She was convicted of many poisonings, including over two thousand infants. She was severely tortured and burned at the stake. The poisoning tradition spread through Europe, playing a major role in the distribution of political power in the Middle Ages. The study of the toxicity and the dose-response relationship for therapeutic agents was started by Paracelsus (1493-1541). Orfila, a physician in the French court, was the first toxicologist to use autopsy material and chemical analysis systematically as legal proof of poisonings, surviving today as the underpinning of forensic toxicology. Arsenic compounds were the preferred homicidal and suicidal agents during the Middle Ages. A clinical description of acute arsenic poisoning in the novel *Madame Bovary* impressed readers with prolonged death throes. Arsenic featured in more recent literature, such as Kesselring's *Arsenic and Old Lace*, where the Brewster sisters also used strychnine and cyanide to dispatch their guests. Arsenic had widespread use in 18th/19th centuries' medicine as a tonic, or "alterative." The prevailing professional opinion at that time was: "*Arsenic is a safe medicine; none of the respondents having found it permanently detrimental...*" The heyday of arsenical chemotherapeutics occurred in the early 20th century, when Ehrlich discovered arsphenamine for treating venereal disease; replaced after WW2 by antibiotics. For those who doubt that heavy metals and exotic poisons are much used in poisoning in modern day times, it may be useful to note the

following case histories. This will dispense the disbelief often prevalent that poisoning is an antiquity. Unfortunately, poisoning is still very popular.

ARSENIC AS POISON

The success of a criminal poisoning depends on imitating the effects of a natural disease. In 19th century Britain, arsenic was the poisoner's substance of choice. From 1750 to 1914, it featured in 237 cases to come before the English courts, but most got away with their crime. Arsenic was particularly popular with impatient heirs, keen to get their fortunes. Arsenic trioxide, known in the 1800's as white arsenic, was a harmless looking powder, resembling flour or sugar, and virtually undetectable in hot food and drink and fatal in small doses. *"If you feel a deadly sensation within and grow gradually weaker, how do you know you are not poisoned?"* asked a London newspaper in 1855. *"If your hands tingle, do you not fancy it is arsenic? Your friends and relations all smile kindly upon you; the meal looks correct but how can you possibly tell there is not arsenic in the curry?"* Of course you couldn't and the idea was terrifying. Diagnosing arsenic poisoning was difficult. Doctors had only the patient's symptoms to go on, and clinical signs of arsenic (vomiting and diarrhea) were mistaken for food poisoning, dysentery and cholera. In 1862, the London toxicologist Alfred Taylor, giving evidence in a murder trial, said he knew at least 8 cases where death was first recorded as due to cholera. When suspicions were raised later, and the body exhumed, the true cause was found to be arsenic.

If the poison was administered in small doses over a period of time then the chances of being caught were particularly slim. Some poisons such as cyanide and strychnine work according to a strict timetable and dispatch their victims in a predictable manner. Arsenic, by contrast, is mysterious, behaving like an infectious disease, so that the nature and length of the victim's suffering depends on their genetics and health. Death from acute arsenic poisoning can take from two hours to four days, even a fortnight. For most the misery lasts at least 24 hours. In 1851 the Britain passed *The Sale of Arsenic Regulation Act* after many complaints from doctors, the press, and the public. This required a record of the buyer's signature and address, known as the poison book. Gradually arsenic was harder to obtain, but its nasty and deadly career continued anyway.

POISONING CASE STUDIES

During the poison discussions in mid-Nov. 1977 when Srila Prabhupada said he had been poisoned, one of the topics was the poisoning of a Sankaracharya guru with powdered glass, who suffered horribly for six months. Thereafter none of these gurus would eat unless cooked by their own men. Historically, poisoning in India was very common. Kings trained beautiful women as assassins by feeding them small doses of poison from childhood in ever increasing amounts, sending them to seduce their enemies with the "kiss of death." In June 1976 Srila Prabhupada told of his godbrother Ananta Vasudeva who committed suicide with poison after his wife had been found with another man by his young son, whom the mother then killed with poison. Srila Prabhupada said his guru was wary of doctors and injections, concerned of being poisoned. Bhaktisiddhanta was also poisoned in late 1936, confirmed by Srila Bhaktisiddhanta's brother Lalita Prasad (*from Yasodanandana das*).

MURDEROUS DISCIPLES ARE A COMMON PHENOMENON

An *India Today* (Apr. 30, 2001) article ("Gunmen of the Gods") quoted Mahant Divyanandji Maharaja: *"There have been many incidents in the past when a disciple has killed a head priest for ownership of the property attached to the religious places. There are miscreants who want to grab the land either by dethroning the head priest or implicating him in false cases or even eliminating him physically."* The Mahant never moved about the city without his armed "commandos." He said: ***"Most of us have firearms for our own personal security and to fight unscrupulous operators who are disguised as sadhus."*** Mahant Anoop Das of the Khaki Akhara keeps two disciples and two firearms with him always, fearing the 13 acre land attached to the temple makes him a target. In 1977 ISKCON had assets thousands of times more valuable. Accordingly, the temptation for material gain in ISKCON was thousands of times more attractive to disciples with selfish dispositions. No one should be naïve; to achieve a status "as good as God" is certainly motive enough to resort to the horrific deed of

murdering one's guru and then sitting in his seat. Kill guru, become guru. Someone in 2002: "...poison has claimed the lives of many acharyas and temple priests in India. By my count, in the same year that Srila Prabhupada passed away, no less than five other "acharyas" in the Mathura-Vrindaban district also passed away, and poison was suspect in every case. Guru assassination is the same old story."

The assassination of Swami Dayananda Saraswati in 1883 was the work of a dancing girl named Nanhi Jaan in the palace of Maharaja of Jodhpur Jaswant Singh II. Dayananda was a guest and asked the Maharaja to forsake the dancing girl, who became offended and bribed the cook to add ground glass in his milk. It took a month of agonizing pain and bleeding before the religious leader and founder of Arya Samaj passed away, after forgiving the cook who confessed, and giving him money to escape the wrath of the hosting Maharaja.

NAPOLEON: POISONING SUSPECTED

In *Assassination at St. Helena* by Forshufvud and Weider, a theory of how Napoleon was slowly weakened by arsenic and then finished off with mercury cyanide is laid out in detail. However, we do not claim to know if Napoleon was **intentionally** poisoned, which is irrelevant to Srila Prabhupada's case. New evidence in the years since *SHPM* was published indicate: **(1)** Napoleon's serious poisoning may have been accidental or environmental because arsenic was pervasively used at that time without people being aware of its dangers (something not applicable in Srila Prabhupada's instance). **(2)** Napoleon sustained very high levels of arsenic intoxication for many years, revealed in many hair tests, while the final cause of death is uncertain.

Below we compare Napoleon's physical symptoms to Srila Prabhupada's, finding a striking similarity of physical symptoms. Srila Prabhupada's symptoms are fully compatible with arsenic heavy metal poisoning, and the symptoms of arsenic and cadmium poisoning are very similar. Srila Prabhupada had sky-high 250 times the average normal levels of cadmium in three separate hair tests, so he **did** have heavy metal poisoning, just as did Napoleon. The parallels between the poisonings of Napoleon and Srila Prabhupada are many. Both cases involved **(1)** suspicious symptoms, **(2)** a mysterious illness that baffled the doctors, **(3)** exhumation not being an option, **(4)** advanced hair tests, **(5)** the struggle to convince historians and parties with vested interests as to the facts, and **(6)** study of historical records to identify poisoning suspects. Study of Napoleon's poisoning, suggested by Hansadutta das in 1998, gave insights how to proceed with the investigation.

Weider and Forshufvud investigated the cause of Napoleon's death and in 1961-62 they tested samples of hair by NAA, finding high levels of arsenic, and poisoning was suspected. In the decades to follow, many relics of Napoleon's hair were tested; all had very abnormally high arsenic levels, as much as 51 ppm, a lethal amount depending on how long that level lasted. In 1972 Forshufvud published *Who Poisoned Napoleon*, and *Assassination at St. Helena* in 1978 (updated, 1995). In 1999, Weider released *The Poisoning of Napoleon*. Historians, forensic scientists, politicians and the public have engaged in vigorous debate due to the evidence Napoleon was intentionally poisoned with arsenic over a long span of time and finished off with mercury. The poisoners were thought to be the British, the monarchists of France, or Napoleon's closest advisor and servant. The debate continues. Although everyone agreed with hair tests showing extremely high levels of arsenic, a few doubted the poisoning was intentional. In 1995 the FBI tested some of Napoleon's hair and said, "the arsenic levels are consistent with poisoning." The Praxis Post and the Nando Times in June of 2001 reported that five samples of Napoleon's hair were tested at the Forensic Institute of Strasbourg. The director, Bertrand Ludes, said the tests showed from 7-38 ppm, confirming "**chronic long-term poisoning by arsenic.**" The experts said also, "**one nanogram per milligram (1 ppm) is at the high end of an acceptable level of arsenic.**" Also, Ludes "and Dr. Pascal Kintz, an institute toxicologist, said they analyzed, and dismissed, the possibility that the arsenic contamination came from other sources - as detractors of the murder theory claim - such as seafood. Both men have served as expert witnesses at trials." The French Senate met to listen to Ben Weider's revelations: "Both the FBI and Scotland Yard, confronted with the results of these tests, have said that if they came across similar results in the case

of a recent victim, they would have no hesitation at all in **opening a murder inquiry.**" A conference in France was held with a dozen eminent toxicologists, coroners, cancer specialists, and police forensic scientists on hand. Over 500 newspapers and magazines worldwide covered the story that Napoleon had been poisoned with arsenic and mercury. History books were amended.

The GBC is on record as denying **both** Napoleon's and Srila Prabhupada's poisoning. Whatever their opinions about Napoleon might be, the GBC should recognize that the very substantial proof of Srila Prabhupada's malicious cadmium poisoning demands their support of an investigation rather than the denials and obstruction they have given instead. The significance of Napoleon's poisoning in relation to Srila Prabhupada's case is found in the similarities of chronic heavy metal poisoning symptoms as well as confirmation of the validity of hair testing science. That Napoleon was chronically poisoned with arsenic has now become widely accepted by scientists and historians alike. The GBC's mockery of the Napoleon poisoning "theory" simply embarrasses them. They cited one of the few remaining dissenting scientists (Hindmarsh) to claim that Napoleon was not murdered, but they missed the point. **Whether Napoleon was intentionally poisoned or not, does not change the fact that he had poison in his body at levels that are usually lethal.** These facts are indisputable. More recent studies have shown that Napoleon was probably heavily exposed environmentally to arsenic all his life and may have developed a resistance to arsenic levels that would kill people today. One source said: "*people [then] were constantly exposed to arsenic from glues and dyes throughout their lives.*" Nevertheless, the symptoms in Napoleon and Srila Prabhupada were strikingly similar, both due to heavy metal poisoning. Hair tests for both showed very abnormally elevated levels of arsenic or cadmium. However, the fact is Srila Prabhupada's poisoning **was** intentional (see Ch. 34, 37, 39, 40).

SIMILAR SYMPTOMS IN NAPOLEON AND SRILA PRABHUPADA

Napoleon's hair revealed spikes of over 40 doses of arsenic over a period of 6 months. Weider and Forshufvud list Napoleon's symptoms of chronic arsenic poisoning as follows, many which were **especially prominent** in Srila Prabhupada: (1) Restlessness. (2) A marked general or very severe fatigue and exhaustion. (3) A noticeable change in disposition, depression, which can nevertheless occasionally change to an exaggerated optimism. (4) Disturbance in sleep rhythm (somnolence alternating with insomnia). (5) Pain in different places, mostly in the lower legs, the shoulders & in the region of the liver. (6) The feet and lower legs become swollen. (7) The muscles of the calf become consequently very weak. The victim can walk only with difficulty. (8) Swollen liver. (9) Skin tends to turn bronze in color (jaundiced, yellow complexion). (10) The entire body may itch anywhere or everywhere. (11) Hair on the head grows very thin. (12) General lack of appetite, indigestion, stomach pains. (13) Impairment of hearing leading to pronounced deafness. (14) Impaired vision, dark rings under the eyes. (15) Sensitivity of the eyes to light. The victim may prefer a nearly darkened room. (16) Tendency to periods of emotionalism as expressed by tearfulness. (17) Difficulty in urination. Scanty urine, discharged slowly or painfully. (18) Persistent dry cough. (19) Icy cold legs. (20) Severe hoarseness by affection of the pharynx and larynx. (21) Tachycardia or quickened pulse. (22) Irregular pulse, or very slow pulse. (23) Constipation alternated with diarrhea. (24) Conjunctivitis: cold in the eyes.

These symptoms are recognized from Srila Prabhupada's health history in Appendix 10.

SIMILARITIES IN NAPOLEON (N) AND SRILA PRABHUPADA(SP) CASES

(1) N's hair arsenic ranged from 1.06-51 ppm with intermittent poisoning, and SP's 2.6 ppm arsenic is notable in comparison. (2) Out of N's 9 arsenic tests, 4 were below or near SP's 2.6 ppm. (3) N's walks became fewer, shorter, then ceased, as did his carriage rides, similar to SP's walks and car rides. (4) N's extremities swelling came and went in time with individual poisonings. SP's swelling also came and went, presumably tied to poisonings. (5) Antommarchi, N's doctor, noted lung damage, suspecting tuberculosis; Dr. Gopal suspected asthma with SP. Coincidence? (6) In both cases, subacute symptoms lasted up to a week. (7) On Dec. 3, 1816, Bertrand noted N's skin had become yellow, suggesting an affected liver. Bhavananda noted and suggested the same with SP on May 25, 1977, days after the severe Hrishikesh health attack. (8) On Dec. 14, 1816, N's severe illness caused muscular

spasms and a brief fainting. The same occurred with SP on Sept. 8, 1977. **(9)** The entire N poisoning description is remarkably similar to SP's case. **(10)** No one tried to attribute N's health symptoms to diabetes, so why do those in ISKCON try to do so? SP maybe had some diabetes, but he also had many "mystery" symptoms NOT typical to diabetes which are compatible with heavy metals poisoning.

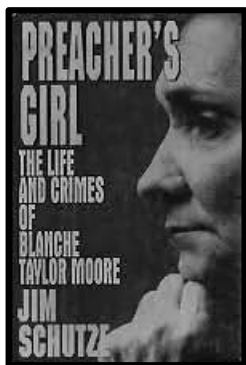
NAPOLEON SUMMARY

Our comparison with Napoleon is to illustrate the striking similarities between Napoleon and Srila Prabhupada's health symptoms. Napoleon was poisoned. Srila Prabhupada's symptoms were very similar. This supports the other evidence that Srila Prabhupada was poisoned. Napoleon's arsenic poisoning symptoms, when compared to Srila Prabhupada's symptoms, gives a measure of confirmation of poisoning, but in itself does not establish intentionality in either. (See Ch. 34, 37, 39, 40)



BLANCHE TAYLOR MOORE

Blanche Taylor Moore was sentenced to death in 1990 for the capital murder of her boyfriend by acute arsenic poisoning. She was also charged with, but never tried for, the murder of her first husband in 1973, and for the attempted murder of her second husband in 1989. She is also suspected in the deaths of her father, mother-in-law, and several others, all of whom are thought to have been fed food laced with arsenic ant poison from convenience stores. She denied everything and appeals to her death sentence leaves her still in a Raleigh prison in 2020. Her life story is in ***The Preacher's Girl: The Life and Crimes of Blanche Taylor Moore*** by Jim Schutze. He detailed the symptoms of arsenic poisoning. Actually, 45 known murders have been attributed to arsenic poisoning in the last 50 years in North Carolina alone. Schutze highlighted how difficult it is to detect arsenic poisoning and how easy it can be to get away with it. Blanche was well-liked, charming, church-going, and a grandmother with no criminal record. She raised two daughters diligently and successfully. She apparently loved all three men in her life. She worked hard and no one believed these evil deeds were her actions. She was convicted because of overwhelming circumstantial evidence and her adamant lies which contradicted numerous witnesses' testimony. But no one had actually seen her poison anyone, although the 2% arsenic ant killer was found in her home. It was a sweet syrup that was readily mixable in almost any food. After 21 years of marriage, Blanche is believed to have poisoned her husband James Taylor over several months until she gave him a massive and final, lethal dose.



"...the arsenic boiled off the inner lining of his stomach and bowels. He sat up straight in bed, and a jet of vomit shot out of his mouth and splattered against the far wall. His bowels exploded in a volley of thin rice-water stools. He fell back flat on the bed, fully awake, eyes wide open, convulsing and totally unable to control himself. But even as the toxin destroyed his muscles and nervous system, it already was sprinting even deeper into the physical and

chemical structure that was his life. Moments after the vomiting began, his abdomen bulged and then drooped, horribly distending as the external tissues of the walled organs and the blood vessels turned to mush and all of his fluids began to leach into the open areas of his body cavity. He was conscious and in his own mind for at least the first hour of his death process. He cried out, moaned, and screamed in agony. There were waves and explosions of pain as the basic synaptic chemistry of his nervous system began to pull apart. His body was flung about the bed and against the wall both by the pain and by the chaotic electrical storms taking place in his nerves and muscles. Then finally, as the oxygen-bearing cells in the blood began to collapse, he began to suffocate from within. His face turned purple. His body went flacid as the muscle cells ceased to be able to convert sugar into energy. In the last hour of brain suffocation, he escaped into a universe of hallucinations. The ferocious grimace on his dead face told his sister Dot that his body had experienced wild pain to the very last. 'It must have been a heart attack,' Dot whispered. But rather, he'd been eaten alive, minutely and gradually, cell by cell, by arsenic. Its secret is that it loves life, races to life, embraces it, combines with it quickly and

consumes it hungrily, converting it chemically from life into death. He had been extremely sick with flu-like symptoms of sore throat, diarrhea for two weeks, seeing the doctor several times."

In the descriptions of Blanche's victims and their symptoms below, we note many similarities to Srila Prabhupada's "illness," although sometimes more dramatic.

Blanche Taylor Moore had already developed a friendship with Raymond Reid before she killed James Taylor. She developed an intimate relationship with Raymond through a dozen years or more. Blanche filed a multi-million dollar sexual harassment suit against her long-time employers, Kroger Food Stores, and Raymond, assistant manager at the Burlington Kroger's, was caught in the middle. Apparently Blanche then decided to eliminate Raymond and began to feed him arsenic in her good home cooking. Raymond went to the local hospital several times but the doctors sent him home each time, thinking it was stomach flu. When Raymond again checked in to the hospital, more tests and specialists came and went. Raymond had nausea, vomiting, diarrhea, extreme weakness, swelling, anemia and blood and heart irregularities, and failing kidneys. ***Then his kidneys stopped producing urine and he began coughing up large quantities of mucus.*** His intestinal tract was not working and ***he had a weak and raspy voice. He required a painful circumcision due to persistent inflammation and infection of the genital.*** This last manifestation resembles Srila Prabhupada's surgery in London, a case of phimosis/ scarred tissue complicated by infections. All Raymond's symptoms perfectly match those exhibited by Srila Prabhupada. He was sent to Baptist Memorial Hospital; ***his urine was blocked by inflammation in the urethra.*** He grew worse, thick-tongued and restless. (Same as Srila Prabhupada) Blanche visited him in the hospital, bringing food whenever he could manage to eat. Raymond received one last fatal dose of arsenic in his favorite foods Blanche made so well: banana pudding and peanut butter milk shakes. Arsenic in milk delays the effects a few hours, so suspicion of the food was never aroused. Raymond changed his will at the last moment to give one third of his assets to his beloved Blanche who came to care for him every day. He died horribly, with gargantuan swelling and open skin lesions everywhere. He leaked like a sieve, his body bursting from swelling and retained fluids.

A urine test detected 6.5 times normal arsenic, levels that can only be produced in urine by oral ingestion, but the report was unnoticed for years. Environmental contamination through the lungs or skin do not produce these levels, established by expert witness testimony at the trial. Blanche had already become involved with a divorced preacher, who "fell in love" with her. After some time he pressed her for marriage and she began to poison him as well with tainted food. Preacher Dwight Moore went to doctors and the hospital repeatedly; no one could figure it out. He had nausea, diarrhea, vomiting, and severe nasal congestion. They married and the poisoning continued. Finally Dwight was transferred to the UNC Hospital at Chapel Hill. It took six days, a battery of tests and several experts to determine arsenic was at the root of symptoms that included paralysis and a potentially lethal staph infection. It was discovered at the last moment, with Dwight on the verge of death, that someone was giving him arsenic ***at the hospital***; tests showed 20 X *lethal* amounts of arsenic, sufficient to kill many men but somehow withstood by Dwight Moore. He was put under guard and intensive care. Semi-crippled, he barely survived, but with serious neuropathy.

Blanche failed a lie detector test, and a lengthy investigation ensued while she remained in jail for a year. There was great difficulty in preparing the case because of the long time between the deaths of Blanche's first husband and her boyfriend, and the attempted murder of her second husband. Many exhumations were ordered, including of Blanche's father and mother-in-law. Everyone had clearly died from arsenic poisoning or had highly abnormal amounts of arsenic in their bodies. NAA was done on Dwight Moore's hair and the exhumed bodies. While in jail, Blanche received a letter from a local diabetic alcoholic who claimed to have committed the murders. The drunk had died only a few days earlier. Extensive handwriting tests were done and it was proven with 80% certainty that Blanche had written the letter. The final convincing feature was that the envelope exactly matched those Blanche had in jail. The jury found her guilty. Thus we can understand acute and sub-acute arsenic poisoning from real cases, the grotesque results of arsenic poisoning, and how difficult it

is to detect and prosecute as a crime. Also interesting is Isla Taylor, Blanche's mother-in-law: "...was found to have had elevated arsenic levels at the time of her death. She was old enough and weakened enough by other ailments that Dr. Butts was uncertain it could ever be proved the arsenic had killed her. A large dose was found undigested in her stomach, suggesting she had been given arsenic moments before she died."

James Taylor's hair had 42 times normal arsenic at death. Raymond Reid had 70 ppm hair arsenic at his death. Dwight Moore, who rewrote the texts on lethal arsenic poisoning, had 50 ppm (hair) in his first poisoning episode, and 100 ppm in his second, near fatal episode. *A lethal dose may be indicated by as little as 5 ppm of arsenic in the hair* (2.6 ppm in Srila Prabhupada's hair). While Blanche's victims were acutely and sub-acutely poisoned and their symptoms were dramatic, they shed light on Srila Prabhupada's chronic poisoning symptoms and the amounts of arsenic required to cause deteriorating illness compared with amounts required to cause quick death. The similarities of symptoms in Moore's victims and Srila Prabhupada are remarkable.

MORE NORTH CAROLINA ARSENIC MURDER CASES

Other North Carolina arsenic poisoning cases are: **(1)** Nannie "Arsenic Annie" Doss of Lexington, a grandmother who died in 1965 doing life in prison, who had successfully poisoned 11 victims, including 5 husbands, 2 children, her mother, 2 sisters, a nephew. She found her husbands to be "dull." **(2)** Rebecca Case Detter of Kernersville was sentenced to life imprisonment for killing her husband with household arsenic Terro ant killer. **(3)** Sally M. Holloman of Smithfield was sentenced to life imprisonment for the arsenic murder of her husband. She had slowly poisoned him right up to the last few doses while he was in his hospital bed. Eleven years later she was found out and convicted. **(4)** Susan Broadaway of Greensboro was sentenced to life imprisonment for the attempted murder of her husband. She had mixed arsenic in his coffee. **(5)** Velma Barfield, or "Death Row Granny," died by lethal injection in North Carolina in 1984, the first woman executed in the USA in 22 years. She appeared pleasant, kindly, and friendly. Mrs. Barfield admitted to using ant poison while under the influence of prescription drugs such as Valium in the deaths of her husband, her mother, and three others. She fed her husband oyster stew laced with arsenic, and he died a horrible tormented death of excruciating pain within hours. She sympathetically stood by and watched. **(6)** Robert F. Coulthard married into a prominent High Point furniture family, but soon began an affair and took out a \$351,000 life insurance policy on his wife. He spiced a fast-food hamburger with arsenic and his wife, mother of two children, died soon thereafter. She was sent to Duke University Medical Center, but physicians were unable to correctly diagnose her condition until it was too late. Coulthard fed his wife her final dose in her hospital bed, but was caught.

DR. MICHAEL SWANGO, "DOCTOR DEATH"

Michael Swango became a doctor and practiced in hospitals and medical related companies around the USA until 1994, when he went to Africa for over two years. He had spent two years in a US prison for a felony conviction of poisoning six co-workers. In 1996 he was arrested at the Chicago airport, on his way to work at another hospital in Saudi Arabia, for felony fraud in lying on an employment application years earlier. Swango was convicted again and served time until 2000, when he was arrested upon his release by the FBI for many other murders. J. B. Stewart wrote a report in 1999 on Dr. Swango called *Blind Eye*, and paints a narcissistic, psychopathic serial-killer suspected in ±50 deaths and dozens of attempted murders. Swango's method was poison, commonly arsenic, but he also used injections of nicotine, valium, adrenaline, ephedrine, xylocaine, nupercainal, botulism, cyanides, fluoroacetic acid, aclemine, and two very untraceable poisons, potassium chloride and ricin (a castor seed derivative). Swango's first poisoning conviction was difficult to prove but the judge was convinced. One victim's hair had "a high concentration of arsenic." Arsenic ant poison was found in his apartment, plus a virtual home laboratory to manufacture many poisons. The non-jury trial judge noted, *"..there are many tracks, and every track leads to the defendant's door, and I'm convinced beyond a reasonable doubt... that he is in fact guilty..."* One of Swango's poisoning victims in Zimbabwe had arsenic *"...more than 12 times the norm"* and symptoms included nausea, headaches, weakness, and a nagging cough, which a doctor thought was chronic bronchitis... recurrent bronchitis

is a side effect of arsenic poisoning. (One of Srila Prabhupada's persistent symptoms was cough and bronchitis, and he had 20 X more arsenic than normal.) Although Dr. Swango was suspected since 1985 of poisoning his patients by many officials, his co-workers, and acquaintances, he moved from one job to another, killing as he went. Poisoning is detected only by specific tests, and is "the perfect crime," as one Swango case investigator noted.

ALLEGATIONS OF ARSENIC POISONING IN MALAYSIA

In 1998 Anwar Ibrahim, Malaysia deputy prime minister, the cultivated successor to Premier Mahathir, was arrested on dubious charges; he had accused his mentor of corruption and wanted to depose him. Anwar was beaten and dragged into court on charges widely seen as politically motivated. A year later Anwar was still in prison, had lost 20+ pounds and had loss of hair, numbness in the fingers, dizziness; high and fluctuating blood pressure, troubled lungs, dry skin, serious heart irregularities requiring monitoring. Srila Prabhupada had similar symptoms. Anwar's wife and attorney suspected poisoning and smuggled urine from prison, testing it in Australia. Arsenic was 77 X normal (c. 10 ppm). The findings were publicized, and he was transferred to a hospital for 3 weeks, further tests noted no arsenic poisoning, although levels were above normal. Mahathir suggested: "There may be some evidence of arsenic poisoning but when you take shell fish you get arsenic in your urine," and denied the government poisons politicians. Experts found above normal arsenic levels in Anwar's hair and fingernails. A senior Malaysian doctor said: "...while the level of arsenic was not immediately lethal, more serious symptoms such as abdominal pains could develop and prolonged exposure at these levels would have eventually led to death." We note similarities to Srila Prabhupada in 1977: a gradual poisoning. Anwar was proclaimed "not poisoned" (the GBC said the same), put back in jail, and he was convicted, serving an extended sentence. His poisoning is still unexplained. Anwar's story is a modern day example of an alleged arsenic poisoning that was not properly investigated and explained (like Srila Prabhupada's), in spite of widespread world publicity. Chronic arsenic poisoning is a very effective means of eliminating someone even in full view of the world. Anwar's hair was falling out, a symptom of antimony poisoning.

DIOXIN POISONING IN UKRAINE POLITICS

Victor Yushchenko underwent near-fatal dioxin poisoning months after dinner with head of Ukraine security services (KGB trained), during his bid for the presidency of Ukraine. His face was disfigured by the poison, but he survived and won the election on a second round. Dioxin is unusual, almost undetectable, used in recent times. Cadmium is also unusual and nearly undetectable.

JOSEF STALIN POISONED WITH CYANIDE

There are a lot of materials from different sources that explain how Joseph Stalin was poisoned. The case is not being pushed by current Russian authorities, but his poisoning is actually official information. Mihail Poltoranin, former Deputy Russian PM (1990-93) and Head /Gov't Com. on Declassification KGB Archives spoke to well known Russian reporter Andrei Karaulov: "In Feb. 1953, Stalin began to feel unwell at his holiday home... from a drink of water... But we do know what the blood and urine samples showed. There was an enlarged liver, his leucocytes were four X the norm. This is the white blood cell that fights against toxins. He had vomiting with blood, his skin was a bright pink color with dark patches under the arms... We looked through his medical log; He was a healthy guy – he had mild first stage hypertension and some rheumatism in his knees. And nothing else... And all of the sudden these symptoms are documented. But a conclusion whether he was poisoned – was not written... But Professor Rusakov, who carried out Stalin's autopsy – he wrote a report to the new head of the Kremlin clinic. The new one, that Beria had appointed... He wrote that Stalin was poisoned. Poisoned by cyanide– and when the body was examined, his airways and mucus membranes were damaged with dots of cyanic acid. I read this report myself." (https://www.youtube.com/watch?v=mRlpOgk5V_o)

OTHER POISONING CASES (FOR CADMIUM CASES: SEE CH. 36)

A large number of suicidal, homicidal, or accidental arsenical poisonings by ingestion have been described in various medical texts. (1) In Sept. 1998 there was a mass arsenic poisoning in Sonobe, Japan. Four deaths and 65 hospitalisations resulted when arsenic was laced into the curry at a

town festival. **(2)** A Thai girl named Chalasai at the age of 14 became mistress to Prince Thitiphan Yugala and soon after she married the prince at age 23, she poisoned him with arsenical insecticide in his coffee. He became unconscious and she fled the palace to join her lover, a chestnut seller, marrying and having a son. The prince died 8 days later. Chalasai was later arrested and convicted of manslaughter in 2002. **(3)** Georgi Markov had defected from communist Bulgaria and was working with London Radio Free Europe in the 1970's. He had a large audience in Bulgaria who regularly listened to his criticisms of the repressive Zhikov regime. Two attempts by the Bulgarian secret service on Markov's life failed, one in Sardinia and one in Germany involving a poisoned drink. In 1978 Markov was shot in the thigh walking on a London bridge with a tiny ricin-poisoned, metal pellet fired from a gun inside an umbrella tip. He died agonizingly after 4 days. Most Bulgarian secret police files were destroyed with the collapse of communism in 1991, but sufficient evidence showed Zhikov ordered Markov's killing with KGB help. **(4)** In 1596 Edward Squires was hired by Spain to poison Queen Elizabeth I by smearing an opium-based poison on her saddle's pommel. **(5)** In 1776 Thomas Hickey was hanged after trying to poison George Washington. **(6)** Nero employed the assistance of a woman named Locusta and poisoned his brother, mother, and several wives. **(7)** Livia, wife of Emperor Augustus, used belladonna as her choice of a homicidal weapon.

(8) Claudius was killed by his wife Agrippina, who injected poison into some figs which he ate. Poisoning in ancient Rome became widespread in the high circles of society, and eventually 170 women were convicted and punished for their poisonings. **(9)** Between 1892-1905, Johann Otto Hoch used arsenic to poison a series of wives for his financial gain. From town to town he located new widows from obituaries in the papers, endearing himself, and after marriage, disposed of them. The suspicious pattern was noticed; he was tried and hung in 1906 for murder by poison. **(10)** Graham Young, a toxicomaniac from age 11 when he got his first chemistry set, died in prison in 1990 after convictions for 2 murders, 2 attempted murders, and 2 poisonings. He experimented on many victims, noting results. He killed two people with his favorite element thallium, and he disputed the doctors' nerve virus misdiagnosis, giving himself away. **(11)** Jonestown, Guyana was the scene of 913 deaths in 1978, most due to poisoning from a fruit drink laced with cyanide, which many drank by order of their leader, Rev. Jim Jones. Others were forcibly injected. It was a combination of suicide, murder, and madness. **(12)** Donald Harvey, as a nurse's aid 1983-87, admitted to killing 24 persons under his care with arsenic or cyanide. He had a compulsion to kill, and was sentenced to three life terms imprisonment.

Yasser Arafat, a Palestinian hero, led the struggle for independence and extinction of Israel since the 1960's. Wikipedia: *"Israel tried to assassinate Arafat a number of times, but never used its own agents, instead "turning" Palestinians close to Arafat, usually by blackmail. The Mossad's specialty is poison (Alan Hart, author). According to Abu Iyad, two attempts were made on his life in 1970. ... After the Israeli security Cabinet on 11 Sept. 2003 decided 'Israel will act to remove [Arafat] in the manner, time, and ways that will be decided on separately', and Israeli Cabinet members/ officials had hinted on Arafat's death, many feared for his life."* On Oct. 24, 2004 Arafat became ill, but many international doctors could not find the cause. He died in Paris two weeks later, and for 9 years, teams of Russian, Swiss, and French investigators worked to determine the cause of death, widely suspected to be poison. The Swiss found high levels of polonium in Arafat's body and traces in his Ramallah compound and clothing, although the French declared his death was from natural causes and that the polonium was "environmental." *"The Swiss forensic team had found levels of polonium in Arafat's ribs and pelvis 18-36 times the average, and were 83% confident in polonium poisoning, but Professor Bochud disagreed (saying the polonium is 'reasonably supported'). According to the Swiss team (including experts in radio-chemistry, radio-physics and legal medicine), on a probability scale ranging from 1 to 6, death by polonium poisoning is 5."* (Nov. 6, 2013, Al Jazeera)

A similar case occurred in 2006 when a dissident Russian activist, Alexander Litvinenko, fell ill in London, dying 3 weeks later from highly radioactive polonium.

NAVEEN KRISHNA'S EXPERIENCE

Naveen Krishna das, as a GBC member, had already orchestrated and deeply participated in the poison investigation led by Balavanta. He was lured in 1998 to the opening of the new ISKCON

Delhi temple complex. Jayapataka and Gopal Krishna, among others, gave him the cold shoulder as he sat to dine. Suddenly a male student ran up and switched his half served plate with one “already prepared for you.” Against his better judgement, Naveen ate everything. Within hours he boarded his return flight, becoming extremely ill, and laid down with great nausea and chills. Arriving in Sweden, he urgently called Harikesh and described how ill he was. Harikesh hurriedly came and administered an Ayurvedic antidote which he kept in case of poisoning. Naveen slowly recovered and decided to be more cautious with those who might object to his involvement in the investigation of Srila Prabhupada’s poisoning. Without the antidote, Naveen’s fate was questionable. In 2017, Naveen



wrote: *“Just 2 days ago I was offered ‘maha-prasada’ by a visiting Iskcon guru/sannyasi from Mayapur, and I had to go get it from a place that could have been a setup for other mischief. I did not go.”*

CONCLUSIONS

Poisoning as a means of homicide is still in wide use and is much more common than assumed. Poisoning is often a preferred method for homicide since it is difficult to detect or prove. There are many in this material world who are capable of this most reprehensible of crimes. Some poisons are detected only by clever investigative work or coincidence. Poisoning is done by cowards, those who are deceitful and merciless, as were those who poisoned Srila Prabhupada with a heavy metals cocktail. *Criminal Poisoning:*

Investigational Guide for Law Enforcement, Toxicologists, Forensic Scientists, and Attorneys by John H. Trestrail, III (2000) provided professional guidance to Prabhupada Truth Commission. The poisoner strikes in secret, posing to be neutral, a loved one, or even a favored disciple. Trestrail’s *“consulting services are not directly available to the general public, but only to law enforcement, attorneys, and medically related personnel that represent them.”*

PART 9: EVIDENTLY TAMAL



“I would hope someday, someone, would write a book about how Tamal spoiled the movement, setting it back 40 years and counting.” (Mahasringa das, 2016) *“Similarly in this institution if there is a bad disciple he can burn the whole institution into ashes.”* (SPL Bali Mardan Aug. 25, 1970)

Tamal was taken away March 15, 2002 when his taxi driver presumably fell asleep on the dangerous Mayapur to Calcutta road, hitting a large mango tree in Phuliya at high speed. There were rumors Tamal’s guru competitors were involved by drugging or bribing the driver. One report was the taxi driver was slightly injured, fled the scene, and was found at home some days later, under suspicious circumstances. Tamal had two disciples in the rear, the Auckland ISKCON temple president Kalasamvara das and his wife (who died). Whatever secrets Tamal had were taken to the next life with him. He was in a coma for an hour before expiring with his eyes wide open. Regarding how Tamal was seen in the last years of his life, he himself stated Dec. 20, 1997: *“...that would not vindicate myself or others now falsely suspected of the poisoning of our spiritual master...”* That Tamal and others are suspected of this was widespread well before Prabhupada Truth Commission began its investigation. For very many, Tamal will not be missed. As one naïve, young devotee eulogist said, *“There is hardly any area of Srila Prabhupada’s movement that has not seen Tamal Krishna Goswami’s touch and influence.”* Sadly, how true. Completely ignoring the widespread suspicions in ISKCON that Srila Prabhupada was poisoned and that Tamal is the prime suspect, ISKCON’s BTG journal in mid 2002 contained a feature spread on Tamal’s “glorious” life and

achievements. While some praise Tamal's service from 1968-2002, others are more disturbed by the great volume of his **disservice** and his role as **the virtual architect of deviation and corruption** in Srila Prabhupada's mission. Upon Tamal's demise, *many felt that a great burden had been lifted from the earth*, with increased hope for ISKCON.

Tamal was a central figure in Srila Prabhupada's pastimes and in the Hare Krishna Movement. He received many letters from Srila Prabhupada, served as chairman of the GBC in 1975, headed the largest-ever book distribution operation in ISKCON, was Srila Prabhupada's personal secretary for the entire year of 1977, and has always been very prominent in the inner clique of GBCs who formulated ISKCON policy and institutional philosophy. Tamal is well-known and widely understood to have directed ISKCON's course since Srila Prabhupada's departure. Tamal has also invariably been at the center of one serious crisis in ISKCON after another. Put mildly, Tamal had a checkered, colorful and very controversial history. Part 9 looks at the real Tamal as evidence in Srila Prabhupada's poisoning, which may be disturbing to some. There is much misunderstanding about Tamal. In ISKCON he was best known as **Hot Tamale** (hot with anger) or **Tamalasura** (demon Tamal).



CHAPTER 59: BLASPHEMY OR DISCRETION?

A DISCUSSION ABOUT OFFENSES

QUESTION: *What about offending devotees by naming leaders and discussing their deviations?*

Dhira Govinda das: Generally, we can try to follow Srila Prabhupada's example. In his books he does expose deviations, without giving names, and in some private conversations and letters, he does use specific names. Also, though, to add complexity to the discussion, this book is, in a sense, of a different nature than any of Srila Prabhupada's books. In essence the purpose is the same- to inspire Krishna consciousness. But this book is specifically meant to be an expose of a vicious crime that has been concealed, to serve the sinister ambitions of those who gave poison to Srila Prabhupada, as well as their followers. So, it makes sense that this book contains some specific names. I suggest minimizing (not avoiding altogether) the use of specific names.

QUESTION: *What is the best way to fix problems in Srila Prabhupada's mission without causing unnecessary offenses? Is the principle really to tolerate the ruination of the mission, just because a devotee doesn't want to find fault? Should we let everything deteriorate or remedy the situation?*

Dhira Govinda das: As aspiring devotees of Sri Krishna we endeavor to be completely free from the propensity to criticize others, especially those who have performed devotional service for Srila Prabhupada's movement. "Devoid of the propensity," to cite Srila Prabhupada's Nectar of Instruction (4), doesn't mean that a devotee doesn't criticize. Srila Bhaktisiddhanta, Srila Prabhupada, and all the acharyas are completely free from the propensity to criticize. They had no material propensity to attempt to put others down, in order, in a shadow way, to try and feel good about themselves. They were free from the propensity to criticize. But they criticized- plenty. But their criticisms came fully from a consciousness of pure compassion for the upliftment of everyone. I see it as our responsibility to illuminate the truth, the facts, reality. Do it in a genuinely sattvic way, or, even better, with suddha-sattva consciousness. Sattvic communication involves speaking truthfully, and beneficially. So, it would clearly be a disservice to Srila Prabhupada's movement to withhold the truth about his Disappearance Pastimes (and much else related to his movement). We don't want to withhold the truth. And we want to be sincere that we communicate in a way that's genuinely beneficial, in the highest sense.

“Genuinely beneficial” doesn’t mean that no one will be offended. If some are offended- yes, of course, let’s humbly look at how we could have expressed ourselves more sattvicly- and let’s look at where there might be anarthas in our hearts that may have manifested as offensive communication. But, no, definitely not- I don’t think that we should withhold the truth due to fear to commit offenses. For sure, in the name of “just speaking the truth”, we don’t want to recklessly and irresponsibly just put things out there. But, if we are sincere in our endeavors to express the truth with genuinely good intentions, without intention to offend, damage or hurt- and then some others (still) do feel offended- well, that doesn’t need to be our problem. “Not our problem” doesn’t mean that we’re callous to them or won’t carefully consider to their point of view, endeavor to learn from it, refine our character. But we won’t withhold facts and truth out of fear to commit offenses. (END)

WE SHOULD NOT BE NAÏVE, SENTIMENTAL, OR OFFENSIVE

Many soft-hearted persons have been endlessly indoctrinated and intimidated to suppress questions about the motives or character of ISKCON leaders, who have been portrayed as men of honor and pure devotion. However, Srila Prabhupada’s many warnings and ISKCON’s actual history post 1977 has proven that blind following is a serious mistake. Drug use, illicit sex, cheating, fraud, abuse of all kinds- the worst scandals imaginable- have come to light, exposing the deep corruption of the leadership. This dark history in *maya-ISKCON* came about, directly or indirectly, due to many deviations promoted or inspired by Tamal. Part 9 analyses Tamal’s history and character, and concludes with the assessment that, yes, Tamal was, beyond a reasonable doubt, the lead figure in the poisoning of Srila Prabhupada.

Tamal definitely had a dark side with ulterior motives, although, at least apparently and externally, he intimately served Srila Prabhupada with devotion. Srila Prabhupada accepted and reciprocated his service. So, is a study of his character and history, evaluating his involvement in Srila Prabhupada’s now-proven poisoning with cadmium, offensive or inappropriate? An answer: *“A certain amount of detachment is required. If we fall under the devotee-offense curtain, then where is the hope of finding the truth in this investigation? We must guard against mindless sentimentality as well as offenses. There should be a check and balance, reporting the truth, and avoid pointless character assassination. We have to ask, ‘Who poisoned Srila Prabhupada?’ Was it a witch who flew in on a broomstick? Or was it likely the inheritors of the kingdom? If Tamal’s austerities in service give you second thoughts, remember Ravana’s devotion to Shiva, and consider this: ‘Such are the goals of the austerities performed by demons. Hiranyakashipu wanted to receive benediction from Lord Brahma so that in the future he would be able to conquer Lord Brahma’s abode.’ (SBhag 7.3.1) Many knew Tamal to be extremely ambitious for power, prestige, and distinction, focused on performing austerities and service to obtain them. Hiranyakashipu was also worshipped by many for his pious deeds, austerity, devotion to Shiva, and other good qualities, even though being the greatest demon.”*

RATIONAL ASSESSMENT IS NOT FAULT-FINDING

It is necessary to research and uncover the actual truths and facts about ISKCON history and its prominent participants, including the circumstances surrounding Srila Prabhupada’s disappearance. It is fully legitimate to discover who poisoned Srila Prabhupada. Hair tests have proven Srila Prabhupada was lethally poisoned, so it is only natural, logical, and reasonable to find the poisoners. It is truth-finding, not fault-finding. Intelligent discrimination will protect us from falling into unnecessary finding of faults, and also from being cheated by those who want to hide the truth. As Srila Prabhupada stated: *“No, no, we have respect. But a thief should be called a thief. That is truth.”* (April 5, 1974) Intelligent persons become weary of being cheated and misled. One must resort to proper utilization of our God-given intelligence and Srila Prabhupada’s infallible words to assess all relevant evidence and factual histories. Thus one can understand the truth regarding the issues at hand. Fault-finding is unproductive searching for faults so to look better, for no good purpose. Truth finding is the business of one who will not agree to be cheated.

BLASPHEMY IS DIFFERENT FROM INTELLIGENT DISCRIMINATION

It is the blasphemy of poisoning the pure devotee of the Lord which necessitates the use of one's powers of discernment, reason, and logic to discover and understand the circumstances surrounding Srila Prabhupada's departure. To discover the participants in Srila Prabhupada's poisoning is not blasphemy. Someone did it. It did not happen by itself. The cadmium levels are clearly due to malicious, homicidal poisoning. To ignore this evidence and the poisoning of Srila Prabhupada, is (in truth) a blasphemy and a sin. **BLASPHEMY:** *A disrespectful or impious act, attitude, or utterance regarding something considered inviolable or sacrosanct.* **DISCRIMINATION:** *The ability or power to see or make fine distinctions, discernments.*

Sincerity gives the strength to overcome the intimidations of a corrupted institution's misleaders who use fear and guilt to control its followers. The first offense against the Holy Names is to blaspheme a devotee who has dedicated his life to propagate the Holy Name, and this has been interpreted to prohibit any examination of evidence and facts that exists related to Srila Prabhupada's poisoning. However, blasphemy is speaking FALSELY about a devotee by accusing of things which are not truthful. *"Nityananda as expansion of Radharani, but that is not the fact. Nityananda is Balarama. We have to know from mahajana. We cannot manufacture our own idea. That is blasphemy, sahajiya. Yata mat tata pat."* (SP Lecture Mar. 26, 1975)

CRITICAL, ANALYTICAL THINKING IS REQUIRED TO UNDERSTAND THE TRUTH

Critical, analytical thinking is required to reach an enlightened and clear understanding of the evidence that implicates some persons in Srila Prabhupada's poisoning, starting with Tamal, the foremost suspect. Unbiased readers who examine the total evidence can appreciate how Tamal was the *"bad apple"* or *"bad disciple"* cited at the beginning of this section. By the last chapter of this section, it will be established beyond a reasonable doubt that Tamal not only physically poisoned Srila Prabhupada, but was also the leader in poisoning Srila Prabhupada's institution via deviant doctrines. The evidence will move an objective examiner from seeing Tamal as a suspect to being **the** poisoner of Srila Prabhupada **and** his movement. Critical thinking is also called **critical analysis**, and is the objective evaluation of an issue to form a judgment; it is clear, rational thinking involving **critique**. Two further definitions of critical thinking are: **(1)** *The process of actively and skillfully conceptualizing, applying, analyzing, synthesizing, and evaluating information to reach a conclusion,* **(2)** *Disciplined thinking that is clear, rational, open-minded, and informed by evidence.*

"Critical thinking is an important element of all professional fields and academic disciplines. Within the framework of scientific skepticism, the process of critical thinking involves the careful acquisition and interpretation of information and use of it to reach a well-justified conclusion. Critical thinking is considered important in the academic fields because it enables one to analyze, evaluate, explain, and restructure their thinking, thereby decreasing the risk of adopting, acting on, or thinking with, a false belief. Critical thinking includes identification of prejudice, bias, propaganda, self-deception, distortion, misinformation, etc. Critical thinking is used as a way of deciding whether a claim is true, partially true, or false. It is a tool by which one can reach reasoned conclusions based on a reasoned process." (Wikipedia)

THOUGHTS ON VAISHNAVA NINDA FROM BHAKTIVINODE THAKUR

*"In Namatattva-ratnamala, it is said: One should never reflect upon the faults of a bhakta, namely, those that were present in him before bhakti awakened in him, those that temporarily remain during the time when his heart is purified through his practice of bhakti, and those that may appear in him accidentally due to providence. One who reflects upon any of these faults, **not with a good-hearted purpose but rather with slanderous intent, is a blasphemer of saints** and is extremely degraded. My understanding is that the slanderous, malintent is the larger part of the offense. In illustrating a philosophical point, it is allowable to point out someone's particular behavior, as we should not give up critical thinking and become martyristic enablers. This would not be considered an offense. Bhaktivinoda Thakura explains this: 'There are **three types of proper motive:** **(1)** If the intention in analyzing someone's sins is to ensure that he attains his ultimate welfare, then such*

reflection is auspicious. **(2)** If the motive behind reflecting on someone’s sins is to **benefit the whole world, then this is to be counted as an auspicious act.** **(3)** If such reflection is undertaken for one’s own spiritual welfare, then it too, is auspicious.’ *So there is no fault in such reflection. But there will always be those who misinterpret things because of their own misconceptions and negative mindsets. Those who are sincere and honest will not cross that line. Pointing out someone's bad behavior is one thing, but denigrating and insulting them is improper, vicious. The nut of it is ill-will or malice. One's intentions are the key. Generally, only relatively advanced madhyamas can differentiate between the Vaishnava and the pretender, if it isn't already obvious. This requires a mature understanding of Gaudiya Vaishnava philosophy.*” (Uttamasloka das)

THE NECESSITY OF REVIEWING TAMAL’S LIFE RECORD

The following chapters will review some of Tamal’s life and activities. Could he have been involved in Srila Prabhupada’s poisoning? The reader must judge the facts and evidence carefully. Tamal’s duplicity, immense ambitions, and very checkered history will reveal Tamal as an enigmatic paradox: ostensibly living as a Vaishnava, but also fully capable of horrendous deeds. Those with weak stomachs, thin skins, or fear of offending Tamal’s ghost or memory may skip the 17 chapters in Part 9. Srila Prabhupada engaged Tamal in his service and often appeared to depend on Tamal’s service. There is no doubt Tamal, in his 34 years in ISKCON, rendered great service, which is Srila Prabhupada’s mercy. He accepted the service of all those that Krishna sent, rarely refusing any service, if ever. Distasteful as it is, it is *necessary* to pursue the facts and truth of Tamal’s life to: **(1)** Understand the nature of his personal ambition **(2)** Analyse his words, actions, and writings, such as *TKG's Diary*, his accounts of Srila Prabhupada's illness and events in 1977 **(3)** Guard against misinformation which obscures truth, and many other issues critical to the welfare of Srila Prabhupada’s mission **(4)** Uncover the rationale behind his multiple, changing interpretations of the guru and initiation systems **(5)** Ascertain if he had the motive to poison Srila Prabhupada **(6)** Understand how Tamal had systematically *subordinated* Srila Prabhupada’s instructions to his own ideas and goals.

It is because there is so much at stake in the restoration of Srila Prabhupada’s mission that it becomes necessary to examine Tamal’s legacy in detail. Tamal’s life was one of expert manipulation and exertion of his powerful influence on a genuine spiritual movement, and to study the Hare Krishna movement we also have to study Tamal. *“I knew Tamal personally: I was always wary he might lose his temper, as I had seen him do before, once with me over not much at all, but he seemed to be dedicated to the mission and to pleasing Srila Prabhupada. The only reason to examine his dark side is because Tamal is so much responsible for today’s deviant policies and doctrines in ISKCON. So, to confront these anomalies and to try to restore the mission, sometimes one must carefully dig out the dirt so it can be recognized clearly and then disposed of properly and effectively. If we do not ferret out the weeds that are also being watered in the chanting process, soon those weeds, which were planted in ISKCON post-1977 by Tamal and others, will become overwhelm us. Sometimes for the sake of those being misled, a spade must be called a spade.”* (Nityananda das, 2016)

DIVINE AND DEMONIC NATURES ARE MIXED IN THE CONDITIONED SOULS

Dhaneshvara das published *Divine or Demonic: Spiritual Movements and The Enemies Within* (2019, 480 ps) to examine how evil and the demonic have infiltrated ISKCON since Srila Prabhupada departed. Even as early as 1970, Srila Prabhupada recognized and warned of the internal “sinister movement.” We live in this *nasty* fallen age of Kali Yuga, and it would be naïve to expect that this nasty environment would not affect our spiritual family and organization, the Hare Krishna movement, or ISKCON. The institution, its participants, and everyone else in this material world are subject to the contaminations of the three modes of nature, which can lead to the worst kinds of corruptions and abominations. For spiritualists to transcend all danger of degradation depends on three things: **(1)** Spiritual sincerity as exhibited in our standards of sadhana, or spiritual practices, **(2)** Renunciation and purification of the material desires and ambitions harbored in our hearts and minds, **(3)** Service to the acharya without offenses.

*“Let people chant the Hare Krishna mantra constantly. **Then their demoniac tendencies will be killed, and they will become first-class devotees, happy in this life and in the next.**”* (SBhag 10.1.64 Prt)

Everyone and everything in this material world, save and except the real pure devotee such as Srila Prabhupada, is under the influence of the modes of nature. We should not be so naïve and gullible to think that all the leaders in the modern Krishna consciousness movement are totally divine and can do no wrong. This is seen in their activities and the results. We will examine Tamal’s words, deeds, philosophy, life, and books- to profile his actual (not just the legend) character and psychology. Tamal rendered significant and valuable services to Srila Prabhupada and accounts of his accomplishments are impressive. This is recognized. However, Tamal’s mundane or “demoniac” nature is also well-known; it is of such depth that it is shocking. Faced with this contrast, there is no alternative but to analyze Tamal’s words, writing, and other actions to determine his involvement in the now-proven poisoning of His Divine Grace. **“Our duty is therefore to be very, very careful. The poison is personal ambition.”** (SPL, Nov. 1, 1970)

QUOTES FROM SRILA PRABHUPADA

(1) **“...we should not give up our reason and discriminatory power just to be gentle. One must have good discriminatory power to judge a thing on its merit. We should not follow the mild nature of a woman and thereby accept that which is not genuine.”** (SBhag 1.7.42) (2) **“We have to defeat tryanny in the realm of thought, and create a will for world peace.”** (SP in BTG, March 1956) (3) **“They desire to be worshipped by others, and demand respectability, although they do not command respect.”** (BGita 16.4 Purport) (4) **“Satyam, truthfulness, means that facts should be presented as they are, for the benefit of others. Facts should not be misrepresented. According to social conventions, it is said that one can speak the truth only when it is palatable to others. But that is not truthfulness. The truth should be spoken in a straightforward way, so that others will understand actually what the facts are. If a man is a thief and if people are warned that he is a thief, that is truth. Although sometimes the truth is unpalatable, one should not refrain from speaking it. Truthfulness demands that the facts be presented as they are for the benefit of others. That is the definition of truth.”** (BGita 10.4-5) (5) On a morning walk July 13, 1974, Srila Prabhupada pinpointed some activity by some devotees that he characterized as politics, diplomacy, fraud, cheating, and he mentioned their names. So, these things must be addressed openly, not remaining silent and going along to get along, and thus allowing such things to “spoil the movement.” Of course, one must do so in consultation with other devotees, preferably senior devotees, and do so with full reference to shastra and Srila Prabhupada’s instructions. Otherwise, wild fault-finding is very detrimental, as we often see with those too arrogant and aggressive with their crazy crusades and in-fighting. **SP: Now, the Revatinandana and this man and Syamasundara is making a clique. I can understand. What they are planning, that also I know. But I don't wish to disclose it. So if these things come, then how this movement will go on? Politics, diplomacy, fraud, cheating, these are the general qualification of the western countries. [...]** **SP: Politics, diplomacy, fraud, cheating. These things are the general qualification of the western people. Do you admit or not? Devotees: Yes. SP: If they are, these things come within our movement, then it will not be succesful. Tat-paratvena nirmalam [CC Madya 19.170]. One has to become purified. Even sometimes we have to take... But that is for Krishna's. There must be now checking that all these rascals may not join and spoil the movement. You should not admit. They can come and go.**

COMMENT: Those Srila Prabhupada mentioned above were devoted to Srila Prabhupada, yet by the influence of illusion, they were acting in a negative way. Srila Prabhupada warned that the movement could be stopped from the inside, not from the outside. It is legitimate to examine devotees’ activities to guard against deviation. Truth will be opposed by those threatened by that truth. Those who are threatened by the truth that Srila Prabhupada was maliciously poisoned will become angry, declaring these ideas to be “blasphemy.” This is a convenient defense for them, but truth is never blasphemy. Wrong accusations are blasphemy.

FAULTFINDING OR GAGGING THE TRUTH?by Mahesh Raja

It is a norm in ISKCON to use this catch phrase, “It’s offensive.” But devotees are now realising this is code for someone who has something to hide. In association with this there are other similar terms like “He’s senior,” or “Who’s your authority?” These are means of gagging. These techniques have been used artfully to hide things from devotees. Why are we prevented from discussing the guru issue openly? Because it spoils the “guru” franchise and the salary business. **(1)** *“Your siddhanta is correct to the shastra and in this way go on reading books and have the correct perception and Krishna will help you. siddhanta baliya citte na kara alasa iha haite krsna lage sudrdha manasa. A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one’s mind becomes attached to Sri Krishna. You should be always alert in understanding the shastric conclusions that will help you, otherwise we can be misled by bogus philosophies. I am very pleased that you are studying the books. This will make you happy and successful.”* (SPL Sept. 22, 1976) **(2)** *“The specific words used in this sloka are vama-svabhava, ‘mild and gentle by nature.’ A good man or woman accepts anything very easily, but a man of average intelligence does not do so. But, anyway, we should not give up our reason and discriminatory power just to be gentle. One must have good discriminatory power to judge a thing on its merit. We should not follow the mild nature of a woman and thereby accept that which is not genuine.”* (SBhag 1.7.42) **(3)** Demanding respect and doing everything whimsically are demoniac qualities. (BGita 16.4) **(4)** *“We are not proud of this; however, the truth must be explained.”* CC Adi 7.95 **(END)**

SUMMARY: Tamal and his life is evidence. We will come to a conclusive assessment based on critical thinking, intelligent discrimination, criminal profiling methods, and evidential analysis regarding his involvement in Srila Prabhupada’s poisoning. Previously we established Srila Prabhupada was given poison homicidally for 10 months. The perpetrator of this horrible crime will be discovered by gradual development of the evidence aided by the light of Srila Prabhupada’s own infallible words.

CHAPTER 60: TAMAL’S MERCY KILLING

LATE NOVEMBER 1977 TAMAL INTERVIEW FOR *BACK TO GODHEAD* MAGAZINE

On March 31, 1999, devotee news site VNN.org published an article with audio clips from a 1977 tape recording that Isha das had found in his personal archives. The tape was an interview of Tamal by Satsvarupa for *Back to Godhead* magazine, recorded just days after Srila Prabhupada’s disappearance. Isha was Satsvarupa’s personal assistant at the time, and somehow this tape survived for 20 years through many his moves and even a house fire. Tamal’s interview is very shocking, especially since his claims are unsupported anywhere else. Any remaining doubts one may have that perhaps Tamal was simply a loving and faithful disciple will be put to rest permanently after listening to this tape. Anyone who understands even a little about Srila Prabhupada and then listens to this tape will be profoundly disturbed by Tamal’s contradictory words. Tamal’s chilling voice evolves to a nervous, squeaky high pitch as he claimed that Srila Prabhupada stated: **“Can you give me a medicine, please give me a medicine that will allow me to disappear now.”** To hear this audio recording is the clincher for many, the one thing that finally dispenses with any remaining neutrality or sentiment toward Tamal, or doubt that Srila Prabhupada was poisoned. This audio, in his own voice, shows he was a mastermind calculator of dark intentions, consumed by his personal ambition. His claims on this tape are incriminating, outrageous, evil, and frightening. As he speaks, Tamal describes a rationale for euthanasia or a mercy killing of Srila Prabhupada. The creepy, insidious undertones in Tamal’s vile and stuttering statements are his laying a defense groundwork for an “untimely departure” as him being only compliant with Srila Prabhupada’s supposedly suicidal last wishes. Tamal polishes the justifications for a poisoning as the dying request of one in great pain and misery, of one most anxious to “now die.” Tamal’s portrayal of Srila Prabhupada’s mood in this interview, as well as in his bizarre book *The Final Pastimes*, is an atrocious, nauseatingly offensive characterization of the pure devotee.

ESSENTIAL EXCERPTS FROM TAMAL'S INTERVIEW

TAMAL: *"My duties as Srila Prabhupada's secretary were [...] This means that there was a necessity on my part to, uhm, discriminate over which letters should be read to him and even which parts... Only good news was read to him. Apart from his correspondence, the secretary had to handle all of the various accounts which Srila Prabhupada was personally responsible for. Accounts, bank accounts, both in his personal name and the Mayapur Vrindaban Fund and other [...] of ISKCON. But perhaps the most important service or activity, and that which predominated towards the end of Srila Prabhupada's appearance, was to simply give him, ah, some, ah, submissive company, to be with him. He liked to have his senior disciples surrounding him, and naturally he wanted his secretary to be there and to talk with him, to massage his body, and as a regular function, in fact, it was my duty to bathe and dress him every morning. And he liked that I should have the morning shift at taking care of him, from about five o'clock in the morning till about nine o'clock in the morning, so that when he woke up his secretary would be there. And he would have me sit him up and rub or scratch his back. He would talk about what he'd been thinking of during the day. Also he wanted his secretary to act more or less as [...] I wouldn't say chief nurse, that's not the right word. In terms of Prabhupada's medicines he would always have his secretary give his final conclusive opinion what steps and what treatments he should take..."* **COMMENT:** Tamal describes at length how intimate and confidential his service to Srila Prabhupada was, how he would do whatever Srila Prabhupada supposedly asked of him. We note how he controlled the medicine.

"I was going to wait for the proper time to say this, but to me the incidents which stick most on my mind are how in the last few months, Srila Prabhupada would constantly ask to be allowed to, um, die peacefully." **COMMENT:** What does "allow" mean? Is this a more polite way to say "help him die?"

*"And, um, how he would constantly succumb to the requests of his disciples not to leave us. Our relationship with Srila Prabhupada has always been one of total submissiveness, and complete, um... So, our position with Srila Prabhupada was one of complete submissiveness to his orders and instructions, his desires, just like a menial servant. It's hardly the position of the servant to, in any way, um, strongly request the master for anything. He should simply receive the instruction or order and carry it out. Yet we found in the later months, in the most recent months, **that Srila Prabhupada seemed to be demanding from us a different type of attitude and emotion, at least especially from his most personal, you know, servants.***

COMMENT: Tamal claims Srila Prabhupada demanded from his most personal or confidential servants (especially Tamal) to do something different, namely to "allow" (helping?) him to die.

"Um. A number of times he would say 'Can you give me a medicine, please give me a medicine that will allow me to disappear now.' Another time he said 'I want most now to disappear. I want to die peacefully. Let me die peacefully.' Now on one hand we could take it and give him that medicine or let him stop eating and fast until death. We could have done that. And yet it seemed that, of course we could not do that out of our love for him."

COMMENT: Srila Prabhupada asked for medicine to die? Medicine that kills is poison. This "different" type of demand, assisting Srila Prabhupada to "disappear now," "seemed" difficult due to their love for him. He says they could not do that, but also, "we could have done that." But did "they" give poison as "medicine" to die?

*"I think we all had the feeling, at least a few of us who were in his personal attendance, that there wasn't really a question that he would live for a long time. But even though it was only a short time we wanted him to stay with us. And he would bring us to the point of complete despair, he would stop all doctors, all medicines, and bring us to the point where there was no return, where he would say 'Now there's nothing left but for me to die' I feel that these last months with Prabhupada were the most important months I ever spent with him. And, ah, somehow I feel that by seeing the way he acted and the way he dealt with me personally, **that ah, that I'll be, ah... You can take this part off, this last sentence. Somehow, I feel ???... I mean I want to say something, but I'd prefer not to say it.***

COMMENT: What else was he going to say?! Why does he hesitate to say something that should be said? Is he afraid we won't understand how the penultimate act of Tamal's loyalty to Srila Prabhupada was to assist him to "disappear"? That Srila Prabhupada trusted Tamal in this final test of submission, at the risk of being condemned by others? That Tamal was asked to give medicine to die?

Satsvarupa: *Now a different kind of question. Right in the beginning without too much explanation you were talking about Prabhupada asking for something to let him disappear, that he wanted to die.* **COMMENT:** Clearly Satsvarupa understood and accepted the mercy killing scenario, and wanted to explore it further. Soon after this private interview, he also became one of the select few initiating ISKCON gurus, assuming command of a slice of ISKCON. Was he among "at least a few of us" whom Srila Prabhupada called upon to help him "die now," or was Satsvarupa just a silent consentor? Or accessory after the medicine to die? Also why would Srila Prabhupada be in distress about being poisoned (see Ch. 8) if, as Tamal claims, it was his wish to die as a "mercy killing"? This is totally contradictory and shows Tamal's mercy killing to be a coverup.

Tamal: *Therefore after some time, the pure devotee wants to again go back to Krishna. And Krishna wants His devotee back. Therefore Prabhupada once said, recently he said, 'It is becoming unbearable. Becoming unbearable.'* We can understand that it wasn't simply **the material pain that was becoming unbearable**, but that Prabhupada also wanted to be with Krishna, and **not be burdened with this physically incapacitated body**. **TAPE BREAK Tamal: Oh yeah, painful. That why should he be burdened or incap... with this physically, you know, burdensome form.** **COMMENT:** Tamal's explanations are absolutely nonsense.

Satsvarupa: *At the end, or in his last months, did Prabhupada manifest any special spiritual symptoms that you'd like to talk about?* **Tamal:** *I think that that would be better discussed in a, at another time.* **Satsvarupa: Do you think he left untimely, too soon?** **Tamal:** *(pause) Of course, we would have liked it if Prabhupada could live for 100's of years and no doubt if he were able, would have done that, the whole world would have become Krishna Conscious... there is, ultimately must be, great meaning for his timely departure. We should not think that he left untimely. He left when Krishna and when he himself wanted to leave.* **COMMENT:** OK, so if Srila Prabhupada repeatedly asked for medicine to die, there was no crime in poisoning him because that's what he wanted. Tamal was not responsible for poisoning him because he wanted to die and Tamal was faithfully serving Srila Prabhupada's final wishes... He was just following orders...

SRILA PRABHUPADA ASKED FOR MEDICINE TO DIE?

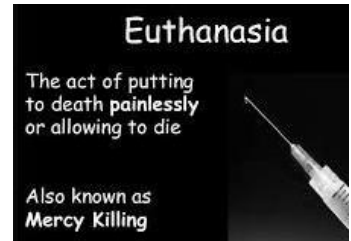
If we examine the essential parts of Tamal's statements, we find they are very frightening and are an assault on our understanding of Srila Prabhupada's stature as a fully self-realized soul. Below are eight direct, word-for-word quotes from Tamal's "euthanasia" interview: **(1)** ...in the last few months Srila Prabhupada would constantly ask to be allowed to die peacefully. **(2)** A number of times he would say "Can you give me a medicine, please give me a medicine that will allow me to disappear now." **(3)** Another time he said "I want most now to disappear." **(4)** I want to die peacefully. **(5)** Let me die peacefully. **(6)** Now on one hand we could take it and give him that medicine or let him stop eating and fast until death. We could have done that. **(7)** Prabhupada also wanted to be with Krishna, and not be burdened with this physically incapacitated body. **(8)** That why should he be burdened or incap... with this physically, you know, burdensome form.

At least six times Tamal clearly claims that Srila Prabhupada wanted assistance with "disappearing" now, meaning an unnatural, immediate, assisted death. This is philosophically untenable, but Tamal was not posturing for philosophical accuracy, but rather to rationalize Srila Prabhupada's poisoning, which is now proven by the cadmium hair tests. Was it euthanasia, assisted suicide, a mercy killing? Justifiable and compassionate homicide? Or plain and simple poisoning the pure devotee? Today the exact terminology to describe how Tamal spoke of Srila Prabhupada wanting to "disappear now" would be "active voluntary euthanasia" or "assisted suicide," meaning Srila Prabhupada voluntarily asked for active assistance via lethal "medicine" to die immediately. This is

three things: **EUTHANASIA:** *killing an individual for reasons considered to be merciful, usually without his participation, but often at the individual's request.* **ASSISTED SUICIDE:** *facilitating or assisting the death of someone who wishes to die, because of terminal illness, unbearable pain, suffering.* **MERCY KILLING:** *killing someone painlessly who is suffering from an incurable illness, with or without their consent or knowledge.* However, the 2002-05 cadmium hair tests now prove that Srila Prabhupada's departure was homicide, and that Tamal's talk of euthanasia casts such great suspicion on him as the cadmium poisoner-in-chief, that were he still alive today, he would have been the most controversial person in the Hare Krishna Movement. Perhaps it is best that he is gone, because when devotees would learn about and hear his 1977 BTG interview and the cadmium findings, he would have fled into hiding for his personal safety. How can a massive, prolonged 10 month heavy metals poisoning cause a "peaceful" or a merciful death?

TAMAL PREPARED A EUTHANASIA DEFENSE

Tamal was concerned that the poisoning was about to be discovered and he was rehearsing his explanation of the "mercy killing." The poison discussions just prior to Srila Prabhupada's departure must have gotten a number of people asking questions, and Tamal was surely gravely worried that the truth would become public. Perhaps rumors or leaks from those who knew of or suspected the poisoning, or from the "poison discussions" when Srila Prabhupada spoke of being poisoned- could have pushed Tamal to talk about "medicine to die." Many had discussed and heard about Srila Prabhupada's poisoning on Nov. 9-10 and the news was spreading. Tamal was pressured to release his defense that Srila Prabhupada asked to be assisted in an immediate death. This sinister idea was intended as a clever defense in case the poisoning news got out of hand. Tamal was planting the seed of a radical concept, a rationale for a poisoning, doing the groundwork for a "mercy-killing" defense should it become public that Srila Prabhupada was poisoned. In that case, Tamal could explain that it was Srila Prabhupada's dying request. In Tamal's book, *TKG's Diary*, a careful reading for Oct. 1977 shows Tamal inserting several times claims Srila Prabhupada was speaking suicidally. On p. 219, he quotes Srila Prabhupada saying, "*Better you don't pray to Krishna to save me. Let me die now.*" However, this is NOT found on the audio tapes and we think they are fabrications. These absurd claims are preposterous. Cadmium is an excellent manner in which to **increase** one's suffering, not to ease or end it. Tamal claimed Srila Prabhupada wanted to die peacefully by being given "medicine," which now we know was the poison cadmium? Make any sense?



Interestingly Tamal never mentioned assisted suicide again after this one private interview in 1977, presumably because the poisoning issue lay well-enough concealed for 20 long years until it looked him back in the face. Even after the poison issue became very public due to discovery of the poison whispers in 1997, Tamal never revisited his mercy-killing claims. Why? He changed his mind, that's why. It was typical of Tamal to come up with radical positions and then drop them, as with his Topanga Canyon confessions in 1980 and his support for Narayan Maharaja in 1995. This phenomenon is the hallmark of deviation and untruthfulness.

TAMAL'S SUGGESTIONS OF AN ASSISTED-SUICIDE MUST BE REJECTED

According to Tamal, Srila Prabhupada's health had declined due to natural causes throughout 1977, and that Srila Prabhupada's final wish in late 1977 was assisted suicide with "medicine." **But this is all proven false by the discovery of cadmium in his hair.** The "medicine" which Tamal speaks of is therefore cadmium. And the hair which was tested and found to have sky-high cadmium levels was dated from early March and early Sept. 1977, which constitutes a chronic or longtime poisoning over many months, before the time when Srila Prabhupada supposedly asked to die. These hair cutting dates contradict the idea of a one time assisted suicide with a medicine overdose in Nov. 1977. The timing of a assisted suicide would have to be in Srila Prabhupada's last days, not starting in February.

This proves Tamal's suicide suggestions were lies. And perhaps why Tamal decided to exit the same week that the cadmium was discovered by Dr. Morris?

Tamal chickened out of saying that he **actually** did assist in Srila Prabhupada's suicide. But he strongly hinted at it, and left the question open ("*We could have done that.*") So, supposing Tamal did, at Srila Prabhupada's request, give him some cadmium "medicine"/poison in mid-November. Such a one-time lethal dose would not have time to reach Srila Prabhupada's hair, as it takes at least 30 hours to even **begin** the slow deposition process of poison into the root of growing hair. Such a poisoning would never be detected by hair tests, only by blood tests. Yet the March and Sept. hair samples did reveal high levels of cadmium, meaning that the poisoning was from at least Feb. 1977, long before Srila Prabhupada had become bedridden and supposedly asked for medicine to die. The cadmium hair tests have disproved any proposal of a final-days, one-time, lethal medicinal or poison overdose, whether homicidal or a mercy-killing. Tamal is lying. So much for Tamal's talk of an assisted "medicinal" suicide in mid November.

WHAT EXACTLY DID SRILA PRABHUPADA SAY ABOUT DYING?

Tamal, always clever, used Srila Prabhupada's actual statements about dying and then "modified" them to sound suicidal. **Tamal's claims about him wanting medicine to die cannot be found on any tape recordings in 1977 nor in any memories of other devotees.** Here are some quotes from the historical record (not from Tamal), and none of them imply anything suicidal or give any rationale for a suicide, such as Tamal's fallacious claim that Srila Prabhupada was in unbearable pain.

(1) "*These doctors will come and give something to try and save. I do not want to be saved. Let me die now...*" HSUnpub, p. 17. (2) "*Oh. Never call doctor. Never give me hospital. Let me die peacefully if I am in trouble.* (Con:30:108-9) (3) "*Ghara, ghara, ghar... Choking and... But in the kirtan if we die, oh, it is so successfully... Injection, operation... Who needs it?... Krishna-kirtan death, glorious death. Oxygen gas, (laughs) dying and so much trouble. Never call. Please accept my request. Chant Hare Krishna, bas, and let me die peacefully. Never be disturbed, call doctor- no. Chant Hare Krishna..*" (4) "*In this condition, even I cannot move my body on the bed. Only chance you should give me- let me die peacefully, without anxiety. I have given in writing everything... Disaster will happen if you cannot manage it. Hm?*" (5) "*Therefore I have decided to die peacefully in... (Vrindaban)*" Tamal: "*They want you to survive.*" Srila Prabhupada: "*If I want to die, this is the way of peaceful death.*" Tamal: "*Yes.*" Srila Prabhupada: "*Go on chanting.*" (Con) (6) Mid-Oct. 1977 Tamal said twice to Srila Prabhupada, "*You should not try to fast to death.*" Srila Prabhupada replied, "*No, that is useless. No, that is suicide.*" HSUnpub, p. 56. (7) SP: "*When I don't take anything, I feel more comfortable.* (8) Tamal: "*But you don't get better. That is the policy of death.* (9) SP: "*So let me die peacefully.* (10) Abhiram: "*About recovery, Srila Prabhupada?* SP: "*I don't want (recovery).*" HSUnpub, p. 20

We see that Srila Prabhupada has become exhausted by pursuing so many medical options, doctors, treatment programs, advices, massages, and special diets. Nothing worked and everything simply produced more indigestion, mucus, cough, and weakness. It seems Srila Prabhupada had resigned himself to departure. But, contrary to Tamal's claims, he was ready to die **naturally**, and was not even interested in eating or drinking because this mysteriously only worsened his condition. Srila Prabhupada was prepared to depart peacefully with Krishna kirtan, which is a glorious death, and certainly **he never asked for suicide assistance.** Tamal twists the sublime into a hideous fabrication. Srila Prabhupada never asked for medicine to die.

WHY DID TAMAL CONCOCT THE MERCY KILLING STORY?

Tamal was simply inventing a defense he expected would be required to deal with a threateningly imminent revelation of Srila Prabhupada's homicidal poisoning. We don't know for sure why Tamal feared the poisoning would become public, other than Srila Prabhupada's letting the cat out of the bag, causing discussion and controversy on the subject. But it is clearly indicated in Tamal's own words in Dec. 1980 at Topanga Canyon: "*The fact is that whatever we say still Prabhupada named him after this incident to be a ritvik or a guru, according to your interpretation. I've been accused of the*

same thing. *'That you tried to kill Prabhupada.'*" Clearly Tamal was accused by one or more persons with killing Srila Prabhupada, as seen in his admission 3 years later. These accusations forced Tamal to manufacture the mercy killing defense strategy. However, those accusations receded into the background and only resurfaced in 1997. Who was accusing Tamal, about to spill the beans in 1977?

DIE PEACEFULLY ON PARIKRAMA, NOT BY POISONOUS MEDICINE

There is no verifying evidence in tapes, letters, memories, or anywhere else to support Tamal's claim that Srila Prabhupada wanted assistance or "medicine" to die immediately and peacefully, or that he experienced unbearable pain. After exhausting all treatments from so many doctors, and already being extremely debilitated in health to the point of hardly being able to move in bed, Srila Prabhupada recognized that death was very near. He then wanted to go on parikrama as his last wish. However Tamal has twisted this history into Srila Prabhupada's wanting to die by taking poisonous "medicine." But Srila Prabhupada was not suicidal. What a convoluted distortion of facts! He accepted that it was Krishna's plan that he was about to leave his physical body and he wanted to go on parikrama as his last spiritual activity. Searching the audio record, we find on Nov. 2, 1977, Tamal (not Srila Prabhupada) cleverly characterized the desire to go on parikrama as asking the disciples *"to assist you in dying."* Tamal says he wanted Srila Prabhupada to live, but meanwhile Srila Prabhupada was being poisoned by cadmium. **TAMAL:** *"Well, the real factor is Your Divine Grace's desire. I mean it seems like... As your disciples, our duty is to help you fulfill your desire [to go on parikrama]. It seems like your desire is to die in Vrindaban. But it's very hard for us to execute that service. It's very hard—because we love you—to assist you in dying. It's a paradox. You want to die in Vrindaban, and we want you to live, and yet we have to do whatever you want."*

We recall Shakespeare's "he doth protest too much." Why is Tamal protesting parikrama so much? There is a huge difference between dying while on parikrama and being given "medicine to die immediately." On Nov. 2 Tamal is already rehearsing his assisted suicide defense: "assist you in dying."

TAMAL'S ADMISSION OF MANSLAUGHTER ?

A murder ordained by Krishna and Guru? How convenient that the inheritance of properties, disciples, power, and glory were only incidental by-products of helping Srila Prabhupada "fulfill his desire." Was it Krishna's reward for poisoning His pure devotee, killing a saint whose perfection included understanding and loving his own killers? Or was it a conceived, planned, executed and covered-up, pre-meditated homicide? Tamal, ever the juggler of contradictory statements, contrasts his very revealing words in this 1977 interview with his bland words in *NTIAP*, *"We did not go searching for a murderer because we concluded there was no murder."* So did Tamal help Srila Prabhupada die, and that's why there was no murder? Tamal was about to suggest a variation of the euthanasia "defense." He emphasized how Srila Prabhupada constantly said he wanted to leave "immediately," and so the loyal disciples, knowing Srila Prabhupada would not live much longer anyway, may have decided to **secretly facilitate this last wish** by unilaterally giving "medicine" to kill. This is the defense if the poisoning was discovered. Whatever the rationale, it is nothing less than murder by poison. In the 1977 interview, *TKG's Diary*, Tamal's demented book *The Final Pastimes*, and Tamal on the 1977 tapes, one picks up on his sinister, sick mentality as the backdrop to the poisoning.

WHAT DOES TAMAL REALLY MEAN?

Let's take a closer look at Tamal's words. **TAMAL:** *"A number of times he (SP) would say, 'Can you give me medicine, please give me medicine that will allow me to disappear now.'" Tamal's claim is simply preposterous; Srila Prabhupada never endorsed, advocated, or was inclined in any way to committing suicide, whether assisted or not. **Tamal is lying**, boldly and brazenly, dementedly and totally. **TAMAL:** *"And other times.. 'I want most now to disappear... I want to die peacefully... let me die peacefully.'" Srila Prabhupada meant that if he was to die, let it be peacefully, not that he wanted to be put to sleep or relieved from his burdensome body full of pain, as Tamal describes it. There was no death wish, only a resignation to die naturally without hospital tubes, operations, drugs, etc. **TAMAL:** *"Now on one hand we could take it... give him that medicine or let him stop eating... to***

death... until death, we could have done that.” Was Tamal given a “license to kill” by Srila Prabhupada himself? Srila Prabhupada is portrayed as a weak person, bereft of transcendental understanding, desiring to be killed by his faithful servant Tamal, and willing to commit suicide in order to escape physical pain and an incapacitated condition.

TAMAL REVEALS THERE WERE OTHERS BESIDES HIMSELF

Tamal says that **“we** could have done that”- meaning there were others also considering Srila Prabhupada’s supposed final wish to die immediately. The poisoning was not the act of a lone wolf- it was a group of disciples who stood to step into Srila Prabhupada’s shoes all the sooner and inherit the kingdom, glory, wealth, followers, and power they had been drooling and fighting over for years already. Hints of this are found in the interview: **(1)** *“I think we all had the feeling, at least a few of us who were in his personal attendance, that there wasn’t really a question that he would live for a long time.”* **(2)** *“...demanding from us a different type of attitude and emotion, at least especially from his most personal, you know, servants.”*

MEDICINE AND POISON- DIFFERENT OR THE SAME?

We note how Tamal uses the words poison and medicine interchangeably. This unique idiosyncrasy was also used several times during the “poison discussions” (see Ch. 32) by the last kaviraja Damodara Shastri. Tamal and the kaviraja frequently discussed Srila Prabhupada’s health problems. It seems Tamal promoted this euphemism and had confused Shastri (and others) by blurring the lines between poison and medicine. Tamal claims Srila Prabhupada wanted to be killed by poison, using “medicine” instead of “poison.” However, medicines heal and poisons kill, and two are not interchangeable, colloquially or otherwise. It is a mystery as to which medicine Tamal was speaking of that would “allow” Srila Prabhupada to immediately die. An overdose of beneficent medicines like Yogendra Ras or Ashwaganda would only cause vomiting or headache. Sleeping pills? Makharadwaja? Was he speaking of cadmium, the extremely poisonous non-medicine found in sky-high levels in three tests of Srila Prabhupada’s hair that Hari Sauri certified as being cut in early March and early Sept. 1977? The hair tests PROVE that cadmium is the so-called “medicine to die” that was given to Srila Prabhupada. Srila Prabhupada was poisoned for 10 months minimum and the “medicine to die” was not a one time affair a few days before Srila Prabhupada’s departure, but ongoing “for a long time.”

WHAT ELSE WAS TAMAL ABOUT TO SAY? THAT HE WAS THE CHOSEN ONE?

Tamal was obviously very nervous in this interview, as confirmed by his ah, um, stuttering, and high squeaky voice that is heard clearly on the tape. He could not muster the courage to fully explain his lie about Srila Prabhupada’s assisted suicide. He starts saying something, then retreats: **“I mean I want to say something, but I’d prefer not to say it.”** What is it that Tamal wants to say? Let’s look at some more excerpts to get a better feel for what it is that’s on the tip of his tongue but is having a hard time coming out: **(1)** *“Srila Prabhupada seemed to be demanding from us a different type of attitude and emotion, at least especially from his most personal, you know, servants.”* **(2)** *“I feel that these last months with Prabhupada were the most important months I ever spent with him. And, ah, somehow I feel that by seeing the way he acted and the way he dealt with me personally, that ah, that I’ll be, ah...”* (What- accused of killing Srila Prabhupada?)

And then there’s the multiple times Tamal speaks about how much Srila Prabhupada wanted, trusted, needed, relied upon his personal secretary, senior disciple, chief nurse, and foremost confidential assistant. Tamal felt he was so special to Srila Prabhupada: **(1)** *discriminate over which letters should be read to him* **(2)** *the secretary had to handle all of the various accounts which Srila Prabhupada was personally responsible for* **(3)** *was to simply give him, ah, some, ah, submissive company, to be with him* **(4)** *He liked to have his senior disciples surrounding him* **(5)** *he wanted his secretary to be there and to talk with him* **(6)** *to massage his body* **(7)** *it was my duty to be to bathe and dress him every morning* **(8)** *he liked that I should have the morning shift at taking care of him* **(9)** *so that when he woke up his secretary would be there* **(10)** *he would have me him sit him up and rub or*

scratch his back **(11)** Also he wanted his secretary to act more or less as the chief nurse. **(12)** In terms of Srila Prabhupada's medicines he always had his secretary give his final conclusive opinion.

BUT: there is no verifying evidence in tapes, letters, memories, or anywhere to support Tamal's claim that Srila Prabhupada wanted to die, that he experienced unbearable pain, or asked to die by "medicine." Tamal portrays himself as Srila Prabhupada's most confidential assistant, and Srila Prabhupada was asking him to do the most confidential service, namely "let" or allow him to die (meaning, put him to death, or kill him). Srila Prabhupada trusted him so much and he was so special, that he was chosen for this highest sacrifice and most intimate, final service? Was Tamal about to explain how he was chosen for the act of ultimate loyalty, to help Srila Prabhupada "go back to Krishna" by giving him some special "medicine" "to die"? A relevant quote: *"So far personal association with the guru is concerned, I was only with my guru Maharaja 4 or 5 times, but I have never left his association, not even for a moment. Because I am following his instructions, I have never felt any separation. There are some of my Godbrothers here in India who had constant personal association... but who are neglecting his orders. This is just like the bug who is sitting on the lap of the king. He may be very puffed-up by his position, but all he can succeed in doing is **biting the king**. Personal association is not so important as association through service."* (SPL, Feb. 20, 1972)

HOW COULD SATSVARUPA NOT BE AWARE OF SRILA PRABHUPADA'S POISONING?

Upon reading the actual *BTG* magazine article (Vol. 13-6) which was based on this "euthanasia interview," we found, word for word, exactly what Tamal had spoken on the tape, EXCEPT the controversial portions referring to medicine, wanting to die, and so on- GONE, **OMITTED!** *BTG* Chief Editor and interviewer Satsvarupa had cleaned-up the transcript and cut out out the "strange" parts about assisted suicide. Perhaps Tamal asked Satsvarupa to clean it up like that after he had second thoughts? This makes Satsvarupa a suspect as well (see Ch. 83). In 1998 Isha sent transcripts of both, contrasting the taped interview with the edited, published *BTG* article, to Satsvarupa, with a letter asking what Satsvarupa thought about Tamal's unusual statements about medicine to die, and why they were omitted. Isha had been Satsvarupa's assistant before. Satsvarupa wrote back saying that the interview was for a *BTG* article, totally ignoring the questions about Tamal's shocking statements. Satsvarupa was not straightforward or honest when questioned, and he deliberately avoided the sensitive questions of Srila Prabhupada's supposed assisted suicide. Why? We note that in 1977 Satsvarupa repeated Tamal's claims about euthanasia.

Ideas that none of the new initiating gurus in 1977 were aware of Srila Prabhupada's poisoning should be held in abeyance. Our conviction in Satsvarupa's complicity in or knowledge of Srila Prabhupada's poisoning comes from: **(1)** He asks Tamal to elaborate "**about Prabhupada asking for something to let him disappear, that he wanted to die.**" **(2)** He conducted Tamal's interview, then deleted the parts about assisted suicide from the final *BTG* article for the public. Why? **(3)** He did not challenge Tamal about claims Srila Prabhupada wanted assisted suicide. **(4)** He evaded Isha's questions as to why he cut out these parts. **(5)** Despite knowing about Tamal's claims of euthanasia, Satsvarupa eagerly became an initiating guru after Srila Prabhupada had been euthanized. How sleazy to know about and then benefit from the euthanasia, without asking questions. This is like quietly accepting a share of stolen merchandise when you know the previous owner was killed. And this is why euthanasia laws have strict provisions to prevent exploitation for personal profit.

WHAT TYPE OF EUTHANASIA IS TAMAL SPEAKING OF?

In Srila Prabhupada's case, as it was described by Tamal, the scenario would be an assisted suicide based on the futility of future survival, the poor quality of life in the remaining time alive, and the repeated insistence of the patient. This case also involves the administration of a lethal drug or poison, which is much more controversial than the simple withholding of a necessary medicine or other life support. Tamal was speaking of assisted suicide by administering a poison, or lethal medicinal overdose, supposedly on Srila Prabhupada's request. However, where is the issue of quality of living in Srila Prabhupada's case? Was Srila Prabhupada regularly expressing great discomfort from

excessive pain? No, he was not. And was he experiencing any mundane symptoms such as loneliness, frustration, depression, as often found in terminally ill patients? No, of course not; Srila Prabhupada was in full transcendental consciousness, ecstatic, absorbed in pure thoughts of Krishna. So why would Srila Prabhupada want to force an end to his life? Tamal suggests Srila Prabhupada wanted to become freed from the burden of a physically incapacitated body. But this is a nonsense suggestion: Srila Prabhupada was never dependent on his body for happiness- he was always fully transcendently situated beyond the body. No wonder Tamal was stuttering while speaking this nonsense.

SIX QUESTIONS & ANSWERS ON THE MERCY KILLING HOAX

(1) Why did the primary caretaker introduce his claim of assisted suicide only *after* Srila Prabhupada's departure? **A:** After Srila Prabhupada departed and his body was interred with sacred rituals deep under the ground, Srila Prabhupada or his body could not dispute Tamal's euthanasia claims. **(2)** Why was Srila Prabhupada's supposed request for assisted suicide not discussed amongst at least the senior GBCs? **A:** It discredits Tamal's claims that he did not immediately inform the collective ISKCON leadership and that he improperly kept such a monumental development as a personal secret. **(3)** Further, why weren't we all told, and if it was a secret to be kept on Srila Prabhupada's request, then why is he telling us anyways? **A:** This further diminishes the credibility of that Srila Prabhupada requested an assisted suicide. **(4)** What medicine would Tamal say was used in the mercy killing? **A:** Whatever he came up with would not explain the 10 month cadmium poisoning. **(5)** Why does Tamal raise this very explosive issue in a post-departure interview, which he intended to be broadcast all over ISKCON in the *BTG* magazine? **A:** Tamal feared he needed to establish his alibi and defense for the poisoning because he believed it was about to become public knowledge. With Srila Prabhupada buried in his Samadhi grave, and with the prohibitions on exhuming a saint, Tamal could name any medicine he liked as the mercy killing agent. **(6)** So why did Tamal not fully confess the mercy-killing? **A:** It appears at the last second he changed his mind and just opted for an advance insurance of going on record with a half confession in case he needed to fully confess later. It seems the secret of poisoning was about to be leaked somehow and Tamal was cleverly preparing his defense. An ounce of prevention was worth a pound of cure. But after the interview and before it was published, either Tamal or Satsvarupa decided to cut out any reference to a mercy-killing. Maybe the rumors had been kept under control enough by other measures? After all, the mercy killing story was an extreme move that turned out was not necessary. It would create a new set of problems.

LET'S FOLLOW THE FACTS AND LOGIC TO ITS NATURAL CONCLUSION:

(1) Tamal claims Prabhupada asked "for medicine to die" **(2)** Tamal says "we could have done that..." (did he?) **(3)** Medicine that kills is actually called poison **(4)** Srila Prabhupada actually *was* poisoned, confirmed by sky-high levels of heavy metals in Srila Prabhupada's hair **(5)** Tamal is whispering about "poison and the use of it" (Owl Investigations) **(6)** Srila Prabhupada himself said, "Someone has poisoned me" **(7)** Srila Prabhupada trusted Tamal so much as a special, intimate assistant that was chosen for the most intimate, final service of a mercy-killing? **(8)** The logical conclusion is *Tamal poisoned Srila Prabhupada*. It is quite clear that Tamal and others *did* poison/medicine Srila Prabhupada "to death."

ISKCON NEVER ADDRESSED CLAIMS OF ASSISTED SUICIDE

Tamal's *BTG* interview tape became public a full year before the ISKCON leadership published their book *Not That I Am Poisoned*, yet it contained absolutely nothing about Tamal's bizarre mercy killing interview, as this major piece of evidence in Srila Prabhupada's poisoning was simply ignored as though it never existed. Why? Whenever something is too difficult to discredit and there is no way to cover it up or explain it away, ISKCON chooses to simply ignore it. This is an abominable dishonesty by ISKCON misleaders, as though ignoring it makes it irrelevant? How could ISKCON explain Tamal's mercy killing statements anyway? It is easier for them to find fault with the whispers and forensic studies than to explain Tamal's incriminating interview.

TAMAL'S EUTHANASIA CLAIMS CONTRADICT THE POISON DISCUSSIONS

Tamal's claim of euthanasia does not fit in with the "poison discussions" where Srila Prabhupada raised the topic of being poisoned and was "mentally distressed" thinking about it. If Srila Prabhupada wanted to die, or had asked for suicide-assistance, or made it clear that he wanted his confidential servants to help him die immediately, then why would he bring up the idea of being poisoned and be "mentally distressed" about it? Otherwise, if one wants to die, discovering he was being poisoned should be welcomed, no? And why would Tamal then later explain this as the paranoia of an old, dying man that should not be taken seriously, if this was what Srila Prabhupada had asked Tamal to do? Too many contradictions, it makes no sense.

If Srila Prabhupada was waiting for Tamal to facilitate his early death, why bother talking about being homicidally poisoned as he did on Nov. 9-10? And why would Tamal ask Srila Prabhupada as to who had poisoned him if Srila Prabhupada had asked him to do that? Tamal's claims of Srila Prabhupada asking for medicine to die do not make any sense in the context of everything we understand about Srila Prabhupada's last year, the taped conversations, and the philosophy of Krishna consciousness. Therefore we reject Tamal's mercy killing claims as simply an awkward attempt to reframe the homicidal poisoning of Srila Prabhupada as the fulfillment of Srila Prabhupada's last wishes for a quick assisted death.

INCREASING ACCEPTANCE OF EUTHANASIA AND THE ISSUE OF MORALITY

By 2015 the legalized practice of euthanasia and assisted suicide for patients in a state of continuous, unbearable, and incurable suffering was at least partially legal in many countries and is gaining prevalence worldwide. The patient must be of sound mind that voluntarily, independently, and persistently requests to die. Objections come mostly from religious groups who oppose a person voluntarily taking their own life. One of the primary objections to euthanasia is the fear of abuse of those suffering with terminal illness by their caretakers, relatives, or opportunists who would benefit from the death of the patient. Inheritances are commonly yearned for and old, crusty relatives who are too slow in their departure may be unfairly taken advantage of by the practice of euthanasia. How will each euthanasia be qualified as justified and moral? Similarly, Tamal and others stood to inherit the position, worship, disciples, and wealth of Srila Prabhupada, and in fact they did inherit all this within months. This is more than a coincidence, more than circumstantial evidence, and reminds us of the motive Tamal had to help Srila Prabhupada depart quickly, all the quicker to sit on the guru seat and become the "king of the hill" (a phrase Tamal used).

Some of the issues include passive vs active euthanasia, physician assisted suicide, informed consent and refusal, advance directives, irreversible loss of consciousness, quality of life, withholding and withdrawing intervention, patient competence, and futility. Dignity in dying is a common catchphrase. The medical and ethical debate continues on the risks, abuses, and morality of private and legal practice of euthanasia, and a principal question is how to prevent abuse by those who would exploit the weak. Opponents argue for provisions to prevent relatives from forcing patients to end their lives prematurely, and there are also concerns of danger to vulnerable people and those with disabilities. The danger in assisted suicide is that the assistants will have, rather than a compassionate motive, **a selfish motive to gain or profit from the patient's death**. This problem was there with Tamal and the other zonals who soon jumped onto the guru seat. It was a classic conflict of interest- caring for Srila Prabhupada while hoping (and acting) for his departure.

Various conditions have been imposed wherever euthanasia is legal to any extent, which typically are: **(1)** A licensed physician or two must certify there is unbearable physical pain with no remaining means of providing sufficient relief. **(2)** The patient must give repeated consent for assistance in suicide, with witnesses or in writing such as in living wills, and/or with the consent of other family members. **(3)** A clear diagnosis from two physicians must show the actual ailment, there is no hope of a cure, and that death is near and inevitable.

But Tamal's claims of Srila Prabhupada's assisted suicide requests or euthanasia included none of these safeguards or conditions, which are meant to prevent abuse of euthanasia as an excuse

or cover for murder. If we were to apply these safeguards to Tamal's assisted-suicide of Srila Prabhupada, we come up short: **(1) Where was the competent physician with a pain assessment report? (2) Where is Srila Prabhupada's written or spoken consent for suicide assistance? (3) Where are the witnesses to confirm Tamal's euthanasia claim? (4) When did Tamal involve Srila Prabhupada's "family" of disciples in the approval for such a proposition? (5) What was Srila Prabhupada's actual properly ascertained diagnosis from tests by a legitimate physician? (6) How could anyone determine there was no hope of a cure without a diagnosis, and knowing exactly what illness needed to be cured? /Without these safeguards, in any jurisdiction, Tamal's assisted suicide would amount to **criminal homicide**, even in places with less strict protocols. Tamal displays no fear of legal repercussions or public reaction in discussing Srila Prabhupada's mercy killing. His only expression of reluctance to an assisted-suicide is the "love" he and others had for Srila Prabhupada, and the conflict they had between carrying out his final wishes and wanting him to stay with us. Crocodile tears...**

SRILA PRABHUPADA EXPERIENCED OVERBEARING PAIN AND SUFFERING?

In the historical record of Srila Prabhupada's last months, there is no verification of overbearing pain and suffering as claimed by Tamal. Srila Prabhupada seemed frustrated and puzzled that all doctors, recovery attempts, medicines, and diets were ineffective, but he had not become suicidal nor asked "to die now." Once in the last two days of Srila Prabhupada's manifest presence was he in "mental distress" or having pain in his legs, and for which Damodara Shastri gave a pain medicine. Tamal's claims of overbearing pain are **untrue**.

SUICIDE IS NOT A RECOMMENDED STANDARD VAISHNAVA PRACTICE

Srila Prabhupada was a pure devotee of the Supreme Lord and would never have requested that he be assisted in suicide. Suicide is anathema to the Vaishnava culture and Vedic principles, lest one become a ghost. Such bogus theories are spun only by rascals. **There is no history that we know of wherein a Vaishnava acharya asks a disciple to give him poison (or medicine) to end his life.** Such an offensive suggestion is nothing more than a covered confession of attempted homicide.

ACTUALLY SRILA PRABHUPADA WANTED TO LIVE LONGER TO PREACH MORE

The important feature of Srila Prabhupada's final pastimes was that he was determinedly trying to live longer, as seen: **(1)** by requesting to go on *parikrama* which he said would cure him **(2)** consulting many *kavirajas* and employing numerous health treatments **(3)** trying to complete his *Bhagavatam* project until his last days **(4)** continuing to preach at every opportunity and with every breath **(5)** trying to go to Gita Nagari to teach varnashrama dharma (the second half of his mission) **(6)** trying many varieties of more digestible food **(7)** allowing devotees to pray for his health **(8)** considering many healthier climates for his health such as Hrishikesh, Kodaikanal, Manipur, Kashmir **(9)** and finally complaining that someone may be giving him poison.

Srila Prabhupada was intent on living, not dying as suggested by Tamal. Tamal attribution of

such an outrageous statement to Srila Prabhupada is another proof that he poisoned Srila Prabhupada.



WAS IT MERCY KILLING OR HOMICIDE?

That Srila Prabhupada was poisoned out of mercy should be understood as a preposterous proposal that is a diversionary ruse to hide homicide. As will be more fully documented in the coming chapters, for those who knew him very closely, it is not difficult to appreciate how Tamal would have valued his own promotion to institutional guruship far more than Srila Prabhupada's extended presence among us. History is replete with examples of those who were totally unsuspected poisoners, unlike Tamal who **is very much suspected** by very many. The world is often surprised by the unexpected actions of someone we thought we knew. See Ch. 58: Poisoning In History.

TRANSCENDENTAL PERSPECTIVES OF SRILA PRABHUPADA'S DEPARTURE

SP: *Who wants to die? No. Even a very old man- he is suffering from so many things- still, if somebody comes, "Oh, I will kill you," he says, "Oh, no, no, no! Don't kill me. I don't want to die." Why? If somebody says that "You are old man. There is no use..." Now this is coming. The Communists, they*

are coming to that point, "This is an old man, simply eating. He is not doing anything. So finish him." What is called? Mercy? **Brahmananda:** Mercy killing. **SP: Mercy killing.** It will be merciful if one is killed. So this is coming. But the point is that if you have come to show me the mercy of killing, but I am not prepared to be killed. Why? You have come to show me mercy, but I am not prepared to take your mercy. Why? What is the psychology? **Kirtanananda:** No one wants to die. (SPConv 75.7.11)

COMMENT: Srila Prabhupada emphasizes the dark motives in those who would introduce mercy-killing, although as a pure devotee, Srila Prabhupada himself was fully prepared to die. He did not seek or fear it. Instead, he was intent on living as long as Krishna allowed, so he could further preach Krishna consciousness.

Srila Prabhupada was asked about suicide in 1973 and he made it clear that it was criminal. Therefore we cannot accept Tamal's claims that Srila Prabhupada had asked him for assistance in suicide, or in poisoning Srila Prabhupada to fulfill his last wishes to "die now." *The Great Transcendental Adventure* (1973, Kurma das): "Many guests attended Srila Prabhupada's evening lecture on BGita 2.9 [...] Someone asked: 'How do you regard suicide, and would there be any exceptional circumstances that might justify it?' 'Suicide is not justified,' replied Prabhupada. 'It is a violation of nature's law. Nature gives you a certain type of body to live in for certain days, and suicide means you go against the laws of nature; you untimely stop the duration of life. Therefore one becomes a criminal. Suicide is criminal even in ordinary state laws. One cannot commit suicide.'"

NOTES ABOUT SUICIDE By Narasimha Das:

"Great devotees of Krishna are never overcome by frustration or defeat. If they want to leave this world early, it is not due to bodily pains but yoga-maya and intense feelings of separation from Krishna and other great Vaishnavas. In the case of Srila Bhaktisiddhanta Sarasvati, Srila Prabhupada commented that he could have stayed longer but was disappointed with the material ambitions of his leading men. Pure devotees are always as independent as Krishna Himself. They don't need the help of others to live or to disappear. The changing conditions of Srila Prabhupada's heart strength and vital signs shows he was independent, as he did also by suddenly deciding to eat and stay with us at one point. There are many references on the full freedom of pure devotees. Krishna had said it was up to Srila Prabhupada if he wanted to live longer or leave this world. There is no evidence found anywhere to suggest that a pure devotee, particularly a great Vaishnava Acharya, needs the help of envious persons to leave this world by poisoning or any other method. The topmost devotees are far beyond such mundane methods and motives based on the bodily conception of life.

"Prahlada Maharaja also knowingly drank poison as a child, but he was being forced, under threat from his demon father. Playing the part of a helpless child, he depended fully on Lord Krishna, and Krishna protected him. It was Krishna's plan that he live longer and take part in a grand and glorious pastime with the Supreme Lord Sri Narasimha Deva. Agastya Rishi once ate a rakshasha who had been disguised as a food offering. This rakshasha, Vyatapi, was ready to expand to kill the rishi from the inside out, according to the plan of his brother Ilvala. He and his brother had killed many rishis in this way. But when Ilvala said, '**Vyatapi, come out!**' Agastya politely informed his host that he had already digested Vyatapi. These stories illustrate that great sages and great devotees cannot be killed by rakshasas or poison. Great acharyas in our Gaudiya Vaishnava Sampradaya never desire to end their lives out of mundane frustration or pain, like conditioned souls often do. Tamal claims that Srila Prabhupada was moaning in pain and asking for poison (medicine) to end His life. Such ideas are certainly the most ridiculously offensive apa-siddhanta lies. 'The living entity in his conditioned stage identifies himself with the body, but when he identifies himself with the Lord within himself, he becomes just as free as the Lord, even while in the body.'

"Srila Prabhupada was translating and totally coherent until his very end; Krishnadas Babaji noted in the last hours that Srila Prabhupada, although not moving, was chanting the maha mantra almost invisibly. Srila Prabhupada wanted to translate and explain other books like Mahabharata as well. Srila Prabhupada also had agreed that he would live another 10 or 15 years—after the devotees

had begged him to stay longer. He said that Krishna had given him the choice. Apparently Srila Prabhupada knew that his top leaders were already busy dividing up assets of his mission and that most devotees were already under their sway—since very few had arrived to see him in Vrindaban. Srila Prabhupada was not attached to living or dying in this world. He would not have asked for some poison to end his life prematurely. There is no evidence that Srila Prabhupada wanted to die by poisoning, particularly not by chronic poisoning. **Tamal's mention of this blasphemous idea is one more proof of his guilt.** He was trying to prepare for the worst—a full-scale investigation that would implicate him by proving that Srila Prabhupada had been given poison. Srila Prabhupada wanted to go on parikrama, saying this would cure him. He wanted to go to Gita Nagari, and he even flew to London. He wanted to finish his work on Bhagavatam. He warned of being poisoned and wanted his caretakers to be careful in this regard. He did many things to try to rectify the situation, and he tolerated abuse for a long time. But he finally concluded, apparently, that his main leaders had become corrupted and useless, so then, on his own volition and choice, he departed.” (END)

TAMAL STUTTERS ONLY WHEN HE TALKS ABOUT POISONING

The creepy section of Tamal's mercy-killing interview with his stuttering and high-pitched nervous voice gives us the shivers, very different to the normally calm-voiced Tamal. It must have been the subject matter that was unnerving him so much. See Appendix 9. Best to listen to it online.

Also Tamal once spoke about the poison issue in Malaysia in June 1999. He may have seen *Someone Has Poisoned Me* by that time. At that time he displayed the same stammering. *“Just like another wonderful statement Prabhupada was poisoned. So Prabhupada was poisoned and of course you know myself being the main- you know, advocate of it. Now you know, ahh... and... and what is the grounds for poisoning... right, if I... I... I... have re... recently come out with my diary which I hope you will get some copies and you can all read it. It is a very nice diary called... I have called it TKG's Diary. I figured everybody would call it that anyway. [...] And it's very clear that Prabhupada is gradually leaving his body and the only thing that is saving Prabhupada from leaving his body is the love of his disciples- right. There is no reason if someone wanted to see Prabhupada leave to administer poison because he was already leaving. Anybody who reads this diary knows that all of these so-called whispers, when they analyzed the whispers, they don't even... they... they incorrectly analyzed. Now it turns out some of them in Bengali say Prabhupada is just telling someone to leave the room and they thought he said, you know, ahh... give the poison. You know, put the poison in pots or something or such nonsense things that I... I... I... press someone... this person talked to me the other day. Even after reading my diary he said, 'I still think he may have been poisoned.'”*

In addition to Tamal's uncharacteristic nervous stuttering in Malaysia, we note his two obvious dishonesties: **(1)** He claims Srila Prabhupada's health was already failing and that his departure was imminent, so why would anyone bother to poison him? But wouldn't Srila Prabhupada's being poisoned cause him to lose his health and then depart as a result of poisoning? Is this the best logic he can come up with for stupid people? **(2)** He claims the whispers are actually a Bengali speaker saying someone should leave the room. This refers to the “Poisoning for a long time” and “get ready to go” whispers by Jayapataka. But the Bengali portion comes earlier, meaning “In a few days time.” Also he admitted in *NTIAP* he whispered “The swelling's going down” while everyone else, including multiple forensic laboratories, hears “The poison's going down.” And it is interesting that he quotes the one whisper which turned out to be a false alarm and which was confirmed as innocuous, but avoids the two in which he clearly says “the poison's going down” and “is the poison in the milk?” **Due to these cheap attempts at refuting the evidence, we become more sure he is lying and guilty.**

CONCLUSION

After Srila Prabhupada let it be known to outsiders, the kaviraja, and his caretakers (and the tape recorder), a total of perhaps a dozen persons, that he thought he was being homicidally poisoned, surely this would have instigated widespread rumors, particularly among various devotees. That explains Tamal's radical *BTG* mercy-killing interview 10 days later. As Anuttama dasi wrote to

Hansadutta in 2017: “[Considering] the circumstances in Vrndavana at that time and reviewing the various audio tape recordings, I strongly doubt that you, as a man in the inner circle, could have been so totally out of the loop not to have heard that Srila Prabhupada was saying he was being poisoned.” We conclude that poisoning rumors circulated in the ISKCON leadership in late 1977, which is why Tamal kept a low profile until he and others became the new acharyas.

CHAPTER 61: THE NEXT SOLE ACHARYA

(1) “As soon as a foolish disciple tries to overtake his spiritual master and becomes ambitious to occupy his post, he immediately falls down.” (SBhag 5.12.14) (2) “And he wants to control the whole Society. He wants to be the supreme controller.” (SP to Hari Sauri Mar. 14, 1976) (3) “I can write many more stories that will shock people about TKG’s ambitious nature and his desire to take Srila Prabhupada’s seat.” (Gurukripa das 2009)

TAMAL’S BIG, BIG 1975 PLANS: FROM AMEYATMA DAS

“Tamal’s motive? Those who knew him, which I did from a distance, but, definitely he was a motivated personality. Back in 1975 I shared an office with Karandhar. (ISKCON Los Angeles president) Karandhar had fallen from his GBC position and at the time had been given charge of managing the FATE Doll project that I worked on. So, he and I spent a lot of some 6 months together. One day Tamal came in, and began talking with Karandhar. He told Karandhar that he had a BIG BIG Plan, but he could not execute it by himself; he needed the help of someone who was a strong person, a leader. He wanted Karandhar to join him. He said, if he can carry out his plan, Srila Prabhupada will be so pleased. He said that he and the person who does this with him would become Srila Prabhupada’s favorite disciples. He asked Karandhar to speak with him IN PRIVATE about this, and he asked if I could leave the room. Karandhar asked me to go into the back room and they closed the door. Tamal then began speaking very softly, so I could not overhear. Afterward I asked Karandhar what it was all about. Karandhar told me that Tamal was EXTREMELY motivated and egotistical. Karandhar told Tamal he wanted nothing to do with this Big Big plan. Karandhar would not tell me what his plan was, he said he promised Tamal he would not, but, Karandar said TKG was mad. Not mad in the sense of not knowing what he was doing, but MAD in the sense of someone who was possessed--who had a strong drive and a big ego. **Karandhar said that Tamal wants to become the Next Acharya.** He wants to make it so that when Prabhupada leaves this world, Tamal will be the next Acharya.”

INTERESTING EXCERPTS FROM TKG’S DIARY

According to TKG’s Diary (p. 91-2), on June 27, 1977, in the middle of the night, Srila Prabhupada called for Tamal and asked (this is unverified anywhere else): **“Amongst the GBC, have you selected one after me who will succeed?”** I replied that we felt that we should manage together as a group, that none of us was more qualified than the others. ‘Yes, each of you can be acharya of your zone.’” Then Srila Prabhupada told Tamal not to worry anymore about going to China, and stay as his personal secretary. Tamal claims he then said: **“Do not go! I want to train you. At least one of you may know everything, can be qualified.”** With pseudo-humility, Tamal then states in his diary: **“I answered that I was not at all qualified to be singled out...”** (TkgD.91)

Tamal claims Srila Prabhupada was open to whatever his disciples decided, whether one sole acharya or acharyas for various zones. In other words, if one disciple (such as Tamal) later became or was recognized as most qualified, he could be the next sole acharya for all of ISKCON. Nowhere else do we find indications of Srila Prabhupada thinking like this; rather such a claim completely contradicts everything else Srila Prabhupada spoke. We surmise Tamal inserted fictitious pastimes into his diary. Nothing he says can be trusted when he is the only source and it is unverifiable. Even Tamal’s little brother protégé Bhakticharu has a very different twist on this supposed incident, but which we also believe was manufactured: **“...there was some speculation about whom he would appoint as his**

successor acharya. Some thought it would be Kirtanananda Swami, others thought it would be Satsvarupa Maharaja, and others thought it would be Tamal Krishna Maharaja. When Srila Prabhupada was approached with the question, his initial reaction was, 'My Guru Maharaja did not appoint any successor acharya, so how can I?' Soon thereafter he named ten leading devotees to give initiation on his behalf in different parts of the world while he was still present on this planet, and he said that they could initiate their own disciples after his departure." (Ocean of Mercy, BCS, p. 200)

Some further quotes from TKG's *Diary* which seem to bolster Tamal's guru ambitions and being the favorite disciple: "Srila Prabhupada: 'I shall appoint some sannyasis as acharyas.'" (p.48) But later Tamal had to admit the opposite: "This morning in the garden, I asked Srila Prabhupada what we should do regarding initiations. He said give me a list of sannyasis, and I shall mark which ones... [...] These eleven devotees are called 'ritvik' representatives of the acharya.'" (note, only representatives) Also this: "Of course if I die there is nothing to lament. You are quite competent...[...] My physical presence is not important." (p. 217) And more: "Was this perhaps a training period? Because now, I answer all the letters myself, reading His Divine Grace neither the letters nor the replies." (p. 68) Also this: "Tamal, my brain is not working now. You are very intelligent; so whatever you decide, I will do. (p.190) "May your words be blessed. Bless me that I may fix up my mind." (p. 195) "There is nothing lamentable if I pass away. My age is now ripe. You conduct affairs." (p. 191) "Calling for me Prabhupada said, 'Now practically the whole situation will depend on you.'" (p. 329) "I told Srila Prabhupada that Visala would only try to conceive a child after taking permission from me." (p. 132) These assertions by Tamal are not confirmed by any other source, which we believe Tamal made up.

ACCOUNTS ABOUT TAMAL FROM HIS CONTEMPORARIES

Nara Narayan das joined very shortly after Tamal did in 1968, and lived with him, getting to know him intimately. "I knew Tamal extremely well since the early days of the movement. From the very beginning, he wanted to be Srila Prabhupada's only guru successor. Tamal took me aside in 1969, and said, "Srila Prabhupada has said that there are many stars, but I want a Moon!" Tamal said to me with manic fervor: **'I am that Moon!'** The problem is, that Srila Prabhupada never recognized Tamal as any sort of moon and Tamal could not reconcile his own self-perception with the idea that Srila Prabhupada certainly did not see him as his **sole successor acharya.**"

Separately, at another time, Nara Narayan described further: "I knew Tamal very, very well right from the very early days of the movement. He was an adversary of Srila Prabhupada, [he] **mimicked Srila Prabhupada, [he] tried to become Srila Prabhupada,** and [he] actually became the most effective voice for Srila Prabhupada, due to the fact that he actually channelled the way Srila Prabhupada did things, so he could, in many ways, act as Srila Prabhupada's voice. From the very beginning, **he wanted to be Srila Prabhupada's only guru successor,** and he believed with his whole heart and mind that if he duplicated Srila Prabhupada, that he would actually **become the next Srila Prabhupada!**"

"I know Tamal wanted to take Prabhupada's place and become the Acharya but when the GBC stopped his initiations in 1980 he gave his Topanga Canyon confessions. The GBC found out about it and said he could initiate again. He then denied the confession, not knowing someone had made a tape." (Mahasrnga das, 2016). Nityananda das interviewed Bhagwat das on May 18, 1999, and was told the following: "On Oct. 8, 1977 Srila Prabhupada asked his famous question of the surrounding devotees whether he should go or stay, die or live, as it was given by Krishna as his own choice. The leaders left and discussed the matter in the next room. Tamal proposed that they should give Srila Prabhupada permission to go, as his mission was finished and Krishna was calling him." [It would be interesting to verify this with others who were in that meeting] Tamal was often quoted as having said: "I am as good as Prabhupada. He came down to the madhyama adhikari level, and we, as the new gurus, have come up to the madhyama adhikari level."

TAMAL DEMANDED "I AM THE ONLY WAY" VIA MEDIUM TO SRILA PRABHUPADA

For almost two years after he walked away and disappeared from his service to Srila

Prabhupada in India (mid-1974 to March 1976), Tamal had been very busy expanding the Radha Damodara bus program. At its peak, he controlled a dozen buses and dozens of vans with 150 dedicated men, including a number of sannyasis and many preeminent book distributors. Srila Prabhupada then "exiled" Tamal to China, although he rescinded that order after a two months. After Tamal was told not to return to ISKCON Bombay in 1978 due to his claims there of being Srila Prabhupada's successor, he settled in Dallas and many senior preaching devotees from the old Radha Damodara bus program came to Tamal's zone because of his zeal and talent for book distribution. Included were Pragosh, Mrigendra, Sura, Vaisesika, and many other leading book distributors, reminiscent of the Radha Damodara days four years earlier. In the midst of a successful, ongoing zonal effort to sell Srila Prabhupada's books on a widespread scale, Tamal began in Nov. 1978 to promote himself as better than all the rest of the GBC combined. This was described by Tamal himself in his essay titled *The Perils of Succession: Heresies of Authority and Continuity in the Hare Krishna Movement*, June 1997: *"Tamal-Krishna Goswami, the leader of a large number of sannyasa and brahmachari preachers, insisted that he was now their via-medium in relating to Prabhupada and expected that his Godbrothers follow him absolutely. Furthermore, he temporarily engaged them in raising funds for community development rather than allowing them to continue the service of book selling, the principal missionary directive they had received from Prabhupada."*

Tamal began to insist that *even his Godbrothers*, what to speak of his disciples, HAD to approach Srila Prabhupada *only through him*. There was no other way; Tamal was the only way. He said he had a dream that Srila Prabhupada wanted him to be THE sole acharya for ISKCON, being the chosen one out of the eleven "appointed" acharyas. Gadadhar das, former Tamal disciple, wrote in May 1995: *"Then in 1980 Tamal claimed that he was the only successor of Srila Prabhupada and even went further to claim that Srila Prabhupada's purports were full of errors, giving his own purports."*

The dedicated preachers in his zone were upset and protested. Tamal hardened his position, and ***claimed Srila Prabhupada had exclusively given him the "guru-shakti" to be the sole acharya in ISKCON and had appeared to him in a dream about this.*** Tamal inserted himself in between Srila Prabhupada's disciples and Srila Prabhupada as an "exclusive via medium." As explained by one senior devotee in 2015 in reference to Tamal's claims of spiritual superiority in the time leading up to the mid-1980 emergency GBC meetings: *"Tamal's insistence that no one could have as much insight into the 'inner nature' of Srila Prabhupada besides him, and that everyone else's knowledge and/or understanding of him was 'shallow and superficial' ERGO Tamal was the one most qualified to be successor acharya."* Tamal's intense, heavy insistence on being worshipped as the current via-medium to the disciplic succession severely disturbed the ISKCON atmosphere. He claimed to be the best among the eleven successor acharyas and Srila Prabhupada's most intimate disciple.

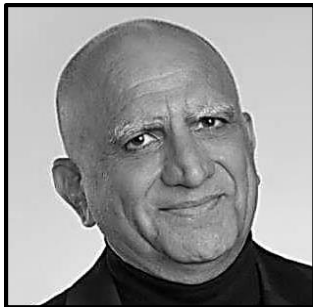
Vehemently, he demanded that everyone approach Srila Prabhupada through worship of him, as it was the only way. ***"No one cometh to Prabhupada except through me"*** was the black humor circulated amongst devotees at that time, a parody of extreme Christian theology. This went on for 18 months, causing many senior preachers to leave Tamal's zone, as they felt their spiritual life to be subverted. The suicide of Gopijanaballabha Swami in St. Louis is attributed to this Tamal policy, causing in him a fatal depression of being cut off from Srila Prabhupada, his only life and sustenance. Tamal aggressively preached his own glories, propounding that he was better than all the other GBCs combined, and that he was Srila Prabhupada's sole successor. Meanwhile, Hansadutta also claimed Srila Prabhupada had told him in a dream that he, Hansadutta, was the sole successor, but later his illicit drugs and sexual affairs with women came to be known by the GBC. Jayatirtha was constantly on LSD, displaying intoxicated "devotional ecstasies," and had an affair with other than his wife. At an emergency GBC meeting late April 1980, all three were suspended as gurus and restricted from their zones until their "spiritual rectification" was complete. Tamal and Hansadutta travelled, and Tamal spoke on tape at Topanga Canyon (California), revealing that there never was a guru appointment, effectively undermining the entire zonal acharya system that he had been ousted from (see Ch. 68, 95).

Within three months, Tamal and Hansadutta were reinstated and Tamal never mentioned his Pyramid House confession again. In an open letter to Tamal shortly before Tamal's demise in 2002, Urdhvaga das confirmed this history: *"After Prabhupada's disappearance, you wasted no time to proclaim yourself as his sole successor-acharya in Bombay. Initially you even had a Vyasasana built for yourself in the Juhu Beach Temple and it was bigger than Srila Prabhupada's. You also told all of your god brothers that the only way to approach Srila Prabhupada was through you alone, since you had become his sole successor."*

SRILA PRABHUPADA SABOTAGED TAMAL'S SOLE ACHARYA AMBITIONS

Srila Prabhupada knew of the pretentious ambitions of his senior disciples. Srila Prabhupada cleverly named 11 representatives to initiate on his behalf, which sabotaged their sole acharya ideas. In their claims of having become guru, there was now a minimum of 11. Tamal's dream of becoming the sole acharya was doomed, as he was only one of 11, and eventually, one of a hundred. So Tamal could never succeed as the sole successor, especially after he lost control of the GBC (1980) and guruship was opened to everyone via a "no objection" authorization vote from the GBC (1987). Srila Prabhupada thus frustrated Tamal and others with his strategy of 11 ritviks, preventing ISKCON's breakup as happened in the Gaudiya Math after Srila Prabhupada's guru departed in 1936. The ambitious senior men were bound together with token cooperation under the ISKCON umbrella because Srila Prabhupada had named 11, not one. And without the ISKCON institution with Srila Prabhupada's legacy to support their guruship, they had no standing anywhere. Thus ISKCON was kept somewhat unified despite the intense personal ambitions of senior disciples to be the sole acharya.

So, just after Srila Prabhupada's departure, his senior disciples colluded to blatantly and falsely claim that Srila Prabhupada had appointed and empowered them as 11 successor gurus. As Tamal wrote in an essay in 1996, *"a succession of all is a succession of none."* For 25 years, Tamal was just one of many ISKCON gurus. His ambitions were repeatedly frustrated by failure of all his plans, right up to his demise. He had just come back to attend the GBC meetings in Mayapur after four years absence of intense struggle to secure his new distinguishing honor of an Oxford University Ph.D. —only to end up smashed into a taxi windshield against a mango tree on March 15, 2002. His last words were, "Oh shit!" which summarized the failure of his ambitions.



TAMAL CALLS NAVEEN ABOUT POISON INVESTIGATION

News of discovery of poison whisperings in the recordings of Srila Prabhupada's room conversations quickly became a crisis for the ISKCON leadership in late 1997. Naveen Krishna das came to a turning point in his devotional life, and as an ISKCON leader he could no longer sweep under the rug (**LEFT: NAVEEN KRISHNA DAS**) the doubts that had accumulated over the years. He, Balavanta das, and many others were meeting or communicating with each other about the new evidence of Srila Prabhupada's poisoning. The pressure on the ISKCON leaders was intense as devotees worldwide demanded the matter be investigated. Naveen quickly convinced the GBC Executive Committee through Bir Krishna Goswami that the matter should be investigated by Balavanta, a former GBC and successful attorney. Balavanta das was given authority to move forward with US\$8000 for forensic tests and other expenses. It was announced Balavanta das would conduct an ISKCON investigation "into allegations that Srila Prabhupada was poisoned."

Within hours Tamal called Naveen at 10:30 pm, awakening him from deep sleep. Tamal was not pleased. Naveen had worked with Tamal as his right hand man in Dallas from 1984 for ten years, and he knew him well. *"What is the purpose of this investigation?"* Tamal demanded. Naveen reassured him he should be cleared of all suspicions: *"Maharaja, we have to nip this thing in the bud in order to protect you from these malicious attacks."* Tamal had once told someone that the two people he trusted most were Naveen Krishna and Bhaktarupa. But Naveen was no longer held captive by Tamal's trust, and he knew this might be his last conversation with Tamal, and it was. He wanted to

hear Tamal speak candidly as much as he could. Tamal confided his thoughts. **TAMAL:** *“Yes, the finger is being pointed at me. They say I did it. So how will Balavanta’s investigation be done?”* **NAVEEN:** *“We need to show that the accusations are unfounded. This is just another attempt to discredit you, Maharaja. We need to address these false rumors and put an end to them.”* **TAMAL:** *“Well, what has to be done is to convince devotees not to take **what Prabhupada was saying in those last months very seriously. He was very ill, near death, and he said things that should not be believed. But this will be the hardest thing for you to do.**”* **NAVEEN:** *“The leaders are all behind this and our aim is to protect you.”* **TAMAL: (musing)** *“**I should have been the leader of this movement.**”*

Tamal reminisced that just as he was about to succeed in achieving leadership in ISKCON in 1980, the GBC obstructed him by suspending his guruship and exiled him from his zone of temples and disciples. Tamal had greatly resented this. **Naveen remembered the many other times Tamal had confided in him that he should have been the sole leader of the movement.** **NAVEEN:** *“You still can be the leader...”* **TAMAL:** *“No, now it’s too late. Harikesh is way out in front now. He has 2000 disciples. He has ISKCON Communications. He is distributing so many books, opening so many temples. My days are over.”* Tamal lamented that he could not become the leader because Harikesh controlled the BBT and other critical ISKCON functions. **NAVEEN:** *“Maharaja, don’t give up. You tried to lead with Radha Damodar, and that somehow failed. You tried to lead as one of the successor acharyas, but others fell down and now the door is open to almost anyone. You tried to bring Narayan Maharaja into ISKCON to lead as the acharya, but temple presidents could not appreciate this. But for the sake of the movement, you should not give up. Balavanta will soon put a proper end to these rumors of poisoning.”* **TAMAL:** *“My Radha Damodara book distribution bus parties could have conquered the world. But Prabhupada wanted me to go to China instead...”* **NAVEEN:** *“Yes.”* Tamal lamented being thwarted in 1975 by Srila Prabhupada from becoming the movement’s leader through unparalleled book distribution. He was sent to China and relieved of his program. He had 12 buses, 32 vans, 150 devotees, and 6 sannyasis in his command. **TAMAL:** *“And it is very unfortunate that my Godbrothers could not maintain their standing as successors to Prabhupada. I am very disappointed in them, to say the least...”*

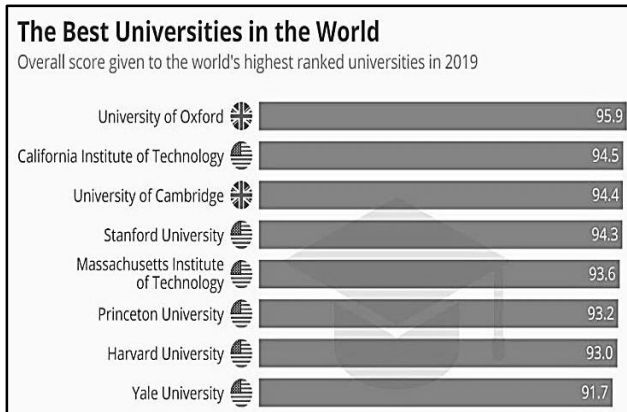
Tamal also lamented his setback after the summer 1986 New Vrindaban meetings where it was decided the “new gurus” would need to reduce the stature of their Vyasasanas. Tamal told Naveen that this was *“very hard for him to do, and he would need some time to accept this.”* Shortly afterwards, Tamal stood up to make his offering at Srila Prabhupada’s Vyasa Puja day in Dallas, saying: *“Your service is bittersweet. But from now on, I will serve you as you want.”* How was Tamal serving before? As Srila Prabhupada did not want?

NAVEEN: *“And Narayan Maharaja?”* **TAMAL:** *“**He would have recognized me as the most advanced of Prabhupada’s disciples, and then, after him I would take his place...**”* **NAVEEN:** *“Yes.”*

Naveen recalled how around 1993 Tamal had confided in him a new plan to become the leader of the movement through *“spiritual tactics,”* since he was frustrated through all other methods. He had decided to manipulate Narayan Maharaja, who he promoted, subtly at first, and overtly later on, to become the next acharya of ISKCON. Within two years the movement was in the convulsions of yet another Tamal-engineered crisis, with up to half of all ISKCON devotees deeply involved with the Narayan Maharaja phenomenon. In 1995 the GBC ended Tamal’s plans by suspending his guruship for 2 years, imposing many stringent restrictions and prescriptions for atonement. Tamal told Naveen that his plan had been to install Narayan Maharaja as the new ISKCON Acharya, or at least the official ISKCON siksha guru. Narayan Maharaja would in turn install him as the movement’s managing leader. Narayan Maharaja would be a figurehead while Tamal controlled everything. But this plan was destroyed by the GBC, and Tamal’s plans all came to naught once again.

TAMAL: *“But that’s alright, what’s done is done. Now I am going after my Ph.D. I will become the foremost scholar on the Hare Krishna Movement, as an active practitioner. This is my new plan to move ahead of Harikesh... **I will become the leader of this movement, as I should be. I am the best one to do it.**”*

In 1996 Tamal devised this new plan to become the leader of the movement, by becoming the unchallenged, prominent academic and intellectual spokesman and figurehead of ISKCON. ISKCON



was being saturated with propaganda that the world would not take ISKCON seriously unless the leaders became “scholars” with advanced degrees from top universities. From the background and through his scholarly allies (Hrdayananda, Krishnaksetre, Ravindra, etc) Tamal was behind much of this propaganda. He went to Oxford and Cambridge, his friend Hrdayananda went to Harvard, and a number of others followed their examples. Tamal’s newfound scholarliness was applied to his doctoral thesis, examining Srila Prabhupada’s

“contribution to religion,” titled: *A Living Theology of Krishna Bhakti: Essential Teachings of AC Bhaktivedanta Swami Prabhupada*. We note that “His Divine Grace” is no longer Srila Prabhupada’s title in secular interactions. Tamal analyzes Srila Prabhupada and his teachings in mundane terms via his “colonial background” and Christian indoctrinations at Scottish College, as though Srila Prabhupada were simply a brilliant inventor of a new, ingeniously blended and modified theology. Tamal used Srila Prabhupada’s accomplishments, his own supposed intimacy with him, and university credentials to establish his intellectual, academic stature in ISKCON- another reach to be number one, to finally be the movement’s leader. Accordingly, Tamal chose the world’s #1 and #3 universities. Tamal’s Ph.D. dissertation was almost complete when his plans were fatally disrupted in 2002 by divine arrangement. Tamal said his book would be controversial- it was completed by another ISKCON scholar, Garuda das.

TAMAL’S GUIDING PRINCIPLE

NAVEEN: “Well, first we have to deal with this poison issue. Any suggestions on our next step?”

In a state of semi-shock over what he was hearing, and while Tamal continued on about how Balavanta’s investigation should be conducted, Naveen drifted off to a memory from years earlier when he was Tamal’s temple president in Dallas. **NAVEEN:** “Maharaja, you should deal with this pressing situation...” **TAMAL:** “Let me tell you, I never do anything unless there is a personal gain; that is my guiding principle. This is how I decide on everything.” **NOTE:** Naveen Krishna consulted with attorney Balavanta the next morning after Tamal’s late night phone call, and was advised to immediately write down exact notes of Tamal’s statements. The call could not be recorded because there was no time to ready the recorder nor did Tamal give his permission. The transcription and account above is from two interviews with Naveen Krishna, former GBC, and he has reviewed and approved of the above rendition. See the next chapter for Naveen’s legal notes.

TAMAL WAS READY TO LEAD THE MOVEMENT IN 1972

In the summer of 1972, Tamal, Yasodanandana, and Gurukripa were travelling and preaching in India. One day in Ranchi, Behar, Tamal took Yasodanandana for a private walk, speaking to him confidentially. Tamal explained that Srila Prabhupada would not be present for much longer and the day would come when someone else would need to lead the movement Srila Prabhupada had started. Yasodanandan remembered: **TAMAL:** “Don’t worry. I know how to spread this Krishna consciousness movement all over the world. I only need some assistants who will trust in me and help me. I want to know if I can count on you to help me when that time comes?”

Yasodanandana das was flabbergasted, giving no answer. A year later, on Dec. 31, 1973, Yasodanandana and Gurukripa met Srila Prabhupada in Los Angeles. Srila Prabhupada appreciated their hard work with the Nama Hatta Sankirtan Party; their fundraising for the Krishna Balarama Temple in Vrindaban had been \$60,000 for just Nov.-Dec. that year. Srila Prabhupada was told that Tamal, the GBC for India, had banned them from India. Discussion turned to Tamal’s autocratic style

and the overture to Yasodanandana for support as the movement's next leader in the future. Thoughtfully, Srila Prabhupada stated: ***"I have studied this man carefully, and he is not a Vaishnava. I have remarked. He always tries to be number one. That is not our Vaishnava philosophy. Our philosophy is simply "gopi bhartuh pada kamalayar dasa dasa anudasa." To be servant of the servant of the servant. I have received many complaints. You leave it to me; I will take care of this. From now on you can be my personal sankirtan party."*** (Yasodanandan das)

ACCOUNT FROM BHAKTICHARU SWAMI

Naveen Krishna das attended the 1982 Toronto Rathayatra festival. He had been Detroit temple president and regional secretary for five years, assisting Jayatirtha das. They had a close relationship and many private talks during Jayatirtha's last months in ISKCON. Jayatirtha's personal standards in spiritual life had dramatically slackened, an early casualty of the material modes of nature amongst the 11 successor acharyas. After the festival, a number of temple presidents and other senior devotees met upstairs in the office, including Naveen, Viswakarma, Uttama Sloka, and Bahudak. They discussed Jayatirtha's falldown, and how he told Naveen it was clear that Srila Prabhupada had never wanted fallen souls such as he and the others to become full gurus. Jayatirtha said plainly to Naveen he did not believe any appointment of gurus took place and the whole guru program was a HOAX. He said none of them, himself included, were qualified. Naveen did not know what to think, due to the repressive ISKCON mood, but shared this with the other temple presidents.

In this Toronto meeting, the behavior of the remaining ten zonal acharyas in ISKCON then became the discussion topic with various temple presidents complaining how it was all so bizarre and "that something was very wrong." Many personal experiences of those gathered started coming out and the fear of being reprimanded or punished by the "gurus" was reduced. Stories from different temples about the excesses in worship of the new gurus was disgustingly shared. There was a feeling of dissatisfaction and apprehension, that the situation was headed towards a bleak future. Earlier that day, during the Rathayatra parade, Bhakticharu Swami recounted personally to Naveen an incident from Srila Prabhupada's last months. Tamal and Bhakticharu were both constantly with Srila Prabhupada at that time when his health was deteriorating. *Bhakticharu explained how Tamal several times asked Srila Prabhupada who would lead the movement or who would be the next acharya after his departure.* Srila Prabhupada told Tamal to meet with the GBC and discuss the matter as to what should be done in this regard. Tamal returned later, but upon being asked as to what the GBC decided, Tamal said that nothing was decided. When Tamal left the room, Srila Prabhupada spoke to Bhakticharu Swami: ***"Just see, they cannot wait for me to die so they can become guru. They have not even learned how to serve and please their guru yet."***

The same thing was told to Yasodanandana das by Dhruva Maharaja das in front of the Toronto ISKCON temple in 1986, repeating the same account that Naveen had been told earlier by Bhakticharu Swami. Many devotees have heard similar versions of this story from Bhakticharu Swami. This same incident was described twice by Bhakticharu Swami in 1998 to Chanchalapati das, vice president of ISKCON Bangalore, although Chanchalapati recalls Srila Prabhupada's statement as told by Bhakticharu Swami as: ***"My Guru Maharaja did not appoint an Acharya. They expect me to appoint one!"***

TAMAL AND TIRTHA MAHARAJA: CARBON COPIES: POST 1937 AND POST 1977

After Bhaktisiddhanta Maharaja's departure Dec. 31, 1936, the Gaudiya Math institution that he founded was essentially taken over by Tirtha Maharaja, although the institution eventually shattered with three primary factions. As Tirtha Maharaja was the leader of the post 1937 (hijacked, deviated) Gaudiya Math, so Tamal was leader of the post 1977 deviated ISKCON (see Part 11). ISKCON, over 20 years, lost much of its membership to the Sridhara and Narayan Maharaja camps, also in effect a three way split. Tamal instigated the 1978 consultations with Sridhara Maharaja, and led the 1990's ISKCON exodus to Narayan Maharaja.

Srila Prabhupada sometimes spoke of Tirtha Maharaja's mentality and what happened to the Gaudiya Math after 1937, and the parallels to what occurred in ISKCON post-1977 are quite amazing

and illuminating. As Srila Prabhupada said it best in a Sept. 21, 1973 Bombay room conversation (with Tamal): *“That Tirtha Maharaja (Kunja Babu)... Therefore he (Bhaktisiddhanta) advised that ...‘You form a governing body of twelve men and go on preaching, and Kunja Babu may be allowed to remain manager during his lifetime.’ He never said that Kunja Babu should be acharya. None, none of them were advised by Guru Maharaja to become acharya. His idea was ‘Let them manage; then whoever will be actual qualified for becoming acharya, they will elect. Why I should enforce upon them?’ That was his plan... Then acharya will come by his qualifications. But they wanted that... Because at heart, they were, ‘After demise of Guru, I shall become acharya. I shall become acharya.’ So all the acharyas began fight. One side, that Vasudeva Acharya and Sar Kunja Babu Acharya. And Paramananda, he thought that ‘Whoever will be powerful, I shall join them.’ (laughing)*

In the same way that the Gaudiya Math had its prominent managerial personality who unauthorizedly became acharya just after Bhaktisiddhanta’s departure, amidst the chaos of competition from others, Tamal was ISKCON’s prominent managerial personality, who also became acharya unauthorizedly just after Srila Prabhupada’s departure, institutionalizing this heresy by luring others to join him as acharya. Also the example of Paramananda from the Gaudiya Math (above) is similar/parallel to all the devotees who went along with the injustices, deviations, and nonsense in post-1977 ISKCON by “going along to get along,” having no clarity of intelligence nor backbone to understand the hijacking of Srila Prabhupada’s mission by rascals and poisoners.

CORPORATE MENTALITY: NOW THE SENIOR PARTNER IS DEAD

“So Dhrtarastra took charge as the eldest member. So maya is very strong. He began to think that, ‘Actually this kingdom belongs to me. I am the eldest son, but because I am born blind, therefore it was given to my younger brother... Now he’s dead, so the property belongs to me. [...] Then again I become proprietor. So at least I could not rule over the kingdom, why not my sons?’ This was the beginning. Just like one of our Godbrothers, he’s thinking that ‘This institution was started by me and Bhaktisiddhanta Sarasvati as partners. Now the senior partner is dead. Therefore I am the sole proprietor. Who are these Godbrothers? Let them go away.’ So this is maya, the same maya Dhrtarastra was thinking. And his brother-in-law, Sakuni, was very expert in conspiracy”. (SPLecture, Oct. 4, 1974) Like Tirtha Maharaja thought the Math’s organizational success was due to his expertise and so the Math should be under his care after the senior partner died, so Tamal thought he was indispensable to ISKCON’s success due to his expertise. After Srila Prabhupada left, Tamal believed he should be the next sole acharya; this was his longstanding plan. If Tamal’s Godbrothers would not honor, worship, or at least support him, “Let them go away.” This was his corporate, self-centered policy. From 1978-95, nearly all Tamal’s Godbrothers left the temples he managed as well as ISKCON.

SUMMARY

All of Tamal’s plans to become the leader, number one, sole acharya or ISKCON controller were confounded and foiled by divine disapproval. Becoming the undisputed sole leader, just as Srila Prabhupada had been, was Tamal’s all-consuming envious ambition, and with his intelligence he pursued that goal in a series of plans: **(1)** Become the unchallenged leader of book distribution (the most important work), **(2)** By the sannyasi superiority thesis (sending the householders to farms), **(3)** Becoming Srila Prabhupada’s most dedicated and intimate disciple, **(4)** By the guru “appointment” hoax and manipulating his way to be the leading acharya, **(5)** “Piggy-backing” with Narayan Maharaja, becoming ISKCON’s manager, later its Acharya, **(6)** With academic credentials, become the top authority and leader in the Hare Krishna movement.

But academic credentials cannot help one to understand the futility of material ambitions; only sincere surrender to the service of the pure devotee can bring this. None of Tamal’s schemes were successful, but the collateral damage and effects of his mischievous history are very much embedded in ISKCON’s landscape and consciousness. We can legitimately assess that Tamal was responsible for most of the problems, turmoil, deviations, and crises that ISKCON has suffered up till now, even long after Tamal’s removal from the scene. Tamal’s life may be one of the best examples

from which sincere devotees may study and learn how not to succeed in Krishna consciousness by the pursuit of personal ambitions. For anyone who thinks it impossible that an ISKCON leader like Tamal could be of a mindset to “takeover” the movement, we will refer them to Kirtanananda, who is documented in *Killing For Krishna* by Doktorski and confirmed in Srila Prabhupada’s own letters, as having openly attempted the same thing in 1967-8, even trying to sell Srila Prabhupada’s stolen Gita manuscript as his own book. For those who knew them, it is an openly accepted fact that Kirtanananda, Tamal, Hansadutta, Bhagavan, Hridayananda, and others all angled, connived, lied, cheated, and struggled to become the number one, most powerful man... the sole acharya in ISKCON. Thank Krishna none of them succeeded.

CHAPTER 62: WE SHOULD NOT TAKE HIM SERIOUSLY

yasya deve para bhaktir/ yatha deve tatha gurau/ tasyaite kathita hy arthau/ prakacante mahatmanau
"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." [Svetasvatara Upanishad 6.23]

NAVEEN’S NOTES FROM TAMAL CONVERSATION

When the poison controversy came to public light in ISKCON, Naveen Krishna, a GBC member at that time and also director of the ISKCON Foundation, had a long phone conversation with Tamal who called Sept. 16, 1997 at 10:30 pm after Naveen had taken rest. The call was to discuss the poisoning of Srila Prabhupada issue. There was no time to record the conversation, nor would Tamal have given consent as is legally required. The next morning Naveen Krishna consulted with Balavanta das, a Florida attorney and colleague in the unfolding investigation into the “poisoning” issue. Naveen was advised to make legal notes of Tamal’s statements and have them transcribed for the record, shown below in their naked ugliness, broken into pieces.

(1) He was disappointed someone of my caliber was affected by tapes like this. I told him my response was not so much due to what the other people were saying but what Srila Prabhupada himself had said on the tape, which I managed to understand- the Hindi portions and the English portions. He responded by saying that Prabhupada said so many things during that time, suggesting that so many things were said that couldn’t be taken seriously. He went on to say further that Prabhupada was an old, dying person, and again, that he said so many things that couldn’t be taken seriously. He said further how people get like this in their old age.

COMMENT: *Tamal took Srila Prabhupada as an old, dying person who said things not be taken seriously. People get like this in their old age, complaining about being poisoned. Here are Tamal’s real colors. Dedicated and faithful disciple of His Divine Grace? Or seeing him as an ordinary old man?*

(2) He said that he was watching everything like a hawk from Feb. ’77 to Nov. ’77 and that nothing went past him. He was convinced that no poison could have reached Srila Prabhupada. He discounted the notion that the kaviraja who was a Ramanuja kaviraja brought there by Adhri, could have anything to do with the poisoning. (3) He stated Srila Prabhupada had a disease called [dropsy] and that disease is what killed him. He was basically a dying person and it didn’t make any sense for him to be poisoned in that dying condition. (4) He said if Srila Prabhupada was being poisoned, he would have been making a big issue out of it and demanding a proper investigation inquiry and pointing out the demons to protect his society.

COMMENT: *If no poisoner could have had access to Srila Prabhupada because Tamal watched everything like a hawk, that leaves only one person to suspect: Tamal. There WAS a poisoning. Dropsy is not a disease but a symptom of poisoning or diabetes. Tamal seems to know how Srila Prabhupada would behave if Srila Prabhupada “actually was being poisoned,” claiming to know the mind of the pure devotee. This is a defensive smokescreen of one confronted with accusations of murder.*

(5) He went on further to discuss the lack of leadership in our society. He said, yes, that is a real issue. There's no leadership. He said he felt he was the leader, that his leadership abilities have been suppressed and reduced as a result of how the GBC had dealt with him- therefore, there was no leadership except for one person, mentioning Harikesa Swami. I agreed with him, that there was a lack of leadership, and therefore so many things were not being dealt with properly, creating so much confusion and lack of faith. He said he did not have the energy to work on this anymore. He felt disempowered, and therefore was going to work within his circle of influence, which is his academic work. **COMMENT:** *Looks like megalomania. Tamal always wanted to be ISKCON's leader by a series of schemes. But Tamal was always unappreciated, suppressed, and "disempowered." Never mind, he had a new plan. Next he was going to become the world's foremost academic scholar on Srila Prabhupada's "new religion" and then his authority would be unquestionable inside and outside the movement. Tamal was ambitious, power-seeking, never one to give up. Those who knew Tamal, saw how freakishly power-hungry he was. His power lust was so intense he could not contain it. From 1968 when he came to ISKCON, he was always in charge wherever he was.* (6) He stated several times that people who have nothing to do get sidetracked with these issues, and that he served Srila Prabhupada with every ounce of his devotional energy from Feb. to Nov. 1977 and has no misgivings at all about his service during that time, as opposed to his realizing that he had made some serious errors in his involvement with Narayan Maharaja. He said he would welcome a full inquiry by qualified people, and we discussed a person like Balavanta, Sesa, Burke Rochford, Mukunda Maharaja, as being proper persons for doing such an inquiry. He said again he would welcome and cooperate with such an inquiry. **COMMENT:** *He welcomes a full inquiry by qualified people? So he says here. Later he secretly master-minded a sham counter "investigation" to end Balavanta's honest investigation. Having his disciples and those of a co-suspect compile a whitewash book to convince the ISKCON "mushrooms" that Srila Prabhupada was not poisoned, Tamal tried to end the poisoning controversy in 2000. But truth is hard to kill, and while he is now gone, others are still connecting the dots and discovering the truths about Srila Prabhupada's disappearance. Tamal may claim to have no misgivings about his role as personal secretary and caretaker throughout 1977, but many others certainly do. He never gave even one interview or deposition, and simply denied everything. He refused to allow Balavanta to even inspect his original diary for 1977 when he was Srila Prabhupada's secretary.*

(7) He also said it's ludicrous to believe that a person of Srila Prabhupada's caliber would not be able to create persons fit enough to continue the disciplic succession. My note that he suggested that these persons had to be available to continue the disciplic succession upon Srila Prabhupada's departure unlike previous situations where usually there was a gap of time between someone's departure and other person's being revealed by Krishna as being fit to take disciples and continue the parampara. **COMMENT:** *Tamal came up with the theory Srila Prabhupada was fully capable of creating new gurus, and therefore, this conveniently confirms the authenticity of the 11 hijacker zonal acharyas. If we doubt the ISKCON gurus' claim to legitimacy, then we are doubting Srila Prabhupada's powers to create new links to the parampara. But, did Tamal not just say Srila Prabhupada was a dying old man whose words often should not be taken seriously? Old age and illness overcame Srila Prabhupada, yet he could transform Tamal into a bonafide acharya? The contradictions are subtle but prolific in Tamal's bogus arguments.* (8) He had seen that this would be an attack on him as long as 3 months ago and had asked Yudhisthira to deal with it. Yudhisthira had contacted Bir Krishna Maharaja and Badri, and they chose not to respond to this attack on him. He feels like it's not his position to respond, but he will welcome and cooperate with such an inquiry. (9) He agreed also that the tapes should be translated, and this is a matter worth a proper inquiry and documentation for the sake of the preservation of the future of this movement. The tapes have been played on the radio to the Indian community in Houston, and it was only a matter of time before these tapes would be heard in other cities in this country, and then all over the world and would create great confusion and damage amongst the followers of Srila Prabhupada. For this reason, this should be dealt with by the GBC body

as quickly and completely as possible. He fully agreed with that. I made the point that the issue was not what these people were saying but what Prabhupada seemed to be saying, and people would definitely be disturbed and unnerved if they heard this tape. He and I also agreed that our movement is very ineffective in responding to these situations, and the slower the response the more damage will be done. Therefore it will be more expensive and time-consuming if the response is at later stages.

COMMENT 8-9: *Puranjana das organized the playing of the tapes on a Houston radio station. Also it is interesting how Tamal has equated the attacks on himself as a poison suspect with the movement's welfare. He believed Srila Prabhupada and the Hare Krishna movement depended on him.*

(10) Another point he mentioned was that it was because of his diligent recording that these tapes were now available to us. He was taking credit for the fact that the tapes were available and that he had nothing to hide. He said he was recording constantly. So that raises the question about what has been pointed out by others: Are there missing tapes- tapes hidden or destroyed? Tapes that were not made available?- that might have some revealing information? **COMMENT:** *Oh, Tamal was the one who saw to the faithful recording of all these tapes, implying that if there was anything incriminating on them, he might not have recorded them, or even disposed of them? Therefore what is found on the tapes should not be used to question Tamal's actions? What an incredible manipulator. If Tamal was "recording constantly," why are there so many huge time gaps with no tapes, like entire weeks and months? It is suspected that many tapes were deliberately lost or destroyed because of Srila Prabhupada's statements on them that Tamal wanted hidden from devotees.* (11) Another point he mentioned was that in the investigation, if and when it was done, the hardest thing to do would be to convince devotees that **Srila Prabhupada was making statements that were not believable or not acceptable, because of his old age and health condition-** that words coming out of his mouth that could not be taken seriously. That would be the hardest thing to deal with in this investigation.

COMMENT: *It would definitely be difficult to convince devotees of that. It is so outrageous and offensive. Yet Tamal influenced the movement profoundly with "Tamalism" (see Ch. 75) for 25 years before he was removed by Lord Krishna. It appears Tamal has no faith in Srila Prabhupada's words because he knows better and believes he should lead the movement himself. Unfortunately, Tamalism remains deeply entrenched in Srila Prabhupada's mission and has completely ruined the purity, philosophical sanctity, and honesty in ISKCON. Tamalism is the ambition to become guru.*

(12) Another point he made was that if we accept that Srila Prabhupada was poisoned, then we put Srila Prabhupada's departure in the same category as Jayatirtha. In other words, that Srila Prabhupada would depart in a similar inauspicious way. **COMMENT:** *Again, Tamal proposes how things "look" is more important than actual truth. Was Jesus being crucified inauspicious and demeaning to Jesus? Is his car accident death by massive head injury more auspicious than Jayatirtha's decapitation? Tamal is steeped in personal motivation and not the service of the Absolute Truth. In this instance he manufactures reasons to reject the poisoning possibility rather than determining if it happened or not. Intelligent and cunning. So if we are not to take Srila Prabhupada's words about being poisoned seriously, then why does NTIAP and the GBC put so much emphasis on the phrase "Not that I am poisoned"? They use Srila Prabhupada's words out of context as proof of their position on one hand, but then they also say **NOT** to listen to Srila Prabhupada. Which is it? This is another example of Tamal's **hypocrisy.***

BALAVANTA'S DISCUSSIONS WITH TAMAL

Balavanta confided in Nityananda in 1998 that he had unofficially met with Tamal in Dallas regarding the poisoning controversy. Balavanta commented very negatively on the impressions he had received from Tamal, very disturbed by Tamal's behaviour. Balavanta made no notes of his discussions with Tamal because he never got anything from Tamal in his two-plus year investigation, except for two hindrances: (1) **Tamal pointedly would not allow him to inspect his original diary,** (2) **Tamal emphasized that Srila Prabhupada's statements late in life should not be taken literally or so seriously because he was old, very ill, and in physical distress.** We note Tamal said this to Naveen and

then later also to Balavanta. *"...you cannot be fool as you have humbly expressed yourself. Better to remain an ever fool before the spiritual master. But if a disciple is actually fool it reflects on the spiritual master. To think of becoming a fool is the real qualification for a bona fide disciple. As soon as one thinks that he has become the wiser man than the spiritual master one is surely doomed. We should remain everlastingly a fool before the spiritual master. Not artificially but feelingly and then we can make real progress..."* (SPL, Rayarama, Dec. 14, 1967)

This is the final *Śrīmad-Bhāgavatam* volume translated by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness. It is smaller than the earlier volumes because it ends where the renowned author stopped translating just before his departure from this mortal world on November 14, 1977, at the Kṛṣṇa-Balarāma Mandira in Vṛndāvana, India.

The first part of this volume was produced in the usual fashion. Śrīla Prabhupāda would sit and read silently from the Sanskrit text and then speak the translation and commentary into his dictaphone. Later, due to illness, it became necessary for his disciples to assist him personally.

In these last days Śrīla Prabhupāda was gravely ill. Unable to eat for weeks, his health had deteriorated, making even the slightest movement excruciatingly painful.

As he lay still, a devotee would softly read the Sanskrit to him. Another disciple, sitting on his bed, held the microphone to him, nearly touching his mouth. And then Śrīla Prabhupāda would speak, voice sometimes barely audible.

These recordings, made in his quarters at the temple, constitute the balance of this book.

In these final moments, the physician attending His Divine Grace confided that an ordinary man in such critical condition would have been crying out from the intense pain. Śrīla Prabhupāda's disciples were awestruck as they watched their spiritual master work quietly, undisturbed.

In the last part of the book we find Śrīla Prabhupāda's usual clarity of thought, constant scriptural references, scrupulous attention to detail, and rigorous philosophical exposition fully intact, just as they were in the preceding twenty-nine volumes of the *Śrīmad-Bhāgavatam*.

Śrīla Prabhupāda's last days and this translation will stand as an inspiring reminder that even the severest material circumstances cannot impede the activities of a pure devotee of the Supreme Personality of Godhead.

OLD AND SENILE?

"I personally overheard a private conversation between Shyamasundar das [1967] and Tamal Krishna Goswami in the Colaba Post Office flat of Kartikeya Mahadevia. Tamal was angrily blaming Srila Prabhupada for trying to keep the Juhu Beach land. He said, 'He is old. Old and senile. He is simply attached to that land! We will never be able to build on that land. He is simply old and attached.'" (Nara Narayan das, 12.3.1997)

However, Shyamasundar das in 1998 flatly denied knowing about this incident, stressing incredulity at its possible veracity. Still, the uncontested historical fact in this incident is that Tamal unauthorizedly sold the Juhu land without permission. Why did Tamal do this? He lacked faith in what Srila Prabhupada wanted to do in Bombay with the Juhu land, as Tamal later admitted, and yet, he took over the Juhu temple's Prabhupada quarters as his own rooms just a few years later! As Srila Prabhupada's primary guardian, personal secretary, and 1977 caretaker- he thought he

knew better than Srila Prabhupada, and considered Srila Prabhupada's words to be defective compared to his own superior management skills (this was seen vividly when Srila Prabhupada banished him to China). The loss of the Juhu land made Srila Prabhupada very angry as he was forced to personally negotiate the land's repurchase with great difficulty and extra expense.

Despite Shyamasundar's denial, confirmation of the above comes from Srutakirti das' *What Is The Difficulty?*, p. 76: *"The history of the Juhu project is very long and I do not know all of the details, but I do know that everyone was ready to give in to Mr. Nair's antics, except for His Divine Grace... His was determined to acquire this particular piece of land... Some disciples questioned why Srila Prabhupada was so attached to this property, to the point of being offensive."* (Well, we wonder who that might be...?) Their offensive characterization of Srila Prabhupada's statements as the meaningless stutters of a nearly dead, senile, and paranoid ordinary person is utterly amazing. However, it is now understood how far ISKCON leaders have gone to reduce Srila Prabhupada's stature and transcendental position, just to protect their corrupt policies and programs of self aggrandizement by dishonestly claiming there is no evidence that Srila Prabhupada was poisoned. This is their hellish mentality: to compare Srila Prabhupada to an ordinary, conditioned soul. In so many ways, they are relegating Srila Prabhupada into the background, behind them.

BHAGWAT MAHARAJA CONFIRMS IN 1998

"Unfortunately there are some devotees who have been diminishing the words of the greatly advanced pure devotee Srila Prabhupada by portraying him as an ordinary man. Some of them are the

same devotees who I argued against over 20 years ago about the same thing. I have heard statements like 'he was old and sick and could not understand, he was senile, usually old Indian men who are dying think they are being poisoned, he was confused,' and other mundane assessments of His Divine Grace. If these assessments are accurate then how could he translate Srimad Bhagavatam until his last days? Are we to accept that last translation work was the ranting of a confused, senile old man?" (Bhagavat Maharaja) **COMMENT:** This is from 1998, two years before the GBC book was published, wherein this same garbage was included as official GBC policy, showing this "senile" mentality was prevalent early on, propagated by Tamal himself.

CONCLUSION

na karma-bandhunam janma vaishnavanam ca vidyate/ vishnur anucaratvam hi moksam ahur manisinah "A Vaishnava does not take birth under the jurisdiction of karmic law. His birth and disappearance are transcendental. The wise have declared that the servants of Vishnu are eternally engaged in the liberated service of the Lord and hence are free from the laws of material nature." (Hari-bhakti-vilasa, 10.113)

Above is the Foreword to Tenth Canto Vol. 3 (SBhag), published just after Srila Prabhupada's departure, acknowledging how Srila Prabhupada was not affected by his ill health and weak condition. Regarding this, Ramesvara was interviewed in 1981: **Ramesvara:** ...Then that's when he said, "Still in this condition I am still trying to write books and practically I am whipping them, 'Sell books, sell books, sell books.'" And this is also when Prabhupada said, "They cannot understand how this old man is going on, still beating the brhat-mrdunga. The enemies of our movement, they cannot understand how I am still going on. Even from this deathbed. I am... This bed," he said, we took it as disappearance bed but "even from this bed I am beating the mrdunga." **Baladeva:** How was he beating the mrdunga? **Ramesvara:** By translating. He was referring to his dictating. This understanding of how Prabhupada was dictating... In the introduction to the Tenth Canto, Vol. 3 we gave a description of this. That, plus Tamal Krishna Maharaja's diary gives a perfect explanation of how impossible it was in terms of the pain, the disease, the weakness, the starvation. And for Prabhupada to go on writing the 10.3 with lucid purports is a miracle. It's unbelievable, that type of discipline and self-control and transcendence. To be able to go on undisturbed in that condition of life.

CHAPTER 63: THE MISSING TAPES

As Srila Prabhupada's health declined in early 1977, senior ISKCON men speculated what would be the arrangement for continuation of the guru and initiation process in ISKCON after his physical demise? Srila Prabhupada initially discussed this topic in perhaps April and then, as a follow-up, on May 28 some of the GBC members met with Srila Prabhupada to ask questions. A short, profound, but often confusing conversation was recorded and is available today as a tape recording (see Ch. 84, Book Two). In early July Srila Prabhupada chose 11 senior disciples as "officiating acharyas" or "ritvik representatives" who would initiate on his behalf. A July 9th letter signed by Srila Prabhupada to all ISKCON GBCs and temple presidents explained the process of initiations "henceforward," although its deep import was neglected and suppressed (see Ch. 85). The May 28 and July 7 tapes are the only recorded evidence of the ritvik representative initiation system, and although many other audio recordings which contained vital dictates from His Divine Grace were made, they are now missing. Only two tapes on this key and pivotal issue now exist. What happened to the other recordings? Tamal was His Divine Grace's permanent secretary, being the gatekeeper and keyholder to all instructions that flowed forth from Srila Prabhupada. In the vacuum of key instructions that were missing and unavailable, Tamal and others were able to misconstrue Srila Prabhupada's directions on the future guru system, bringing a flood of chaos into the movement. The GBC later admitted they lied, although they then invented new misconstructions. Over four decades later these two tapes'

import is still fiercely debated among several “camps,” while the ISKCON institution remains entrenched in a vague, undefined, evolutionary, 10th generation doctrine on the guru/initiation process (GBC changed their guru system doctrine ten times already).

These missing 1977 instructions from Srila Prabhupada are not found in the Bhaktivedanta Archives’ audio trove or anywhere else. There were many tape recordings (also letters; see Ch. 64) that definitely existed but have vanished. Instructions about the future of the movement after Srila Prabhupada’s departure were concealed from Srila Prabhupada’s disciples by a few leaders who took ISKCON’s assets for their own self-aggrandizement via a coup, documented in Part 11. The spiritual and managerial directions that Srila Prabhupada imparted in missing tapes and letters were likely destroyed, although there is a small chance some or all of it still exists somewhere. Research and the available evidence very strongly indicates the nature of these obscured instructions. However, many believe that even if these missing instructions from Srila Prabhupada are never recovered, sufficient guidance does exist for pure-hearted sincere persons to understand Srila Prabhupada’s plan for the future of his mission. The Hare Krishna movement’s available didactic material has no lack or insufficiency of divine guidance. If these missing tapes were found, they would be valuable as clarification and confirmation, and lead to harmony in the spiritual movement. Some say the situation of missing instructions is a divine plan to allow those with ulterior motivations to pursue their selfish designs while still progressing spiritually, ultimately becoming purified of personal ambitions.

At the key juncture, just after Srila Prabhupada’s physical departure, these missing or hidden instructions created sufficient temporary doubt and confusion to allow an opportunity for ambitious pretenders to illegally seize the assets of Srila Prabhupada’s mission. Eleven senior men became zonal successor acharyas, like ISKCON viceroys or kings. But gradually the truth of this ISKCON history is becoming known and understood for what it was; and in time the mission can be properly restored according to Srila Prabhupada’s existing, complete instructions (when studied carefully). In other words, the missing tapes have simply made it somewhat more difficult to ascertain Srila Prabhupada’s intentions and given more latitude to the insincere and cheaters to misinterpret Srila Prabhupada’s teachings and misguide others.

THE OBVIOUS ABSENCE OF MANY 1977 TAPE RECORDINGS

Partrikananda das compiled a report in 1997 on suspicions that tape recordings from 1977 had gone missing, compared to the dates on tapes which *are* available from the Bhaktivedanta Archives. His findings are presented below, combined with excerpts from other essays on the subject. A tape list for 1966 to 1977 shows how gradually, over the years, more of Srila Prabhupada’s speaking was taped. In the beginning, the recordings were occasional, usually only of classes, but by 1973 hundreds of tapes a year were being recorded. By 1976 there were only 47 days that did not have a tape recording. The “no tape days” decreased each year from 1970 to 1976. The increase in recordings is attributed to a better understanding of the importance of these recordings for the world beyond the few who would directly hear from Srila Prabhupada. On May 24, 1977: **TAMAL: *We tape everything Prabhupada says. Everything he says, we tape, whether you’re here or not here.*** **GUEST (3): *No, I don’t want to talk on the machine.*** **TAMAL: *We’re not taping for any other purpose, but our Guru Maharaja’s words are very sacred to us, so we tape all the time, whether you’re here or not here.***

Then suddenly in March 1977 and continuing until Oct. the number of tapes decreased dramatically. This was when Tamal was responsible for the tape recording and for sending them back to the Bhaktivedanta Tape Ministry. One wonders why the number of “no tape days” dramatically increases from 47 days in 1976 to 151 days in 1977 under Tamal’s superior management skills? This is 367% *less*, taking into account that 1977 was only 10½ months, since Srila Prabhupada departed Nov. 14. This aberration is even more glaring when we consider that as it became painfully obvious Srila Prabhupada could depart soon, it was increasingly vital to preserve his every word. Tape recorders became much easier to operate with ready cassettes and had become portable and lightweight. We note how Tamal bragged he was very diligent in making tapes in 1977, yet strangely there are many

missing tapes at key junctures: "...he mentioned that it was because of his diligent recording that these tapes are now available to us. He was taking credit for the fact that the tapes were now available and that he had nothing to hide. He said he was recording constantly."

SOME BASIC ANALYSIS OF THE DATA ON MISSING TAPES

The months of Jan, Feb, Oct. and Nov. 1977 are "normal" and their number of "no tapes days" are in line with the monthly averages for 1976. *Surprisingly, these normal levels apply to the last two months of Srila Prabhupada's life as well, namely Oct. and Nov., even though this was when His Divine Grace was the most ill.* Excuses for missing tapes as being due to Srila Prabhupada's illness thus hold no water. Later we will see Tamal making this lame excuse. Out of the 105 days of Jan, Feb, Oct. and Nov. 1 to 14, just 15 dates have no tapes. So, at the start and finish of Srila Prabhupada's long health decline, the tape recordings are just as abundantly available as they were in the peak year of 1976. Srila Prabhupada's illness did not result in missing recordings. However, March through Sept. 1977 are NOT normal, and we note huge gaps with missing tapes during the exact time when Srila Prabhupada was imparting instructions about the future of ISKCON's gurus and initiations. Those instructions, which are known to have been spoken by Srila Prabhupada from various testimonies and indications, are all missing, except for a few short sections on a couple of tapes.

THE MISSING TAPES COVER 7 MONTHS (MARCH–SEPT. 1977)

The months of March thru Aug. have an extremely high number of "no tape days," and the month of September has no tapes at all. We see that 136 of the 214 days (64%) from the period March 1 to Sept. 30 have no tapes. There are large blocks of consecutive days with no tapes, most notably: **(1) 19 days in March** while Srila Prabhupada was in Vrindaban and Bombay. This is unexplainable because Srila Prabhupada remained quite active with many visitors. **(2) 14 days in June**, just after the key May 28th appointment tape discussions. There MUST have been plenty of room discussions with Srila Prabhupada in follow-up to the dramatic announcement of an officiating acharya system for initiations after Srila Prabhupada's departure. This is **VERY SUSPICIOUS that there are so few tapes available from this critical time period. Why?**

Also: a staggering 45 empty days from Aug. 18 to Oct. 1. Actually, after July 9, the day of the famous letter, there are only 15 tapes in the next 53 days (28%). This is **very unusual**. The obvious suspicion is that tape recordings containing discussions and clarifications on the officiating acharya or ritvik system announced by Srila Prabhupada on May 28 were duly recorded but deliberately disappeared. May 28 until Oct. 2, or 4 months, has just 55 tapes while October alone had 62 tapes when Srila Prabhupada was far more ill than in June, July, Aug, or Sept. Four times 62 means May 28 to Oct.2 could have produced ±255 tapes if all things were equal, but it was only 55, or **200 missing tapes**. This is just for May 28 to Oct. 2, 1977, not accounting for March to May 28, with perhaps 40 more missing tapes. Where are these 240 missing tapes? They were packed in bundles of 20, so how could 12 bundles be lost, unless it was on purpose? Even though Srila Prabhupada spoke less when ill, the tape recorder was simply left on, and the same number of tapes were produced, albeit maybe with less speaking on them. Srila Prabhupada would daily sit in his garden and receive visitors or talk with servants (he always was speaking)- so where are these recordings? What could possibly explain their absence? We will see that some missing tapes are known to have been made, but are not now available.

WHO WAS RESPONSIBLE FOR THE TAPE RECORDINGS IN 1977?

On April 18, 1977, Tamal wrote Radhaballabha at the Los Angeles BBT: "...Regarding the UHER tape recorder... So I am keeping it here as the spare. **Regarding the tapes of Srila Prabhupada's daily conversations and lectures, I am doing this, not Upendra.** Enclosed please find a list of the tapes which were sent. I have noted on a list which of the tapes are particularly excellent." (Bhaktivedanta Archives) **On May 11, 1977**, Tamal again wrote Radhaballabha das: "Srila Prabhupada's health is slightly improving since we have come here to Rishikesh... the conversations are extremely enlivening as you will be able to tell when you get the cassette tapes." (Bhaktivedanta Archives) We note Tamal makes clear he is solely responsible for the recording of Srila Prabhupada's tapes and for sending them

to the Archives, and he is very focused on this responsibility, even pointing out which tapes he felt were especially “enlivening.” He knew very well what was on all of them. The ones he felt were problematic would be no problem for him to identify and disappear.

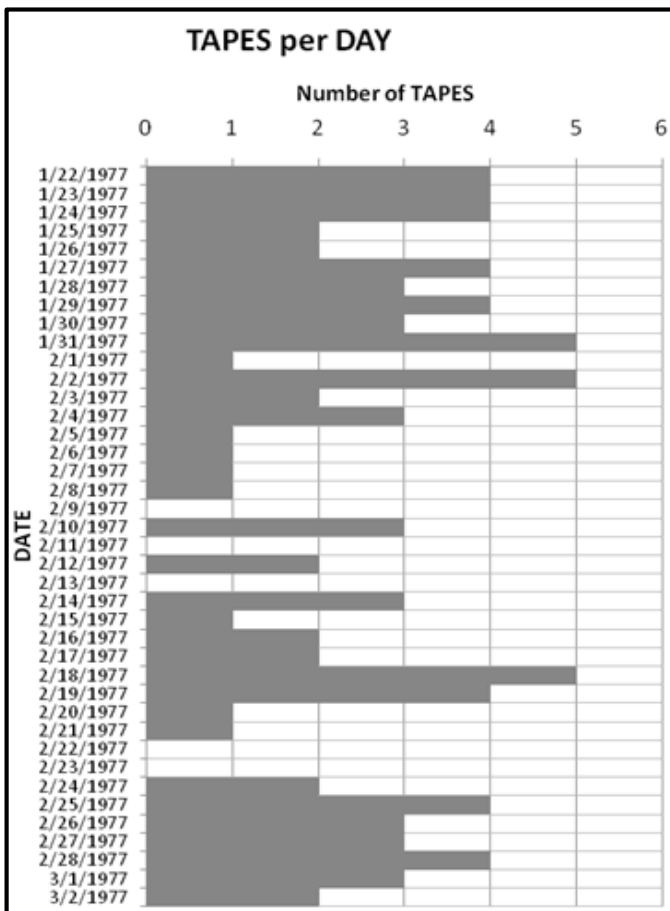
DAYS IN EACH YEAR WITH NO TAPES:
YEAR DAYS MISSING

1966	230
1967	324
1968	225
1969	245
1970	313
1971	256
1972	142
1973	119
1974	95
1975	60
1976	47
1977	151

DAYS MISSING IN 1977

JANUARY	3
FEBRUARY	5
MARCH	20
APRIL	11
MAY	14
JUNE	16
JULY	18
AUGUST	27
SEPTEMBER	30
OCTOBER	5
NOVEMBER (up to 14 th)	2

**1977: THE EARLY MONTHS
HAD NORMAL NUMBER OF TAPES (BELOW)**



NOTE: The chart (above right) indicates dates and numbers of tapes available Jan. 22 - Mar. 2, 77.

BHAKTIVEDANTA ARCHIVES ASKS TAMAL ABOUT MISSING TAPES IN 1996

Bhaktivedanta Archives’ Ekanatha das, hearing of maybe missing tapes in Dallas, wrote Tamal in June 1996 whether he had any explanation for so many missing tapes in 1977. Tamal replied July 21: “Looking at the list that you have sent me of dates in 1977. I suspect Srila Prabhu (sic) was ill during many of those days and did not speak. However, to be certain, I would like to compare this list with my diary. [so would we!] This would only be possible when I return to Dallas at end of August. Therefore I request that you please be patient and allow me to come back to the States, look through my diaries, and then reply you in more detail.” Tamal wrote again on Nov. 29, 1996: “Well, it is quite embarrassing to have taken so many months to get back to you on your letter dated June 19th, 1996. You asked me about missing tapes the Archives wanted to retrieve. I looked over the list and I cannot imagine where these missing tapes may be. I am not exactly sure how I can be of assistance. Can you suggest anything further that I can do? One thing is clear however: Prabhupada was sick during much of 1977, and that could explain why there are many days where there were no lectures. But often, his secretary had recorded his conversations. Because His Divine Grace was not speaking so much, I often used the same tape to record a number of days. I may have only placed one date on the tape, but it may have represented conversations from a number of days. Do you think this could explain the missing tapes?”

No, that does not explain missing tapes. What did Tamal find after looking at his diaries? Why no one else has been allowed to examine them? Why have they not been placed in the Bhaktivedanta Archives where they should be? These "diaries" should be studied as evidence. It is disappointing Tamal did not remember anything, except for the lame excuse of Srila Prabhupada's illness which we already discredited above. But his statement, "same tape to record a number of days conversation," might explain why there would be a tape every three days (which there are not), but does not explain why there are no tapes for 45 days straight (Aug. 18 to Oct. 2, except 19 minutes on Aug. 29). Obviously Tamal was aware of this since he was provided the list with missing dates by Ekanatha, and still he pretentiously explains there may be only one tape every few days. The sly fox is playing dumb.

TAMAL WAS CONFRONTED ABOUT THE MISSING TAPES

On April 18, 1977, Tamal wrote in a letter he was "*personally taking responsibility for the tape recordings*" of Srila Prabhupada. Each tape was dated with a fine felt-tip pen in Tamal's handwriting. Tamal had an office for secretarial work where he personally gathered, labeled, and bundled batches of 20 tapes to be sent to the Los Angeles BBT. Tamal's job was to see that the tapes were properly recorded, collected, dated, and delivered to the Archives. After becoming Srila Prabhupada's permanent personal secretary in Feb. 1977, any missing or unrecorded conversations with Srila Prabhupada were directly Tamal's responsibility. Hounded about the issue, Tamal finally made a major defensive statement about the missing tapes in May 1998:

"We kept a small Sony tape recorder by Prabhupada's bedside and turned it on whenever possible to record whatever he said. Often two or three days or more would pass before an entire tape was filled. The tape would simply be given one of these dates, though in fact what was recorded often represented many days of conversation. This would explain why there appeared to be so many "missing" dates. Furthermore, on August 26, Srila Prabhupada left Vrindavana for London. While in London he underwent an operation due to a worsening condition and became almost entirely bedridden thereafter, seeing practically no one. Although his intention was to travel on to America, he instead returned to India, fearing the worst. Arriving in Bombay on Sept. 14, he entered into a crisis situation. My diary entry for Sept. 15 indicates the situation: "Throughout the day Srila Prabhupada has been lying in bed. He does not speak at all and hardly moves." When I asked Prabhupada how he was feeling, His Divine Grace simply said: "Crisis." On Oct. 1, Prabhupada left for Vrindavana. Obviously, this period represented days and even weeks when no recording was made."

COMMENT: So why no tapes in Sept. at all, but then suddenly back to full 1976 levels in Oct?

*"Now, regarding how the recordings were transferred to Los Angeles. They would be sent conveniently with some responsible devotee returning to America. As an example, Isha dasa claims that one batch were brought back by HH Satsvarupa dasa Goswami who turned them over to Isha for sending to the BBT. Hari Sauri Prabhu writes that his own experience is that sometimes the tapes were mislaid after reaching the BBT. At least that was his experience with recordings he made in Hawaii in 1976; he states that Krishna Kanti, who was in charge at that time of the Golden Avatar Productions, the forerunner to the Bhaktivedanta Tape Ministry, must have mislaid them. If we look at the above dates, it **seems most likely** that I would have personally carried whatever tapes I had at the time in Vrindavana with us to London, **with the idea** of giving them to a responsible person to take to Los Angeles. Although **I cannot recall** the system of recording Prabhupada in London (I don't have the same type of remembrance of the Sony recorder by Prabhupada's side as I do in Vrindavan), **I cannot imagine** that we did not record him there at least some of the time. And yet you state that there are no available tapes at all within that period of his London visit. I find it hard to believe that there were no recordings because there were some very sweet meetings between Prabhupada and his disciples there.*

*"The question is what happened to these tapes. Again, I wish to emphasize that I am **only surmising** that there **must have been** some conversations recorded; **I cannot state certainly, but it seems reasonable**. In any case, **if there were** such tapes, there would be no point in me bringing them back to Vrindavana. Rather **I would have** sent them along with whatever I had brought with me from*

Vrindavana with a responsible person to Los Angeles. Unfortunately, **I cannot recall** who that person **might be**. Nor can we **be certain** what happened to the tapes, **if there were any and if they arrived** in Los Angeles, once they entered the hands of those in charge of the Archives at the time. It is entirely **possible** that they **may have suffered** the same fate as those recorded by Hari Sauri Prabhu in Hawaii."

COMMENT: So many seems, ifs, buts, maybes, uncertainties, possibilities. Tamal doesn't explain the missing tapes at all. He doesn't know if tapes were recorded or lost. But, he was responsible to get all of Srila Prabhupada's spoken words recorded and delivered safely to Los Angeles. That was his service or job, and he prided himself on being an exceptional manager. He stated: **"We tape everything Prabhupada says"** and he was **"personally taking responsibility for the tape recordings."** For one who remembered so many other things in great detail, it seems he has selective memory loss when it comes to the missing tapes, which Tamal describes as being simply less frequent tapes due to illness, but which is really an erratic pattern with gaping holes.

TAMAL'S EXPLANATIONS ARE NOT SATISFACTORY

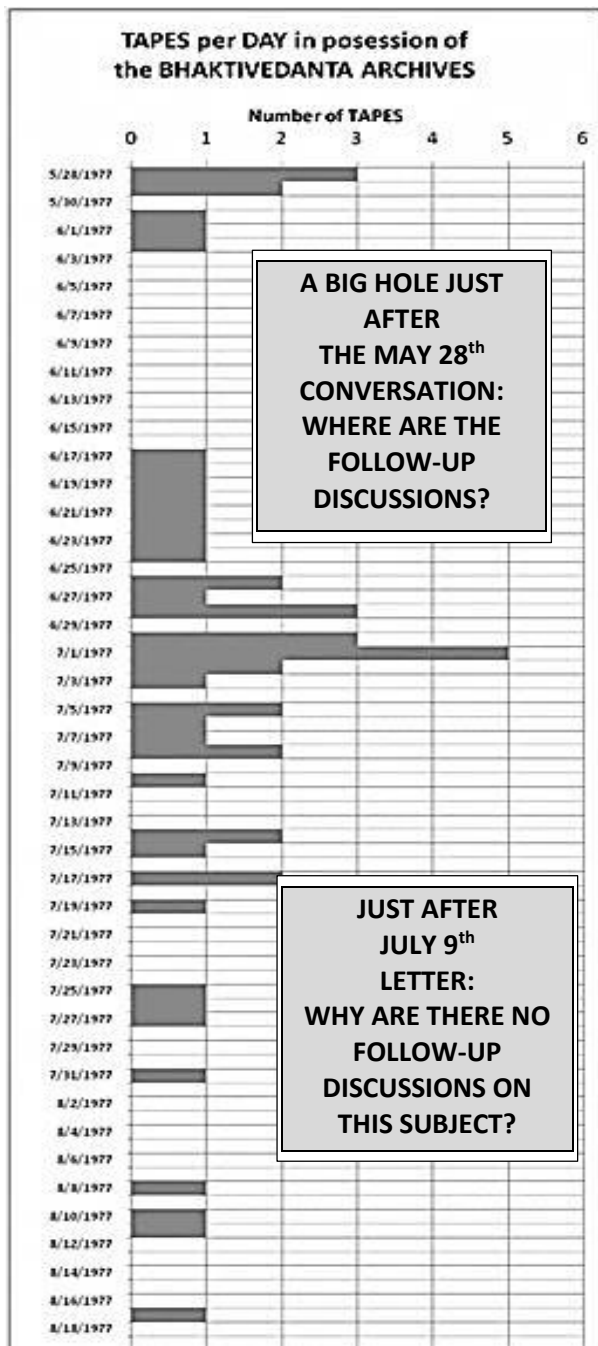
Tamal's wishy-washy defenses are very weak. *As such, the suspicion is that Tamal purposely vanished many tapes into oblivion, or that sometimes he did not record at all.* All recorded tapes went to his office for labeling, and were in Tamal's hands. We strongly suspect Tamal disappeared an important segment of Srila Prabhupada's instructions for the future of the movement, depriving us of them. That Srila Prabhupada spoke less during severe illness is perhaps understandable, but that he said nothing for such long periods is ridiculous. Still, speaking less would not mean fewer tapes because the recorder was left running anyway, and tapes would just have more empty portions, as they do in Oct/Nov. It is highly unlikely that the BBT Tape Ministry could lose so many tapes in two patterns: many in a row, leaving big gaps on the chart, and, in addition, one day here or there over many months. These patterns are not due to careless losses. 240 missing tapes was by deliberate, calculated intent, not spotty, accidental losses. Even if a batch of 20 was misplaced and lost, what about the other 220? In 1975-76 there are no 20 tape gaps, what to speak of 240. The patterns of the missing tapes seen on the charts strongly indicate deliberate losses- not anything accidental.

Why do we see big holes in the chart right after the key times of May 28th and July 9th and not at other times like Jan, Feb, Oct. or Nov? *The obvious suspicion is that someone got rid of these tapes because they had instructions from Srila Prabhupada about the future of initiations and gurus, which Tamal (who knew what was best for the movement) did not want distributed.* Why are there less tapes only during some times and not others, like Oct/Nov? Tamal's excuses could justify a few missing tapes, but they do not even begin to address the overall scarcity of tapes from May 28 to Oct. 2, 1977. For the large gaps of missing tapes covering many consecutive days, there is no other reasonable explanation than that they were disappeared. **He got rid of these tapes.** Tamal's feigned ignorance of what happened by disowning responsibility insults our intelligence. If Tamal had wanted, there would be no missing tapes. He was a controlaholic and micro-manager, always taking pride in doing things correctly and successfully. **His defense is rejected.**

Tamal says how Hari Sauri noticed that Golden Avatar Productions mislaid some tapes from Hawaii in 1976. But looking at the tape dates for 1976, we see no gaps like the huge glaring holes in 1977. **Good try, Tamal, but there is no similarity.** How does Tamal remember in his diary so many minutiae of health, banking, what Srila Prabhupada said, medicines, doctors, quantity of urine, etc but he has absolutely nothing to offer on to whom, when, how often he gave "batches" of tapes to take to Los Angeles? How were they packaged? What instructions did he give? Tamal is playing dumb. He can't remember who he gave them to? Why take the trouble to record Srila Prabhupada's words, lugging a recorder around, finding an operator, turning it on/off hundreds of times, labeling/dating tapes, and then not safely deliver the tapes to the BBT? Tamal was diligent about getting them recorded, but not about getting them delivered? This makes no sense.

CHART BELOW: Note only one tape July 9-13 (5 days) when we would expect plenty of discussion on the July 9 Letter. Also why only 3 tapes May 30 to June 16 (18 days) when surely there

was discussion about the May 28 “riktvik representatives” and Srila Prabhupada’s Final Will signed June 6? Where are the tapes on Sept. 12 with Tamal refusing to take Srila Prabhupada back to India? Or Oct. 1 when all the devotees were asked to come?



A BIG HOLE JUST AFTER THE MAY 28th CONVERSATION: WHERE ARE THE FOLLOW-UP DISCUSSIONS?

JUST AFTER JULY 9th LETTER: WHY ARE THERE NO FOLLOW-UP DISCUSSIONS ON THIS SUBJECT?



WHY ARE THERE NO TAPES AT ALL FOR 45 STRAIGHT DAYS? WHERE ARE ALL THE TAPES THAT WERE RECORDED BUT ARE NOW MISSING?

ABOVE: NOTE THE SUSPICIOUS AREAS OF MISSING TAPES IN JUNE, THEN JULY TO SEPT.

In a letter to Radhaballabha, Tamal describes a precise, coordinated system for transcribing and editing the dictation tapes for Srila Prabhupada’s books involving a team of several persons, showing his exact control of every step and aspect of this operation. And he doesn’t know where the tapes went? We believe the **tapes were sorted out in his office, and only went to the Archives (others were discarded)**. Many of the tapes were stored in Bombay. Of interest is that as soon as Srila Prabhupada returned to Vrindaban on Oct. 1, suddenly the normal volume of tape recordings resumed. Why? Because Hari Sauri was back with his watchful eye? The paucity of tapes abruptly

ended and tape numbers reverted to normal again. This suspicious anomaly is unexplained by Tamal.

SATSVARUPA TOOK THE LAST 20 TAPES IN LATE NOV. 1977

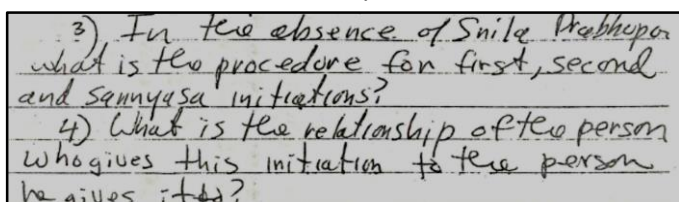
Isha das said he was given the last 20 of Srila Prabhupada's room conversation tapes when Satsvarupa returned to Dallas at end of Nov. 1977. (Why was there a full set of 20, not 18 or 23?) Isha made 10 sets of copies and sent them out to various parties, making an 11th set for himself. Then he sent the originals to the Los Angeles BBT Tape Ministry (precursor to the Archives). From Satsvarupa's book *Prabhupada Smaranam* (p 236-7): "I went back to America after the mahat seva. I carried the tapes of his last conversations because I was going to write his biography. I went to Dallas, and I became obsessed with listening to the tapes and giving daily lectures on his last days and the passing of Srila Prabhupada. I kept it up for a month until I went to LA, (where) the mood was different."

TWELVE EXAMPLES OF MISSING TAPES

We either know or can deduce that certain topics were discussed by Srila Prabhupada at certain times, but find no recordings available of these discussions. There is also testimony that the tape recorder was on at specific times, but that conversation is missing. Notable examples of such times are listed below, when Srila Prabhupada would have given crucial instructions. These discussions were recorded but those tapes went "missing." It all indicates **a calculated, deliberate purge of specific instructions** from Srila Prabhupada. Very significantly, many missing tapes would have been about future initiations and gurus.

ONE: SRILA PRABHUPADA INTRODUCES THE CONCEPT OF RITVIKS

Tamal is recorded asking Srila Prabhupada on May 28, 1977: "Is that called ritvik acharya?" Tamal would not know to ask this question unless he had already heard Srila Prabhupada speak about ritviks prior to May 28, but there are no previous tapes with discussions about ritvik acharyas. This tape where Srila Prabhupada first introduced the concept of initiation via ritvik representatives **is missing. Tamal said everything was taped, so how to explain this?** Also, Tamal stated in his Topanga Canyon "confessions:" "What actually happened was that **Srila Prabhupada mentioned that he might be appointing some ritviks**, so the GBC met for various reasons, and they went to Prabhupada, five or six of us. We asked him, "Srila Prabhupada, after your departure, if we accept disciples, whose disciples will they be, your disciples or mine?" Tamal substantiates that Srila Prabhupada spoke about choosing ritviks **before** May 28. It would be at this previous time (April/May?) when Tamal and others would have learned about the concept of ritviks for future initiations. When asked about this, Tamal claimed



3) In the absence of Srila Prabhupada what is the procedure for first, second and sannyasa initiations?
4) What is the relationship of the person who gives this initiation to the person he gives it to?

he had first learned about ritviks during his travels in south India, but this is hereby shown as a lie, as he himself says, "Srila Prabhupada mentioned that he might be appointing some ritviks." On April 22 Srila Prabhupada states, "I shall choose some

guru" in a conversation about Hansadutta's being worshipped as a kind of guru in Germany, and perhaps it was at this time, or shortly afterwards, that Srila Prabhupada introduced the idea of ritviks.

Above are Satsvarupa's handwritten notes on the questions that were raised in the GBC meeting held **BEFORE** the GBC met with Srila Prabhupada on May 28, when he said he would appoint some ritviks for future initiations after his departure. Unless Satsvarupa and Tamal (and likely others too) **already** knew about ritviks, how could they know to draft a question asking **whose** disciples the new initiates would be? Such a question would only arise when a ritvik would initiate not for himself but for Srila Prabhupada as a proxy. The question of "whose disciples" comes from the ritvik principle - where else? Srila Prabhupada had introduced the idea of ritviks **BEFORE** May 28, yet **where is this missing tape? It was disappeared by Tamal.**

TWO: WHERE ARE THE TAPES OF RITVIK DISCUSSIONS AFTER MAY 28?

Just as there were ritvik conversations before May 28 that are "lost," how could there **NOT** be many further conversations **AFTER** May 28 on the same topic, but which are now conspicuously

absent from the audio record? None in the next six months? About such an important topic? Who would initiate after Srila Prabhupada's departure? It is unimaginable the subject was never discussed again. **These tapes disappeared.**

THREE: SRILA PRABHUPADA ADDS TWO MORE RITVIKS TO THE LIST OF NINE

After Srila Prabhupada chose nine persons on July 7 to initiate on his behalf, which is found on tape, later Srila Prabhupada added two more to the list before the July 9th letter was signed and sent out. But there is no tape recording of these two additions, nor anything on the choosing of additional future ritviks. We know these items were discussed and recorded, as per the testimony of Gauridas Pandit das, an assistant to Tamal in Vrindaban in May/June 1977. This is also mentioned in *TKG's Diary* and by Tamal in his Topanga Canyon "confessions:" *"Later on I asked him two questions: 'What about Brahmananda Swami?' I asked him this because I happened to have an affection for Brahmananda Swami. So Prabhupada said, 'No, not unless he's qualified.' Before I got ready to type the letter, I asked him 'Srila Prabhupada, is this all or do you want to add more?' He said, 'As is necessary, others may be added.'"*

The appointment of two additional ritviks (Bhavananda, Hansadutta) and concurrent details about Srila Prabhupada's speaking and mannerisms is described by Satsvarupa (*SPLila*, Vol 6, p. 345: *"That's all," said Prabhupada. "Now you distribute. For the time being seven names." Then he added two more. "So without waiting for me," said Prabhupada, "Whoever you consider deserves. That will depend on discretion." Srila Prabhupada said nothing else, and after a few minutes Tamal Krishna asked if Prabhupada would like to hear a kirtan. Srila Prabhupada assented by a slight gesture, and the chanters, who had been waiting, came to join him. The next morning Srila Prabhupada added two more names, making a total of eleven disciples who would act as ritvik, or representatives of the acharya. Srila Prabhupada had not liked the idea of newcomers to ISKCON having to wait unnecessarily long to be initiated. Now initiations could continue regularly at the discretion of his 11 selected men."*

Satsvarupa used the available BBT tape of the July 7 conversation while working on his Prabhupada biography in the early 1980's, but how did he know of the last two ritviks? Not being with Srila Prabhupada at that time, and with no tape of the appointment of the last two ritviks, how did Satsvarupa know? This tape of Srila Prabhupada adding Bhavananda and Hansadutta to the list between July 7 and 9 **is now missing.**

FOUR: ADDITIONAL CONVERSATIONS WITH NARAYAN MAHARAJA MISSING

According to Bhagavat Maharaja (formerly Bhagwat das), there were additional conversations between Srila Prabhupada and Narayan Maharaja on Nov. 12-13, 1977 that are not found in the existing audio recordings. Bhagavat Maharaja has written an essay that gives specific, multiple, and convincing evidence and arguments to validate that these talks occurred. **But the tape(s) of these conversations do not exist today.**

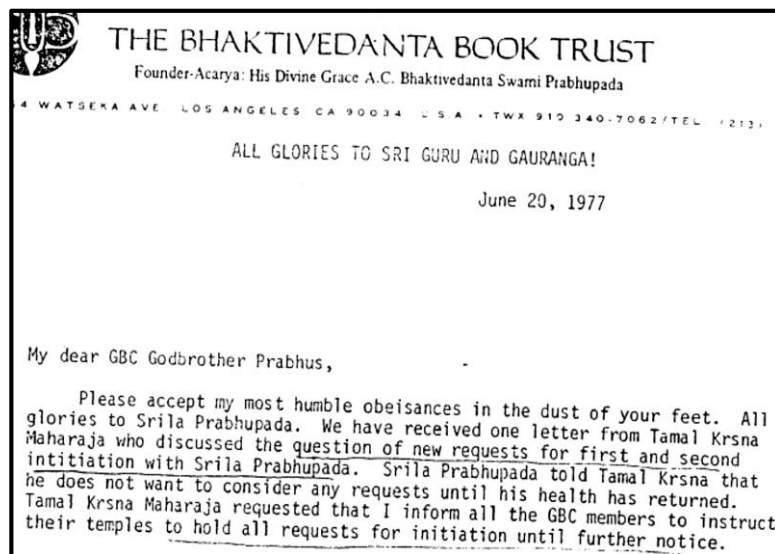
FIVE: WITNESS WHO HEARD OVER A DOZEN TIMES ABOUT RITVIK SYSTEM

Ameyatma das testified he was told by Pita das that in Vrindaban he heard Srila Prabhupada in mid-1977 speaking at least a dozen times about future initiations via ritvik representatives: *"One other thing he mentioned in the same letter was that he heard Srila Prabhupada say at least a dozen times in Vrindavana in 1977 that initiations would be performed after his departure by the 'ritvik acharya..."* Pita das' assertion is confirmed by Gauridas Pandit's testimony. **Where are these missing tapes?**

SIX: ALL INITIATIONS TO BE HELD UP UNTIL FURTHER NOTICE:

In Tamal's Topanga Canyon talks he revealed another missing instruction from Srila Prabhupada which must have been recorded since it was quite significant: *"Later on (after the May 28 talks) there was a piled up list for people to get initiated and it was jammed up."* Tamal said he discussed this with Srila Prabhupada and sent a letter about it to Ramesvara. Ramesvara then requested in a June 20, 1977 BBT letter that all GBC members be informed that resulting from Tamal's discussions with Srila Prabhupada about new requests for initiation, that all such requests should be withheld until further notice. Although Tamal claimed in 1998, in reply to the issue of missing tapes,

that there was not much to record because of Srila Prabhupada's illness, even when it is found that there *were specific and vital discussions*, there are no recordings of them. **Where is this tape about Srila Prabhupada authorizing the holding up of initiation requests?**



SEVEN: NO LONDON TAPES?

During Srila Prabhupada's visit to London Aug. 28 to Sept. 13, 1977, and as described in *TKG's Diary*, we find many wonderful descriptions of Srila Prabhupada speaking. There are emotional and lengthy meetings with Jayatirtha, Bhagavan, Harikesh, Ghanashyam, and others. However, there is but a

single tape from this London visit, a short audio file from Aug. 29 added to the 2015 version of the Archives VedaBase™. Srila Prabhupada asks an Indian friend of Mahavishnu das about Ayurvedic shops in London. The Archives did not reply to our query as to where this audio came from or why it was made available only in 2015. We surmise it was a private recording- it is only 19 minutes long (Archives tapes were 60 min). Srila Prabhupada was not too ill to speak. In *TKG's Diary*, on Sept. 4, 1977: "Prabhupada announced, 'As soon as I get green card, I will go to New York.' 'How long will you stay there?' I asked. 'As long as you like.' 'Srila Prabhupada, you are just like a cow. You will go wherever we lead you, but you never stop giving milk.' 'That is because I am a Surabhi cow.'" But this is not on any tape. Sept. 6 Srila Prabhupada dictated a letter saying he is looking forward to touring all over the world to see his disciples and temples again. All this WAS surely recorded. But why does it not exist today? It is extremely suspicious no recordings exist from London. **Where are the London tapes?**

EIGHT: TOMORROW I WILL ANNOUNCE SOME RITVIK ACHARYAS

In *Vedic Village Review* No. 10, Sept. 1989, p18-19, Gauridas Pandit das testified as to his memories of 1977: "Later letters kept coming from temple presidents recommending devotees for initiation. Srila Prabhupada said to wait, and then one morning in his garden he said, 'Tomorrow I will announce some ritvik-acharyas who will initiate disciples on my behalf when I leave the planet.'"

Since Srila Prabhupada named the first 9 ritviks on July 7, Srila Prabhupada's announcement would have been made on July 6. However there are no tape recordings of this event, even though there is a July 6 recording of Srila Prabhupada discussing other matters. **Where is this missing tape?**

NINE: THERE IS NO TAPE OF DISCUSSIONS ON JULY 9th EITHER?

Srila Prabhupada appointed nine ritviks on June 7, and later added two more. On July 9 Srila Prabhupada signed the famous July 9 Directive or letter. There is, however, no audio recording of this event, when surely there was some discussion about it. Perhaps Tamal had first made a draft of the letter and reviewed it with Srila Prabhupada before typing up a final letter. For sure Tamal read it out loud to Srila Prabhupada so he could approve of what he would sign. **Where is this missing tape?**

TEN: TESTIMONY ABOUT SPECIFIC DISCUSSIONS, BUT NOT ON ANY TAPE

We read (*SPLila* Vol. 6, p. 345): "Suddenly a large peacock alighted nearby and spread his gorgeous purple, blue, and green feathers, as if posing for the pleasure of the devotees. **While a brahmachari continued steadily fanning him**, Srila Prabhupada sat silently. Tamal Krishna, however, had some business which he thought would not be too demanding for Srila Prabhupada. Sitting at his spiritual master's feet, he broached an important topic. 'Srila Prabhupada,' he began, 'we are receiving a number of letters.'" How did Satsvarupa know the details of this event? Was it from Tamal? There is

no tape of this. Neither Satsvarupa nor any other GBC men were there at this time. The brahmachari mentioned was Gauridas Pandit das, who fanned Srila Prabhupada in his garden every day during the hot 1977 summer, and he remembered those quiet July days as follows: *"...and Prabhupada asked me to get Tamal. Prabhupada then asked him to write down names and proceeded to name the first (of the) 11 ritviks. Then Tamal asked Prabhupada various questions. 'Srila Prabhupada, should we put Vyasasanas in the temples for the ritviks?' Prabhupada replied instantly, 'No, that would create enmity among my disciples...'* Gauridas Pandit recounts further: *"Can there be more ritvik-acharyas in the future?' 'Yes, the GBC can elect.' 'What if a ritvik falls down?' 'The GBC can remove,' replied Prabhupada."* Unfortunately, this recording which Gauridas Pandit says he saw being made as the tape recorder lay before him, is not available. **What happened to these tapes?**

ELEVEN: THERE ARE NO DISCUSSIONS ABOUT THE JULY 9 LETTER AFTERWARDS

There are **absolutely no ensuing discussions** about future initiations on any other tape recording after July 8 until a brief mention on Oct. 18. That Srila Prabhupada would not further discuss this critical matter for the future of ISKCON, and in great detail, answering many questions that undoubtedly were raised, is unbelievable and impossible. Surely many of these discussions were taped, but are now all missing. Why?

TWELVE: PRABHUPADA ASKED ALL HIS DISCIPLES TO COME AND SEE HIM

As is described in Ch. 86, Srila Prabhupada asked Tamal to inform the GBC that he wanted all his disciples to come to Vrindaban to be with him in his last days. This occurred right around Oct. 1, 1977 as Srila Prabhupada left for Vrindaban from Bombay. **Where is the tape of these instructions and conversations?**

WHERE ARE THE MISSING TAPES OF SRILA PRABHUPADA SAYING ALL THESE THINGS?

TESTIMONIES & EVIDENCE ON MISSING TAPE RECORDINGS

ONE: TESTIMONY FROM BHAKTISIDDHANTA DAS REGARDING A MISSING TAPE

In early March 2004 Nityananda das interviewed Bhaktisiddhanta das, a resident next to ISKCON Vrindaban since the mid-1970's. He related how he was given a cassette tape by a visiting European temple president in late 1977, who had taken it from a trash container in Srila Prabhupada's rooms. Listening to it, he was amazed that it was the conversation that Srila Prabhupada had with he himself the very previous day. Also, the reverse side of the tape included Srila Prabhupada's discussions with Madhudvisa das (former GBC Australia) who came to Vrindaban Aug. 17-25. This was Madhudvisa's first visit with Srila Prabhupada since he had left the sannyas order of life a year earlier, amidst a good deal of disgrace and suspicion of theft of funds. Why was this tape discarded? Because Tamal decided this particular tape contained private discussions with his good friend Madhudvisa and was not suitable for anyone else nor for archival purposes, and Tamal threw the tape in the trash? Other sources detail that Srila Prabhupada admonished that Madhudvisa should not be made to feel ashamed or embarrassed, but be welcomed back. Bhaktisiddhanta das has since lost this tape.

So, here Tamal trashed at least one of Srila Prabhupada's recorded conversations. If the tape's content was objectionable to Tamal (in this case embarrassing to his old friend Madhudvisa), then disposal was justified? This is typical for Tamal: he considered his own opinions always supreme. Naveen was often told by Trivikram Swami that Tamal's nickname was "Mr. No" since he always openly disagreed with Srila Prabhupada on **everything**. Tamal would also have found very objectionable any of Srila Prabhupada's taped recordings with instructions which opposed his own contrary ideas for the future of ISKCON. He would have disposed of them, and therefore they are not available. **This explains the missing tapes.** After all, Tamal did not take Srila Prabhupada's words seriously (Ch. 62), so to dispose of Srila Prabhupada's tape recordings would be wholly justified in his own mind. He knew better than Srila Prabhupada and would often say so. That Tamal could throw out a tape of Srila Prabhupada's conversations on one occasion, then why not for other reasons at other times? This explains why there are huge gaps in the recorded audio of Srila Prabhupada for 7 months

from March through Sept. 1977, a time when instructions about the future initiations and ritvik system would have been discussed extensively. The only logical conclusion is that Tamal disappeared those tapes, as they contained instructions which would subvert his and friends guruship ambitions. They were already poisoning Srila Prabhupada, impatient to take his seat as successors. Already committed to a lethal poisoning, why let a few tapes interfere with their plans? Tamal was convinced he knew best and thus felt no guilt doing as he did.

TWO: DAYALCHANDRA'S TESTIMONY REGARDING MISSING 1977 TAPES

In 2004 Nityananda das interviewed former Radha Damodara Travelling Party bus driver Dayalchandra das in Hilo, Hawaii when he delivered some fresh Jersey/Zebu milk. He recalled that when Srila Prabhupada left Bombay for Vrindaban Oct. 1, 1977, he was given custody by Tamal of Srila Prabhupada's Bombay almirah (personal locked cabinet) with its key. Curious as to the contents of the almirah, Dayalchandra one day unlocked it and saw a *"stack of cassette tapes which had been marked with dates and numbers."* **These tapes in the almirah almost certainly were the ones from Aug.-Sept. that are now missing.** Remember, there is but one short tape between Aug. 17 and Oct. 1, likely recorded by someone other than Tamal.

Anxious to hear what had been transpiring in the private conversations between Srila Prabhupada and his servants or guests, Dayalchandra brought a tape player to Srila Prabhupada's room and sat there for long hours listening to the tapes. All were filled with stretches of background or Bombay construction noises (Srila Prabhupada stayed the second half of Sept. at the Bombay Juhu construction project), with very little conversation. He found them somewhat boring, and Srila Prabhupada's faint voice was hard to hear. He could not remember the contents. Soon Dayalchandra left Bombay and turned the almirah key over to Surabhi Swami. Why did Tamal leave "a stack" of tape recordings in the Bombay almirah upon leaving on Oct. 1, without sending them to Los Angeles before he left with Srila Prabhupada for Vrindaban? It is not known what eventually happened to these tapes. When Tamal returned to Bombay and the locked almirah two months later in Dec. 1977 as the local GBC until Nov. 1978, he still did not send them to LA. Why? These were the missing tapes from Vrindaban, London, and Bombay from the previous months. Parama-rupa of the Archives personally looked everywhere in Bombay in 2016, but found nothing. Today all these tapes are missing.

THREE: TAMAL CONTROLLED PRABHUPADA'S BOMBAY ALMIRAH AND CONTENTS

Tamal returned to Bombay very shortly after Srila Prabhupada's departure and took over Srila Prabhupada's personal quarters as his own residence. At that time, Juhu Bombay was the premiere ISKCON property, and Tamal had it under his control as GBC, and then soon as the local successor acharya. He would have addressed the matter of these tapes in the almirah after Dec. 1977. They are no longer there today. Earlier, on Oct. 28, 1977, Tamal wrote to Aditya dasi in Bombay: *I am writing to inquire whether I have left a key with you for the cabinet in which Prabhupada's correspondence is kept. I remember showing you the cabinet but I do not recall if I have left the key with you. Please inform me whether or not you have the key as from time to time I may want you to look up a letter in reference. You may also inform me **whether you have received the correspondence for August sent in three envelopes with Gopal Krishna Prabhu.*** This Tamal letter is available since 2003 on the Bhaktivedanta Archives digital VedaBase™. It is clear that Tamal was very aware of and responsible for the Bombay almirah's contents, although he forgot he gave the key to Dayalchandra. In *TKG's Diary* for Sept. 28, 1977 (p. 205) we see Tamal was in charge of Srila Prabhupada's Bombay "desk." He writes: *"I noticed that the key to Prabhupada's desk, which he had entrusted to me, was missing."* Tamal found another key and *"relocate(d) all the items"* from the desk, presumably to the almirah, for which he also had a key. This key he later entrusted to Aditya dasi (passed away 6.21.17) or Dayalchandra das.

In a late 1977 letter to Giriraj das, Tamal described his keys to various cabinets and gave specific directions, meticulously controlling his Bombay office of several locked cabinets, desks, and a secretarial library. *"P.S. I am sending the secretary's desk key with Gopal Krishna as he wants to get some books [...]. After he gets what he needs, kindly take the key and keep it carefully locked in your*

safe. I am also sending some files of Srila Prabhupada's correspondence to Aditya. Srila Prabhupada's correspondence from previous months has been kept in one of the cabinets in the secretary's library. That is one of the low wooden cabinets. So she should put these further correspondence in that cabinet, lock it up, and return the key to you. The key for all of these cabinets is kept in my desk drawer. So the key that you are getting is the desk draw key. After she uses the cabinets, and Gopal uses the cabinets to get his books, the keys to the cabinets should be put back in the secretary's desk drawer, locked up, and the key for the drawer returned to you to be kept in the safe."

FOUR: TESTIMONY FROM AMEYATMA DAS AND PITA DAS ABOUT MISSING TAPES

A statement from Ameyatma das, slightly edited for brevity: "Pita das, who served at FATE in building the Los Angeles museum, and then went to Hong Kong for years and served under TKG- he was in Vrindaban when Srila Prabhupada departed. When he returned to America he went to Dallas and Sankarshan das was there. Pita das told me that Sankarshan had been sent a number of 1977tapes by Tamal. Normally those tapes were to be sent directly to Krishna Kanti at the Bhaktivedanta Tape Ministry in LA., **but Sankarshan told Pita das that a large number were sent to Sankarshan instead.** Pita told me that in (late) 1977 or 1978 Sankarshan showed him the tapes (both of them were serving under Tamal as their GBC). Pita said it was 100's, like 200 tapes. Pita never thought much about them until many years later he heard devotees talking about missing tapes. He said that he contacted Sankarshan das, who by then was granted Guru status by the GBC, and he totally denied any knowledge of these tapes." (we could not reach Pita das for verification)

FIVE: TESTIMONY FROM LOCANANANDA DAS REGARDING MISSING TAPES

A statement from Locanananda das, slightly edited for brevity: "Concerning the Audio Legacy, the following was sent to me by a disciple of Srila Prabhupada. He claims to have seen a collection of 200 tapes from Srila Prabhupada's final year (1977) at the Houston temple some time during 1978. I haven't asked his permission to make this letter public, so I am not including his name. One other thing he mentioned in the same letter was that he heard Srila Prabhupada say at least a dozen times in Vrndavana in 1977 that initiations would be performed after his departure by the 'ritvik acharya...' This is the text of his letter:" [This is Pita das, matching Ameyatma's testimony and Pita das' own testimony re: what he heard in Vrindaban]

"Of the tapes which were recorded during Srila Prabhupada's last year 1977, Ekanath das of the Bhaktivedanta Archives tells me there are 20 pcs remaining (to be released?). While staying at ISKCON Houston in 1978 I saw in the Radha Damodara Tape Ministry (the official tape ministry of the late TKG) **all of the recordings Maharaja made of Srila Prabhupada while he was His Divine Grace's secretary.** This was shown to me by Sankarshan das as he was placed in charge of them at the time. Sankarshan told me this himself, that he had made copies for all the brahmacaris in ISKCON Houston to hear. There are many witnesses to the presence of these tapes from that period. What I saw was there were 2 shelves of 'cd4' tapes, each of them 5 feet long. The estimate of this number I have confirmed with Ekanath das to be **near 200 tapes.** Today Sankarshan das is an initiating acharya in ISKCON and he now says that the RD Tape Ministry never had any (Prabhupada) recordings made by TKG while he was secretary. **THIS IS A LIE AND TOTAL COVER UP BY SANKARSHAN** and others to hide Srila Prabhupada's last instructions because they do not understand what Srila Prabhupada is saying on the tapes. I have written Sankarshan many times asking about the whereabouts of these tapes. He pretends not to know. Sometimes he admits they existed, sometimes not. [...]. I heard them, saw their existence, as did others present at the time." (This is obviously from Pita das, deceased in 2021.)

SIX: BHAKTIVEDANTA ARCHIVES STATEMENT ON HOUSTON MISSING TAPES

In Oct. 2015 we wrote to Parama-rupa das at the Archives: "How was the Houston 200 missing tapes story checked out?" He replied: "We made contact with both Pita das and Sankarsan das regarding the claim that Sankarsan had the "missing tapes" or seen them. Our enquiries led to a dead end with Sankarsan claiming it was not true and never was." The Archives is clearly very interested to

find any missing tapes, just as we all are. **OPEN ENDS: Investigators should go to ISKCON Houston and Dallas to trace the possible existence or history of these estimated 200 "lost" tapes.**

SEVEN: TESTIMONY FROM MEXICAN GURUKULA STUDENT

In Ch. 52 we saw how Bhakta Vatsala das, a Mexican Gurukula student about 13 years old in 1977, had found two cassette tapes under Srila Prabhupada's mattress just after his departure. Bhakta Vatsala helped with cleaning Srila Prabhupada's quarters almost every day. He took and hid the tapes in the wall of his room, but when he left Vrindaban a few months later, Bhakticharu searched his luggage, found the tapes and took them. Bhakta Vatsala never was able to listen to them. This testimony was recorded under oath in 2001. What was on those tapes? **Where are these tapes?**

EIGHT: TESTIMONY FROM GAURIDAS PANDIT DAS REGARDING MISSING TAPES

Gauridas Pandit das, who was an assistant to Tamal in mid-1977, fanning Srila Prabhupada in his garden, wrote on May 14, 2009: *"My duty was to move his recording equipment around to where he was and always make sure his conversations were recorded. Tamal did that most of the time but I'd do it if he wasn't around. **And yes there are quite a few tapes missing that I know were made; especially right after July 9th when more questions were asked. For example, Tamal asked Prabhupada if there could be more ritviks appointed in the future. Srila Prabhupada said, 'Yes, the GBC can elect at Mayapur.' Tamal: What if a ritvik falls down? Prabhupada said, 'Then the GBC can remove'. Tamal: Should we put Vyasasanas in the temples for the ritviks? Prabhupada said, 'No, that would create enmity among my disciples.'"*** This confirms what we suspected, that before and after such a monumental event as the July 9th letter, how could there be no more discussion on the subject? **Where are those tapes?** Obviously Tamal removed all the tapes about the future of initiations and "disappeared" them. Tamal culled any tape that contained Srila Prabhupada's instructions for the future of ISKCON and a unique system for proxy initiations.

NINE: "IT'S ALL ON TAPE": TAMAL TO YASODANANDANA JULY 10, 1977

Yasodanandana kept a personal diary in 1977, which he still has decades later. He served in Vrindaban as the gurukula headmaster and saw Srila Prabhupada and Tamal daily throughout 1977. On July 10, 1977, Yasodanandan Swami recorded in his diary a conversation outside of Tamal's office: **"TAMAL: Yasoda, did you see this? YASODA: No. What is it? TAMAL: This is signed by Prabhupada."** Tamal showed Yasodanandana the July 9th letter and pointed to Srila Prabhupada's signature on the left hand bottom corner. Heread the entire letter and then asked Tamal some questions. **"YASODA: What does all of this mean? TAMAL: Devotees have been writing to Prabhupada asking for initiations, and now Prabhupada has named eleven ritviks who can initiate on his behalf. Prabhupada said that others can be added. YASODANANDANA: And when Prabhupada departs? TAMAL: They'll be ritviks. That's what Prabhupada said. It's all on tape."** *(Yet More Evidence, Vedic Village Review, No. 11, Dec. 1989)* Yes, it was all on tape, admitted by Tamal himself. But these tapes are not with us today. Tamal disappeared all audio evidence of the ritvik acharya system as set up by Srila Prabhupada.

TEN: PERSONAL MEMORY BY CHAITANYA DAS REGARDING MISSING TAPES

"I was in the guesthouse room of the Kolkata temple with Bhakti Vikasa Swami (ISKCON guru) and I heard him say 'It's a fact they have deleted so many tapes and letters.' He spoke this in a tone of total disgust towards the leaders of ISKCON." (Chaitanya das, 35 years after 1977) Amongst some ISKCON leaders there are convictions that somebody reduced the available Srila Prabhupada tapes.

ELEVEN: ANOTHER TESTIMONY AND OPINION FROM GAURIDAS PANDIT RE: TAPES

*"Yes the tapes were monkeyed with. When I got an 'appointment tape' from the BBT Archives in 1990 they had the July 7th conversation first, then the May 28th was spliced in like it was one conversation. There were transcriptions of each separate conversation so I asked how the tape was produced and Ekanath said that's how they got it. Ramesvara was caught editing other tapes also. [xxx] has the scoop on that one. After Srila Prabhupada appointed the ritvik representatives **there were tapes of discussions made almost every morning for weeks. I know because I was there recording them!** And they are not available at the Archives!" (Gauridas Pandit das, May 24, 2010)* This is

interesting... although the May 28 and July 7 tapes are available separately from the Archives, it seems Gauridas' 1990 unchronological tape was made by someone by patching pieces together, apparently trying to support the ISKCON guru system's legitimacy.

TWELVE: ONLY FOUR TAPES EXIST FOR AUGUST AND SEPTEMBER

As further confirmation that Srila Prabhupada indeed was still speaking profusely (it seemed Srila Prabhupada could not stop talking) is a letter from Tamal to Ramesvara on July 2, 1977, where Tamal said: *"This statement was made during one afternoon talk."* We count **38 letters** in the VedaBase™ that Tamal sent out in August and September related to Srila Prabhupada's discussions and instructions to various devotees, including regular "nectar" from Srila Prabhupada, but only **four** tape recordings exist for those entire two months! It is adequately clear that Srila Prabhupada was still speaking profusely at this time, but somehow the tapes that were made went missing. Were Tamal's 38 letters based on only four tapes? Of course not.

In 2015 a 19 minute conversation from Aug. 29, 1977 was added to the VedaBase™, likely coming from an outside source. Tamal "forgot" what happened to the London tapes he recorded.

THIRTEEN: ANOTHER GBC GURU TRIES TO EXPLAIN MISSING TAPES

In *TKG's Diary* foreword Ravindra Svarupa das says: *"...all the tapes from Aug. 18 to Oct. 2 are missing. TKG supervised the recording, and the tapes would pass out of his control when periodically he would entrust a batch to somebody or another to deliver to the BBT in Los Angeles. I have heard devotees recall how the tapes thus sent sat without supervision in an open box, from which community residents felt free to borrow and return at will. We should accordingly be glad to have as many tapes as we do."* Here is another try at obfuscation by a Tamal ally, who only explains why there might be less tapes throughout 1966 to 1977, but he fails to address the **hundreds more tapes missing under Tamal's supervision than in 1976**. Why does 1977 have so few compared to 1976? If tapes were borrowed from an open box in Los Angeles, then all years would have many missing tapes. But the only gaping hole of missing tapes is March to Sept. 1977. These cheap explanations fail to explain how the penultimate manager Tamal did so poorly in 1977 while previous to him there are more tapes rather than fewer. Tamal assured Radhaballabha he was personally responsible for recording everything Srila Prabhupada said, and he even kept a spare Uher recorder, just in case it was needed as a backup spare. Still, there are practically no tapes March to Sept. 1977. It is all too coincidental that the huge gaps of missing tapes are around the key May 28th and July 9th events.

FOURTEEN: GOVINDA DASI BELIEVES THERE ARE TAPES MISSING DUE TO TAMAL

"Paul Howard has brought up some very pertinent points. One, that there were in fact many tapes missing from that time period. Yes, this is true, and my understanding is that Tamal had those tapes and they somehow vanished. They were from the same time period that the July 9th letter was written." (Govinda dasi, 2012) Paul Howard (Chaitanya das) compiled an excellent essay on the missing tapes, and we have borrowed heavily from his research, so we must give due credit to him.

FIFTEEN: THE BHAKTIVEDANTA ARCHIVES DOES NOT HAVE ANY MISSING TAPES

Some have questioned whether the Bhaktivedanta Archives is withholding some audio recordings, perhaps having missing tapes that are hidden for political reasons or under pressure from its ISKCON masters. *"For myself, these ideas are rejected. I lived very close to the Archives in USA from 1995-2000, and I did much business with them for 20 years, knowing the devotees there quite well. They are not in anyone's camp, although they are funded in large part by the BBT as the copyright holder of the collections held in the Bhaktivedanta Archives. I have never seen the slightest deviation, however, from their steadfast dedication to the simple principles of preserving Srila Prabhupada's legacy, especially the audio portion. Ekanath and Parama-rupa would never participate in any such censorship."* (Nityananda das, in 2016) Of course, it is quite clear that the Archives knew of or participated in hiding materials from the devotees at least to 1987. (Ch. 64)

On Feb 5, 2010, Ekanatha das from the Archives posted a message answering these questions and suspicions at: <http://www.hareKrishna.com/sun/editorials/02-10/editorials5694.htm> *"The*

Bhaktivedanta Archives is completely neutral, non-political, and free from hidden agendas --always has been and always will be. We do not censor any audio, nor withhold audio from the devotees because of content (internal or external political views, women, gays, skin colors, and philosophical issues, etc). We do not engage in conspiracies of any kind. By Krishna's mercy we were given the charge to protect this invaluable collection of our dear-most spiritual master Srila Prabhupada, and make it available."

The 2015 release of the Archives' digital VedaBase™ Folio includes ALL the available 1977 audio recordings, even those previously waiting for "processing" with transcribing, translating, minimal background noise removal, etc. With every annual VedaBase™ update, the Archives includes more unreleased audio, and on May 1, 2021 the Archives confirmed: "All tapes have already been released. Barring any tape that we may receive in the future." Also we note that the standard length cassettes sold by them (before the digital technology era) often cut off the ends of lectures, but the full recordings were always included on the VedaBase™. EVERYTHING that was recorded and that is in their hands has now been released by the Archives. That said, in the years before 1987, we have strong indications the Archives was controlled by the GBC and Ramesvara, who kept certain tapes and letters hidden. But apparently and almost for sure, we believe, this is not the case today. The Bhaktivedanta Archives is a separate US trust entity which is beholden to the BBTI for annual funding of est. US\$85,000, but its directors (Ekanath, Nitya Tripta, Parama-rupa) are staunchly aloof and faithful to preserving Archives materials with any concealment or prejudice. The Archives has also resisted pressure from BBTI to "redact" so-called controversial portions of Srila Prabhupada's books.

SIXTEEN: ARCHIVES CANNOT IDENTIFY THE "NEWLY-RELEASED" 1977 AUDIO FILES

It is confusing that the VedaBase™ index does not correlate to the various audio files, nor to the previous tape dates. Comparing with the Conversations Books could be misleading, because since their 1990 publication, some dates and places have been corrected. It appears that only by listening to all the audio, from start to finish, can one hope to find the "new" material released in 2013. We noticed one 19 minute new recording of Aug. 29, 1977 on an Archives list, but we received no answer as to where this came from. Archives tapes were 60+ minutes, was this from a private recording? It is frustrating that we could not get answers to simple questions from the Archives. We gave up on finding the "new" 1977 audio releases. In 2020 we tried again to get a list or reference to the "new" 1977 audio files, but we could not decipher their reply.

SEVENTEEN: BHAKTISIDDHANTA DAS SEES TAMAL WITH MANY TAPES NOV. 15, 1977

Sept.12, 2010 we received an email from a former poison issue investigator: "*I have just gone thru your 'Missing Pieces in the Puzzle' essay. I am quite sure the missing tapes were the ones Tamal removed from the Vrindaban almira on the morning of Srila Prabhupada's internment. Bhaktisiddhanta (one of Tamal's appointed 'guards') saw Tamal open the almira with the only key available, which he kept on his person, and remove about seventy odd tapes. It surprised Bhaktisiddhanta because it was never Tamal's area of activity."*

TAPES DISAPPEARED TO HIDE SRILA PRABHUPADA'S INSTRUCTIONS

Tamal colluded with others to hijack the Hare Krishna movement by illegally taking the positions of successor gurus (see Part 11). It seems Tamal selectively culled Srila Prabhupada's 1977 tape recorded instructions. **It was a purge of information about ISKCON's future guru and initiation system.** There are maybe 240 missing tapes with crucial information that were disappeared. There was a standard procedure to record everything Srila Prabhupada said, with the tape recorder and the operator ready. Tamal rigidly controlled the situation, and he is responsible for these missing tapes. What other conclusion is plausible?

Judging from the gaps in the above tape charts, it appears that a tape here, a tape there, and then a whole bunch of recorded tapes **went purposely missing**. There is nothing, absolutely nothing on the tapes about ISKCON's future initiation system except May 28, July 7, and a tidbit on Oct. 18. This is not accidental. Srila Prabhupada only spoke about this huge and extremely important subject on two occasions? Of course not. This purge was demonic. Tamal's excuses for missing tapes are

laughable, raising more questions than they answer. Tamal was an expert micro-manager; how could 240 tapes go missing under his watch, especially discussions of the crucial key events of May 28th and July 9th? **“He said that he was watching everything like a hawk from Feb. ’77 to Nov. ’77 and that nothing went past him...”** Yes, many tapes never made it past Tamal.

Tamal did not want the specific instructions from Srila Prabhupada in these missing tapes to get out to the devotees. This is practically a given fact. These tapes were considered a threat to the fulfillment of guruship ambitions because they undercut those ambitions, outlining a contrary system (see Book Two). From Tamal’s history (Part 9) we know he was very ambitious to become the sole succeeding ISKCON Acharya. Public knowledge of Srila Prabhupada’s directions for an initiation system that precluded full gurus with absolute authority like Srila Prabhupada himself would have been a death knell for those ambitions. Hence, the tapes disappeared. To facilitate their guru hopes they had to make it appear that Srila Prabhupada did not provide sufficient instructions on future initiations and gurus, allowing their lies and interpretations to prevail.

From Chaitanya das/ Paul Howard’s 2010 essay about the missing tapes (breviated): *“It makes perfect sense why there are only 16 tapes in the 12 weeks following July 9, 1977. Unfortunately we can only imagine exactly what Srila Prabhupada was saying then, but obviously he had been giving instructions on how to manage ISKCON after he was, as Satsvarupa put it, “no longer with us.” (May 28 talks) Considering everything, including: (1) Srila Prabhupada’s saying “officiating acharya... ritvik, yes,” (2) The persistent suspicions that the May 28 tape has been fraudulently tampered with, (3) The content of the July 9, 1977, letter, with its opening reference to the question of initiations after Srila Prabhupada’s disappearance, (4) Srila Prabhupada’s never naming any successor acharyas, (5) Srila Prabhupada’s heavy criticism of his Godbrothers’ disobedience to their guru in the matter of succession, (6) The clear desire of the 11 appointed ritviks to falsely take the title of acharya, (7) Testimonies that Srila Prabhupada spoke extensively in July about the ritvik system, (8) Testimonies about tapes that have disappeared, (9) Tamal Krishna’s assertion that everything Srila Prabhupada spoke had to be recorded, (10) Proof that Srila Prabhupada **was** speaking, travelling during the period of no tapes ...the conclusion becomes obvious. These tapes are gone because that was necessary for **CONCEALING** Srila Prabhupada’s order for initiation to be conducted by ritviks on his behalf and [then] the creation of false acharyas instead.”* For those who do not think Srila Prabhupada wanted an ongoing ritvik system, still, the fact is these tapes are missing and Tamal did not want us to know what was on them so he and friends could do something else that Srila Prabhupada had not wanted nor instructed. This means ISKCON today is deviated.

CONCLUSION ON THE MISSING TAPES

Tamal’s excuses for the missing tapes are a feeble cover-up for his disappearing essential and vital instructions that Srila Prabhupada imparted. Tamal met his demise in 2002, but others might know of these missing tapes, such as Satsvarupa, Bhavananda, or others. Hansadutta, Bhakticharu, others are now gone. **The missing tapes are a major part of the conspiracy to disobey Srila Prabhupada’s instructions for the future of his movement.** There is a chance these missing tapes are stowed somewhere, such as a safe, box or closet in an obscure location. If they were in the Bombay almirah cabinet in Oct. 1977 or in Dallas/Houston in 1978, there is a possibility some or all of the missing tapes of Srila Prabhupada’s 1977 instructions still exist. Criminal acts are often left open-ended and stolen goods eventually recovered, like a missing Da Vinci or Rembrandt that surfaces centuries later. We can only hope so. And look in Tamal’s Dallas personal quarters.

We also note that *TKG’s Diary* contains numerous “diary entries” that match the existing tapes **verbatim**, and it is clear Tamal copied them straight into his book. He also included many detailed conversations and statements by Srila Prabhupada in quotation marks that are not on any known tape. These lengthy Aug. and Sept. diary entries (for which we have no tapes) in quotations could not possibly be memorized by a very busy personal secretary when he made his notes at the end of the day. **Did Tamal have access to missing tapes in 1998 when he wrote his book?** Did he get these

quotes from the missing tapes which he kept in Dallas? This idea naturally arises when researching *TKG's Diary*. It appears Tamal used material from tapes that we do not have, but that he did. No one has inspected Tamal's original diary or his personal effects in his quarters. (see Ch. 67). Now deceased, where are all of Tamal's personal belongings, including the original diary, computer, digital and paper files, etc? Why has no one examined them? Hrishikesh das stated how he was given an entire shipping container of Kirtanananda's files and records in 2004, as an historical resource. Tamal's stuff needs to be secured, studied by honest religious historians such as Rochford.

We envision Tamal sitting in his little Vrindaban office sorting the tapes recorded April to Aug. 1977, culling those he did not want others to hear. He already knew the contents of most tapes because he was there when Srila Prabhupada was speaking, and he did not have to listen to them again, so he knew which to set aside. He may have listened to some again to check their contents. Or just tossed them all out wholesale, like after Aug. 17. All these March through Sept. rejected tapes went into the Bombay almirah cabinet. Perhaps the tapes were kept there by Tamal because he thought they would somehow be useful later. He locked them up in Bombay, with a multiple key and safe system. Back in Vrindaban on Oct. 2, Tamal had Hari Sauri and others watching things very closely again, and then he may have set aside only a few tapes. Thus the missing tapes pattern that we see in the charts. After Srila Prabhupada's departure, Tamal went to Bombay and felt secure as zonal acharya, guarding the hidden tapes in his private office and quarters. Maybe he took them to Dallas/Houston when he left at the end of 1978, which is where Pita das saw them. It appears Tamal spruced up *TKG's Diary* credibility in 1998 by using missing tapes, and if they were there in Dallas in 1998, they surely were still there when he unexpectedly passed away in 2002, a few years later.

Sept. 2, 2020 Parama-rupa das at the Archives wrote: *"As to Bombay, well this is of course speculation as to whether the so called missing tapes were ever in Bombay. I personally went to Bombay in 2016 and had a locksmith open locks that keys could not be found in Srila Prabhupada's quarters. No tapes did I find nor was there any tapes in Srila Prabhupada's private locked safe in His quarters. So that is a dead end."*

Now the last likely place missing tapes could be stashed away would be in Tamal's Dallas quarters, which are now sealed off (or in the new vast Houston temple). Maybe the missing tapes were thrown out in India in 1977 like the one Bhaktisiddhanta was given from a trash bin in Aug. 1977. Nevertheless, even without these missing tapes, there remain sufficient available instructions from Srila Prabhupada by which sincere and honest followers can clearly understand the situation. The result of the missing tapes does, however, provide additional latitude for some to claim that they may assume the role of an initiating guru and to interpret the May 28 talks and July 9 letter as they like. Krishna always has His plans and arrangements to simultaneously facilitate the desires, needs of all contentious, ambitious, or sincere parties.

CHAPTER 64: HIDING INSTRUCTIONS FOR THE FUTURE

Not only were there 200± missing tapes, but the concealment of Srila Prabhupada's instructions for ISKCON's future regarding gurus and initiations also included missing or hidden letters. There are only three known personally signed letters from Srila Prabhupada after one to Hauri Sauri May 18, 1977. **(1)** The July 9 letter announcing adjustments to the ongoing initiation system that would continue "henceforward" **(2)** to USA Immigration on Aug. 2 **(3)** and to Vasudeva das in Fiji on Sept. 6. From May 1977 Tamal, as his secretary, wrote letters on Srila Prabhupada's behalf. Many of these letters were hidden and recently uncovered.

TAMAL CONTROLLED AND RESTRICTED ALL THE LETTERS

After Tamal became Srila Prabhupada's personal secretary in Feb. 1977, he gradually took over the replying of the letters Srila Prabhupada received, signing his name as Srila Prabhupada's

secretary. Letters with Srila Prabhupada's signature dwindled to a halt by May 1977. This is seen by examining the VedaBase™ letters from Srila Prabhupada and those from Srila Prabhupada's secretaries. Tamal would discuss with Srila Prabhupada about the issues and questions that came in the mail, and then compose his own replies without even Srila Prabhupada's initials or review. In June 1977 Tamal stopped reading Srila Prabhupada's mail to him and would only share selected bits of "good news." Eventually Tamal would not even consult with Srila Prabhupada on issues that came in the mail unless he chose to do so; otherwise Tamal would not "trouble" Srila Prabhupada with questions, problems, or the mail. Instead, he became the sole access point to Srila Prabhupada. He managed the correspondence and no one could reach Srila Prabhupada except through him.

Late 1977 Tamal wrote Giriraj in Bombay: *"...I am also sending some files of Srila Prabhupada's correspondence to Aditya. Srila Prabhupada's correspondence from previous months has been kept in one of the cabinets in the secretary's library. That is one of the low wooden cabinets. So she should put these further correspondence in that cabinet, lock it up, and return the key to you."* This shows how Tamal was sending Srila Prabhupada's correspondence (and Tamal's replies) to Bombay to be locked up in a complex security system. What was the correspondence that Tamal sent to Bombay? Does the Archives have copies of all of it? We show examples of missing letters only recently discovered below.

TAMAL CONTROLLED EVERYTHING, SRILA PRABHUPADA WAS SEQUESTERED

Some devotees protested this new arrangement with no direct access to Srila Prabhupada. On June 25 Tamal wrote to Hansadutta: *"His Divine Grace Srila Prabhupada has received your letter of June 14th, 1977 and has instructed me to reply it... Srila Prabhupada is having me reply all the letters as the secretary so please do not take it otherwise, that His Divine Grace has not personally replied you. But He has heard your report and was very pleased..."* On July 22 Tamal wrote to Radhaballabha at the BBT who wanted his letters from Srila Prabhupada to be at least initialed by Srila Prabhupada, apparently because he did not trust Tamal's verdict of certain events and instructions from His Divine Grace. Tamal wrote back to him: *"It may be difficult to accept, but it is practically impossible for me to read letters like the one you have just written, which I am now replying, to His Divine Grace. **He just does not want to hear such letters anymore.** I only read to Him "good news." All such management He wants us to handle. Srila Prabhupada no longer personally replies any of His letters. The last letter He signed was a Letter to: Ambarisha Prabhu, perhaps one month ago. He wants me, as secretary, to relieve Him of this engagement. If you feel that I am misrepresenting His Divine Grace's instructions, then you can discuss this with the GBC, and if they see fit, they can replace me with another secretary."*

Tamal's tight control of Srila Prabhupada's correspondence, visitors, finances, medicines, doctors, itinerary, and everything else allowed Tamal to control what information came in or out, and also which tapes, instructions, or letters that would be available to the devotees and the society. Tamal could cull tapes, correspondence, and visitors as he saw fit. In *Our Srila Prabhupada: A Friend To All*, p. 192, there is an account by Dr. Verma, an old friend who shared his quarters in Vrindaban with Srila Prabhupada while the temple was under construction. He says, *"I went to visit Srila Prabhupada in his last days, but was not allowed in to see him."* Further confirmation of how only senior men were allowed to visit Srila Prabhupada is an Aug. 11, 1977 entry in *ISKCON in the 1970's* (p. 297): *"I (Satsvarupa) am among the privileged few who are allowed to enter into his immediate presence, and if I ask, I will probably not be denied direct bodily service along with his secretary (Tamal) and servant (Bhakticharu, Upendra). Now I should take advantage of this privilege."*

"...so [Tamal Krishna] Maharaja was extra careful to not let anyone in to see him unless there was a pressing need. Hundreds of devotees had come from different parts of the world, but Prabhupada's quarters on the sixth floor were off limits." / "Tamal KM was very careful during that period about who would be let in to see Srila Prabhupada. Generally only very important visitors, senior local Vaishnavas, and senior devotees were allowed in, and only when they had something important to discuss with Srila Prabhupada." (Ocean of Mercy, p 134, 189) In 2004 Bhaktisiddhanta das, a Vrindaban resident since 1975, told Nityananda das: "I was in the room a lot. They were always

whispering. The mood was sinister. Tamal had taken complete control.”

As disinformation the GBC says Srila Prabhupada was fully accessible in 1977 to all, so how could a secret poisoning go unnoticed? But under Tamal’s control, Srila Prabhupada was “off limits.”

TAMAL: STOP SENDING LETTERS

To what extent did Tamal actually receive Srila Prabhupada’s sanction for the heavy restrictions he placed on incoming mail, visitors, news, etc? Is “*He just does not want to hear such letters anymore*” accurate? Everyone knew Srila Prabhupada wanted the society leaders to assume ISKCON management responsibly, but Tamal practically **quarantined** Srila Prabhupada in isolation as the lethal poisoning exacted its gradual effects. As 1977 went on, Tamal increased the restrictions while Srila Prabhupada became increasingly weak and bedridden. Tamal controlled everything with rigor and a heavy hand, as testified to by numerous devotees.

Tamal even advised the GBCs that devotees should no longer write to Srila Prabhupada. From Nityananda das: “*I remember receiving these instructions from our GBC man and then explaining this in a class at the New Talavan farm in early 1977. I was very affected and depressed by this new instruction, as for years I had worked hard to produce preaching results that I could report to Srila Prabhupada in my periodic letters to him. Not wanting to bother Srila Prabhupada while he was ill, I stopped writing to him. When a farm devotee named Dasanudas wrote to Srila Prabhupada without me knowing it, and a reply came for him in the mail, it was especially painful that I could not write to Srila Prabhupada.*”

TAMAL WAS ONLY ONE WHO KNEW ITS IMPORT- WHICH HE SUPPRESSED

The July 9 Letter of 1977 formalized a proxy system of initiations that has since been widely debated as to whether it was meant to be temporary or permanent. Our research finds that the July 9 letter was **very poorly distributed** to the devotees in general, and its significance and meaning was **neglected, suppressed, and undiscussed** by Tamal. If he, the only one knowledgeable of the new initiation system, having asked Srila Prabhupada so many questions about it, did not elaborate then no one would know what it meant. (Ch. 85)

(1) Tamal sent it to Ramesvara to copy to all GBCs, but his cover letter explained nothing about the new initiation system. Tamal acted as though it was no big news. Tamal had to send it to Ramesvara but he did not have to explain it. **(2)** Tamal’s cover letter was missing for 42 years until somehow found by the Archives in 2019 **(3)** Ramesvara sent the July 9 Letter only to the GBCs with his own BBT July 21 newsletter, devoting 95% to minor issues and only 14 words to the new initiations program. The July 9 letter was thus designificated. **(4)** The July 9 letter was addressed to “all GBCs and Temple presidents,” and Ramesvara says in his July 21 newsletter “This list is also being sent to all centers.” But it appears Ramesvara did not send it to the temples, so if not Tamal or Ramesvara, then who did? It would have been up to each GBC to do so, and surely only some of them did. It was not even clear to them whether they should send it out or if Ramesvara already had done so. **(5)** In which temples did the presidents or devotees even receive the July 9 Letter? Was it posted or read in those temples? And who could understand its import without explanation from Tamal? **(6)** With no commentary or discussion, the July 9 letter was simply forgotten. **(7)** It was not included in the *Letters From Srila Prabhupada* books printed in 1987. It remained hidden until published in June 1990’s *Vedic Village Review* (#13). The Bhaktivedanta Archives original was kept in Ramesvara’s safe until about 1990.

Tamal had disappeared 240 tapes, suppressed many letters, and obscured the July 9th Letter. All this is like Ravana disguising himself as a brahmana to steal Sita. In March 1978 the GBC then claimed (see Part 11), without evidence and without showing the July 9 Letter, that Srila Prabhupada had appointed the temporary ritviks as **full successor acharyas**, a fraud possible only because many tapes and letters were hidden or missing. After concealing Srila Prabhupada’s instructions for future gurus and initiations, Tamal and cohorts were free to claim what they wanted. They and the GBC (of which they were the majority controller) simply announced Srila Prabhupada had appointed them as the new initiating gurus. With today’s information so readily available due to the amazing facilitation

of the internet, it is hard to imagine how printed materials, cassette tapes, mailed letters, telegrams, and landline phones were the modes of communication in 1977. This explains how “the eleven” concealed Srila Prabhupada’s vital instructions from the devotee community for so long.

SEVEN OTHER JULY 1977 LETTERS- ONLY RECENTLY UNCOVERED

Even before Srila Prabhupada’s departure, the Bhaktivedanta Archives began to collect originals or copies of all of Srila Prabhupada’s letters. With minimal research we have identified 6 letters (surely there are more) where Tamal or Ramesvara wrote in July 1977 with reference to the July 9 Letter that were missing from the Archives. They somehow entered the public domain from private sources. In 1999 Nityananda das physically examined the carbon copies of Srila Prabhupada’s secretarial letters at the Bhaktivedanta Archives. There were close to a hundred 1977 letters from Tamal as Srila Prabhupada’s secretary, but none described the new initiation system and these 7 letters were not there. This could not possibly be a coincidence, rather it was a deliberate exclusion of sensitive material from the copies file. An exception was a letter to Vasudeva das (GBC Fiji) Oct. 18, 1977, but only vaguely mentioning the new system. *“If someone has agreed to follow the regulative principles and has been attending the temple for some time and chanting rounds, you can encourage them by giving initiation. You may send the names of such worthy persons to any one of the **eleven devotees whom Srila Prabhupada has designated to initiate on His behalf**, and after receiving the sanctified beads and new names, you can then perform the initiation ceremony. In this way spread very vigorously his glorious movement of Sri Chaitanya Mahaprabhu and try to make Fiji the first Krishna conscious country in the world.”*

The 1970’s system was Srila Prabhupada’s secretaries saved copies of their correspondence, as all secretaries do, but copies of these letters were not saved, as was done with all other letters.

(1) Tamal to Hansadutta Swami, July 10: *“His Divine Grace said, “You are a suitable person and you can give initiation to those who are ready for it. I have selected you among eleven men as “ritvik” or representative of the acharya, to give initiations, both first and second initiation, on my behalf.” (A newsletter is being sent to all Temple Presidents and GBC in this regard, listing the eleven representatives selected by His Divine Grace. Those who are initiated are the disciples of Srila Prabhupada, and anyone who you deem fit and initiate in this way, you should send their names to be included in Srila Prabhupada’s “Initiated Disciples” book. In this way the Temple Presidents will send their recommendations for initiation direct to the nearest representative who will give a spiritual name or chant on the Gayatri thread just as Srila Prabhupada has been doing.)”*

(2) To Hansadutta, July 31: *“Now you have got a very good field. Now organize it and it will be a great credit. No one will disturb you there. Make your own field and continue to be rittvik and act on my behalf.”* These two letters sent to Hansadutta were first seen when published in *Srila Prabhupada: His Movement and You (1993)*; they were not in the Archives and only by Hansadutta’s public disclosure do we have them today.

(3) Ramesvara Swami to GBC Members, on July 21: The pertinent excerpt was: *“Dear GBC godbrother Prabhus, Please accept my most humble obeisances in the dust of your feet. All glories to Srila Prabhupada! I have just received some letters from Tamal Krishna Maharaja, and am enclosing herein two documents: 1) Srila Prabhupada’s final version of his last will, and 2) Srila Prabhupada’s initial list of disciples appointed to perform initiations for His Divine Grace. This list is also being sent to all centers.” (see the letter above)*

(4) A “ritvik” letter written July 11, 1977 by Tamal to Kirtanananda was added to the Archives between 1999 to 2003 after it was “collected” from outside sources by the Archives long after 1977. It was first published in *Vedic Village Review #15 (Dec. 1990, p. 41)*. The pertinent excerpt is: *“A letter has been sent to all the Temple Presidents and GBC which you should be receiving soon describing the process for initiation to be followed in the future. Srila Prabhupad has appointed thus far eleven representatives who will initiate new devotees on His behalf. You can wait for this letter to arrive (the original has been sent to Ramesvara Maharaja for duplicating) and then all of the persons whom you*

recommended in your previous letters can be initiated.”

(5) A July 22nd, 1977 letter from Tamal to Ramesvara first appeared in the VedaBase update for 2019: *“...I thought it would be in order to give some instructions to the 11 disciples of His Divine Grace whom He chose to represent Him for giving first and second initiations. I thought you could photocopy this letter and send a copy to each of them. The system that His Divine Grace has always followed in the case of initiations is that first of all He receives a recommending letter from the temple president. In the case of first initiation requests, His Divine Grace replies by saying: ‘As you have recommended him I accept as my initiated disciple. His spiritual name is. Now you should hold a fire ceremony and he must vow to follow the four regulative principles and chant minimum 16 rounds daily. Teach him to be an ideal Vaishnava by your example.’ His Divine Grace has authorized all of the GBC and senior sannyasis in the past to chant on beads for initiation, so this is already going on. In the case of second initiation, Srila Prabhupada writes: ‘As you have recommended him I accept [xxx] for second initiation. His brahmana thread, duly chanted on, is enclosed herein along with the Gayatri mantra sheet. Now you should hold a fire ceremony after which he may be permitted to hear the Gayatri mantra tape in the right ear. Teach him to be brahminical, always keeping clean internally by chanting Hare Krishna, and externally by regular bathing.’ The process of chanting on the thread is that during one of the times when you are saying your normal Gayatri mantra, you hold the thread to be chanted on (which should remain twisted up, that is not open) in the right hand, and by chanting on your thread the Gayatri mantra, this new thread is considered chanted upon. I would suggest that His Holiness Ramesvara Maharaja may supply each of the 11 representatives sufficient copies of the Gayatri mantra sheet. I think it would be appropriate in your letter to the president or the person who is being accepted for initiation, to remind him to send Guru-daksina to His Divine Grace. This is no longer being done very regularly, but actually it is the proper etiquette to be followed. I hope this letter is helpful to you, and if there is any further clarification required, please do not hesitate to write. ...Your servant, Tamal Krishna Gosvami /Secretary to Srila Prabhupada P.S. Please remember to send the names of all new initiates (1st initiation only) to me for inclusion in Prabhupada’s Initiated Disciples Book. Include former karmi name. His Holiness Ramesvara Swami c/o ISKCON Los Angeles /Copies to all rittiks”* We note that Tamal simply goes over the technicalities of initiations without elaborating on what is to be done after Srila Prabhupada departs. After all, that was Satsvarupa’s question on May 28, and the July 9 Letter is the reply to that question. Thus Tamal deftly avoids explaining and ignores the real purpose of the July 9 Letter.

(6) A July 12, 1977 letter from Tamal to Harikesh, Suchandra, and Avinas Chandra in Frankfurt: (The earliest appearance of this letter found is in Vishoka das’ article *Srila Prabhupada’s usage of the term “ritvik”* posted in 2006 on http://hansadutta.com/ART_NAMHATTA/ritvik.html) The relevant section of the letter is: *“...Prabhupada is always eager to gain reports from the preaching there, so you can write again when you have some more success. His Divine Grace said that if Harikesa Maharaja thinks fit he can initiate the most sincere of the people who are joining us in Poland... Your servant, Tamal Krishna Gosvami /Secretary to Srila Prabhupada /c.c. His Holiness Harikesa Swami, Sucandra das Brahmachari, Avinas das Brahmachari/ c/o ISKCON Schloss Rettershof /tkg [handwritten] P.S. Information on the process for conducting initiations is co[n]tained in a letter already sent to Ramesvara for xeroxing. Prab[hupada] has name 11 persons, inclu[ding] yourself, to act as ‘rittik’, H[is] representatives for initiating*

(7) On July 10, 1977 Tamal sent Ramesvara in Los Angeles a very brief cover letter to go with the July 9 Order itself, which finally showed up 42 years later in the 2019 VedaBase™: *“...acknowledge receipt of your letter dated June 29th, 1977. [...] Also find enclosed a letter addressed to all Temple Presidents and GBC, regarding initiations which should be photocopied and sent out to all Presidents and GBC. Hoping this meets you well. Your servant, Tamal Krishna Gosvami/ Secretary to Srila Prabhupada.”* We note Tamal again cleverly avoids his duty as personal secretary by not passing on what Srila Prabhupada carefully explained to him about the intentions of the July 9 Letter for

initiations after Srila Prabhupada's departure.

It appears that the Archives adds materials to their VedaBase™ updates as they collect or locate them. Letter #4 was not physically at the Archives in 1999 but by 2003 it was included in the VedaBase™ under *Correspondence from Srila Prabhupada's Secretaries and ISKCON Officers*. Their 2015 version had 27 Tamal letters for July 1977, but **not** #1, 2, or 3 above, so we sent them to the Archives for their future updates. In those 27 letters, there was a July 18 letter only vaguely referring to "new directions." And although Ramesvara's above July 21 letter to the GBC about the July 9 Order was not in the 2015 VedaBase™, many other letters from Ramesvara were. We see here a pattern of suppression to "file and forget" the July 9 Order. Tamal was purging copies of all his letters referring to ritvik initiations. How can it be coincidental? The Archives has thousands of letters from Srila Prabhupada and his secretaries, yet these particular 7 were missing and found only by chance decades later. Likely there are other **missing letters**. Like the missing tapes, this selective elimination of instructions from Srila Prabhupada was a deliberate concealment by Tamal.

Throughout 1977 Tamal was slyly concealing the instructions for future initiations and gurus. In the above 7 letters Tamal has carefully avoided any reference to what will happen after Srila Prabhupada departs, which is the vitality of the July 9 Order, and he filed with the BBT no copies of them either. In this vacuum of hidden instructions, the 11 ritviks readily assumed they would be gurus with their own disciples when Srila Prabhupada departed. Tamal was the only source of information about this new July 9 arrangement, and he suppressed that information to allow the 11 to claim they were the new gurus. Oh, so clever and slick was Tamal. See below how Tamal prevented any clarification on the new ritvik system (and Ch. 84).

Tamal wanted to be the sole future acharya, but Srila Prabhupada outsmarted him with the list of 11 appointed ritviks. After there were 11, there could never again be just one. His ambition of being the sole acharya was frustrated. After the July 9 Letter, all Tamal could then do was confuse whether it was a temporary or permanent arrangement. The 11 exploited this vagueness, and the new gurus conveniently proclaimed, "it was clear all along." There had been no guru appointment but they lied and got away with it.

HOW MANY OTHER LETTERS ARE ALSO MISSING?

Quite easily we identified 7 "missing" letters, discovered long after written in 1977, and surely there are more. Besides many tapes, letters referring to Srila Prabhupada's instructions how things were to go on after he departed were also concealed. Tamal and others hid Srila Prabhupada's instructions from the devotees to facilitate their plan to takeover ISKCON for their own personal ambitions. These patterns of missing tapes and letters are far beyond the possibility of coincidence. Also Tamal prevented devotees from clarifying the future arrangements with Srila Prabhupada personally (see Ch. 84, 85). The belated surfacing of these letters, however, do not imminently threaten the GBC/guru regime, which is now petrified in place.

We note also that the 1970 Direction of Management (DOM) document, Srila Prabhupada's final will and codicil, and the 1972 Topmost Urgency letter from Srila Prabhupada were also not included in the printing of *Srila Prabhupada's Letters* books in 1987, though all were signed by Srila Prabhupada. When Sulochan secretly acquired a copy of Srila Prabhupada's letters in 1984, the July 9, Topmost Urgency, DOM, and other letters were not included. When Niscintya secretly acquired and printed Srila Prabhupada's letters in 5 books in 1987, and even though Ramesvara had already left, all these documents and letters were missing, so well hidden that they did not turn up even after being "bought" from the Archives' backdoor. We understand these items were hidden by Ramesvara as a GBC and a zonal acharya, locked in his office safe, and kept out of view as long as possible. Tamal hid them initially and later Ramevara hid them as hidden, confidential, top secret items. This crime was intended to deprive the devotees of Srila Prabhupada's "inconvenient" instructions. In the absence of Srila Prabhupada's instructions for the future management of ISKCON, it was easy to hijack and exploit

the movement's assets as "successor acharyas." It was a "bloodless coup" by deceit and lies, in the style of Ravana kidnapping Sita in the guise of a spiritualist.

TAMAL: "Guru, oh wonderful! Now I am guru, and there is only eleven of us." (Dec. 3, 1980)

MORE INDICATIONS OF CONCEALING INSTRUCTIONS

ONE: Tamal filtered what came in to and came out from Srila Prabhupada. He ferociously controlled everything related to Srila Prabhupada, even requiring his express permission before repeating what Srila Prabhupada had spoken in his private quarters. One day in early July 1977 Gauridas Pandit das was fanning Srila Prabhupada, who was discussing details with Tamal about the new ritvik representative initiation procedures formalized in the July 9 Letter (these discussions are not found on any available tape). Later that day Gauridas Pandit told Yasodanandana what he had heard, who in turn went to ask Tamal further about the subject. Tamal became extremely angry with Gauridas Pandit: "Tamal called me into his office and said: 'I told you never to say anything about what Prabhupada says to anybody without clearing it through me first! You'll never do anything for Prabhupada again!' He told me to 'get out.' Why was this? Was there some plan going on, that something was being concealed from the general body of devotees? Isn't it that whatever Srila Prabhupada says should be available to all for their spiritual growth? Why hide things unless there is some political or ulterior motive?" (Gauridas Pandit das) Tamal fired Gauridas from his service, although he was reinstated the next day due to Upendra's intervention and Gauridas' pleas for leniency. Tamal vigorously restricted and concealed certain instructions from Srila Prabhupada in his scheme to gurujack ISKCON.

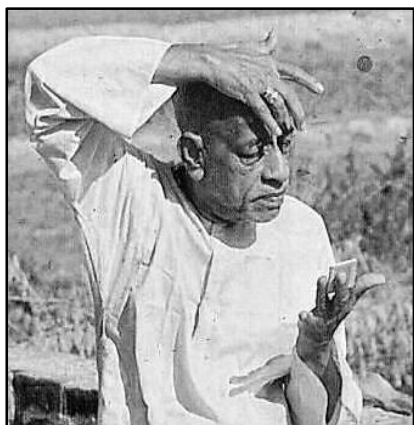
TWO: In late July 1977 Yasodanandana recorded a Vrindaban conversation in his 1977 diary: "**GURUKRIPA TO BHAGAVAN:** Why don't we go and ask Prabhupada what he means by this ritvik acharya thing? How is it supposed to work? Can anyone else do this besides the eleven named in the letter? What is the GBC's role in all of this? Let's go and ask him. **BHAGAVAN TO TAMAL KRISHNA:** Let's go and see Prabhupada and clarify this ritvik acharya thing. **TAMAL KRISHNA TO GURUKRIPA:** Prabhupada is not well. Besides, I think he's busy. Let's not disturb him with this. It's all clear anyway." Tamal then changed the subject and thus disallowed any clarification from Srila Prabhupada. Tamal would not let devotees see Srila Prabhupada unless he approved and was sure of their intentions. No one could bypass Tamal's "Prabhupada quarantine" in 1977.

THREE: "In Oct. [1977]... I was talking with Jayadvaita Maharaja... at Krishna-Balarama Mandir. I expressed to him my understanding that the list of persons whom Prabhupada had picked to initiate [in July] on his behalf, was also the list of persons who Prabhupada had promised he would pick in May when he said that he would appoint some of his disciples who would initiate their own disciples after Prabhupada's disappearance... Jayadvaita Maharaja... did say strongly that I had better get this in writing from Srila Prabhupada. He said this was very important and that it was really not clear. He said that unless it was in writing it would be contested by devotees later. I was surprised to hear that because it all seemed quite clear to me. But Jayadvaita Maharaja insisted that I get it in writing from Prabhupada. So on his advice I thought he must be right that it was very serious. I went down to Tamal Krishna Maharaja and asked him about it. I asked Tamal-Krishna Maharaja to please get this in writing. He asked, 'Why?' I said, 'Because people will not understand that Prabhupada picked regular gurus when he named the persons who would initiate while he was still with us.' **Tamal Krishna Maharaja replied that he himself knew very well what Prabhupada intended and that was good enough for him. I tried again to ask him to ask Prabhupada to sign something, but Tamal was not willing.**" (Satsvarupa, VVR #12, Mar. 1990, p. 23) However, in his *ISKCON in the 1970's*, Satsvarupa tells it quite differently (p. 323-5): "Some say there are still some questions we haven't asked about who will initiate in the future, but actually, he has said it." That was the Oct. 8 entry, and on Oct. 9: "Some GBCs are hoping to ask Srila Prabhupada some last questions. Hridayanada said [we should]..." But as far as testimonies or taped recordings show, no one asked Srila Prabhupada any further questions about

future initiations, because Tamal would not allow questions.

FOUR: HSUnpub, p. 18: "As he sat up, he said suddenly, "Anything to ask before I depart?" Tamal answered quickly: "No, you have already told us everything." In *ISKCON in the 1970's*, Satsvarupa (p. 323): "Srila Prabhupada replied, 'Don't pray for me. I have to go.' Then he asked TKG if there were any further questions that had to be asked. The answer was 'No, you've answered them all.'" "Is there anything to ask him? No- or anyone- it's too late... But I have nothing to ask." Of course, after Srila Prabhupada departed and in the coming years, many would regret not having had the chance to ask Srila Prabhupada questions about the future of the movement. Tamal did all he could to prevent these discussions with Srila Prabhupada or the asking of questions. Later Tamal claimed Srila Prabhupada had clearly appointed eleven new successor acharyas, then in 1980 he confessed that clearly they were only ritviks and not appointed as gurus. Tamal concealed and lied about Srila Prabhupada's instructions, and he prevented anyone getting clarifications from Srila Prabhupada. Other leaders were intimidated by Tamal not to ask obvious questions from Srila Prabhupada, or they were complicit with Tamal in their plans for the hijacking of the institution. Although perhaps not formally allied in a conspiracy, each of the many ambitious men knew when not to press for clarifications and to remain silent so their futures as gurus was not "clarified." They were like vultures.

FIVE: TAMAL HIDES THE MAY 28 INSTRUCTIONS FROM KIRTANANANDA: On June 6, 1977, 9



days after Srila Prabhupada's May 28 instructions for future initiations after his departure, secretary Tamal wrote to Kirtanananda: "I approached His Divine Grace Srila Prabhupada regarding the initiations recommended by your good self. Srila Prabhupada said that for now he will not be initiating anyone new until his health improves. His Divine Grace did not suggest any alternative at this time but simply said that everyone should wait. This is true for both first and second initiations. Kindly inform Ramesvara Maharaja to inform all the GBC men throughout the world that until further notice no new recommendations for initiation should be sent to Srila Prabhupada. Srila Prabhupada's health has not at all improved. Dr. Ghose, who we were waiting

for, has finally arrived, but he is not very hopeful of Srila Prabhupada's condition." Thus Tamal hides from Kirtanananda about Srila Prabhupada's May 28 instructions for future initiations. Tamal's duty was to inform senior leaders of new instructions and key policy changes. Kirtanananda is listed as a signator on the May 28 GBC minutes, but he was not one of the six GBCs who met with Srila Prabhupada, although he had attended the earlier general GBC meeting. It is amazing that such a novel and crucial discussion involving officiating acharyas was not mentioned by Tamal. Why would he not tell about such a major event as this? It was Tamal's cunning by way of omissions. Of course, later Tamal would lead the 11 ritviks to think they were appointed as the future gurus.

SIX: TAMAL CONCEALS THE MAY 28 DISCUSSIONS FROM HANSADUTTA: Hansadutta was not at the May 27-29 GBC meetings, and later he wrote Tamal to find out what had transpired. Notably, Tamal said zero about the significant May 28 discussions on future initiations. Tamal wrote Hansadutta June 25, 1977: "...Yes, there was a GBC meeting. I do not know how you failed to get the message but probably it was due to your traveling. In any case they have sent out the notes to all the GBC men along with Ramesvara's monthly newsletter. If you do not receive it then kindly inform me and I will make a copy for you. Actually it was not a scheduled meeting, rather all the GBC men were called to be with Srila Prabhupada. His Divine Grace immediately said that now make plans in case I should depart. Therefore we held our meeting..." The May 28 GBC minutes Satsvarupa sent to all GBCs omitted any reference to the talks about future initiations. Tamal knew about this omission, and told Hansadutta nothing about it either. Satsvarupa was learning from Tamal.

CHAPTER 65: RAVANA'S VIRTUAL CONFESSION

"I have studied this man carefully, and he is not a Vaishnava."

(Srila Prabhupada to Yasodanandana das, Dec.31, 1973, about Tamal Krishna Goswami)

TAMAL VIRTUALLY CONFESSES TO THE POISONING

Simply by connecting together four key admissions and statements by Tamal from the recorded conversations and materials that we have available for examination, one can make a very convincing case that Tamal effectively and virtually confessed to poisoning Srila Prabhupada. But this requires some objectivity and the setting aside of preconceived notions on the subject. If one is able to at least somewhat accomplish this kind of mental neutrality, by simply connecting the dots and correlating four pieces of facts, Tamal's confession can be understood. Solving a dilemma, a crime, or any problem sometimes requires stepping back to get a fresh perspective. The ensuing analysis is an exercise for those with faith in Srila Prabhupada's words and with some transcendental insights, not for those who believe truth comes only by western-style confessions. At least the reader will find this analysis thought provoking. When we study the "poison issue" closely, we will become convinced fairly soon that Srila Prabhupada was indeed poisoned. The evidence is just too massive to be anything other. The heavy metals levels in his hair. Srila Prabhupada himself said he thought he was poisoned. The forensically certified whispers, the motives, witnesses, truth indicators, medical symptoms and other facts, and so on- all contribute to the clear conclusion of a poisoning. On Nov. 9, 1977, everyone in Srila Prabhupada's room acknowledged that Srila Prabhupada being poisoned must be true. They all concluded this in their own words, and on tape: Damodara Shastri, Bhakticharu, Bhavananda, Tamal.

FIRST PUZZLE PIECE

SP: (H): *Vahi bat jo koi hamko poison kya. (That same thing – that someone has poisoned me.)*

BCS: *O aacha, uno soch na ki koi... (Oh, okay, he thinks that someone....) Kaviraja (speaking over Bhakticharu): Dekhiye bat yehi hai ki kisi rakshas ne diya ho... BCS: Someone gave him poison here.*

TKG: Prabhupada was thinking that someone had poisoned him? BCS: Yes. **TKG:** That was the mental distress? **BCS:** Yes. **Kaviraja:** *Yeh bolte hai to isme kuch na kuch satya he. Isme koi sandeha nahin. (This is what (he) says, then there must be some truth in it. In this there is no doubt.) TKG:* What did Kaviraja just say? **BCS:** *He said that when Srila Prabhupada was saying that, there must be something truth behind it. TKG: Sheessssh! Srila Prabhupada, Shastriji says that there must be some truth to it if you say that. So who is it that has poisoned?*

The conclusion from the above talks on Nov.10, 1977 is that Srila Prabhupada was poisoned, even without considering any other evidence such as hair tests, whispers, medical facts, truth indicators, witnesses, and so on. ***Tamal acknowledges here that Srila Prabhupada was poisoned.***

SECOND PUZZLE PIECE

In the Oct. 1977 discussions Srila Prabhupada asks who is responsible for the medicines that he is being given to take. Tamal answers that the medicines are locked in Srila Prabhupada's almirah, a cabinet, and that only he and Bhakticharu have access to them. Tamal maintained a very tight control of all circumstances around Srila Prabhupada, including guests, doctors, food and drink, and medicines. As Srila Prabhupada's permanent secretary, ***Tamal was in total control of Srila Prabhupada's medicines and health care.***

THIRD PUZZLE PIECE

Just after Srila Prabhupada's departure, Tamal was interviewed (Ch. 60) by Satsvarupa for *BTG* magazine. On tape Tamal proceeded to make very bizarre statements, claiming that Srila Prabhupada was suffering and in great pain, and had repeatedly asked his closest disciples surrounding him, including Tamal, to give him some "medicine to die." Tamal claimed Srila Prabhupada requested assisted suicide. Tamal said they could have done that because it was Srila Prabhupada's request. ***He said Srila Prabhupada asked for medicine to die, for help in assisted suicide.***

FOURTH PUZZLE PIECE

The last piece comes from other discussions on the day of the poison whispers, Nov. 10, 1977. **Jagadish:** Srila Prabhupada, can you tell us why you want to go on the parikrama? **Tamal:** This seems like suicide, Srila Prabhupada, this program. It seems to some of us like it's suicide. **Prabhupada:** **And this is also suicidal.** **Tamal:** (turning to others) Hmm. Prabhupada said "And this is also suicide." (turning back to Prabhupada) **Now you have to choose which suicide.** **Prabhupada:** **The Ravana will kill** and Rama will kill. Better to be killed by Rama, eh? That Marica- if he does not go to mislead Sita, he'll be killed by Ravana. And if he goes to be killed by Rama, then it is better. **Tamal:** Who is this Prabhupada's talking about? **Devotees:** Marica. (Parikrama is a walking tour of the sacred spots in the Holy site of Vrindaban, India).

What an astonishing statement from Tamal, spoken very coolly, calmly, and if one listens to the tape, a clear undertone of sarcasm! **"Now you have to choose which suicide."**

PUT THE FOUR PIECES TOGETHER

Put the four pieces together and see the picture in the puzzle. **(1) Tamal:** "Who is it that has poisoned you?" **(2) Tamal:** Prabhupada asked for medicine to die, and we could have done that... **(3) Tamal** was in full charge of Srila Prabhupada's medicines and health care. **(4) Tamal** remarked, "Now you have to choose which suicide," while Srila Prabhupada immediately characterized his choice as between Ravana and Rama, or in other words, **between Tamal or parikrama.** (For more on this, see Naveen Krishna das' letter in JFY.)

A VERY DISTURBING STATEMENT: CHOOSE WHICH SUICIDE

On Nov. 9 and 10, 1977 Srila Prabhupada stated several times that he had been poisoned, and on the morning of the 11th was the occurrence of the forensically certified whispers **"the poison's going down"** and **"is the poison in the milk?"** Then a very unusual and disturbing conversation took place in the afternoon of Nov. 11, 1977 (ConvBk 36, p. 378-380). The devotees have been discussing Srila Prabhupada's desire and proposal that he be taken by bullock cart on a multi-day parikrama pilgrimage from Vrindaban to Govardhan Hill, many miles distant over poor quality, very rough and pot-holed country roads. An intense controversy develops as some, particularly Tamal, Bhavananda, and Jayapataka try very hard to dissuade Srila Prabhupada from going on this parikrama by citing the physical stress and danger to his health and life. The kaviraja deemed the trip would be fatal due to the rough roads. Srila Prabhupada was determined to go, however, as can be seen in the conversation. **Tamal:** This seems like suicide, Srila Prabhupada, this program. It seems to some of us like it's suicide. **SP: And this is also suicidal.** **Tamal:** (turning to others) Hmm. Prabhupada said "And this is also suicide." (turning back to Prabhupada) **Now you have to choose which suicide.** **SP: The Ravana will kill and Rama will kill. Better to be killed by Rama, eh?** That Marica- if he does not go to mislead Sita, he'll be killed by Ravana. And if he goes to be killed by Rama, then it is better.

Then a little later, after Tamal, Bhavananda and Jayapataka all vigorously try to convince Srila Prabhupada to wait until his health is stronger before attempting such a strenuous physical ordeal as a Govardhana parikrama: **"SP: But I think I shall be cured. Tamal: Prabhupada says he thinks he will be cured by the parikrama."** Hansadutta calmly objected that if Srila Prabhupada was convinced parikrama would cure him, and he was determined to go, and was asking for his men to take him on parikrama, then how could any faithful disciple put forward any contrary arguments? But Tamal did not appreciate Hansadutta's opinion, and according to Urdhvaga das, shortly afterwards and outside of Srila Prabhupada's room, verbally blasted Hansadutta for wanting to kill Srila Prabhupada. Hansadutta was stunned and shocked.

TAMAL'S REVISION OF THE "CHOOSE WHICH SUICIDE" INCIDENT

Tamal altered the Rama/Ravana conversations in his *TKG's Diary* (p. 345-6). He cleverly alters and re-engineers the conversation; Tamal often rewrote history, and here we see his "sanitization" skills. Compare his version below to the actual one above. **"Jagadish: Why do you want to go on parikrama? SP: Let us call Krishnadasa Babaji and then decide. Either Ravana will kill, or Rama will kill.**

Better to be killed by Rama. If Marica doesn't go to mislead Sita, he will be killed by Ravana; and if he goes, he'll be killed by Rama." We gave many arguments for accepting the advice of the kaviraja. **"SP: But I think I will be cured by the parikrama."**

Conspicuous by his absence, Tamal has removed himself from the conversation completely. He has also removed the subject of suicide and his saying "Now you have to choose which suicide." Subtle but brutal is how Tamal attempts to re-package himself as the hero of the "final pastimes." We are keenly aware of his rewriting tendencies and his dark pen. Another example: he omitted very outrageous, controversial parts of his book *Servant of the Servant* when it was reprinted in 1991 after the zonal acharya system fell from favor.

TAMAL ANGRILY ACCUSES HANSADUTTA

In 1998, Urdvaga das wrote to Tamal, stating: *"My next complaint is about your disregard of Srila Prabhupada's instruction for carrying him on parikrama in the days prior to his disappearance; this I personally witnessed. Shouldn't you fulfill the desires of the spiritual master? You tried very hard to overrule Srila Prabhupada, that he should not go on parikrama, even after Prabhupada argued, it would cure him. After arguments were put forth and back, whether Prabhupada should go or stay, Hansadutta was saying that no arguments should be placed against Srila Prabhupada's instruction to go on parikrama. After every one left Srila Prabhupada's room to go outside for further discussion as to what should be done, you suddenly screamed at Hansadutta, pointing your finger at him, yelling: 'Yoouuuu want to kill Prabhupada, because he will die if he goes on parikrama!' I was standing right in front of you two, hearing, seeing and witnessing everything."* Now why would the chief poisoning suspect want to accuse someone else for trying to kill Srila Prabhupada?

WHY WERE TAMAL, JAYAPATAKA, BHAVANANDA OBJECTING TO PARIKRAMA?

It is very unusual that Tamal, Bhavananda, and Jayapataka (all primary poisoning suspects) resisted Srila Prabhupada's desire to go on parikrama, especially when Srila Prabhupada said it would cure him. Naturally, one may think that the resistance was due to love for Srila Prabhupada (as they claimed), and that it was to protect Srila Prabhupada's life from the rigors of a very rough bullock cart ride on the country lanes of rural India. But that theory did not stand up to the CVS analysis of the recorded voices of Tamal, Bhavananda, and Jayapataka. In Ch. 56, we find that the gushing pronouncements of loving concern for Srila Prabhupada and the expressions of relief when Srila Prabhupada had agreed to not go on parikrama, were all phony, full of deceit. In other words, the threesome's motives are mysterious and not easily understood.

So if, as indicated by the CVSA, they were **not** concerned about Srila Prabhupada's welfare by objecting to parikrama, then what was the rationale for their opposition? Perhaps they were concerned that the poisoning program would be interrupted or discovered. What if Srila Prabhupada expired on the road and he was taken to a hospital for tests by a coroner doing an autopsy? Maybe this was a chance for them to impress everyone how much they wanted Srila Prabhupada to live and thus deflect any poisoning suspicions? If Srila Prabhupada passed away in public on parikrama, would the locals condemn them for knowingly doing that which the doctor had warned would be fatal? They wanted to stay in the temple and not go out in public.

WHAT ELSE DOES PRABHUPADA NEED TO SAY?

Dreams are dreams, but they become especially meaningful when Srila Prabhupada appears in them with clear instructions or indications. There is a letter Srila Prabhupada sent to Sudama das on Jan. 8, 1970 explaining how a pure devotee can act through his sincere disciple's dreams: *"Actually, I was thinking of you from London, and by the grace of Krishna my anxiety was televised to you in your dream."* A former GBC dreamt of Srila Prabhupada's poisoning- he followed his guest to his car after a long discussion about the poisoning evidence. The guest opened his car door, and asked, "When are you going to prove this poisoning?" The host became indignant and replied loudly, *"Srila Prabhupada said 'Ravana will kill.' What do you think he means? What else does Srila Prabhupada have to say so you will accept it? What else does Srila Prabhupada need to say?"* The understanding of

the dream is that Srila Prabhupada made it very clear he was being killed by a Ravana if he stayed in his Vrindaban quarters. What else could it mean? And how is it not clear?

RAVANA WILL KILL, RAMA WILL KILL

Some have suggested that the Rama-Ravana episode is meaningless and that Srila Prabhupada did not mean anything by these statements, and perhaps he was not in full control of his faculties due to being close to leaving his body. But we reject these ideas, and it is really not difficult to understand Srila Prabhupada's clear message. The Rama-Ravana conversation has been discussed extensively during the life of the poison issue. Some of the natural questions that have been raised are: **(1)** What is the meaning of this very unusual, conversational riddle? **(2)** Why does Srila Prabhupada interpret Tamal's word "suicide" as "kill"? Is Tamal's penchant for euphemisms being exposed? **(3)** What is the choice between Ravana and Rama? **(4)** Is Tamal Srila Prabhupada's Ravana? **(5)** Why does Srila Prabhupada compare himself to Marica? **(6)** What choice of suicides was Tamal offering? How could he endorse suicide or unnatural death? **(7)** Why was Tamal so cool, sarcastic, and quick with his reply about choosing which suicide (listen to the tape)? Why is he so smug? **(8)** Why did Tamal not show concern about the "suicidal" situation or ask who was "the Ravana"? **(9)** Why does Tamal give suicide as Srila Prabhupada's only choice? **(10)** How would the parikrama cure Srila Prabhupada? **(11)** Does "choose which suicide" have anything to do with "medicine to die" in his mercy killing interview?

Answers: Srila Prabhupada said to stay in his rooms was like suicide, being killed by Ravana. Instead, to go on parikrama, even if he dies, that is preferred because then he would die by God's hand or by "Rama" on parikrama and not by the demon "Ravana." Srila Prabhupada identified his assassin as Ravana, while he compares himself to Marica who will be killed by either Ravana or Rama (from Rama lila). Srila Prabhupada felt that his death in his rooms by Ravana was imminent, and by going on parikrama, he would be cured. Obviously Tamal is the Ravana, the murderer at hand, as he who casually offers Srila Prabhupada death by suicide in two choices. Many devotees believe Srila Prabhupada is accusing Tamal of his murder by the Rama/Ravana riddle. As Vaishnavas, suicide is rarely an option, so what was behind Tamal's astonishing offer of a choice in suicides? Many would explain that Tamal was intimately involved with the poisoning, and that he already thought that Srila Prabhupada would die by poison or parikrama. Srila Prabhupada compared himself to Marica, knowing in the future his name would be used by the Ravana to mislead the movement, just as Marica misled Sita into the hands of Ravana. The comparisons are many: Ravana (Tamal) disguised himself as a sannyasi to deceive Sita (the movement), Ravana performed great austerities to achieve his ambitions, and Ravana thought he had stolen Sita but only got a false Sita. Similarly, one could say, Tamal was a sannyasi, underwent great austerity to achieve his "rewards," and "kidnapped" only a false ISKCON by misleading thousands of devotees. Just as Ravana ultimately served to increase Rama's glories and did not succeed in winning or enjoying Sita, similarly Srila Prabhupada's glories will be increased even by the horrible act of poisoning by "the Ravana" and subsequently those who tried to abduct ISKCON will fail. The real ISKCON, Srila Prabhupada's mission, will eventually be rescued from the Ravana and the Hare Krishna movement again be restored. Also, we note that the previous day, the kaviraja had fortuitously spoken about a *rakshasa* giving Srila Prabhupada poison.

The case is made that Srila Prabhupada was calling his poisoners as Ravana. As for Tamal, if the shoe fits, wear it. After all, who was "the Ravana" who "will kill" in Srila Prabhupada's room, **if not Tamal**, that Srila Prabhupada wanted to get away from by going on parikrama? Remember, this "Ravana will kill" episode occurs a day or two **after** Srila Prabhupada speaks about being poisoned, and **the same day as the poison whispers** appear in the background of recorded conversations in his room. Srila Prabhupada had already hinted he had heard his disciples talking about his being poisoned ("all these friends" - or, those in his room).

SHASTRIC QUOTES ABOUT RAVANA'S NATURE

Ravana was a most demoniac person, and manifested all the principal evil and materialistic qualities found in a degraded man. The quotes below tie in the nature of Ravana to what was taking

place at that time: **(1) RAVANA KIDNAPPED SITA AS SANNYASI:** “...Krishna planned that Arjuna may kidnap His sister. So Subhadra was kidnapped by Arjuna in the dress of a sannyasi. Don't learn this business, sannyasis. (laughing) But Krishna planned it, that "You come..." Because ...if he comes as ordinary Arjuna, then he will be recognized ...Therefore he covered himself as a sannyasi. **just like Ravana. Ravana also kidnapped Sitadevi as a sannyasi.**” (SPecture: June 22, 1973) **COMMENT:** Similarly, the rascals embedded in Srila Prabhupada's movement are dressed as sannyasis to hide their real nature as exploiters of the innocent, just as Ravana did.

(2) RAVANA'S POLICY OF INSULTING SITA: “Krishna, God, has got many potencies. One of the potencies is called ahladini-shakti, pleasure potency. So Krishna's consort, Lord Ramacandra's consort, they are pleasure potency, exhibited. So to show the example... because Sita was kidnapped, Sita was insulted, or Ramacandra was insulted, the retaliation was Lord Ramacandra killed not only Ravana, but the whole dynasty, finished. Only for one woman. He could create so many. No. Because atatayinah, aggressed over. Just to teach people that anyone, if he is aggressor, he must be killed.” (BGita Lecture July 26, 1973) **COMMENT:** Similarly the Ravana who stole the false ISKCON will be removed. The whole class of unauthorized gurus will be finished. Krishna will teach the world about the futility of imitating the acharya, disobeying his orders, and enjoying his assets.

(3) RAVANA'S POLICY- KINGDOM OF GOD WITHOUT GOD: “... Archbishop of Canterbury. He said that “You people, you want kingdom of God without God.” That is our policy- Ravana's policy. **Ravana's policy was kingdom of God without God.** Kingdom of God means everyone is prosperous, happy in every respect. That is considered as kingdom of God so far materially considered. So Ravana wanted. He was materialistic. [...] svarna-lanka means at that time Ravana's kingdom, the Ceylon, modern Ceylon, was covered with gold everywhere. Very rich. [...] So the descriptions are very nice. It was very prosperous and rich country. And the policy was without God. Material civilization means like that, without...” (SPecture: 1.5.8-9, May 24, 1969) **COMMENT:** Once Srila Prabhupada was poisoned and physically removed, the rascals were free to establish their own kingdoms of personal dominion. They wanted the kingdom of ISKCON but without Srila Prabhupada, the real Acharya. Similarly, Duryodhana wanted Krishna's army, not Lord Krishna himself. And as Ravana and Duryodhana were baffled, all the unauthorized gurus will be baffled sooner or later.

(4) RAVANA'S FAULT: “So such persons, duskrtina, always engaged in mischievous activities [...] to work hard like an ass and does not take the advantage of human being, they are called duskrtina, mudha, naradhama... Asuram bhavam means atheistic principle: "There is no God. I am God." [...] Just like Ravana. He was very much materially advanced. He was very good scholar in Vedic literature. He was son of a brahmana also, very powerful. But he did not believe in Rama, God. That was his only fault. Therefore he is described as asura, rakshasa. Similarly, Kamsa, Hiranyakasipu. So anyone, however materially he may be advanced in education or knowledge, may be Ph.D. [...] if he does not believe in God, he is to be supposed that maya has taken away his real knowledge. In spite of his education, he is fool number one.” (BGita Lecture April 5, 1971) **COMMENT:** Srila Prabhupada's poisoners were unconcerned about retribution from the laws of God, as they lacked faith in Srila Prabhupada's exalted position, simply greedy to enjoy his assets, unconcerned of offenses.

(5) RAVANA'S ASSOCIATES ALL PUNISHED: “The aim was... All the fights in Mahabharata or in Ramayana, it was meant for chastising the godless, godless. Just like ...Lord Ramacandra, chastised Ravana. So he went to Lanka—they call Ceylon—and crossed the sea by making bridge... The idea was that ‘This rascal demon is a godless person; so therefore he must be punished.’ ...**Anyone who joined with him, everyone was punished.**” (SPecture 1.16.12, Jan. 9, 1974) **COMMENT:** Those who have supported Tamalism, exploiting ISKCON as unauthorized gurus, will be punished. Sincere followers will restore the mission as it before 1977.

(6) RAVANA CAPTURED FALSE SITA: “...Sita-devi's being kidnapped by Ravana... Of course, Ravana could not kidnap Sita-devi as she is. That is not possible. This is described in another Purana, that when Ravana came to kidnap Sita, Sita-devi disappeared from there and she kept a maya form,

false form, and Ravana kidnapped her. This is stated in very authoritative scripture... Kurma Purana. [...] Sita-devi, when she was supposed to be kidnapped by Ravana, **here a false form was kidnapped**, and when Sita-devi was tested, putting her into the fire, she entered into the fire and the maya Sita was burned and the original Sita came out. **So it was not possible for Ravana to touch even the lotus feet of mother Sita.**" (SP Lecture 1.7.43, Oct. 3, 1976) **COMMENT:** Those who poisoned Srila Prabhupada in order to exploit the assets of the institution could not touch the spiritual movement under the control of Lord Chaitanya; instead they gained an illusory ISKCON.

(7) RAVANA'S PHILOSOPHY: I. "Ravana. 'Bring Rama's wife, Lakshmi, Sita.' This is demonic. He was a great devotee of Lord Siva, [...] first-class demon, rakshasa. [...] Even though he was a devotee of Lord Siva, because he was not a Vaishnava, therefore he had no good qualification... [...] **Ravana thought that 'I shall enjoy the Lakshmi of Narayana.' But that is not possible. You can think like that. So everyone is after Lakshmi. The Ravana's philosophy.** The whole world is after material acquisition, lakshmi. Money is called lakshmi. Everyone is after money but nobody knows that money can be properly utilized when there is Narayana. Lakshmi can stay when there is Narayana. [...] Then you'll be finished, just like Ravana." (BGita Lecture 13.14, Oct. 7, 1973) **II.** "Because demons like Ravana have no spiritual vision, they consider Lord Ramacandra an ordinary kshatriya king. Ravana therefore attempted to kidnap Lord Ramacandra's eternal consort, Sitadevi. Actually, however, Ravana could not carry off Sitadevi in her original form. As soon as she was touched by Ravana's hands, she gave him a material form, but she maintained her original form beyond his vision." (SBhag 5.19.4) **III.** "The material opulences... are temporary... men of meager intelligence desire temporary happiness. [...] one of the disciples of Bhaktisiddhanta Sarasvati Thakur wanted to enjoy the property of his spiritual master, and the spiritual master, being merciful toward him, gave him the temporary property, but not the power to preach the cult of Chaitanya Mahaprabhu all over the world. That special mercy of the power to preach is given to a devotee who does not want anything material from his spiritual master but wants only to serve him. [...] Ravana illustrates this point. [...] tried to abduct the goddess of fortune Sitadevi from the custody of Lord Ramacandra, he could not possibly do so. The Sitadevi he forcibly took with him was not the original Sitadevi, but an expansion maya, or Durgadevi. As a result, instead of winning the favor of the real goddess of fortune, Ravana and his whole family were vanquished by the power of Durgadevi." (SBhag 5.18.22 Purport) **COMMENT:** Those interested in the material assets of the movement poisoned Srila Prabhupada and took their advantage by enjoying as unauthorised gurus. As Bhaktisiddhanta was "merciful" by allowing one of his disciples "to enjoy the property of his spiritual master," Srila Prabhupada has been merciful in allowing his disciples to enjoy his ISKCON properties. But the pleasure and benefits achieved in this way are temporary and lead to spiritual ruination, as happened to Ravana. The actual spiritual ISKCON has eluded these rascals and gone elsewhere while they are very busy satisfying their material ambitions.

OTHER DISTURBING PORTIONS OF THE 1977 CONVERSATIONS

(1) SP: That is my only request, that **at the last stage don't torture me and put to death.** (Nov. 3, 1977) **COMMENT:** Why is he so plainly speaking about being tortured and being put to death? It seems he was very well aware of his disciples poisoning him, which he would reveal a week later, and he wanted to be sure they would not take him to a hospital. **(2) BHAV:** Therefore we asked you yesterday for your guidance. **Prabhupada:** No, I'll guide. Don't move me to the hospital. **Better kill me here. Svarupa Damodara:** We won't, Srila Prabhupada. **BHAV:** Never. **SP:** But if you are disgusted, that is another thing. (Oct. 22, 1977) **COMMENT:** Why is Srila Prabhupada speaking so forthrightly about being killed, that better to kill me here, rather than in the hospital? Better kill me here. This is shocking, and indicates he had acquiesced to being killed or poisoned, just asking for the concession of being killed in his temple quarters, not in the hospital.

(3) "He's as sly as they come." (Tamal about Srila Prabhupada, Nov. 9, 1977, authenticated low volume speech) **COMMENT:** Srila Prabhupada is sly? What cunning and competition was going on with Srila Prabhupada? **(4) "He's trying to trap us."** (Tamal, about Srila Prabhupada, Nov. 9, 1977,

authenticated whisper) **COMMENT:** Trap us? It seems Tamal and Srila Prabhupada both knew the other knew what was going on and that there was a competitive psychological intrigue. This fits in with Tamal's coy "now choose which suicide."

SUMMARY

"Ravana will kill" is full of significance. We should accept its clear meaning. Srila Prabhupada, who had already spoken thrice about being poisoned in the previous two days (Nov. 9-10), said he wants to go on parikrama (even if he dies) and not stay in his rooms. He said if he stays, he will be killed by Ravana, and if he goes, he will be cured or killed by Rama. Better to die by Rama than by Ravana. Listening to the tape of Tamal saying, "Now you have to choose which suicide," one clearly hears sarcastic amusement in his voice. What does Tamal mean by **choice of suicides**? Only he could say something like that to Srila Prabhupada! Unmistakeably, Tamal is coy, smug that Srila Prabhupada will be dying one way or the other. This is a subtle but obvious admission of complicity in the now established cadmium poisoning. Also, just as Ravana used Maricha to mislead Sita, so also the Ravana in ISKCON, namely the unauthorized so-called gurus/sannyasis, have misled and cheated thousands of devotees by using Srila Prabhupada's name without actually following his instructions. **In his name only... lip service... a mask of guru bhakti (see Book Two).**

In Part 2 we saw Tamal was concerned only with **who** informed Srila Prabhupada of the poisoning, and not at all whether it was **true, much less doing anything practical about it**. Did Tamal, as the primary caretaker and personal secretary of His Divine Grace, do anything about the poisoning, over which Srila Prabhupada was in great "mental distress"? No, he did nothing, which is very incriminating now that poisoning is confirmed. At least Ravana cast off his disguise and revealed his identity as Ravana after he kidnapped Sita, but in Kali Yuga the fraudulent sannyasis never give up their disguise until exposed as cheaters, and even then sometimes not, such as when a fallen ISKCON sannyasi guru simply continues as a so-called householder guru.

CHAPTER 66: BANISHED TO CHINA

"Tamal refused to go to China." (Gurukripa das, 2009)

TAMAL'S BUS PARTIES' CREATED HAVOC IN NORTH AMERICA

In Tamal's book, **A Hare Krishna at Southern Methodist University**, in a chapter entitled *The Perils of Succession*, many controversial episodes of ISKCON history are clinically described, and Tamal's own role is glossed over and sanitized. One controversy was how Tamal operated the 1974-76 Radha Damodara book distribution travelling bus program by virtually terrorizing the North American temples. Tamal would steal men and take over the book distribution/collection spots which supported the temples. The temples were run by householders, and Tamal aggressively campaigned that all householders should be sent to the Australian farm and the temples should become book distribution centers manned by celibate men under his charge.

Needless to say, the temple presidents were furious with Tamal. With 200 brahmacharies, 6 sannyasis, 12 Greyhound buses, 32 vans, Tamal's Radha Damodara Travelling Sankirtan Party distributed a million dollars of books a year all across America, accounting for 40/50% of all books sold in ISKCON at the time. One account of how Tamal's bus parties created great disturbance comes from Nalinikanta das, who had started the Phoenix, AZ center in the mid-70's. *"Tamal's bus party, led by Kesava Bharati and Dhristadyumna, came to our small preaching center in 1975. We started with my wife and myself and in 6 months we had a nice group of devotees. Their party was more or less a "crash and burn" operation. They preached that all householders were in illusion and all the men were women in their past lives. They said only they were truly preaching and everyone else should cooperate with them. It was a shocking atmosphere, much different from our small family mood— but maybe that was my laid-back, California attitude. When they started stealing stuff, like pots and clothes and trying*

to get our few brahmacaris to leave and join their party, I had to ask them to leave. They left screaming we were nonsense, the experience was quite unpleasant and, un-Vaishnava. It was a very intense confrontation. Had I been less assertive, they would have taken over the temple completely.”

From Nityananda das, who was in charge of the New Orleans temple: *“Tamal and Vishnujana would come every February with several buses for Mardi Gras, a big time for book distribution and funds collecting. I would speak frankly with Vishnujana Swami about my apprehensions over their visit, making clear they were welcome as long as they did not take our devotees or any other problems arose. Unlike Tamal, he was sweet and understanding. So, generally, all went well. Still, we lost our only brahmachari, Rajeshwara das, who was subtly led to believe he would be much better off with the sannyasis, and he decided to join the buses. I spent days trying to dissuade him. There was an underlying battle of wills between the temple and the bus philosophies, that the temples were all in maya with women and householders. This was in 1974 to 1976. It was all about men and money, and the takeover of the movement. The stronger he became, increasing his book distribution credentials, he attracted more subservient sannyasis and brahmacharis to his camp.”*

The widely understood plan that Tamal had was this: use the theme of the superiority of sannyasis and brahmacharis to replace the grihastha temple presidents in North American temples, sending all grihastas to the farms. The end result of the single men leaving the temples and joining Tamal’s bus parties would accelerate this plan as temples weakened and Tamal’s team moved in. Tamal became # 1 in the Hare Krishna movement as the largest distributor of books, and book distribution was seen as the most important activity. Tamal wanted to be the leader, as Srila Prabhupada confirmed. Tamal claimed he had 200 men, but Satsvarupa says he had 150 men.

THE PASTIME OF SRILA PRABHUPADA’S BANISHING TAMAL TO CHINA

Tamal’s plan to takeover ISKCON’s North American temples was terminated by Srila Prabhupada himself in March 1976 with Tamal being sent to China to preach, a banishment in slight disguise. Regarding Tamal’s refusal to Srila Prabhupada’s order to go to China, Gurukripa das stated that no one has yet chronicled Tamal’s actual behavior in this incident. *“Within one year the Temple Presidents made a huge complaint to Srila Prabhupada that he was disrupting the temples by taking important men. I was in the room when Srila Prabhupada told Tamal to go to China. **Hari Sauri’s memory of this incident is not accurate.** Either way, that is another story.”* (Gurukripa das, 2009) Tamal was GBC Chairman at the 1976 Mayapur meetings, and with some other sannyasis, introduced a bevy of proposals which restricted householders and women in the temples. Tamal personally campaigned to increase the emphasis on renunciation and the GBC passed a number of resolutions which were then discussed with Srila Prabhupada. Many temple presidents and temple grihastas objected to the resolutions. Hari Sauri das’ “sanitized” historical account (*TransD* Vol. 1, p. 453-8):

*“Panca Dravida Swami brought up the sannyas/grihastha conflict again... many devotees feel that the [GBC] **resolutions passed are too drastic.** The resolution calling for all householders to earn a living outside of the temple financial structure includes temple presidents. Srila Prabhupada was told that [this was] meant to protect ISKCON from becoming financially overburdened. Prabhupada gave his approval in principle, but **there is considerable discontent among the temple presidents.** Most of them are married and feel [...] discriminated against by the sannyasis. They are very apprehensive [...] They also resent [...] that as married men they are less useful. Many GBC members, including some of the sannyasis, are now also having doubts about whether the resolutions passed are actually fair. Thus the debate was resumed [...] **Tamal was apparently not prepared to concede any ground** even though nearly everyone else’s complaint is against him and his marked pro-sannyas/ brahmachari inclination... When Prabhupada returned [...] I asked him whether Tamal’s attitude of avoiding women is a material consideration. ‘Yes, it is,’ he said. I found him sitting on his bed, looking deeply troubled. He was unable to rest because of the controversy. He had a headache. ‘This is a very serious thing, this difference of sannyasi and grihastha,’ he said with a frown. **‘Everything will be spoiled.’** ‘We made a GBC,’ I said, ‘But still there is splitting.’ Prabhupada’s reply was brusque and revealing: **‘Personal ambition!’***

"In the evening the entire GBC came in to see Prabhupada. Things had come to a head... Jayadwaita das, a brahmachari, [spoke] as the representative of all the temple presidents. They had held meetings to discuss [...] the new resolutions, and he presented the results. [...] much of the basis of the conflict stemmed from the activities of the Radha Damodara sankirtan party. They have gained some **notoriety for taking unmarried men from temples without asking**, thereby undermining temple authorities. Brahmacharis were being told that if they remained in the temples they would end up married, entangled in family affairs, and therefore useless. On the other hand, they could accept the alternative of a carefree life, traveling and preaching with the buses. **Tamal was still adamant**, defending his party and their record-breaking book distribution. He proclaimed the accusations as outright lies. However, he seemed alone. Most GBC were now backing away from their earlier stance. After hearing both sides, Prabhupada [...] finally settled the issue by wonderfully preaching to everyone that **it does not matter what one is, one can do anything and go anywhere for Krishna**. We are not to discriminate against anyone on the basis of external dress. One is to be judged on the basis of one's advancement in Krishna consciousness. 'We cannot say simply, because one is grihasta then he must go away.' Everyone is entitled to the same facility to preach [...] Bhaktivinode was a grihasta, and his son a life-long celibate and sannyasi, but both of them were gurus. There was no difference.

"He said that the tendency to form factions was not good and he wanted it to stop immediately. He stressed there must be cooperation between the temples and traveling parties, and that no one fixed principle applied to everyone. Living in the temple was preaching also [...] to join a traveling party; he should do so only with the permission of the temple president. Ideally, he said, it is better that the grihastas manage the temples and the sannyasis go out and preach. This example was set by the Six Goswamis, who turned over the management of their temples to their married disciples [...] Finally Prabhupada concluded that this competitive spirit and attitude of 'puffed-up prestige' was not good. Everyone should remain a humble servant. [...] he disapproved of the resolutions and ordered the GBC to [...] strike out the controversial ones. Everyone left happy and relieved that the conflict [...] was finally resolved. Tamal remained in Prabhupada's room, requesting [...] that he could spend a few minutes alone with Srila Prabhupada [...] Seeking solace and feeling defeated [...] he didn't want to be an obstacle to the progress of Srila Prabhupada's movement, so perhaps he shouldn't even preach in America anymore. **Maybe he should go preach where he would not be a disturbance to anyone, like China or somewhere.** [Then Tamal left] I entered Prabhupada's room... He smiled and said, 'Of all the GBC, he,' indicating Tamal with a tip of his head, 'is the most intelligent. But the problem is, those with intelligence want to control everything. **And he wants to control the whole society. He wants to be the supreme controller.**'

"[Next morning, 3.15.76] He called for Tamal and Trivikram, but I could only find Trivikram. Prabhupada told Trivikrama that he wanted him to go immediately to China with Tamal. He had been meditating on it all night [...] and decided we should definitely do something in [China]... by the time [Tamal] arrived in Srila Prabhupada's room [he] had gone to the bathroom. **Tamal was clearly shocked at the idea of going to China.** He began to pace the room, voicing all the reasons why he could not possibly go. Srila Prabhupada returned [and] Tamal presented all the reasonable arguments why he should not go to China. He hadn't expected that Prabhupada would take what he said last night literally. If he were to leave the sankirtana party now, everything might collapse [...] there was no one else who could organize it. Gurukripa volunteered to go instead so Tamal could continue book distribution... Nevertheless, Prabhupada rejected the offer. **'No! He must go!'** Visibly irritated [...] 'The Radha Damodara party is going on by Krishna's energy, not Tamal's! You said it [China], and I thought about it all night. I wanted to do something there, and I took it as Krishna speaking through you.' It quickly became clear to everyone that Prabhupada was very serious. Madhudvisa and Gurukripa backed away, their silence leaving Tamal isolated. His position weakening, but **still resistant, Tamal tried again.** He said he might just as easily have said he wanted to go to the moon- it was a joke. Now **Prabhupada became angry.** 'Vaishnavas do not joke! You said it, and I took it that this was Krishna's

indication.' **Tamal tried one last argument;** [if] Prabhupada wanted something to be done there, any sannyasi could do it. It shouldn't be a GBC member, who has so many other important responsibilities.

"Prabhupada's face was flushed. His back straightened, and his upper lip twitched on the left side. His anger was barely restrained. His hands shook as he held his tilak mirror and applied the sacred clay to his forehead. 'Why not GBC? All your resolutions are finished. First resolution, then revolution, then dissolution- no solution! I have to manage everything myself! I give you a little power, and you create havoc! GBC is for solving situations, not for creating situations... I want it, but you do not want it. It is my very strong desire. **Now I take everything from you. You can either go to China, or you simply sit here in Mayapur and chant!**' Tamal bowed his head and conceded. Tamal asked only one concession, that Dhristadyumna das... accompany him, not Trivikram. Prabhupada, now wreathed in smiles, happily agreed."

FURTHER ACCOUNTS OF THIS INCIDENT

On Jan. 7, 2017, PTC received further details from Gurukripa das: "Tamal was causing trouble in all the temples with the Radha Damodhar Party. At the 1976 Mayapur meetings all the temple presidents complained about Tamal's vicious activities. Madhudvisa, Hari Sauri, Trivikram, and I were in the room, and Srila Prabhupada expressed that the temple presidents were all complaining, Tamal is taking essential book sellers from the temples, who were then not selling more books than in the temples. Tamal wanted to control everything. Srila Prabhupada said, 'I want you now to go to China.' Tamal started arguing about how much they were preaching and Srila Prabhupada said, 'It does not matter.' Srila Prabhupada was putting tilak in his hand to put his tilak on. This was about 4 pm after his nap. **His hand began to shake due to Tamal's arguing with him. Tamal kept putting forth arguments. 'What about my Radha Damodhara Party?' Then Srila Prabhupada said, 'Your Radha Damodhara Party can go to hell! I want YOU to go to China!'** Srila Prabhupada became silent. Then I punched Tamal in the arm and said, "Yasya prasada bhagavat prasado, why are you arguing with the spiritual master?" Tamal said, 'Okay.' Srila Prabhupada said, 'Take Trivikram Swami with you.' Tamal said, 'No, I do not want him. I will pick my own man.' Later he picked Dhristadyumna."

Other accounts give more details, specifically about Tamal's attitude. Nalinikanta das, 2016: "When Tamal sent his traveling parties around the US, it was a 'Sherman's march to the sea.' Myself and other temple presidents (TP's) sent a request to discuss this at the March Mayapur meetings. Arriving, we discovered that Tamal had convened the GBC meetings early and passed resolutions before the TP's could approve them. When the TP's saw them, such as no householders living in temples, women living separately, etc., it was a real departure from the way ISKCON had been, and many became agitated. We sent a representative to speak to Srila Prabhupada, who called Tamal and told him that 'your resolutions have created a revolution,' and Srila Prabhupada dismissed many resolutions. Tamal seemed embarrassed and said to Srila Prabhupada, 'maybe I should just go to China or something.' Early the next morning, and Bhagavat das related this to me as an eye witness, Srila Prabhupada called Tamal up to see him and told him, 'I think Krishna made you speak like that. I want you go to China and open up the preaching.' Tamal back-pedaled, **'I can't do that, Srila Prabhupada.' Srila Prabhupada slammed his fist on his desk and said, 'I am the guru and you will do what I say.'"**

Bhagavat das wrote Sept. 5, 2020: "I was not in the room. I was on Srila Prabhupada's floor balcony and I think it was Acyutananda who told me that Tamal was being called up to the room to see Srila Prabhupada who was not happy with what he had done with the temple presidents and was looking to rectify the situation. I saw Tamal enter the room and I was a little ways down the veranda. Srila Prabhupada and Tamal were both shouting so loud you could hear them from there. Tamal was shouting he would not go and Srila Prabhupada shouting right back he had to go- it was an order. It was shocking that a disciple would argue with Srila Prabhupada like that."

Yasodanandana das, Dec. 2016: "I was not in the room but Gurukripa, who told me everything, was sitting next to Tamal. Srila Prabhupada heard about all the complaints from the temple presidents and about the disturbances created by the Radha Damodara party, and he called Tamal to his room

and told him that he should go to China. Tamal flatly refused and said no to Srila Prabhupada. 'I am not going to China.' Gurukripa then told Tamal: 'You better remember who you are dealing with here. This is Srila Prabhupada.' Trivikram Swami then told Prabhupada : 'I can go with him, Prabhupada.' Tamal then said 'I will not go with you. I will go with Dhristadyumna.'"

UTTAMA SLOKA'S ACCOUNT (JAN. 30, 2018)

"Why was Tamal banned to China by Srila Prabhupada for disrupting the US temples? It's quite a fascinating story [...] I hadn't actually associated personally with Tamal Krishna, but he of course knew me. [...] I took over as Chicago president in mid-1975, right after the huge fire yajna there, where Srila Prabhupada initiated 80 brahmacaris and installed 8 sets of Gaura Nitai Deities for the Radha Damodara Travelling Sankirtan Party, which was managed by Tamal and Vishnujana. This unleashed the saffron RDTSKP hoard and their mobile Greyhound bus temples. They travelled through the US, stopping at all the temples siphoning off as many brahmacaris as they could, while distributing books in that temple's area. Good for Tamal's agenda, but devastating for the temples. The US presidents individually and their GBC reps were equally challenged when going up against Tamal and his band of saffron macho men, with their huge weekly book scores. After all, that's what Srila Prabhupada wanted – distribute my books – that will please me. Tamal's men secretly bled the temples of men. Not good for the overall mission. In Mayapur March 1976 it was clear most US Temple Presidents (TP's) were very disturbed [...]. We organized the first formal meeting of North American TP's to present a unified front. The GBC always met in Mayapur, but not the TP's which didn't seem wise managerially speaking, since the temples were the ones actually running ISKCON. Jayatirtha, GBC of Chicago, was the GBC liaison at these meetings, which I moderated. Each TP told their story, one after the other, and we discussed as a group. RD party never went [to Canada]. Jayatirtha took our grievances report to Srila Prabhupada before mangala aratik the next day. After Srila Prabhupada assimilated our report about the serious problems created by Tamal's subversive, self-serving, destructive activities, he decided to take the most powerful disciplinary action against a disciple that he had ever done. It shocked the ISKCON world. I waited at Srila Prabhupada's door for Jayatirtha to tell me the results of their meeting. It seems so strange now that I wasn't allowed in... Jayatirtha cracked opened the door and quietly told me the news— Srila Prabhupada is sending Tamal to China!

"My jaw dropped and I had a huge smile. I couldn't believe it! The news spread like wild fire. We had quite a kirtan that morning. A few hours later, I went upstairs to go on the morning walk on the roof. There were about 30 devotees following Srila Prabhupada as he talked to Tamal about going to China. [...] I watched wide eyed as Srila Prabhupada literally court martialed Tamal. Paraphrasing, I heard: **SP:** It will be good if you go to China. **Tamal:** They are atheistic communists and they won't let religious people dressed like us into their country to preach. **SP:** That's OK, don't wear a dhoti, leave your danda, cut off your sikha, don't wear tilaka, grow your hair, wear a suit, and you can go as an incense salesman to see if we can spread Krishna Consciousness there./ Srila Prabhupada was stripping Tamal of his sannyasi uniform and icons, and downgrading him to a businessman in a suit. It was symbolic, but quite a powerful statement. Everyone was duly entranced by this powerful lesson unfolding in front of us. It was surreal to say the least. Tamal found out who engineered the meeting that brought him down. Still, he never mistreated me and actually he made an effort to know me better. 'Keep your enemies closer', perhaps? About 20 years ago I met with Drishtadyumna, and we discussed this incident. He told me that at the request of Tamal, he compiled an extensive one inch thick dossier on the challenges related to introducing Krishna Consciousness in China. Drishtadyumna's father had an inside connection with Asian affairs. On their way to China, Tamal and Drishtadyumna stopped in Hawaii to present their analysis to Srila Prabhupada, in a last ditch attempt to get out of this service. Tamal told Srila Prabhupada what the document was and Drishtadyumna put it on his desk. Srila Prabhupada looked at the document for a few seconds, and then he just pushed it back towards them. He didn't even open it or read it. Srila Prabhupada then let them off the hook and said Tamal didn't have to go to China if he didn't want to (obey his guru). Of course, they did end up going

later at some point. It's also truly ironic that after all of Tamal's criticisms of the US temples, Srila Prabhupada soon put Tamal in charge of the New York temple— a small Manhattan sky scraper. Some months later in 1976, I unexpectedly received Tamal's invitation to visit him in New York for a few days. He treated me like royalty and insisted I lead every kirtan."

In Satsvarupa's *Prabhupada Lilamrita*, Vol. 6, there is no mention of Tamal's resistance to being sent to China, no mention at all of Tamal being sent to China, or of anything which might reflect poorly upon Tamal. This inaccurate whitewashed biography is not acceptable as a proper biography of Srila Prabhupada; it also subtly portrays the pure devotee as an ordinary man. In Tamal's *The Perils of Succession* (p. 316-321), wherein he describes the "*Sannyasi-Householder Controversy*," he makes no mention of himself as attempting a takeover of the North American temples, no mention of his resistance to being banished to China, and does not take any responsibility for the crisis he created. But did we really expect to get the true story from these two personally ambitious zonal acharyas, Tamal and Satsvarupa? In the next chapters, we will see that Tamal's devotion to Srila Prabhupada may have been real... sometimes. Otherwise, while Tamal was pursuing his ambitious schemes to become controller of the movement, he harbored disrespect, animosity, aggression, envy, and a belittling view towards Srila Prabhupada. We must understand Tamal's true nature and motives- for the sake of truth and to counteract the negative influences he has exerted on the movement. These deviant influences remain very prominently as the underlying fabric of ISKCON's management policies, and are what we describe as "Tamalism," a dark vestige of the past that should be fully purged.

TAMAL'S RESENTMENT OVER BEING BANISHED TO RED CHINA

Tamal was energized with his power as leader of ISKCON's foremost preaching program and a loyal army of surrendered men. But Srila Prabhupada took it all away from Tamal. Being removed from power, similar to being fired by an angry company boss, clearly disgraced and deeply humiliated Tamal. He had been severely chastised by Srila Prabhupada in front of the worldwide assemblage of devotees. Adi Keshava and others say that afterwards, Tamal was privately very resentful towards Srila Prabhupada. It reminds us of a snake who is stepped upon; it becomes angry and tries to strike back.

Tamal and his easy-going companion Dristadyumna then actually went undercover, disguised as businessmen in suits, to a book publisher's convention on mainland China for a few days. They studied the preaching opportunities, preparing a thick report. Meeting with Srila Prabhupada soon thereafter in Hawaii, May 4, 1976, Tamal submitted his bleak assessment report and described the only method of distributing books in China, as the Christians did, would be to throw sealed, floating bags of books into the ocean, hoping they would wash ashore and be found by coastal residents. Tamal reported to Srila Prabhupada that there was absolutely no way to preach in China at that time, saying "*maybe in fifty years.*" Srila Prabhupada mercifully rescinded his China directive, and returned Tamal to his former position as head of the Radha Damodara bus program. Tamal also was made the GBC rep for the New York zone. Srila Prabhupada wrote to "All GBCs in the USA" from Honolulu, May 4, 1976: "*My dear GBC disciples... I have met with Tamala Krishna Goswami and it appears impractical to send anyone to China at this time. I am requesting him to resume his old position as manager of the Radha-Damodara TSKP. Book distribution is my most important concern and these devotees should be given facility to distribute books profusely throughout America. They are also helping with substantial contributions to construct the Temple in Mayapur. Please do the needful to see that everything is done very nicely in a cooperative Krishna Conscious spirit... n.b. Tamala Krishna Goswami will also be assuming his responsibilities as a BBT for America.*" Srila Prabhupada also sent a letter to the Radha Damodar sankirtan devotees May 5, 1976: "*As it is impractical for anyone to be sent to China at this time, I am sending Tamala Krishna Goswami to resume his old position as manager of Radha-Damodara TSKP. Now all of you work cooperatively. I was very pleased to see how you were working so hard last year to distribute so many books.*"

Adi Keshava described Tamal's return to the bus program in New York as "*pompous and triumphant.*" Still, Tamal had been severely humbled by Srila Prabhupada and his plan to take control

of the North American temples was smashed. His counterpart Vishnujana Swami, beloved by all, had disappeared, suspected to have committed suicide in the Ganges due to his falldown from sannyas. Without Vishnujana's charismatic glue that inspired the RDTSKP men, Tamal no longer commanded the same awesome power, respect, and total control as before. Srila Prabhupada had severely chastised him, which a disciple should accept humbly, but a privately disturbed Tamal felt dishonored, wronged, and disgraced. This is how Tamal took it, as this was his nature.

THE CHIEF COUNSELOR COMPLEX

After arriving in New York in May 1976, Tamal wrote and supervised the production of a drama performed by Sudama Maharaja and the devotee actors troupe, the Vaikuntha Players. It was an obvious indulgence in Tamal's personal, emotional history of banishment and chastisement by Srila Prabhupada. It was entitled *"The Emperor and His Chief Counselor."* In the drama, the chief counselor created havoc in the emperor's kingdom, is then chastised, and realizing his mistake, repented and became re-situated properly in the service of the emperor once again. Rather than re-enact the eternal transcendental pastimes of Lord Krishna, Tamal forced the troupe to massage his ego and psyche with a redemptive re-enactment of his rewritten recent history. This is classic sociopathic mentality. Interviewed in 1999 by Nityananda das, Adi Keshava thought the drama was *"frightening and bizarre, being all about court intrigue, pride, power, and that it was all about Tamal's relationship with Srila Prabhupada."* Jahnvi dasi and Nanda Kishore das, troupe members, agreed. Adi Keshava: *"Tamal thought he had been wrongly chastised because, although he had overstepped his bounds with abuse of the counselor's position, he had supposedly done so only with good intentions."* Tamal believed Srila Prabhupada had wronged him and his punishment had been unjustified, and also that Tamal's righteous plans to expand Krishna consciousness had been thwarted by Srila Prabhupada as a grave error. Such was Tamal's conceit: he always knew better than others, even Srila Prabhupada. This history gives deep insight into Tamal's pride, ego, and conceit, and how Tamal really felt about Srila Prabhupada. Naveen Krishna das: ***"Tamal took his banishment to China as a great dishonor, worse than death. He was thereafter secretly revengeful, seeking justice for Prabhupada having effectively killed him with dishonor."***

Gurukripa das recounted in 2009: *"Tamal went to New York to prepare to go to China. And in May 1976, he showed up in a suit in Honolulu, a broken man. He could not get a visa to China, he had no service to do in India, and he could not go back to America, so he was quite depressed."* Later Tamal revealed some of his inner emotions along the lines of the minister who betrayed his king and was then rectified. We see some of the verses in Tamal's Vyasa-puja offering to Srila Prabhupada in mid 1978, from BTG Vol. 13 No. 8, p. 29:

Enter a minister, with lust anger and greed, But in his heart, you have planted a seed.
Powerful those forces, which lay within, Causing the minister **repeatedly to sin.**
But not so powerful as the seed you have sown, And with your care, the plant has grown.
Arrogant, proud, a wayward minister, But by your influence, no longer sinister.
Evil forces tried to attack, But with your knowledge, you forced them back.
False prestige and pride, cut by your sword, I seek your shelter, O merciful lord.
Stripped of illusions, a naked soul, I wish to fulfill life's cherished goal.
Please take my hand and guide me true, In exchange my life I consign to you.
To heaven or hell, by your order I shall go, To preach the glories of the eternal soul.
Eastward bound to a God-forgetting land, Departing with your order, beneath your blessing hand.

"Eastward-bound" refers to Srila Prabhupada's banishment of Tamal to China in the Far East, and "repeatedly to sin" refers to Tamal's constantly making trouble for Srila Prabhupada in the movement with his super-ambitious and controlling personality. Of course, once Tamal was able to take the seat of an acharya, he could look back and think himself now reformed, or "no longer sinister." This poem is more or less a confession, repentance, and an imaginary restitution all rolled together. Such is the way of minds like Tamal's. And minister? Tamal favored thinking himself second

in command, the king's righteous minister.

Adi Keshava wrote (Feb. 2021): *"The production and content of "The King's Errant Messenger" was deeply troubling to me. Although ostensibly written by TKG to address his disrespect shown to his godbrothers and sisters, I saw in it the emergent understanding that he and others were to be successors to Srila Prabhupada in a manner that made me uncomfortable. I was similarly uncomfortable with the "Lila plays" that emerged after the transition of initiating gurus to "acharyas." I even prevented the NY devotees from performing such a play about Satsvarupa's activity until they removed something that was made mystical."* The Vaikuntha Players were glorifying both Satsvarupa and Tamal's pastimes, such was the zonal acharya insanity.

TAMAL'S RESENTMENT OVER SECOND REMOVAL BY PRABHUPADA

In a 1999 interview with Adi Keshava, he explained how it was that Tamal became Srila Prabhupada's permanent secretary in February 1977. He said it was ***Srila Prabhupada's decision to remove Tamal*** from his services as head of the Radha Damodara bus program and as GBC for New York and the East Coast USA temples. Adi Keshava came to see Srila Prabhupada before his deprogramming trial for felony kidnapping. Tamal would not give any temple funds for Adi Keshava's legal defense and the two could not work together. Adi Keshava expressed his discontent and frustrations with Tamal to Srila Prabhupada.

From *Someone Has Poisoned Me*, p. 85: ***"FEBRUARY 17: ...Adi Keshava Swami arrived in Mayapur today and for several days thereafter had lengthy discussions with Srila Prabhupada about American deprogramming cases and the specific court battle in which he himself was a central defendant. When Adi Keshava Prabhu came from New York, Srila Prabhupada was energetic and showed few signs of illness or weakness. (Sat:6.260)***

Interview, Adi Keshava, 1998: *"Adi Keshava was distressed about how he had been "dumped" by Tamal who wanted nothing to do with his legal troubles and would not allow any funding from the temple for legal expenses. Adi Keshava was on his own. Adi Keshava went to Srila Prabhupada privately and explained what had happened and said: 'I can't deal with Tamal.' Later, Srila Prabhupada called for Adi Keshava and told him privately, 'I will take care of Tamal,' and offered all funds and other assistance he might need. Accordingly, Tamal was asked by Srila Prabhupada to become His permanent personal secretary, which Tamal was definitely not at all happy about. Once again, Tamal had been removed from his prominent position in ISKCON."* In 2021 Adi Keshava added: *"TKG was not ousted from NY, but he didn't want to stay in NY. My complaining about Tamal to Srila Prabhupada was possibly why he was appointed as the permanent secretary."*

CONCLUSION: TAMAL'S PLANS FRUSTRATED BY SRILA PRABHUPADA

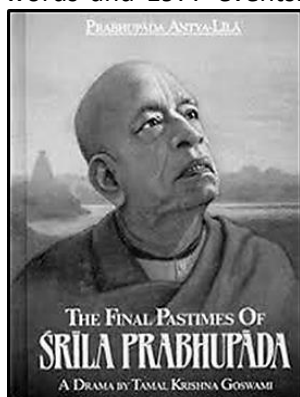
Tamal had big plans for his bus program. He was well on the way to taking over the temples in North America (and expanding from there). But Srila Prabhupada took it all away, which Tamal highly resented. He convinced Srila Prabhupada China was unfeasible, and he was reinstated as head of the bus parties and as East Coast GBC. Tamal came to India in Feb. 1977 as the monthly GBC with Srila Prabhupada, who asked him to be his permanent secretary, and Tamal was again removed from his positions.

After many complaints, Srila Prabhupada prevented Tamal from creating further disturbances by keeping him at his side. Srila Prabhupada removed Tamal twice from his prominent positions, which Tamal resented- his becoming #1 plans were totally frustrated in 1976 and again in 1977. It was Srila Prabhupada's sacrifice to keep Tamal close. This also brought Tamal's mischief closer, allowing him to exact his revenge. One may wonder why Srila Prabhupada would invite danger, but he was only concerned for his movement's welfare and to keep Tamal engaged in all-redeeming service. In early 2021, Adi Keshava wrote: *"I really can't say if TKG resented Srila Prabhupada for frustrating his ambitious plans... He had a complicated and very personal relationship with Srila Prabhupada."*

CHAPTER 67: TAMAL'S FINAL PASTIMES BOOKS

Tamal wrote two books on Srila Prabhupada's "final pastimes:" *The Final Pastimes of Srila Prabhupada: A Drama by Tamal Krishna Goswami (1988)*, and *TKG's Diary: Prabhupada's Final Days (1998)*. Careful comparison between the actual taped conversations and Tamal's drama book shows Tamal obsessed over every line and detail of these final pastimes, having a strange passion for reinterpreting these events. As the author of *TKG's Diary* and *Final Pastimes*, he expended great energy to recast the history of Srila Prabhupada's last months. Very often Tamal copied the taped conversation transcripts verbatim, yet, conspicuous by their omission, are several key discussions such as Srila Prabhupada's statements on Nov. 9-10, 1977 that "Someone has poisoned me." He also omitted the extensive discussions of all the caretakers speaking about homicidal poisoning. And he inserted countless dubious incidents and statements not confirmed by any other source.

We believe Tamal has edited, twisted, re-worded, and outright adulterated Srila Prabhupada's words and 1977 events. We have not the space nor patience to document each example, but we conclude Tamal was adept at propaganda and the art of disinformation. There is a subtle and dishonest agenda behind both books: Tamal diligently crafted a rewriting of history to cover his own tracks as the prime poisoning suspect and to justify deviations that he introduced into ISKCON.



THE FINAL PASTIMES OF SRILA PRABHUPADA EERIE AND DARK UNDERTONES

The eerie tone of Tamal's 1988 *The Final Pastimes of Srila Prabhupada* is seen early on: "Even though the mention of Prabhupada's disappearance does indeed bring pain to a disciple's heart, hearing the subject is like drinking hot sugarcane juice: painful yet irresistibly sweet." (p. 4) This book is an attempt to gain prominence from his role as Srila Prabhupada's "most intimate" associate in 1977. The two year long editing process was "arduous and difficult," said Garuda das, who published the book under the *Institute of Vaishnava Studies*. This book has an uncomfortable feel of Srila Prabhupada being used to enhance Tamal's reputation, and Bhakticharu Swami's as well, who was Tamal's constant close associate and assistant in 1977. Tamal fought with his editor to retain various passages, such as reference to Srila Prabhupada's shelter under the Vrindaban "tamala" tree. "Still, I would compare our drama to the tamala tree. Just as in Krishna's absence the gopis could feel His presence only by embracing the beautiful black tamala tree, devotees pained by separation from Prabhupada will feel his presence once again when they hear this drama."

Shelter, Tamal tree? Is Tamal obliquely hinting something about himself, that due to his intimacy with Srila Prabhupada he is the deliverer of relief to devotees who miss Srila Prabhupada? In Ch. 60 Tamal revealed a rationale for a mercy killing of Srila Prabhupada. The creepy, insidious undertones in Tamal's dark and stuttering statements are shocking and leave a definite impression that Tamal was preparing to defend Srila Prabhupada's "untimely departure" as a compliance with His Divine Grace's supposed last wishes for assisted suicide. Tamal is polishing the justifications for a poisoning as the dying request of one in great pain and misery, of one most anxious to die. This is also Tamal's portrayal of Srila Prabhupada's mood in his bizarre book *The Final Pastimes*, and is a nauseating and offensive characterization. Whatever the rationale, it remains murder. Through the "mercy-killing" interview, *TKG's Diary*, *The Final Pastimes*, and Tamal's statements in the 1977 recorded conversations (such as, "Now you have to choose which suicide") - one clearly perceives the demented mentality that was the backdrop to Srila Prabhupada's now-proven poisoning.

THE HERO WITH A DEATH-WISH?

The *Final Pastimes* portrays Srila Prabhupada as a "hero" with an already dead body, a soul with a death-wish, and one struggling with his impending death. Such suggestions are actually Tamal's

attempts at self-therapy and in misleading innocent persons, and constitute another addition to Tamal's trail of debris and deceit over the decades. **By convincing us that Srila Prabhupada wanted to leave this world, he undermines any need for investigation into poisoning or murder.** Very intelligent... but we are not that dumb.

Tamal states (NTIAP): "I did not poison Prabhupada. In fact, nobody poisoned Prabhupada." But a contradiction comes to light from the Conversations Books where Shastri admits: "**There must be some truth behind it when Prabhupada says so,**" in reference to Srila Prabhupada stating he was being poisoned. Tamal says there was no poisoning, but Srila Prabhupada and Shastri say there was. Yet, in *Final Pastimes*, Tamal's "dream doctor" Damodara Shastri is immortalized as a sort of Jesus figure by this quote: "In the past I have cured lepers, brought youth to the aged, even made the dead come back to life. My medicines have never failed. But still Prabhupada's life is slipping away. It must be as he said. 'This disease has no material cure.'" So although Tamal praises Shastri in his book, he overlooks that Shastri actually accepted Srila Prabhupada's poisoning, confirmed by Shastri's son Dr. Rajesh Sharma in Calcutta (Ch. 54). Tamal also acknowledged the poisoning Nov. 10, 1977 by asking Srila Prabhupada, "So, who is it that has poisoned?"

TAMAL'S SUGGESTIVE MIND-TRICKS

A series of different passages from *Final Pastimes* reveals a pattern of subliminal, auto-suggestive messaging, used to influence with repulsive propaganda. Many of these quotes are concocted, not actual. **(1) TAMAL:** Sometimes I think that his promise to Radha Rasavihari, more than anything else, keeps Prabhupada **struggling to survive.** (p. 9) (Note: the pure devotee does not struggle to survive.) **(2) SP: My brain also is not working.** According to medical science the only cure is cutting or dialysis. My present health is **so weak that death can come** at any time. (p. 12) (Note: Is SP is subject to the laws of nature?) **(3) SP:** But so far I am concerned, I am praying, "Krishna tvadiya pada pankaja panjarantam. My dear Krishna, **please help me die immediately.**" (p. 13) (Note: Tamal's translation is very incorrect; there is no mention in the Mukunda Mala Stotra of "immediate death" and Maharaja Kulashekhar was not suicidal.) **(4) SP:** These doctors will come to give something to try and save. **I don't want to be saved.** (p. 40) **(5) SP:** Better you **don't pray to save me.** When I was in London, **I thought recovery was possible.** But I have **tried everything,** and it is all a **failure...** Simply sleep. What kind of living is that? It is **worse than death.** Now I have finally made up my mind: **I want to die...** (p. 41) (Note: We do not find these quotes on the tapes.) **(6) SP:** Why do you want me to survive? If **I want to die,** this is the way of **peaceful death...** (p. 42) (Note: We would not wish SP's "peaceful death" of slow poisoning on even our worst enemy.) **(7) SP:** They want me to survive, and **I want to die...** (p. 42) **(8) SP:** If Brahmananda assures me that this movement will go on, then **better let me die...** (p. 43) **(9) ABHIRAM:** For days we've all seen Prabhupada **slipping away,** no longer even bothering to continue the **struggle.** Yet these **tortuous** months have forced me to wish Prabhupada **serene.** (p. 43) (Note: The pure devotees are in ecstasy, not struggling through tortuous events. Wishing him serene means wishing him dead?)

(10) BHAKTIC HARU: But what can we do? I feel so helpless! On the one side is **death, ominous, all devouring,** and on the other side Srila Prabhupada, **frail and unresisting.** (p. 44) (Note: Pure devotees are not frail.) **(11) TAMAL:** Prabhupada used the word 'survive.' **Do we merely want him to 'survive'** as he has been doing all these months? (p. 45) (Note: What does Tamal propose rather than "survive"?) **(12) UPENDRA:** Kirtanananda Maharaja said that such rich cooking **was like poison...** but Prabhupada countered that **his body was already dead,** so what was the **question of being poisoned ?...** (p. 52) (Note: Here is another subtle mind-trick to divert from the issue of poisoning... here is the convenient injection of the poison word to numb us to its actual presence. By use of the poisoning concept in various innocuous circumstances, Tamal reduces suspicion of a real poisoning. Remember: many of these quotes are totally concocted.) **(13) BHAV:** Prabhupada seems to **want to die.** As if he's **welcoming death** with open arms... (p. 82) **(14) TAMAL:** This is the dilemma. As his disciples it is our duty to serve his desires, but how can we help him fulfill this desire? **By which act**

do we prove our love? (p. 83) (Note: The hint of death-wish and euthanasia is strong here. It reminds us also of the ‘which suicide’ statement from the previous chapter. Tamal wants us to think Srila Prabhupada wanted medicine to die, wanted to be poisoned. Tamal’s “dilemma” is allowing continued “survival” or assisted suicide, two ways to please Srila Prabhupada and show their love. How sick!) (15) **BHAV:** Even when healthy, Prabhupada couldn’t tolerate pain. I’m afraid he’ll **prefer to die.** (p. 87) (Note: Bhavananda casts his vote. Tamal’s borrows from the actual transcripts of recordings and subtly twists the words to convey a sense that Srila Prabhupada was suicidal and wanted help with assisted suicide.) (16) **JAGADISH:** His **relief** is to join Krishna, not to remain in this world. (p. 90) (Note: Another vote to let or help him die, or murder which is politely characterised as a mercy-killing.)

“REVEALING THE SPIRITUAL SIGNIFICANCE OF THIS DRAMA”

From the introduction by Garuda das: “...allow the author (Tamal) to reveal to the audience

<p>This final act, enact it to My will!</p> <p>For love of Bhlsma, though 'tis agony,</p> <p>Slay Bhlsma now and thus set Bhlsma free.</p> <p>ARJUNA (with a heavy heart).</p> <p>O Lord, the world shall never be the same Without her Kuru hero. What is fame?</p> <p>(Guiltily, as he raises his bow to shoot)</p> <p>O grandfather, forgive me!</p> <p>(He carefully aims an arrow and releases it. Bhlsma makes no attempt to defend himself, having dropped his weapons. Now the drums have stopped</p>	<p>With Krsna 'fore me all eternity.</p> <p>VOICES OFFSTAGE (as if from the sky, a long and drawn-out tribute).</p> <p>Bhlsma! Bhlsma! Bhlsma!</p> <p>KRSNA (impellingly).</p> <p>Now, Aijuna! Shoot!</p> <p>ARJUNA (with much aversion, no longer brandishing weapons).</p> <p>O Lord!</p> <p>I can't kill him, more dear to me than life,</p> <p>For life is death if I outlive this strife;</p> <p>If this be dharma, surely this is</p>	<p>hell;</p> <p>Where dharma serves adharma 'tis death's knell.</p> <p>Death cannot purchase one alone of us,</p> <p>For killing him I kill myself as well.</p> <p>KRSNA (In a berating tone, He exhorts Arjuna to action). Arjuna!</p> <p>What selfish, ill-judged words do you now utter,</p> <p>Heart hardened, mind yet soft as melted butter?</p> <p>Now when his valor's fury grows tranquil,</p>	<p>the spiritual significance of the drama. The devotees' faith and spontaneous devotion (sradhdha) to their guru as it was confronted with the mysterious plan of the Lord (yogamaya) is the underlying theme of the drama... of Prabhupada's departure..." In Act Three, Tamal clearly compares his own dilemma of choosing whether to "let" Srila Prabhupada die (or facilitate it?) or try to dissuade Srila Prabhupada's supposed desire to depart, with Bhishma's being killed by Arjuna in the battle at Kuruksetra. It is shocking how Tamal identifies with Arjuna, who was being ordered by Lord Krishna to kill Bhishma. These are bizarre allusions. Tamal (Arjuna) had an unpleasant duty to kill Srila Prabhupada (Bhishma), it seems in his mind, fulfilling the last wishes of Srila Prabhupada to</p>
<p>(To Krsna and Arjuna)</p> <p>Come, welcome Death, my soul to liberate.</p> <p>Come, Arjun', help me to my dying bed.</p> <p>Last night I promised you I'd abdicate.</p> <p>No tears of pity should for me be shed.</p> <p>The Pandavas should be the heads of state.</p> <p>But that can only be when I lie dead,</p> <p>A hero's couch of arrows set for me,</p>	<p>exit.)</p> <p>BHLSMA (eagerly to himself).</p> <p>Come to me, Death, my life to consecrate.</p> <p>Oh, hear me now, for I will fight no more;</p> <p>Make haste, Arjun'. The day is growing late.</p> <p>Do slay me now and end this damned war.</p> <p>(Krsna and Arjuna now enter. They dance menacingly</p> <p>about Bhlsma, Sikhandi always in front of them. Bhlsma looks at them but makes no attempt at defense.)</p>	<p>Final Pastimes</p> <p>has been urging us toward unconditional surrender. It is a lesson that will always continue—so long as we remain faithful.</p> <p>TAMAL KRISHNA (enlightened).</p> <p>Now I realize how Arjuna felt as he released his arrows at Grandfather Bhlsma. Though the arrows entered Bhlsma's body, it was Arjuna who felt the pain, while Bhlsma felt only joy. This final service will be the most difficult. Are we ready to allow Prabhupada to leave? Is our love so selfless, so intense, we can endure the pain of real separation? Prabhupada has been waiting only for this. Otherwise, he would have left long ago. The time has now come to give our permission. (De-</p>	<p>allow Tamal/ others (Pandavas), to inherit the ISKCON kingdom.</p>

allow Tamal/ others (Pandavas), to inherit the ISKCON kingdom.

Comparing Tamal’s *Final Pastimes* with Tamal’s mercy-killing interview (Ch. 60) and the statements he made about helping Srila Prabhupada’s last wishes to die “now,” or “untimely,” we get a picture of Tamal’s private agony and efforts to rationalize how he poisoned Srila Prabhupada. It was, he is trying to tell everyone, not a wrong thing, it was Srila Prabhupada’s last wish and it was his horrible, painful duty to fulfill. “Now we could have done that.” Tamal did do it. Every murderer lives with his own haunting conscience, forced to find justifications that he did the right thing, it was not a crime. Krishna wanted the Pandavas (Tamal, others) to rule the kingdom... / **CONCLUSION:** Even the artist’s rendition of Srila Prabhupada on the front cover *Final Pastimes* has a eerie resemblance to Tamal. Everything is very dark about this book, as it portrays Srila Prabhupada wanting to die, preparing the reader for the mercy-killing revelations in Ch. 60. It also clearly exalts the selfless and devoted caretakers such as Tamal, Bhavananda, and Bhakticharu. We cannot recommend this book to

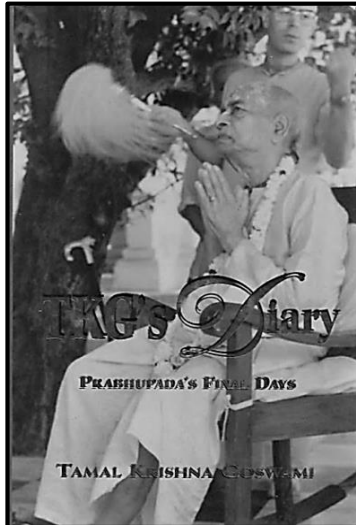
anyone lest they be adversely spiritually affected by Tamal's offensive, subtle messages. It is a sick attempt to change actual history and it defames Srila Prabhupada's glories, depicting him as suicidal and an ordinary man. "I had this book on my shelf for decades, but every time I would pick it up, I had to put it back down. Bad vibes. When working on this chapter, I had to review it, and now I know why I was avoiding it for so long. It makes Srila Prabhupada into an ordinary man." (Nityananda das)

TKG'S DIARY: PRABHUPADA'S FINAL DAYS

TKG'S DIARY: "AS IS" OR DOCTORED?

In mid 1998, just six months after the "poison issue" became a serious news item on the Hare Krishna websites and around the Hare Krishna movement, Tamal suddenly published his enhanced diary of the time he was with Srila Prabhupada, from Feb.-Nov. 1977. The book's foreword acknowledges that the main motivation for Tamal to come out with his diary was that he was suspected by many in the poisoning of Srila Prabhupada. Why did Tamal wait 21 years to publish his diary? The answer is given in the foreword by Ravindra Svarupa das, ISKCON guru and foremost apologist: "...to a rather dispiriting and unedifying controversy. The diary has now been published 'as is' because of a claim recently urged that Srila Prabhupada's terminal decline was brought about by

intentional poisoning. It is duly recorded in the diary (entry of Nov. 9) that Prabhupada himself raised the issue. Now, 20 years later, on this single basis, investigations have been launched and speculative theories expounded, sometimes issuing in highly imaginative historical reconstructions. This diary is now offered for the immense evidentiary value it offers in this matter. Not only does the work painstakingly chronicle Prabhupada's medical condition and treatment... The diary is published in the conviction that a large and purgative dose of sheer facts is the best antidote to the 'poisoned theory.'"



In other words, when the poisoning controversy broke out in late 1997 with the discovery of poison whispers and the onset of a GBC investigation into the matter, Tamal rushed to release his diary within months, which supposedly contained information disproving the "poison theory." So naturally one wonders if parts of his diary were "doctored" to reduce suspicions about a malicious poisoning of

Srila Prabhupada. **And, upon inspection, we find that indeed it is heavily doctored.** TKG's Diary is an attempt by the prime suspect in Srila Prabhupada's poisoning to rewrite history and present the events of 1977 in a light that Tamal would prefer, for his own benefit. Tamal has changed the wording of conversations, and fudged and fiddled information to absolve himself. However, instead of clearing the air, those who compare TKG's Diary to the tape recording transcripts and accounts from other devotees, are left with multiple examples of dubious attempts to cover the truth. It is very difficult to accept the honesty and veracity of Tamal's accounts of Srila Prabhupada's illness.

As it was described in Judge For Yourself (2004): "We arrive at Tamal's book, 'TKG'S Diary,' with its purposeful scramblings and omissions of documented data. A pathetic attempt to wriggle free from a wicked web spun by cruel ambition. We refuse to accept how this man claiming to be a scholar, could publish his memoirs without first researching and correlating his work with the archived tape recording transcripts, especially since he was involved with recording and maintaining the tape library. Of course there are reports of perhaps 200 missing tapes. But what really raises our eyebrows; is the fact that discrepancies in Tamal's memoirs occur only when dealing with the issue of "poisoning" and Tamal's involvement with it. Now isn't that strange?"

TAMAL'S BUTCHER JOB ON ACTUAL POISON DISCUSSIONS

There are several areas which we identify as the intent of Tamal's diary fabrications: **(1)** Trying to give credibility to the idea that Srila Prabhupada was expecting senior men to become acharyas

themselves after his departure. **(2)** Trying to make Srila Prabhupada appear helpless and senile, and that Tamal was the most important disciple upon whom the future of the movement depended.

(3) Discrediting the poison "theory" and evading the actual conversations about poisoning in Nov. 1977. For example, look at his brief and butchered account of the Nov. 9-10 poisoning discussions compared to actual transcripts in Ch. 11-15: **"Prabhupada said, 'I want to die. Someone said I have been poisoned.' I asked who said that; and Prabhupada answered, 'I do not know, but it is said.'"** Tamal has joined "I want to die" from another day and "I do not know" is from pages of conversation later, yet Tamal combines three separated phrases from different days all in one quotation as though it was all spoken at once, omitting the lengthy discussions. This is totally fraudulent, a paraphrasing to cheat and deceive, an obvious attempt to mislead readers.

Then: **"I asked Srila Prabhupada again about the poisoning. He explained, 'These kind of symptoms are seen where a man is poisoned. Not that I am poisoned. I read something.' I said, 'We cannot allow anyone else to cook for you.' Prabhupada agreed. I mentioned that one Sankaracharya had been poisoned. Prabhupada said, 'My guru Maharaja also.'"** And a few pages later: **"We asked Srila Prabhupada later what was the cause of his mental disturbance. Prabhupada disclosed his thoughts that someone has poisoned him."** A few lines, omitting words, sentences, entire paragraphs, other speakers, discussions about homicidal poisoning, the caretakers all acknowledging Srila Prabhupada believed he had been maliciously poisoned and that this was the cause of his illness. Did Tamal call the police? Raise the subject with other GBCs or devotees? Do anything at all? No, Tamal just ignored it all until Nov. 11 when he was caught on tape whispering in the background: **"The poison's going down. (giggle) The poison's going down."** And **"Is the poison in the milk?"**

HOW ORIGINAL IS THE DIARY?

Ravindra Svarupa's foreword continues: *"This point naturally leads to the question: How accurate is TKG's account?... Up until Oct. 9, Tamal constructed his chronicle of the day's events entirely from memory and notes. He made no use of the daily audio recordings of the conversations in Prabhupada's rooms. Therefore we are able to test Tamal's recollections by comparing... He comes off remarkably well... Indeed, the diary provides much unavailable from the tape transcripts... The diary often makes what was happening much clearer. Moreover, many tapes have been lost altogether..."*

Interesting is: *"TKG constructed his chronicle of the day's events entirely from memory and notes."* We are told Tamal did not refer to the tapes of those day's events, and we assume that means the transcripts as well (Conversations Books). However, as we read *TKG's Diary*, this posture becomes increasingly incredible. Repeatedly Tamal records Srila Prabhupada's words in quotation marks that read **IDENTICAL** to those sections in the Conversations Books, or often times they are just slightly different in a word or two, here and there to give a look of originality. The similarities are far too great to leave any possibility that Tamal was able to remember those detailed conversations involving two or more speakers, unless he used the Conversations Books. Tamal borrowed heavily from the Conversations Books, modifying it a little, and then claiming that this was in his diary or memory. Sorry, *TKG's Diary* was based on his diary, his memory, and most certainly the tape recording transcripts, as well as many outright fabrications, some even preposterous.

We can trust nothing in TKG's book; it is not an honest history, being "doctored" to discredit the "poisoning theory," as was Tamal's purpose by his own admission. Parts of his book match the tape recordings word-for-word, and we wonder if the rest is really from his original diary or just made up? Examining his diary would be telling. Comparing *TKG's Diary*, the audio transcripts, and other sources shows that Tamal's book: **(1)** has numerous omissions of relevant health data on the tapes that Tamal should have made note of in his diary **(2)** repeatedly softens Tamal's hardline opposition to doctors and medicines (many incidents are missing) **(3)** has many surprises like his June 27 entry; Srila Prabhupada supposedly asks him, *"Amongst the GBC, have you selected one after me who will succeed? ...Yes, each of you can be acharya of your zone."* Who will believe this? This had to be added by Tamal to legitimize what he and others did... **(4)** has a very unusual account of the May 28 ritvik

appointment conversation. Tamal does not even use the word "ritvik," although both he and Srila Prabhupada did. He has changed Srila Prabhupada's words (as did Satsvarupa in his biography book) and their meaning in recounting this important conversation. (5) lends the distinct impression that he **heavily copied** the tape transcripts, and thus we suspect he composed many fake entries in 1998 to obscure the poisoning evidence. The original diary should be seen for comparison.

(6) contains a perverse irony in that Ravindra Svarupa das wrote: "Moreover, many tapes have been lost altogether..." The attempt is to praise Tamal for giving so much information inspite of tapes he disappeared. (7) As an example, on Oct. 9, 1977, Tamal's diary quotes a particular conversation, 27 lines long, which follows the corresponding one in the Conversations Book, but he inserts some words and sentences that were not in the tape recording. In this and other instances, when compared to the tape recordings, it appears as though Tamal used the tape recordings and then modified just a little to look different. Any ninth grade English teacher can recognize plagerism. Sorry, but that's what it is. Where is the original diary?

QUESTIONS OF CREDIBILITY AND HONESTY

For one who has changed his position on the guru issue many times, who has revised his own book ***Servant of the Servant*** to conform to ISKCON's changing dogma, and who has never made himself available to the devotees for a "general reckoning" of his past activities, Tamal is perceived as perhaps *the least credible and honest* of all GBCs and gurus in ISKCON history. If Tamal had been truly interested in addressing the "poisoning theory," he should have done the following: (1) Donate his original diary or at least photocopies thereof to the Bhaktivedanta Archives so that it can be studied and scrutinized by historians and devotees, and to validate its contents (where is it now?) (2) Agreed to be deposed, interviewed and questioned by Balavanta, Prabhupada Truth Commission, and private investigators (before he passed away in 2002). (3) Replied to questions of devotees on websites like VNN, Chakra. He never answered questions, but pushed others to defend him. He said "If I answer one question, there will be hundreds more."/ Tamal's lengthy quotations of conversations between Srila Prabhupada and others are sometimes exactly the same as the tape transcripts and sometimes are not in the Conversations Books, almost as though Tamal was using the "missing" tapes, as they are rendered in quotation marks, indicating they are the exact words. Many conversations are far longer than he would be capable of remembering to write down later, even if he ran to do so just after it had been spoken. What's up with this?

INSPECTION OF ORIGINAL DIARY IS NECESSARY

Tamal makes no explanation as to the nature, style, length, or character of his diary and the method of how he recorded his entries. Is it a ledger, notebook, loose papers, or what? *TKG's Diary* may be the product of memory and brief notes, fortified and enhanced with borrowings from the audio tapes, then spiced-up with things Tamal wants us to believe happened. The original diary could probably clarify many of these things. Has anyone ever seen it? When Balavanta visited Dallas in 1998, in his capacity as GBC investigator on the poisoning issue, Tamal would not allow him to inspect his diary. Since Tamal's 2002 demise, we do not know who is the custodian of his original diary nor where it is, but we would think it is his Dallas quarters or adjuncts.

TKG's Diary, as an important piece of evidence, should be turned over to the Bhaktivedanta Archives. It needs to be compared to the printed book to checking for fraud. This is a justified doubt when one remembers how Tamal has changed his statements and position on various occasions to serve his ambitions and defense. Two examples are Tamal's effective denials of his Pyramid House confessions and the omission of appointed-guru claims in his later edition of his book *Servant of the Servant*. We need and demand historical verification to determine truth in all details, and we would be neglectful of our responsibilities not to do so.

OPEN ENDS: Tamal's original diary should be made available to the public.

If Tamal wrote *TKG's Diary* to clarify events in 1977 and to answer suspicions regarding Srila Prabhupada's poisoning, then his original diary should be made available to the public. Why not? The

present diary caretakers have as great an obligation to the followers of the movement than they do to Tamal's ostensible posthumous privacy rights. To authenticate *TKG's Diary* as historically accurate and an honest account, anyone should be able to compare it to the original diary. Ravindra Svarup's foreword conspicuously does not make mention of his having done this comparison. Tamal may claim this or that happened, but unless verified by tape recordings, other persons' memories, and a close physical examination of the original diary, great caution would be in order before accepting Tamal's accounts as true. Being himself implicated in poisoning Srila Prabhupada, Tamal would have plenty of reasons to alter details of critical events to hide the truths of history. Standard scholarly procedures should be facilitated to authenticate his diary, to uphold its credibility. One cannot produce controversial biographical claims of the greatest person of the modern era without allowing for open resources. Hari Sauri, another biographer of Srila Prabhupada, has made his original diary available to others. Tamal's estate should do the same. Since Tamal did not "open up" and take to heart these recommendations, then he and his books, such as *TKG's Diary*, will continue to be regarded as contrived history produced with ulterior motivations. The book contains innumerable unverifiable claims and thus it is not a book we can trust at all.

A FEW EXAMPLES OF DIARY ANOMALIES

(1) As shown in Ch. 61, Ravana's Virtual Confession, Tamal has completely altered, in *TKG's Diary*, the actual wording of conversations on Nov. 11, 1977 wherein Tamal tells Srila Prabhupada, "Now you have to choose which suicide." He sanitized the actual conversations to alter the real history of his time with Srila Prabhupada as his personal secretary. Why did Tamal omitted the following section, removing all the talk about suicide. **Tamal:** This seems like *suicide*, Srila Prabhupada, this program. It seems to some of us like it's *suicide*. **SP: And this is also suicidal.** **Tamal:** (turning to others) Hmm. Prabhupada said "And this is also suicide." (turning back to Prabhupada) **Now you have to choose which suicide.** / Tamal does not want to explain his bizarre words. It seems as though Srila Prabhupada and Tamal are sparring with each other, knowing the other knows what's really going on.

(2) Why are lengthy non-controversial portions in his diary copied exactly word for word from the audio tapes, but controversial portions are totally different from the tapes? How can this be? Tamal did not expect readers to cross-check his versions with the tape transcripts. (3) *TKG's Diary* (p.91-2) June 27: He describes a literally incredible incident to have occurred in the middle of the night, when Srila Prabhupada called for Tamal, and, of course, no one else was around to witness it. Tamal says Srila Prabhupada asked him: "Amongst the GBC, have you selected one after me who will succeed?" I replied that we felt that we should manage together as a group, that none of us was more qualified than the others. 'Yes, each of you can be acharya of your zone.'" Then Srila Prabhupada told Tamal not to worry about finally going to China, but to stay as his personal secretary so at least one good man would be trained up. There are no tapes to confirm this. Unbelievable, coming from the mastermind of the zonal acharya successor guru system! Acharya of your zone? Srila Prabhupada could never have said this- it doesn't fit at all.

(4) Another example of inaccuracy is his account of the May 28 talks. He gave only two lines to such an important conversation about future initiations: "***I shall appoint some of you to give initiation. Those who they initiate will be their disciples and my grand-disciples. They will be guru by my order. Amara ajnaya guru.***" But look what the actual section of conversations really was:

SP: ...I shall recommend some of you to act as officiating acharyas. **TAMAL:** Is that called ritvik-acharya? **SP:** Ritvik yes. **SATSVARUPA:** Then what is the relationship of that person who gives the initiation and the... **SP:** He's guru. He's guru. **SATSVARUPA:** But he does it on your behalf. **SP:** Yes. That is formality. [...] **SATSVARUPA:** So they may also be considered your disciples. **SP:** Yes, they are disciples. [...] **SP:** When I order, "You become guru," he becomes regular guru. That's all. He becomes disciple of my disciple. That's it.

Whereas other conversations as cited by Tamal are 80% or even 100% verbatim from the tape recordings, this conversation is 5%, and Tamal deceitfully rewrites it to suit his own interpretation.

(5) We compared his Oct. 8, 1977 diary entry with the actual tape recording as shown in ConvBk Vol.35, p.131-2, where Srila Prabhupada speaks with Hansadutta Swami about simple living and farm projects. Tamal uses quotation marks, as though he is quoting directly from the tapes, but although almost identical, there are just a few different words to make it look like... what? To record such a 35 lines diary entry would be impossible even during the actual conversation. Tamal simply made some changes to the tape transcripts and pretended as though it came from his diary. This is especially, unnecessarily dishonest as he claims he did not do this. In *A Transcendental Diary*, Hari Sauri has included into his actual diary notes the exact transcripts of many conversations and lectures, not pretending otherwise. But Tamal has changed just a few words in such a way as to pretend that it is his actual diary account. Why? Is it because Tamal cannot help himself from being deceitful and pretentious even when unnecessary, or, did he try in this way to give credibility to those diary entries which are not on tape, such as #3) from above, about zonal acharyas? Never trust Tamal...

(6) Also, where Tamal has given conversations in quotation marks that are not found on the tape recordings, we ask where did he get these sections from? They appear just like the parts that ARE from the tape recordings. Did he get those parts from missing tapes that only he had? Many Aug. and Sept. diary entries (there are no tapes Aug. 18 to Oct. 2) include lengthy Srila Prabhupada statements in quotations that could not possibly be memorized by a very busy personal secretary when he made his diary entries at the end of the day. Thus we ask if **Tamal kept the missing tapes?** These anachronisms raise questions. Where are Tamal's personal belongings including the original diary, computer files, paper files, etc? Many secrets and even the missing tapes may well be found there.

(7) Then again, many times Tamal differs from the tapes greatly. In *NTIAP* Tamal stated: "*It was His Divine Grace who had a dream about a Kaviraja preparing a particular medicine [makharadhvaja].*" Then in *TKG's Diary*, Tamal stated (p. 291): "*There is no need of consulting me. I have seen a Ramanuja Vaishnava [in a dream] preparing makharadhvaja. How to do the rest, you decide*" (but this is not found on the tapes). (8) When we compare the accounts of how Dr. K. Gopal was rejected on Oct. 22, 1977 between *TKG's Diary* and the *Conversation Book* (Vol. 36, p. 43-51), we see that Tamal has sanitized his diary account. He claims Dr. Gopal suspected tuberculosis, but when contacted in 2002, Dr. Gopal said he suspected asthma. In the *Conversations Book* we see Bhavananda and Tamal demonizing Dr Gopal, but the diary mentions nothing. (9) On Feb. 10, 1977, Tamal was still in New York, yet his diary notes how Srila Prabhupada collapsed going **down** some steep stairs **after** a mustard oil cooked lunch, blaming the mustard oil for indigestion and causing weak legs. But Hari Sauri, who was Srila Prabhupada's servant at that time, says Srila Prabhupada collapsed going **up** the stairs **before** lunch. Was Tamal is creating a back-story for why Srila Prabhupada's legs were weak? Heavy metals poisoning typically causes leg and muscle weakness.

(10) Tamal describes that three devotees took sannyas initiation May 31, 1977, but mistakenly identifies one as Bhaktiruci Swami instead of Bhakticharu Swami. (TkgD.55-56) Considering how close Bhakticharu and Tamal were, how could this error be made it not deliberate? Why? (11) July 15, 1977: Here is another indication that Tamal's diary was doctored where Tamal says: "*Gauri das, who was simply the servant of the servants of Prabhupada, was thus blessed.*" Tamal developed a conflict of memories with Gauridas in 1989 regarding what Srila Prabhupada spoke about the ritvik arrangements for future initiations. In 1990 Tamal wrote in the *ISKCON Journal* that Gauridas was just a minor assistant and thus could not actually be considered Srila Prabhupada's servant, and would not know about any ritvik instructions. Then Tamal's 1998 book reinforces minimization of Gauridas' position, to discredit Gauridas' claim of hearing Srila Prabhupada say that ritviks were also meant for initiating on His Divine Grace's behalf **after** his departure, not just before. We think this diary entry is doctored (like backdating a check) to adjust history, to support the GBC concocted guru system.

(12) **EDIT THIS:** There is definitely some parallel between Satsvarupa's and Tamal's words in their accounts, even though they were published 16 years apart. Their accounts of Srila Prabhupada's crying and displaying ecstasy are so similar that either Satsvarupa took his account from Tamal's diary

in 1983, or Tamal has taken it from Satsvarupa's biography in 1998. It is hard to know what is from Tamal's actual diary, what comes from other sources, and what might be "contrived." Without an examination of Tamal's original diary, *TKG's Diary* fails to put to rest rumors and suspicions about Tamal and the poisoning of Srila Prabhupada. Compare TKGDiary p. 178-9 to SPLila:6.376-7.

CONCLUSION: TKG'S DIARY This book is another one of the whitewash coverups by ISKCON leaders. The fact that he published it exactly when the poison issue had become very public in 1998, instead of anytime in the preceding twenty years, makes one wonder what was his purpose in withholding its publication until that exact time? This indicates that he produced it for his defense, and did so by doctoring many parts of it. How could he not have? The urge to do so would be irresistible. There are many incidents and histories that do not concur with other historical records, like other's memories of the time, tape transcriptions, or the Srila Prabhupada's teachings. It is full of omissions and apparent additions. *TKG's Diary* cannot be trusted as an accurate history, but rather, should be seen as the flawed alibi of a poisoner trying to prove his innocence.

CHAPTER 68: TOPANGA CANYON CONFESSIONS

Tamal and Hansadutta Swami were suspended as GBCs and ISKCON initiating gurus in late April 1980 at an emergency Los Angeles GBC meeting. The two were ordered to stay out of their zones, and aimlessly wandered in ISKCON, ending up at Nrsinghananda's Topanga Canyon Pyramid House (California). Tamal called for an open discussion on Dec. 3, 1980. Hansadutta, Dhira Krishna, Kirtiraja, Jayadwaita and others attended and the talk was recorded. Tamal confessed that Srila Prabhupada never appointed anyone as an initiating guru, but only as ritviks. The unexpected bombshell tape quickly circulated in ISKCON's underground, giving great angst and headache to the other gurus as their positions were seriously threatened. The most known part of Tamal's confessions is about there being only ritvik appointments and no guru appointments. This part was earthshaking, as it directly refuted the BIG LIE that Srila Prabhupada had appointed 11 successor initiating acharyas, which Tamal said was untrue. The ramification of this revelation was huge: If the 11 had not been appointed, then what mandate did they have? Answer: none. They were cheaters, liars, imposters.

But Tamal also opined an alternative to having no appointed gurus: that every disciple had a right to be a guru after the father disappears. Tamal was not simply trying to negate the zonal system that was being used in 1980, with 11 exclusive acharyas, but was pressuring the GBC to open the doors to everyone "qualified" (whatever that meant). ***In this way Tamal would get back in too.*** Every disciple has a right to initiate his own disciples after the guru departs, and that would include him too! Either the GBC would allow all qualified disciples to act as guru, vastly diluting their guru franchises, or they would quickly give Tamal his position back provided he shut up about there being no appointment of 11 gurus. The GBC soon saw there was no way out of Tamal's blackmail, and they brought Tamal and Hansadutta back into their exclusive club within 3 months.



TAMAL SPILLS THE BEANS AT PYRAMID HOUSE

Below are the essential sections of Tamal's staged "confession" (emphasis ours): **Hansadutta:** Anyway, Tamal Krishna Goswami has had a very important realization about how some of these problems have been plaguing us for the last two years practically, since Prabhupada disappeared. How they've come to be, regarding this guru issue and appointment... (*Clearly Hansadutta knew what Tamal had to say*). **Tamal:** ***Actually, Prabhupada never appointed any gurus. He didn't appoint eleven gurus. He appointed eleven ritviks. He never appointed them gurus. Myself***

and the other GBC have done the greatest disservice to this movement the last three years because we interpreted the appointment of ritviks as the appointment of gurus. What actually happened was

that Prabhupada mentioned that he might be appointing some ritviks, so the GBC went to Prabhupada- 5 or 6 of us. We asked him, "Srila Prabhupada, after your departure, if we accept disciples, whose disciples will they be, your disciples or mine?" Later on there was a piled-up list for people to get initiated. I said, "Srila Prabhupada, you once mentioned about ritviks. I don't know what to do. We don't want to approach you, but there's hundreds of devotees named, and I'm just holding all the letters." So Prabhupada said, " I will appoint so many..." and he started to name them. He made it very clear that they're his disciples. At that point it was very clear in my mind that they were his disciples. Later on I asked him two questions: 1) What about Brahmananda Swami? So Prabhupada said, "No, not unless he's qualified." Before I got ready to type the letter, I asked him: 2) "Srila Prabhupada, is this all or do you want to add more?" He said, "As is necessary, others may be added." Now I understand that what he did was very clear. He was physically incapable of performing the function of initiation physically; therefore, he appointed officiating priests to initiate on his behalf. He appointed eleven and he said very clearly, "Whoever is nearest, he can initiate." This is a very important point, because when it comes to initiating it isn't whoever is nearest, it's wherever your heart goes. Who you repose your faith in, you take initiation from him. **But when it's officiating, it's whoever is nearest, and he was very clear. "Then, on my behalf, they'll initiate."** It's not a question that you repose your faith in that person. That's a function for the guru. "In order for me to manage this movement," Prabhupada said, "I have to form a GBC, and I will appoint the following people. In order to continue the process of people joining our movement and getting initiated, I have to appoint some priests to help me because just like I cannot physically manage everyone myself, I physically cannot initiate everyone myself." **And that's all that it was, and it was never any more than that. If it had been more than that, you can bet your bottom dollar that Prabhupada would have spoken for days and hours and weeks on end about how to set up this thing with the gurus, but he didn't because he already had said it a million times.** He said, "My Guru Maharaja did not appoint anyone. It's by qualification."

"We made a great mistake. After Prabhupada's departure, what is the position of these eleven people? Obviously, Srila Prabhupada felt that of all of the people, these people are particularly qualified. So it stands to reason that after Prabhupada's departure, they would go on, if they so desired, to initiate. Actually a sannyasi, for example, is considered to be spiritual master of the varnas and ashramas. The brahmana is considered to be the spiritual master also. Prabhupada showed that it's not just sannyasi. He named two people who were grhasthas, who could at least be ritviks, showing that they were equal to any sannyasi. So anyone who is spiritually qualified- it's always been understood that you cannot accept disciples in the presence of your guru, but when the guru disappears, you can accept disciples if you're qualified and someone can repose their faith. Of course, they should be fully appraised at how to distinguish who is a proper guru. But if you're a proper guru, and your guru is no longer present, that is your right. It's like a man can procreate. Similarly, it is a disciple's duty to push forward. He may decide, "I don't want to take disciples. I want to assist so-and-so." He has that right. But if he feels the inspiration from within and he has the qualifications, and he realizes what it means to take disciples, that it is a heavy responsibility, and if someone reposes their [faith] in him, then he should go ahead and do that. Unfortunately, the GBC did not recognize this point. They immediately said these eleven people are the selected gurus. I can say definitely for myself, and for which I humbly beg forgiveness from everybody, that there was definitely some degree of trying to control. This is the conditioned nature, and it came out in the highest position of all. "Guru, oh wonderful. Now I'm a guru, and there's only eleven of us." This is what led us into this pitfall. The GBC who weren't gurus said, 'I'm next in line.'

"This has screwed up our movement terribly. It has very much hurt our movement because it has left so many Godbrothers in a frustrated position, very, very frustrated, and it is dampening their enthusiasm, and it has held back the preaching mission. Jayapataka read an ultimate point that Hansadutta Maharaja was praying for Prabhupada's death. Sridhara Maharaja heard this and he said, "Yes, the same thing was there in my Guru Maharaja's time. There was one disciple who Guru Maharaja said was in the same mentality. My Guru Maharaja chose to see the bright side. Yes,

because he feels checked right now in his preaching determination. He wants to preach for me and for Krishna, and he cannot." The fact is that whatever we say, still Prabhupada named him after this incident to be a ritvik or a guru, according to your interpretation. ***I've been accused of the same thing. "That you tried to kill Prabhupada."*** The point I want to state on that is this realization, and I feel that the GBC body, if they don't adopt this point very quickly, if they don't realize this truth: You can't show me anything on tape or in writing where Prabhupada says, "I appoint these 11 as gurus." It doesn't exist because he never appointed any gurus. This is a myth. Everyone is qualified to right now give initiation. The day you got initiated you get the right to become a father when your father disappears, if you're qualified. No appointment. It doesn't require an appointment because there isn't one.

"I think that if you analyze very carefully some of the things which have taken place, you see that a lot of them -Yasodanandana's incident -would have been avoided. Jadurani's incident would have been. My incident in my zone would have been avoided. At least I can say all those, and I think our whole mentality- I think Jayatirtha's incident would have been avoided. I think that if there had been a whole different mentality, there would be 79 gurus or 122, instead of 11 where you have to show some super-excellent qualifications. I think it would also throw the position of the GBC into its proper perspective, which is not to control and to have every single thing channeled through it, but to support the preaching mission, to support and to facilitate the preaching mission. That is the actual business of the GBC, not to restrict it or retard it in any way. I think to some extent it's doing that at this point. [...] I personally feel -that the gurus don't have to be GBC members, because the GBC is by-and-large a managerial function. Of course, it requires spiritual intelligence. You can't have a materialistic person become a GBC, but it is by-and-large a managerial function. [...] The point I want to state on that is this realization, and I feel that the GBC body, if they don't adopt this point very quickly, if they don't realize this truth: ***You can't show me anything on tape or in writing where Prabhupada says, "I appoint these 11 as gurus." It doesn't exist because he never appointed any gurus. This is a myth.*** Everyone is qualified to right now give initiation and you'll see [...] no thunderbolt will strike you dead. The day you got initiated you get the right to become a father when your father disappears, if you're qualified. No appointment. It doesn't require an appointment because there isn't one. ***There's one thing I have to say is that in this discussion there should be no fear of repercussions.*** I have no fear of anything and that's why I can say anything because everything that could have happened, has happened." (END)

WHAT WAS TAMAL'S MOTIVE IN HIS DRAMATIC CONFESSION?

Tamal admits there never was an appointment of regular gurus; Srila Prabhupada only appointed ritviks. However, he also says that after Srila Prabhupada departed, it was "only natural" for those eleven ritviks (and then more that would be added later) to become regular gurus, even though Srila Prabhupada never instructed such a thing. Although he admits there was no appointment of anything but ritviks, Tamal then gives his opinion that "everyone is qualified to right now give initiation." Having been deposed indefinitely as a guru, Tamal had little to lose in undermining the ISKCON zonal acharyas by proclaiming they were never appointed, that everyone could be a guru. The unspoken conclusion was that the ISKCON gurus were illegally exclusive. He was retaliating against those who had suspended him and his "confession" was meant to upset the whole GBC guru program by undercutting its very claims to legitimacy. If he could not be a zonal guru, then neither could they. Tamal had a plan how he could get his guruship, zone, and disciples back, and he discussed this plan with Hansadutta in advance: "*Tamal has had a very important realization...*" They next went to see Sridhara Maharaja in Navadwipa to see if he disagreed with their suspensions, and he did. With Sridhara Maharaja's support Tamal and Hansadutta pressured the GBC at the 1981 GBC meetings in Mayapur, and they were fully reinstated as gurus, with the unofficial covenant there would be no more talk about there being no appointment of gurus. Tamal never mentioned the subject again. Their strategy had worked, though the "cat out of the bag" fact there had been no appointment of gurus, and only of ritviks, fed the discontent and rebellion against the zonal acharya system. Those with inquiring minds began to discuss with others and the societal discontent increased even as the zonals

clamped down harder. What kind of appointment had Srila Prabhupada really made? Were the ritviks to be only temporary until Srila Prabhupada's departure, or "henceforward" indefinitely, or were they to become full or regular gurus after Srila Prabhupada left? What did Srila Prabhupada arrange, say, instruct? The successor acharya hoax was slowly unraveling.

Ameyatma das: *"At Topanga Canyon when Tamal admitted what really happened, then he wasn't lying. The GBC had kicked him out for saying that all the devotees had to go through him to get to Prabhupada. After they heard Tamal's confession and knew the so-called guruship was doomed, they hurriedly let him back and tried to hide the evidence, the recorded conversation. The GBC sequestered him and he quickly denounced that 'confession' and again upheld the GBC side. I have heard that TKG was not doing well at the time and the GBC was punishing him at the time, but, after this, they went to him and granted what he wanted and in exchange he withdrew his confession and sang the old song again. When the other Acharyas found out about his confession, PANIC, they called an emergency meeting and convinced TKG to deny that so called confession."*

CONCLUSION

Tamal's life was a confusing menagerie of evolving, mutating, contradictory, and bewildering series of positions and policies which were incompatible and deviated from the true Acharya's instructions. Recap: *"Actually, Prabhupada never appointed any gurus. He didn't appoint eleven gurus. He appointed eleven ritviks. He never appointed them gurus. Myself and the other GBC have done the greatest disservice to this movement the last three years because we interpreted the appointment of ritviks as the appointment of gurus. [...] And that's all that it was, and it was never any more than that. If it had been more than that, you can bet your bottom dollar that Prabhupada would have spoken for days and hours and weeks on end about how to set up this thing with the gurus, but he didn't because he already had said it a million times. He said, 'My guru Maharaja did not appoint anyone.' [...] You can't show me anything on tape or in writing where Prabhupada says, 'I appoint these 11 as gurus.' It doesn't exist because he never appointed any gurus. This is a myth."*

The Topanga Canyon "confessions" by Tamal are very interesting. Some thoughts: **(1)** Srila Prabhupada only appointed ritviks to initiate on his behalf and he never made any arrangements for future initiating gurus, asking that his GBC manage things without changes and to maintain the society as it was already set up. **(2)** The zonal successor acharya program was a big lie, a hoax, which the GBC admitted and apologized for in 1999. **(3)** So what was to be done about initiations after Srila Prabhupada departed? Why did he not give clear, new instructions what to do in the future? Or did he? Were his simple instructions suppressed and re-interpreted? Although the GBC later would say "everyone understood" that the ritviks would automatically become regular gurus after Srila Prabhupada left, Tamal very firmly refutes this idea. **(4)** Is it that the ritviks were to continue in the same way in the future as well? Srila Prabhupada did not specifically forbid or prevent anyone from assuming guruship. He generally warned against it, however. **(5)** Those who wanted to become guru would design or adopt other systems for initiations in or out of ISKCON, as we will see in Ch. 96 several schisms as devotees became gurus in various Gaudiya Math factions. **(6)** But Srila Prabhupada's July 9 Order was the only system Srila Prabhupada himself had given for the future and there is nothing in writing or on tape that says it would end upon Srila Prabhupada's departure. **(7)** Tamal's opinion is that if "qualified" (whatever that means) and if desired, any disciple of Srila Prabhupada can opt to be an initiating guru. After the zonal acharya decade ended, the GBC adopted this position, but on the condition of their no-objection vote method of institutional authorization. **(8)** Ultimately each spiritual aspirant must choose his guru. Srila Prabhupada did not put any time limit on the July 9, 1977 Letter, and it was intended "henceforward." **(9)** May the philosophers and devotees debate, argue, pontificate, write books, and preach on these subjects, but the institution must not forbid and punish free thought and discussion. **(10)** Every differing opinion will struggle to establish its truth and validity, and various choices will always be available, just as there are many brands of autos, clothing, and electronics. Each individual will choose which guru he wants. **(11)** Demonizing, hatred, punishments,

fear-mongering, malicious faultfinding, disrespect, and banning do not create an appropriate climate for understanding guru siddhanta nor for making spiritual advancement. (12) So-called spiritual institutions corrupted by falsehoods, deviations, misleaders, and personal ambition should be exposed by open debate.

CHAPTER 69: WAR IN TEXAS AND WOES IN FIJI

Tamal's checkered reputation and controversial legacy preceded his arrival wherever he travelled, and he also experienced serious troubles and reactions to his own activities right at home in Dallas, Texas and also in Fiji, a big part of his "zone." Although he considered himself the only qualified and properly trained disciple to assume the leadership of Srila Prabhupada's movement, he could not even manage to maintain peace or loyalty in his own zone or even in his Dallas headquarters. Defections, lawsuits, embarrassments, financial boondoggles, and hardcore hometown enemies eventually wore Tamal down into a kidney cancer health crisis. In his last six years, Tamal barely survived his prostate cancer, using the best modern medical treatments. He faded from his zone into the academic world, attending universities, studying, writing, and living in a private apartment near Cambridge in London. Tamal's rent and overhead reportedly exceeded US\$6000 a month (he and the GBC would not pay \$6000 for Dr. Morris' tests to see if Srila Prabhupada was poisoned). His final plan was to become the world's leading academic scholar and authority on the Hare Krishna Movement, as a longtime practicing, active member who had been the founder's right hand assistant and personal secretary.

"PREPARE FOR WAR"

Gordhan L. Goyani was the first Indian initiated by Tamal in Houston ISKCON. He cultivated the Hindu congregation until 25 Indians had taken initiation and a beautiful temple was built. He moved to Dallas in 1985. Dharmabhavana das: *"He always acted as a natural preacher and collector of donations from the Indian community. He would collect \$60,000 annually at fundraisers in Dallas. Gadadhar was the life membership director and was initiated by Tamal. Around 1989 he began reading underground news in ISKCON via the Vedic Village Review and Puranjana circulars, and this changed Gadadhar for good."*

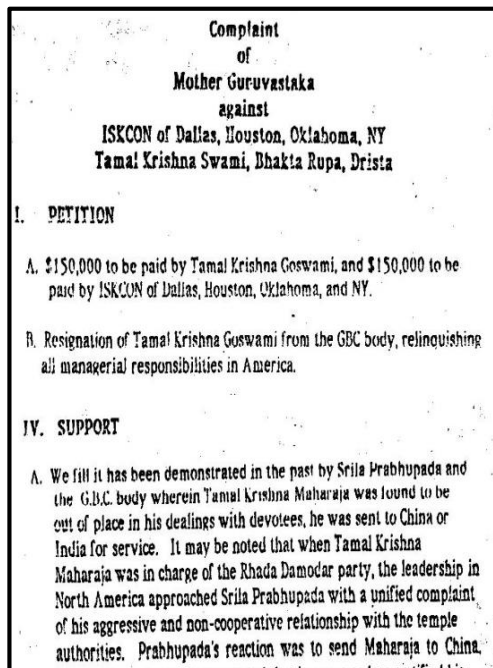
Gadadhar das became increasingly incensed at the anomalies he was discovering in Dallas, in Tamal, in the local management, and in ISKCON in general. Reading *Monkey On A Stick* (1988) greatly affected him. When he put questions before Tamal, he was told: *"Only questions about the guru-disciple relationship are allowed. If I answer one question there be one hundred more, and these questions are beneath my dignity."* Gadadhar noticed that funds, collected from the Dallas Hindu community for purposes which the congregation was inspired to donate towards, would then be diverted to making payments on the Oklahoma farm. He determined the farm to be a colossal mismanagement fiasco and felt that the Indian community was being deceived and that their donations were being secretly and unethically diverted without their knowledge.

He was unafraid of Tamal's tyrannical regime in Dallas. He remained unsatisfied by empty promises and suave diplomacy and became convinced that Tamal was crooked, dishonest, and not qualified to be a guru, GBC, or anything. After years of great exasperation Gadadhar finally could not tolerate the situation any longer, and he gave notice to Tamal and the ISKCON GBC body to "prepare for war." He began to send regular newsletters to the Texas Indian community and all temples in the

ISKCON'S structure has been severely weakened by the false persons acting as Gurus, which are like termites which slowly eat up the wood and then the whole structure collapses. Let us remove the termites before the house of ISKCON collapses. Let us go back to the system where GBCs will manage preaching, properties, manpower and other assets of ISKCON, and rittviks will perform first and second initiations on Srila Prabhupada's behalf, and every one will be Srila Prabhupada's disciple, not of some unqualified boyas Gurus. This is the best gift we can give to Srila Prabhupada on his Centennial Celebration in 1996. (3)

world describing the injustices and scandals in the zone and throughout ISKCON. He strongly urged the

Hindu congregation to ask tough questions and not to donate money because it was usually misappropriated for lawsuits and Tamal's pet projects. The more he was shunned by Dallas ISKCON management and Tamal, he simply turned more bitter. He literally declared war on Tamal personally, exposing his tyranny, corruption, and character traits.



Gadadhar was banned from the temple, secured with a court order restraining him within 500 feet. The collections from the Hindus dramatically declined in Dallas and Houston, and Tamal complained to the GBC about Gadadhar. Tamal was highly embarrassed when Gadadhar revealed in March 1995 that Tamal had been secretly suspended as GBC and guru due to the Narayan Maharaja fiasco. A Dallas source said: *"Someone inside the GBC was giving Gadadhar top secret information for publishing in his newsletters. Gadadhar proved to be a formidable enemy to Tamal, and he destroyed Tamal's emotional state. Tamal developed cancer soon afterwards..."* Gadadhar's complaints were: **(1)** The numerous lawsuits against the Dallas temple were attributed to gross mismanagement. **(2)** Tamal was harsh, unfair, exploitative, dishonest, conceited, and he mistreated devotees. **(3)** Funds collected from the congregation for specific purposes were repeatedly diverted or wasted, such as on the Oklahoma

farm. **(4)** Tamal had deviated from the system of initiations Srila Prabhupada established. **(5)** Tamal was heavily promoting Narayan Maharaja as though Srila Prabhupada had not given us complete knowledge. **(6)** Tamal had mistreated him, even advising his family that he needed psychiatric help. **(7)** Tamal was so unwelcome in Fiji that he had been thrown out by the local devotees.

TAMAL KNEW GURUKULA TEACHER WAS A PEDOPHILE

From the mid eighties and on, a number of lawsuits were filed against ISKCON Dallas, Tamal himself, and various temple leaders. The main case involved Guruvastakam dasi, one of Tamal's book distributors, who had two sons in various gurukulas and who were physically and sexually abused. It was revealed that Tamal kept the abusive teacher in the Dallas school even after he had confessed his pedophile proclivities. She tried to negotiate a reasonable settlement via various devotees, but Tamal was stubborn even to his own detriment. Temple insurance coverage paid out an undisclosed amount after years of legal stalling and anguish, and Tamal even banished Guruvastakam dasi from the Dallas temple. She had collected over a million dollars but Tamal told her not to ask for any money, even after it was determined her abused children required extensive counseling. She was very affected by Tamal's lack of concern for her children and his response to her complaints, and that he was unable to deal fairly with people. In the early 1980's a Dallas gurukula teacher wrote a letter to Tamal explaining that he had been sexually abused as a child and that he also had the inclination to enjoy sex with children. Tamal kept him on as a pujari and teacher with the little children. A few years later it came to be known that this devotee had been molesting children in the Dallas gurukula. The pedophile teacher was convicted and sent to jail for 40 years. After 15 years, he was released and he now lives close to the temple, still a devotee. Tamal obviously cared little about the children's welfare and less about making good on lapses in management.

DEFLECTIONS

During 1974-76 Tamal was in charge of the Radha Damodara book selling teams in the USA. Tamal expertly attracted many of the top book distributors, and by achieving the highest results in ISKCON, Tamal was recognized by Srila Prabhupada for this most important service. Upon his return to Dallas in 1978, Tamal again engaged many of these men in his own zone, even as the parties sold their

buses and focused more on airports, malls, sports events, and concerts. However, Tamal's zeal for book distribution seemed to wane and he diverted many book distributors to selling cheap imported Korean oil paintings- reproductions of old masters costing a few dollars could be sold for over \$100. He emphasized fund raising for the Dallas temple renovations. Old-time book distributors were disturbed at this shift, and many defected elsewhere to focus on book distribution. Tamal then insisted that all his Godbrothers in his zone must worship Srila Prabhupada only through him, claiming he was now the via medium to Krishna, the current link in the disciplic succession. ("No one comes to Prabhupada but through me"- this was the black humor of the time). He even claimed that he should be the sole ISKCON acharya, that he alone was qualified to lead the Hare Krishna Movement after Srila Prabhupada's departure, and that Srila Prabhupada had come to him in a dream with this message. Most senior distributors and Godbrothers left due to his harsh treatment: Naveen Krishna, Mrigendra, Sura, Pragosh, Vaisesika, Drishta, Jayadeva Goswami, Datta, others. Only his own disciples remained.

REVOLUTION IN THE SOUTH PACIFIC

The Fiji islands in the South Pacific was a newly independent country in 1970, consisting of 54% Indians brought by the British a century earlier to work in the sugar cane fields. Srila Prabhupada had visited twice and inspired the five Punjas brothers and their families and friends to establish ISKCON in Fiji by constructing a Krishna Kaliya temple in Lautoka. Two of the Punjas "Pandava brothers" were initiated by Srila Prabhupada: Vasudeva and Bhuhan Mohan. Tamal later initiated another two: Jagannath and Kanti. In 1977 Vasudeva das frankly told Srila Prabhupada he could not work with Gurukripa as his GBC -there was too much gap between the cultured Indian Punjas brothers and the wild and bossy American. Srila Prabhupada then named Vasudeva das as GBC for Fiji. In 1978 Tamal took Fiji as part of his zone and began to initiate disciples there. However, there was much tension between ISKCON and the Punjas, especially as Tamal's very dominating and ruthless nature combined with his absolute position as the new acharya was difficult for them to accommodate.

A Jan. 22, 1994 Fiji Times story was on the "power fight in the Hare Krishnas" wherein competing trustees and constitutions struggled for primacy. Giriraj Swami publicly warned the Punjas to place the ISKCON properties under GBC control of or "they have to be cut off." Hari Punjas replied, "*The old constitution gave a lot of control to people outside Fiji. It's (now) going to be a Punjas-controlled body. If they're not happy with it, bad luck to them. That's exactly how we want it in the future. We have put money into the movement.*" He stated the Punjas had control of the movement in Fiji right from the start with the intention of having a core body running the society. The Punjas had revolted against Tamal's tyrannical management style. Tamal incited 50 disciples to complain to the Fiji Registrar of Titles, causing investigation by the Fiji Intelligence Service.

The Punjas had revolted against Tamal. There was never any evidence of misappropriated funds. The Punjas were astute businessmen and could not give their support to what they saw as foreign incompetence. Hari Punjas in 2010 was the 6th wealthiest man in the Pacific region. After Tamal had led many of his disciples to the influence of Narayan Maharaja (1992-96), and then flip-flopped by rejecting Narayan Maharaja, another crisis of upheaval swept across Fiji ISKCON. In 1998 Tamal had a terrible confrontation with Jagannath das Punjas, a disciple older than he, and Tamal totally alienated him so that Jagannath openly rejected Tamal as his guru and took full "shelter" of Narayan Maharaja. This caused a serious schism in Fiji and a big setback for ISKCON Fiji from which it has never recovered. Deliberate sabotage would have done less harm.

Such were the results of the party spirit and unauthorised guru system introduced by Tamal and then further aggravated by his own negative character traits. ISKCON has suffered many setbacks in Fiji, yet because the local Indians yearn for their lost Vedic culture, ISKCON has managed to survive. Gadadhar das wrote in his newsletter for July 1995: "*ISKCON is fighting with Vasudeva das and other trustees to regain control of the Fiji temples. Vasudeva was appointed GBC in Fiji by Srila Prabhupada himself, so one may wonder why they are taking such a strong stand. It seems that [now] Giriraj Swami is in charge in Fiji. What happened to Tamal?*" Wherever Tamal went, there was trouble. Bir Krishna

Swami said the Punjas' legal control over the ISKCON temple properties was yet unresolved.

In 1998 Tamal's Chinese disciples also revolted, 45 of them signing a public letter of rejection, citing a long list of fiascos from Tamal's controversial history. They had seen through the Tamal hoax. This was another episode of Tamal's chaotic life of disturbing the devotees and Vaishnava society.

CHAPTER 70: "PRABHUPADA RUINED MY LIFE"

Every conditioned soul in this material world has a few skeletons in their closet, and that includes devotees: namely, their lives have some less than-flattering episodes. With Tamal, however, these episodes were constant and dominated in his entire history. But even this should be of little concern if it were not that Tamal's influence upon Srila Prabhupada's mission has been so profoundly negative. To purge these negative influences and to restore purity in the Mission, we must carefully study Tamal's life, activities, words, character, and history, so that his debilitating influences can be recognized, understood, and counteracted.

BALAVANTA GOES TO DALLAS TO SEE TAMAL

In 1998 Balavanta das, the GBC investigator into Srila Prabhupada's poisoning, met and spoke with Tamal in Dallas, receiving negative impressions, also being refused in his request to examine Tamal's 1977 diary. Tamal evaded a formal interview, but he did reveal what underpinned his view of Srila Prabhupada, just as sometimes a person is compelled to say even incriminating things simply because it has such great meaning to them. Tamal stated in one profound sentence: "**Prabhupada ruined my life.**" Balavanta left Dallas with a very uneasy, uncomfortable feeling. Srila Prabhupada ruined Tamal's life? How? By frustrating Tamal's ambitions? This statement invoked connotations of resentment, anger, competition, and Tamal's dark side.

TAMAL'S ARRIVAL/ PRESENCE IN SRILA PRABHUPADA'S HEALTH DECLINE

ONE: Tamal arrives May 3, 1976, Hawaii. The night of Tamal's arrival, Srila Prabhupada woke and called Hari Sauri and Pusta Krishna into his room, saying he would not take a walk or give class that day. Early the next morning he became very ill for many days. Gurukripa das recalls: "*Approximately a day or two later (after Tamal's arrival), Srila Prabhupada called for Tamal and me at about 12:30 a.m. He said, 'My feet are swelling, my teeth are getting loose, I am passing urine too frequently. These are the first signs that death is coming.'* Then he sent us back to bed." This illness was prominent until at least May 22, then resumed a month later in Toronto. Coincidentally or not, on May 3 when Tamal arrived, Srila Prabhupada said, "*So as Krishna was attempted to be killed... And Lord Jesus Christ was killed. So they may kill me also.*"

TWO: Srila Prabhupada came for New York Rathayatra July 9, 1976, staying as Tamal's guest. On July 12 Srila Prabhupada's health declined again, he did not attend the initiation fire sacrifice. Hari Sauri described, "*...he looked very ill. He was gaunt and complained of severe chest pains and an inability to either rest or work. He had already changed his diet to simple kichari because of these symptoms...*" On July 14: "*He was ashen and told me he was experiencing severe kidney pain and could not translate.*" Many GBCs asked Srila Prabhupada to stay and wait for recovery before travelling to India, but Srila Prabhupada insisted, and left on July 20. On the plane, just after leaving New York, he became extremely ill, lying flat and hardly moving for six hours, experiencing vomiting, weakness, much mucus, and no strength. He barely was able to walk through the airport to the waiting car, which had to stop roadside three times for vomiting. This extreme debilitation lasted many weeks. He struggled to recover for months. He replied no letters for 4 days. Coincidence?

THREE: Tamal arrived in Mayapur Feb. 14, 1977; Srila Prabhupada's health was quite good, partially recovered from his July "illness." Adi Keshava came Feb. 17 and complained privately about Tamal to Srila Prabhupada, who then asked Tamal to become his permanent secretary, removing Tamal again from his prominent positions. Within days, on Feb. 26, Srila Prabhupada experienced an

acute health decline again. Coincidence? Later he said, *“The last fortnight I was thinking I was dead...”* Tamal’s own description: *“Prabhupada was not taking very long walks, but he was walking around the land in Mayapur. Then began a very serious illness. His temperature rose to 104/105. For three days and two nights he had a high fever and was always moaning. [...he] could not eat anything and he had great difficulty passing urine. His body was very much swollen. No longer could he go down and give lectures, nor could he even talk with the devotees. Gradually the fever went away. Later on Srila Prabhupada told us that he thought the time had come for him to give up his body.”*

FOUR: Hrishikesh ashram, May 15, 1977: *“But on the eighth night a violent storm hit, and with the storm came a drastic turn in Srila Prabhupada’s health. He said the end was near, and asked to go immediately to Vrindaban.”* (SPLilamrita) Srila Prabhupada gave instructions at midnight to leave immediately. *“If I am going to die, let it be in Vrindaban.”* He had heart spasms and could not eat. Tamal was again present. Coincidence? **FIVE:** Tamal’s India visa expired and he convinced Srila Prabhupada to travel to the Western countries even while bedridden. Aug. 28, 1977 Srila Prabhupada flew to London, lying flat in the airplane and carried in a palanquin-chair. Reaching London, Srila Prabhupada experienced a **fifth** health attack in Tamal’s presence on Sept. 8, 1977, and after minor hospital surgery he still had great difficulty with urination. The cause of this problem is contested, believed due to urethral inflammation from poisoning. Srila Prabhupada returned to Bombay on Sept. 13 amidst another health “crisis” and he was now completely bedridden. **SIXTH:** Srila Prabhupada said he thought he was being poisoned on Nov. 9 and 10, 1977. Tamal admitted to whispering on Nov. 11 what has been certified by several forensic experts as *“the poison’s going down...”* (he claims he said something else). Srila Prabhupada departs within 72 hours.

Are all these mere coincidences? We think not, there are just too many of them...

TAMAL ABRUPTLY ABANDONS HIS SERVICE TO SRILA PRABHUPADA

In mid-April 1974, Tamal left India by surprise, without notice, leaving Srila Prabhupada taxed with trying to find a competent replacement for the difficult and very important Indian projects. Srila Prabhupada personally became very involved in the management problems in India where construction and personnel headaches resulted in a near-fatal collapse of his health in late August 1974, largely due to the stress. With no GBC man to replace Tamal in India, everything had fallen on Srila Prabhupada’s shoulders. Also there was his disappointment upon his arrival in Vrindaban that the new temple was far from complete, and the advertised opening ceremonies had to be cancelled. Guru Kripa das recalled in a 2009 interview: *“Tamal’s original service was as GBC in India. He left that service without permission and arrived in America.”*

Also Srila Prabhupada wrote to Rupanuga: *“For example, our Tamala Krishna Goswami never proposed to go to the USA at the meeting but now **he has decided** to go back to the U.S.A. Of course you can go back, but if the matter is discussed at the meeting, then a GBC vote could be taken and they could have selected a replacement. **Now this replacement I have to bother.** It is not difficult for me, but why wasn’t there discussion at the meeting. Now Karandhara has written asking to come back and I have called him to come to Bombay and if possible he can be engaged as GBC for India.”* (SPL, Apr. 28, 1974)

Srila Prabhupada wrote to Gargamuni (SPL May 13, 1974): *“... you have especially desired to call Tamal Krishna Goswami to act as GBC. But he left India particularly thinking himself not very fit for management. He has now gone for preaching work with Vishnujana Maharaja and recently Karandhar met him and Tamal Krishna Maharaja is now unwilling to come to India for GBC management work. Therefore I have called Karandhar Prabhu to act as GBC in India... I hope he will replace Tamal...”*

Srila Prabhupada did not write to Tamal for 5 months, unusual compared to the constant letters Tamal got from Srila Prabhupada. There was definitely an estrangement. Tamal simply abandoned his GBC and management responsibilities in India where Srila Prabhupada had invested incredible amounts of energy in developing the Bombay and Vrindaban temple projects. Tamal left Bombay right after he reversed the Juhu property purchase, against Srila Prabhupada’s wishes, then went back to the US to tour the temples and join the Radha Damodara bus party. Srila Prabhupada

was confounded, and without any qualified management in India, and he had to call Brahmananda Swami away from Africa to take over Tamal's work in India as an emergency measure. Perhaps Tamal left India because there was only hard service and little scope to become distinguished as a prominent and successful leader. Within a short time Tamal had found his opportunity to become important, powerful, and successful as a leader of devotees. He essentially took over Vishnujana Swami's bus party and quickly expanded it into the movement's largest book distribution team. Here he was able to fulfill his ambitions to become ISKCON's number one leader, which lasted 1974-1976.

TAMAL DELETES PORTIONS WHEN REPRINTING HIS OWN BOOK

In the first printing of Tamal's 1984 book *Servant of the Servant*, p. 361 we find an interesting several pages in defense of the zonal acharya system that was GBC policy at that time. "*Critics may doubt whether our ISKCON acharyas are actually liberated...*" This entire portion (4 pages) disappeared from the 1984 edition in the 1991 reprint edition. Why? The positions Tamal was defending in 1984 were no longer ISKCON policy nor acceptable in 1991. Tamal changed his book to conform to the "new" understandings as they had "evolved." Tamal had propagated relative "truths" that were soon rejected in favor of a new institutional dogma. Tamal subjected ISKCON to a series of these changing policies that bewildered and alienated intelligent members. His "touch" on ISKCON can be compared to milk touched by the lips of a serpent, having poisonous effects. Not only does the evidence point to Tamal in the poisoning of Srila Prabhupada, but he also poisoned Srila Prabhupada's mission by introduction of concocted, deviant principles and schemes. These included the zonal acharya system, rasika bhava, mundane scholarship, ISKCON is a religion, Prabhupada was senile and old, etc.

TAMAL HID SRILA PRABHUPADA'S CALL FOR ALL TO COME

On Oct. 1, 1977 Srila Prabhupada asked that all his disciples be called to Vrindaban to be with him for his imminent departure. This instruction was modified by Tamal, Satsvarupa, Ramesvara, and Hari Sauri, as far as can be determined. (see Ch. 86) This instruction was changed, limited only to society leaders and a few senior devotees in rotation. This supports how Tamal was "screening" and controlling what information/ instructions from Srila Prabhupada were made available to the devotees. Another massive Tamal crime.

TKG'S DIARY: THE SUSPECT'S VERSION OF EVENTS

Serious questions arise about the honesty and veracity of Tamal's account of 1977 events. Rather than answer questions or cooperate with the poison investigation, Tamal diligently worked behind the scenes to orchestrate denials that Srila Prabhupada was poisoned. He opposed any investigation, had his own disciple Tirtharaja organize a book called *Not That I Am Poisoned*, and by his own admittance, published his diary to show how a poisoning did not happen. But being the chief suspect, how can we trust Tamal not to fudge his diary accounts, sanitize them, and sacrifice truth for his personal defense in the poisoning? (See Ch. 67) The book *NTIAP*, Tamal's behind the scenes organizing of ISKCON websites, his diary are plagued with the classic conflict of interest problem- you cannot trust it at all. Like Big Pharma making people sick to sell more drugs.

TAMAL'S SCHOLARLY ASPIRATIONS THWARTED

Tamal's thesis for his Oxford University Ph.D. was on Srila Prabhupada's great theological contribution to the world, and he would have been, if not for his 2002 demise, the leading scholar and "expert" on this subject. Starting in the 1990's a new undercurrent took root in ISKCON as it was emphasized that older devotees and leaders would attract prestige and authority by pursuing academic careers and university degrees. Hrdayananda Swami, Ravindra Svarup, Urmila dasi, Garuda, Krishna Ksetre, Edwin Bryant, Tamal, and others did so. ISKCON needed to better interface with the mundane scholarly community and thus improve its image and impact. That the scholars should become the guiding leaders of ISKCON was promoted at the 2002 annual ISKCON gathering in Mayapur. Academic scholarship was going to further the Hare Krishna movement. Instead it appears to have also repeated the grave errors of the Gaudiya Math 50 years earlier. (see Book Two)

After Tamal's credibility with his Godbrothers had so much eroded due to his constant

fomenting of institutional crises, he finally found an audience of mundane scholars where he could be appreciated as a leading authority on the Hare Krishnas. Tamal relished attending scholarly religious conferences and rubbing elbows with the lofty intellectuals of the day, distinguished as he was in being a practicing member of the religious cult which he was now objectively (?) analyzing. Tamal expected that, once having established his distinguished position in the scholarly realm, he would be esteemed as the most distinguished ISKCON leader. As an Oxford Ph.D. scholar, he would get the respect, superiority, and leadership in ISKCON that he was always denied. *“My understanding is that, with this Ph.d. dissertation (now published as a book), Tamal Krishna Goswami was endeavoring to establish himself as the number one authority in the world on the life and teachings of A. C. Bhaktivedanta Swami.”* (Dhira Govinda das, 2020) Unfortunately (or fortunately), as Tamal was leaving the holy land of Mayapur to return to England, he was killed in a 2002 car accident before fully completing his doctoral thesis. Garuda das (Graham Schweig) finished the last 20% and published Tamal’s thesis in 2012. *A Living Theology of Krishna Bhakti* (286 pgs) studies Srila Prabhupada’s “new religion” contribution to the world through the lens of mundane scholarship. (see Book Two)

In 2010 Mukunda das commented on a draft of Tamal’s thesis that he had reviewed: *“... this piece of literary dribble is nothing short of the most offensive material ever to be produced by an alleged ISKCON devotee. Every line in this material I found to be most offensive and depreciative to our Srila Prabhupada, even though they hide behind pseudo-academic word jugglery. [Tamal claims] Srila Prabhupada was the cause of all the problems in ISKCON (like Jagadisa blaming Srila Prabhupada for the child abuse in ISKCON) [and] that Srila Prabhupada was a “charismatic” personality that used a top-down (vertical) authoritarian approach that did not allow any room for questioning or intelligent independent thought [here we see Tamal’s resentment for being corrected by Srila Prabhupada]. Tamal blames this attitude for the cause of all the problems in ISKCON, and cites Srila Prabhupada for forcing us to become blind followers and to accept his instruction without question. But just how heavy and authoritarian was Tamal? He never listened to anyone except himself, and alienated the devotees of ISKCON. We certainly have not forgotten Tamal.”*

FINANCIAL MISMANAGEMENT

“The one I know the most about was the Oklahoma farm. I was there when Abhiram and company flew in to meet with Tamal and the disposal of the property was then handled by Abhiram. I want to add though, when I went there in 1984, that the farm was not being utilized for much of anything productive. I think he is the one who bought it after 1977 as part of his desire to expand his zone. It was a complete waste of money and costing thousands a month to maintain. The Dallas and Houston temples were both financial disasters and the buildings were in terrible condition; they were going in debt about 25-30k per month overall in Texas. I told him I would need 5 years to turn things around when I went, and it would be smart to sell the farm, so he could focus on the temples. He fought against the idea but realized in time that he had no choice. Houston and Dallas were stabilized in 4 years, and they were expanding again. I left soon after.” (Naveen Krishna das, 2016)

TAMAL’S ABANDONED EUTHANASIA DEFENSE

Ch. 60 deals with how Tamal was interviewed in late 1977, making very eerie claims that Srila Prabhupada asked to be assisted with suicide. However, after having once intimated about an “euthanasia” defense for Srila Prabhupada’s poisoning, Tamal amazingly never again brought up the subject, although he alluded to mercy-killing in his 1988 *Final Pastimes* book. The reason would seem to be that he felt more secure as time went by that Srila Prabhupada’s poisoning would not be uncovered. All other statements by Tamal on the subject of Srila Prabhupada’s poisoning since his 1977 “euthanasia” interview were flat denials. This shows Tamal’s untrustworthiness and chameleon nature. His standard of truth was whatever would benefit him.

WHISPERS SPEAKER, GETS NO ANSWER, ACKNOWLEDGES POISONING

In NTIAP Tamal *admits* that he is the speaker of the whisper, *“the poison’s going down, the poison’s going down,”* but rather than agree with a number of forensic experts he claims to have said

“the swelling’s going down.” Tamal’s unique voice is clearly heard in the second whisper as well (“**is the poison in the milk?**”). (See Part 4) After Srila Prabhupada said several times Nov. 9-10, 1977 that he thought someone had poisoned him and he had the symptoms of poisoning, Tamal asks, “**So who is it that has poisoned?**” Very significantly Srila Prabhupada did not answer. If an outsider had been the poisoner, surely Srila Prabhupada would have spoken. This casts much suspicion upon Tamal. On Nov. 9-10, during the “poison discussions” with Srila Prabhupada (Ch. 6-11), Tamal makes clear statements accepting that a real poisoning was being discussed: **(1)** “Who said that, Srila Prabhupada?” (after Shastri says: “Who will give you poison? For what, why?”) **(2)** “Srila Prabhupada? You said before that you... that it is said that you were poisoned?” **(3)** “Prabhupada was thinking that someone had poisoned him?” (BCS: “Yes.”) **(4)** “Srila Prabhupada, Shastriji says that there must be some truth to it if you say that. So who is it that has poisoned?” **(5)** “No poison is strong enough to stop the Hari Nama, Srila Prabhupada.” How can Tamal from 1997-2002 deny there was a poisoning? Everyone in 1977, Srila Prabhupada and Tamal included, clearly acknowledged that there was poisoning.

“I AM THE ONLY WAY” TO SRILA PRABHUPADA

Older devotees and especially those in Tamal’s zone at the time, remember that in 1979 Tamal had attracted most of the major US book distributors to work under him in his zone, reminiscent of the Radha Damodara days four years earlier. But Tamal began to insist that *even his Godbrothers*, what to speak of his own disciples, HAD to approach Srila Prabhupada *only through him*. Tamal was the only way. He also had a dream that Srila Prabhupada told him to be THE sole acharya for ISKCON, being the chosen one out of the eleven “appointed” ones. In Nov. 1978 Tamal began to say that he was the exclusive “guru shakti” of Srila Prabhupada and he was better than the other ten or the GBC combined. Gadadhar das: “In 1980 Tamal claimed that he was the only successor of Srila Prabhupada and even went further to claim that Srila Prabhupada’s purports were full of errors and started giving his own purports.”

Tamal became so intense in these convictions that the ISKCON atmosphere was severely disturbed. Gopijanaballabha Swami’s suicide in St. Louis was thought due to Tamal’s heavy insistence on being worshipped as the current via-medium to the disciplic succession. The GBC had a special meeting in late April 1980 in Los Angeles and decreed both Tamal and Hansadutta (for his separate indiscretions) to be deprived of their zones and guruship; they were sent travelling outside their zones to preach, with possible reinstatement at the Feb. 1981 GBC meetings in India. Travelling, Tamal spoke at Topanga Canyon’s Pyramid House temple, revealing that there never was a guru appointment, effectively undermining the entire zonal acharya system that he had been ousted from. Within three months, Tamal and Hansadutta were reinstated, and Tamal never again mentioned his Pyramid House talks. However, the tape transcript survived.

PREACHING VIOLENCE AGAINST DEVOTEES

In March 1995 Tamal was suspended by the GBC as guru/GBC member for breach of an agreement with the GBC regulating his future non-participation with Narayan Maharaja. This upset Tamal immensely, and although his suspension was supposed to be kept off the record, Gadadhar das published this in his newsletter. Upon Tamal’s return to Texas, he gave in April 1995 a fiery lecture in the Houston temple that “*persons offending the guru should be either killed or have their tongues cut out.*” This lecture was video recorded. Tamal was a true psychopathic madman and megalomaniac.

PERSISTENT RUMORS TAMAL HAD A SECRET OPERATION IN CHINA

For many decades there had been widespread, persistent rumors that Tamal had a special operation in China, a rumor almost universal amongst Tamal’s contemporary Godbrothers. Supposedly he asked Srila Prabhupada about it, who did not at all approve. The operation was to cut the genital nerve in the lower belly to prevent any future sex capability, preserving the semen for increasing strength, intelligence, and lifespan. Tamal was known for his determination and austerity in certain areas (not sadhana, japa). “*I have heard about the operation as rumor. It is probably true as it is too bizarre for someone to make this up...*” -A Dallas source, 2015. “*I heard rumors of his nerve being*

cut, but no substantial evidence.” Mahasrnga das, 2016. “I heard this rumor since at least the eighties, from many sources.” Nityananda das, 2005. Yasodanandana and Naveen also confirmed. Almost certainly Tamal wanted to do this, even if he did not. This rumor remains unconfirmed.

WHATEVER TAMAL DID, IT WAS DISRUPTIVE

(1) Heavy management style, Los Angeles: 1969-70 (2) Same in London: 1970 (3) Same in Calcutta: 1970 (4) Selling the Bombay Juhu beach land without authorization: 1973 (5) Abandoning India as GBC without permission: 1974 (6) Radha Damodara bus parties: disturbing, raiding North American temples, 1974-76 (7) Resisting Srila Prabhupada’s chastisement and exile to China: 1976 (8) Restrictive, manipulative gatekeeper as Srila Prabhupada’s personal secretary: 1977 (9) Rejected from Bombay by the devotees for overbearing behavior: 1978 (10) Claiming to be the sole successor acharya, via medium to Srila Prabhupada: 1979-80 (11) Suspended as initiating guru and banned from his own zone: 1980 (12) Topanga Canyon confessions, a strategy to blackmail the GBC-gurus: 1980 (13) Publishes his book *Servant of the Servant*, defending zonal gurus as pure devotees: 1984 (14) Defense of his good friend and pedophile Bhavananda as a bona fide guru: 1986 (15) Alienated his own disciples in Dallas: 1985-1990 (16) Fiji revolt due to heavy-handed control: 1990’s (17) Narayan Maharaja and gopi-bhava club promotion: 1992-1995 (18) Fiji schism with Jagannath Punjas, his own disciple rejected him: 1998 (19) Stonewalling and subverting the poison investigations: 1997-2002 (20) Orchestrating the fraudulent, deceitful GBC poison coverup: 2000 (21) His academic scholarship.

MISLEADING SRILA PRABHUPADA

Monkey On A Stick (1988, Hubner & Gruson) recreated a conversation of Ramesvara telling Srila Prabhupada that Tamal has been stealing devotees from various North American temples, and sending Srila Prabhupada photos of those devotees in their traveling Greyhound buses, as though they had been recruited at colleges. “He is bringing us devotees from college campuses. I myself have seen many pictures.” (p. 145) While this book is sensationalized, sometimes technically inaccurate, with “recreated” narratives, it was 95% accurate or better. The authors successfully penetrated the inner workings and activities of ISKCON’s leaders, a difficult task. Our references from *Monkey On A Stick* have been verified from other sources. Tamal was stealing devotees from temples and claiming they had been recruited in his college preaching. When Tamal was exiled or banished to China, he did not take it well, and within two months he came to Srila Prabhupada to convince him of the hopelessness of preaching in China. Tamal also misled Srila Prabhupada it might be 50 years before anything could be done in China. However, preaching in mainland China was very successful within a few years (via Hong Kong, Taiwan). To get his way, Tamal even would manipulate Srila Prabhupada.

CONCLUSION

Studying Tamal as the foremost suspect in Srila Prabhupada’s poisoning, we see that he: (1) had great resentment against Srila Prabhupada, (2) sometimes openly disobeyed Srila Prabhupada, (3) thought he knew better than Srila Prabhupada (known as Mr. No), (4) was extremely ambitious for personal power and prestige, (5) was very clever and intelligent, (6) psychologically rationalized his actions, (7) and certainly was capable of poisoning Srila Prabhupada, considering his nature and activities. Reviewing his checkered history, we seriously doubt the credibility of *TKG’s Diary*, his accounts of Srila Prabhupada’s illness, and his various interpretations of Srila Prabhupada’s instructions. This is certainly the opinion of many of his Godbrothers and godsisters as well. One who keeps changing their position cannot be trusted. We recognize Tamal’s material motives and ambitions in his 34 year ISKCON history, always at the forefront of another serious challenge to the spiritual integrity of Srila Prabhupada’s mission. Fortunately the harm he would have wreaked as a scholar who specialized in “Srila Prabhupada’s contribution to the religious world” has been spared us all.

Tamal managed to do great damage to his spiritual master’s mission. An evil enemy on the outside would have been much less dangerous. This is historical research, not character assassination, and is necessary in the unusual circumstances of a poison investigation. Tamal is suspected in Srila Prabhupada’s poisoning, so his history must be studied for his motives, methods, and actions. **How**

else can a crime be solved without studying the suspects? This is the nature of a murder investigation. He is a suspect not only by dint of his colorful history, but by the hard evidence that deeply implicates him. We are focused on investigation and compiling factual history. Many demanded Tamal answer questions regarding Srila Prabhupada's poisoning, and a list of questions were posted online in 1997. Tamal did not cooperate with the poison investigation. His death in 2002 eliminated the possibility of confronting him with the “breakthrough” forensic cadmium evidence. Now he can never explain many unresolved questions. However, after death, everyone is held accountable for their life’s deeds and he has already faced his consequences through the universal karmic laws of justice. ISKCON denies the poisoning, engaging in blatant coverups, and has banned the “poison issue.”

CHAPTER 71: RASIKA GURU AND GOPIMANIA

After several years, by 1992 Tamal was spending most of his time in the association of Narayan Maharaja (NM), a Gaudiya Math disciple of Keshava Maharaja, who had awarded the sannyas order of life to Srila Prabhupada in 1959. Tamal featured NM in ISKCON’s 1990 response to the *Vedic Village Review’s* challenges to ISKCON’s guru system. NM had his temple close to Vrindaban in Mathura and he had been a kindly friend to Srila Prabhupada, visiting him several times in his last days. Srila Prabhupada had asked him to help with performing the funeral ceremonies properly, but ISKCON disagreed that Srila Prabhupada asked NM to take care of his disciples and to give guidance to them. NM attracted many ISKCON devotees from 1990-2008, as they looked for alternatives to the chaos, injustices, and spiritual void plaguing ISKCON after 1977.

ATTRACTED TO A RASIKA GURU

Devotees alienated from or unhappy in ISKCON saw in Narayan Maharaja a charismatic, elder, and gentlemanly Gaudiya Vaishnava not beset with scandals like the new ISKCON gurus. Gradually NM cultivated a growing entourage of disaffected ISKCON devotees who found in him renewed inspiration and encouragement to take up spiritual life once again (although differently than Srila Prabhupada taught). NM was learned, erudite, a clean sannyasi, and knew the pastimes of Radha and Krishna, especially Radha. He was a “rasika guru,” one who taught the esoteric understandings of the “highest” spiritual rasa, conjugal love. Many devotees “moved on” beyond the emphasis of Srila Prabhupada’s “basic” practices, believing that to make further advancement in spiritual life, a rasika guru was essential. NM became a phenomenon. Thousands neglected ISKCON to be with their “rasika guru,” many travelling with him full-time on an worldwide tour. The swooning reverence for NM rivaled what was seen during Srila Prabhupada’s manifest presence, but the program differed greatly from that of Srila Prabhupada. There also was little practical engagement for the devotees besides rasa-lila talks, classes, kirtans, and social life. Recruits were primarily pre-existing devotees. Many objected that NM minimized the work Srila Prabhupada had done. NM was supposedly giving “higher knowledge” and his followers were steeped in an aura of superiority –as one said: “We’ve been chanting for 30 years and now we should move on to the real thing.” They said Srila Prabhupada wanted to give more than he did, but did not because his disciples were not ready. NM’s teachings were very controversial, and ISKCON leaders and members became highly disturbed at the loss of devotees to his camp.

TAMAL AT THE FOREFRONT OF YET ANOTHER ISKCON CRISIS

Tamal was attracted to NM, and had many intimate discussions with him, inviting, canvassing, and luring others to association in the Gaudiya Vedanta Samhiti in Mathura. Satsvarupa, Sivaram Swami, Bhurijan, Giriraj Swami, Dhanurdhara Swami, BB Govinda Swami, and many others joined in. Eventually a collection of hundreds of taped talks on “elevated” subjects were made and copied for distribution, competing with Srila Prabhupada’s audio recordings. NM published many books, such as *Brahma Samhita*, etc. Tamal was the enthusiastic leader of the senior ISKCON devotees who were “taking siksha” (guidance) from NM. In the face of this disturbance and increasing opposition from his

Godbrothers, Tamal became more resolved and defiant. There was no way he would back down or change course, in typical Tamal style. ISKCON temples world-wide were losing droves of members to NM, who organized events, programs, festivals in parks, etc- all distinctly separate from ISKCON. These NM “followers” ceased or reduced their involvement with ISKCON, becoming elitist and aloof. Finally an emergency meeting was held in Philadelphia in Dec. 1994. Tamal, Bhurijana, Giriraj, and others were confronted in a rather civil discussion by Ravindra Svarup, Bhakti Tirtha, Hrdayananda, Bhakticharu, Badrinarayan, Romapada, Naveen Krishna. A letter of memorandum was sent out to try to calm the situation, which had by then become very surcharged with emotion and hyperbole.

Of course, where there is smoke, there is fire, and there was definitely much substance to the fears and allegations leveled against Tamal and what was then termed as the second “gopi-bhava” club. The first such club appeared in the early seventies in Los Angeles, led by Prajapati das and others, and was smashed by Srila Prabhupada. Somehow, the first lesson was insufficient to deter so many from making the same error again. Some of the issues that were addressed in the Philadelphia gathering were: **(1)** Suspicions that Tamal was ready to lead a schism out of ISKCON **(2)** Or that Tamal wanted to install NM as the next ISKCON acharya **(3)** That NM was philosophically deviated from Vaishnava siddhanta as given by Srila Prabhupada **(4)** Tamal was no longer submissive to the decisions of the GBC **(5)** That NM was subtly engaged in the offensive minimization of Srila Prabhupada **(6)** That Srila Prabhupada supposedly did not give us sufficient knowledge or guidance **(7)** The whole affair was causing great alarm, agitation, mistrust, fears, and potential violence throughout the devotee world. The Dec. 1994 letter was meant to calm the situation, and the GBC tried to buy time to contain the crisis. Naveen Krishna, as acting GBC Chairman, preached calm, respect for each other, communication skills, and waiting for the coming meetings in Feb. 1995 in Mayapur, India.

1995 GBC MEETINGS: “IT IS VERY BAD...”

Language in the GBC letter such as “**dampen the raging fires of controversy**” actually referred to Tamal, the black sheep of ISKCON. The meeting and letter did not resolve anything, as Tamal and his associates were not backing down despite so much opposition. The philosophical differences between the teachings of Srila Prabhupada and NM were outstanding except to those under the influence of the latter. Tamal’s group agreed to suspend their visitations to NM until the Feb. 1995 Mayapur GBC meetings, except for one last time in order to personally apprise NM of the situation. However, Tamal broke the agreement and after visiting NM for the last time, he again went back to the Mathura matha and gave a class there. This breach was the last straw for many ISKCON leaders. When they met in Mayapur, Acting Chairman Naveen Krishna supervised discussions for two weeks with no progress. Naveen and Radhanatha shuffled between the rasika room and GBC room (the tension was too high to meet directly) to mediate and negotiate positions to find a resolution. The two groups could not meet together in person. One report during the talks: “...XX finally came back from Mayapur last night, and his first words were, ‘It is very bad.’ The Tamal/Gopi issue is the only issue discussed for two weeks and still no resolution! Tamal has dominated the proceedings completely and the only person who is speaking up against him is Harivilas. We see only disaster ahead... Tamal is now turning against his mentor and blaming all the problems on Narayan Maharaja instead of accepting the responsibility himself! Harivilas pointed out this defect and Tamal got rather hot under the collar. Then the GBC did a private “no-names” written appraisal and opinion of Tamal, and the **overwhelming negativity astounded Tamal, but still, because he holds cards against everyone, no one is standing up to face him down.** Hope against hope that somehow the rudder will be put back on Srila Prabhupada’s institution.”

THE FINAL OUTCOME OF TAMAL’S RASIKA BHAVA DEVIATION

Tamal had succeeded once again in extremely polarizing Srila Prabhupada’s mission, greatly disturbing its participants, and bringing the ISKCON institution to the very brink of collapse. His stubbornness and secretive ambitions had caused another major crisis. Naveen Krishna das **knew for a fact** that Tamal was prepared to leave ISKCON with the 15 to 20 ISKCON gurus and sannyasis he had

gathered around him; it would be a disastrous development. Then both groups met together and the GBC had the stronger position with Srila Prabhupada's quotes about his Godbrothers and the "gopi-bhava" deviation. Finally the GBC decided on an ultimatum: either Tamal and camp would submit to their decision, or they would be expelled from ISKCON. Tamal and his group deliberated overnight and capitulated. Heavy restrictions were imposed, including a two year suspension for initiations by the deviant gurus and prohibition from visiting NM, and even visiting Vrindaban at all. The new GBC chairman Badrinarayan das appointed Naveen Krishna das to meet with all those being reprimanded to design individual programs for "purification and rectification" (travel, writing, association, etc). Tamal brought Naveen alone to his private quarters and confessed his state of mind:

"You know, I haven't thought of Srila Prabhupada even once these last two years..."

Naveen recalled BGita 15.15: "...from Me come knowledge, remembrance, and forgetfulness." Remembrance of Srila Prabhupada is a benediction that may be withdrawn when one is distracted by the illusory energy and when one acts for fulfillment of material ambitions. Tamal's entire involvement with NM was not some innocent, temporary mistake or spiritual stumble; it was a plan to fulfill his own mundane personal ambitions, and he cared little for the collateral damage it caused. By his own admission, he never once in two years thought of how it would displease Srila Prabhupada...

SECOND TIER MANAGEMENT CAN CHECK THE ENTRENCHED DEVIATIONS

The GBC had no choice but to take a stand on its own members' participation with NM; the pressure from the second tier leaders was overwhelming. A massive struggle had taken place between the senior leaders led by Tamal and the rest of ISKCON. As had happened in 1985-87 when the ISKCON membership rebelled against the established order of the guru hierarchy, now again in 1995 the groundswell of protest from the grassroots devotees was successful in changing the course of the institution. ***The same can happen once again in restoring the mission if second tier managers reject the deviations.*** (see Book Two).

WHAT WAS TAMAL'S MOTIVE WITH HIS NARAYAN MAHARAJA INVOLVEMENT?

One account claimed Tamal lamented at the time, "*I have ruined Srila Prabhupada's movement. What do I do now?*" Tamal's plan for another takeover attempt of the movement had been thwarted. Many senior devotees feared he wanted to install NM as the next ISKCON acharya, or at least the official ISKCON siksha guru, and as his most confidential assistant, Tamal would succeed him in due course. ***Naveen Krishna das was told exactly that by Tamal.*** NM was already elderly with a serious heart condition. (Perhaps a sudden and unexplained illness would then quicken the transition...?) NM passed away in 2008 from heart failure.

DEVIANTS' ATONEMENT AND PUNISHMENT IS KEPT SECRET

Tamal meticulously negotiated his surrender to the will of the GBC: he would comply fully and pronounce his unqualified loyalty to ISKCON, but the suspensions and terms must not be announced, kept private, and his continued good standing in ISKCON confirmed if questioned. He would not accept public disciplinary shaming, and he pressured the GBC to agree to his conditions. When Gadadhar das was given the real story by his connection inside the GBC leadership (someone very inimical to Tamal), he published it in his newsletter. Tamal was furious and denied everything, and procured a letter from GBC chairman Badrinarayan das that he was indeed still in "**good standing.**" This was not truthful but such was Tamal's influence on the ISKCON leadership. Tamal had the "cards" and dirt on too many top leaders and he thus was able to "manage and supervise" his own punishments. Sort of like a notorious criminal gets special treatment in prison. Although the GBC tried to hide the news, devotees returning from India also brought the facts: **(1) Six senior men were suspended as GBC and as guru for two years (2) The six: Tamal, Giriraja, Bhurijana, Bhakti Brinda Govinda, Dhanurdhara, Shivarama. (3) They were prohibited from coming to Vrindaban for two years and banned from communicating with or visiting Narayan Maharaja anywhere in the world. (4) Tamal was deemed "not a good manager" due to war in Texas and woes in Fiji and a co-GBC was appointed for his zone**

The damage done to ISKCON by the Gopi-bhava/ NM episode was immense. Even though Tamal

and other senior devotees gave up NM as a result of GBC disciplinary decisions, most of the thousands of ISKCON devotees following NM disregarded the GBC, as they had already rejected ISKCON anyway. Tamal and his rasika associates had effectively lured and encouraged them into NM's "camp" where they stayed, and the defections continued in greater numbers until NM departed in 2008. **Altogether it was another major ISKCON schism.** The GBC had simply slapped Tamal's wrist and the real lessons to be learned were not defined or published in the GBC's 1995 feeble resolutions. The issue was treated as a political one rather than addressing it head-on philosophically. Tamal's misbehavior was never made public and neither did he apologize, or make any amends. Politics and back room influencing won. Tamal was greatly and personally responsible for the thousands of devotees who took shelter of the Gaudiya Math against Srila Prabhupada's express instructions. This was Tamal's loyalty to Srila Prabhupada? It is very contradictory that the supposed most confidential servant of Srila Prabhupada would accomplish such a negative result for his spiritual master's institution. ISKCON would have been better off without Tamal. Some say Tamal made many devotees, but he lost more.

NO TRANSPARENCY, SECRET RESOLUTIONS, HIDDEN UNDERTAKINGS: CORRUPTION

It should be noted that corruption was obvious in the way the GBC handled this ISKCON crisis. Details are sketchy since a veil of secrecy was dropped on the final outcome of the 1995 GBC meetings. The official resolutions on the meetings were carefully worded, vague, non-specific, and sugar-coated. **The internal resolutions were UNPUBLISHED and secret.** No names were given, the atonements not described. Tamal insisted that the GBC pretend that nothing happened: "All is well." He was not mentioned nor besmirched. He was more concerned about his supposed reputation than the harm he had done to the movement. This GBC policy is typical for handling scandals, and it underlines **the degree of corruption that has set into ISKCON** when the deviations and decisions of the leaders are kept secret, not shared with the members.

CONCLUSION

The GBC perpetrated the grand fraud that Srila Prabhupada gave them authority to do anything, so when their own members created havoc by the serious deviation of following NM, the GBC was embarrassed. They could not openly address the deviation, instead saying feel-good and "positive" things without mentioning what the problem had been to begin with. In 1994 Naveen Krishna das had met with Tamal in Dallas. Although Naveen was now based in San Diego, he often went to Texas and organized or supported Tamal's events for collecting from the local Hindu communities. Tamal smiled at Naveen, and in appreciation for his loyalty and long years of service, put his arm around his neck, saying, **"I think you are ready to come with us to Narayan Maharaja."** Naveen never went. The message was that Tamal and his select group of senior ISKCON devotees were the privileged few who had progressed nicely in spiritual life, taking advantage of NM's superior teachings on *rasika-bhakti*. It was again the desire for distinction, to be more advanced, to have higher knowledge, to move on to the "highest" rasa and ecstasy. This mundane desire was artificially tied to an esoteric realm far beyond the reach of ordinary devotees. Tamal masterminded the gurujacking of the movement (Part 11), he led Srila Prabhupada's poisoning, substantiated beyond reasonable doubt in Ch. 74. He promoted NM as Srila Prabhupada's successor for ISKCON (further developed in Book Two). Over the years since Srila Prabhupada departed Tamal either demanded Srila Prabhupada's followers follow him or his fellow ISKCON gurus, or he delivered them into the hands of the Gaudiya Math and NM. *Thus he was at the forefront of TAKING devotees AWAY from Srila Prabhupada's shelter. What kind of disciple serves his guru like this? Overall, Tamal was a huge deficit.*

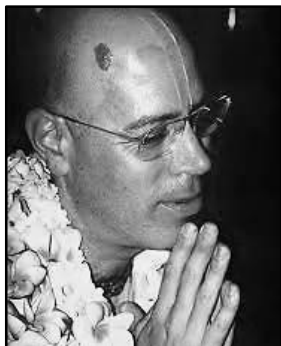
CHAPTER 72: PERSONAL AMBITION PERSONIFIED

"Phalena pariciyate..." (Translation: "Judge a thing by its results") ...Or, judge a person by his activities, from which his character is understood

(1) THE TAMAL MYTH NEEDS TO BE UNVEILED

There are many who have been intimidated into not questioning or analyzing Tamal's legacy, his actions, words, writings, and influence with the threat of the "mad elephant" offense of "blaspheming" an advanced Vaishnava. What if Tamal's legacy is NOT that of a Vaishnava? *What if his legacy is much more ASURIC than saintly?* It is our duty, and there is no alternative, but to examine carefully his personality and huge influence on Srila Prabhupada's mission, called **Tamalism**. As a doctor studies a patient to determine his disease and necessary cure, so we study Tamal to determine the nature of his influence on Srila Prabhupada's mission and how to counteract it. This can be done by examination of the historical record, what Srila Prabhupada said about him, and did with him.

As already seen, although Srila Prabhupada was very kind towards Tamal, Tamal gave Srila Prabhupada and his followers plenty of trouble. This became even more true after Srila Prabhupada's physical departure. He is, secondary only to Srila Prabhupada himself, the leading influence on ISKCON, and that influence has negatively affected Srila Prabhupada's mission. Always presenting himself as an advanced senior disciple who was Srila Prabhupada's most intimate servant, he demanded respect not only for himself, but also for the policies and doctrines that he introduced and embedded into the movement. Tamal is remembered primarily for his pioneering and promoting of



ISKCON's guru policies. With his friends Bhavananda, Satsvarupa, Bhagavan, and others, he orchestrated or influenced the various guru systems in ISKCON, from zonal successor acharyas to mass rubber-stamped gurus. His powerful influence on the ISKCON landscape is called Tamalism. (Ch. 75) His influence was wrapped in the cloak of devotion to Srila Prabhupada. Rather than being a confidential servant of Srila Prabhupada, the facts show he was the Ravana of Srila Prabhupada's mission. In his last days Srila Prabhupada clearly referred to Tamal as "Ravana." Eventually history will vindicate this to be an accurate assessment.

TAMAL'S UNREMITTED ARROGANCE

About Tamal's arrogant, aggressive nature: we refer to a defiant letter he sent to another GBC who was pressing for Tamal's resignation in 1994 due to Tamal's heavy involvement with Narayan Maharaja, a fiasco which caused thousands of devotees to quit ISKCON. Not until the next year, when the furor in ISKCON peaked with demands he either leave ISKCON or give up his association with NM, did Tamal reluctantly back down and then soon launch his academic career. *"As the senior and only remaining original member of the GBC, I stand as the number one target for all of ISKCON's detractors. They are praying for me to fall down to prove that ISKCON and the GBC are a failure. That is how much they identify me with Srila Prabhupada's movement and the GBC. I am sure they will all dance in the street when they hear that one of our own GBC members is now calling for my resignation. However, here is my answer to them and to all of you as well: I am not resigning! Due to the influence of raganuga bhakti, I am now twice as competitive, manipulative, nasty, and political as I was before. And it's now on the spontaneous platform! ...This is my 25th year on the GBC. If Krishna wills, I will serve another 25 years and then retire gracefully."*

Other testimonies: (1) *"One time Tamal was giving Bhagavatam class about 1988 and he said that if Jesus were here today, he would be an ISKCON guru like him."* A Dallas source, 2016. (2) *"It is really wonderful to see how the new gurus are being fully accepted and worshipped just like Srila Prabhupada was when he was present... Surely I am not worthy of all of this service [and worship] but I am accepting it on behalf of my Spiritual Master and the guru parampara. Quite often I hear my Godbrothers say that 'Now Srila Prabhupada is no longer present with us but he is giving us a second chance to associate with him through Goswami Maharaja (Tamal).' ...If my Godbrothers are feeling like Prabhupada is still present then it means that there is some success in our humble attempt. My short visit to London as well as to New York was also very satisfying and there was very good reception from all of the devotees.[he imitates Srila Prabhupada's language style] Jayatirtha Maharaja personally*

bathed my feet upon my arrival in London and acted as a perfectly humble Vaishnava, although he is worshipped by all of the devotees there, Godbrothers as well as disciples, as absolute and fully competent Spiritual Master." (Letter from Tamal, Sept 1978) Note: His arrogance is overwhelming as he believes he has become the new Prabhupada. **(3)** *"Tamal was there as well. He invited me to go with him on a one-week visit to Fiji. I accepted his invitation. We ate very well during that visit. Besides the prasadam, all I remember is him arguing with the local devotees about the exact dimensions that was needed for his Vyasasana in the temple in Fiji."* (Navayauvana das, blogspot 2008) **(4)** *"Why does Tamal's death demand that we ignore the facts, the reality, of his status? His life was unquestionably mixed, as was his death. He did some good and some bad things; but why, after his death, should we only express the good? Why deify him? When Tamal was preparing his presentation describing the numerous heresies that had cropped up in ISKCON's first 30 years, I heard him boast that he had been a key player in ushering in all of them! He himself knew that he was no saint; what to speak of his Godbrothers."* (Kurma Rupa das, www.saragrahi.org)

TAMAL WAS EXPERT IN MAKING (AND ASSESSING) ENEMIES

Tamal wrote: *"I always remember our walk on the beach with Dr. Patel when Srila Prabhupada said, 'Giriraj makes so many friends and our Tamal Krishna is expert in making enemies.'"*

Gadadhar das (Gordhan Goyani) of Dallas became the enemy of Tamal when Tamal refused to answer questions about the ISKCON guru system and the temple mismanagement of collected funds. (See Ch.70) *"...but his personality was so devoid of diplomacy that some of his more influential Godbrothers must have lodged complaints about him before the GBC and demanded retribution."* (Eleven Naked Emperors) *"I had close personal dealings for extended periods of time with Tamal Krishna which all contain plenty of "dark side" stuff. My familiarity with his dark dealing is darker than drug crimes. Tamal once said in front of me to a small group of devotees in a private setting, "I like to keep Acyuta close to me so I know how my enemies think." And we were enemies. I was in his company for a complete year on a nearly daily, doing-business basis across finance, personnel, program planning, managing collectors, etc. We would sit together sometimes for an hour or two, him telling me his designs and me arguing against them. I saw him do his thinking on taking over the temples and other nefarious ideas."* (Achyuta das, 2017)

In May 1976 Tamal became GBC in residence at the prestigious 13-story temple at West 55th Street, New York where the devotees endured his dominating and intimidating character for 9 months. Pratyatosa das (2019): *"I was living at ISKCON New York/ the Gita Nagari farm from 1976 to 1980. Tamal was the GBC for both. Tamal was feeling a little vengeful in early 1977 after the NY devotees pushed him out to Gita Nagari. Romapada and Pancharatna were in New York at the time of Tamal's ouster. I was at Gita Nagari when Tamal arrived. He was there for several months, until he flew to India to be with Prabhupada. I was in NY when he came back and gave class. His attitude seemed to be 'What do you think of me now that I'm a big, big pure devotee guru?' But, he got only dead silence from the NY devotees. They didn't like him! He was really given the cold shoulder. Then when Tamal was guru and GBC of St. Louis, he was kicked out of St. Louis by Sura das."*

INCREDIBLE SUCCESSOR ACHARYA ARROGANCE

Tamal's *Servant of the Servant*, 1984, Part Two, Ch. 11: **(1)** p.361: *"Though they leveled their remarks against the successor gurus, in reality their criticism was aimed at Srila Prabhupada himself."* **(2)** p.363: Referring to Srila Prabhupada: *"Thus he considered them to be Uttama-adhikari, highly advanced devotees worthy to be accepted as spiritual masters."* **(3)** p.363: *"Critics may doubt whether our ISKCON acharyas are actually liberated. Do they know their rasa (liberated relationship) with Krishna, and will they be able to instruct their disciples similarly? But such questions bring one dangerously near precipice of spiritual calamity."* **(4)** p.365: *"... the greatest proof of bonafidity of Srila Prabhupada's successor acharyas is their disciples."*

(2) HOW DID TAMAL REALLY FEEL ABOUT SRILA PRABHUPADA?

In late 1970 Srila Prabhupada was in India with his entourage of Western disciples on their

Sankirtan Party tour. Srila Prabhupada requested Tamal to make some train travel arrangements, then later he modified the travel schedule, and requested Tamal to make the changes. Especially in those days, to change train reservations was not easy. Achyutananda das overheard Tamal arguing with Srila Prabhupada, and then Tamal came storming out of Srila Prabhupada's room in Bombay, and slammed the door shut. Tamal was very upset, and said to Achyutananda Swami: **"Damn it! Prabhupada fucked up again."** Later, Achyutananda related this incident to Yasodanandana, who has remembered it as it was told him word for word. It was also noted by Partrikananda das in a 1998 report he wrote. Achyutananda was contacted and he verified the above account. Whatever Tamal's heart of heart feelings for Srila Prabhupada were, it is clear that no one was exempt as the recipient of his anger. He was known for a vicious and severe anger, displayed unpredictably whenever he was personally affronted or contradicted. Tamal told Balavanta in 1998 that, "Prabhupada ruined my life." *"The third offense at the lotus feet of the holy name, which is called guror avajna, is to consider the spiritual master to be material and therefore envy his exalted position."* CC Adi 8.24

SRILA PRABHUPADA'S WORDS ARE NOT TO BE TAKEN SERIOUSLY

As was shown in Ch. 62, Tamal said: *"...the hardest thing to do would be to convince devotees that Srila Prabhupada was making statements that were not believable or not acceptable, because of his old age and health condition—that words coming out of his mouth could not be taken seriously."*

TAMAL TAKES OVER SRILA PRABHUPADA'S QUARTERS IN DALLAS

"Thrice I went to Dallas to see Srila Prabhupada when he visited there in 1972, 1973, and 1975, and I recall his personal quarters of several rooms, small kitchen, and bathroom in the rear of a large church with gymnasium, parking lot, and courtyard that ISKCON had purchased in early 1972. There was a bedroom and an office/darshan room plus a small room for his servants to stay in. I remember sitting silently and alone with Srila Prabhupada for an hour in his large office with many tall windows. His quarters were airy and clean, and were privately situated within the temple complex." (Nityananda das, 2016) After Srila Prabhupada's departure, as one of the 11 new hoax successor acharyas, Tamal made Dallas his zonal base and he **took over Srila Prabhupada's rooms as his own personal quarters.** Only the one small servant's room in the rear was shut off and designated as "Prabhupada's room." Some devotees protested, but Tamal was immovable. He restored and grandly improved "his" quarters, spending US\$11,000 on just one occasion for renovations. From the Direction of Management (1970): **"During my absence no one shall live in my apartment."**

NEGLECT OF SRILA PRABHUPADA'S PARAPHERNALIA IN DALLAS

Naveen Krishna das came in 1984 from Detroit to work as Tamal's personal assistant and one of the temple managers. For years he was the Dallas temple president. He was greatly disturbed by the neglect and deteriorated condition of Srila Prabhupada's one remaining, decrepit room. It was locked, inaccessible to the devotees, filled with dust and cobwebs. The windows had broken panes. Naveen recalled: *"The roof leaked right on to Srila Prabhupada's personal paraphernalia. TKG had also taken over Srila Prabhupada's kitchen and bathroom for his personal use. All of these rooms were meant to have been preserved only for Srila Prabhupada as per a GBC resolution. Dallas was one of ten places where these rooms were to be maintained and kept aside in honor and memory of Srila Prabhupada. Los Angeles, London, Detroit, Bombay, Mayapur, Vrindaban, Melbourne, Hyderabad are examples of how Srila Prabhupada's rooms were supposed to be maintained nicely in his memory and for his worship."* A quote from scripture in this regard: CC Mad 15.234: *"Now please sit in this place and take Your lunch."* Chaitanya Mahaprabhu replied, *"This place is worshipable because it was used by Krishna."* **PURPORT:** *According to etiquette, things used by Krishna should not be used by anyone else. Similarly, things used by the spiritual master should also not be used by anyone else. That is etiquette. Whatever is used by Krishna or the spiritual master is worshipable. In particular, their sitting or eating places should not be used by anyone else. A devotee must be very careful to observe this.*

Another Dallas devotee recalled: *"At that time [1985] the main former church building was a big "go-down," a big spacious warehouse which housed among other things damaged oil paintings and*

frames from the painting business. It wasn't neat and clean at all. Things were scattered and piled up. Dust and dirt abounded. There were also several large leaks in the roof of the cathedral ceiling, so water would fall through whenever it rained. In this deplorable atmosphere, the bed, desk and the famous wooden rocking chair that Srila Prabhupada sat on applauding a drama was kept! I distinctly remember seeing his bed, covered with its sheets and coverlet, being rained on... And that didn't bother anyone. No one thought that was offensive. Tamal had taken over Srila Prabhupada's quarters in that building and had turned Srila Prabhupada's bedroom, drawing room, bathroom and kitchen into his own quarters. Therefore Srila Prabhupada's things had to be moved out and put somewhere, as they were in the way. Why had he usurped Srila Prabhupada's and why were his things being neglected, abused in this way? As a "submissive devotee," I didn't ask. We looked one day into Srila Prabhupada's "darshan room" -that little room at the end of the entrance hall of Srila Prabhupada's (now Tamal's) quarters. There are photos and a video of all the children coming there to get a cookie from Srila Prabhupada. There we found a life-size murti of Srila Prabhupada wrapped in a very dusty cotton saffron dhoti, tied up with ropes; the room was in a shambles; Naveen had Srila Prabhupada's bed and chair, etc. cleaned up and taken out of the "sanctuary." It was arranged that some of the Vaishnava's keep them in their homes! That's the best that could be done at that time! When we left in 1990, that was still the situation. I don't know what's been done about all this now that Tamal is gone from the scene. It would be wonderful to find out that the devotees were intelligent enough to re-establish Srila Prabhupada's rooms to the sanctity they deserve..."

TAMAL FINALLY JOINS IN RESTORING SRILA PRABHUPADA'S ROOM

Five or six times Naveen Krishna raised the burning issue about maintaining Srila Prabhupada's one remaining little room, but Tamal dismissed the suggestion each time, saying there was no money. While Tamal spent large sums to beautify his own quarters (90% of Srila Prabhupada's former quarters), he resisted any expenditure to repair the small servant's room which was left as a token of Srila Prabhupada's former and original personal quarters. Naveen wanted to refurbish that little room, bring back in Srila Prabhupada's desk and install the dust-covered forgotten murti there so that the devotees could sit with Srila Prabhupada to chant japa, sing bhajanas, pray, etc. When Naveen again raised the issue with Tamal, he saw the real obstacle to accomplishing this minor restoration project. *Tamal jumped out of his chair and put his finger in Naveen's face, shouting: "Prabhupada! Prabhupada! Prabhupada! What about me!? I am here now! I am also important! I need to be taken care of too!"* Naveen was speechless. Since he was denied the use of any temple funds, Naveen Krishna organized a fundraising campaign just to restore Srila Prabhupada's room. As the temple congregation began to donate funds, it became clear that Srila Prabhupada's room would finally be restored after all. Then Tamal suddenly came forward as the major contributor and gave the largest donation, and this was reflected in the temple newsletter: Tamal was spearheading the overdue campaign to restore Srila Prabhupada's quarters! It was another eye-opener for Naveen Krishna in his long tenure of service at Dallas ISKCON, working closely with Tamal. For years Tamal was absolutely averse to maintaining or renovating Srila Prabhupada's room, but when it became clear it would happen without him, he jumped on board to take the credit and to appear as the project's inspiration. It was all about how others would see and appreciate him.

TAMAL KNEW BETTER THAN SRILA PRABHUPADA

Vatsara das provided an anecdote told him by Upendra, Srila Prabhupada's servant in 1977: *"Srila Prabhupada would say to Tamal, 'Make all necessary arrangements for me to go to London.' Tamal would immediately say, 'No, Srila Prabhupada. You must think of your health.' Then Srila Prabhupada would turn to me with smiling eyes and say, 'Just see.'"* Vatsara said that Tamal had a most inappropriate superior, parental attitude. Tamal's attitude was to control everything, including his guru. Trivikram Swami told Naveen Krishna das that Tamal was also known as Srila Prabhupada's "No man." Whatever Srila Prabhupada wanted, Tamal would say, no, and argue against it. Tamal always believed he knew better than Srila Prabhupada.

Partrikananda das of Los Angeles in the late 1990's collected reminiscences and anecdotes, and the following were about Tamal: **(1)** Tamal tells some devotees that he is losing faith in Srila Prabhupada. **(2)** Tamal asks Jayapataka: "Do you ever find that Srila Prabhupada gets in the way?" **(3)** Srila Prabhupada told his servant that Tamal is the cause of all the problems in the Hare Krishna movement.

"I knew Tamal did mistreat Prabhupada many times and try to get him to do what he wanted in many ways, sometimes through the back door... I saw Tamal practically force feed the makharadhvaja 'medicine' to Prabhupada. First Prabhupada said he did not want it. Then Tamal said that if he did not take his medicine it meant that Prabhupada did not love his disciples. After hearing that Prabhupada agreed to take the 'medicine'. So those kinds of things were going on." (Ameyatma das) [Same with Tamal's resistance to the parikrama]

TAMAL REFUSED TO BRING SRILA PRABHUPADA BACK TO VRINDABAN

*"I was recently speaking with Brahmananda Prabhu, who was with Srila Prabhupada throughout his final days. Although he can not imagine that Tamal could have poisoned Srila Prabhupada and does not believe this is possible, he does have personal experience of Tamal's defiant attitude and his attempts to order Srila Prabhupada around and control him. Brahmananda described what was to be Srila Prabhupada's final world-tour, but ended up just being a visit to Bhaktivedanta Manor in London. When Srila Prabhupada was in London he was not well and wanted to return to Vrindavan. But Tamal had plans for Prabhupada to go to the US and visit his bus party men there. So Tamal completely disagreed and insisted that Prabhupada would go to the US. Prabhupada insisted that he wanted to go to Vrindavan, but Tamal refused to make any arrangements to return to Vrindavan. At this point Srila Prabhupada had to ask Brahmananda instead to make the arrangements to go to Vrindavan. Brahmananda says then Tamal stepped back. Brahmananda described the whole thing to me in detail". (Madhudhvisa das, 2011) In confirmation, on Nov. 11, 1977: **Narayan M:** ...It is very good that you have returned to Vraja from overseas. **SP:** They wanted to keep me there, but I said, "No". My health is not fit for anymore travel..." Tamal resisted Srila Prabhupada's desire to return to India, but he was overruled. Within days Srila Prabhupada's health took another big turn down, and when they reached Bombay, he was bedridden and immobile. Was this another poisoning?*

(3) TAMAL: THE CONTROLLER AND NUMBER ONE

HE WANTS TO BE THE SUPREME CONTROLLER, ABSOLUTE AUTHORITY

On Mar. 14, 1976, after Srila Prabhupada had met with the GBC men and Tamal in Mayapur, resolving the crisis in the ISKCON North American temples due to Tamal's sankirtan buses stealing men from those temples, he told his servant Hari Sauri das: *"Of all the GBC, he (indicating Tamal Krishna Maharaja with a tip of his head) is the most intelligent. But the problem is, those with intelligence want to control everything. And he wants to control the whole Society. He wants to be the supreme controller."* (TranD Vol. 1, p. 456)

At Topanga Canyon Dec. 3, 1980, Tamal admitted: *"When I was temple president in Los Angeles, I used to beat the hell out of people. That's why I was the king of the heap there."* On Aug. 12, 1971, Srila Prabhupada wrote to Giriraj who was stationed in Calcutta and who had apprised Prabhupada of various situations and events there with Tamal as the GBC. An excerpt: *"GBC does not mean to control a center. GBC means to see that the activities of a center go on nicely. I do not know why Tamala is exercising his absolute authority. That is not the business of GBC. The president, treasurer and secretary are responsible for managing the center. GBC is to see that things are going nicely but not to exert absolute authority. That is not in the power of GBC. Tamala should not do like that. The GBC men cannot impose anything on the men of a center without consulting all of the GBC members first. A GBC member cannot go beyond the jurisdiction of his power. We are in the experimental stage but in the next meeting of the GBC members they should form a constitution how the GBC members manage the whole affair. But it is a fact that the local president is not under the control of the GBC. Yes, for improvement of situations such as this I must be informed of everything."*

Tamal was inappropriately exercising his GBC authority, what Srila Prabhupada called "his

absolute authority.” This incident is also described in *Yamuna Devi: A life of Unalloyed Devotion*, ps.402-7. **“After hearing so many complaints from so many devotees, Srila Prabhupada called a meeting of all the devotees... At one stage the GBC for India (Tamal) protested: ‘Srila Prabhupada, my only intention was to execute your Divine Grace’s will.’ And Srila Prabhupada replied little sarcastically, ‘Is it My Divine Grace’s will that the devotees should be disturbed?’”** (Giriraj Swami) *“...our temple was in a state where respect, honor, generosity, affection, consideration, etc. were at a low point.”* (Yamuna dasi) From 1968 on Tamal regularly disturbed the devotees, on through to the days of the self-appointed zonal achayas, rasika guru club, and being the academic authority on the Hare Krishna Movement. He always wanted to be number one. *“There were (apparently) two Tamals--one good and one bad. Gauridas Pandit and I knew Tamal well, and we saw both sides. We knew him from the early days, when he had just more or less blooped from his service in India. He came to New Vrindaban at that time in 1974 and then went to the West Coast to join Vishnujana Swami. As soon as he got there, he proceeded to undermine Vishnujana's preaching programs, took control, and created his own style book distribution parties.”* (Narasimha das, Nov. 2, 2015)

EXTREMELY COMPETITIVE AND AMBITIOUS

“The next day Tamal volunteered to be Srila Prabhupada's secretary, as the service was vacant at that time. From this position he could control and manipulate the environment around Srila Prabhupada. I can write many more stories that will shock people about Tamal's ambitious nature and his desire to take Srila Prabhupada's seat.” (Gurukripa das, Feb. 4, 2009) *“Those who knew Tamal, knew that he is freakishly power-hungry. So overwhelmed was he by a lust for power, that even he could not contain it.”* (Gopal das, 2003)

(4) TAMAL’S UNSURPASSED VANITY AND EGO

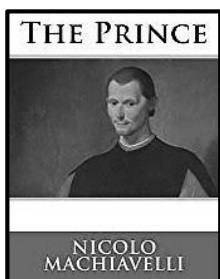
VIASASANAS FOR TAMAL AND HIS FUTURE SUCCESSOR

Yasodanandana das relates an incident which occurred early April 1978 in Bombay when Tamal went there after the GBC had announced their bogus successor acharya scheme: *“In 1978, I personally heard from devotees in Bombay that TKG was planning to build a permanent Vyasasana in the temple in Juhu beach, a few inches lower than his own Vyasasana, for his own future successor...”* Tamal was planning for his guru lineage.

TAMAL TAKES OVER SRILA PRABHUPADA'S QUARTERS IN BOMBAY

Immediately after Srila Prabhupada's disappearance in Nov. 1977, within days, Tamal sent word to the Bombay temple to prepare Srila Prabhupada's quarters for his own arrival and accomodation. Going to Bombay, Tamal moved into Srila Prabhupada's rooms and set himself up in charge of the huge, just opened complex. While Kirtanananda and Hansadutta started to initiate their own disciples before the March 1978 Mayapur meetings, Tamal waited, yet he took over Srila Prabhupada’s rooms in Bombay as the new local Acharya –why else occupy the Acharya’s rooms? He did the same in Dallas. An important point in this regard is that Srila Prabhupada clearly instructed in his Direction of Management: *“During my absence no one shall live in my apartment.”* Tamal knew of this important legal document that Srila Prabhupada specifically wrote to direct ISKCON’s managerial affairs during and after his departure. If Tamal defiantly disobeyed that order, in such an open way, then what other directions and instructions did Tamal alter and go against?

The Juhu Beach property was at that time the premier ISKCON property, and Tamal ordered a marble Vyasasana grander than Srila Prabhupada’s Vyasasana for himself to sit on and to be worshipped. When the Vyasasana arrived and was being installed, Mahabuddhi das objected that it was taller than Srila Prabhupada's Vyasasana. Over Tamal’s objections, he had the workers significantly shorten the legs, which threw Tamal into a temper tantrum. He actually thought he had surpassed Srila Prabhupada. Throughout 1978 Tamal tried to solidify his hold on the Bombay project. Finally the situation of Tamal’s power trips became too much for even the gentle Giriraj and Sridhara Swamis, who were longtime stalwarts of the Bombay



project, and Tamal was summarily ousted by communicating to him while in the USA that he should not return to Bombay, and he did not. He then made his headquarters in Dallas instead. (Mahabuddhi das, 1998). In Srila Prabhupada's 1978 Vyasapuja book, we Tamal describes how he relished taking Srila Prabhupada's place in the "lead of a flying wedge of devotees" on the Juhu beach morning walks. Tamal was obsessed with being the new Prabhupada.

TAMAL'S PERSONALITY TYPE: MACHIAVELLIAN

Several have said Tamal assiduously studied Niccolo Machiavelli's *The Prince*, and that he encouraged other ISKCON gurus to do the same. In Dallas Naveen Krishna had heard this from several sources. Whether Tamal did or not is irrelevant since he was the personification of Machiavellianism ("employment of cunning and duplicity in statecraft or general conduct.") and could have written a better book on the subject. It is also described as a person's tendency to be unemotional, and therefore able to detach from conventional morality to deceive and manipulate others. "Never tell anyone the real reason you did something unless it is useful to do so..." is typical Machiavelli. Machiavellian motivation is cold selfishness and pure instrumentality, in pursuit of one's motives (e.g., sex, power, social status) in duplicitous ways. Research on the motivations of high "Machs" found priority given to money, power, and competition and low priority to community building, self-love, and family, focusing on unmitigated achievement and winning at any cost, usually doing so at the expense of others (or without regard for them). They are skilled at interpersonal manipulation, maintaining power, and harsh management tactics. These descriptions fit Tamal very well. These are not the desirable characteristics of a Vaishnava nor those which should be allowed to influence Srila Prabhupada's mission, as Tamal has been since 1977. The Hare Krishna Movement must be cleansed of Tamalism, namely the deviated doctrines and selfishness of ISKCON's entrenched, corrupted leadership that still operates in Tamal's shadow.

TAMAL WAS VERY ATTACHED TO HIS OWN VYASASANA

At the 1987 GBC Mayapur annual meetings it was resolved that ISKCON gurus would no longer be allowed to have their own Vyasasanas in the temples. In Dallas, the temple room had been renovated very nicely with Tamal's Vyasasana and a "visiting guru" Vyasasana built into the wall on either side of Srila Prabhupada's Vyasasana. To simply remove these two Vyasasanas would have left very conspicuous blank spaces, obviously embarrassing to Tamal. Tamal confided in Naveen Krishna das that he would have great difficulty in giving up his Vyasasana. He had sat there every day for many years, and he said he was very attached to doing that in front of his disciples. When Naveen pointed out that it was the GBC decision and could not be avoided, Tamal winced and said: "I will need some time to get used to the idea. And then what will those two gaping spaces be for?" Naveen suggested they be converted into "Shastrasanas," beautiful displays of Srila Prabhupada's books. Tamal later accepted this proposal, as he could posture that he had given up his seat for the sake of Srila Prabhupada's books rather than being removed due to GBC mandated guru reforms.

ADOPTING "TOO MUCH DEVOTION" TO HIDE THE POISONING

Although Tamal took on the profile of Srila Prabhupada's most intimate and confidential servant by appearing totally devoted to Srila Prabhupada's well-being and every wish, as described by Tamal's supporter in the following account, this appears as "too much devotion." "Srila Prabhupada has complete reliance on Tamal. He sends for him whenever there is any decision to be made about doctors, food, etc. Tamal is very affectionate to Srila Prabhupada and strokes his arm or feet whenever he speaks with him. He always speaks so to glorify and encourage Srila Prabhupada and he has become very purified over the last few months due to the intimate level of service being performed." (HSUnpub, p. 18) Tamal showed little purification and a very different mood after Srila Prabhupada's departure, however. In Ch. 57, we saw from CVSA tests that Tamal's statements to Srila Prabhupada in Oct./Nov. 1977 were indeed highly indicative of deceit or lies. Tamal said: "We're so much attached to you..." –this proved to be 100% deceptive, totally untrue. Tamal said: "We'll get you better, Srila Prabhupada..." –this proved to be 75-80% deceitful due to high voice stress.

Tamal became *especially attentive, sweet, devotional, and flattering* towards Srila Prabhupada, especially during the last months of Srila Prabhupada's manifest presence. The statements listed below are just from a few days in Oct. 1977, and give an idea of why Tamal was seen by some as Srila Prabhupada's most confidential, most intimate, and even most loving disciple. But considering Tamal's history, we think this behavior was adopted purposefully as a "mask of guru bhakti." (see Book Two) We note that a poisoner will always appear very loving to the victim.. As concluded in Ch. 74, it is quite clear Tamal was Srila Prabhupada's poisoner, and while the 10 month poisoning is underway, Tamal is literally gushing with sentimental, flattering praise and apparent loving devotion. **(1) Tamal:** As you instruct us, Srila Prabhupada, we will carry out your instructions exactly. **(2) Tamal:** Today we were discussing how nice a devotee you are, Srila Prabhupada. **(3) Tamal:** We are your innocent boys, Srila Prabhupada. **(4) Tamal:** We are prepared to stay here and sing for you for one year in a row...this is our greatest pleasure. To come and sing for you. **(5) Tamal:** We are not ready to let you go yet, Srila Prabhupada. We can't resign ourselves to it. **(6) Tamal:** I do not think that is going to happen, Srila Prabhupada. We are too much indebted to you to allow what you have established to become spoiled. **(7) SP:** I have given in writing everything, whatever you wanted. Disaster will be if you cannot manage this. **Tamal:** Yes, we do not want any disaster to happen. Only business as your sons and servants is to maintain what you have established. **(8) Tamal:** Jaya, Prabhupada, we are going on your teachings. Srila Prabhupada, you are always the center of our lives. **(9) Tamal:** We have only to carry out exactly as you have trained us up. **(10) Tamal:** We don't want... You can't leave us now. **(11) Tamal:** We are not able to let you go, Srila Prabhupada. We are not strong enough and we want you to be with us. We need you longer.

TAMAL'S ORIGINS BEFORE JOINING THE MOVEMENT

On April 1, 1967, Srila Prabhupada visited Morningstar Ranch, a hippie commune in the redwood forests about 60 miles north of San Francisco. He held an outdoor program on top of a hill, chanting and speaking, surrounded by youth, maybe half of whom were naked. The devotees went to Morningstar often in 1967 and recruited devotees who came back to the growing city temple. Vishnujana and Tamal both spent time in the commune and first met each other there, joining the San Francisco temple in early 1968. They also were well known in San Francisco's Haight Ashbury hippie district as outstanding and charismatic figures. Gourahari, Madhudvisa, and Devananda lived at Morningstar also, and all became devotees in 1967-68.

Vishnujana sold his own handmade flutes on San Francisco streets. Tamal had organized his own prostitution business as a pimp, according to several early San Francisco devotees, which is widely held as accurate. The pimp gives apparent love to take control of his victims, this being one of Tamal's character traits. According to Naveen Krishna das, who worked with Tamal for 13 years: *"While working with Tamal in Dallas, he often would tell his disciples things like, 'I love you, and I expect you to love me.' He was charismatic. He knew how to create dependency upon himself. He ruled his domain with the constant threat of another outbreak of great anger while at the same time using the arts of flattery, diplomacy, and attention-giving."*

Mahabuddhi described events in Bombay, 1978: *"...at one meeting in the presence of Tamal, some of Srila Prabhupada's disciples were grilled and harassed, 'Do you love Goswami? Do you love Goswami?'"* This was a bizarre, coercive exercise to elicit fearful loyalty to Tamal, who was always building friendships and alliances as the expert ISKCON politician. He would lure others to cooperate with his plans by facilitating their own personal ambitions. He did this also in 1986-87 during the so-called guru reforms (see Ch. 98).

TAMAL TAKES OVER THE PHILIPPINES 1983

When Hansadutta fell from his position as an ISKCON zonal successor acharya in 1983, he reluctantly ceded the Philippines temples to Tamal, who took them over as part of his zone. The largest temple was in Cebu, and when Tamal went there, being a longtime adversary of Hansadutta, he went to great lengths to criticize and defame Hansadutta. He gave the ultimatum that all devotees

must be reinitiated by him or leave ISKCON. Many devotees left in anguish, having already given their hearts to Hansadutta. One devotee named Achutananda committed suicide by fasting rather than be forced into re-initiation. After the dust settled, the Cebu temple was never the same again. From a vibrant and enthusiastic center, it had been destroyed by Tamal's heavy-handedness. (*Memories: Jitarati das, 2004; Urdhvaga das, 1998*)

THREE ACCOUNTS: PERSONAL CHEFS, HEATED CUTLERY

(1) *"I ate lunch with Tamal a couple of times but taking prasada with him always ended with indigestion since he was yelling at his disciples or servants about things too hot, too cold, too late, too early. It was very unpleasant to be around him."* (Mahasrnga das, 2016) **(2)** *"While in Dallas as the local successor acharya, Tamal had arranged for his own cooks to prepare him very special and opulent meals. Every day he would order to his particular desire. He had more cooks than the Radha Kalachandji Deities had, and he was using Srila Prabhupada's personal kitchen and bathroom as his own. He was eating as good or better than the temple Deities, not at all like a sannyasi. Some complaints arose and persisted, and Tamal finally and begrudgingly conceded that he would disband his own personal chefs and he then 'austerely' accepted instead Sri Sri Radha Kalachandji's raj bhoga prasadam (noon offerings)."* (Naveen Krishna das, 2015) **(3)** *"In the Golden zonal acharya days, Tamal arrived at Sydney temple and was escorted upstairs for lunch by many chanting devotees. He sat down and the multi course banquet began. Immediately, however, he summoned a devotee waiter to change all his cutlery. He insisted on hot knives, spoons and forks."* (Mandapa das, 2015)

RUTHLESS, HEAVY-HANDED, ANGRY, AND DOMINANT

(1) *"After the New Vrndavan meetings in 1986, I began to question the authenticity of the 11 when Bhavananda's homosexual problem came to light. When Tamal realized I had doubts, he tore into me with his logic, quick thinking and tenacity. I was stunned, bewildered and knocked off my feet but refused to stop thinking. After some time I understood what he had done and I refused to cooperate with him. His tenacious personality is known around the world. Although I despised the man, I can only take short bursts of remembering him because my blood pressure rises, anger swells in my chest, and I feel disgusted at what he did to the movement. I find myself more productive not remembering him!"* Mahasrnga das, 2016. **(2)** *"One very humble and devoted disciple of Tamal's, Rupa Raganatha of Australia, was serving his guru to the best of his ability at the New Goverdhan farm. He was cooking his guru's lunch when Tamal entered the kitchen. He flew into a huge tirade, screaming all sorts of condemnation, and it went on and on. He blasted Rupa no holds barred for a long time. Bystanders were shocked to see Tamal's performance. It wasn't a bad offering but Tamal showed his 'huge power.' It was truly an eye opener to his character."* (Mandapa das, 2015)

(3) *"During one of his visits to New Orleans in 1974 with his travelling Radha Damodara bus party, while I was the temple president there, Tamal called me on the phone while out in the city. Out of nervousness and lack of experience in dealing with sannyasis, I accidentally replied to him, "Yes, prabhu." Tamal immediately exploded, yelling over the phone, accusing me of insulting him and not showing proper respect to my superiors. Even though I apologized profusely, he would not let up, insisting it was an intentional insult. Many others bore the same harsh anger, pride, indignation, and severe chastisement from Tamal."* (Memory, Nityananda das, 2007) **(4)** *"A local devotee near Seattle, Makhanchora das, told me several times the following story, as it left a huge impression on his mind. He attended a Tamal lecture in Dallas, while he and another devotee were there on traveling sankirtan. Tamal, in the class said, in so many words, 'My duty as your spiritual master is to extract as much service from you as I can.' Just hearing this and knowing Tamal quite well, left Makhanchora with a feeling that Tamal only had disciples for his benefit-and not theirs."* (Damaghosh das, 2015) **(5)** In the 1980's Tamal visited Labasa, Fiji for the first time since becoming the ISKCON zonal acharya in this South Pacific island nation. The devotees had constructed a small cottage for his personal use and had organized a grand reception with an extensive, 30 preparation feast. Tamal sat down to eat, but upon seeing the food, got up and retreated to his cottage, ranting in great anger about the poor quality of

food. **"You expect me to eat this!?"** The devotees were in total shock as he complained loudly about his quarters as well. Finally Tamal calmed down and returned to eat his dinner. (*Rasabihari das, ISKCON regional secretary, 2011*) **(6)** All over Fiji, Tamal ruled with an iron fist and the devotees "respected" him in great fear. Tamal is invariably remembered by his followers as having been "very strict." (*Nandaki das, 2010, and others*)

(7) *"But you overpowered every one else. Your aggressive... (anger)... is a simple trick of yours, just to make other devotees shut up. You have done this to many other devotees also, just to discredit their integrity. Those so accused by you, have to first protest their innocence and in the mean time you can get through with your devious plans. It is interesting to note the smoke screen tactics of those who are devious. They will never give up and always attack others."* (Letter to Tamal from Urdvaga das, 1998) **(8)** According to a report by Partrikananda das (Los Angeles, 1998), Srila Prabhupada told his servant that Tamal is the cause of all the problems in the movement. In a depressed moment Tamal confides in a devotee that he has ruined Srila Prabhupada's movement. **(9)** *"Tamal was dedicated to expand ISKCON's preaching but he was all self centered. He did not like anyone questioning him. He was ruthless as well a liar. In 1994 I started distributing letters exposing Tamal in Houston. Tamal sent Houston temple president (& VP, both Indians) to the Indian man's house where I was staying, asking him in my presence to throw me out of his house. Then I came back to Dallas but kept that fact secret for a week. So they were looking for me in Houston and calling my family every day saying that I have mental problems and should be admitted in a Mental Hospital for a month. That shows the character of Tamal."* (Gadadhar Dasa -Gordhan Goryani, 2016) **(10)** *"In 1979 Tamal was coming to Denver for a visit. The temple president gathered all the community members the day before for a special preparatory class with instructions. Advice was dispensed on what to expect and how to react, what to do and not to do. Explanations were made about how difficult and heavy Tamal could be, and that everyone should remain quiet, humble, accepting, and patient in the face of Tamal's anger, demands, and trying behavior. Everyone was prepped to avoid any missteps."* (Sudarshan das, 2017) **(11)** Adi Keshava was distressed about how he had been "dumped" by Tamal who wanted nothing to do with his legal troubles and would not allow any funding from the temple for his legal expenses defending felony kidnapping and deprogramming charges. He went to Srila Prabhupada privately, saying, "I can't deal with Tamal." (Adi Keshava, 1999 interview) **(12)** *"Tamal controlled everything and his nose was everywhere; he talked about the leaders of ISKCON, asking our opinions but never caring about them; he was a very angry man; he demanded respect more than commanded it. My personal opinion was that he was a dishonest person and had an agenda different from Prabhupada."* (Mahasrnga das, 2016) **(13)** *"Tamal did not come with a loving demeanour. Instead, he was a bully loaded with negativities. He demanded respect, and was feared, even dreaded. Not a nice guy."* (Vedic astrologer)

TAMAL'S GENTLE NATURE: MOSQUITO STORIES

In NTIAP Bhakticharu Swami tells how Tamal was being bitten by a mosquito one night in Vrindaban. *"His hand rose in a natural reflex to strike that little creature, but stopped all of a sudden, and then it came down slowly and flicked the mosquito away from his leg. The person who would not even kill the mosquito that was sucking his blood, how can anyone think that he gave poison to his spiritual master?"* Thus we hear that Tamal wouldn't even kill a mosquito, and so he was obviously **incapable** of poisoning his spiritual master. So, by this logic, then Tamal might have poisoned Srila Prabhupada *if he was* a mosquito killer? Whether Tamal killed mosquitos has little to do with his capability for poisoning, but we bring a "counter-mosquito story."

Indulekha dasi went to see Tamal in 1995 in his Mayapur quarters for guidance and inspiration. *"A mosquito was trying to bite me and I drove it off. Soon it was back again, and I shooped it off again. Then I heard Tamal say, 'Kill it.' I looked up. He was looking straight at me. 'Kill it,' he repeated. His eyes were intense, fixed without blinking. I was scared. The mosquito had gone. I remember feeling some relief. But then it was back again and Tamal was saying again, 'Kill it !... I said kill it !' But I didn't want to. Besides, I would have blood all over my hands. So I said to him, 'No, I won't.' He just glowered*

at me, then got up and walked straight out the room without saying another word.” Tamal wanted the mosquito dead, and when it wasn't killed he rejected the pleas of a woman who needed his help and guidance. So much for Tamal's gentle nature and soft heart.

(5) POLITICAL MANIPULATION, NOT CHANTING ROUNDS

In 1989 Naveen Krishna, Tamal's Dallas temple president, received private complaints from Giridhari Swami and Jitarati das about Tamal's overbearing, bizarre, and disturbing behavior in Hong Kong, China, and the Philippines. Tamal was not chanting his rounds (meditation on beads), was overly oppressive, had catastrophic fits of anger, mistreated the devotees, demanded endless special treatment, all of which had become intolerable. Jitarati described a week in China alone with Tamal when he saw first-hand without any doubt that Tamal was hardly chanting. Naveen had seen the same in Dallas. He spoke confidentially with a few GBC/gurus who were Tamal's peers to find a proper manner to bring this to Tamal's attention. He privately discussed the matter with Giriraj Swami and Sridhara Swami. Both advised him that their experiences with Tamal were similar; that he had not chanted his rounds in Bombay either. Naveen quietly consulted with Drishta das, a senior educator. However, all this leaked out to Tamal, then visiting the UK. Outraged, Tamal called Naveen in Boston, accusing him of spreading false rumors behind his back without speaking to him first. Naveen tried to explain but Tamal demanded Naveen fly back to Dallas immediately, that same day, to face the music. While Naveen tied up his work project in a few days, Tamal had returned to Dallas first and organized a series of meetings to turn everyone against Naveen as a faultfinder, troublemaker, and offender.

Tamal had brought Bhaktarupa das, a longtime Dallas bureaucrat and dry loyalist, from New York to head up the preparations for Naveen's return to Dallas. Jayadwaita Swami also mediated. The focus was on Naveen as the rascal and traitor. Naveen found everyone had been turned hostile towards him. Even after many years of hard work together with the Dallas devotees, the politicization by Tamal had suddenly made Naveen a temple enemy. There was no opportunity for explanations; it was a done deal. Naveen took the blame and was the fall guy. No longer was anyone thinking about Tamal's temper tantrums, his not chanting his rounds, and his disruptive behavior; it was now about Naveen's audacious disloyalty and betrayal of the local guru. The issues that had been about Tamal had been buried by Tamal's politics.

Later, in Hong Kong, Tamal confronted Jitarati and Giridhari Swami in a private session. Giridhari Swami backed down and withdrew his position. Jitarati refused to back down even in the face of very heavy tactics. This was how Tamal reacted to any doubts in him or questions about his activities. He always used political manipulation, heavy-handedness, and defamation of perceived opponents as his methods of choice in any situation. Naveen decided to shift his work, including the ISKCON Foundation, to San Diego. Shortly before his departure from Dallas, when Tamal had been satisfied with Naveen's capitulation and apologies, they both were chanting in the temple room during japa time. Tamal kept talking about various things, and Naveen noticed, as he had many times before, Tamal's habit of periodically pulling down another counter bead, indicating completion of another round of chanted beads, but which had obviously not occurred due to their constant conversation. Tamal was not chanting his rounds. Tamal always left the japa period very early and went to his quarters. Giridhari, Giriraj, Sridhara (Swamis) and Jitarati had been correct. Naveen remarked: *“I doubt whether he ever chanted his rounds completely for many years on end, if ever.”*

“I worked with him basically for three years. Our 'japa' walks barely got one round done... Tamal said I was qualified to take sannyasa. The following Gaur Purnima he waited until the GBC meetings were about to be adjourned, everyone was exhausted, and then he brought up the topic of giving me sannyasa. In this way he cleverly got approval. He pushed it on me.” (Mahasrnga das, 2016) Dharmabhavana das in Dallas, who has a Tamal-initiated wife, stated that over 20 years after the 1995 Narayan Maharaja episode, most devotees in Dallas and elsewhere in Tamal's zone are not aware of his basic history, such as: **(1)** Tamal was the leader of the rasika guru-Narayan Maharaja group in ISKCON **(2)** Tamal was chastised by Srila Prabhupada in 1976 and “exiled” to China **(3)** The zonal

acharya era ended in 1987 (4) There were no appointments of gurus in 1977 (5) Tamal was suspended as guru and GBC for almost a year in 1980. In Dallas ISKCON unicorns and fairies flourish.

In *Chasing Rhinos With The Swami* (p. 176-183), Shyamasundar das describes an envy-driven political intrigue led and engineered by Tamal Krsna Goswami. quoting Sruta Kirti das, who also witnessed Tamal's devious schemes- *"You were devastated! Prabhupada's heart was breaking. I was also devastated. It was my first experience of how political things could be in a spiritual society."* From p. 167: *"Prabhupada always dealt with each disciple in the manner that best suited that disciple's temperament. E.g., he rarely got angry with me, knowing that his anger would devastate me, maybe cause me to leave. But Tamal was raised on the streets of Manhattan and was hard-hitting and emotionally strong. Prabhupada knew this, and he could be very critical of Tamal sometimes, to toughen him up and shape him for leadership in India. Prabhupada openly blamed TKG for canceling the sale agreement with Nair, and Tamal would sit in front of Prabhupada's guests, deeply humiliated, as Prabhupada said, 'And this boy is so foolish and inexperienced that he has canceled the agreement.' Tamal had a real gift for getting things done, bullying you one minute and sweet-talking you the next. I thought he was doing a great job under the circumstances. But the stress of Prabhupada's criticisms, the daily grind of dealing with lawyers and lawsuits, the pressure on him to build four major temples- plus the responsibility for Cross Maidan- was beginning to tell on TKG. His sweet side faded and he became even more abrupt than usual as he argued, demanded, grew petulant, even pouted to get his way. I was one of the few guys around him who could say, 'Cool out, Tamal, you're fulla crap and you know it.' Usually he'd grin, roll his eyes, and say, 'You're right, but don't tell anybody else,' but these days it was hard to get a smile out of him."*

(6) TRADING POLITICAL FAVORS

Trading political favors is common in mundane society, but when it appears in the society of devotees or the spiritual institution, it quickly becomes a corruption by the trading of disobediences to Srila Prabhupada. One leader will cover for another who also has something to hide. Gadadhar das (Gordhan Goryani) stated: *"In 1987 or so there were three law suits filed against Dallas & other temples for child abuse. In one case the abuser had previously written a letter to Tamal that he was abused in his childhood and he had a similar nature. This abuser was a Pujari and Gurukula Teacher. Tamal did not remove him from those positions. End result was he abused Gurukula children. Later on the abuser was sentenced for 40 years. One time I accidently heard Tamal say to the Temple President 'You back me up and I will back you up. So no one will complain. I do not want to spend my time in front of ISKCON's Justice Ministry.'" In 2009 Gurukripa das was interviewed, describing how Tamal, Bhavananda, and Bhagavan tried in 1978 to seduce him with becoming the 12th ISKCON guru if he would cease making waves about the legitimacy of the new eleven zonal acharyas. He declined their bribe and corrupt offer, soon leaving ISKCON. (Ch. 92)*

"My personal experience is that Tamal is shameless and those under his diabolical influence... are completely lacking in moral and spiritual integrity." (Hansadutta das, "Where's the Honesty?" p. 18)

TAMAL ENGAGED IN REFLECTIVE MOODS OF SELF-ANALYSIS

In *Search of Harmony*, a paper by Somaka Maharaja, has a statement from a class by Tamal in Italy: *"We are a movement of brahmanas, but actually the mode of dealing with one another appears to be more the mode of a ksatriya. Brahmanas are very softhearted and feel very much for the misery of others, but all the time we hear that softness is sentimentalism, and just looking to many of our bylaws it just reflects the ksatriya mode. I very strongly feel that we should do less legislation and develop more deep personal relations and deepen our love for each other, but to be able to get to that platform we should give up the ambition for name and position."* Sociopaths typically indulge in righteous talk to mollify their own conscience and confuse others about their sociopathic character traits. From Tamal's essay: *"Tamala Krishna Goswami, the leader of a large number of sannyasa and brahmacari preachers, insisted that he was now their via media in relating to Prabhupada and expected that his Godbrothers follow him absolutely." ('The Perils of Succession', 1996) "I can say*

definitely for myself, and for which I humbly beg forgiveness from everybody, that there was definitely some degree of trying to control. This is the conditioned nature, and it came out in the highest position of all. 'Guru, oh wonderful. Now I'm a guru, and there's only 11 of us.'" (Topanga Canyon, 1980) From these and other examples, we note that Tamal often had supposed remorse for his disobediences and trouble-making. However, like a klepto or pyromaniac who cannot restrain themselves, Tamal soon forgot his remorse and compulsively pursued the same ambition to be *Numero Uno* or *El Capitan*.

SUMMARY

"Tamal was motivated by personal desire and a burning ambition to dominate and lord over others. He even thought that he knew better than Srila Prabhupada how to lead the society. And he displayed countless traits of a conditioned soul who got ruined by mad elephant offences." Naveen Krishna das, 2020. Tamal's character and personality was clearly far from that of a confidential associate of the pure devotee, or magnanimous and charitable person that some have portrayed him to be, and that he himself liked to project. The purpose of this study is to discredit **Tamalism**, Tamal's influence which has undermined Srila Prabhupada's mission with the poison of personal ambition. Everyone in the material world is here to pursue their independent material plans or personal ambitions, and Tamal was **PERSONAL AMBITION PERSONIFIED**. He burned this asuric mentality into the fabric of ISKCON, into its doctrines, leaders, and social consciousness. It is an infectious disease that has spread from the top leaders down to the regular bhakta joes and bhaktin janes. Tamalism is a pernicious, anti-spiritual curse that needs to be thoroughly purged from Srila Prabhupada's mission. As for Tamal, Srila Prabhupada said it best: *"Of all the GBC, he, ' indicating Tamal Krishna Maharaja with a tip of his head, 'is the most intelligent. But the problem is, those with intelligence want to control everything. And he wants to control the whole Society."*

"To act under the direction of a bona fide spiritual master with a motive to satisfy the Supreme Personality of Godhead is pure devotional service. But if one has a motive for personal sense gratification, his devotional service is manifested differently. Such a man may be violent, proud, envious and angry, and his interests are separate from the Lord's." (SBhag: 3.29.8, Purport)

To be fair, personal ambition is everywhere. *"The Gaudiya Math institution has become smashed, at least stopped its program of preaching work on account of personal ambitions."* (SPL Gurudas Apr. 24, 1974) It is very difficult to rescue the material world's lost souls without continuous refreshing of the spiritual mission.

CHAPTER 73: ASTROLOGICAL INDICATIONS

Due to Kali Yuga's effects, astrological evidence is no longer hard evidence, but it still provides general insight into the nature and character of an individual. Astrology is a valid Vedic science, though difficult to apply effectively in this fallen age. This chapter is not meant as proof that Tamal did anything in particular. It is a reference to indicate whether Tamal's horoscope allows for what he has been accused of, namely harming his own guru for personal gain. For sure, his chart is not that of a saint. Of course, anyone can become a devotee, regardless of their karma, because that is the original nature of the soul. Yet, if one again pursues his material ambitions, even in the association of a pure devotee and his followers, he will simply cause disturbance. Srila Prabhupada spoke about western devotees, that the more they are washed, the more dirt comes out, just like washing coal. Tamal was apparently a devotee, at least from some angle of external view, but he certainly caused great havoc in Srila Prabhupada's mission. Duryodhana was universally accepted as a demonic person, yet he was close friends with Lord Balaram. Duryodhana was sent by the asuras to frustrate the devotees. Was Tamal sent also, even though close to Srila Prabhupada? This chapter gives indications of Tamal's nature, by which we can understand his influence on Srila Prabhupada's movement and his capability for secret, harmful acts. It is additional circumstantial evidence.

NALINKANTA DAS MAKES SOME GENERAL OBSERVATIONS

We found a brief essay by Nalinikanta das (Thomas Hopke, well known Vedic astrologer)) on the basic indications that should be considered in an astrological analysis regarding a poisoning of Srila Prabhupada by his own servants. This could assist further study on the matter, and astrologers are invited to do so. *“When I was first introduced to the statements of Srila Prabhupada, within his final days on earth, of ‘poison’ being administered to him, my astrological mind began to calculate the initial factors that would be relevant in such a case. The clear ‘karaka’ or indicator of toxins is RAHU, and the planet of guru is JUPITER. When I thought of the horoscopes of all four devotees in Srila Prabhupada’s room at the time of the “poison” discussion [we assume Tamal, Bhavananda, Jayapataka, Bhakticharu], I saw that Rahu had a direct effect on Jupiter in each case. Then I was open to further investigation, and Srila Prabhupada’s own words, as well as the tapes which later revealed background discussions clarifying the subject, made clear to my heart why His Divine Grace initiated the topic in those tragic November ’77 days.*

“Therefore, let me posit only my opinions on the major astrological considerations that any interested reader should take into account when coming to judgment on Srila Prabhupada’s departure scenario, regarding his own chart or those of anyone directly involved with Srila Prabhupada in his final days or years. In Srila Prabhupada’s case, I think that RAHU would have to have a direct effect on his Ascendant, its ruler, and on the Sun (the main factors of the person and his body) for him to experience this betrayal (of poisoning); as well as, perhaps, Saturn, the planet of longevity or death. The ruler of the 5th house of students/disciples, should be linked to the 8th house or its lord regarding the mode of his death. The 8th house (death) or its ruler might be linked to the 6th house of enemies, obviously. In any perpetrator’s (poisoner) chart, the poisonous Rahu would have an effect, perhaps, on the Ascendant, on Jupiter the guru planet, and/or on the 9th house or its ruler (guru). The violent planets, Mars and Ketu, might have a link to the Ascendant of one’s personal nature. There might be a link between the 10th house of one’s actions and the 8th house, a prime death-causing location. Saturn, the lord of death, would possibly have an effect on Jupiter, the guru planet, or the 9th house of guru, or the ruler of the 9th house of guru. I believe the more the above factors are clarified, the easier an astrologer could come to a proper analysis in this case.”

TAMAL: New York, June 18, 1946, 6:00 pm as Thomas Herzig: Shravana Nakshatra, Ketu rising in Scorpio, Moon in third and Capricorn, Rahu in seventh and Taurus, Sun and Mercury in eighth and Gemini, Venus and Saturn in ninth and Cancer, Mars in tenth and Leo, Jupiter in eleventh and Virgo.

A PROMINENT VEDIC ASTROLOGER GIVES A PRIVATE OPINION ON TAMAL

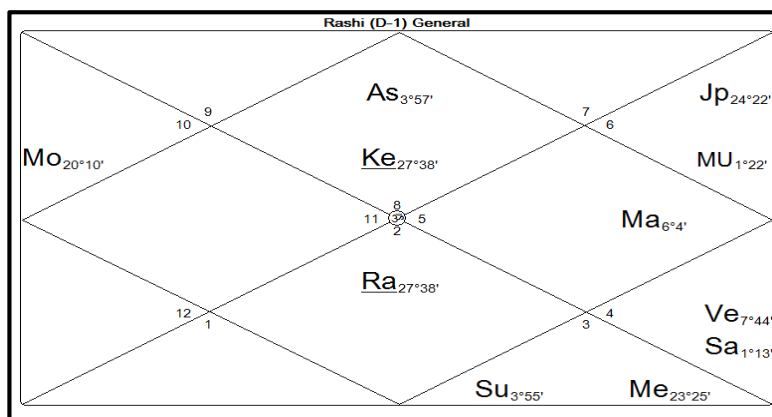
31 Pisces 5th (As)	37 Aries 6th (As)	28 Taurus 7th (As)	28 Gemini 8th (As)
10th (Su) Aquarius 3rd (Mo) 4th (As)	Ra 27:40 Prashna Tue 06-18-1946 18:00:00 New York, New York USA Timezone: 5 DST: 1 Latitude: 40N42'51 Longitude: 74W00'23 Ayanamsha : -23:06:17 Lahiri		Su 03:55 Me 23:25 Sa 01:13 Ve 07:44 Ma 06:04 Ju 24:22
9th (Su) Capricorn 2nd (Mo) 3rd (As)	Mo 20:10		2nd (Su) Leo 7th (Mo) 10th (As)
8th (Su) Sagittarius 1st (Mo) 2nd (As)	As 03:57 Ke 27:40	1st (As) Libra 12th (As)	3rd (Su) Virgo 8th (Mo) 11th (As)
7th (Su) 21	12th (Mo) 6th (Su) 34	11th (Mo) 5th (Su) 23	10th (Mo) 4th (Su) 28 9th (Mo)

For an established and proficient Vedic astrologer whose customer base operates within the Hare Krishna movement, to publish an honest appraisal of the horoscopes of Tamal or other ISKCON leaders, past or present, could be detrimental to health and wealth. Such an act could alienate many clients or invite fierce animosities or even danger to life, and for this reason it has been very difficult to obtain such analyses. Only privately can this information be acquired. One prominent Vedic

astrologer privately stated this: “Tamal’s chart is very clear as a low class, envious demoniac person who gets the best of all gurus, but who would use his guru for his own sense gratification, and illegally inherit his material assets. Intelligent people can ‘judge for themselves,’ although most devotees are very clear about what went on and who Tamal was, but there will still always be followers of rakshasas who just offend the pure devotee. Looking at Tamal’s chart as per birth data provided by his personal servant, **one sees that it meets all the criteria for one who would kill his guru. He was fully capable of doing this.** Please do not use my name.”

ANOTHER EXPERT VEDIC ASTROLOGER ADDS HIS OPINION

For a further perspective on Tamal’s horoscope, we noted down the comments of another active and expert Vedic astrologer who was a temple devotee in ISKCON long ago and who remains very well-connected all over the Hare Krishna movement. He explained that one in Krishna consciousness can transcend his mundane planetary influences, but that until one becomes a pure devotee, the planets will continue to exert influence very strongly. Tamal, with Mars in Leo in the tenth house, was very aggressively competitive- not for business gains or meritorious achievements,



but to become the lion (Leo), or leader, and number one. **This was the primary, defining characteristic in his persona and life.**

With Sun in the eighth house in Gemini, Tamal was a duplicitous mischief-maker, causing trouble or controversy. Looking at friends, ruled by Mercury, who is lord of the 8th and 11th houses, we see that Tamal **gets bad friends**

with whose help he can inflict death to the father. The 8th house involves *secretive deeds and death*, and with Sun in the 8th, *this affects the father or guru*. Mercury in 8th *gives bad friends*, while Jupiter in the 11th gives spiritual friends. Lord of the 10th (where career-giving Mars resides) is Sun, so then the indication is that **bad friends help him to harm the guru for the sake of his career. Secretive, unknown deeds are undertaken with his bad friends to harm the guru and gain material benefits.** Tamal’s birth father divorced his mother early in life; therefore the primary father figure was his guru.

ANOTHER VEDIC ASTROLOGER ADDS HIS EVALUATIONS OF TAMAL’S CHART

“Some personality traits of the native are passionate, energetic, vindictive, intense. His positive qualities are: strong willed, resourceful, full of self-confidence and magnetism, subtle and diplomatic, courageous, shrewd and masterful. There are negative qualities also: possessive, jealous and cunning, sarcastic, ruthless and proud, violent. Scorpio is the 8th sign; the negative sign of Mars. Scorpio is a fixed sign. Scorpions are particularly determined individuals. They prefer to crush obstacles, to move forward and fight to the end even in a losing battle. Scorpio’s watery nature gives them a fertile imagination, sharp intelligence. During Rahu’s main period, starting Oct. 16, 1955 until the end of Sept. 1972, the native’s quest was to aspire for and acquire higher knowledge both on the academic and spiritual level. During the sub period of Venus in the main period of Rahu, during year 1967-68, he would search for a Spiritual group. His death Mar. 15, 2002: He was in the weak main period of Saturn and the weak sub period of Moon when he died at the age of 56 years in a tragic car accident. The native’s horoscope reads that the Sun, the lord of the 10th house is in association with Mercury, the lord of the 11th house. They are both occupying the 8th house of Gemini. The Sun is weak due to its placement in the 8th house of the occult while aspecting the 2nd house of wealth and status which is ruled by Jupiter. This means that the native had a strong desire to become a leader in the field of spiritualism so that he could fulfill his personal aspirations for name, fame, wealth and status. The

Moon, the royal planet and lord of the 9th house occupies the 3rd house of karma. Jupiter casts an aspect on the Moon from its location. This indicates that the native was highly inclined to learn and understand knowledge in spiritual science and interested in teaching people all over the world.

“Jupiter, the lord of the 2nd house though weakly disposed, occupies the 11th house of Virgo which somewhat guarantees that through command in his profession, by hook or by crook, the native would enjoy name, fame, status etc through his friends and associates. By the same token he could blemish his reputation and humiliate himself via corrupt practices in his spiritual profession as a self-aggrandizing leader through dishonesty, lies and cheating. This is also indicated by the placement of the Sun and Mercury in the 8th house. Rahu, the legendary deceptive planet, in the 7th house of moral conduct, afflicts the weakly disposed lord of the 2nd house, Jupiter, who is occupying the 11th house of Virgo. This leads to controversy in fulfilling his own personal agenda via deceptive moral conduct in professional pursuit. To further prove this point, Mars the malefic lord of the 6th house (difference of opinion, dispute, conflicts) is weakly disposed, occupying the 10th house of a weak Sun. Mars conjuncts the 10th house, and afflicts very closely the 1st, 4th, and 5th houses at the most effective point of the Ascendant. This strongly indicates problems in spiritual transformation and a death due to an accident, means health problems (possibly cancer), controversy and disputes, differences of opinion, all sorts of conflicts. His professional conduct with regard to practicing the rules and regulations set forth by the head of the organization was to suit his personal motivation to achieve name, fame, wealth and status. Saturn, the lord of the afflicted 4th house is weakly disposed and in infancy occupying the 9th house of Dharma. Venus the lord of the 12th house is malefic, and weakly disposed conjuncting in 9th house. This clearly indicates that he would not transcend in his quest for spiritualism or monastic work. During his life the native would lose any true spiritual growth because he would continue to practice with corrupted spiritual principles.”

CONCLUSION: Another Vedic devotee astrologer summarized re: Tamal: **“(1)** Good marriage unlikely, austere, easy death, sometimes harsh, difficult childhood, intelligent. Feels restricted, misunderstood by guru **(2)** Greedy for power, duplicity, charismatic, earns his deserved bad reputation. **(3)** Very ambitious & competitive to become the leader/king (Leo), pushy, bully, egotistic **(4)** His horoscope indicates the capability to do harm to the guru.”/ So Tamal’s chart is thus fully compatible with the poisoning of his own guru to become the next leader. It shows very little protest to the proposal that with his bad friends, Tamal was capable of anything, including the poisoning of Srila Prabhupada. *“Such a prominent mark on the forehead is very inauspicious [...] it meets all the criteria for one who would kill his guru. He was fully capable of doing this.” (noted Vedic astrologer)*

CHAPTER 74: GUILTY BEYOND REASONABLE DOUBT

“The Ravana will kill...” (Srila Prabhupada, Nov. 11, 1977)

WILL SRILA PRABHUPADA’S POISONING EVER GO TO THE LEGAL ARENA?

In 2003-04 a few devotees attempted to bring the matter of Srila Prabhupada’s poisoning into the legal arena in India. Two avenues were developed- one was with a private attorney in Delhi, the other through a contact with strong ties to the head of Delhi CID. The attorney option was chosen, but the case was misfiled and eventually dismissed. Later, indications were that the female attorney was an ISKCON mole who deliberately sabotaged the case. It is not known whether Srila Prabhupada’s poisoning will ever be tried in a secular criminal court, in India, USA, or elsewhere. Tamal expired in 2002, and Bhakticharu expired in 2020, and as the chief suspects, this perhaps has some degree of bearing on the case. Nevertheless, other suspects remain alive as of 2021. And there is no statute of limitations for murder in India or USA. Before finding the criminal, the crime must be established, namely, confirming that Srila Prabhupada was maliciously poisoned.

It would seem in this case that the legal system of India would be the most appropriate and

receptive venue to initiate police investigations and then court legal proceedings. If the facts and evidence can be organized and presented in a proper manner and enough momentum generated by presentation of the hard evidence, the CID or other authorities in India could become involved. After all, Srila Prabhupada is famous and dear to all of India, and the crime of his unsolved poisoning would not be tolerated due to national pride, especially since he was surrounded by mostly western disciples at the time of his death. Hopefully this book will be helpful in achieving this end. If a law enforcement division and criminal court ascertained that Srila Prabhupada was murdered by poisoning, even without determining by whom, this would have dramatic effects within the Hare Krishna movement. Past institutional coverups and denials would be the downfall of the present leadership and force a serious internal housecleaning. Devotees will question all that has happened in ISKCON since Srila Prabhupada's departure- doctrines, guru system, everything. A governmental confirmation of poisoning could soon lead to the poisoners and an unraveling of this dark secret.

MEMBERS OF THE MOVEMENT MUST RECTIFY THE ANOMALIES

However, it is very doubtful that secular courts and judges can accomplish much in correcting the wrongs committed against Srila Prabhupada's spiritual mission of delivering the fallen souls. Rectification of the spiritual movement is beyond the understanding, capabilities, and jurisdiction of mundane courts or authorities. The Hare Krishna Movement is propelled by surrendered devotees, and only they are able, knowledgeable, and hopefully willing to restore purity and life to Srila Prabhupada's mission. Courts can determine the if and who regarding the poisoning itself. Our focus should be to become educated in the evidence regarding Srila Prabhupada's physical poisoning and how this is connected to the poisoning of his divine mission and mercy (see Book Two). It is the duty of determined Srila Prabhupada followers to rectify the anomalies that have developed since Srila Prabhupada's departure. Secular courts cannot do this.

PUT TAMAL ON TRIAL IN THE COURT OF DEVOTEE OPINION

Rather than wait indefinitely for others to ascertain Tamal's culpability and guilt in Srila Prabhupada's cadmium poisoning, it is completely legitimate for us to now conduct a theoretical trial by evaluating the evidence of Tamal's involvement. This would be in the *court of public opinion*, or more exactly, this book's reader's opinions. The members and friends of the Hare Krishna movement may act as the jurors, and this is what we will do in this chapter: put Tamal on mock trial "in absentia" in the court of our book and devotee jury opinion. For discussion purposes only, we will evaluate the direct and circumstantial evidence that implicates Tamal in the poisoning of Srila Prabhupada and then add up the score, weigh the guilty vs innocent. In seeking justice and truth in Srila Prabhupada's poisoning, and because there is such a large accumulation of evidence and facts, and since no legal court has yet undertaken this case, and may never do do, it is fully appropriate for us to perform our own theoretical evaluation. We should objectively examine the evidence and facts, discuss freely and openly within the constraints of Vaishnava etiquette, and become fully educated in Srila Prabhupada's departure pastimes. How sure are we that Tamal is guilty of poisoning Srila Prabhupada?

What is the benefit of this exercise? The answer is that any change, whether in society, government, or the Hare Krishna movement, starts with convinced individuals who then live and act in accordance with their sincere and honest convictions. A spiritual revolution begins at home, with one after another individual understanding the facts and evidence, sharing with family, friends, and others, and then actually implementing reform and restoration in Srila Prabhupada's mission, which includes but is much greater than ISKCON. This mock exercise trial will study the evidence to see how sure we are Tamal was complicit in Srila Prabhupada's poisoning. This is limited to a few pages and does not pretend to adhere to strict legal standards with objections, hearsay rules, cross-examination, plea bargaining, laying foundations for evidence, jury instructions, relevancies, authentication issues, and so on. Has the evidence reached the threshold of full viability for a criminal trial if Tamal was still alive?

However, to put Tamal on trial for poisoning Srila Prabhupada will not address all the crimes he committed after Srila Prabhupada's departure, which have immensely harmed the Hare Krishna

Movement. That is not included in the scope of this chapter. When there is no secular venue for establishing truth, justice, and a verdict in the face of a great wrong, due to whatever circumstances that may prevent this, it is fully appropriate for the harmed parties to conduct their own private review of evidence in an alternative to a trial court, such as a commission, debate, book, or convention.

CRIMINAL PROFILING IS STANDARD INVESTIGATIVE METHODOLOGY

The crime of the millennium is now proven: Srila Prabhupada was criminally poisoned by cadmium with homicidal intent. Of course, that proof is unofficial, coming from a private investigative committee and not a secular court or law enforcement agency. So, the next thing to ask is who are the poisoners? The most obvious and primary person of interest is Tamal, a controversial, poorly understood figure who was Srila Prabhupada's personal secretary during the ten months prior to His Divine Grace's physical departure. It is natural to suspect Tamal as being behind Srila Prabhupada's poisoning because of the evidence. We will employ standard investigative methods in profiling Tamal to better understand the weight of the evidence that implicates him. These are accepted scientific practices used by crime investigators to evaluate evidence in the pursuit of justice. Tamal should be profiled (studied) in terms of his psychology, behavior, character, personality, and statements in an evidentiary appraisal. There are at least four main reasons to do so: **(1)** Srila Prabhupada himself indicated Tamal as "**the Ravana**" in his final days. **(2)** Tamal virtually confessed to the poisoning (see Ch. 65). **(3)** Tamal was best positioned with all opportunities to poison Srila Prabhupada. **(4)** Tamal had a strong motive to "remove" Srila Prabhupada.

FOUR PHASES OF CRIMINAL PROFILING

We use the four phases of profiling: **(1) ANTECEDENT:** What fantasy or plan motivated the crime? **Answer:** The desire to become the *acharya*, to enjoy absolute authority and worship. **(2) METHOD AND MANNER:** How was the crime done? **Answer:** By deceit, trickery, and cowardice via the secret administration of poison. **(3) DISPOSAL OF THE BODY:** How was this done? **Answer:** By immediate entombment of Srila Prabhupada's physical body in *samadhi*. No autopsy. No coroner, no doctor's examination. **(4) POST OFFENSE BEHAVIOR:** Did the murderer inject himself into the ensuing investigation or try to obstruct it? **Answer:** Yes, Tamal made incriminating explanations in his "mercy-killing" interview, anticipating an exposure of the crime. Two of his books obsess with Srila Prabhupada's "final pastimes." Most significantly, he orchestrated a white-wash attempt to undermine an official GBC investigation into this matter, and brazenly ignored, or tried to explain away, clear evidence of Srila Prabhupada's poisoning.

VIOLENT CRIMES (LIKE POISONING) GROUPED INTO FOUR CRIMINAL SUB-TYPES

Homicide detective Robert D. Keppel, a pioneer in modern criminology, began in 1974 to use new methods of psychological profiling to solve murder cases. He was the first to develop a matrix using a suspect's pre-crime, crime and post-crime behaviors as a tool for investigation. He grouped violent crimes into four distinct sub-types: **(1) Power-assertive (2) Power-reassurance (3) Anger-retaliatory (4) Anger-excitation.** *Power-assertive and anger-retaliatory* would be the two sub-types most befitting Tamal. It was Tamal's nature to desire greater power, and after he was removed twice from his position in control of the foremost dynamic operation in ISKCON (the bus parties), he was resentful and angry due to frustration of his ambitions. By the 1990's criminal investigators had developed a sophisticated and systematic profiling tool known as the Criminal Investigative Analysis Program (CIAP). Applying these criminal profiling methods, a close look is taken of Tamal to understand the probabilities of his complicity in this poisoning.

PROSECUTOR HAS THE LEGAL BURDEN OF PROOF

The process of convicting someone of a crime involves a prosecutor, defendant, evidence, judge, and the jury. In this exercise, this book is the prosecutor, Tamal is the defendant, the evidence presented herein will speak for itself, and the judge and jury are the readers or the public opinion. The defendant is innocent until proven guilty by the presentation of incriminating evidence by the prosecutor, who has the legal burden of proof. The evidence will either prove the guilt of the

defendant, clear him, or be inconclusive. The homicidal poisoning of Srila Prabhupada has been established by tests of Srila Prabhupada's hair samples in Part 5. But who did it? This is the same question that Tamal put to Srila Prabhupada: "*Srila Prabhupada, Shastriji says that there must be some truth to it if you say that. So who is it that has poisoned?*" (Nov. 11, 1977)

THE CHARGES AGAINST TAMAL KRISHNA GOSWAMI

This book's evidence hereby charges Tamal Krishna Goswami with being complicit in the poisoning of His Divine Grace Srila Prabhupada, such homicidal poisoning having been proven by the cadmium hair tests. GRANTED, there is no smoking gun or an outright confession. Still, let the total evidence speak for itself, including, and especially, Srila Prabhupada's own words which are weighted with purity and perfection.

PROGRESSIVE LEVELS OF PROOF CERTAINTY

Everyone in the Hare Krishna movement knows Tamal is suspected of Srila Prabhupada's poisoning. The question is how much evidence is there? Just a suspicion? Maybe? Some, or substantial evidence? Did he probably do it? Lots of clear, convincing evidence? As we review the various legal standards of **proof certainty** below, we get a good idea of the framework under which we must reach a level of proof certainty.

(1) REASONABLE SUSPICION: is a low standard of proof, such as to determine whether a *brief* investigative stop or search by a police officer or any government agent is warranted.

(2) SOME CREDIBLE EVIDENCE: One of the least reliable standards of proof, often used in administrative law and in Child Protective Services proceedings. The "some credible evidence" standard is used to bring some controversy before a trier of fact, and into a legal process. It is on the order of the factual standard of proof needed to achieve a finding of "probable cause" before a court will issue some search warrants.

(3) SUBSTANTIAL EVIDENCE: Substantial evidence is "*more than a mere scintilla. It means such relevant evidence as a reasonable mind might accept as adequate to support a conclusion.*"

(4) PROBABLE CAUSE FOR ARREST: Probable cause is a relatively low standard of proof, which is used in the USA to determine if a search or arrest is warranted. It is used by grand juries to determine whether to issue an indictment. Courts vary when determining what constitutes a "fair probability": 30%, others 40%, others 51%.

(5) BALANCE OF PROBABILITIES: Also known as preponderance of evidence, this is the standard required in most civil cases, and in family court cases involving only money. The standard is satisfied if there is a 51+% chance that the proposition is true. This is a far lower standard than must be met at any criminal trial.

(6) CLEAR AND CONVINCING EVIDENCE: Clear and convincing evidence is a higher level of burden of persuasion than "balance of probabilities." Clear and convincing proof means that the evidence presented by a party during the trial must be highly and substantially more probable to be true than not true, or about 80%, and the trier of fact must have a firm conviction in its factuality. It is employed in administrative court determinations, as well as in civil and certain criminal procedures in USA. E.g., a prisoner seeking *habeas corpus* relief from capital punishment must prove his factual innocence to this standard. This standard of legal proof of being several times more sure than unsure, or about 80% vs 20%, **would be sufficient to convict Tamal** in-absentia of the charges as there is no risk of wrongful punishment (he is deceased).

(7) BEYOND REASONABLE DOUBT: This is the highest standard of burden of proof in Anglo-American jurisprudence and typically only applies in criminal proceedings. It has been described as a proof met if there is no plausible reason to believe otherwise. If there is a real doubt, based upon reason and common sense after careful and impartial consideration of the evidence, or lack thereof, in a case, then this level of proof has not been met. This high level of proof is demanded in criminal trials because such proceedings can result in deprivation of liberty or life, whereas in civil trials, usually only monetary damages are at risk.

BEYOND A REASONABLE DOUBT

Proof beyond a reasonable doubt, therefore, is proof of such a convincing character that one would be willing to rely and act upon it without hesitation in the most important of one's own affairs. The standard that must be met by the prosecution's evidence in a criminal prosecution is that no other logical explanation can be derived from the facts except that the defendant committed the crime, thereby overcoming the presumption that a person is innocent unless and until proven guilty. If the trier of fact has no reasonable doubt as to the defendant's guilt, or if their only doubts are unreasonable doubts, then the prosecutor has proved the defendant's guilt **beyond a reasonable doubt** and the defendant should be pronounced guilty. Further, any reasonable doubt should be defined and describeable, as in: **What exactly is that doubt?**

"Beyond a reasonable doubt" connotes a body of evidence that establishes a verdict to a **moral certainty which excludes any reasonable alternatives. However, it does not mean an absolute certainty.** It means a very high degree of probability, sufficient for action, but short of mathematical certainty. *There can still be a doubt*, but only to the extent that it would *not* affect a reasonable person's belief regarding a defendant's guilt. In another sense, moral certainty refers to a firm conviction in which one may have a firm subjective gut feeling of guilt—a feeling of moral certainty—without the evidence necessarily justifying a guilty conviction. **Moral certainty is a concept of intuitive probability.** *Generally in murder cases, a threshold of 95% or more of certainty of guilt is the accepted standard for conviction to prevent chance of wrongful punishment.*

DIFFERENCE BETWEEN DIRECT AND CIRCUMSTANTIAL EVIDENCE

There are two broad categories of evidence, direct and circumstantial. Direct evidence stands on its own and requires no further proof of being factual. An example is the cadmium levels found in Srila Prabhupada's hair which gives proof of his being homicidally poisoned. Circumstantial evidence relies on an inference to connect it to a conclusion of fact, or some reasoning to prove a fact, like a fingerprint at the scene of a crime. Dictionary: *"There is a public perception that such evidence is weak ('all they have is circumstantial evidence'), but the probable conclusion from the circumstances may be so strong that there can be little doubt as to a vital fact ("beyond a reasonable doubt" in a criminal case, and "a preponderance of the evidence" in a civil case). Particularly in criminal cases, "eyewitness" type evidence is often lacking and may be unreliable, so circumstantial evidence becomes essential. Prior threats to the victim, fingerprints found at the scene of the crime, ownership of the murder weapon, and the accused being seen in the neighborhood, certainly point to the suspect as being the killer, but each bit of evidence is circumstantial."*

Indirect evidence or circumstantial evidence is typically a large part of any crime investigation. In this book we ask readers to evaluate the weight of the total body of evidence, whereas our job is to find and present that evidence clearly, accurately, honestly, suggesting a common sense, logical interpretation. Where the court relies on proof that is solely circumstantial, certain jurisdictions specifically require the prosecution's burden of proof to be such that the facts proved must exclude to a moral certainty every reasonable hypothesis or inference other than guilt. In other words, circumstantial evidence is still evidence, and if it is sufficient, the point of moral certainty or beyond reasonable doubt is often attained.

STANDARDS OF PROOF CERTAINTY IN CIVIL AND CRIMINAL CASES

Criminal cases require proof beyond reasonable doubt as described above, but civil cases seeking monetary or other compensations do not. They simply require "the balance of probabilities." Recall the famous murder trial of O.J. Simpson, the bungled evidence of bloody gloves, chain of custody, and highway chases. There were too many doubts in the evidence to reach a guilty of murder verdict. However, a civil suit was won on the same evidence, and OJ Simpson had to give most of his wealth to his dead wife's relatives.

DIFFERENT TYPES OF EVIDENCE

In common law, there are various types of acceptable evidence in criminal courts. Each piece

of evidence should be ascertained as to its degree of factuality, building the case against the defendant. The total of all the evidence, facts, circumstances, etc is weighed in reaching a verdict, even if there remains doubt of some facts. Evidence must be relevant to the charges against the defendant. The rules of evidence protect the defendant from an unfair trial. The types of evidence normally used are listed below, listing specific evidence and examples from this book. (Note: we also present further evidence in later chapters.)

TESTIMONY, WITNESSES, EXPERT EVIDENCE: (1) Several audio forensic experts verify whisper: POISON'S GOING DOWN, which Tamal admitted was his voice (2) Also the Tamal whispers: IS THE POISON IN THE MILK? (3) The Mexican gurukuli overheard senior leaders discussing Prabhupada's poisoning (Ch. 52) **DOCUMENTARY EVIDENCE:** (1) Tamal's books: *TKG's Diary*, *Final Pastimes* reveal an obsession with Srila Prabhupada's departure and an eerie feeling about Tamal's attempts to recast/revise those events (2) Tamal engaged his disciple in producing a cover-up book (*NTIAP*)

REAL OR PHYSICAL EVIDENCE: (1) Mercy killing interview (Ch. 60) (2) Tape recordings of poison whispers "Poison's going down..." & "Is the poison in the milk?" (3) Hair test results

DIGITAL EVIDENCE: (1) Poison whispers (2) telling Srila Prabhupada "now choose which suicide..." (3) Poison discussions Nov. 10 where Tamal acknowledges homicidal poisoning but does nothing and goes silent. **EYEWITNESS IDENTIFICATION:** So far no one has come forward.

LIES AS EVIDENCE: (1) Certified Voice Stress Analysis shows Tamal's high degree of deception in speaking with Srila Prabhupada about his health (2) Tamal orchestrated his disciple and fellow suspects in the creation of the ISKCON book *NTIAP* which is filled with deception, fraud, lies, and denials of truth (3) Tamal denies whispers. **GENETIC (DNA) EVIDENCE:** (1) DNA tests can verify hair samples to belong in fact to Srila Prabhupada.

CONFESSIONS AS EVIDENCE: (1) Tamal has essentially confessed to poisoning Srila Prabhupada, as shown in Ch. 65 (2) Tamal admitted to being the voice in the whisper, "poison's going down" (3) Tamal never referred to his 1980 Topanga Canyon confessions again, showing his dishonesty. **SPOILIATION EVIDENCE: Intended alteration/destruction of documents, evidence.** (1) Tamal was responsible for large numbers of missing tape recordings and letters which are believed to contain Srila Prabhupada's instructions that would have prevented the ascension of self-appointed gurus in ISKCON. (2) Tamal refused to share his original diary with investigators, leading to suspicions that he has fudged the historical events. **CHARACTER EVIDENCE:** (1) In order to assess the credibility of the evidence, it is helpful to have knowledge of the past behaviour or character of the defendant. (2) Tamal had a long history of pursuing selfish ambitions in ISKCON, which resulted in great turmoil or losses to ISKCON (3) Tamal was competitive, manipulative, cunning, and ruthless (4) Those who knew Tamal understood he was the most selfishly, egotistical, ambitious megalomaniac that the Hare Krishna Movement has seen to date.

CIRCUMSTANTIAL OR INDIRECT EVIDENCE: (1) Tamal speaks about Srila Prabhupada wanting medicine to die, something he and others "could have done." Hair tests find 250 times more than average normal levels cadmium. This incriminates Tamal in the poisoning. (2) Tamal was the primary caretaker during the time that Srila Prabhupada was being slowly poisoned (3) Tamal rigorously controlled all food, drink, and medicines given to Srila Prabhupada (4) Tamal relentlessly and unreasonably discouraged any quality medical attention or tests, but used them in his own cancer crisis 20 years later (5) Srila Prabhupada's sudden health declines of May '76, July '76, Feb. '77, May '77, Sept. '77 all occurred when Tamal was present (6) Tamal minimized Srila Prabhupada's statements about being poisoned, saying he was old, dying (7) Tamal did nothing after Srila Prabhupada raised strong concerns of being poisoned (8) Tamal acknowledged the poisoning in 1977, then denied it 1997-2000 (9) Tamal ferociously opposed any open or independent investigation into the poisoning.

MOTIVE OR INTENTION AS EVIDENCE: (1) Tamal was highly motivated to be the next acharya after Srila Prabhupada (2) Tamal took over Srila Prabhupada's quarters in Dallas and Bombay as the next acharya (3) In 1980 Tamal insisted that Srila Prabhupada be worshipped through him, he was the next sole ISKCON acharya. **CREDIBLE HEARSAY:** (1) Multiple, compatible testimonies and credible

hearsay in Ch. 55 that point to Tamal.

ADDING UP THE PIECES OF EVIDENCE AS TO WHO POISONED PRABHUPADA

We can assess a probability of Tamal's guilt from the stock of evidence. Assessing the evidence that is stacked up right in front of us, as an unbiased person of integrity, we can see that the clear verdict is that Tamal poisoned Srila Prabhupada to a very high probability. The evidential picture shows this as a clear conclusion. Below is an exercise of mathematical assessment, adding up the pieces of evidence with their percentage of weight. In the same way that a jury becomes convinced in degrees by evaluating the evidence as it is presented, to what degree has the reader become convinced Tamal poisoned his guru?

VALUE ASSESSMENT OF EVIDENCE THAT TAMAL POISONED SRILA PRABHUPADA

Arbitrary but sincerely assigned %'s to the evidences that Tamal poisoned Srila Prabhupada:

20%: TAMAL'S MERCY KILLING INTERVIEW, "MEDICINE TO DIE"

17%: THE POISON'S GOING DOWN AND OTHER POISON WHISPERS

15%: TAMAL'S CHARACTER AND HISTORY

6%: TAMAL CONTROLLED ALL MEDICINES & FOOD

6%: TAMAL IGNORED SRILA PRABHUPADA'S CONCERNS ABOUT POISONING

5%: SERIOUS HEALTH DECLINES WHENEVER TAMAL VISITS

5%: RESISTANCE TO FURTHER AND HONEST INVESTIGATION, ORGANIZED ISKCON COVER-UPS

5%: TAMAL'S SABOTAGE OF ALL PROPER MEDICAL CARE AND TESTS

5%: TAMAL'S LATER PREOCCUPATION WITH SRILA PRABHUPADA'S DISAPPEARANCE PASTIMES

5%: TRUTH INDICATORS SHOWING DECEIT IN TAMAL'S STATEMENTS

3%: TAMAL WAS ONLY INTERESTED IN WHO TOLD SRILA PRABHUPADA HE WAS POISONED

2%: TAMAL'S MOTIVATED TOPANGA CANYON CONFESSION AND HIS LATER 180 TURN

2%: PRABHUPADA WAS "OLD, DYING MAN, NOT TO BE TAKEN SERIOUSLY"

2%: "NOW CHOOSE WHICH SUICIDE," SRILA PRABHUPADA IMPLIES TAMAL IS RAVANA

TOTAL 98% CONFIDENCE THAT TAMAL IS GUILTY BEYOND A REASONABLE DOUBT

So Tamal actually did poison Srila Prabhupada. Add it up and it easily achieves the 90-95% threshold of confidence that Tamal actually poisoned Srila Prabhupada, even though there is no "smoking gun" or outright confession. And Tamal was just one of the poisoners.

Shocking, but true, *beyond a reasonable doubt*.

ACTUALLY, HOW COULD TAMAL NOT HAVE DONE IT? WHO ELSE COULD IT BE?

Seriously, how else besides at the hand of Tamal could Srila Prabhupada have been poisoned with skyhigh levels of cadmium over the same months that Tamal was his primary caretaker? Was it a ghost who came in the window while everyone was asleep? Someone from the Gaudiya Math who snuck into the kitchen to poison the salt? A visitor who brought poisoned cookies that only Srila Prabhupada ate? Bhakta Jeffrey who had a grudge against Tamal and wanted to make him look bad? An evil monkey from the roof?

AN EXAMPLE OF CONVICTING A POISONER BEYOND A REASONABLE DOUBT

As an example of how a poisoner in legal history was convicted based solely on circumstantial evidence without any direct, absolute proof or "smoking gun," (not that the evidence in our case is solely circumstantial- there is lots of direct evidence too) we refer again to the case of Dr. Swango (see Ch. 58): The trial judge: *"..there are many tracks, and every track leads to the defendant's door, and I'm convinced beyond a reasonable doubt... that he is in fact guilty..."* Later Swango was convicted again for poisoning other victims.

A REVISION TO SOMEONE HAS POISONED ME (1999)

It is time to finally dispense with any remaining prejudice in favor of Tamal's possible innocence. Now he is deemed guilty, due to the nature, quantity, and certitude of the evidence implicating him in this crime. The evidence and conclusions in *Someone Has Poisoned Me* remain largely valid, but *due to increased evidence and a better reading of that total evidence, a significant*

revision is hereby made: Formerly characterized as simply the prime suspect, Tamal is now assessed to be directly involved in Srila Prabhupada's poisoning.

It is ultimately up to higher authorities such as Lord Krishna or Yamaraja to decide Tamal's verdict and fate. But on our plane of responsibilities, our duty is to discover the truth. The evidence is there, Tamal's feeble defense is there, and Tamal's beyond a reasonable doubt verdict is there, requiring to the following results: **(1)** Tamal's legacy must be adjusted from being St. Peter to less than Judas. At least Judas committed suicide after his betrayal of the master, and he did not poison him either. **(2)** He must be known in ISKCON as the poisoner of Srila Prabhupada. **(3)** History must be done justice. **(4)** His samadhi tomb must be removed from Mayapur. **(5)** His teachings and influence must be purged from the Hare Krishna movement. Tamalism must be expunged from Srila Prabhupada's mission by honest, open discussions and reformation conventions.

The consequences of this guilty verdict should be properly decided upon by the wider body of devotees, after all resistance to discussion, debate, investigation, and research into Srila Prabhupada's disappearance pastimes has been neutralized by a complete education of the actual evidence or by a governmental finding that Srila Prabhupada was indeed poisoned.

CHAPTER 75: TAMALISM

"But when the guru departs, sadhu and shastra can take on a new import, as those who succeed him become the new interpreters of past precedents, scriptural law, and the new set of circumstance." (Tamal 1996)

THE GODFATHER

A former GBC/ temple president had a dream in 2015. It was Tamal's birthday. A steady stream of senior devotees came to pay homage to Tamal, who sat on his Vyasasana in the Dallas ISKCON temple room. Srila Prabhupada's deity sat on another Vyasasana in the background, but no one went there. Everyone was obliged and indebted to Tamal as the Godfather in ISKCON. Then the scene changed, and Tamal was peeking out around the corner from the background. He was motioning from a distance with gestures and expressions as to what each devotee should do. Everyone heeded all his indications. This dream is cited because it very accurately portrays how Tamal was like a Mafia Godfather in ISKCON, where so many owed him allegiance and he pulled the strings as the controller, all to advance his influence, which we call "Tamalism." Excerpts from a 1994 report on Tamal facing the GBC: *"Tamal has dominated the proceedings completely and the only person who is speaking up against him is Harivilas. [...] the **overwhelming negativity astounded Tamal, but still, because he holds cards against everyone, no one is standing up to face him down.**"*

ISKCON IS NOT MEANT FOR OUR PERSONAL AMBITIONS

(1) *"Sri Suta Goswami said: Emperor Yudhisthira administered generously to everyone during his reign. He was exactly like his father. He had no **personal ambition** and was freed from all sorts of sense gratification because of his continuous service unto the lotus feet of the Lord Sri Krishna." (SBhag 1.12.4)* **(2)** *"I am just trying to organize a worldwide movement not for any **personal ambition** but to execute superior orders..." (SPL June 26, 1970)* **(3)** *"...so I am fervently appealing to you all not to create fracture in the solid body of the Society. Please work conjointly, without any **personal ambition**. That will help the cause." (SPL June 30, 1970)* **(4)** *"So these two things are always side by side--Maya and Krishna--Krishna is service and Maya is sense gratification, so every moment we are prone to be subjugated by either of them. Our duty is therefore to be very, very careful. **The poison is personal ambition.**" (SPL Nov. 1, 1970)* **(5)** *"The Krishna consciousness movement is not meant for fulfilling one's **personal ambition**, but it is a serious movement for the whole world." (SPL June 30, 1970)* **(6)** *"I wanted you all my experienced disciples should manage the whole institution very cleverly without any **personal ambition** like ordinary materialistic men. The Gaudiya Math institution has become smashed--at least stopped its program of preaching work--on account of **personal ambitions**. So whatever is*

done is done. I shall request you all not to be **personally ambitious.**" (SPL Aug. 10, 1974) **(7)** "All my disciples they are good boys, intelligent, and hard working. I pray to Krishna that you all may use your intelligence for Krishna's service and not for any **personal ambition.** We have worked very hard and established a great institution, but if we think for our **personal benefit** then it will become ruined. This is my only concern." (SPL Nov. 1, 1974)

TAMALISM IS FULFILLING ONE'S PERSONAL AMBITIONS IN ISKCON

"Tamalism" is the contaminating influence that Tamal bore on ISKCON for 34 years (1968-2002). It continues to pervade ISKCON as a serious, bhakti-debilitating disease, namely the doctrine that Srila Prabhupada is now dead and gone, that the disciplic succession is broken without living initiating gurus endorsed by political approvals, and that ISKCON is thus to be used for fulfilling personal ambitions. Tamalism is pervasive in ISKCON, even with Tamal's body resting in "samadhi." If Srila Prabhupada's mission and ISKCON is **not meant** for fulfilling its members' personal ambitions, then what is it for? Srila Prabhupada himself answers this question perfectly: **(1)** To systematically propagate spiritual knowledge to society at large and to educate all people in the techniques of spiritual life in order to check the imbalance of values in life and to achieve real unity and peace in the world. **(2)** To propagate a consciousness of Krishna as it is revealed in the Gita and Srimad-Bhagavatam. **(3)** To bring the members of the Society together with each other and nearer to Krishna, the prime entity, and thus develop the idea, within the members and humanity at large that each soul is part and parcel of the quality of Godhead (Krishna). **(4)** To teach and encourage the Sankirtana movement, congregational chanting of the holy name of God, revealed in the teachings of Lord Sri Chaitanya Mahaprabhu.

Tamal Krishna Goswami infected ISKCON with Tamalism, a disease whereby the participants use the institution to fulfill their personal ambitions, such as everyone can be an institutional initiating guru, finding economic opportunities, gaining employment or shelter, profit-adoration-distinction, or other material purposes. Of course, it is not all black and white, but the mood of voluntary, selfless service and personal sacrifice for the sake of preaching Krishna consciousness in ISKCON during the seventies has been mostly replaced by salaries, imported green card "religious workers" from third world countries, and an atmosphere wherein numerous self-appointed gurus compete in a shrinking crowd for donations and disciples. This loss of spiritual quality and purity in ISKCON is due to Tamalism, an infectious corruption ensuing from his orchestration of the various unauthorised guru systems after the poisoning of Srila Prabhupada in 1977. Tamal was the leading role model for all ambitious persons in the Hare Krishna movement. He inspired and lured many to follow his lead. He was a primary power broker and leading example which many other ISKCON leaders emulated. Even beyond his immediate circle of influence, which included many senior devotees, Tamal set a tone for all of ISKCON, an institutional culture that remains today that we call "Tamalism." Bhakticharu wrote of Tamal as an ISKCON hero: *"I saw a bright-looking personality... There was something striking about this devotee; I just could not keep my eyes off him. ...it was Tamal Krishna Goswami. 'He is one of the most prominent leaders.' I had heard about Tamal Krishna Maharaja; he was a hero of ISKCON. He had joined... and almost right away assumed a leadership role. Srila Prabhupada called on him to lead his most important projects... **Just the sight of Tamal Krishna Maharaja filled me with awe and reverence.** I offered my obeisances from a distance. ...**I still held him in great reverence.** In fact, he commanded this kind of respect from practically everyone in ISKCON... **He had been my hero even before I had met him...** and when he smiled at me I couldn't contain myself. **'You are so brilliant,' I said. 'Whatever you do is so perfect.'**"*

"UPON TAMAL'S DEPARTURE" by Madhudvisa das (the younger)

A 2002 commentary was written on how Tamal declared war on anyone who disagreed or opposed the various ISKCON evolutionary guru systems. This piece illustrates how Tamal alienated, disenfranchised, and demonized all sincere devotees if they had positions contrary to his own. Tamal was instrumental in numerous ISKCON schisms. He was not a kind or gentle devotee who saw the good in everyone, nor a healer; he inflicted wounds as a priest would dispense holy water. And those

who loathed Tamal, certainly not few in number, were gladdened and relieved that he was finally gone. Of course, ISKCON published a feature article about Tamal's wonderful service in Back to Godhead magazine and reinforced the myth of Tamal's greatness.

"Remembering some of Tamal Krishna's activities is a very emotional and painful experience for many devotees including myself. Under Tamal Krishna's management ISKCON has gone from the huge powerful organization Srila Prabhupada left us to almost nothing today. And Tamal Krishna was one of the main architects of the policies that converted ISKCON into a pile of smoking ashes... At this point Krishna has decided to remove Tamal from the scene. It is a relief for many devotees including myself because among other things Tamal was the leader of ISKCON's 'war against the ritviks.' He had a personal vendetta against me and was determined to destroy me and stop me from preaching also. Tamal's 'war against the ritviks' was very unjust and because of it I am banned from every ISKCON temple in the world and I am forced to preach separately from ISKCON. If I go to an ISKCON temple I am blasphemed and often bashed by the temple authorities and devotees. And what is my 'crime?'--I have accepted Srila Prabhupada as my guru.

"Tamal had dedicated his life to destroying anyone who has accepted Srila Prabhupada as his guru and who realizes that Srila Prabhupada is still living. He was trying to prove no one can have direct access to Srila Prabhupada now. He wanted me to believe that Srila Prabhupada can not be my guru at all. His idea was the only way I could become Krishna conscious is if I took initiation from a GBC approved guru. His philosophy was that Srila Prabhupada can no longer accept disciples because he is dead. This idea is completely false and completely against the teachings of Srila Prabhupada, who said 'I am living in my books.' Srila Prabhupada is not different from his books, his vani. He is living in his vani and we can all personally associate with him through his vani and he can also initiate us into the chanting of the Hare Krishna mantra through his books.

"As a result of the offences to Srila Prabhupada and so many of his disciples, Tamal's 'war against the ritviks' has created an ISKCON that is burning up in an ocean of offences. So we are actually glad that Tamal has been taken away by Krishna, as he attacked anyone who accepted Srila Prabhupada as his guru in such a terrible way and encouraged other ISKCON leaders to do the same. But at the same time we are hoping that Tamal goes back home, back to Godhead. We have all good wishes for him, we have forgiven him for his attacks, but still we are very glad that Krishna has taken him away. It is difficult to comprehend the scale of Tamal's activities and the number of Srila Prabhupada's disciples he has offended. We praise him for his great service to Srila Prabhupada in the early days but we can not help but remember his offences to Srila Prabhupada and his Godbrothers, especially since 1977. In 1977 Tamal hid Srila Prabhupada's orders to continue the already existing ritvik initiation system after Srila Prabhupada's disappearance. Instead he introduced the "zonal acharya system" which falsely elevated 11 unqualified men to the position of acharyas who had to be accepted as being non-different from Srila Prabhupada and who had to be worshipped even by Srila Prabhupada's disciples as if they were their guru. If any disciple of Srila Prabhupada refused to worship the "acharya" in his area as his guru, Tamal declared he was a demon, an offender and the "demon" was thrown out and severely treated by the temple authorities, sometimes bashed or killed. Everyone - -even ISKCON and the GBC-- today agrees that Tamal's "zonal acharya system" was completely wrong and against the teachings of Srila Prabhupada and they admit the whole thing was a great mistake. And in this matter there are only two options. Srila Prabhupada appointed acharyas or Srila Prabhupada appointed ritviks. And everyone agrees Srila Prabhupada did not appoint acharyas. Tamal's impact on ISKCON and on the lives of many of his Godbrothers was devastating. And no one can expect us to forget that. We will always remember Tamal, but not miss him."

A BAD DISCIPLE CAN BURN DOWN THE WHOLE INSTITUTION

On Aug. 25, 1970, Srila Prabhupada wrote to Bali Mardan das: *"There are two verses in the Canakya Sloka how a family or an institution can be glorified or burned into ashes by one person. The Canakya Pandit says that if there is one tree in the forest producing nice aromatic flower, that one tree can glorify the whole forest by the flavor of its flower. Similarly if there is one tree in whose cavity there is a little fire, that one tree can burn into ashes the whole forest. So this simile is applicable anywhere.*

In a family if there is one good boy, he can glorify the whole family and similarly if there is bad boy he can turn the whole family into ashes. Similarly in this institution if there is a bad disciple he can burn the whole institution into ashes."

Upon an honest and close examination, it is determined that Tamal was the bad disciple who spoiled Srila Prabhupada's ISKCON institution with Tamalism, a program of adulterations, deviations, and the "kidnapping of Sita" (the temples). Having recognized the actual problem, now the sincere, non-ambitious followers of Srila Prabhupada must vigorously attempt to rectify the situation.

BUT TAMAL PERFORMED SO MUCH DEVOTIONAL SERVICE...

Yes, there is no denying this, but he more than counteracted that with his disservice. His devotional bank account is in a serious overdraft status. His doing "valuable" service was due to his ambition to be the greatest devotee. We can understand the great damage he did with the analogy of watering the devotional creeper (bhaktilata bija). As devotional service is practiced, the growth of one's love of Godhead or bhakti creeper is cultivated. However, weeds will also grow and be watered simultaneously, and one must be vigorous to guard against unwanted weeds, uprooting them upon detection. (CC Mad 19.151-161) Tamal's original sincerity was compromised when he desired material gains from the Hare Krishna movement. The weeds of Tamal's personal ambition over-ran his garden and his devotional creeper was severely choked. Further, whatever bhaktiyoga watering he performed, most was diverted to the cultivation of material goals, similar to how food can give strength to either the saint or the thief. Poisoning Srila Prabhupada: end result.

(1) *"In this way the bhakti-lata shrivels up. Such an offense is especially created when one disobeys the instructions of the spiritual master. This is called guru-avajna. The devotee must therefore be very careful not to commit offenses against the spiritual master by disobeying his instructions. As soon as one is deviated from the instructions of the spiritual master, the uprooting of the bhakti-lata begins, and gradually all the leaves dry up."* (CC Mad. 19.156) **(2)** *"When a mad elephant enters a garden, it ruins all the creepers, flowers and trees. Similarly, if a devotee properly executing his devotional service becomes an offender at the lotus feet of his spiritual master or another Vaishnava, his devotional service is spoiled."* (CC Ant 3.213) **(3)** *"But even one who has a nice guru cannot remain Krishna conscious if he is determined to remain in this material world. If my determination is to remain in this material world to enjoy material life, then for me Krishna consciousness is impossible."* (Topmost Yoga System) **(4)** *"One still has to follow the rules and regulations very carefully. If after accepting the spiritual master and being initiated one does not follow the rules and regulations of devotional service, then he is again fallen."* (Nectar of Devotion, p. 48)

Tamal's agenda, even during Srila Prabhupada's physical presence and even more so afterwards, was primarily to further his power and position, as is evidenced from his history and various testimonies, and thus his devotional service primarily watered his weeds. He had horrible sadhana and japa habits. He deviated from Srila Prabhupada's instructions about gurus after 1977 by his own admission (Topanga Canyon), yet continued to do so until his demise. Although posing as an advanced devotee, his life was one of constant disturbance and undermining of Srila Prabhupada's mission. Srila Prabhupada twice removed him from his prominent positions, ultimately keeping him close, presumably so he could watch him better. Tamal resented Srila Prabhupada's restrictions on him, and, confident he could lead the movement better, poisoned his spiritual master with 98% certainty. He failed in becoming the next sole acharya and had to share the position with ten others. He defended the various anomalous ISKCON guru systems, failed with his Narayan Maharaja takeover scheme, and never completed his plan to be the world's authority on the Hare Krishna movement.

Tamalism was embedded in the fabric of ISKCON from 1978 through 2002, and continues to reside there today. The principle of Tamalism is that anyone can, by pretense and votes, self-appoint himself as an absolute guru and exploit Srila Prabhupada's assets by collecting worship, fame, money, disciples, and prestige. Profit, adoration, distinction. Tamalism was very offensive by denying Srila Prabhupada's direct mercy to millions of sincere souls and by forcing materially-conditioned, unauthorised gurus upon innocent spiritual seekers. There is no greater crime than Tamalism, and it is the principle defect which has corrupted the ISKCON institution. Tamalism is the theft and enjoying of

Srila Prabhupada's assets, Ravana style.

Srila Prabhupada wrote in his offering to Srila Bhaktisiddhanta Saraswati Maharaja on his guru's appearance day in 1961: "40. *The one who renounces the guru's order (guru-tyagi) and the one who tries to enjoy the assets of his spiritual master (guru-bhogi) are two kinds of useless persons. First become a servant of your spiritual master (guru-sevi) and then you will understand things clearly.*"

TAMAL WAS AN ENIGMA

He had two sides, like Dr. Jekyll and Mr. Hyde. Some think he was a sincere devotee at times, but would become possessed by a powerful demon or planetary influences due to direct personal offenses to the pure devotee and also due to false ambitions, the original sin of all conditioned souls. He apparently was not always consumed by great ambitions; he had good qualities as a preacher, but after his first years as a devotee, he definitely progressed increasingly to the dark side, a gradual transition witnessed by and frightening to many others.

MORE HARM THAN GOOD WAS DONE BY TAMAL

We have examined Tamal's character, statements, actions, books, history, and clearly his life was very checkered. There is no denying his valuable service to Srila Prabhupada through management, book distribution, and general preaching. However, the series of crises and setbacks that he created did far more harm to the movement than any good he contributed. ISKCON would have been far better off without him. Yes, Srila Prabhupada accepted his service graciously and with appreciation. But how can the harm done by the secret poisoning of Srila Prabhupada be calculated? The evidence attests Tamal is guilty of this, beyond a reasonable doubt. And what of the deviations he introduced into the mission after 1977 (see also Book Two)? Many of the ISKCON gurus, sannyasis, and leadership made peace or friendship with him, with Tamal cultivating them, gathering allies for his political designs. He took pains to engineer his own "protected" status by knowing the weaknesses and secrets of other leaders. But at the same time, many looked upon him unfavorably. Tamal was a divisive, controversial figure, as he easily made enemies with his autocratic style of Machiavellian politics. He was often also just an unpleasant, arrogant bully, especially with his opponents.

SUMMARY OF DAMAGE FROM TAMAL'S ACTIONS

Tamal's legacy was born from the fire of his intense personal ambition. He soon became obsessed with using the movement as a means for realizing those ambitions, which conflicted with the spiritual mission. The incomplete list below is only a start of Tamal's disastrous "contributions" to the Hare Krishna movement. **(1)** Selling the Juhu property, abandoning his service in India. **(2)** His sannyasi superiority propaganda and attempted takeover of North American temples, being exiled to China in 1976. **(3)** Concealment of Srila Prabhupada's instructions for initiations after Srila Prabhupada's departure. **(4)** Tamal was involved in the homicidal poisoning of Srila Prabhupada, which obviously affected the movement, and he organized cover-ups and obstruction to any honest investigation into the matter. **(5)** Promoting Narayan Maharaja to thousands of devotees with a huge loss of membership, being the largest ISKCON schism. **(6)** Being the architect of a series of unauthorized guru systems in ISKCON, wherein unqualified, unauthorized, ambitious pretenders have joined Tamal in corrupting the spiritual purity of the Hare Krishna movement. **(7)** His concealing and adulterization of Srila Prabhupada's legacy, via missing tapes, flip-flopping positions such as the Topanga Canyon confessions, and taking over Srila Prabhupada's quarters for himself. **(8)** Insisting on being the sole via medium to Srila Prabhupada in 1978-1980. **(9)** Promoting academic scholarship in the Hare Krishna movement. **(10)** Losing over a million dollars by mismanaging the Oklahoma farm project. **(11)** Alienating his Fiji disciples who went to Narayan Maharaja. **(12)** Running roughshod over many temples and devotees, causing innumerable defections and disturbances. **(13)** Institutionalizing the minimization of Srila Prabhupada's transcendental stature. **(14)** Blockage of access to Srila Prabhupada's direct mercy for millions of souls, stifling the movement's growth.

WHY WAS TAMAL SO DAMAGING TO THE MOVEMENT?

There are several postulations about this. Although difficult to know, we need not be dull-headed followers who cannot analyze on the basis of Krishna conscious philosophy. *That Tamal was a*

huge net negative to the Sankirtan Movement is an understatement. The fallen soul's journey in the material world is not often simple or progressive; prayers for Tamal's fate are warranted, as his grave crimes and offenses were many. Srila Prabhupada's causeless mercy on him does not absolve him.

WAS TAMAL POSSESSED OR CONFLICTED?

"I want to tell you a story told personally to me by Krishna Balarama Swami (American body). He was in the Krishna Balarama temple in Vrindavan and was watching TKG do arotik one day and saw, to his fright, a horrible looking creature or demon hunched on TKG's shoulder while he was performing arotik. This demon could see that Krishna Balarama Swami could see him and this frightened the Swami greatly, what to speak of seeing this creature on the shoulder of TKG. He left the temple after seeing this." (Damaghosh, Sept.26, 2015)

This story is verified by several others who heard directly from Krishna Balarama Swami, who was a simple, honest, and unpretentious devotee. Also and similarly, a friend of Viswamitra das in Dallas said he saw a horrible creature on Tamal's shoulder while he was doing arotik. Because this testimony is so widely known, we include it, unusual as it may be. Or was Tamal schizophrenic, with a split-personality behavior, being apparently a normal devotee one day, and something entirely different the next? Many refer to Tamal as a dual personality, as he fluctuated between the apparently divine and demoniac extremes. Or was he possessed by a demonic being, causing his double personality and dark side? This is quite a common affliction. Tamal had an internal conflict between spiritual sincerity and great personal ambition. He was intelligent with serious flaws, and his life was one of struggle between ambitions and spiritual conscience, of conflict between his love and his envy for Srila Prabhupada. Externally and in the ways that could be seen, Tamal usually recovered from each self-made disaster and then resumed his services again, but only to fall prey once more to his dark side. Yes, he was a seriously disturbed and conflicted person.

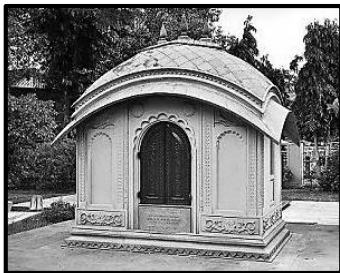
WAS TAMAL SENT TO OBSTRUCT THE SANKIRTAN MOVEMENT?

There is the thesis which many accept, in light of the catastrophic harm Tamal inflicted on the Hare Krishna movement, that Tamal was empowered and sent by forces opposed to the success of Lord Chaitanya's movement. We must remember that in Kali Yuga, the anti-divine forces are disguised as devotees and sannyasis. This makes sense considering Tamal's effect on ISKCON. Another example of this phenomenon is in the Mahabharata (Purnaprajna das, 1998, p. 268-9); Duryodhana was a benediction from Shiva to the Daityas and Danavas, meant to assist the demoniac forces of the lower regions against the Pandavas and devotees.

*"The Daityas and Danavas had been residing in the regions below the earth ever since they had been defeated by the demigods. Now, having understood the determination of Duryodhana [for suicide], the demons felt that their mission was being weakened and so they began to perform a particular ritual which would summon the Kaurava king. Then, when the brahmanas poured the libations into the sacred fire, a ghastly-looking goddess emerged from the flames and stood before the demons, awaiting their command with folded hands. The demons ordered her, 'Go up to the earth and bring Duryodhana back here into our presence.' In an instant, the goddess went to where Duryodhana was sitting and **brought him in his subtle body to the assembly of demons.** The Daityas and Danavas gave Duryodhana a very respectable welcome and after praising him highly they said, 'O King, if you commit suicide then it will only go against your self-interest and lead you to a life in hell.' Then, in order to encourage Duryodhana, the demons divulged the mystery of his origin as follows: 'Long ago, we had engaged in the worship of Lord Shiva, and as a result **we received you as a benediction...** This is the secret of your celestial origin, and you should also know that many Danavas have already appeared upon the earth in order to **help you to defeat your enemies.** In addition, there are other demons who are assigned to possess Bhishma, Kripa, Drona, Karna, others so that they will give up all affection for the Pandavas and thus become very hard-hearted while engaged in battle with them. Therefore, you can rest assured that when these three come under our influence, they will be able to slay the Pandavas by dint of their increased prowess. 'O Duryodhana, you should give up your fear of*

*Arjuna, for the soul of Narakasura will soon take possession of Karna so that his prowess will be irresistible. Indra knows about this, and so he will disguise himself as a brahmana in order to beg for Karna's natural armor and earrings. However, to compensate for this, **we have already sent thousands of Daityas and Rakshasas who will possess the warriors known as Samsaptakas** (those who have sworn to either conquer or die; these are the one akshauhini of soldiers which were later on given by Krishna to Duryodhana). Because of this, they will also be capable of killing Arjuna. My dear Duryodhana, you are our sole refuge and so please give up your despondency and return to Hastinapura in order to rule over the earth.' After saying this, the demons embraced Duryodhana just like he was their son and indeed, the Kaurava king became pacified by their assurances. Duryodhana was then carried back to the earth by the goddess who had brought him, and thus he was placed within the body that remained seated [...]. When the goddess departed, Duryodhana opened his eyes and all which he had experienced was just like a dream. Still, within his mind, the Kaurava king was now convinced that he could defeat the Pandavas with the help of Karna and the Samsaptakas..."*

Is it so incredible if Tamal was sent to obstruct Srila Prabhupada's mission and mercy? Not really, because whenever and wherever the Lord **or His representative** descends, the anti-divine also appear as opponents to the Lord's mission. Srila Prabhupada warned that the movement could be destroyed from within, and **Tamal did that very well**. He also made it clear that the devotees will always meet opposition from the godless, which include the anti-divine interests that do not want the planet Earth re-spiritualized in Lord Chaitanya's Golden Age. There is little doubt that demoniac interests are highly invested in the continued and increased degradation of human society. The above account about Duryodhana was only about 5,050 years ago, or in the Earth's relatively recent history.



GURU ELITE CLUB CONTINUES TO PROMOTE TAMAL

Actually Tamal is appreciated by his fellow unauthorised gurus because they got where they are only due to Tamal's influence in deviating Srila Prabhupada's movement. To preserve their privileged status, they must maintain the Tamal myth. Even in 2015, Bhakticharu Swami spoke appreciatively of Tamal's role in the movement: *"Then we see what an important role that he played in the Krishna Consciousness movement. It was as if he was just sent by Chaitanya Mahaprabhu to assist Srila Prabhupada."* But Tamal was not sent by Lord Chaitanya. This is obvious by the facts. He played a primary role in deviating ISKCON from the instructions of Srila Prabhupada (Part 11, Book 2) and corrupting the institution with the principle of allowing its members to pursue personal ambitions, especially in terms of becoming a false guru. Kill guru, become guru. He is remembered by a very great number of devotees for the great volumes of his **diservice** and his role as **the virtual architect of deviation and corruption** in Srila Prabhupada's mission. **ABOVE: TAMAL'S SAMADHI, MAYAPUR**

Lord Krishna took Tamal away, so our hopes of bringing him to account for his misdeeds are finished. Tamal's secrets were taken to the next life with him when he was killed in a car crash in 2002. He distributed many books, made many devotees, helped Srila Prabhupada greatly. He tried to serve Srila Prabhupada favorably but was simply overwhelmed by his own material desires. His life is instructive, remembered by those who had affection for him and by those who did not. Upon his death some devotees lamented; others celebrated. *BTG* magazine did a feature story on Tamal's life of devotional service. It was penned by Tamal's good friend Satyaraja das, a staunch supporter of ISKCON policies (we think because ISKCON promotes all his books?) Appreciations came from Tamal's cohorts in their unauthorized guru program (see Ch. 92), including Romapada Swami and Tamal's longtime allies: Hridayananda Swami, Ravindra Svarupa das, Giriraja Swami, and Indradyumna Swami. Tamal had seduced Ravindra Svarupa in 1986 into becoming an ISKCON guru and thus tipped the balance towards the "moderates" in the so-called guru reform movement (Ch. 98). Ravindra said: **"He taught me a lot of things I could never have learned anywhere else, and I've always been his disciple."**

"So Prabhupada went to America on the order of his spiritual master with very little hope of success. Previously some of his Godbrothers had gone to England and Europe and tried to preach but

with no success at all. When Prabhupada saw the condition of the people in America after getting off the boat in Boston he wrote that famous prayer lamenting the fallen condition of the people. So when Prabhupada found that there were a few young boys and girls in America who were prepared to surrender to him and accept his instructions and help him in printing and distributing his transcendental books he was very happy and grateful to them. This made it possible for him to fulfill his spiritual master's orders. **Even the ones who turned against him, Prabhupada is still so very grateful to them. Even Tamal Krishna Goswami, Prabhupada loves him and is so very grateful to him for his assistance in spreading Krishna consciousness all over the world. He may be a demon, he may have turned against Prabhupada, he may have even been instrumental in poisoning Prabhupada. Even knowing that, still Prabhupada loved him and still he was so very grateful for TKG's service and assistance in spreading Krishna consciousness.**" (Madhudvisa das, 2020)

SHOULD WE BE FORGIVING?

Someone commented about Tamal's claims Srila Prabhupada asked him for "medicine to die now": *"I don't see 100 per cent proof that Tamal Krishna Goswami can be found guilty of this crime. I have read some of Tamal Krishna's writing... in which he shows love for Srila Prabhupada. I know that he served Srila Prabhupada for many years. I know that Srila Prabhupada loved him. I'll stay on the side where Tamal showed his light. I won't judge him. Only Krishna can judge him. 'The duty of a brahmana is to culture the quality of forgiveness, which is illuminating like the sun. The Supreme Personality of Godhead, Hari, is pleased with those who are forgiving. (SB 9:15:40 Purport)'"* Very interesting. So-is this is proper application of forgiveness?

Part 9: Evidently Tamal, in 17 chapters, reveals Tamal's true nature and colors. He may have had love for Srila Prabhupada or not; but that is not the real issue. What will be established in Part 11 is that he was the mastermind of hijacking Srila Prabhupada's mission and poisoning Srila Prabhupada with heavy metals. The evidence is overwhelming and cannot be ignored simply by being sentimental or impressed that Tamal sometimes spoke high praise of Srila Prabhupada, even if he sincerely meant it. Judas also loved Jesus Christ but his love of silver coins overwhelmed him and he betrayed his master. Similarly, an in-depth look at Tamal's history and activities clearly shows a man possessed by material ambition, pride, and the desire to be the next ISKCON Acharya. He almost certainly (98% for sure) spearheaded a group of senior disciples, some who are still in the top ISKCON leadership, in the cadmium and arsenic poisoning of Srila Prabhupada.

In the YouTube film titled *Tamal: The Mercy Killer*, Tamal makes extremely freaky and incriminating statements that only magnify the other evidence that he was NOT the loving senior disciple he posed as or as others portray him. **He was a very conflicted person.** He loved Srila Prabhupada and also envied and resented him (e.g., "Prabhupada has ruined my life.") We see this all so often in the material world where a man will love his wife, but end up killing her due to conflicted emotions. What is so hard to understand about this? Even if he loved Srila Prabhupada, that does not erase what he did to kill his body and mission by his insisting he knew best when he actually was demented. The difficulty arises with the widespread intimidation and propaganda campaign by the ISKCON leadership of the last 40 years- namely that we regular devotees should never question the policies, decisions, acts, and stature of those disciples who were so "intimately" serving Srila Prabhupada, quoting "mad elephant offense!" Bhaktisiddhanta Thakur was also very merciful to his senior manager disciple- the one who contributed greatly to the breakup of the Gaudiya Math. Srila Prabhupada's mercy and love of Tamal should not be taken as an endorsement of whatever Tamal would do in the future, anymore so than for Jayatirtha, Bhavananda, Kirtanananda and many others. Srila Prabhupada's mercy was not a blank check approval of Tamal's post-1977 actions. Maybe forgive him, but still reject his nonsense.

Our purpose is not condemnation of Tamal. It is to understand, discover, and rectify what has been done to Srila Prabhupada's mission and mercy by Tamal and others. It is about discovering TRUTH. It is not about wallowing in hatred or faultfinding unnecessarily as many are wont to do. We

must hate the sin but not the sinner. It is not for us to forgive Tamal for what he has done, neither for us to punish or reward him. We are looking to the future of the movement by studying the course of the past to better understand and reform the present situation. And in this manner, after studying Tamal's actions and words, we have no hesitation in giving our deeply considered opinion and evaluation- he was the worst thing that happened to ISKCON. A careful, patient listen to this film about him will quickly dispel any sentimental delusions. He and a group of supporters almost surely poisoned Srila Prabhupada, and they still control the movement today on its deviant track into sahajiyaism, impersonalism, materialism, Hinduization, social welfare-ism, academic scholarship, and all sorts of other horrendous areas of disobedience to the real Acharya, Srila Prabhupada. (Book Two) May what Tamal did in ISKCON be uncovered, understood, and **UNDONE** to restore the Divine Mission.

CONCLUSION

Tamalism is the exploitation of Srila Prabhupada's mission and assets for one's own self aggrandizement by disobedience of his perfect instructions. This infectious disease must be washed out of Srila Prabhupada's mission completely, for the benefit of everyone. A "eulogy" after Tamal departed: *"With Tamal's passing, I am compelled to write. It was Krishna's hand. He was a full time student for many years and had not come to Mayapur for years, yet still allowed to be a GBC. Plotting and scheming to preserve the false empire he illegally acquired, it seems Krishna may have finished him off with one blow, and a coma for one hour."*

PART 10: PERSONS OF INTEREST

"So who is it that has poisoned?" (Tamal, Nov. 9, 1977)

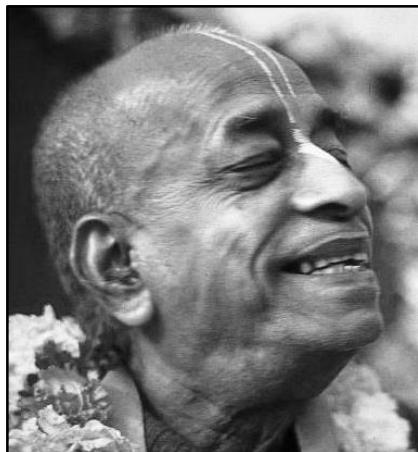
This section reviews the possible accomplices of Tamal in the poisoning of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada and the evidence for each. The list is mostly of senior disciples. That Srila Prabhupada was poisoned has been settled with the series of hair tests. Now the question is: **who did it?** We put Tamal through a mock trial in absentia and concluded he would have been found guilty beyond a reasonable doubt. Tamal was the primary poisoner and mastermind with help from others. Who are they? A verse from CC (Adi Lila, 17.51), wherein the Lord Himself curses an offender of a great devotee:

TEXT: *O sinful person, envious of pure devotees, I shall not deliver you! Rather, I shall have you bitten by these germs for many millions of years. PURPORT:* *We should note herein that all our sufferings in this material world, especially from disease, are due to our past sinful activities. **And of all sinful activities, actions directed against a pure devotee out of sheer envy are considered extremely severe.** Sri Chaitanya Mahaprabhu wanted Gopala Capala to understand the cause of his suffering. Any person who disturbs a pure devotee engaged in broadcasting the holy name of the Lord is certainly punished like Gopala Capala. This is the instruction of Sri Chaitanya Mahaprabhu. As we shall see, one who offends a pure devotee can never satisfy Chaitanya Mahaprabhu unless and until he sincerely regrets his offense and thus rectifies it.*

The poisoners were very close to Srila Prabhupada, and given complete trust. As history commonly shows, poisoners are usually a trusted confidant or close associate with direct access to the victim. They would be clever, good actors, intelligent and manipulative, patient, knowing the inner workings of Srila Prabhupada's life, habits, health, and medical situation. They had an overwhelming motive to remove Srila Prabhupada from the scene, and what they stood to gain was to them worth the risks and karma of committing such an abominable deed. They are the contemporary Ravanases who cause millions to suffer every day, stealing Srila Prabhupada's assets, corrupting the mission, and interfering/blocking access to His Divine Grace. They are: **UTTAMA APARADHIS** (ultimate offenders). We are sure about Tamal, but there is less certainty of who else assisted him. The following chapters are on the suspects and the evidence for each person of interest. Bhakticharu, Jayapataka,

Bhavananda, Satsvarupa are highly probable as active colluders or silent consentors.

The official GBC resolution, "***There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada,***"



makes a mockery of ISKCON leadership. Srila Prabhupada's statements about being poisoned, the forensically certified whispers of caretakers poisoning Srila Prabhupada, and astronomical levels of cadmium in three hair samples are proof positive that Srila Prabhupada was maliciously, homicidally poisoned. ***Now we ask, who did it?*** There are primary suspects based on abundant circumstantial evidence. Tamal was involved beyond a reasonable doubt, by virtue of the facts and evidence (see Part 9). The arrogant denial by all of the suspects while they defend each other in whitewash cover-ups and in the face of so much substantiated evidence, saying there is "no evidence," ***is in itself a flashing red neon light which says, "We did it!"***

Interviews and "truth tests" are imperative as the second stage of the investigation progresses. Tamal passed away in 2002, Bhakticharu in 2020. Jayapataka and Bhavananda, remain in the top echelons of the ISKCON organization as gurus or powerful managers. Others must be interviewed as well: Satsvarupa, Satadhanya, others, as suspects or witnesses of the 1977 scene, to cross check various accounts and dig deeper into the truth of the events, who is hiding something, etc. To question the very possible involvement in Srila Prabhupada's poisoning by these primary suspects is not blasphemous nor improper, provided one carefully sticks to the facts, investigative protocols, and avoids baseless accusations. Unfortunately, the suspects are not cooperative. Why? Astonishingly they claim it has already been investigated, namely via their own denials of deception and lies.

CHAPTER 76: MEANS, MOTIVE, OPPORTUNITY

SUSPECT: Someone viewed with suspicion of committing a crime. **PERSON OF INTEREST:** This is a term used by law enforcement to identify someone involved in a criminal investigation who has not been arrested or formally accused of a crime. It has no legal meaning, but refers to someone in whom there is "interest," either because the person is cooperating with an investigation, may have information that would assist the investigation, or possesses certain characteristics that merit further attention. It may also mean "suspect."

Srila Prabhupada was indeed homicidally poisoned by toxic heavy metals, which is now proven by forensic science. ***The investigation now naturally turns to the search for the poisoners themselves.*** It is only common sense to look closely at those who had direct access to Srila Prabhupada, namely his "closest" disciples who lived with him during his relentlessly debilitating "illness" of 1977. It is also natural to look closely at those who would have gained materially from Srila Prabhupada's untimely or premature departure. Srila Prabhupada was actually in quite good health up until his last year when a mysterious and undiagnosed illness sapped his strength and dulled his appetite. It also makes sense to examine very closely those for whom substantial evidence exists that they were involved in Srila Prabhupada's poisoning.

This book is not whimsically accusing persons of poisoning Srila Prabhupada, although it appears that Tamal, as the primary suspect, was involved beyond a reasonable doubt (see Ch. 74).

A great number of Srila Prabhupada's followers are very suspicious of the suspects mentioned in these chapters, and for good reasons, which are due to their understanding of the evidence and the suspects' incongruous denials that implicate them. The evidence will speak for itself and we do not try to make more out of it than it is. We are not interested in unnecessary personal criticism or baseless

accusations. We have tried to be fair and neutral and to avoid undue aspersions. The specific and circumstantial evidence is complex and requires a serious study. Many loudly protest without being properly informed. Anyone who will speak publicly on Srila Prabhupada's poisoning should have studied all the evidence, and this book is the standard reference for the subject. The body of evidence should not be swept aside or ignored. Of course dishonest persons whose material interests are threatened by emergence of the truth will do so. Others may be reluctant, even unreasonably so, to accept Srila Prabhupada was poisoned because this truth may disrupt their personal attachments, world views, psyche, and predominant paradigms. This is called cognitive dissonance (see Ch. 2). But anyone can become free of these limiting constraints with an open, honest mind and a little effort.

STANDARD CRIME STRATEGY

A standard strategy used by law enforcement and criminal investigators in any crime, wherein proofs are sought out in eight progressions, is: **(1)** Prove a crime was committed. **(2)** Find who had the means **(3)** Find who had the opportunity. **(4)** Find who had the motive (who gained) **(5)** Investigate suspicious behaviour by the suspects **(6)** Determine other victims and sufferings. **(7)** Determine remedies and "punishment." **(8)** Pursue how to restore and rectify. These 8 items are explored below.

(1) THE CRIME WAS COMMITTED: The crime of Srila Prabhupada's poisoning is fully proven by the body of evidence, especially Srila Prabhupada's own statements and the series of hair tests finding sky-high levels of cadmium. Thus the investigation next focuses on **means, motive, and opportunity**, which, in U.S. criminal law, are the three aspects of a crime to be established before guilt can be determined. **(2) THE MEANS:** Means is the ability of the defendant(s) to commit the crime. The means or ability to poison Srila Prabhupada were available to any of the caretakers, and especially to those who were responsible for feeding Srila Prabhupada, giving his medicines, and who were in his care day and night. Anyone who was trusted with access to Srila Prabhupada and his quarters, or with his care, would have the means to deliver the poison that has been proven to have been given. However, the knowledge of how to dose an unconventional poison like cadmium would probably require some expert advice or involvement from special outside sources. **(3) THE OPPORTUNITY:** Opportunity is whether the defendant(s) had the chance to commit the crime, most often disproved by use of an alibi, which can prove the accused was not able to commit the crime as it occurred. The evidence must prove an opportunity was *indeed taken* by the suspect or accused. All those senior disciples with regular access to Srila Prabhupada had the opportunity to administer poison to him, by mixing it in his milk, juices, food, or medicines, to name just a few avenues. Someone (or several persons) took this opportunity, evidenced by the proof of Srila Prabhupada's poisoning in his hair tests.

(4) THE MOTIVE: Motive is the reason the defendant(s) committed the crime. Often a crime has no motive, but in this instance we find motive was certainly present. In investigating motive, we ask: Who benefitted? Cui bono? Who gained the most from the crime? Most crimes have been solved that way throughout history. Who benefitted the most from Srila Prabhupada's poisoning and early departure? The clear answer is the "successor gurus," whose motive is obvious. Srila Prabhupada stood between his senior disciples and something they very much wanted, namely the absolute position, power, assets, and prestige of taking Srila Prabhupada's place as a successor and virtual owner of ISKCON. Tamal also had the secondary motive of revenge or anger due perceived injustices or mistreatment from Srila Prabhupada. There was certainly ample motive for a number of persons in 1977 to try to eliminate Srila Prabhupada, who stated that some of his disciples were praying and waiting for him to die, to get his money. We note that some of those who actually did gain position, power, money, and prestige are still in those positions today. It only makes sense that they be taken as persons of interest in an investigation as to who poisoned Srila Prabhupada.

We understand that our own existence in this material world is due to envy of God's supreme position, and we should understand that envy of Srila Prabhupada was not much different. Srila Prabhupada declined to name any successor acharyas and instructed that he wanted representatives, not inheritors, and the sons became secretly incensed and frustrated in their aspirations. They would

not accept this arrangement and pushed forward their poisoning scheme to remove Srila Prabhupada sooner. They also withheld His Divine Grace's instructions from their Godbrothers regarding how ISKCON would go on after his departure. Murder by poisoning was the logical choice for those with polluted hearts. They wanted the whole package, to be accepted on par with Srila Prabhupada after he left, and not simply as representatives and humble servants. They saw how Srila Prabhupada was treated, as good-as-God. They wanted total control over people's lives. Power is more intoxicating than simply wealth or fame, and to be full guru was to have absolute power, from which also wealth and fame would automatically flow. And they could rationalize it all: it was tradition, parampara, their initiated right. But by mid-1977 it became clear to the ambitious disciples that Srila Prabhupada wanted to do what his guru had done, namely that a body of commissioners would manage what he had put in place. No person or persons were to become ISKCON acharya. All information relating to the Final Order had to be erased, concealed, modified, re-interpreted. Srila Prabhupada was quarantined. No letters in or out, no visitors except those approved and monitored, and "contradictory" taped conversations and instructions were disappeared or concealed. When Srila Prabhupada spoke of future disciples initiated on his behalf as His Divine Grace's disciples, the poisoners became worried. Srila Prabhupada passed away within 4 months, amazingly hanging on far longer than expected. There was an enormous and clear motive for poisoning Srila Prabhupada and removing him from the scene quickly. Their inheritance was waiting.

Questions to ask on motives in poisoning Srila Prabhupada are: **(1)** Who made constant criticism of doctors and medicines, discouraging Srila Prabhupada from obtaining qualified medical attention even when complying with Srila Prabhupada's terms of no injections, no operations, no hospital? **ANSWER:** Tamal, Bhavananda. **(2)** Who had cause for revenge against Srila Prabhupada? Who did Srila Prabhupada shame, dishonor, embarrass, and chastise severely in front of the entire ISKCON society? **ANSWER:** Tamal, when he was sent to China. Shyama Ma was resentful of having lost the Raman Reti property to Srila Prabhupada (see Ch. 83). **(3)** Who displayed strong ambitions for power and prestige in the years leading up to Srila Prabhupada's departure? Who among the ISKCON senior leaders were known for their relentless, personally motivated ambitions? **ANSWER:** Tamal, Kirtanananda, Hansadutta, Satsvarupa, Hridayananda, Bhavananda, etc. **(4)** Who stood to gain from Srila Prabhupada's departure? Who became absolute acharyas, worshipped as good as God by thousands of disciples who were like personal slaves to an emperor? Who would be treated like the king of kings for the rest of their life? **ANSWER:** The eleven zonal acharyas. **(5)** After Srila Prabhupada's disappearance and the emergence of 11 zonal acharyas, who claimed to be the sole inheritor of Srila Prabhupada's position? Who claimed that they had become the via medium to approach the disciplic succession, even for Srila Prabhupada's disciples? **ANSWER:** Tamal, Hansadutta, Kirtanananda.

Rochan das wrote in March 1998: *"When we logically consider the zonal acharya system, which quickly manifested after Srila Prabhupada's departure, we can conclude that those inhabiting the topmost rungs on the institutional ladder had grandiose expectations [ambitions]... to approve and appoint diksha gurus, assign them(selves) exclusive geographical areas, change Srila Prabhupada's books, make decisions on siddhanta, i.e., spiritual qualifications for diksha gurus that empower instant uttama adhikary or kripa siddha status..."* The motive to eliminate Srila Prabhupada was to inherit his movement by becoming the new gurus in Prabhupada's place; this motive was the envy of great wealth, devoted followers, prestige, power. It was obvious the original 11 gurus were consumed by these desires. Some remain in power as GBC members, gurus, and top managers. Some are identified in the forensically certified poison whispers. To become a successor guru in ISKCON, and be as good as God Himself, was perhaps one of the most powerful motives possible.

(5) SUSPICIOUS BEHAVIOUR BY SUSPECTS: There are certain factors which are typically suspicious in persons of interest in poisoning cases. They are: **(1)** Unusual behavior by caregivers: We note the fanatical avoidance of proper medical care, the closing off to all others of access to the victim, refusal to cooperate with investigations, coverups of the evidence, no response to Srila

Prabhupada's complaints of being poisoned, missing tapes and letters, obsessive remembrances and deliberations of the victim's dying months. **(2)** Delay in reporting symptoms: the caretakers never sought qualified medical attention, instead passing off the poisoning symptoms as old age **(3)** No autopsy and quick burial/cremation: Srila Prabhupada was entombed within hours with no coroner's examination, autopsy, or doctor visit. **(5)** Attempts to guide or mislead investigation: The GBC sabotaged their own honest investigator when he made unwanted progress & discoveries, then suspects conducted a sham cover-up, and any honest cooperative investigation was thwarted. **(6)** Knowledge of or access to poisons: Bhakticharu was a college chemistry major, Tamal knew about arsenic poisoning. **(7)** Large insurance policies or inheritances: They inherited Srila Prabhupada's assets, power, glory & became like gods.

(6) OTHER VICTIMS AND SUFFERING: The result of the poisoners' takeover of ISKCON was disastrous, with multitudes of suffering victims, primarily those induced to accept false gurus instead of Srila Prabhupada's direct shelter, and as it became clear from the deviations and fall-downs of the new gurus, millions were alienated and discouraged from the practice of bhaktiyoga altogether. There were the children and women in the movement who were abused, the sacred books of His Divine Grace that were adulterated with innumerable changes, and the compounding doctrinal deviations introduced to justify and validate concocted initiation and guru approval systems. All this chaos and mission destruction is explored in Book Two. **(7) REMEDIES AND PUNISHMENTS:** Punishments for those who participated in Srila Prabhupada's poisoning must be decided upon by the secular authorities. As far as an internal cleansing and healing, ISKCON and the wider Hare Krishna movement will hopefully convene representative bodies for discussion and resolutions to do the necessary, such as removal and sanctions for those who cooperated with the poisoners (slept with the Devil), who knew about the poisoning but did not blow the whistle (complicit), those who supported the cover-ups, and removal of poisoners' samadhi tombs from Mayapur.

(8) RESTORE AND RECTIFY: See Book Two. Re-examination of false doctrines introduced by the poisoners and their followers since 1978 is top priority. Restoration of purity in the Mission is vital.

OUTSIDE INVOLVEMENT?

The use of cadmium in an extended, gradual poisoning implies the involvement of someone knowledgeable in its lethality and in its homicidal applications with proper doses. The poisoners may have been connected to a poisoning "professional," as cadmium was not a well known poison in 1977, any better than today. As Dr. Page Hudson wrote: *"It appears to me that if the cadmium concentration is correct, the exposures to the material must have been small and over a period of months. To administer intentionally this poison in this fashion would call for amazing subtlety and patience. I reasoned in a vague sort of way that a person reaching the high concentration the subject did would more likely have received multiple doses or had chronic exposure to reach the hair level he did – without having some clinically acute, dramatic episode marking the exposure."* (Ch. 33) A wider circle of involvement can thus be suspected. Chandra Swami (see Ch. 81), a tantric herbalist and poison specialist, is a natural suspect. National intelligence agencies with their assassination techniques are another suspicion (Chandra Swami had connections to CIA, Mossad, etc). Enemies such as rogue elements in the Gaudiya Math may have been involved in the "prescription"- poisoning is practically a cultural heritage in India. Or it could just be someone with a good chemistry knowledge. Bhakticharu Swami studied chemistry for 6 years and as his college study major in Germany up to 1976.

SUSPECTS IN SRILA PRABHUPADA'S HOSPICE TEAM

"I was not part of that most intimate care team- corresponding to what we would call a hospice team- for Prabhupada in his last days. The team consisted of Tamal, Upendra, Abhiram, Bhakticharu Swami and sometimes Bhavananda." (Satsvarupa, *The Story of My Life*, p. 203) The evidence implicates certain persons in Srila Prabhupada's poisoning and the following chapters examine that evidence. Srila Prabhupada's close assistants and caretakers in 1977 were: Tamal, Bhavananda, Bhakticharu, Abhiram, Upendra, and Hari Sauri. Upendra is deceased and is not

suspected. Abhiram and Hari Sauri are not suspected (no motive, no evidence) but are very familiar with the events of 1977. Highly suspected are Tamal's close associates Bhakticharu Swami (deceased July 2020) and Bhavananda das, now residing in India, and also Jayapataka Swami, who is the speaker in one of the "poison whispers" and who was visited Srila Prabhupada often in 1977. Others like Satadanya and Satsvarupa should be carefully interviewed to determine any knowledge or complicity.

The poison whisperers are Tamal, Bhavananda, and Jayapataka, as they are quite clearly heard on tape. Tamal and Bhakticharu were in charge of food and medicines. In 1987 Bhakticharu was in the movement only 10 years but he became the 8th guru approved by the GBC after the original 11. He is closely associated with Tamal. We will detail the evidence which implicates these persons of interest and what have they done and said related to the matter at hand which causes suspicion. Suspicions are increased by the continuous stream of deceit, cover-ups, and denials emitted by ISKCON as well as from the persons of interest themselves. New evidence can be found by examining and cross-interviewing these suspects. We name those suspected and give reasons why each is suspected. Why is it the suspects in this poisoning did not or will not:

(1) Agree to truth analysis methods such as voice stress analysis or polygraph tests? **(2)** Agree to be deposed for questioning and interviews? **(3)** Agree to provide documents, statements, email correspondence, and diaries? **(4)** Agree to submit their samples of Srila Prabhupada's hair and teeth in their possession for testing (Tamal's estate, Bhavananda, Hari Sauri: each have a Srila Prabhupada tooth and/or hair samples)? **(5)** Work with the private investigation or others under mutually agreed upon protocols to clear their names?

Maybe some of these suspects are really innocent. It is an unfortunate reality of criminal and murder investigations that sometimes innocent parties are suspected, at least until the guilty are identified and convicted by the evidence in a court of law. Such innocents should appreciate that these things do sometimes happen, and that they have all rights to clear their names by various and ample means, such as lie detection tests, full disclosure, and cooperation in the search for the guilty. But so far none of the suspects have done anything to establish their innocence. Instead, they increase suspicion in themselves by deceptive denials.

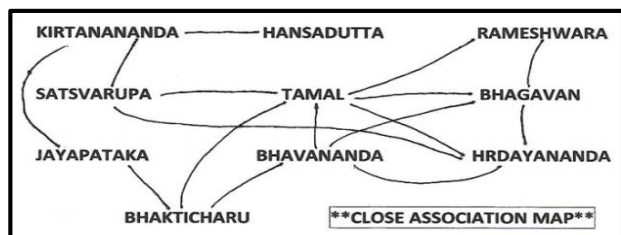
VAISHNAVA APARADHA? (see also Ch. 59)

Many of the suspects are apparently Vaishnavas, so we should consider the risk of committing Vaishnava *aparadha* (offense). Is it possible for a "Vaishnava" to participate in the Hare Krishna movement and also poison his guru? Yes, gurus in India are often poisoned by disciples. We must investigate this crime and avoid unnecessary and unwarranted offenses. We must be cool-headed and not loose cannons with inappropriate criticism, faultfinding, or speculations. Srila Prabhupada used the term "unscrupulous devotees" (CC Adi-lila 7.4 Purport), indicating that on some level, some devotees of Krishna may also have a character that is "unscrupulous." Sentimental fear should not stop us from discovering the truths of Srila Prabhupada's pastimes, especially since his poisoning is now proven scientifically. We cannot abandon the search for the poisoners because someone may be offended. Neither should we just wait for convenient confessions. To turn our backs on Srila Prabhupada after this crime of the millenium has been established would be our disgraceful failure. Let us not be blind or naïve, but neither engage in irrelevant and useless fault-finding.

According to shastra, either ***apathy or non-cooperation would make one complicit.*** Knowledge of a crime, which this book has established, requires appropriate action, not a turning away out of complacency, due to vested interests, apathy, or fear of insulting someone. It is time for the institution and all devotees to honestly address and deal with this issue. Srila Prabhupada was always civil and his heaviness was directed at the sin, and not the sinner. Our positions should be based on philosophical principles. We must stick to the facts and evidence, with no room for personal agendas. We should be "devoid of the propensity to criticize." But it is also true that a Vaishnava doesn't wear blinders. He tries to distinguish reality from illusion for the welfare of all and sometimes we must truthfully communicate those distinctions, but we should do so in a compassionate spirit of

genuinely wanting to create auspiciousness, and in the service of Srila Prabhupada.

OTHER CLARIFICATIONS



As a rough idea of how many of the eleven zonal acharyas plus Bhakticharu have been connected by friendships and mutual interests, the sketch below is fairly accurate. "Jayapataka and Tamal were not friendly at all and would not likely have worked closely together. One would have exposed the other if

possible to gain an advantage; they both are of this political nature. For example, there are rumors that Tamal's taxi driver was drugged. Also how could a still living participant in a conspiracy blow the whistle on someone deceased and not expose himself? Likewise, unbeknownst to most, Jayapataka and Bhavananda were not "companions" and each tried to supersede or diminish the other. They both cooperated to some extent in Mayapur, because Srila Prabhupada wanted it, but each had little affinity to the other. After Srila Prabhupada departed, their differences and competition became more apparent. Even now they are both on conflicting sides in regards to Mayapur management, leadership, and Bengali mafia, while each try to gain some type of supremacy. On the other hand Bhakticharu Swami and Tamal were very close right up until the last time they were together in Mayapur in 2002. The zonal acharyas were forced to vote against Bhavananda's continued guruship in 1987 by circumstances, so that does not reveal any changes in alliances within their group." (TDD, 2017)

ADING AND ABETTING EVEN IF NO ONE IS CONVICTED AS THE POISONER

WIKIPEDIA: "For a successful prosecution, the provision of 'aiding and abetting' must be considered alongside the crime itself, although a defendant can be found guilty of aiding and abetting an offense even if the principal is found not guilty of the crime itself. In all cases of aiding and abetting, **(1) it must be shown a crime has been committed, but not necessarily who committed it. (2) It is necessary to show that the defendant has willfully associated himself with the crime being committed, that he does, through his own act or omission, as he would do if he wished for a criminal venture to succeed. (3) Anyone who aids or abets a crime may be charged directly with the crime, as if the charged had carried out the act himself. (4) This is distinct from the concept of being an accessory after the fact, a charge distinct from being a principal.**" (See Ch. 82 for much more on this subject.)

There are 3 things: direct commission of a crime, aiding & abetting, accessory after the fact.

CONCLUSION

Srila Prabhupada was poisoned right in front of us, and he decided to leave our association. The pure devotee of the Supreme Lord, the ambassador from the spiritual world, was cruelly and horribly tormented with a heavy metals poisoning, a most painful and despicable torture. Srila Prabhupada was frustrated in his mission's work and we were frustrated in his early departure. Is there any greater wrong or crime? **None of the following suspects were ever interviewed or deposed.**

CHAPTER 77: IN DISGUISE

(1) "You are also one of the members of the GBC, so you can think over very deeply how to save the situation. It is a fact however that **the great sinister movement is within our Society.**" (SPL Hansadutta, 1970) **(2) Q:** "Can demons become devotees?" **SP:** "Of course –by chanting Hare Krishna and agreeing to serve Krishna. And devotees may temporarily fall down and act like demons. That independence is always there." (SPLila Ch. 26) **(3)** "This forgetfulness of his constitutional position is due to anger or envy. The living entity, being eternally a part-and-parcel servitor of the Supreme Lord, can never, by constitution, be an equal enjoyer with the Lord. When he forgets this, however, and tries to be one with Him, his condition is called tamisra. Even in the field of spiritual realization, this tamisra

mentality of the living entity is hard to overcome. In trying to get out of the entanglement of material life, there are many who want to be one with the Supreme. **Even in their transcendental activities, this lower-grade mentality of tamisra continues.**" (SBhag 3.20.18) **(4)** "A jealous person in the dress of a Vaishnava is not at all happy to see the success of another Vaishnava in receiving the Lord's mercy. Unfortunately, in this Age of Kali there are **many mundane persons in the dress of Vaishnavas**, and Srila Bhaktivinoda Thakura has described them as disciples of Kali. He says **kali-chela**. He indicates that there is another Vaishnava, **a pseudo-Vaishnava** with tilak on his nose and kanthi beads around his neck. Such a pseudo-Vaishnava associates with money and women and is jealous of successful Vaishnavas. **Although passing for a Vaishnava, his only business is earning money in the dress of a Vaishnava.** [...] such a Vaishnava is not a Vaishnava at all but a disciple of Kali-yuga. (CC Mad 1.220 Prt) **(5)** "Chanakya Pandit says that there are two envious animals: serpents and men. Although you may be faultless, either may kill you. Of the two Chanakya Pandit says that the envious man is more dangerous because a serpent can be subdued by chanting a mantra or some herbs but an envious man cannot be subdued. **In Kali-yuga practically everyone is envious** but we have to tolerate this. Envious people create many impediments to the Krishna consciousness movement but we have to tolerate them." (SPL Madhudhvisa das, 1975) **(6) SP:** This is also another Vedic civilization, that if you are benefited by somebody, you should always remain obliged to him. [...] There is one Bengali proverb, guru-mara-vidya. "Guru, you learn from him first of all, then kill him. Don't care for guru." This is demonic. By the grace of guru you learn something. Then when you learn something, then you become greater than him... (SP Lecture Oct. 4, 1976) **(7)** "Unless you distinguish between demons and devotees, you cannot progress in Krishna consciousness." (Hare Krishna Explosion)

FOUR KINDS OF PERSONS COME TO KRISHNA

Four kinds of persons come to Krishna, including those in search of wealth. "These are not pure devotees, because they have some aspiration to fulfill in exchange for devotional service.... As long as such a purified stage is not attained, devotees in transcendental service to the Lord are tainted..." (BGita 7.16 Purport) Although engaged in devotional service, the motive may be for material benefits. One can be participating "in good standing" and be striving for personal ambitions. Actually it is often seen that even long-standing ISKCON unauthorised gurus are censored by their peers for not chanting their required rounds (such as Jayapataka Swami), or watching pornographic videos, or other improper activities. The zonal acharyas often suspended each other for illicit sex, etc.

HOW CAN A DEVOTEE BE A "DEMON"?

Simply because someone has the dress of a devotee, wears tilak, knows the walk and the talk, does not mean he cannot be capable of the crime of killing the spiritual master for his own material benefit. Rather than being a fantasy, it is accepted by many that agents of Kali entered ISKCON and conspired to assassinate Srila Prabhupada by poison. His poisoners should be criminally indicted and tried in courts of law. The suspects should in any case "honorably" resign their posts when such a cloud of doubt covers their reputation, like is done in the honorable Japanese culture. Lord Rama banished Sita simply because of one person's criticism; to be suspected of poisoning Srila Prabhupada is not a good qualification for continued leadership.

The conditioned souls in this material world have a combination of divine and demonic natures, and according to their association and their free will choices, their behavior can be divine or demonic. A person may thus act as a devotee in the service of the Lord or at other times as a "demon" in the service of his own mundane desires, such as envy of the pure devotee's status or assets. Thus devotees may appear externally as Vaishnavas but may have the consciousness of a fruitive worker, or of a demon who exploits others for sense gratification, even poisoning the Acharya and take his place. How can anyone think that the poisoners of Srila Prabhupada were anything other than "demons" in the disguise of devotees? "One who is conducted by false ego and thus always distressed, both mentally and sensually, cannot tolerate the opulence of self-realized persons. Being

unable to rise to the standard of self-realization, he envies such persons as much as demons envy the Supreme Personality of Godhead.” (SBhag 4.3.21) Srila Prabhupada’s poisoners fit this description.

“Everything depends on the strength of the recipient. For example, due to the scorching sunshine many vegetables and flowers dry up, and many grow luxuriantly. Thus it is the recipient that causes growth and dwindling. Similarly, mahiyasam pada-rajo-’bhisekam: the dust of the lotus feet of great personalities offers all good to the recipient, **but the same dust can also do harm. Those who are offenders at the lotus feet of a great personality dry up; their godly qualities diminish.** A great soul may forgive offenses, but Krishna does not excuse offenses to the dust of that great soul’s feet, just as one can tolerate the scorching sunshine on one’s head but cannot tolerate the scorching sunshine on one’s feet. An offender glides down more and more; therefore he naturally continues to commit offenses at the feet of the great soul...” (SBhag 4.4.13 Purport)

DISGUISED DEMONS, PSEUDO-DEVOTEES, AND KARMIS IN THE MOVEMENT

(1) “There are many renegades from the Brahma-sampradaya whose only business is to make men more forgetful of the Lord and thus entangle them more and more in material existence. Such persons are never dear to the Lord, and the Lord sends them deeper into the darkest region of matter so that such envious demons may not be able to know the Supreme Lord...” (SBhag 2.9.20) (2) “There are many karmis in the dress of devotees, but the Supreme Personality of Godhead can detect their purpose. The karmis want to use the property of the Lord for their selfish sense gratification, but a devotee endeavors to use the Lord’s property for God’s service. Therefore a devotee is always distinct from the karmis, although the karmis may dress like devotees. As confirmed in Bhagavad-gita (3.9) [...] One who works for Lord Vishnu is free from this material world, and after giving up his body he goes back home, back to Godhead. A karmi, however, although externally working like a devotee, is entangled in his nondevotional activity, and thus he suffers the tribulations of material existence...” (SBhag 8.9.28 Purport) (3) **BGITA 16.4:** Arrogance, pride, anger, conceit, harshness and ignorance--these qualities belong to those of demoniac nature, O son of Pritha. **Purport:** In this verse, the royal road to hell is described. The demoniac want to make a show of religion and advancement in spiritual science, although they do not follow the principles. They are always arrogant or proud in possessing some type of education or so much wealth. They desire to be worshipped by others, and demand respectability, although they do not command respect. Over trifles they become very angry and speak harshly, not gently. [sounds like Tamal] They do not know what should be done and what should not be done. They do everything whimsically, according to their own desire, and they do not recognize any authority... (4) “If one thinks that there are many pseudo devotees or nondevotees in the Krishna Consciousness Society, one can keep direct company with the spiritual master, and if there is any doubt, one should consult the spiritual master. However, unless one follows the spiritual master’s instructions and the regulative principles governing chanting and hearing the holy name of the Lord, one cannot become a pure devotee. By one’s mental concoctions, one falls down. By associating with nondevotees, one breaks the regulative principles and is thereby lost.” (CC Mad 19.157 purport)


PSEUDO-DEVOTEES ENTER THE HARE KRISHNA MOVEMENT

“After the time of Sri Chaitanya Mahaprabhu, those faithful to Him kept apart from non devotees, to avoid contamination. Seeing this, **the personality of Kali sent his representatives in disguise to pollute the Vaishnava sampradaya.** Posing as Vaishnavas, they spread their wicked doctrines, and appeared so intelligent and devoted that only pure devotees could detect their real identity. Most devotees, not only the most neophyte, were enchanted by their tricks. In this way Kali’s agents expertly introduced karma, jnana, and anyabhilasa in the Vaishnava sampradaya and caused suddha-bhakti to vanish from the world.” (Bhaktivinode)

Impersonalism is the primary material disease; conditioned souls are deeply contaminated with the mayavadi misconception, and when attracted to the Hare Krishna movement, some will apparently become devotees of Krishna but retain their mayavadi mentality. This results in a class of pseudo-devotees who have strong material desires which they will try to fulfill while living in the

society of devotees. Eventually their real nature rises to the forefront as they display the tendencies of envy, controlling others, secret sense gratification, and all types of maya. This especially seems to describe some of the early “devotees” who were attracted to Srila Prabhupada in the sixties. Tamal and Kirtanananda were constantly struggling and vacillating between their ambitious designs/sense gratification and serving the pure devotee. Pseudo-devotees are absorbed in desires for profit, distinction, and adoration, and they envy the pure devotee and his loving, faithful, surrendered disciples. Just as we originally chose to envy Lord Krishna and were exiled to the material world, many who come into contact with Srila Prabhupada also will envy his position and great glories. They want what he has! Often we saw gross imitations of how Srila Prabhupada spoke, sat, or even held his head.

Why is it such a surprise that the demons, karmis, and pseudo-devotees have entered the

 Craig Joseph Serguei Levykin, an interesting question with an interesting answer. Srila Prabhupada told me personally... "There are those among us who dress like devotees, with sikha, tilak, neckbeads and dhotis, but they are not devotees. They are agents of kali and they are here to try and stop our movement. You should find out who they are and weed them out.". So in light of that statement, the person in question was never really in the movement, although they were very charismatic and held a high material position. Sometimes Srila Prabhupada, knowing that about the rare person who fit that description, would allow them to remain in their position, knowing that if He removed them, they would cause even more trouble. His Divine Grace was so expert at always doing the best thing for the highest good of all concerned.

movement? They are everywhere in this material world, the movement is canvassing amongst them, and many will “join” with private agendas of fulfilling material desires. The zonal acharyas such as Tamal, Kirtanananda, Bhavananda, and others were conditioned souls who tried to get on the spiritual path but were overwhelmed by their desires, causing havoc. In the outside world many persons surrendered to false gurus, such as David Koresh, Bhagwan Sri Rajneesh, and Jimmy Jones.

This has also happened in the Hare Krishna movement. We must become educated from Srila Prabhupada’s books to avoid these false gurus and misleaders. Persons envious of Srila Prabhupada entered the Hare Krishna movement. We see from shastric history that Daksha, although highly situated, was envious of Lord Shiva. Is it a surprise that poisoners could enter the movement?

WEED THEM OUT...

From Facebook: Srila Prabhupada Disciples Sanga, a closed “reunion” discussion group, with 800+ members: “...this quote from Nanda Kumara, who was Srila Prabhupada's servant at the time. He posted it in our group several times in the past:” (Uttamasloka das) Nanda Kumar das: **“Srila Prabhupada told me something personally. His Divine Grace said... ‘There are those among us wearing dhoti, sikha, tilaka and neck beads, but they are not devotees. They are agents of kali who are here to try to stop our movement. You (said to me, but meaning all of us, especially those with a ksatriya nature) should find out who they are and weed them out.’ That’s an exact quote.”** (Nanda Kumar das) He posted further as seen to left.

Nityananda das: *“I have watched Nanda Kumara’s Srila Prabhupada video memories, and I remember him from the early seventies while visiting Los Angeles and Mayapur, so I know him to some extent. We spoke at length a few times. He was one of Srila Prabhupada’s longtime personal servants before Sruta Kirti and Hari Sauri. Based on these experiences I have no reason or suspicion to doubt the truth of what he says here. The problem is that everyone will claim to know who are agents of Kali and then create havoc. The campaign to ‘cleanse’ the movement of such agents of Kali should be not be undertaken by anyone less formidable than a broad committee approved by a major body of devotees, consisting of at least a dozen or two of mature and senior, pukka devotees of a brahminical nature. They would identify those that should be removed, and that would be executed by the ksatriyas or managers. Or should we just allow the Lord’s mission to be spoiled?”*

In a Sept. 27, 1976 letter from Ramesvara as Srila Prabhupada’s GBC secretary, he wrote about Srila Prabhupada’s attitude towards seriously deviant followers: *“...Nitai was preaching some nonsense Mayavadi philosophy and was influencing devotees at Krishna-Balarama Mandir by his preaching. He apparently also wrote some nonsense farewell letter to Srila Prabhupada and Harikesa Swami reports that Prabhupada’s comment in this regard was, ‘He has been kicked out by Krishna.’ Harikesa Swami goes on to say, [...] I may tell you that Srila Prabhupada’s health is not at all good but he has said that*

these insincere men are now being kicked out by Krishna so that they may speak and do all nonsense outside and not affect the society.”

MATERIAL WORLD IS NOTHING BUT CRAZY PEOPLE

(1) “Everyone is envious. This world is envious. They have declared that God is dead. You see. (laughs) (Bengali) There is a proverb in Bengali that one person wanted to see how many thieves are there in this village, and when he began to scrutinize, he saw that everyone is a thief. (laughter) Similarly, envious, you begin from President Johnson and go to anyone, they are all envious of God consciousness. You see? Otherwise in Los Angeles city, there are millions and trillions of people, and only a dozen people are coming here. You see? Why? They are envious. “What is this nonsense God consciousness...” (SPecture, Dec. 30 1968) (2) “There was a case in the court, murder case. The murderer pleaded that “I became crazy, mad, at that time.” [...] So the medical man was called to examine. He was great civil surgeon in Calcutta. So he gave his opinion in the court that ‘So far I have treated many patients, so my opinion is that everyone is more or less a madman. More or less. It is a question of degree.’ So our opinion is like that, that anyone who is not under the direct connection with God, he’s a crazy man. He’s a madman. Now you can treat.” (SPConv Apr. 23, 1976)

These two Srila Prabhupada quotes show that everyone in the material world is crazy, more or less. Those that come to the movement come from this stock of crazy persons, so it can be expected that until their insanity is cleared up, which may take one or many lifetimes, they will be prone to acting crazy. Even a “ten year devotees” could poison their guru. Will ten years purify ten million creations worth of material desire, envy, and contaminations? It could, but not easily. From Damaghosh das, 2016: “It is a simple fact that ‘demons’ take birth, exist, and work in the movement; Srila Prabhupada has warned about them in his books. I have a CD/DVD done by Gargamuni and Bramananda called ENVY; 3 hours of words by Srila Prabhupada about the character of his Gaudiya Math Godbrothers and a first class presentation how they destroyed the work of Srila Bhaktisiddhanta and also envied Srila Prabhupada. So there is proof of destructive elements in our sampradaya. **What is so hard to understand that some would actually try to poison Srila Prabhupada?** After all, they stood to gain more than they could have ever imagined, or so they thought. I cannot feel affinity for those within ISKCON who have either directly or indirectly usurped Srila Prabhupada’s position. Call them in maya, demons, whatever, they collaborated and benefitted in destroying Srila Prabhupada’s, the 6 Goswamis’, and Sri Chaitanya Mahaprabhu’s mission. Recently I was compiling quotes from Srila Prabhupada and Srila Bhaktisiddhanta Maharaja about the dangers and pitfalls of wrong association and so called ‘faith’, or sraddha. As far as what our acharyas write, I think we must be very careful about this important element of bhakti called ‘association’. It was the first instruction Mahaprabhu gave to grihasthas wherever He went: *asat sanga tyaga ei Vaishnava acara- give up unwanted association and associate only with real Vaishnavas. There are many quotes on this.*”

SP: ...why Christ was killed? [...] What is his fault? Just see. Was there any fault in his words? He advised, “Don’t kill,” and he was crucified. We have to deal with such rascals. I may be representative, but he is directly son of God. People are so rascal that they did not believe even the son of God, what to speak of His representative. [...] **Why Jesus Christ was killed? What was his fault?**

SBhag explains envy again: “When a person is very great and famous, many unscrupulous persons become his enemies, for envy is the nature of materialists.” (SBhag 4.21.21 purport)

DEMONS IN DISGUISE AS DEVOTEES

When Krishna or His empowered representatives come to the material world, they are accompanied by their associates, and the demons also come to oppose them. In the world of duality, both sides will always be present. Often it is difficult to tell them apart. Putana appeared like a demigod, and all the Vrindaban residents allowed her access to Yasoda’s house and baby Krishna, fooled by her external charms. **She was a demon in disguise.** Similarly, many who are envious of the pure devotee of the Lord appear in the garb of devotees to undermine him. In Kali Yuga, demons are dressed in disguise as devotees.

(1) **“There are many karmis in the dress of devotees, but the Supreme Personality of Godhead can detect their purpose. The karmis want to use the property of the Lord for their selfish sense gratification, but a devotee endeavors to use the Lord’s property for God’s service. Therefore a devotee is always distinct from the karmis, although the karmis may dress like devotees.”** (SBhag 8.9.28 Purport) (2) **“An actual Vaishnava is very pleased to accept another Vaishnava who is bestowing the Lord’s mercy. A mundane person in the dress of a Vaishnava should not be respected but rejected. This is enjoined in the shastra (upeksha). The word upeksha means neglect. One should neglect an envious person. A preacher’s duty is to love the Supreme Personality of Godhead, make friendships with Vaishnavas, show mercy to the innocent and reject or neglect those who are envious or jealous. There are many jealous people in the dress of Vaishnavas in this Krishna consciousness movement, and they should be completely neglected. There is no need to serve a jealous person who is in the dress of a Vaishnava. When Narottama das Thakur says chadiya vaishnava seva nistara payeche keba, he is indicating an actual Vaishnava, not an envious or jealous person in the dress of a Vaishnava.”** (CC Mad 1.218 Purport) (3) **“A person who is very faithfully engaged in the worship of the Deity in the temple but does not know how to behave toward devotees or people in general is called a prakṛta-bhakta, or kanishta-adhikari. A prakṛta devotee, or neophyte devotee, is still on the material platform. He certainly engages in worshipping the Deity, but he cannot appreciate the activities of a pure devotee. [...] without being authorized by Krishna, one cannot preach the holy name of the Lord throughout the entire world. Nevertheless, a devotee who does so is criticized by neophyte devotees, kanishta-adhikaris, who are on the lower stages of devotional service. For them, Deity worship is strongly recommended.”** (SBhag 7.14.39 Purport)

“No, there are always two classes of men: devata and demons. [...] This struggle will always be there. (Sanskrit) There are two classes of men throughout the whole universe. One is called daiva and the other is called asura. The Vishnu-bhaktah bhaved daivah.(?) [...] And there is always fight between the two, even in higher planetary systems. Only Brahmaloaka, Satyaloka, there are no more asuras. So asura class will always fight like that, and devata class will always defy. But for God everyone is equal, because all of them are sons of God. Therefore an attempt is always going on to turn the asuras to become devotees. For this purpose God Himself comes, He sends His representative, how these rascal asuras can be turned into devotees. Otherwise the asura class will always be there.” (SPConv Aug. 11, 1976)

POWERFUL DEMONS TERRORIZE ISKCON

From Srimad Bhagwatam (7.4.13-14): **“Hiranyakashipu was so powerful that everyone but the three principle demigods- namely Lord Brahma, Lord Shiva, and Lord Vishnu- engaged in his service... The asuras sometimes become so powerful that they can engage even Narada Muni and similar devotees in their service. This does not mean that Narada was subordinate to Hiranyakashipu. Sometimes, however, it so happens in this material world that great personalities, even great devotees, can also be controlled by the asuras.”** A similar situation exists in ISKCON wherein a powerfully demoniac atmosphere of disobedience and offenses towards Srila Prabhupada prevails so strongly by way of political and social repression that no devotee is even allowed to consider banned issues or philosophical controversies at risk of punishment or expulsion. Even the sincere and pure-hearted ISKCON devotees, if they are not already compromised by their false leaders, are compelled to serve Srila Prabhupada and Lord Krishna with interference and blockage by ambitious, unqualified gurus.

This theme is more fully explored in Book Two. A letter we received: **“The ‘titles’ of Swami and Goswami are for devotees who are meant to be highly advanced and fixed in their service. I refuse to address the below mentioned asuras by these titles, as they do not deserve that respect. They are demons dressed as devotees. On a morning walk with Srila Prabhupada in Mayapur, he discussed this exact topic with me and a few others, that ISKCON was infiltrated by demons dressed as devotees, and he has written about this in his purports. Now nearly 50 years later, one can clearly see how more demoniac they have become. They will get what they deserve; I do not see any redemption for them. In the early seventies when I was in Mayapur with Gopikanta, I was sharing the roof of the Lotus building**

for accommodation with four of the so called leader 'swamis' of ISKCON. One morning Gopi asked me what was it like staying with these so called elevated men and my response was, 'They are the biggest pack of crooks I have ever met.' Nothing has changed, they have become more crooked any which way they can. Your servant, Ugrasrava das" (Australia, Feb. 12, 2017)

FROM "THE HARE KRISHNA EXPLOSION" By Hayagriva das

"One day, when Janaki visits, she takes exception to the painting of Lord Nrisingadev tearing out the entrails of the demon Hiranyakashipu. 'It's really ghastly, Swamiji, she says, making a face.' 'For the devotees, it is beautiful,' he says. 'The devotee praises Lord Nrisingadev: dalita hiranyakashipu tanu bhringam. With the nails of Your beautiful hands, you have torn apart this wasp-like demon. Hiranyakashipu was such a great demon that he even tried to kill his small son, Prahlad Maharaja, just because he was a devotee. So the Lord killed Hiranyakashipu to protect His devotee and liberate the demon.' 'But there are no such demons now, Swamiji,' Janaki says. 'Oh yes,' Swamiji says. 'Demon means nondevotee.' 'Maybe we shouldn't call them demons,' Kirtanananda suggests. 'People will never come if we call them demons.' 'But they are demons,' Swamiji says. 'If you are not a devotee, you're a demon.' 'Aren't most people somewhere in between?' Kirtanananda persists. 'In between means demon,' Swamiji says. 'But most people never heard of Krishna,' Kirtanananda says. 'How can they be called demons?' 'Everyone has heard of God,' Swamiji says. 'Krishna is God. Anyway, they may be innocent; therefore we are informing them. But actually, because they're here in this material world, they are not really innocent. Somehow, they've chosen to forget Krishna, and are therefore demons.' 'I thought that in Krishna consciousness, you see Krishna in everyone,' Kirtanananda says. 'Yes,' Swamiji says, 'Krishna is also in the demon. But does this mean that we aspire to be demons? **Unless you distinguish between demons and devotees, you cannot progress in Krishna consciousness.**'"

THIS WORLD IS BEING MANAGED BY RAKSHASAS (DEMONS)

"At present, this world is being managed by the rakshasas. The rakshasas are man-eaters who eat their own sons for the satisfaction of their senses. Now great regimes have been created to smash so many people for the satisfaction of the rakshasas senses, but they do not realize that their senses will never be satisfied in this way. Nonetheless, the rakshasas are prepared to sacrifice everything to satisfy their whimsical desires." (Raja-Vidya by Srila Prabhupada) The world is filled with karmis and demons, and even rakshasas, who are in control of great political regimes, obviously in disguise as normal people. Is it any surprise when the spiritual movement of a great acharya such as Srila Prabhupada will be infiltrated by those who are not standard or gentlemanly devotees at heart? That they are looking to exploit the material opportunities in the movement? Or that they have come to stop the Hare Krishna movement? The world is full of demons.

CONCLUSION

Coming in contact with the spiritual movement, some will become devotees, but others are more interested in material gains from guruship, business, distinction as a great philosopher, preacher, etc. In the disguise of a devotee, they behave like devotees but may introduce deviations. Putana is the classic example. She poisoned Lord Krishna, just as some poisoned Srila Prabhupada. We should be alert to protect and manage the divine mission by the methods, prescriptions, and formulas given by Srila Prabhupada, and to remove those who would utilize the mission's assets for their own sense gratification rather than as Srila Prabhupada taught us. There are many false leaders in the spiritual movement whose purposes are not favorable or pure. They will cause great disruptions and havoc with their false teachings (deviant policies, practices). Faithful disciples must protect Srila Prabhupada's mission from these rascal pseudo-devotees, or demons in disguise.

"...throw him away, 'Go away. I have now learned.' **Guru-mara-vidya**: the knowledge of how to kill guru. **Guru-mara-vidya**. Their... the philosophy is that you cannot rise up. You take a ladder. But as soon as you rise, throw away the ladder. No more. No more needed. That is mayavada philosophy." (SPConv Dec.5, 1973) "The same principles can be applied to demoniac persons, even though they be in the sampradaya of Lord Sri Chaitanya Mahaprabhu. Without receiving the Lord's special power, one

cannot preach His glories all over the world. Even though one may celebrate himself as a learned follower of Sri Chaitanya Mahaprabhu, and even though one may attempt to preach the holy name of the Lord all over the world, if he is not favored by Sri Chaitanya Mahaprabhu he will find fault with the pure devotee and will not be able to understand how a preacher is empowered by Lord Chaitanya. One must be considered bereft of the mercy of Sri Chaitanya Mahaprabhu when he criticizes the Krishna consciousness movement now spreading all over the world or finds fault with this movement **or the leader of the movement.**" (CC Mad 11.103) This last quote clearly states demoniac persons are in the Chaitanya sampradaya (ISKCON). Poisoning was a drastic way of finding fault.

"I noticed the erosion of ISKCON about a year after the departure of Srila Prabhupada. The leaders of ISKCON are deemed as criminals today by many. Srila Prabhupada once made a statement in the seventies—many of you are here in the garbs of a devotee, but you are here to destroy—demons from the lower planetary system have taken birth on this planet just to destroy this movement. We were all bewildered by this statement by Srila Prabhupada—we wondered who were these people? Well, now we know." – (Jivadhara das ACBSP)

CHAPTER 78: BHAKTICHARU SWAMI (1945-2020)

"One day an unusual, young Bengali man came to Mayapur. Named Kishore Bhattacharya, he was a Vaishnava from birth and obviously intelligent. He spoke impeccable English and was also fluent in German because he was a [chemistry] student in a German university. With a little coaxing, he surrendered to Srila Prabhupada and quickly got initiated, receiving the name Ksira-cora-gopinatha dasa. On several occasions he kindly translated conversations between Pisima and me. Months later, Srila Prabhupada awarded this cultured young man sannyasa, changing his name to Bhakticharu Swami." (Mahamaya dasi, *Prabhupada Is Coming!*)



The GBC description of Bhakticharu's life begins with: "A Brief Look at Bhakticharu Swami's Life of Devotion: Born in Bengal in 1945, Bhakticharu Swami spent most of his early life in the city of Calcutta. In 1970, he left India **to study chemistry in Germany...**" As a primary suspect in Srila Prabhupada's poisoning, we note that he had been university trained with knowledge of chemicals, including cadmium and its salts. In his book *Ocean of Mercy* (p. 7) he recalls how he registered at a Darjeeling college "for an Honors degree in Chemistry" which he pursued for 2 years before going to Germany. Being a chemist may have been a cruel coincidence?

By phone in Nov. 1998, Bhakticharu Swami told Nityananda das how Bonamali kaviraja showed him how to prepare two fresh local herbs with two salts, one being sodium nitrate. Being a trained chemist, he remembered after 21 years the salts used in Bonamali's medicine. These preparations markedly improved Srila Prabhupada's condition. Surely he also knew about cadmium salts and their effects, but this may or may not be relevant. He never was thoroughly interviewed.

BCS VERY CLOSE TO TAMAL & BHAVANANDA

From the time he joined ISKCON in early 1977, Bhakticharu (BCS) was closely associated with Tamal and Bhavananda, who were both major influences on him. His first years in ISKCON were under the direct tutelage of both Tamal and Bhavananda. He took over Bhavananda's room in the Lotus Building (Mayapur) after Bhavananda's guru-suspension in 1987. He would sometimes visit Tamal in Dallas. During Srila Prabhupada's last year, Tamal was Srila Prabhupada's personal secretary, and Bhakticharu assisted Tamal as Srila Prabhupada's caretaker for the last eight months, constantly present, bringing meals, drinks, medicines, and so on. Bhakticharu translated for Tamal the Bengali

and Hindi conversations of the day, and acted as a nurse and servant. *Knowing the nature of Tamal and Bhavananda (see Ch. 79), why did Bhakticharu keep these kinds of friends?* As it is said: “Birds of a feather flock together.” Bhakticharu Swami was trained and nurtured by Tamal as a little brother, as a protégé, as a confidant and assistant. There is no doubt Tamal had Bhakticharu, a fresh new recruit, completely in his control and had an overwhelming influence on him. From Bhakticharu’s 2016 book *Ocean Of Mercy*, p. 89, 101, 126, 153:

*“I saw a bright-looking personality walking with Bhavananda Maharaja. There was something striking about this devotee; I just could not keep my eyes off him. [...] it was Tamal Krishna Goswami. ‘He is one of the most prominent leaders.’ I had heard about Tamal Krishna Maharaja; he was a hero of ISKCON. He had joined in San Francisco when the movement was in its infancy and almost right away assumed a leadership role. Since then, Srila Prabhupada had called on him to lead his most important projects... **Just the sight of Tamal Krishna Maharaja filled me with awe and reverence.** I*



*offered my obeisances from a distance. In the afternoon, when I was with Srila Prabhupada in his room, Maharaja walked in, and Prabhupada’s face lit up with a bright smile. Right away, they began to talk intimately. It was quite an experience to be so close to [TKG]. Although we were sharing a room, **I still held him in great reverence.** He commanded this respect from everyone in ISKCON... I would bow down to him,*

*and he would embrace me. **He had been my hero even before I had met him,** and his closeness was like a dream- one that I had never imagined would come true... Rooming with Maharaja was one of my most memorable experiences... He always treated me lovingly... In his presence I was constantly learning new and important things... Bhavananda commented with a smile, ‘You are fortunate. Tamal is known for his temper. That’s why he is called Hot Tamale. Anyway, I can see that he has **accepted you as his man...** you are one of those fortunate souls who has won his favor.’”*

*“... Maharaja insisted I stay with him, and I was delighted... to follow his wish. [He] asked Srila Prabhupada many questions- about management and on spiritual topics. I was amazed and I didn’t think I would ever be able to question Prabhupada in such a manner. One day I was sitting in Maharaja’s office chanting while he was editing letters that he’d typed on Prabhupada’s behalf. When he finished, he looked up and saw that I had been watching him, and he just smiled. I was already feeling deep appreciation for him, and when he smiled at me I couldn’t contain myself. **‘You are so brilliant,’ I said. ‘Whatever you do is so perfect.’”***

BCS worshipped Tamal; they were together in all things. BCS is Tamal’s “made man.” When Tamal passed away in 2002, BCS was seen by many devotees, including Prahlanananda Swami, sobbing and crying again and again, “It’s all over now... It’s all over now.” When Srila Prabhupada returned to Bombay from London, Tamal immediately called for BCS to come help him as one of the “trusted caretakers.” Tamal wanted those to help him that he trusted, and that was BCS. Since we have found Tamal guilty of poisoning Srila Prabhupada beyond a reasonable doubt, it is very incriminating for BCS that he was recalled by Tamal on Oct. 3, 1977, and that he was so intimately connected in friendship, service, and awe and veneration with Tamal. In Mayapur, Tamal and BCS had rooms opposite each other and some testimonies indicate that the two may have been homosexual lovers, although this remains conjecture.

SARVABHAVANA CONFIRMS BHAKTICHARU SPOKE OF THE POISONING

In 1970 BCS was a university student in Hamburg, Germany, studying chemistry. One of his Indian university friends joined the movement well before he did and was initiated as Sarvabhavana das. BCS attended the ISKCON Hamburg temple for some time. Years later BCS joined at Mayapur at the invitation of Sarvabhavana, and they have been close friends since. In 2002 Sarvabhavana was

recorded by Sakshi Gopal: *"He's been telling me for the last 24 years that Srila Prabhupada was poisoned. He even told me he suspected Srila Prabhupada was being poisoned before he (SP) left this world. Now he is denying. What is my gain or loss to say this? BCS may remember that I introduced him to Krishna Consciousness and to the lotus feet of Srila Prabhupada. Why is he saying lies? Why is he denying like this?"* Sarvabhavana says BCS knew about Srila Prabhupada being poisoned. Whether Sarvabhavana das will confirm this again is dubious, as he has much at stake, facing definite repercussions from ISKCON leadership if he were to publicly make such a statement.

BHAKTIC HARU SWAMI TOLD PURI MAHARAJA, SR THAT HE KNEW?

In 2003 an ISKCON devotee from Holland reported that a close friend, initiated by the elder Puri Maharaja, had been told by the new head of that matha (organization) that some years earlier BCS had approached Puri Maharaja confidentially. BCS sought counsel in distress- he knew of Srila Prabhupada's poisoning and was unsure what to do, since it had become a public issue. This report is technically "hearsay." But when much indirect evidence adds up to a lot of smoke, there's often fire.

BCS ADMITS SRILA PRABHUPADA SPOKE OF POISONING (1977 & 2001)

BCS made a statement in Europe in 2001: *"It's just natural when you get such shocking complaints from Srila Prabhupada, who is very dear to you and he just happened to be the person you thought you were serving lovingly, then suddenly, the food you gave him might have been poisoned!"* Here BCS is acknowledging his understanding in 1977 that Srila Prabhupada was speaking to him about being poisoned, and he thought it would be through the very food he was giving to Srila Prabhupada. He did not say it was due to bad medicine as he and the ISKCON leaders now claim. Also, Nov. 10, 1977, when Srila Prabhupada again said someone had poisoned him, BCS exclaimed aloud to the others in the small room: *"Someone gave him poison here!"* And when Tamal asked him, *"Prabhupada was thinking that someone had poisoned him?"* BCS replied, *"Yes."*

BUT IN 1999 BCS DECLARES POISONING ALLEGATIONS TO BE ABSURD

However, in late 1999 BCS spoke differently about Srila Prabhupada's 1977 statements. *"When I first heard about this allegation (poisoning) I considered it to be so absurd that I did not think it deserved any response. I could not even imagine that anyone with a rational mind would give any credence to such an allegation."* Would Srila Prabhupada's 1977 allegations of poisoning also be considered absurd by BCS? Also in late 1998, BCS told Nityananda das that he did not take Srila Prabhupada's statements about poisoning seriously because he thought those poisoned turned blue... So here is the summary: 1977: poisoning acknowledged by BCS. 1998: BCS did not take Srila Prabhupada seriously as he did not turn blue. 1999: BCS says poisoning idea is absurd. 2001: The food BCS gave to Srila Prabhupada may have been poisoned.

BHAKTIC HARU'S STATEMENT IN NTIAP

BCS made a statement posted online Oct. 4, 1999 that was included in *NTIAP*, the GBC poisoning denial/cover-up book: *"Recently one of our god-brothers, Nityananda das, wrote a book, 'SHPM' and alleged the cause of Srila Prabhupada's disappearance is arsenic poisoning, and the ones who were serving His Divine Grace at that time administered him that poison. Since I was one of Srila Prabhupada's personal servants at that time, taking care of his food and medicines, according to that book, I am naturally a suspect."* **COMMENT:** Later we discovered the primary poison was cadmium, and the arsenic was secondary. The cadmium levels were sky-high, far more than the arsenic. BCS is more concerned about the accusations against he and others than he is about whether Srila Prabhupada was really poisoned, or what he meant by saying he was poisoned. We note it is the **evidence** itself that casts suspicion upon Srila Prabhupada's servants.

"When I first heard about this allegation I considered it to be so absurd that I did not think it deserved any response. I could not even imagine that anyone with a rational mind would give any credence to such an allegation. However, I received a message from Hari Sauri [...] saying, 'The (poison) issue must be dealt with directly... That must include direct statements from Tamal, Bhakticharu, Bhavananda, Jayapataka et al. [...] this MUST be done.' Therefore, I felt somewhat compelled to write

this statement. **COMMENT:** In 1977 BCS nor anyone else thought it was absurd when Srila Prabhupada himself spoke how he thought he was being poisoned. Why in 2000 does it then become absurd? Why did Tamal ask Srila Prabhupada, "So who is it that has poisoned?" rather than say, "You are being absurd with talk of being poisoned!" BCS asked in 1977: "Who said, Srila Prabhupada?" He did not think it absurd then. Why did BCS cry out on tape, Nov. 11, 1977, "Someone has poisoned him!" and then go silent for 22 years? Does BCS deny he confessed his belief that Srila Prabhupada's was poisoned to Sarvabhavana das? Why all the contradictions?

"...I met His Divine Grace in Jan. 1977. In March, in Mayapur, he gave me first and second initiations. He personally appointed me as his secretary for Indian affairs. [...] in May, he gave me sannyas [...] I had the good fortune to serve His Divine Grace [...] until his disappearance pastime [...] I will not try to defend myself, but it is my solemn duty to defend those who are innocent, with my honest testimony. The author is accusing TKG as the main suspect. [...] how well Nityananda dasa knows TKG and how closely he associated with him, but I had the opportunity to associate with him very closely and lived with him [...] I saw what a deep love and respect he had for Srila Prabhupada, and I also saw what a deep confidence His Divine Grace had in him.

COMMENT: Instead of discussing Srila Prabhupada's statements about being poisoned, or how heavy metals got into Srila Prabhupada's 1977 hair, or the forensically certified poisoning whispers while he is feeding Srila Prabhupada milk, BCS emotionally diverts us how much Tamal loved Srila Prabhupada. So what? No one ever killed those they loved? When BCS heard the kaviraja in late 1977 say, "Some demon has given him poison," he did not protest at that time that this was impossible because everyone loves Srila Prabhupada? Too much devotion is the sign of a thief. BCS defended Tamal because if Tamal did so, it would open a big can of worms.

*"Tamal has a very heavy side but one should not judge him only from that point of view. He has a very soft side as well. Anyone who knows him knows how aggressive and demanding he can be and to live with him was not always easy for me. Yet I have seen his other side also and I have many sweet memories of my days with him. **I have received elder brotherly affection from him that created a deep bond between us.** [...] I have seen many a times some devotees carry an inaccurate image of other devotees that obscure their perception."*

COMMENT: BCS evaluates the poison issue by how Tamal had a soft side too? What about what Srila Prabhupada and his caretakers said in 1977? And the whispers, hair tests, witnesses? BCS defends Tamal because if Tamal is guilty, then he (as assistant) is also guilty. From JFY: "a 7 month time-span for the 'elder brother' to mentally exert, psychologically subjugate, plan, execute, justify, and brainwash his subordinate sibling with promises of a higher life and eventual gurudom." BCS became an ISKCON initiating guru in 1987 after 10 years in ISKCON. His godfather Tamal promised BCS this promotion. BCS evades the real evidence.

*"It is quite interesting to note that although Nityananda das wrote one whole book based on some whispers and an incorrect and dubious analysis of some hairs, he was nowhere near Srila Prabhupada in those days in Vrindavan. If he was, he would have seen how absurd his suspicion and accusation is. **COMMENT:** At least Nityananda is not a suspect since he was not there. Being near Srila Prabhupada in 1977 is necessary to understand the poisoning evidence? Minimizing the evidence as "some whispers" and a "dubious analysis of some hairs" at least admits more than Bir Krishna Swami did in Slovenia, saying, "There's no evidence that Prabhupada was poisoned." But the evidence is very substantial, which BCS diverts away from.*

*"If he was present he would have seen [...] the devotees [...] were praying to Krishna to let Srila Prabhupada stay in exchange of their lives. It is extremely unfortunate that Nityananda das is so obsessed with some whispers, but he is not listening to the exchanges that are so loud and clear. If he was present there... **COMMENT:** Yes, and Srila Prabhupada also said about the caretakers: "You are all here praying for me to live and 'they' are in the next room praying for me to die." (confirmed by Panchadravida, Upendra, and Srutakirti)*

“...then he would have seen just days before Srila Prabhupada left he told his intimate god-brother, Krishnadasa Babaji, with tears rolling from his eyes, ‘See, how much they love me!’ If he was attending Srila Prabhupada in the early hours in Vrindavan, he would have heard Srila Prabhupada ask as soon as he woke up, “Where is Tamal? Ask him to come.” He would have seen this very sweet loving exchange. Srila Prabhupada talking to him about the affairs of, about the future of, and what should be done to protect this movement.” **COMMENT:** The first thing BCS should have done for Srila Prabhupada and the future of the movement was to call the police after Srila Prabhupada told him he was being poisoned. Where was Tamal’s “deep love” then? Does “see how much they love me” change the fact Srila Prabhupada said “Someone has poisoned me” or that three separate highly reliable and accurate hair tests found lethal levels of heavy metals in his hair?

“If Nityananda das was present he would have seen hundreds of devotees whose hearts were so full of love for Srila Prabhupada [...] like Gurukripa, who attended Srila Prabhupada midnight to 2 am. If Prabhupada really suspected someone had poisoned him, then all he had to do was tell Gurukripa. [Who] knows what would have happened then? [or] tell any of the few hundred devotees that were there [...]” **COMMENT:** Actually Srila Prabhupada did tell BCS, Tamal, and many others that he thought he was being poisoned and **YOU ALL DID NOTHING**. Why? And now BCS denies it all? How contradictory. Because Srila Prabhupada was pleased with some loving disciples does not mean there was no poisoning, which is proven forensically, and could have been done by outsiders. Nityananda das, along with all devotees at that time, was busy running a farm project and was not told about Srila Prabhupada’s request that all his disciples come to see him. This was due to concealment by top men including Tamal and Hari Sauri. There is no reason a few poisoners could not be among all the loving disciples. First understand that the now proven crime actually occurred. Srila Prabhupada said he was poisoned to BCS, Tamal, Bhavananda, etc., all who did nothing. Why?

“Those who are suspecting that Srila Prabhupada has been poisoned by some of his disciples, I will request them to go deep within their hearts and ask whether it is at all possible for a Vaishnava, who does not even kill an ant, to murder his spiritual master. [Story about Tamal, mosquito. Ch. 72.]

COMMENT: Tamal mosquito stories are irrelevant. First, was Srila Prabhupada poisoned? Then, second, who did it? Bhakticharu tries to deny the poisoning by how Tamal could not have done it. This is a sleight of hand and illogical. It is like looking at a dead body and a gun, saying I did not shoot the gun, so this body is still alive.

“Krishna, the destroyer of pride [...] due to my false ego, I was feeling proud I served Krishna’s pure devotee, but the world sees me as who gave him poison. [...] No matter what the world thinks, Krishna knows everything. Therefore what is the use of worrying about my image in this world? After all, sitting in my heart Krishna knows [...] I have taken shelter of Him and surrendered myself, let Him decide what I deserve.” **COMMENT:** [wailing violins] From all of Srila Prabhupada’s hard poisoning evidence, BCS has only a “let’s feel sorry for the unfairly accused, good guys” response meant for dummies. This is a favorite device of deceit: evoke sympathy for the suspect as an underdog.

“I will declare clear and loudly, ‘It is an absolutely absurd allegation that Srila Prabhupada has been poisoned by his disciples. If anyone intentionally poisoned Srila Prabhupada, then it must be me because those days I was the only one who used to give prasad and medicine to His Divine Grace. Whatever he ate and drank went through my hand.’ If someone wants to take me to the mundane court, I will give the same testimony,” **COMMENT:** With BCS’s fake humility, he says it must be him to elicit sympathy for one wrongly suspected. BCS deviously uses an emotional martyr approach, saying he and his friends did not do it, but BCS does not argue against the poisoning itself. The hair tests prove malicious poisoning, so someone was not full of love. Who did it? An alien on a UFO? Tamal asked in 1977, “So who is it that has poisoned?” Let’s look at the actual evidence.

“Let the Supreme Personality of Godhead judge me. If I committed such a heinous crime towards the most dear devotee of the Lord, to whom I owe everything, then let me suffer eternally in the darkest region of the hell. If any of Srila Prabhupada’s disciples, whose heart is steeped with his

love for Srila Prabhupada, wants to take the law in his hand and judge me, I will welcome that also. I give him full freedom to judge and do whatever he wants to do with me. I can assure him that I will accept that judgement without any protest. Waiting to receive your judgement and aspiring to remain a servant of the Vaishnavas. Bhakticharu Swami."

COMMENT: This is a bluff. Even though he was asked many questions, he was not forthcoming. His empty words are just to impress gullible people. The whispers, the obstinate/slippery denials, the hair tests, the motive, the history of insane zonal acharyas, the "mercy-killing" interview, the concealments, the character of some senior men, Srila Prabhupada's statements he was poisoned- this is valid evidence implicating Tamal, Jayapataka, Bhavananda, and BCS. But he evades this real evidence with false humility and denials. **(1)** After acknowledging Srila Prabhupada had been poisoned, BCS never did anything about it. **(2)** BCS, Tamal decided that whatever Srila Prabhupada said, they would ignore and deny. **(3)** BCS kept Srila Prabhupada's poisoning revelations hidden. **(4)** BCS regularly changed his positions on the poison issue, not the sign of an honest man. **(5)** BCS financed the GBC cover-up book *NTIAP*. **(6)** BCS did not assist any investigation or prove his innocence.

Bhakticharu Swami's stated **"If anyone intentionally poisoned Srila Prabhupada, then it must be me."** We believe you. Now, tell us more... For many homicide detectives, that is the start of a confession, at least opening the door for continued interrogation. BCS passed away in 2020 from COVID in a Florida hospital, alone, unconscious, on a ventilator. As auspicious as Tamal's passing.

BHAKTICHARU SWAMI FIRST PUBLIC STATEMENT

BCS's first public statement on the poison issue, May 21, 1998, explains he did not take seriously Srila Prabhupada's speaking of being poisoned. So why does he expect us to take what he says seriously? (Ch. 62).

"During Srila Prabhupada's last days he mentioned about poison soon after Makaradhvaja was given to him. That was about three weeks before his disappearance pastimes. At that time, I felt that the effect of that medicine may have been detrimental to his condition and therefore he spoke in that way. The next time he spoke about poison was a few days before his disappearance." **COMMENT:** We saw in Ch. 37 how Srila Prabhupada was NOT referring to the makharadhvaja he took on Oct. 26 when he spoke on Nov. 10-11 of being poisoned. Srila Prabhupada said SOMEONE had poisoned him, and he made no reference to any bad medicine, and everyone acknowledged Srila Prabhupada was talking about homicidal poisoning. The discussions were about murder, courts, rakshasas... not bad medicine. BCS is casting great suspicion upon himself for being so deviously evasive, thinking we are so dumb.

"[...] Personally I did not notice any unusual bodily symptoms in Srila Prabhupada. [...] Two or 3 days before his disappearance, [he] mentioned a pain in his left thigh and he also mentioned about poison again. [...] Although his body became totally still, yet his tongue was constantly vibrating. Besides this, his body did not display any unusual symptoms."

COMMENT: No unusual bodily symptoms? What about extreme photophobia? Chronic conjunctivitis & tearing eyes? Chronic bhronchitis with mucus in lungs? Persistent cough and upper respiratory irritation? Lung irregularities (short breath)? Chronic rhinitis: runny,-sneeze-stuffy nose? Scratchy, hoarse, husky voice? Excessive salivation, drooling? Phimosi, urinary tract inflammation? You were with Srila Prabhupada every day and did not see any unusual symptoms? This is a lie and a cover-up. And **"mentioned"** poison again? Srila Prabhupada said 3 times he was being poisoned and BCS, all caretakers spoke for a long time re: poisoning. See the poison discussions: Part 2, Appendix 2.

"Although His Divine Grace spoke about poison, I could not take it seriously for two reasons: (1) The Ayurvedic doctor was present, and as Prabhupada displayed quite a lot of confidence in him, I felt if Srila Prabhupada was really poisoned then this doctor would have detected it. (2) I was under the impression that when someone is given poison then his body becomes blue."

COMMENT: Wow, these word games really take the cake. More deception and playing dumb. He could not take Srila Prabhupada's speaking of being poisoned seriously because the doctor did not detect it? This means putting more faith in what the doctor missed than what Srila Prabhupada, the

pure devotee, is actually saying? But the kaviraja himself believed Srila Prabhupada, and spoke of a rakshasa who poisoned Srila Prabhupada. How could a kaviraja detect cadmium? Poisoning is not so easily detected. In 1998 BCS did not take Srila Prabhupada seriously about being poisoned, but in 1977 they all understood Srila Prabhupada was talking about homicidal poisoning. BIG CONTRADICTION. Someone poisoned turns blue? A German university chemistry major would know one turns blue from lack of oxygen (cyanide) that kills in minutes, not slowly over ten months Such a daffy defense- is he playing dumb? Srila Prabhupada did not turn blue and had senility? BCS hopes we won't read the conversations where in 1977 he, Tamal, others acknowledged homicidal poisoning.

"...Srila Prabhupada's body became very shiny, almost golden, and he did not display any sign of pain or unusual discomfort. Apart from his usual unhealthy condition, Srila Prabhupada was quite normal. All the time he used to quietly lie on the bed very calm and composed. [He gave] advice to the senior leaders about how to manage the society; form different trusts and what to do with the funds. His consciousness was so clear that it was obvious that he was transcendently situated. Even though he was only a few days away from leaving his body, his voice was very strong and resonant. Those of us who were present around him at that time were convinced that he was a completely spiritual personality and he was just displaying his disappearance pastime.

COMMENT: Srila Prabhupada was completely spiritual and said someone was poisoning him, but you could not take this seriously? So what did Srila Prabhupada mean? BCS contradicts himself, which is how a liar is trapped. Keep them talking to tie themselves up in their own web of lies and contradictions. Caretakers had to lean close to hear Srila Prabhupada's feeble voice. Not resonant!

One day, after checking his pulse, the Ayurvedic doctor, Damodara Prasad Shastri, told Prabhupada that he was completely surprised... At one moment his pulse was so weak it seemed he was about to leave his body, and the next moment it was strong as that of a young man. ...we also saw that he was having difficulties with his kidneys. As a result of that, his legs and the back of his palms were swelling up. When the medicine started to work the swelling went down. He obviously had some kidney problems and the doctors gave medicines accordingly. ...One night [...] in Hrsikesa, he told me that the time had come for him to leave his body and he wanted us to make arrangements to take him to Vrindavana. I ran downstairs and woke up Tamal [...] When Tamal came to His Divine Grace he repeated the same words [...] the following morning we took His Divine Grace to Vrindavana. [...] after he settled down in his quarters, he told me not to cook for him anymore, or force him to eat anything. I felt [he] was preparing to leave his body [...] without eating and drinking anything. [...] many leaders came to Vrindavana. When they requested him, with tears in their eyes, to continue to stay, His Divine Grace agreed. Once again I started to cook for him and he started to eat.

COMMENT: Why has BCS placed this episode from Oct. 1977 before Bonamali came in June? A storyline fabrication by jumbling the timeline of events. He contradicts the historical records. Why?

*One day he asked me to fetch an Ayurvedic doctor called Vanamali Kaviraja from Gopinath Bazaar. As a result of his treatment, Srila Prabhupada started to improve. However [then] His Divine Grace wanted to go to the West to preach. When Vanamali Kaviraja got to know [...] he requested me not to let him go. He told me [...] Srila Prabhupada's condition was not completely healthy yet. He was planning to give Srila Prabhupada Makaradhvaja, during winter, which would rejuvenate him completely. [...] when I saw that Srila Prabhupada was so determined to go to the West I could not really make a strong enough endeavor to stop him from going. However, in London his condition deteriorated so much that he had to come back after about a week-long stay. Vanamali Kaviraja resumed his treatment but Srila Prabhupada's condition had deteriorated so much that his medicine did not work and he stopped the treatment. Vanamali Kaviraja did not want to give Makaradhvaja when Srila Prabhupada's health was so much better before he went to the West. However, it was administered to him only about three weeks before his disappearance when his condition was much worse than that time. [...] **Soon after that Srila Prabhupada started to speak about poison. Therefore it seemed to me that he was speaking about the adverse effect of Makaradhvaja.** After Srila Prabhupada's disappearance I often used to lament internally - why didn't I stop him from going to the*

West? Why I didn't I tell the GBC members and senior devotees present in Vrindavana at that time what Vanamali Kaviraja told me? Why didn't I stop them from giving Srila Prabhupada Makharadhvaja that was brought from Delhi and given by a doctor who did not even see him? Now I cannot do anything about it besides lamenting about my uselessness." (END)

COMMENT: BCS obviously thought out this narrative carefully, but still it is defective. If Srila Prabhupada was referring on Nov. 9-10 to makharadhvaja he took on Oct. 26, why did he not just say so? Why did those talks about murder, rakshasas, lawyers, courts not include anything about poisonous medicines? BCS is dishonest. (See Ch. 37) When Srila Prabhupada spoke repeatedly on Nov. 9-10 about being poisoned, it is clearly not about medicine (see Part 2). BCS knows this since he was there! BCS mixes up the history of events and concocts a weak line of defense. Besides, the hair tests show the poison was cadmium, not any medicine.

POINTS ON BHAKTIC HARU SWAMI'S ABOVE TESTIMONY

After 22 years, BCS was compelled to do some explaining regarding why he and other caretakers did NOTHING when Srila Prabhupada spoke repeatedly of being poisoned on Nov 9-10, 1977. Some key points: **(1)** BCS did not see any unusual health symptoms and Srila Prabhupada did not turn blue, so there was no poisoning? But heavy metal poisoning is unrecognizable even to trained doctors. **(2)** Srila Prabhupada said three times he was being poisoned, and the kaviraja said there must be truth to it. Why did BCS not take it seriously? **(3)** Srila Prabhupada's voice was hoarse, raspy, weak-these are signs of heavy metal poisoning. **(4)** BCS saying Srila Prabhupada's statements about being poisoned referred to the makharadhvaja is a dishonesty. **(5)** Unlike BCS the kaviraja took Srila Prabhupada's statements about being poisoned very seriously, and said it must be true. **(6)** BCS should not lament about giving makharadhvaja, he should lament about not taking Srila Prabhupada seriously. **(7)** BCS says Srila Prabhupada appeared "quite normal" to make it look a natural death.

PHONE INTERVIEW WITH BHAKTIC HARU SWAMI IN 1998

Nityananda das: *"In early 1998 BCS made a statement on VNN.org that Srila Prabhupada could not have been poisoned because he did not turn blue. Yet when I interviewed him by phone in late 1998, he said after Srila Prabhupada said he was poisoned, no one followed up on it, **although he thought 'the matter should have been looked into.'** BCS said that after Srila Prabhupada said he was being poisoned, the devotees discussed this statement, after which Tamal asked Srila Prabhupada who it is that was poisoning Srila Prabhupada. He said this was the end of the matter, and he cannot explain why the matter was not pursued and settled. He believes it is unfortunate that the matter was not raised with Srila Prabhupada again so that there would be no questions about the matter today. He also stated that if there was some foul play, of which he had no knowledge, it could have happened through Srila Prabhupada's kitchen, which was completely unguarded. Anyone could have easily tampered with Srila Prabhupada's food or cooking ingredients.*

*"So far BCS has given 4 contradictory positions in his statements. **One**, that Srila Prabhupada, even though saying he was being poisoned, was actually not poisoned because he did not turn blue. **Two**, that when Srila Prabhupada said he was being poisoned, they should have looked into it. **Three**, that everything was ok after all because Srila Prabhupada said, 'Not that I am poisoned,' even though the next day he again said he was being poisoned. **Four**, that since the kaviraja had not detected poisoning, when Srila Prabhupada spoke of poison, BCS did not take it seriously./ Too many contradictory statements! Does he make any sense? We see BCS wearing a necklace of suspicions, made up stories, contradictions, dishonesty, and duplicity. Under close scrutiny, BCS's stories fall apart due to their numerous contradictions and inconsistencies." (2014)*

BCS INSINCERE ON THE POISON ISSUE

Naveen Krishna das had resigned from the GBC body in March 2000 after seeing their response to the poison issue in their book *NTIAP*. A few months later, BCS came alone to visit Naveen at his home in Alachua. The conversation followed these lines: **BCS:** Why did you resign? Why don't you come back? You have left very important services. **NAVEEN:** I left because I lost all trust in the

GBC. The book they produced on the poison issue is full of lies, fraud, deception, and my conscience won't allow me to work in an organization that refuses to recognize the serious evidence that Srila Prabhupada was poisoned. You yourself admitted in 1977 that Srila Prabhupada thought he was poisoned. **BCS:** Well, Srila Prabhupada thought some of the medicines were acting like poison. **NAVEEN:** Maharaja, that explanation does not conform to the actual conversations involving yourself, Srila Prabhupada, Tamal, the last kaviraja, and others in late 1977. For example... (From memory, Naveen listed many of the discussions in Srila Prabhupada's last days and how all the participants, including BCS, acknowledged that Srila Prabhupada thought he had been poisoned. Tamal even asked Srila Prabhupada who had done it. See Ch. 9) **NAVEEN:** So, you and I both know Srila Prabhupada thought he was being poisoned. The GBC has done a great wrong by neglecting to honestly investigate this issue and the new evidence. **BCS:** Do you suggest that we should re-open the investigation? **NAVEEN:** Yes, definitely. A number of senior devotees believe this also, and we are prepared to form an impartial commission for that purpose. Will you agree to be on the commission? **BCS:** We need people like Ambarisha, Sesa, yourself, and then I could be part of it. **NAVEEN:** OK, you please think it over and be sure. Let me know in a few days so we can get started. **BCS:** Yes, I'll let you know soon.

Naveen never heard back from BCS, who was insincere about the issue. BCS is a prime suspect in Srila Prabhupada's poisoning: he was there when it happened, and he contradicted his own recorded statements from 1977. That is lying. Why is he lying? He brings great suspicion upon himself. **BCS has implicated himself in the poisoning by his own dishonesty.** Any intelligent person can see he has something to hide. Why was it in 1977 that he took seriously Srila Prabhupada's talking of being poisoned, but did nothing about it, and now, decades later, he pretends that in 1977 he did not take Srila Prabhupada seriously? And then in 2001 say it was alarming to think the food he was giving Srila Prabhupada was poisoned? Too many contradictions and flip-flopp stories. Any crime investigator would zero in on BCS as top priority for intense interrogations.

December 18, 1999

Dear Naveen Krishna Prabhu,

Please accept my humble Obeisances. All glories to Srila Prabhupada.

Four to five years ago, I spoke to you on the phone from Houston. You did not realize it then that I WAS INVESTIGATING a matter regarding the telephone conversation you had.

Since 1977, Nov. 15th morning when Bhakti Caru Swami crying and weeping heavily, approached me in a panicky mood while I was finishing with the samadhi pit, I have been very suspicious regarding the early departure of His Divine Grace Srila Prabhupada.

You will find my name in the first chapter of the book entitled "Someone Has Poisoned Me". Recently Vineet Narayan introduced me to O. P. Sharma who you met in Delhi at his residence a year or two ago. I feel confident that he is worth the price, to investigate and convict the doers of this crime.

Dina Bandhu Prabhu from the Internet downloaded and informed that Ambarish is willing to finance a legitimate investigation. In conclusion, O. P. Sharma requires Rs. 100,000 as a retainer. Could you please recommend to Ambarish to contribute to this most important ISKCON project and reply at the earliest.

Your Servant,
Abhinanda das

ABHINANDA DAS REMEMBERS

Abhinanda das remembers the morning of Nov. 15, 1977 in Vrindaban while he was working on the Samadhi pit for Srila Prabhupada that "*Bhakticharu Swami came to him in a panicky mood, crying and weeping heavily,*" asking, "*Where is the kaviraja? Where is he?*" Abhinanda got a very bad feeling. Abhinanda's claim is contained in a letter to Naveen Krishna das on Dec. 18, 1999, shown above, wherein he also discusses the investigative efforts at that time. In 2017 Abhinanda das confirmed this account; he was not sure why Bhakticharu was frantically looking for the kaviraja, who had already departed back to Calcutta.

JUDGE FOR YOURSELF (2003) CHALLENGES BHAKTICHARU

START: In a letter of July 23, 2003 you [BCS] said: "*I am not denying that Srila Prabhupada spoke about poison.*" What Srila Prabhupada said was he had heard "*all these friends*" discussing his poisoning. You were in the room. No one there, not even you, refuted the allegation. And you said very distinctly, "*Someone gave him poison here!*" When Tamal asked you if Prabhupada was thinking that someone had poisoned him, you said "yes." Now you are "*not denying that Srila Prabhupada spoke ABOUT poison?*" He said he thought that someone had poisoned him, and you clearly

understood the fact, yet now you say he simply spoke **ABOUT** poison. Why are you blatantly mitigating documented evidence? In that same letter you admit: "**As a matter of fact, when we heard His Divine Grace speaking in that way, we became extremely worried.**" So why did "WE" become extremely worried if Srila Prabhupada was simply speaking ABOUT poison? It does not make sense. [Comment: BCS also said another time he did not take it seriously, but now he says extremely worried?] Who are the WE you refer to? Are they the same "friends" in the room, whom His Divine Grace heard discussing his poisoning? If you "all" were extremely worried, as you say, why didn't you alert the authorities or law enforcement to a possible homicide in progress, or after the fact? You, and who else? In the same letter you push forward the lie that Srila Prabhupada said "**Not that I am poisoned**" as a statement in itself, even after he had openly stated, and you, along with the others admitted, that he thought he **was** being poisoned. **(1) BCS: Someone gave him poison here! (2) Tamal: Srila Prabhupada, Shastriji says that there must be some truth to it if you say that. So who is it that has poisoned? (No answer) (3) Tamal: Prabhupada was thinking that someone had poisoned him. BCS: Yes. (4) BCS: He said that when Srila Prabhupada was saying that [He was being poisoned] there must be some truth behind it.**

Contrary to the tape transcriptions, you are now 25 years later trying to circumvent documented evidence by telling us Srila Prabhupada said he was 'not poisoned.' To quote you: "**Tamal asked Srila Prabhupada about it, who replied, 'NO. These kind of symptoms are seen when a man is poisoned. He said like that, not that I am poisoned.'**" But you neglected to include that Tamal informed Srila Prabhupada that he was poisoned. Here it is: **Tamal: Srila Prabhupada? You said before that you...that it is said that you were poisoned?**

Tamal knew and admits to an informant, and his question tells us that Srila Prabhupada on tape raised the matter of his poisoning. How would Tamal have known unless Srila Prabhupada told him (and you?) So, why would Srila Prabhupada raised the subject only to say that he was **not** poisoned? Does this make any sense? And you say Srila Prabhupada's answer "relieved us." **SP: No. These kind of symptoms are seen when a man is poisoned. He said like that, not that I am poisoned.** Srila Prabhupada was informed he had the symptoms, but his informant had not said directly that he was poisoned. Still, His Divine Grace did believe he had been poisoned. This is how we read it, and this is how YOU, Tamal, the Kaviraja, and everyone in the room understood it. The proof is there for all to hear, and is attested to through the following statements made by Tamal, the Kaviraja, and YOURSELF. Here are the statements made AFTER the so called "not that I am poisoned" statement, which you claim (in your letter) "relieved us," but proves that you are lying because, in fact, none of you were "relieved," thus you should have not covered up a possible homicide in progress.

SP: No these kind of symptoms are seen when a man is poisoned. He said like that, not that I am poisoned. Tamal: Did anyone tell you that or you know it from before (know what from before...that he was not poisoned?) SP: I read something (Read what...that he was NOT POISONED?) Tamal: Ah, I see. That's why actually we cannot allow anyone to cook for you. (Why- because he said he was NOT POISONED?) Directly after Srila Prabhupada was supposed to have admitted (as in your letter) he was not being poisoned, here's what the kaviraja said: **Kaviraja: (translated) Look, this is the thing, that maybe some rakshasa gave him poison. (The kaviraja believed Srila Prabhupada WAS poisoned.) Kaviraja: (translated) If he says [he's been poisoned] there must be some truth to it. There's no doubt./** So if no one there believed Srila Prabhupada said "Not that I am poisoned" as a statement in itself, how we believe you now? Then: **BCS: He's saying that someone gave him poison. (You were 'relieved?') Tamal: Prabhupada was thinking that someone had poisoned him? BCS: Yes. Tamal: That was the mental distress? BCS: Yes. (You were relieved he was not poisoned?)**

You appear to have some apprehension about events in 1977. You wrote: "**It is still a mystery to me why Srila Prabhupada spoke that way.**" If it is a mystery to which you are an innocent party, to solve the mystery, and exonerate yourself, why have you not strived to clear it up already? Instead, you secretly financed the book *Not That I Am Poisoned* to further shroud the mystery with smoke and

mirrors. We have shown in our report (*Judge for Yourself*) how Tamal worked behind the scenes to create a diversion from the truth, and now we have proof that you financed that book, and since there is no mention of you in the book's credits, we assume you requested anonymity. Do you enjoy mystery and deception? You wrote: *"I cannot even imagine in my remotest dream that any of Srila Prabhupada's disciples could have given him poison. That is why I do not believe that there is a cover up."* But what experience do you have in dealing with poisoners? You believe poison turns one blue? And you are in the guru business. How can you identify a poisoner? Even state-of-the-art forensics must use highly specified toxic screens to identify the poison. That is why a full scale investigation is necessary to identify a poisoner. But here we see the poisoners are being protected by associates muddying the facts. You say *"That is why I do not believe that there is a cover up."* Please note that this matter was covered up for two decades. The "poison issue" was NEVER revealed by you or other caretakers. It came to light recently, only after the tapes had been finally transcribed and the shocking contents noticed. **Your letter shows you are still covering up the facts**, in spite of efforts to uncover them. You say: *"I will be happy if you can successfully conduct an investigation to settle this issue once and for all. Please let me know how you want to go about that."* [Naveen asked for your help, you never showed up].

You said in 1977: *"He said that when Srila Prabhupada was saying that [he is poisoned] there must be something truth behind it."* So why didn't you tell the Kaviraja he was thinking irrationally? With absurdity? Why didn't you tell Srila Prabhupada that? Why did you yourself say, "Someone gave him poison here." Not only did you, Tamala, Jayapataka, and Bhavananda fail to address this grievance, you also cohorted to exclude any investigation to check into it, and financed a sham whitewash cover-up book as well. **(END)**

BHAKTICHARU FINANCES THE GBC BOOK OF LIES AND DENIAL

While Tamal surreptitiously engaged his notorious Australian disciple Tirtharaj das to organize with an Australian Jayapataka Swami disciple named Gaura Deva Hari das and compile the book *Not That I Am Poisoned*, **Bhakticharu paid US\$3000 for the publishing costs and covered all the expenses of Deva Gaura Hari. This was confirmed to Jitarati das by Tirtharaj das in 2001.** However, *NTIAP* contains no credits to Bhakticharu, Tamal, or Jayapataka. Thus Bhakticharu was an active participant in the fraudulent cover-up and deceptive denials of Srila Prabhupada's poisoning. He has colluded with the other primary suspects, namely Tamal and Jayapataka, to distribute a book of lies, fraudulent claims, false propaganda... why? Because they are innocent or they have something to hide? Any simpleton can see that something is very fishy there.

ANOTHER POISONING ALLEGATION AGAINST BHAKTICHARU SWAMI



An abbreviated account from a Srila Prabhupada disciple, former ISKCON member Krishna Balarama Swami of Vrindaban: *"BHAKTICHARU SWAMI IS NOW ANSWERING TO THIS: Today, July 16th, 2020 I came to know that my godbrother BCS passed away from the Coronavirus. He is now answering as to why my Guru Maharaja was poisoned when He was under BCS's personal care. He is also answering why he sided against Srila Prabhupada when He had insisted to go on Govardhana parikrama. Whatever mistakes we make we have to answer to them, if not here in this world, but at least after death. But Bhavananda, Jayapataka, Tamal Krishna, BCS, and many others, they opposed Srila Prabhupada's last will; while Hansadutta, Chitsukhananda, myself and some others stood to fulfill Srila Prabhupada's last will, to go on a bullock cart. Whomever BCS is facing right now, he is also answering why, after I had collected money for him and brought him out of his debt, he and Sarva Bhavana das poisoned me by feeding me rasagulas (sweet balls) in his Kolkata apartment while talking very nicely. I got very sick a few hours later with knives moving around inside our stomach, and the next day I managed to fly to America and was then in hospitals for six months and after many tests, doctors could not find anything wrong. [...] Later, when Svarupa Damodara Swami met us in Calcutta, he was shocked upon seeing that we were alive.*

He said, 'Hansadutta told me that you were dead.' But by Krishna's grace that poison did not work and I survived. BCS is surely answering to why Srila Prabhupada was poisoned, and also why he poisoned his godbrother. We should be careful while doing devotional service. Krishna Balaram Swami"

We have also seen online another accounting of this same history by Krishna Balaram Swami. It was not a one-time whimsical rant. <http://archived.Krishna.org/MyMission/mymission11-3.php>

OCEAN OF MERCY IS ACTUALLY AN OCEAN OF ANOMALIES

In 2016 BCS released his book *Ocean of Mercy* recalling his time in 1977 as one of Srila Prabhupada's caretakers and as assistant to Tamal, Srila Prabhupada's personal secretary. BCS portrays himself as a very intimate caretaker of Srila Prabhupada and he shares his emotions very movingly. However, his book has numerous historical and chronological errors, that, when compared with actual tape recordings and other accounts of the time, shows clearly that BCS's version of many key 1977 incidences are made up or fudged. Maybe BCS simply relied upon a faded 40 years old memory without fact-checking against numerous available sources, and that could explain some of the wrongs. But many other inconsistencies appear to be deliberate manipulations to cover-up what really happened. BCS differs from accounts by Hari Sauri, Tamal, Satsvarupa, the actual tapes. BCS's versions stand out as very different from the real 1977 history. How to explain this?

BCS's memoirs relate that prior to Atreya Rsi's visit on May 24, 1977 and prior to Bonamali's treatment in July, that Srila Prabhupada had told him, *"From now on, don't cook anything for me and don't force me to eat anything. What is the use of eating anything when there is no appetite?"* BCS says, *"His Divine Grace is engaging in prayopavesa, when one decides to give up his body by not eating or drinking."* Then he describes how Tamal and other GBCs came to beg Srila Prabhupada not to leave, with Srila Prabhupada agreeing to stay: *"Srila Prabhupada was silent for a short while. Then he said, 'If that is what you want, then I will stay.' ...they all shouted, 'Jaya Srila Prabhupada!' We realized that for a pure devotee like Srila Prabhupada, the decision to stay or leave this world was under his control."* The problem is that this unique pastime occurred in Oct., not May, a difference of five months. What else in his book does he have so mixed-up? (p.164-5) BCS also wrongly states Srila Prabhupada still went on walks in late July, but he could not. (p.172) Also BCS recalls his taking sannyas after Mr. Patwari's visit (Gov., Tamil Nadu) on July 31, when it was May 31. (p.179) Also he places the July 9 appointment of 11 ritviks AFTER the Oct. incident in Mayapur when Bhavananda was arrested after a Muslim mob attacked the property. (p.200) Also he recalls Dr. Ghosh of Allahabad coming to see Srila Prabhupada (Oct. 16, 1977): *"After so many years, the two were extremely happy to see each other."* But Dr. Ghosh had attended Srila Prabhupada 7 months earlier in March! So we cannot trust his book's accuracy. BCS says Abhiram obtained the makhardhvaja on Oct. 24; it was Adi Keshava Swami. (p.221)

We find significant re-characterization of key events in two historical areas, namely the poisoning of Srila Prabhupada and Srila Prabhupada's directions for future initiations and gurus in ISKCON. BCS attempts to rewrite history, and this is very disturbing and suspicious. Why would BCS present an account dramatically conflicting with other written accounts as well as the actual tape recordings? Why is he trying to rewrite history? BCS clearly tries to discredit suspicions about Srila Prabhupada's being poisoned and 1977 events he finds difficult to explain today. In summary, we cannot recommend his book. It is an historical rewrite, laden with deceit, fallacy, and fiction, designed to abate suspicions about Srila Prabhupada's poisoning and BCS's possible role in it, just as Tamal did with *TKG's Diary*. Rather than deal honestly with the actual documented history of events and provide rational explanations for them, BCS has simply changed what happened! Although BCS clearly wants to deflect attention away from himself as a prime suspect in the now proven cadmium poisoning of Srila Prabhupada, his dishonesties increase suspicions and draw more attention to himself. He tries to resolve the question of guru succession with claims unsubstantiated by any other evidence. Altogether, his book is an ***ocean of questions and suspicions***. He tries to hide history with his doctored "recollections." His book is a fraud, tainting and casting doubts onto the pastimes that he recounts.

BCS's CHANGES TO HISTORICAL EVENTS REGARDING THE GURU ISSUE

From BCS's *Ocean of Mercy*, we extract and comment on the following questionable portions.

(1) "[Srila Prabhupada said] 'Now that you have become a sannyasi, you are a guru. You can initiate. But as long as the spiritual master is present on the planet, one does not give initiation. That is the formality.'" (p 184) **COMMENT:** So why did he not start in 1978 when Srila Prabhupada was gone? But we do not believe Srila Prabhupada said anything close to this. We do not find any other confirmation Srila Prabhupada said this.

(2) "It was clear, however, that Prabhupada would not be able to stay with us forever, and there was some speculation about whom he would appoint as his successor acharya. Some thought it would be Kirtanananda Swami, or Satsvarupa Maharaja, or Tamal Krishna Maharaja. When Srila Prabhupada was approached with the question, his initial reaction was, "my Guru Maharaja did not appoint any successor acharya, so how can I?"

COMMENT: BCS admits how the leaders were thinking- that one would be named as the next acharya. Amazing ambition. And Srila Prabhupada never used the term successor acharya in his books.

(3) "Soon thereafter he named ten leading devotees to give initiation on his behalf in different parts of the world while he was still present on this planet, and he said that they could initiate their own disciples after his departure. Hamsaduta's name was not on that list, but when Srila Prabhupada heard about his successful preaching in Sri Lanka, he asked Tamal to add him..." (p. 200)

COMMENT: Actually Srila Prabhupada never said anything like "while he was still present on this planet, and he said that they could initiate their own disciples after his departure." This is a TOTAL LIE and concoction. There never was an appointment of gurus. In 1986 the GBC assumed their authority to design methods for approving new gurus, and instituted their no-objection vote system. BCS leaves us aghast with his brazen lies.

(4) Conspicuously, BCS has mentioned **absolutely nothing** about the instructions that Srila Prabhupada gave on May 28 nor does he mention the July 9 Letter at all. He was present for both of these very important events which filled the minds of all at those times with many questions, so why has he chosen to simply ignore them? This omission is convenient for his concocted explanations on guru succession and future initiations. It also fits in with the pattern of suppression and concealment by other senior men like Tamal (see Ch. 63, 64, 84, 85, 87)

BCS's CHANGES TO HISTORICAL EVENTS REGARDING THE POISON ISSUE

(1) "Abhiram Prabhu found an Ayurvedic doctor in Delhi who prepared makharadhvaja. So he purchased it and brought it to Vrindaban." (p. 221) **COMMENT:** More serious historical errors here, eroding the veracity of his book. Abhiram das left Vrindaban and Srila Prabhupada's service on Oct. 16 at least a week before Satadhanya das brought the medicine, and it was not purchased but donated to Srila Prabhupada. BCS has the facts all mixed up. Abhiram had nothing to do with this.

(2) "That evening, a Bengali devotee from another matha in Vrindavana came to ask Srila Prabhupada for a donation for a temple." **COMMENT:** Here is another major dishonesty. This Bengali was Balaram Misra, who came Nov. 9, 13 days after Srila Prabhupada STOPPED taking the makharadhvaja (only 2-3 doses) on Oct. 26. Yet BCS states these two events were on the same day. Why? He wants to link Srila Prabhupada's talk of being poisoned on Nov. 9 with the minor diarrhea on Oct. 27. Balaram Misra did NOT come that same day, but 13 days later! Outrageous deceit and fraud.

(3) "...in Bengali, Srila Prabhupada then said that he had been feeling terrible- as if he had been given poison." **COMMENT:** What a fraudulent misrepresentation. BCS puts these two events together on the same day because he wants us to believe that when Srila Prabhupada told Balaram Misra he thought he was being poisoned, he was only talking about bad medicine 2 weeks earlier. Many ISKCON leaders have promoted this bad medicine theory. (see Ch. 37) **BCS makes a deceitful explanation, easily exposed, attempting to assign Srila Prabhupada's statements to bad medicine rather than actual poisoning.** But on Nov.10 when Srila Prabhupada again spoke ("That same thing- someone has poisoned me"), BCS and the other caretakers all engaged in a frenzied discussion clearly acknowledging actual homicidal, malicious poisoning. (see Ch. 10) Even 13 days earlier when Srila

Prabhupada had taken the last of the “bad” medicine (makharadhvaja), he never spoke, as BCS asserts, “as if he had been given poison.” This is BCS’s deceit and fraud as dound in his book.

(4) *“Although many devotees were there, I was the only one who could understand the conversation. I was shocked to hear what Prabhupada had said, and told Tamal, who shared my reaction [...] After the Bengali devotee left, the devotees got together and I told them in detail what Prabhupada had said. Tamal, followed by several senior devotees, went right to him and asked, ‘Srila Prabhupada, do you feel that you have been given poison?’ ‘No’, Srila Prabhupada replied, ‘not that I have been poisoned. I am just speaking like that.’ He had simply been trying to express how bad he had been feeling.”* (p. 222) **COMMENT:** BCS butchers the actual history. He digs a grave for himself the more he speaks. Silence would have been far better for his defence. The 1977 conversations were recorded, and this is not even close to how they went. (See Part 2, Appendix 2) BCS has brought even more suspicion upon himself by changing history. The tapes do not lie, but BCS does.

(5) *“As if”* he was given poison? *“I am just speaking like that”*? These are nowhere on the tapes. BCS is trying to convince us that Srila Prabhupada was not speaking of actual poisoning, that he **felt as if poisoned**. **COMMENT:** But hair tests have proven a real poisoning, regardless of anyone’s “feelings.” BCS is a prime suspect in the poisoning due to all these dishonesties. The guilty always try to hide what really happened. Tamal asked Srila Prabhupada on Nov. 10, *“So who is it that has poisoned?”*... NOT... *“Do you feel that you have been given poison.”* Nov. 9, Tamal asked: *“You said before that you... that it is said that you were poisoned?”* Srila Prabhupada replied, *“No. These kind of symptoms are seen when a man is poisoned. He said like that, not that I am poisoned.”* The “he” is the one who said there were poisoning symptoms, but “he” did not say there was poisoning. Srila Prabhupada himself said he thought he was being poisoned several times. BCS and other ISKCON misleaders change the conversations to fit their deceitful explanations, trying to fool us with their changed history. But the taped conversations... Does he think no one will notice his history revisions?

(6). *“I told Sastri about what Srila Prabhupada had said about feeling like he had been poisoned, but he brushed that aside. ‘When someone feels pain or discomfort,’ he said, ‘he may say something like, ‘I have been poisoned.’ Don’t worry about that. Srila Prabhupada is a pure devotee of Krishna.....These are all his pastimes.’ [...] Sastri thought for a minute and then said, ‘Makaradhvaja is like nectar, but it is very strong. It is a tonic. Therefore, the body must be able to absorb it. To give the medicine without even seeing the patient’s condition was not right. Whoever gave it like that made a mistake. Besides that, it is prepared from mercury, so if the mercury is not cured properly its effect can be quite harmful.’ I began to see what a big mistake had been made. ‘What can be done now?’ I asked. Although Sastri tried to console me, a terrible weight remained in my heart. I told Tamal about the conversation [...] but he reminded me that it was Srila Prabhupada, after his dream, who had wanted to take it.”* (p. 225-6) **COMMENT: This is all manufactured history. These conversations never happened. Obvious concoctions.** Actually Sastri believed that Srila Prabhupada WAS poisoned, according to his son, Dr. Ramesh K Sharma. (Ch. 54) Further, in the tape recordings we see Sastri believed Srila Prabhupada’s poisoning **must be true**, that it was due to a rakshasa, and asked why anyone would want to do this, etc. Read the transcriptions. (Part 2) We debunked the bogus idea Srila Prabhupada was talking of medicinal ill-effects as “like” poison. (Ch. 37) Makharadhvaja was only taken 2-3 times Oct. 25-26, then discontinued. So what does **“Someone** has poisoned me” on Nov. 9-10 have to do with **something** 2 weeks earlier? BCS is trying to mislead us that Srila Prabhupada was only “feeling **as if** poisoned,” brushing aside Srila Prabhupada’s poisoning complaint as a discomfort. BCS is purposefully obscuring history. **BCS also contradicts his earlier explanations as listed above.**

(7) P. 206, BCS describes leaving for London, late Aug. 1977: *“When it was finally time for him to go, we all watched him stride through the gate and disappear around the corner.”* **COMMENT:** Srila Prabhupada could not walk at that time! Another’s more accurate account describes: *“...the caravan reached the Delhi airport, where Srila Prabhupada remained lying on the bed in his car with the doors*

open. Srila Prabhupada was finally moved by wheelchair to the plane.” (ISKCON in the 1970’s, p. 308)
Stride through the gate? Who was his ghost-writer?

BHAKTIC HARU BOOK OCEAN OF MERCY’S HEALTH EXCERPTS

BCS’s book *Ocean of Mercy* is also striking in its **lack of specific descriptions** about Srila Prabhupada’s severe decline of health in 1977. BCS was with Srila Prabhupada from Jan. 10 and on. He says nothing about the Feb. 26 sudden, drastic health attack when prayers for Srila Prabhupada’s health were advised by leaders and Srila Prabhupada lay bedridden for days, moaning in pain, and unable to give classes as usual. Why does he omit this major event? On p.105 is the first mention of health: *“Srila Prabhupada’s health had been bad for months, since he had returned to India [late 1976] and now it was deteriorating rapidly.”* He describes a gradual decline from late 1976 without any major health attacks. Everyone at the annual Mayapur festival, including all the foreign devotees, was very aware of Srila Prabhupada’s sudden health problems, except BCS? His book’s only health descriptions are: **(1)** p. 116: *“...despite his ill health...”* (late March 1977) **(2)** p.119: *“His health was not good and he was physically weak...”* (March) **(3)** p.134: *“Due to his poor health...”* (April) **(4)** p.160: *“Prabhupada told him [Tamal] the same thing. ‘Please take me to Vrindaban. The time has come for me to leave my body. I want to leave my body in Vrindaban.’ Srila Prabhupada’s health had been poor, but none of us had imagined that his illness was so serious that he could leave his body. We all thought it was a temporary setback, that he would soon get better... We were stunned by this turn of events.”*

About the health attack in Hrishikesh he simply describes Srila Prabhupada wanting to go back to Vrindaban. Actually, late May 15, there was a sudden turn for the worse with great pain and heart palpitations. Satsavrupa described: *“...and with the storm came a drastic turn in Srila Prabhupada’s health. He said the end was near, and he asked to go immediately to Vrindaban.”* Arriving in Vrindaban May 17, Srila Prabhupada could no longer walk and began preparations for his departure, drafting a final will. Yet the only descriptions we get from BCS are the 4 very brief mentions above of poor health, with no details. If his book is supposed to be about Srila Prabhupada’s last year, why has he avoided anything about Srila Prabhupada’s health condition? Such as about his physical symptoms, like photophobia, rhinitis, mucus, cough, no appetite, bronchitis, conjunctivitis, urinary infections, etc? **He makes it sound like a vague gradual deterioration that no one saw unfolding**, as though Srila Prabhupada quietly faded away naturally and with no conspicuous symptoms. **This is very suspicious. Why he doesn’t tell us about symptoms, medicines, doctors?** Now we know it was due to lethal cadmium poisoning, the levels of which produced very obvious and outstanding health symptoms, which are suspiciously undescribed by BCS. His deception is sickening as he rewrites actual history.

Then he claims Srila Prabhupada told him to stop cooking for him: *“he was going to stop eating and drinking in order to give up his body...”* to which Tamal replied: *“What can we do when Srila Prabhupada makes such a decision and gives us such an order?”* Rather, what else could Srila Prabhupada do, being poisoned? BCS then says: *“And nobody could have imagined that his condition would deteriorate so quickly.”* (p. 211) No one, that is, except the poisoners who were giving the cadmium to Srila Prabhupada... BCS says nothing about diagnoses, diabetes, kidneys, causes of illness, and very little about all the doctors that came and went, nor about medicines, other than the makharadhvaja. BCS has evaded the health issue almost entirely although that was exactly what his service was all about as a caretaker!. He was giving Srila Prabhupada all the medicines and applying all the treatments prescribed by dozens of doctors throughout 1977, so why does he tell only 2% of the story? This information is very conspicuous by its ABSCENCE, and creates more suspicion.

CONTRADICTIONS, CHANGES, EVASIVE MANEUVERS: LIARS, GUILTY MEN

Prabhupada Truth Commission has done a number of YouTube films (Ch. 105) about the facts and evidence that Srila Prabhupada was poisoned, highlighting hair tests which found lethal levels of cadmium, the audio forensics certifying that caretakers were discussing poisoning Srila Prabhupada, and Srila Prabhupada’s own statements about being poisoned. Tamal is the primary suspect in Srila Prabhupada’s poisoning, and there are other suspects, such as BCS, who was widely seen as a gentle,

humble, kindly man that most cannot imagine as a suspect. But there is much cause for suspecting him in *Crime of the Millenium*. A look at the facts creates great suspicion that, yes, he was involved and knows much more than what he has admitted. When someone tries to change historical events and recorded words, as he has done quite substantially, it is a strong indication they are trying to hide what really happened because they are guilty of doing something very wrong. His book *Ocean of Mercy* is a cover-up of the evidence. BCS's words are a maze of bewildering contradictions to the point that we don't know what he thinks. Changing stories come from liars and guilty men.

CHANGING STORIES IS THE HALLMARK OF A MAN WITH SOMETHING TO HIDE

We have a remarkable string of BCS's "changing stories" and contradictory statements, as typically comes from grasping at straws to deny the facts, with deceit and lies. This is the hallmark of a person with something to hide and is a signal to investigators that he is not telling everything and is making stuff up. Why? What is he afraid to tell? Look at his series of changing, suspicious stories; does it look like he is being honest? (1) *"It's just natural when you get such shocking complaints from Srila Prabhupada, who is very dear to you and he just happened to be the person you thought you were serving lovingly, then suddenly, the food you gave him might have been poisoned!"* (BCS, Europe, 2001) (2) But then in he says (NTIAP, 2000) that Srila Prabhupada said that he was NOT poisoned. Which is it? (3) *"When I first heard about this allegation (poisoning) I considered it to be so absurd that I did not think it deserved any response. I could not even imagine that anyone with a rational mind would give any credence to such an allegation."* (BCS, NTIAP, 2000) (4) *"I am not denying that Srila Prabhupada spoke about poison."* (5) He says Srila Prabhupada just had to tell any one of the devotees about the poisoning and one can imagine what the reaction would have been. BUT Srila Prabhupada DID tell BCS and others in 1977 that he was being poisoned, and they did nothing! (6) Srila Prabhupada again said that someone had poisoned him, and BCS exclaimed: **"Someone gave him poison here!"** Tamal asked BCS, **"Prabhupada was thinking that someone had poisoned him?"** BCS: **"Yes."** (7) *"...about poison... it seemed... he was speaking about the adverse effect of Makaradhvaja.* (8) Studying chemistry in a German university where one understands how poisons work, but then he says he thought poisoning turns the body blue? He is playing dumb. (9) He said Srila Prabhupada spoke of bad medicine being "like poison" on one occasion, and on another he said *"the food you gave him might have been poisoned!"* These are contradicting. (10) In 1977 he acknowledged Srila Prabhupada said he was being poisoned (11) but in 1998 he said although it should have been looked into, he did not, (12) and in 1999 he said the idea was absurd. Triple contradiction here! (13) He first heard about poisoning allegations in 1997? But Srila Prabhupada told him in 1977. (14) He never took the matter to any authority, inside or outside ISKCON, yet he has been telling Sarvabhavana das since 1977 that he suspected Srila Prabhupada was poisoned. (15) On July 23, 2003 BCS said: *"It is still a mystery to me why Srila Prabhupada spoke that way."* Yet he claims Srila Prabhupada said he was not poisoned? (16) And also: *"As a matter of fact, when we heard His Divine Grace speaking in that way, we became extremely worried."* This contradicts his saying the idea was absurd and ridiculous. (17) He said Srila Prabhupada could not have been poisoned because the last doctor did not discover any poisoning. (18) *"Although His Divine Grace spoke about poison, I could not take it seriously..."* (19) *"If anyone intentionally poisoned Srila Prabhupada, then it must be me."* But he has already denied it many times? (20) He omitted/ changed many facts/actual history of key 1977 events in his *Ocean of Mercy*. (21) BCS says SP spoke about being poisoned on the same day that he stopped taking makharadhwaja, two events actually 13 days apart, Oct. 26 and Nov. 9, 1977. This is a fraudulent rewrite of events to explain the poisoning as just talk of bad medicine. Very dishonest and incriminating. (22) He agreed to work on a poisoning investigation team with Naveen, but he instead financed the GBC cover-up book NTIAP (a prime suspect pays for the book that denies the crime that he is suspected of committing). (23) He concocts non-existent quotes: *"No, not that I have been poisoned. I am just speaking like that. He had simply been trying to express how bad he had been feeling."*

Is it any wonder why Bhakticharu is considered a suspect in Srila Prabhupada's poisoning?

Are we dizzy yet? BCS's words are a whirlwind and maze of bewildering contradictions to the point that we don't know what he thinks from one day to the next. **Changing, contradictory stories are the classic hallmark of a liar and a guilty man.** Rajan Jani from Nairobi, who paid to install the chakra upon the Mayapur ISKCON planetarium, shared that in 2007 BCS gave a lecture at Bhaktivedanta Manor, UK stating Tamal had died from a heart attack. Of course, everyone knows Tamal died in a car crash, so why did BCS, who was in Mayapur in 2002 when it happened, change the facts? He changes the history, being a habitual fabricator of lies and deceit. He loses track of his changing stories, another symptom of a pathological liar.

SLIPPERY AND EVASIVE

In a Jan. 1, 2022 email Dhira Govinda das described his experiences with Bhakti Caru Swami (BCS): *"I'm writing from memory, not directly referencing the CPO files from the late 90s/early 2000s. In the early 2000s I had a meeting with BCS at Radha Jivan's home in Alachua. BCS and I spoke for 3-4 hours mainly (perhaps solely) about just one of his disciples- Guru Gauranga das, who accused of engaging in sexual activity with a minor (teenage) girl on several occasions. Guru Gauranga conducted businesses-like, a prasadam health bar business- in Florida and North Carolina. BCS was involved in some monetary, business, perhaps real estate, connections with Guru Gauranga das. My general impression from my meeting with BCS was and is that, he wanted to give the appearance of being cooperative and helpful in our process of investigating the case, though actually **he was quite slippery, evasive.**"*

"During a recent phone conversation I commented that an inordinately high number of the alleged and confirmed child sex abusers connected with ISKCON were formally initiated disciples of BCS. I seem to remember, for sure, internationally, a disproportionately high number of the cases, alleged and confirmed, were disciples of BCS, and a lot of those were in Mayapur, just based on my memory. Sometimes I would hear from others, around ISKCON, when they heard about this disproportionately high percentage, their view that perhaps it was because BCS had a nature that might be described as somewhat effeminate, that therefore males who had an attraction to other males or to teenage boys were drawn to BCS as their spiritual guide."

REAL ESTATE PROJECT

From *Back to Prabhupada* magazine #19 (2008) is another scandal: *"Another gross example of deviation by BCS is his desire to turn ISKCON [or his own part of it] into a mundane business enterprise. He recently held Vedic yajnas and puja for the ground-breaking ceremony for an IT Park he is planning to build. The details, given on his own website are (Mar 8, 2008): 'The IT Park will be the highest building in Madhya Pradesh consisting of 15 stories and be twin towers. Two floors of shopping mall, and 12 stories of exclusive IT offices, conference rooms, state of the art auditorium and stereoscopic planetarium [...] it will also host IT related setups like a 3D animation studio, an animation school, advanced software base, a training school, a call centre, and research and development. Plus a TV channel broadcasting 24 hours a day all over the world!'"*

Despite such plans and visions of grandeur, apparently nothing was built on this property, but serious legal improprieties arose over failed pledges to the government on defaulted bank loans, specific land use restrictions, and missing funds. This was reported online. What actually went on in BCS's enterprises? He is not held to account for his personal financial disclosure even though it is ISKCON law for all its "gurus." Recently Bhakticharu Swami arrived at Mayapur by helicopter. His 1000s of disciples lavished upon him all honors and conveniences as befitting his position as a prominent and "exalted, realized" ISKCON guru.

BHAKTICHARU AS A BUSINESS MAN AND CON-MAN

Although a sannyasi is not to engage in commercial business, BCS has done lots of business, and in his own personal name and through his own personal accounts. From online articles posted in late 2011 by Caranaravindam das, we see some of BCS's business dealings whereby he has invested millions from supporters and disciples but then lost that much and more. There were "shady" dealings, dissatisfied investors, and the matter went before the ISKCON Justice Ministry, ISKCON

Resolve, and the GBC for resolution. He has had company and investment loans which were improperly represented and possibly illegal, most coming from wealthy disciples. (See Book Two) There are many dark clouds hanging over his business history with appearances of serious dishonest conduct. This is no exaggeration- anyone can find this information online. A geological aerial survey business with his own plane, intimately controlled and personally managed by BCS, ended up losing tens of millions of dollars with loans from his own disciples he never repaid. Also Jayanta das of San Diego alleged that a BCS disciple stole his *Govinda's Bliss Bars* health food snack business with customer list and recipes. BCS justified it due to Jayanta's "defection" to Narayan Maharaja's group.

Satyabhama dasi and her husband Alanath das were leading disciples and fundraisers for BCS. They were schoolteachers from South Africa who gave up their careers to work as the top aides to BCS's projects, including the Abhay Charan video series. They merged their savings into BCS's bank account with assurances of its safety, but when they complained to BCS about his Mercedes, luxuries, unnecessary expenses in his lavish lifestyle, they were cast out and their \$100K savings was gone. They did not go into the night quietly though, and 150 million BBC viewers saw their story in 2001. *"I met Alanath and Satyabhama in 1999 in North Carolina and they spent hours unloading their hearts with great bitterness over BCS. They had been promised their savings were safe with their 'guru,' but when they saw who he really was, their money was unavailable. I don't know if they got their savings back later, but they were very upset about being cheated. BCS refused to settle up with them. There was bad blood, great bitterness. Sad. BCS has this dark side that most do not see, and he is generally seen as a lovable humble little guy, but not so..."* (Anonymous, 2015)

BHAKTIC HARU'S PHILOSOPHICAL INCONSISTENCIES

IRM (ISKCON Reform Movement) published a small book titled *BHAKTIC HARU: 101 CONTRADICTIONS*, detailing his innumerable philosophical inconsistencies from his lectures and talks. These are mostly related to the guru and initiation issues wherein he states one thing and then the opposite later. (See Book Two) Unfortunately we cannot attribute this to anything else but his being a habitual liar and fabricator. To increase the donations from visitors to his *private* temple project in Ujjain, India, BCS installed a huge Lord Shiva deity and Shiva lingam, totally contravening Srila Prabhupada's teachings. He also did regular car and home worship ceremonies (pujas) for generous donations, which is also a philosophic deviation. There are photos online showing this, as though he made no effort to hide this materialistic activity. Another incredible controversy is BCS hosting "spiritual retreat" ocean cruises from Singapore to the South Pacific (not to Dwarka or Puri?), described as an "ISKCON cruise"- with vegetarian meals, of course. *"Business must be done by the grihastas, not by the sannyasis or brahmacharis."* (SPL, Jan. 22, 1976)

BHAKTIC HARU PASSES AWAY (LEGAL NAME: Kishore Bhattacharya)

In late May 2020 BCS, in the middle of the world's pandemic lockdown with no international flights, somehow BCS flew from India to his "farm" project in Deland, Florida. Soon he became ill and went to the hospital, diagnosed with the COVID-19 virus. Because of the prevailing health restrictions, devotees could not visit him and he remained isolated in the hospital. He was placed on a ventilator June 19 and deteriorated, having a heart attack on June 29. He expired on July 4 at age 74. Bhakticharu was never deposed, interviewed, or interrogated by any private or governmental investigation in the matter of Srila Prabhupada's poisoning. He was never questioned about his contrived, contradictory statements and memories, and he never took any truth-telling polygraph or CVSA tests. However, he did arrange and finance his own "investigation" in 2000 with a book titled *Not That I Am Poisoned*. He joins Tamal as the second of the primary suspects in Srila Prabhupada's poisoning to have passed away. Naturally, the GBC lauded his life of accomplishments, reassuring his disciples they would take care of them even as they quietly scrambled for them.

After BCS's untimely passing in an American hospital, the swami was brought back to Mayapur and buried in a plot upon which the ever-generous Ambarish das pledged to finance a Samadhi. Where are BCS's millions when he really needs them most? And just prior to departure he made a

heart-felt plea for donations to the Mayapur planetarium project, as though he had nothing to give himself. Wealthy swami guru dies, but has no money for his own burial memorial. Why does no one ask what now happens to BCS's wealth? What happened to Tamal's \$6 million when he passed away? Doesn't it belong to ISKCON? No, it is private money. Just before his death, BCS gave another false interpretation of the 1977 taped poisoning discussions.

"And then Prabhupada's condition actually deteriorated. Prabhupada started feeling very uneasy, and Sastri was trying to treat Prabhupada, and it was around that time Prabhupada actually spoke about poisoning. You may have heard about it. One day one Gaudiya Vaishnava Bengali devotee, quite young, came to Prabhupada to ask for some donation from Srila Prabhupada, so Prabhupada told Tamal to give him some money. So then the person was there, to him Prabhupada was saying (laughs) about poison, as if he had been poisoned. And now he was a person whom we had never seen and Prabhupada also hardly knew him, but Prabhupada's intimate associate in Vrindaban was Bhagatji, one local Vaishnava, and Prabhupada was very close to him. Bhagatji used to come every day, two or three times, especially at night, he would give a massage to Prabhupada, and if Prabhupada felt that it was such a serious thing, then he would have told Bhagatji or, you know, like Tamal or other devotees who were close to him. But Prabhupada didn't tell anything to anybody, but only this person. And it actually SHOCKED us because he was speaking to him in Bengali and I was the one who understood and I was the one who translated it to Tamal. We were all SHOCKED to hear this. And then Tamal at one point asked him whether he felt that he has been poisoned, and he said, "No, I am just talking about it," which meant that when somebody feels such pain, he feels as if he has been poisoned... Anyway, I just wanted to mention this to you, as either you may have heard about it or you may hear about it in future..."

COMMENT: The young Bengali was Balam Misra, a purohita priest **well-known** to Srila Prabhupada, who asked Shastri to find and bring him to see him. Srila Prabhupada knew Balam Misra's family well before going to America; they were old friends, not "hardly acquainted." Sastri and BCS were also Bengali, so Srila Prabhupada told three persons at once about being poisoned. It was not casual small-talk to an visitor as BCS portrays. Why would Srila Prabhupada choose to reveal his thoughts about being poisoned to an old friend on the outside rather than his "close" caretakers? BCS tries to minimize the significance of the poisoning revelation by falsely describing Balam Misra as an insignificant visitor. And Srila Prabhupada may have told Bhagatji in private about the poisoning, and the reason he did not tell Tamal is because he was the poisoner. Bhagatji also thought there was a conspiracy of sorts in the last months. If it was just small talk, why were BCS and others so shocked? And then, why did they do nothing about it? BCS completely changes what Srila Prabhupada said, just to deceive us, as if we never read the actual conversations. Srila Prabhupada never said, *"No, I am just talking about it."* BCS also joins the "he is old, senile, and a complainer" club by describing Srila Prabhupada as **feeling like he was poisoned due to having so much pain**. Of course BCS will rewrite the "poison discussions" of Nov. 1977- he is a primary suspect in the poisoning. BCS's changes to the events, his contradictions in various explanations- only points the finger more strongly at himself as one who is hiding the truth.

CHAPTER 79: BHAVANANDA DAS

Bhavananda: US citizen, resident of Australia, also stays in Mayapur every year, ex-guru, ex-GBC. He is one of the persons in the audio recorded poisoning whispers. He was present with Srila Prabhupada from Dec. 1976 to March 1977 and intermittently thereafter. He developed the Mayapur project in cooperation with Jayapataka Swami from the early 1970's. He accomplished great strides forward in establishing the Hare Krishna movement in West Bengal, and was both a GBC member and a sanniyasi. However, there is evidence that he was involved in poisoning Srila Prabhupada along with

Tamal and others in 1977. With the demise of Tamal and Bhakticharu, Bhavananda is a living and prime suspect in the poisoning of Srila Prabhupada. We will cover material related to his being a poison suspect, and material which shows his character and past activities.

BHAVANANDA: BEST FRIENDS WITH TAMAL

In 1981 Tamal told his disciples in a lecture that Bhavananda (BVN) was his favorite of all the ISKCON gurus. They often would spend time together in Vrindaban, Mayapur, Australia, etc. There are photos of the two walking together with big smiles. They were best of friends, very close. Tamal once rescued him from Hollywood after he had left the temple in 1970. Sept. 9, 1981, Tamal spoke in Melbourne how he recruited his host BVN in Los Angeles in 1969. *"It was easy to see that he was a very special personality. The surprising thing to me was that he understood everything I was saying. There was no difficulty for him to grasp the (philosophy)... I never saw anyone take to Krishna consciousness so effortlessly before, he was practically already Krishna conscious. Simply there was some temporary covering, that's all. He didn't pose any arguments, he was simply making questions and hearing, like I never met anyone. I was very glad to meet such a nice person; we were good friends and I felt very close to him. He*



was always blissful... So he just joined very easily, not in any way ordinary." In BCS' Ocean of Mercy (p 102) it is written: *"You [Bhavananda] are also one of those fortunate souls. I notice what a deep relationship you have with Tamal. BVN smiled and said, 'Yes that's true. We developed a deep friendship from the first time we met."*

COMMENT: Tamal and BVN were best of friends. Birds of a feather flock together. Tamal was almost certain to be involved in poisoning Srila Prabhupada, so just on the basis of how very close he was with BVN, it is suspected BVN would also be involved, more so than just knowing about it. BVN months with Tamal and Srila Prabhupada throughout 1977, more than half that time.

BHAVANANDA'S STATEMENT OF DENIAL

"Statement by Bhavananda das" -NTIAP (2000), p. 135: *"I have been most apprehensive about becoming involved in what I saw to be an 'endless debate' on the internet over the poison issue. When Hari Sauri prabhu made the point that many innocent devotees were becoming bewildered by all this I felt duty bound to make a statement - and one statement only - for the record. I did not poison Srila Prabhupada nor was I involved in a conspiracy to poison Srila Prabhupada. Absolutely none of my Godbrothers poisoned Srila Prabhupada. The entire poison issue is ludicrous and beyond absurd."*

COMMENT: The hair tests prove someone certainly did poison Srila Prabhupada, so how can it be absurd? If it was so absurd and ludicrous in 2000, then why did BVN not say this to Srila Prabhupada in 1977, when he was in the same room with him and other caretakers, when Srila Prabhupada spoke about being poisoned, and when everyone in the room, including himself, acknowledged? Why has this matter become absurd now, when it was acknowledged TEN times in a few minutes time in 1977? (see Part 2) He does not address. From the transcripts of the Nov. 9-10, 1977 tapes we see everyone at Srila Prabhupada's bedside agreed with the poisoning allegation. NO ONE, not BVN, Tamal, Bhakticharu, the doctor, etc, objected when Srila Prabhupada said (1) he was being poisoned (2) he had heard he was being poisoned (3) he had poisoning symptoms.

"Anyone who was present in Vrindavana at that time could not deny that every attempt both material and spiritual was made in an effort to keep Srila Prabhupada with us all as long as possible. Srila Prabhupada departed by his own sweet will and by the desire of Lords Krishna and Balarama."

COMMENT: Really? See Ch. 43: Rejection of Proper Medical Care. Actually, there was a very aggressive aversion to having qualified doctors see or diagnose Srila Prabhupada. Dr. Khurana, Naveen Krishna's father, offered to arrange qualified medical specialists and a complete hospital staff with

equipment to come to Vrindaban from Delhi at their own expense to test and treat Srila Prabhupada in his quarters. Tamal refused. There was a bewildering parade of medical men through 1977, as one was taken on, then rejected, and another sought out. Each one was faulted by Tamal and/or BVN, then rejected. This was a recurring pattern.

"Those were extremely difficult times not only for those of us who were nursing him but also for all his disciples around the world. I don't know where Nityananda dasa was at that time but his assistance in caring for Srila Prabhupada would have been greatly appreciated by his Godbrothers."

COMMENT: The devotees world-over were not told Srila Prabhupada called all his disciples to come see him, and so they faithfully remained at their posts of service as indoctrinated. (see Ch. 86)

"Srila Prabhupada was certainly never more approachable by all the devotees regardless of sannyasa, grhastha, male, female or even child. I remember thinking Srila Prabhupada would want some privacy, but he told me Yadubara should be allowed to film whatever he wanted. So you can understand that an atmosphere of openness prevailed, not one of secrecy and whispers as the real poison conspirators are implying."



COMMENT: This is very untrue. Tamal did not allow guests to see Srila Prabhupada unless he approved them. There was no openness. Bhaktisiddhanta das stated that he was the guard, and was instructed to keep everyone out. Maybe Yadubara had access at the end, but others did not. But even if there was total accessibility, does that prove that a secret poisoning did not happen? BCS also wrote in his

book that Tamal restricted all devotees from seeing Srila Prabhupada, who was "off limits." BVN is **misportraying the situation** as one of open accessibility when actually access to Srila Prabhupada was severely restricted, so why this dishonesty? Why would he mischaracterize the situation in 1977? THIS IS A BLATANT LIE. Here are three confirmations about the severely restricted access to Srila Prabhupada in late 1977:

(1) Bhaktisiddhanta das (BSD): I was the guard at the garden gate **Q:** What were your instructions? **BSD:** My job was to stop anyone who tried to enter. **Q:** By anyone, you mean who was not approved? **BSD:** That's right. I was there everyday. **Q:** Are you telling me, you were one of Tamal's security force. **BSD:** Yes. **(2)** *"...Srila Prabhupada was about to leave his body. The doors of his room, which for months had been closed and guarded, were thrown open, and devotees streamed in."* (Ocean p 232) **(3)** Abhinanda das (2004) re: Dr. Ghosh, Vrind. Res. Inst: *"Dr. Ghosh only had one story to tell. Under the Tamal tree in Krishna Balaram Mandir, Srila Prabhupada was sitting wearing dark sunglasses. Dr. Ghosh told us that Srila Prabhupada immediately recognized him and called him close to tell him something. However as he approached, devotees were instructed by Srila Prabhupada's servants to obstruct his path. He especially remembered big whomper kartalas in his face, and he gave up and left. He was extremely suspicious and definitely inclined towards the idea of foul play."*

"Doubtless there is much work to be done for Srila Prabhupada to save the conditioned.... Let us all at least put this particular lunacy to rest to allow us to get on with the serious work at hand. I remain the most lowly and unqualified servant of all the Vaishnavas of ISKCON. Bhavananda das"

COMMENT: How can Srila Prabhupada's work go forward without an honest, unbiased, and thorough investigation into this matter? The mountain of evidence demands it, and strongly points to poisoners of the pure devotee in the leadership of ISKCON. BVN's dismissal of the evidence as being absurd is meaningless because he himself has no credibility due to his own past history. Only the GBC would give credence to a man of BVN's character, enshrining his denial in their book. Using BVN as a defence witness reveals their desperation. ISKCON is intent on harbouring the suspects without allowing any real, honest, or unbiased investigation. And of course the suspects will deny that Srila Prabhupada was poisoned. Why not disprove the poison theory with tests of the teeth and hair samples that BVN, the GBC, and Tamal have?

Bhavananda's statement follows a similar pattern to that of other suspects; a self-righteous denial of murder allegations. Coordinated deception. A disturbance to "innocent devotees?" Looking at his history, we find it was he who exploited, raped, and abused the innocents under his charge.

UNCONTROLLED SENSE GRATIFIER

We regretfully look at BVN's history, not to dig up mud and throw it around, but to show that after BVN attained guruhood in 1978, he went practically crazy with sense gratification and could not restrain himself. He was consumed in the fire of his personal ambitions. The things Bhavananda did (especially 1978-1987) reveal a man **who could do just about anything for his senses**, and he was the kind of cruel, selfish man surely capable of poisoning. Child rape, sex with men (voluntary, involuntary), beatings/ abuse of school children, sex w/ taxi drivers, an opulent high-life off the hard labor of his disciples, going to temple by day, gay bars by night, maintaining such hypocrisy and duplicity, shows specific character traits. He also cannot be trusted when he denies involvement in the poisoning.

*"They say power corrupts, and these 11 successor gurus had absolute power over their thousands of adoring disciples in their zones, being worshipped as God. The craziness that came from this is impossible to explain. Hardly can one believe it. I joined ISKCON at the height of this craziness in 1986, in perhaps the craziest place in ISKCON -Australia, where the god was Vishnupada (Bhavananda) and we were all supposed to worship him. I lived in all the temples, I know all the devotees from that time, and I know exactly what was going on because I saw it with my own eyes. BVN had twisted the philosophy of Krishna consciousness to facilitate his own material sense gratification. They said he did not have faults because he was a pure devotee of Krishna, non-different from Krishna... He was not having faults, but lilas, pastimes. And he was very much pleased by having sex with young males. He had a group of "intimate" advanced disciples and only to them he preached the true topmost philosophy of Krishna consciousness -- that the highest devotees please the spiritual master by having sex with him... It sounds crazy but it is true. [confirmed by Doktorski as well] **He used his position as spiritual master in Srila Prabhupada's movement to collect young men for his sexual pleasure.** He created a whole philosophy and justification for this by quoting from Prabhupada's books, with "intimate" disciples who served him in this way, and keeping it a secret from all other devotees."*(Madhudhvisa das, 2011)

The number of accusations against BVN for sexual molestation of children, sex with various adult men disciples, voluntary or involuntary, intoxication while working at Govinda's Restaurant in Sydney, and flings with taxi drivers paints a picture of an uncontrolled sense gratifier. *"When Srila Prabhupada departed, BVN was in charge of Mayapur, trying to manage the gurukula school boys so he could get a constant supply of young boys for his sexual pleasure. Srila Prabhupada suspected this and ordered there be women teachers for the younger boys, employing retired Indian scholars as the teachers for the older boys in the gurukula. This completely frustrated BVN's desire to make Mayapur Gurukula into a pedophile heaven. Thus BVN really had a very strong motive to get Srila Prabhupada out of the way, to take his seat and do as he wanted."* (Anonymous)

The above may sound over the top, but the Child Protection Office, in only a partial, limited investigation, confirmed BVN as a prolific child abuser in Mayapur. Ambarisha das confided in Naveen Krishna das how he shared a large apartment with BVN in New York during the early eighties. BVN would go to the temple every morning for the full program, meet with disciples, attend to temple affairs and business, and later in the day return to the apartment. In the evening Bhavananda would change clothes and go out to the city's gay bars all night, returning for the morning program. Day after day, the same routine was witnessed by Ambarisha das. Finally, he pointedly asked BVN, "How can you do this?" BVN looked down and replied, "It's not easy..." This is the ultimate hypocrisy of a very fallen person who cheated and fooled everyone.

A BVN disciple in Australia, Nanda Gopal das, has written an account wherein he claims that Srila Govinda Maharaja, Sridhar Maharaja's successor in Navadwip, told him BVN was smuggling alcohol into Mayapur ISKCON. Also that BVN used to enter the Sydney temple smoking a cigarette and visit

the local gay bars wearing a scarlet cape and a TShirt with "I am a guru." He bought a \$60,000 Rolex and a \$60,000 Porsche, had a sexual relationship with his servant Bala, and so much more it makes one's head spin. Much has been confirmed by others in Australia. BVN was quite wild and uncontrolled. Apparently he convinced Sulochan to give him oral sex with his smooth arguments that the new zonal acharyas could be nicely served with pleasure and comforts in this way. What a con-man and slick scoundrel. He was handsome and very charismatic.

BHAVANANDA THREATENS TO SQUEAL ON TAMAL AROUND 1995

ANON was a disciple of Prabhavishnu das, a sincere and long standing Australian devotee since just after Srila Prabhupada departed, and who still serves at an ISKCON property in Australia. Through trusted intermediaries, the following history was received from ANON, who comes from France. When we found him, he was understandably hesitant to speak with us, but we have his data on file. The following is paraphrased.

*"I was upstairs in the toilet of the sannyasi quarters of the North Sydney ISKCON temple in 1995 due to a very urgent, sudden call to use the toilet. I was behind the toilet door when Tamal and BVN suddenly entered the sannyasi quarters. Tamal had been staying there on a visit. From the bathroom, and while I remained silent, I could clearly overhear their conversation, but they did not know I was there. BVN at the time had just been sacked from Govinda's Restaurant in Sydney by Pratapana's wife, the Govinda's Restaurant manager, allegedly because he was unable to control his drinking. BVN wanted to continue living in the temple, to continue with the restaurant management for which he was receiving a stipend, but Tamal was completely opposed, saying those who could not maintain certain standards could not be so allowed. BVN was getting very upset and strongly raised his voice. He wanted Tamal's support and finally gave an ultimatum to Tamal: **'You help me with this or I will publicly expose your activities and what really happened during Prabhupada's last year while you were his secretary.'** Tamal became quiet, telling BVN to calm down. Tamal then successfully campaigned for BVN's reinstatement in the North Sydney temple. Tamal then soon departed Australia."*

When ANON heard the allegations of the intentional poisoning of Srila Prabhupada in 1997, he remembered this incident just a few years earlier, and he now strongly believes in his heart that Bhavananda's extortionary threat to Tamal was to reveal something about Tamal's involvement with Srila Prabhupada's poisoning. (As related by Mandapa das and Michael, from Australia, January 2016)

BHAVANANDA IMPLICATED BY THE POISON WHISPERS

BVN was present for the poison whispers on Nov. 11, 1977. It is widely recognized that BVN's voice is heard in these incriminating whispers as the one who giggles in the middle of the whisper: **"The poison's going down." (giggles) "The poison's going down."** Let the record reflect that many devotees consider it to be BVN who is giggling, based on recognizing his unique voice. He was in the room, and the few others present do not have a voice like that. Tamal is whispering about poison going down, and his close friend is giggling.

AUSTRALIAN TESTIMONIES: BHAVANANDA'S SAUNA RAPE AND TEEN SUICIDE

"The Australian temples had 2 marathons a year and BVN took all the money in the name of Mayapur. He squandered some of it on BMWs, first-class air fares, expensive shoes, expensive holiday resorts. But there was no evidence he had a stash because when he was sacked he didn't have a cent.



After his exposure for illicit sex I demanded his removal; as a result I was beaten up twice by his disciples. The next story has a little exposure. In the mid-80's, he visited the Mildura farm and raped a young brahmachari who was threatened not to tell anyone. The kid was traumatised and depressed, but he told Krodesvara, the farm president, what happened. Then he committed suicide around the time of BVN's expulsion. Krodesvara sought justice for the young boy. But no one believed, they were all protecting BVN. Naresvara was residing

in Sydney at the time and suppressed the news. Krodesvara went to Mayapur where he protested loudly about what had happened. He was then kicked out of Mayapur for causing a disturbance. This incident has been kept secret for so long. I have told Subhalaxmi about this, and found that Krodesvara already told her years ago. So hopefully BVN will be indicted. Krodesvara will willingly testify. Later BVN was Pratapana's paid employee as the Maitre'd and brought all his gay boy friends to drink champagne with him at Govinda's." (Sabhapati das, 2016)

Achyuta das (2017) confirmed: "I recall this incident very well and I have more to add. Firstly, I will say I am saddened to learn of the suicide of that boy. I have wondered up until today, even contemplated trying to find him, what had become of him. I recall his name- not an initiated one- to be Matsya. He was a student at the gurukula when I was the headmaster. He was about 12 years old and had come to the school when his mother became a BVN disciple. I recall she was a troubled person, drug user and prostitute from Kings Cross where the Darlinghurst temple and restaurant are located. The son came to be educated when BVN sent her out collecting money. He was a rough boy, irreverent, not so much into being there but he got on alright and I remember his mother came to visit occasionally. BVN phoned me, asking to send the boy from Murwillumbah to the Mildura farm. (as an aside, I recall his closest friend to be the boy I mentioned being chased through the woods by Gaur Gopal- poor kids)- I was troubled by the request. He was asking me to send a young boy 2,000 km away, with BVN acting in the interests of the mother for Matsya's welfare. I called Balarama das (Melbourne president). He was as displeased as I was, didn't think it was proper but counseled me to comply with BVN's request to keep the peace. I do not recall exactly but I sent the boy off to Mildura.

"Some time later the sauna in BVN's custom built residence at the Mildura farm burned down. The insurance company sent investigators to the farm, determining arson. They interrogated Matsya and his guilt was discovered. The insurance investigators would not make the insurance payoff unless ISKCON pressed charges against the boy. I did not know these above facts then, and not long after the sauna was torched, BVN came to Murwillumbah for one of his regular stays. I had a personal conversation with BVN about Matsya and how he had burned down the sauna. That was a very memorable conversation as I witnessed BVN speak about Matsya with venom and hate. It was startling in its intensity and most unseemly in the person of a so-called guru. I recall him vowing- I use the word with the full intensity of its meaning- to prosecute him in court- he even used the phrase 'to the full extent of the law.' The case never went to court. The reason was due to the boy's uncle who was a police detective. He communicated that if they attempted to prosecute Matsya for arson, the molestation of Matsya by BVN in the sauna would feature prominently in the defense. For this reason, the case did not proceed. Still, BVN was portrayed as a victim and ANOTHER MARATHON (the Aussie devotees were victims of many marathons for BVN's purposes) was conducted to rebuild the entire place- I recall a 400K figure for that. Oohh mate, there is so much more on this scumbag BVN here in Oz."

ESSAY ABOUT BHAVANANDA BEING PROTECTED (excerpt)

"Tamal was also very close to BVN, and protected him on many occasions. Meanwhile, Tamal was saying openly, even in his class lectures, 'BVN is the most enlivening associate I have, out of all the GBC.' So why have all these people chosen to protect BVN, to cover up for him, to befriend him, to provide him with kingly opulence? What is it, exactly? BVN has been like Teflon all these years. He's like the Ganges. You're made to believe that he's always pure, regardless of the fact you can feel, hear and see such filth in front of your eyes. Yet on the authority of the higher echelons of ISKCON, we're supposed to believe that it's just our own material contamination that causes us to see him as being impure, regardless of all the evidence. We can only conclude that BVN is holding something over them, and they well know he's ruthless enough to use it if he doesn't get his way. We also haven't heard a peep out of anyone else who was at Mayapur at the time. There was Bhagavan, Ramesvara, Harikesh, Tamal, and Hridayananda. You can assume with near certainty that they all knew about BVN, just as all of them knew, in detail, about Kirtanananda. They knew Kirtanananda was a pedophile and they knew BVN was a flagrant homosexual and a pedophile. These men knew pretty much everything that was

going on in the movement, in everyone else's zone. The pact they had amongst themselves was unbelievably strong. Their club membership trumped all the absolute principles of guru, shastra and sadhu, the spiritual master, common sense, and morals. The level of their camaraderie was so great it exceeded the laws of any land, whether India or elsewhere. I've never personally experienced that degree of loyalty, nor have I seen it exhibited in any other circumstance throughout my life." (Rochan das, Sampradaya Sun)

COMMENT: BVN lost his guruship in 1987, and he was broke and dishonored. The pattern of favoritism and protection of BVN that Rochan speaks of is likely due to the need to keep BVN quiet about all that he knew, as he held a great power over the others' heads. Finally, reluctantly, the GBC had no choice but to expel him in 1987 because of the great rebellion in ISKCON against him. His friends professed they were outvoted. The GBC had already reinstated him once but they did not have the votes a second time. But BVN worked his way back into ISKCON Mayapur's leadership; for many years he has been situated in top management of the US\$40M Mayapur Planetarium project with support from financier Ambarisha das (Alfred Ford) and the Bengali mafia.

BHAVANANDA AT CENTER OF 1977 POISON DISCUSSIONS

BHAV: What medicine was he taking before that? **BCS:** *Konsa...?* (What....?) **Kaviraja:** *Kuuch nahin.* (Nothing.) **BCS:** *He was referring to a case, a big murder case in Calcutta, the husband poisoned the wife.* **BHAV:** *Guha.* **Kaviraja:** *Svarupa Guha...abhi uska case.....* (Svarupa Guha ...the case is now...) **BCS:** Shankara Bannerjee was... **BHAV:** Our lawyer is the...(snickers)./ We fail to find any humor in these discussions, so why does BVN? His snickering while remembering how their Calcutta lawyer represented a Calcutta man who had poisoned his wife while discussing with Srila Prabhupada about his being poisoned, is extremely suspicious and disturbing. It is very clear he and others were discussing actual poisoning cases in reaction to Srila Prabhupada's complaint of "That same thing, that someone has poisoned me." So how was this not absurd in 1977, but now it is?

CHILD PROTECTION OFFICE REPORT ON BHAVANANDA

"The ISKCON Child Protection Office (CPO) has received several testimonies of alleged child abuse perpetrated by BVN das. The CPO received an email letter dated Nov. 19, 1999 from [XX] reporting on a conversation he had with BVN. During that interview BVN responded to some of the accusations of child abuse that he allegedly perpetrated. BVN has not responded to other attempts of the CPO to contact him concerning the investigation of this case. BVN got angry with the children about something. He had all the children come downstairs to the basement and expose their bottoms. He started to whack them indiscriminately. BVN made a child eat raisins till the child vomited. BVN, practically every day, would punch the child's arms. His arms had black and blue bruises due to this. This routine continued for about a year. The child reported that he told two leading ISKCON authorities about these arm-punching incidents, but they just laughed and didn't take it seriously. This witness also related that BVN would whack children on the head with a gong stick during kirtana. The witness further stated that on occasion BVN would come to the gurukula and start abusing children, grabbing them to get them out of bed, pushing them, and yelling at them. Witness 5, during a phone interview with a CPO representative, stated that 5 times, in the late 1970's/ early 1980's, BVN made him, when he was a teenager, masturbate BVN who passed semen. When BVN read witness 5's allegations, he shook his head in denial, said it was "some kind of madness," indicating that the accusation is absurd. BVN did not reply to attempts by the CPO to obtain from him a written statement concerning the allegations of witness 5. "This panel herein acknowledges the many years of service that BVN has devoted to Srila Prabhupada's movement, and appreciates his expressed willingness to atone for the mistakes he made that caused suffering for children in Srila Prabhupada's movement. The panel accepts the testimonies of witnesses 1, 2, 3, and 4. Concerning witness 5, there is some uncertainty as to whether witness 5 was a minor at the time of the alleged incidents. Thus it is not clear whether the allegations of witness 5 fall under the jurisdiction of the CPO, and therefore this panel will not adjudicate those allegations. Based on the evidence and descriptions above, this panel has determined

the following: BVN physically and psychologically abused several children, thus causing pain and suffering for these young devotees.” (END)

In 2022, Dhira Govinda, former ISKCON CPO Director, wrote: “The C, when I served as director (1998-04), did receive a few additional reports about Bhavananda engaging in sexual activity with young men/teenagers. But, we didn’t have sufficient evidence/documentation to indicate that the young men/teenagers were legal minors, at the time of the sexual activity...”

COMMENT: We can’t help but notice that while other offences are serious, the allegations made by witness 5 are most alarming. Yet, it was never reported to the civil jurisdiction due to uncertainty as to whether witness 5 was a minor at the time of the alleged incidents. There have been a number of other allegations of BVN’s child rape and sexual molestation that were never investigated. A note from the Child Protection Office director Dhira Govinda das in regards to witness 5, received in 2017, is as follows: “The team that investigated the allegations from witness 5, and the panel that adjudicated the case of BVN, were quite certain BVN did do what was accused by witness 5. It just wasn’t certain whether witness 5 was a legal minor at the time of the transgressions, in the country where the transgressions happened.”

INTERNAL REPORT PRESENTED TO THE GBC IN 1986 (<http://mitglied.lycos.de/pada/>) “First of all BVN (Charles Bacis) was caught in 1976 having anal sex with a young boy in Mayapur. Tamal covered this up, according to Yasodanandana das. BVN’s history includes his assisting in directing the ‘Chelsea Girls,’ an underground pornographic movie in which the ‘girls’ were actually homosexuals. BVN was friends with Andy Warhol. The next known case was in 1983, the one with the taxi driver (a chauffeur hired by Vrindaban temple). BVN paid 500 rupees to the driver for sexual relations while riding to Delhi. This taxi driver also admitted he was having homosexual relations with BVN’s appointed Vrindaban temple president.” **POSTED:** (<http://mitglied.lycos.de/gbc/black/childabu.htm>) “Many boys who were disciples of BVN were having sex with each other and molesting other younger children. BVN would insist on inspections of us children during his visits. We lined up with only a loincloth, and he would go through the showers, then, with a corn scrubber in hand, look at our naked bodies and arbitrarily scrub some ‘dirt’ off.”

POSTED BY GURUKULI DAS: “BVN as a Guru was a pedophile who habitually had sexual intercourse with men and gurukula children. A boy burned down BVN’s house in Australia. When the boy was questioned by the police he said that the owner of the house had raped him. The local temple president testified in court that it was impossible and the boy was sent to a juvenile prison. By the time the boy was due to be released BVN was no longer a Guru. Instead of attempting to make amends the temple president involved became concerned over a possible retaliation the boy might make against him. He was not at all repentant or empathetic for the child. In Vrindavana BVN once threw a boy from the first floor balcony of the Gurukula building into the garden because the boy was irritating him. When BVN was the GBC, he was very close with Satadhanya, who was at one time the main manager in Mayapur. At this time there were Gurukula boys who were designated to be the “Swamis’ service boys.” These boys are known to have had to perform sexual services. To this day BVN gives classes and is offered respect and honor as a “senior” Prabhupada disciple. He still receives royal treatment. Why does nobody stand up to say that he is not fit to sit on the Vyasasana and present the philosophy?”

AUSTRALIAN DEVOTEE CLAIMS BHAVANANDA ARRANGED FOR HIS MURDER

“Here in Australia I have had to contend with Charles Bacis (BVN); much of my 35 years in Oz have been affected by the dangerous, vicious actions of Bliss Charlie (as I call him) and his flunkies. In the late 80s, I had to maintain a discreet profile when some of his followers decided that I be killed. It was an Australian television broadcast, nationally televised, that featured an interview with me as regarding the alleged sexual misconduct of BVN that got him removed from his post. The designated killer fell at my feet in a public street upon encountering me after 13 years, confessing the plot and begging my forgiveness. His name was Yamuna Acharya, a name given by BVN. **He told me of purchasing the gun and setting his sights on sacrificing his life to avenge my offense to his guru.**

Instead, he asked me to provide a deposition to the Police in Murwillumbah, about my time as headmaster when I encountered Gaur Gopal chasing one of my gurukula students in the woods. Gaur Gopal was a homosexual pedophile, the ISKCON PR man and an associate of BVN who had married Gaur Gopal to the mother of the boy running in the woods. I provided that deposition to the police in 2002. Can you believe the old pervert is still going strong and lives not a stone's throw from the North Sydney Temple where he still minces around like the Queen of the Kirtan? I had close personal dealings for extended periods of time with BVN which all contain plenty of "dark side" stuff. BVN's pedophilia was a crime, some of it happened on my watch when I was the headmaster of the gurukula in Australia." (Achyuta das, 2017)

Then, to verify this incident, we received a letter from Rakshana das (New Zealand) in Nov. 2017: *"I wanted to confirm for the record that everything Achyuta has written is absolutely true. I first visited the Sydney temple in 1980 and joined in Murwillumbah in 1981. I travelled with Ramai Swami between 1984-87 as part of his team visiting every temple in Australia and New Zealand, and know all the people mentioned in Achyuta's synopsis. They are all exactly as he has described them. I had always wondered why Yumana Acharya unexpectedly purchased a pistol and headed to the shooting range on a daily basis to practice his skills, becoming quite a crack-shot. Now I know why. Achyuta was lucky..."* **COMMENT:** If BVN was of the nature and character to order the death of his own godbrother Achyuta das who he feared would expose his hanky-panky with children, how can anyone say such a person would not also be capable of poisoning his own guru?

CONFRONTING BHAVANANDA WITH HIS CHILD MOLESTATIONS

"In Nov. 1983 an Australian Prabhupada disciple, Shyambhur das, arrived at my office at the Murwillumbah Gurukula. He had been living in Mayapur with his French wife but had departed post-haste to Australia due to great alarm over BVN's Mayapur activities that were being revealed. He had come to warn me, as the headmaster charged with training kids to be BVN's disciples. His story involved BVN molesting underage boys at the Mayapur gurukula. Then BVN showed up at the farm a day or two later. He was ensconced in the "white house" (before his mansion was built) and my meeting with him in his quarters is engraved on my memory's retina like few other encounters in my life. I announced solemnly that I needed to discuss something important. He was very cordial and was



a Charm Demon of the first order and invited me to sit. There we were, the two Americans, and I'm not the same as these Aussies. I told him word for word the allegations that had been brought to me. He took it all in and then... let the show begin. Bacis lied, acted, performed, and described the stories brought to me by Shyambhur as Krishna's direct mercy on him because he tolerated, forgiven, out of compassion, the sinful acts of the "queer pujari," Shyambhur. He says he should have been firm with Shyambhur about these sinful acts in the Holy Dham.

"Whenever I have gone back over that half hour with Bacis, remembering his claim of a special, direct real-time connection thru Prabhupada to Krishna as the reason these reports had begun to circulate- they were a chastisement to His Divine Grace Bhavananda Das Goswami for his lack of judgment in respect to these illicit behaviors of the punjari -I am amazed. He claimed due to his special role as direct connection to guru-Krishna, these rumors were a direct communication from Krishna to him of Krishna's displeasure at how he had handled Shyambhur's child molestations. I approached BVN to raise matters of utmost moral gravity and I, in retrospect, was subjected to the most untruthful, manipulative response one might imagine. I am an experienced psychiatric nurse, and the nursing notes on that behavior would have to include the word 'psychopath.' I know in the deepest part of my eternal being this man is an irredeemable evil, lying, scheming demonic human (in this lifetime at least). I left his quarters convinced by his humility, contrition, smooth black grease, that he was wrongly accused. Rakshasa level performance. About 2 days later 4

Immigration officers came looking for Jeffery Solomon or Brighupati das (USA) who came to Australia before me, received an amnesty after overstaying his visa and was a legal resident of the country.

“When I was asked to take over the school, with Brighupati’s agreement, they gave me his name because I was in a high profile position, doing TV and radio interviews at a time the Hare Krishna Movement was in the spotlight and under fire, and I was not legally in the country. The Immigration officers came to the school looking for Mr. Solomon, but they knew whoever was using his name was illegally in the country. I was taken away in handcuffs, placed in a state prison for over a month. It was directly BVN’s fear of my knowledge of his crimes that led him to have me arrested and incarcerated in a state prison. I would have been deported but for Hari Sari’s intervention, as he knew the truth and didn’t let them railroad me. He gave me \$5K so I could pay my own way from the country and not be deported. When I was arrested, the devotees went into my private residence and stole my household belongings, books, clothing, automobile, everything. I was forced to leave the country, going to New Zealand from prison, and later got permanent residency in Australia had to enter from country of origin (USA). So, I went to Dallas and worked under Tamal getting the Dallas gurukula recognized by the State of Texas, as I had done for the Australian school. I returned to Oz in April of 1986.

“All the real troubles began after my return to the Darlinghurst Temple. I arrived to find BVN, Chitta Hari, Pratapana and the whole criminal gaggle of ISKCON leadership ensconced in BVN’s \$500K apartment, crisis-managing over \$600K BBT money that had gone missing in an overnight cocaine deal gone wrong. The intermediary between the devotees and the deal makers was a Sydney Jewish attorney, the brother of a BVN disciple married to Vamsivadana (Canadian. Lives here. Mad as a hatter and calls himself a Rabbi of the Yadu’s-Jews.) That lost money was recouped by another marathon the Aussie devotees were fond of- no one was ever told about that incident. There are others who know more about the drugs than I. Chittahari, Pratapana (current, longtime head of Darlinghurst operations, how is he a millionaire?), BVN, and some grimy hangers on were a low-class operation with clearly flexible morality. I was always the outsider at the management meetings. That was a definite drug deal, one of many. The Punjabi taxi driver in Vrindavana- I remember he was Punjabi, but not his name. I met him in Florida, he was of Cuban origin.” (Achyuta das, 2017)

MORE ANECDOTES

Partrikananda das compiled a 1998 report of reminiscences, anecdotes: **(1)** BHAV eats French fries in a joyful mood at the time of Srila Prabhupada’s departure. **(2)** BHAV stands at the top of the stairs in Vrindavana just after Srila Prabhupada’s departure: “POWER! POWER! POWER!”

CONCLUSION

There are too many allegations of BVN’s child and homosexual escapades to fit into this chapter. He was out of control, and as a zonal successor guru he crashed and burned within 9 short years, having thoroughly ruined his credibility with his own reckless behavior. Someone with such uncontrollable lust for sense gratification, engaged in such lowly activities as child sex, rape, homosexual with disciples, and also allegedly arranging for murder and causing suicide, can definitely be the type of person who could poison his spiritual master for the rewards of the greatest power and wealth. This personality assessment confirms he had the character of one capable of the worst sort of crimes. Some may protest it is irrelevant or faultfinding to dwell on BVN’s character and history, but not so. In criminal court trials it is relevant and allowed to explore the character, history, and mentality of the accused as it relates to the crime at hand. The first thing police do with a suspect is to check his past and rap sheet. The levels of outright audacious cheating, narcissism, uncontrolled sex drive, perverted desires, lust for power, use of a spiritual leadership position for cheating in the lowest, most horrible ways, proves that, yes, the giggler in the whisper “the poison’s going down” could poison Srila Prabhupada. After all, he has done just about everything else, and the temptation of becoming as good as God will cause some to do just about anything. Don’t fall for BVN’s ardent denials.

BVN was found to be deceptive/dishonest in CVSA tests on his 1977 statements (see Ch. 57).

We refer to a conversation Yasodanandana das recorded in his diary from July 1977 when Srila Prabhupada had announced the appointment of 11 ritviks to initiate disciples on his behalf. BVN was included on the list. **BHAV: On behalf of Prabhupada. We'll initiate while he is in this condition. YAS: What about after? BHAV: I guess we don't know yet. YAS: (changing the topic) So it should be a nice fire sacrifice. BHAV: You take care of this. You put on a good show. (The fire sacrifice was ready to start and BVN all of sudden exclaimed:) BHAV: I can't wait till we start to do this. I can't wait!**

His enthusiasm to start initiating disciples was just bubbling over. Although he and the others might not have known in July 1977 how it would work after Srila Prabhupada was gone (which wouldn't be long as he was being lethally poisoned for many months already), by the time Dec. 1977 came, their conspiracy to become successor acharyas had been secretly discussed, fully developed, and was already firmed up. Hansadutta and Kirtanananda started initiating before New Years Day, 1978. What happened between July and December that changed "We don't know yet" to "It was clearly understood that we will become full gurus"?

CHAPTER 80: JAYAPATAKA SWAMI

JAYAPATAKA SWAMI: Indian Citizen, US Green card holder, Mayapur resident, guru, GBC. He is one of the persons participating in audio recorded and verified poisoning whispers. He was present with Srila Prabhupada from Dec. 1976 to March 1977 and on-off thereafter. Jayapataka Swami is one of the original 11 fraudulent successor "acharyas" who claimed that Srila Prabhupada had appointed them as the next initiating gurus for ISKCON. This was a BIG LIE, in which Jayapataka participated, and which was admitted by the GBC in 1990. This was not a simple misunderstanding; it was a conspiracy by senior men, including Jayapataka, to highjack the movement and install themselves as Srila Prabhupada's inheritors. (see Part 11) This was a great fraud and spiritual crime for which Jayapataka has never made any explanation or apology. Jayapataka is believed, at a high-level of certainty, to be involved in Srila Prabhupada's poisoning, suspected because of the evidence that implicates him, as well as his placement in the center of the unauthorized guru takeover of ISKCON. If someone gets a share of the stolen money from a bank robbery, it is quite clear they were involved in the robbery, even though perhaps not amongst those who shot their way into the bank. Jayapataka is naturally a person of prime interest in Srila Prabhupada's poisoning.

JAYAPATAKA IDENTIFIED IN THE THIRD PRIMARY AND CERTIFIED "WHISPER"

Tamal, Hansadutta, Bhavananda, and Jayapataka are in the room when the poison whispers take place. In one instance on the last of the conversation tapes, Jayapataka is heard speaking with Srila Prabhupada in the background, not as whispers, but in full voice which was faintly recorded on the tape, perhaps because the recorder was across the room. Forensic analysis has confirmed this conversation to be: **LOW-VOLUME SPEECH: POISONING FOR A LONG TIME**

"Whisper #3" takes place on p. 391, Conversations Book #36, Nov. 10, 1977. Someone speaks four words in Bengali, after which Jayapataka Maharaja (it **definitely** is his voice) says what sounds to Mahabuddhi and many others as "POISON ISHVARYA RASA."

VOICE: Bengali 4-word phrase: (kayek din pare asha, meaning "In a few days time.")

JAYAPATAKA: **Poison ishvarya rasa (?) OR: POISONING FOR A LONG TIME** SP: **TO ME?**

VOICE 2: (whisper) **THAT'S REALLY ORIGINAL.** VOICE: (whisper) **GET READY TO GO.**

When one listens to this part of the last tape recordings several times, it becomes more clear, and the most heartbreaking section is where Srila Prabhupada weakly asks in great surprise, "To me?" It appears to be Jayapataka admitting to Srila Prabhupada that they had been poisoning him for a long time, which is confirmed by the cadmium hair tests, namely that it was ongoing at sky-high levels from at least Feb. 1977 until Srila Prabhupada's departure 10 months later. Was this "poison ishvarya rasa" some kind of poisoning pastime, that Srila Prabhupada should prepare to go, perhaps in a few days

time? Totally shocking, but there is no innocuous interpretation. It has been certified by the audio forensic specialist Jack Mitchell at CAE. From this whisper, Jayapataka becomes one of the primary suspects. He had the means, the motive, the opportunity, and the tape recording implicates him. Jayapataka was also situated right next to the tape recorder when the whispers, "The poison's going down" and "The poison's in the milk" were spoken, as indicated by the volume of his voice before and after the whispers. How could he be right there, within a few feet of the whispers between Tamal and Bhavananda, and not know what was going on?

JAYAPATAKA ENDORSES SRILA PRABHUPADA'S POISONING

On July 15, 1999 an article was posted on vnn.org by Radhapran das, VP, Bukit Mertajam ISKCON temple in Malaysia: *"Amidst the various opinions made regarding the alleged poisoning of our beloved spiritual master His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, Jayapataka Maharaja has made several very significant comments during his recent-most tour of Malaysia in June. During a private darshan at Bukit Mertajam on 12 June 1999, Bhaktin Mala, a local devotee, put forth questions to Jayapataka Swami on the poison issue. Also present during the darshan were other local devotees such as Krishna Parayana das, Guna Avatar das, their respective wives, etc. In reply, Maharaja indicated that Srila Prabhupada had been close to the Gaudiya Matha during his final days on the planet and had taken food from them. He even went on to remark in his own words, that the Gaudiya Matha might have poisoned Prabhupada by saying: 'they might have done it.'" [Again, a poisoning in Nov. does not explain the sky-high cadmium in hair cut in March 1977].*

Thus a prominent GBC and ISKCON guru, Jayapataka Swami, admitted that Srila Prabhupada's poisoning was possible, whereas the official ISKCON position has been one of flat denial saying it was impossible. If the Gaudiya Math was able to poison Srila Prabhupada's food, it would have been right under the noses of Bhakticharu and Tamal, who were responsible for security in this area. But, how could those poison whispers be attributed to the Gaudiya Math when Tamal, Bhavananda, and Jayapataka's voices are recognizable in the three whispers? It is noteworthy that Jayapataka did not provide any statement to be included in the official GBC poisoning denial book, *NTIAP*. He must have been asked to do so, and he must have declined, thinking better of doing so. Why should he say anything, after all? He is the smartest of them all.

JAYAPATAKA CENSORED FOR POOR SADHANA 1998

Around 1998, due to many complaints from many devotees, and following a committee investigation, Jayapataka Swami was censured or reprimanded (given a warning to make changes) by his compatriots on the ISKCON GBC, for not chanting his daily japa of 16 rounds on his beads, and for poor sadhana in general as well. The GBC also decreed that ISKCON initiating gurus (politely referring to Jayapataka) may only allow their birthday celebrations once a year. Jayapataka had been constantly travelling around the world where his disciples would arrange a Vyasa-puja birthday celebration at each location even if his birthday was nowhere near that time. The result was that he was having a constant birthday celebration year-round. This disturbed many devotees who saw this as a continuation of the zonal acharya era's grandiose practices. He was also accused of constantly travelling so that devotees would not be able to notice his poor sadhana and his not chanting on his beads. This had been ongoing for 20 years. Nityananda das recalled (2020): *"He would visit us in Mississippi twice a year. I was there from 1981-84, and we never saw him chanting on his beads. He would come out for his being worshipped at night or for giving his classic 4 hour classes of nectar pastimes of Lord Chaitanya and associates. Otherwise he was in his quarters meeting with devotees. He was up until well after midnight, and slept far into the morning, missing the morning program that the rest of us were required to attend. What kind of guru does not need to have good sadhana, neglecting to be a good example? Do what I say but do not do what I do? And he presented himself as transcendental to all these regular practices. I joined when he did, in 1969. Yet he did not need to practice Krishna consciousness? It was cheating, dishonesty, a double standard, a hypocritical show. How could he then be trusted or believed in anything?"*

JAYAPATAKA DISHONEST: MISLEADS SRIDHARA MAHARAJA ON RITVIKS

In March 1978 when the GBC went to Sridhara Maharaja to consult about the future of ISKCON gurus and initiations, the GBC was told that being appointed as a ritvik representative of the guru does not automatically make one an initiating guru later. Jayapataka then boldly and flatly lied by informing Sridhara Maharaja, as is recorded on tape, referring to the May 28, 1977 conversations between the GBC and Srila Prabhupada: **"Prabhupada has given explicit desires."** This convinced Sridhara Maharaja that Srila Prabhupada had actually appointed 11 acharyas, and then, having been misled on this, he gave his extensive advice to ISKCON's "new acharyas" on that basis. This was a blatant act of deceit by Jayapataka (and by all the other silent GBCs). There had been no giving of explicit desires or instructions by Srila Prabhupada that anyone would become a successor guru, nor that ritviks would become full gurus after Srila Prabhupada's departure. It may have been wishfully or mistakenly understood by some GBCs, but **there were no explicit instructions to this effect.** This was a nefarious exploitation of Sridhara Maharaja by ISKCON leaders, using his advice based on a lie from Jayapataka to further justify their zonal acharya system. Sridhara Maharaja should not have trusted Jayapataka's word so easily and he should have asked for proof that Srila Prabhupada wanted new gurus. *"Maharaja, when our Srila Prabhupada left, then he has given instruction that for initiating and carrying on the sampradaya there would be eleven- in the beginning, he appointed eleven devotees, his disciples, to be initiating spiritual master or to accept disciples and in the future that number would also be able to be increased."* (Jayapataka to Sridhara Maharaja, March 1978)

This was a big, bold lie. There has never been any evidence produced since 1977 that Srila Prabhupada appointed anyone to initiate after his departure. In 1993 Hansadutta even publicly offered a \$100,000 reward for such evidence. No one collected. The GBC in 1999 admitted this was not true and apologized for the decade of zonal gurus based on that lie. Jayapataka was not honest- so how can he be trusted?

MEDICAL HYPOCRISY

While Srila Prabhupada was attended to by bush doctors, babas, and obscure village kavirajas in 1977 while his very life was hanging on a thread, after Jayapataka's massive stroke in 2008 due to his obesity, he was treated by India's best doctors and elite hospitals, being transported by helicopter for new treatments. In recent years he has received kidney and liver transplants. Jayapataka Swami has all the latest and most advanced medical therapy facilities that are available. No cost has been spared to maintain his life, while in 1977 Srila Prabhupada's sincere kaviraja Bonamali was summarily dismissed by an angry Tamal over a dispute of 20 rupees. Half dead, Jayapataka is treated like an avatar everywhere he goes, with huge receptions, banners, crowds, fanfare. While Srila Prabhupada's medical attention was pathetic, his knows no limitations. As Srila Prabhupada advised Purushottam das in a letter June 4, 1976: *"Life cannot be prolonged by heart transplant. You cannot increase the duration of life. One can perhaps give some relief to disease, that is another thing, but the duration of life is destined. From the dead body, one cannot bring life. Similarly, it may appear that one is prolonging the duration of life by medicines or heart transplant, but that is not the case. If one lives 4 years after having had a heart transplant, then by nature's law he was destined to live four years with or without having had a heart transplant. So what is the value of heart transplant? Only by the yogic process can one prolong the life. By stopping the breathing process, keeping in samadhi, the breath period is not being misused, and he increases the life span. Therefore, destiny can only be changed by devotional service or yoga. Otherwise, what you must suffer, you must suffer, and what you must enjoy, you must enjoy."*



HE ARRANGED A SLICK FARM TAKEOVER IN 1983

"In 1983 Jayapataka was my GBC for the 1400 acre Mississippi farm where we had kept our cow numbers down to 30. He was also

GBC for the small Tennessee farm with only 5 devotees and 100 cows. I refused to take any cows from Tennessee, saying why should we be penalized for our better management? Christmas day Jayapataka called me to New Orleans and relieved me as farm president, a project I had started alone 10 years earlier. There was no discussion and he would not even look up at me from his new laptop. Days later 70 Tennessee cows were dropped off in our north pastures at night. There was no one I could turn to and was devastated. I had refused to accept just one zonal acharya for our farm's initiations of new devotees, instead allowing devotees to choose whomever they wanted. After that Jayapataka expected me to stay on with my business to continue supporting his farm. But I chose to leave, shortly after my house and business were mysteriously robbed. When I complained, I was ignored. Jayapataka was a smooth operator and treated me as disposable while acting like he had nothing to do with it. But Tattva Darshan told me Jayapataka had ordered him to arrange the cow drop-off and that Jayapataka had made the plan for my replacement with Vrikodara in New Orleans. I was not his man, so I had to go. It was a slick, mean, political takeover.” (Nityananda das, 2020)

Obviously the unjust and ruthless coup of a farm temple president does not demonstrate much in terms of evidence that Jayapataka was involved in Srila Prabhupada's poisoning. But it does give us an idea of his character and how he could dispose of someone in a secret scheme by political arrangements with others, done to increase his influence, power, and guru empire. Similarly Sriola Prabhupada was removed and his assets taken for personal use by the ambitious poisoners. Thereafter, Jayapataka's chosen men managed the farm on his behalf and it became his project exclusively. All future recruits were his disciples.

CONCLUSION

Jayapataka is the most clever of all the bogus initiating gurus, always carefully calculating his responses and actions, usually by being non-committal and vague. He is an expert “Teflon” politician. He has a powerful astrological “yoga” configuration to protect from death: he survived in 1990 a knife attack to his throat which circled half his head but missed his jugular vein by an eighth of an inch, as was explained by him to a PTC member in San Diego. He also has so far survived a severe stroke which has paralyzed one side of his body. Jayapataka just keeps going on... and on. Jayapataka tried to explain in 1990 at the San Diego GBC debate that taking direct shelter of Srila Prabhupada was a very dangerous mayavadi or impersonal philosophical contamination, although this is something that is now widely accepted in ISKCON (provided formal initiation is from a new guru). There have also been many incidences and reports about his fanatically inclined disciples in Bengal/Bangladesh, such as with one Jayapataka critic's unexplained and suspicious prison suicide, Mayapur bomb explosions, beatings of perceived detractors, and his ties to the “Bengali Mafia” (running corrupt operations throughout the vast ISKCON Mayapur project). Jayapataka in 2020 had over 50,000 disciples, many who will do anything for him. We have not felt safe going to Mayapur since the *Vedic Village Reviews* of 1988-1992, our *SHPM* book (1999) and this present book *KGBG* (2017-2022). Jayapataka has not responded to suspicions of his being a suspect nor spoken about the poison evidence.

CHAPTER 81: THE NOTORIOUS CHANDRA SWAMI

Chandra Swami was born in Alwar, Rajasthan (76E35, 27N32) Oct. 30, 1949 at 23:30, but we think the correct time is an hour later, as this would precisely fit his life history whereas 23:30 does not. Clever people who know astrology will sometimes “adjust” their birth time a bit to conceal their true character. A Vedic astrologer looked at CS's “rectified” chart and said, “This man is powerful and capable of any sin.” CS studied tantra and lived 4 years in Bihar's jungles, claiming to have attained mystic siddhis. He was a worshipper of goddess Kali and a Jain. Attracting friends and followers with his magical tricks and influential connections, he associated with celebrities, politicians, arms dealers, extremist terrorist groups, and made deals for big profits. He had many legal troubles, spending time

in jail, not allowed to leave India for many years while under investigation. He survived tax fraud, involvement in Rajiv Gandhi's assassination, lawsuits, and more. He was fond of women, yet posed as a godman, using his sharp astrological skills to earn future favors. He was linked to Khalistani terrorists in Punjab; throughout the 90's India TV news was full of reports of his many scandals.

VERY GOOD AT WINNING OVER INFLUENTIAL PEOPLE

The ISKCON Communications Journal (Jan-June 1993) had an interview with Vineet Narayan, who in the late 1990's was instrumental in weeding out major corruption from India's government as an investigative news reporter. Vineet, a former ISKCON devotee named Vishnumurti das, also interested in the poison issue, said: "...he is a notorious swami, he is very good at winning people, he is a low-class person, he has no spiritual knowledge, not a fine person, he is not very sophisticated in his behaviour, yet at different stages he has cultivated hundreds of influential people in the world." In 2001 INDIA ABROAD's editor told a PTC member that CS was implicated in several Indian administrations as a go-between with bribes, shady dealings, and as a "bag-man." CS was friends with Elizabeth Taylor, Margaret Thatcher, Tiny Rowland, and two richest men of the times, Sultan of Brunei and Sheikh Al Khalifa of Bahrain. CS moved as a favorite from one leader and regime to the next, playing all sides. He treated PM Morarji Desai with his Ayurvedic medicines, and he was also so close to Indira Gandhi that he could call her on the phone any time. Yet Gandhi and Desai were enemies.

CLOSELY ALLIED WITH PRIME MINISTER NARASIMHA RAO

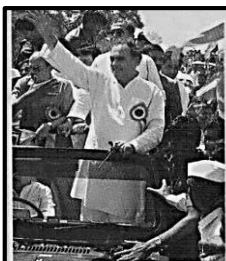
CS first gained fame by astrological skills but his rise to national prominence was due his association with Prime Minister Narasimha Rao, said to have been his spiritual adviser. Rao became PM in 1991 just after (as a result of) Rajiv Gandhi's assassination. CS built a pink granite palace "ashram" known as Vishwa Dharmayatan Sanathan in Delhi's deluxe Qutub Institutional Area. The land had been allotted by Indira Gandhi long before. In 2000-01 CS was jailed in connection with the forged foreign bank account receipt that falsely framed PM VP Singh, but CS somehow got off. During Rao's 5 years as India's PM, CS allegedly was involved in a mosque bombing. From Asia Week, Apr. 4, 1997: "Virtually the entire Rao cabinet attended Chandra Swami's 44th birthday bash at his opulent Delhi 'temple.' It was a bipartisan affair; the leaders of several opposition parties were there. As the spiritual guide to ex-PM's Rao and Sekhar, Chandra Swami had the dope on those who mattered. He wielded extraordinary influence in New Delhi... [and] determined who got cabinet posts..."

IMPLICATED IN RAJIV GANDHI ASSASSINATION

After Indira Gandhi's 1984 assassination, her son Rajiv Gandhi became India's PM, who was Chandra Swami's enemy by investigating and tracking his activities. CS openly predicted Rajiv Gandhi's demise. After Rajiv Gandhi's 1991 assassination, the Jain Commission government investigation compiled volumes of evidence of CS's complicity, along with the Tamil Tigers (LTTE) of Sri Lanka. Although four were sentenced to death and three to life imprisonment, the actual origins of the

assassination operation were never uncovered. CS was not indicted due to his extensive political ties and intimate knowledge of most politicians' secrets.

CS was close to Adnan Khashoggi, a Saudi international black market arms dealer, and links were found tying both to the LTTE and funding for the Rajiv Gandhi assassination through the infamous BCCI, a bank used by terrorist and foreign intelligence organizations alike. A meeting in London of LTTE and Sikh separatists where Rajiv Gandhi's assassination was planned was attended by CS. Receipts were seized showing \$11 million payments from UK's Tiny Rowland (rogue businessman tied to MI6) via Khashoggi on behalf of CS. US Senator John Kerry issued a 130 page report on the involvement of CS, Khashoggi and the LTTE in transfers totalling \$84 million to the



RAJIV GANDHI: Killed by a human bomb on May 21, 1991 at Sriperumbudur. SIT filed a charge-sheet a year later against 41 of whom only 26 were arrested. On January 28, 1998, the special court sentenced all to death. The Supreme Court confirmed death penalty on four, awarded life term to



"Chandraswami masterminded the killing. But SIT asked me not to mention it."
RANGANATH
One of the acquitted

LTTE for gun-running, political assassinations. The Jain Commission recommended investigating financial assistance to CS by anyone through the BCCI. Large funds received by CS through Khashoggi were never explained. Khashoggi had ties to the CIA, and the CIA itself had several accounts at BCCI. The Jain Commission determined that multiple foreign intelligence agencies were tied to CS in the matter of Rajiv Gandhi's assassination.

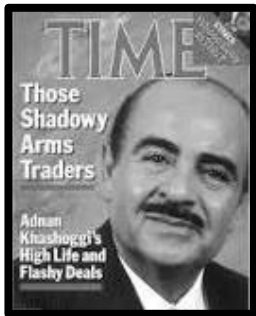
From July 19, 1998 in UK's Sunday Times: *"...Justice Jain had adduced evidence of the tantrik godman's having links with CIA and Mossad, and through them with the LTTE. He was among 21 'suspects' who the SIT had 'failed' to investigate, the panel complained. Justice Jain, who had reportedly devoted a whole section to CS, seems convinced that CS was involved. He quotes intelligence reports and government communications... 'The godman was constantly conspiring to overthrow Mr. Gandhi, and had sworn to "kill" him,' the report said. But Justice Jain points out the need for a fresh probe, also mentions the "close" relations between Mr. Gandhi's successor, Narasimha Rao, and CS, and how, Mr. Rao as Premier, had told a minister that he should not insist that government show the panel all documents on CS. ...Justice Jain has linked CS with the infamous BCCI in which arms dealer Adnan Kashoggi, several terrorist groups, CIA and Mossad had accounts. The money was used for terrorist operations and political assassinations. \$4M from Mr. Kashoggi was transferred to the LTTE."*

CS was suspected of complicity in Rajender Jain's murder a day before he was to testify before the Jain Commission about Rajiv Gandhi's assassination, and another witness Ramesh Dalal received death threats. CS's diary was seized in a raid on his "ashram" in South Delhi, revealing a payment of Rs 10 lakhs to a Sri Lankan gem trader and forger of currency notes with LTTE ties. CS is suspected of funnelling funds to LTTE for the assassination. An accomplice claimed CS was arranging safe flight from India for the killers. *"The money was used for terrorist operations, political assassinations. ... former cabinet secretary Saifullah said CS had links with Mossad/ CIA, and the government received intercepts of wireless comm's between Israel (Mossad) and [LTTE in Jaffna] which proved CS's involvement... Money transactions in CS's name and his links with arms dealer Khashoggi and the now defunct BCCI have made the commission point an accusing finger..."* (2010)

"SUICIDES" OF JOURNALISTS

CS's connections to BCCI, arms dealers, LTTE, Rajiv Gandhi's assassination, and foreign intelligence agencies are clear but not fully explained. Two journalists who were privately investigating the BCCI, the Bush family, and CIA assassinations were suspiciously found dead in their hotel rooms. Danny Casolaro's death in West Virginia in Aug. 1991 was deemed a suicide (19 slices to his wrists), but he was apparently on the verge of obtaining a document trove which would incriminate then-president George HW Bush in CIA assassinations overseas. Also Anson Ng's death in Guatemala was deemed a suicide in July 1991; he was investigating CIA and BCCI involvement in the infamous "death squads" of the Guatemala government where 200,000 peasants had been killed and their lands expropriated for American business interests. After reading this book in 2017, Hansadutta believed Srila Prabhupada was poisoned by the CIA, told to Anuttama dasi, Glenoma, WA USA.

CLOSE FRIENDS TO ADNAN KHASHOGGI



Arms dealer Khashoggi made billions as a middleman for arms companies selling their wares. In the early 1980s, the flashy fixer was the richest man in the world, worth \$10 billion. He traded on his connection to the Saudi royal family and pulled in commissions of hundreds of millions a year from Lockheed, Northrop, Raytheon, Boeing. Money went back to Saudi princes and officials. He worked for British arms companies Marconi and Westland Helicopters. He owned a 5,000 acre estate in Marbella with 7 villas and residences in Paris, Cannes, Madrid, Beverly Hills, Monte Carlo, and Fifth Avenue (16 flats made into one). He had an Arabian horse stable, 200 exotic animals, 100 limos, and Nabila, a \$75m yacht, then the world's largest, used in a James Bond film. He had a Korean bodyguard called Mr. Kill. He kept 11 full-time "pleasure wives." In 1986 he came to India in his private airliner by

CS's arrangement and met with PM Sekhar, politicians, businessmen, offering a US\$3 billion loan to India from King Saud. This flashy fishing expedition for deals and influential contacts paid off well. Khashoggi was involved in the Iran-Contra drugs for arms swaps with Iran arms dealer Manucher Ghorbanifar, with Saudi and US backing, and was an arms and secret deals facilitator from Nixon to Bush in 2003. CS would spend time at the Marbella estate where legendary parties and beautiful prepaid girls were plentiful, attracting celebrities like Sean Connery, Elizabeth Taylor. In 2011 India filed money laundering charges against Hasan Ali Khan of Pune, who handled Khashoggi money transfers for decades. His nephew journalist Jamal Khashoggi was killed by the Saudis in 2018. Adnan Khashoggi was the uncle of Dodi Fayed who died in a car crash with Princess Diana. Khashoggi died in London on June 6, 2017.

PLANNED SONIA GANDHI ASSASSINATION?

In June 1999 the Indian media exposed a plot to assassinate Rajiv Gandhi's widow Sonia Gandhi, then a powerful politician expected eventually to be PM. Characterizing Tamil Tigers as "Assassins Ltd," the story described armament swaps for drugs with terrorists involving CS and the LTTE, unnamed foreign intelligence agencies, the Dubai and Italian mafia, and Pakistan's ISL (equivalent to CIA). Nothing was proven however.

APARTHEID GERM-WARFARE EXPERT

On Apr. 11, 2002 a news story appeared about the surprise acquittal of Dr. Wouter Basson, head of the former South African apartheid government's germ-warfare unit. The apartheid government poisoned political opponent's clothing and stockpiled cholera, HIV and anthrax for use against state enemies. Sugar was laced with salmonella, cigarettes with anthrax, and chocolate and beer with poisons as assassination tools. The doctor and his secret agency supposedly attempted to kill two apartheid opponents in London with a poison-pellet firing umbrella and in a planned murder of Nelson Mandela in jail **with thallium poisoning**. Testimony revealed the use of lethal doses of muscle relaxants used to kill hundreds of black prisoners. Dr. Basson was called Dr. Death, who claimed his program was nothing compared to the USA and UK. CS had ties to the S.A. government, drug links to a faction of the ANC, and went to meetings in S.A.. He has been closely associated with two other controversial African leaders as well. With connections to the appropriate people and agencies, we can see that exotic poisons and assassination techniques are available. This was one of CS's top specialties.

FORGERY, BLACKMAIL, SWINDLING, FOREIGN INTELLIGENCE AGENCIES

CS was finally in court in 2001 for criminal conspiracy and forgery charges related to framing a former PM. For a decade the case was delayed, the CBI controlled by close ally PM N. Rao. A probe was initiated into CS's charitable religious trust donors; funds were used for subversion, blackmail and other intrigues. He routinely used his knowledge of Indian dirty politics to secure his own invulnerability. His intrigues extended far beyond India. India Abroad reported, Dec. 1997: "*...crucial files related to the (Rajiv Gandhi) assassination were missing from the PM's Office since the tenure of N. Rao. The files included intercepted messages from foreign intelligence agencies, addressed to CS.*" CS's ally PM Rao disappeared crucial incriminating evidence. The Jain Commission compiled evidence of CS's role in Rajiv Gandhi's assassination and direct association with foreign intelligence agencies. They include the British MI-6, CIA, KGB, and Mossad.

POISONING INDIRA GANDHI'S POLITICAL PRISONERS?

Morarji Desai was imprisoned by Indira Gandhi during her proclamation of emergency rule (19 months, 1975-77), along with 150,000 opposition politicians. Indira Gandhi was defeated in elections March 1977. The jailed opponents were released and the Janata party, led by J.P. Narayan (who was too ill) selected Morarji Desai Mar. 24, 1977 as the next PM. J.P. Narayan had called for massive civil disobedience in protest of Indira Gandhi's corrupt regime in June 1975, leading to his arrest. J.P. Narayan was released to house arrest after 5 months due to very bad health. There were stories in the press in 1977 that Gandhi poisoned J.P. Narayan and others in jail. J.P. Narayan was in a Bombay

hospital in Apr. 1977 when devotees went to visit him. Srila Prabhupada, then also in Bombay, noted J.P. Narayan had the same kidney disease as he had. J.P. Narayan went to the USA for treatment, but died two years later in 1979. In a letter to VNN.org on Dec.13, 1997, Bhagavat das wrote "...It was said in certain circles that when Indira Gandhi held JP Narayan under house arrest she had poisons slowly administered that caused the deterioration of his kidneys and his death."

Nara Narayan das wrote on 12.29.97: "During the 'emergency' of Indira Gandhi... she imprisoned most of the important members of the opposition to the Congress party, including the Maharani of Jaipur who wrote a book exposing Indira Gandhi's excesses. When the prisoners were released, many of them had kidney failure. When I was in India in 1976, many ISKCON friends whispered how kidney poison was administered to Indira's political enemies (in jail). In 1977... kidney poisoning of important men was well documented. ...At that time, kidney poison was being discussed in the (Indian) newspapers." Nov. 9, 2004, the Hindu newspaper reviewed "UNFINISHED REVOLUTION — A Political Biography of Jayaprakash Narayan," by Ajit Bhattacharjea, wherein it was said: "There were suspicions that JP Narayan was poisoned in prison and that this could have hastened his death." When Indira Gandhi lost her post as PM in 1977, CS spent much time out of India until her return to power in Jan. 1980 with a landslide victory. Her son Sanjay died in a plane crash in 1980 and she herself was assassinated by her own military guard unit in 1984. Her older son, Rajiv Gandhi, later became prime minister and was also assassinated in 1991, in which CS was allegedly involved.

IRAN CONTRA SCANDAL, BOMBINGS, EGYPTIAN INTELLIGENCE, JAIL DEATH

Asia Week, July 1997, reported CS "...was mentioned in connection with the Iran-Contra arms-for-hostages scandal and the bombings that rocked Bombay in 1993. He has not been charged in connection with either." Also, in 1995 CS was arrested in connection with an Ayodhya mosque bombing, but released for lack of evidence. In Aug. 1998 a witness testifying about CS's role in Rajiv Gandhi's assassination was threatened with death unless he withdrew his testimony. A UK investigation into Tiny Rowland's alleged libel of Mohammed Al Fayed revealed connections and associations between Rowland, CS, and Ashraf Marwan, who was head of security/ intelligence in Egypt. Marwan was KGB trained and Egypt President Nasser's nephew. The widow of the wealthy Indian magnate Rajan Pillai claimed a conspiracy to kill her husband which involved CS. Pillai died four days after arrival in Tihar prison in 1995, and the cause of death was listed as liver cyrrhosis or asphyxiation. Investigations went nowhere. CS also had intimate connections with Dawood Ibrahim, believed living in Karachi and the 4th most wanted person by USA and Interpol for terrorism financing.

RELEVANCE OF HIS NOTORIETY TO THIS CASE



This notorious tantric herbalist "godman" Chandra Swami regularly visited and once stayed at the New York ISKCON temple for a couple of days in late 1976 when Tamal was the resident GBC in charge there. Chandra Swami became good friends with NY temple president Adi Keshava Swami and gave him assistance defending against phony kidnapping charges. In Oct. 1977 Chandra Swami arranged for a donation of makharadhvaja to Srila Prabhupada. Chandra Swami may have been linked to the poisoning of jailed Indian politicians in 1976. He has an incomparably dark history of unsavory associations, suspected and accused of fraud, bribery, terrorism, arms dealing, murder, and more. He was highly implicated in Rajiv Gandhi's 1991 assassination but was never tried. He was capable of mind reading, magical feats, and owned an opulent pink granite palace in Delhi. Due to the notorious scope of Chandra Swami's alleged activities, which includes poisoning, influence-peddling, assassinations: **Was he the source of the poison of which Srila Prabhupada spoke, or the source of the cadmium which has been found in Srila Prabhupada's hair?**

ISKCON leaders say the poison Srila Prabhupada spoke of on Nov. 9-10, 1977 was referring to makharadhvaja supplied through CS, although taken only 2-3 times, ending Oct. 26. We strongly

disagree Srila Prabhupada referred to this medicine when saying, "Someone has poisoned me." (see Ch. 37) The October *makharadhvaja* does not explain how the poisoning started in Feb. 1977, as proven by *Samples A and D*. Given the following 4 facts, why is it so hard to suspect CS as possibly connected to Srila Prabhupada's poisoning? **(1)** CS supplied the *makharadhvaja* that *NTIAP* claims was the "poison" Srila Prabhupada spoke of Nov. 9-10, 1977. **(2)** CS may have supplied poison given to imprisoned politicians like JP Narayan in 1975-77. **(3)** CS has been associated with assassinations and murder, including arms dealing, terrorist organizations. **(4)** CS was close to several devotees, especially Adi Keshava Swami, and likely Tamal, even staying in the New York ISKCON temple for a couple of days in 1976 (Bhagwat Maharaja, Sevananda).

CS is a plausible source of the cadmium, especially since the prime suspect Tamal likely met him in New York in 1976 and since CS was an expert in poisons and herbs. CS stands out so starkly in the lineup of persons present during Srila Prabhupada's last two years that ***of course*** his involvement in the poisoning should be suspected. In any crime, his type of character would be the first to be investigated. Nevertheless, there is no actual evidence CS or Adi Keshava was involved in Srila Prabhupada's poisoning. We chronicle the history and details about CS for the record since his connection to ISKCON is so conspicuously suspicious.

DREAM OF A RAMANUJA KAVIRAJ

On Oct. 20, 1977 Srila Prabhupada had a dream of a Ramanuja-*vaidya* preparing *makharadhvaja* medicine, and he thought Lord Krishna had given some idea of how to be treated. The devotees had already obtained supposed *makharadhvaja* from Bonamali in Vrindaban, but he was not a Ramanuja *kaviraja*. Bonamali gave instructions that its administration be withheld until the cooler winter season, and a local Vrindaban Ramanuji kaviraja was brought to Srila Prabhupada who said that Bonamali's medicine was not real *makharadhvaja*, and he then quoted a high price to make it himself. When he refused to make it at the temple so the preparation could be properly monitored and its quality assured, Tamal recommended they not use him. Srila Prabhupada wanted the *makharadhvaja* prepared by the Ramanuja-*kaviraja* as he had seen in his dream. The search continued for the Ramanuji kaviraja in Srila Prabhupada's dream. Tamal arranged for devotees to go out in all directions. On Oct. 24, Smarahari das was going to South India to see the chief priest in Sri Rangam temple. He was going to purchase the medicine's ingredients himself, and then have the Vrindaban Ramanuja *kaviraja* make it while he watched. He hoped to be back with Srila Prabhupada's medicine in one to two weeks. Meanwhile Adi Keshava Swami and Satadhanya went to Delhi to look there.

There are five accounts how the October *makharadhvaja* that Srila Prabhupada took was obtained: **(1)** Adi Keshava's version from Nityananda's *SHPM* interview (early 1999), **(2)** Tamal's version in his *TKG's Diary* (1998), **(3)** Conversations Books, based on tape recordings from 1977, **(4)** a second interview (late 1999) with Adi Keshava in *NTIAP*, **(5)** and another interview of Adi Keshava by Nityananda in 2021.

We find significant contradictions in the GBC *NTIAP's* version compared to the other accounts.

(1) INTERVIEW WITH ADI KESHAVA (SHPM 1999)

In March 1999 a PTC member interviewed a very forthcoming and informative Adi Keshava das. He had a PhD in Biochemistry and worked in plant pathology research, coincidentally being very familiar with arsenic toxicity and various testing methods. At the mention of CS, Adi Keshava immediately muttered, "Oh, that old rat!" and described CS as a wheeler dealer, Punjabi truck driver, slimey character, speaking very poorly of the tantric. CS was a fortune teller, astrologer, and self-proclaimed psychic whose offers of help to people were invariably self-motivated, he said. In the summer of 1976 the Scientologists had organized a conference on religious freedom in New York City, and CS was invited there by Swami Harihar, an associate of Dr. Misra, Srila Prabhupada's 1965 New York friend and patron. Sevananda das said in 2017: "As for CS, he was apparently in NYC, hobnobbing with UN Members on the behalf of PM Indira Gandhi, and collecting donations from wealthy Hindus. He also seemed to be on a fact finding mission to learn about ISKCON."

ISKCON New York requested a hearing from the Queens County Long Island Grand Jury because

of the kidnapping of an adult temple devotee by deprogrammers hired by her parents. When released, she pressed charges against her mother and the deprogrammers. The Grand Jury instead began to question the teachings and practices of ISKCON, leading to the arrest of Adi Keshava Swami and Trai das on Oct. 12, 1976, and they were charged with felonies for kidnapping. In Oct-Nov. 1976 CS read about the court case in the news and came to the New York temple to offer Adi Keshava his help. CS took Adi Keshava to an upscale reception and introduced him to a State Department official who proved to be of great assistance. Yogi Bhajan was also contacted, and although the robust yogi had a disciple who was an excellent civil liberties attorney, Tamal would not approve any temple funding, and the pro-bono American Civil Liberties Union (ACLU) was employed instead. Other contacts provided by CS also assisted in Adi Keshava's defense. The two swamis became good friends. Adi Keshava needed, and took CS's help for the court case. But for what reason CS was so helpful is unknown, because he always made relationships for his personal gain. **Tamal likely met CS at this time.**

It is unsure exactly when CS's relationship with ISKCON and the devotees started, but it was sometime between mid-1976 and Nov. 1976. CS invited Adi Keshava to join him in a meeting with President-elect Jimmy Carter in January 1977, and Adi Keshava provided an oil painting of Krishna as a gift for the occasion. The meeting never occurred but President Carter received the painting, according to Adi Keshava. In India, Gopal Krishna Swami knew CS quite well, and on Dec. 23, 1976 in Bombay, Giriraj and Srila Prabhupada discussed CS, and this was recorded. Srila Prabhupada noted CS was not interested in Krishna Consciousness, but CS had apparently spoken well of ISKCON to Indira Gandhi, to whom he was closely associated. CS, a wealthy world jet-setter, came and went from New York. Adi Keshava and other devotees sometimes visited him at a rich lady's deluxe upper Manhattan apartment. In Feb. 1977 Adi Keshava went to Mayapur for a week to visit Srila Prabhupada, to get encouragement to cope with the strenuous challenge of the deprogramming court case. He travelled with Tamal and Brahmananda, and while Adi Keshava stopped over in Delhi for three days first, the other two were in Mayapur by Feb. 14. Adi Keshava had gone to Delhi regarding possible use by ISKCON of the "American House." While in Delhi, he saw CS briefly. Tamal and Adi Keshava, the twin leaders of New York ISKCON, spent the long international flight from New York to India discussing many things, surely also discussing CS. Adi Keshava and ISKCON won in the New York Supreme Court on Mar. 17, 1977. All charges were dismissed and the Hare Krishna religion was ruled a bona fide religion. Adi Keshava and Drishtadyumna das flew from New York in May to see Srila Prabhupada in Vrindaban. On the way, Adi Keshava again met CS at a house in Delhi, and "thanked him for his help." Apparently whatever assistance CS had given was worth a delay in seeing Srila Prabhupada by stopping over in Delhi first. Adi Keshava then arrived in Vrindaban on May 25.

INDIRA GANDHI WANTED TO MEET SRILA PRABHUPADA

After Indira Gandhi's defeat in the March 1977 Indian national elections, she remained in Parliament but was no longer the PM. In late May a man came to the Vrindaban ISKCON temple gate for Adi Keshava, with a message from Indira Gandhi's appointment secretary. Indira Gandhi was now offering to write a letter of commendation for the New York court case regarding ISKCON's bona fide and beneficial missionary activities in India. A phone number was given to call in Delhi. But the court case was already favorably concluded, which apparently Mrs. Gandhi was not aware of yet. According to Adi Keshava, CS was somehow involved with Indira Gandhi's wanting to meet with Srila Prabhupada in Vrindaban, but Srila Prabhupada decided not to meet her due to her tainted and controversial reputation. Srila Prabhupada also objected to and criticized how Indira Gandhi had enforced the sterilization of *babas*, or sadhus.

Adi Keshava went to Delhi (late May) to properly decline Indira Gandhi's offer, and once again met CS, who was coincidentally at Indira Gandhi's secretary's office. Adi Keshava informed CS of Srila Prabhupada's ill health, and then never met him in person again. Five months later on Oct. 23, 1977 Adi Keshava went with Satadhanya to Delhi to look for the Ramanuja kaviraja in Srila Prabhupada's dream who would have *makharadhvaja*. Adi Keshava also tried to extend his plane ticket, but could

not, and he had to fly back to New York that night. Adi Keshava phoned CS's "office," but CS was out and a "minion-psychophant" answered the phone, who was asked for suggestions on where to find a qualified Ramanuja *kaviraja* who might have or could make *makharadhvaja*. The "minion" called Adi Keshava back after contacting CS in South India (Madras), and referred Adi Keshava to a very prominent *kaviraja* in Delhi who was treating PM Morarji Desai.

Satadhanya and Adi Keshava went to the Delhi *kaviraja*'s large clinic and they described Srila Prabhupada's condition and dream, requesting *makharadhvaja*. The *kaviraja* wore Shaivite tilak, but knew of Srila Prabhupada and expressed appreciation for his work and stature as a true holy man. The *kaviraja* had just completed a *makharadhvaja* batch intended for another person, and from an apothecary-type jar he took out 48 dose packages for Srila Prabhupada. **He donated it free of charge.** The *kaviraja* said the *makharadhvaja* should not ordinarily be taken by one in as poor of health as Srila Prabhupada, but who was he to argue with Bhagavan in Srila Prabhupada's dream? He wrote a letter expressing these serious reservations and giving the exact dosage instructions. Adi Keshava left that night to go back to the USA while Satadhanya returned alone back to Vrindaban with the *makharadhvaja*. Just before his flight, Adi Keshava phoned Vrindaban and was shocked to hear from Gopal Krishna that Srila Prabhupada had taken the *makharadhvaja* while no one had showed him the *kaviraja*'s letter. Adi Keshava was very emotional and expressed regret that the Delhi *kaviraj*'s warning letter was not read to Srila Prabhupada who may have been harmed by the medicine. Adi Keshava clearly felt dearly about Srila Prabhupada. But the problem was not the 2-3 doses of *makharadhvaja* taken, but the cadmium that resulted in the drastic poisoning which is traced back to at least Feb. 1977.

COMMENT: But from the *Conversations Books* and tape recordings, it is described that CS directly arranged and paid for the *makharadhvaja* medicine by going himself to see the Delhi *kaviraja*, and that he himself had donated it, not the Delhi *kaviraja*. The accounts are slightly contradicting. Bhakticharu and others also refer to the *makharadhvaja* as coming from CS, not the Delhi *kaviraja*.

(2) TAMAL'S ACCOUNT FROM TKG'S DIARY (1998)

Oct. 23, 1977: "...Adi Keshava went to Delhi for phoning." **Oct. 24:** "We received a phone call from Delhi, however. Adi Keshava Maharaja had a very prominent sadhu friend from New York **who happened to be in Delhi**. He had called his friend, Candidas, who knew the best *kaviraja* available, one of the Ramanuja sampradaya. **Candidas phoned the kaviraja**, who amazingly had just completed a ten-day preparation of *makharadhvaja*. **Candidas had saved 7 tolas and was going to donate them to Srila Prabhupada.**" **Oct. 25:** "In the early evening Satadhanya arrived with the *makharadhvaja*. The *kaviraja* had also treated Morarji Desai [...] There are 6 kinds of *makharadhvaja*. He had prepared *siddha makharadhvaja*. It was made from gold, pearls, musk, mica, and other ingredients, and could be taken with milk or honey. The *kaviraja* had given 12 grams, enough for 24 days at 2 doses a day, each weighing 2 ratis. Satadhanya and Adi Keshava were very impressed, though the *kaviraja* was not a Ramanuji but wearing Siva tilak. Prabhupada heard all this from Satadhanya Maharaja, then said that Bhakticharu Maharaja and I would take charge of the medicine." (TKGDiary, p. 293-9)

COMMENT: It is interesting to see the very fine details provided by TKG's *Diary*- almost word for word from the tapes. Clearly Tamal "refreshed" his memory with these tapes. This actually occurs throughout TKG's *Diary*, with many sections matching the tape recordings exactly. (Ch. 67)

(3) ACCOUNT FROM CONVERSATIONS BOOKS (1977)

From ConvBk 36, p. 71-2: Bhavananda brings Srila Prabhupada news: "...Adi Keshava Maharaja, he has a friend in Delhi named Chandidas. He's a big yogi, I think? ...He has quite a bit of money. And so Adi Keshava called him up, and he had a *kaviraja* in the Ramanuja sampradaya. And **Chandidas went to see his kaviraja**, and his *kaviraja* had just gotten finished mixing *makharadhvaja* medicine. He'd been preparing it for the past ten days. And Satadhanya and Adi Keshava were just now going over to see this *kaviraja*. **That Chandidas has purchased seven tolas of the medicine for Your Divine Grace as a gift.** They are going over to pick it up."

Srila Prabhupada laughed and said, "Just see. Krishna arranges... Very good... So very good

news." Then BVN said, "And that kaviraja in Delhi said that no, the gold is absorbed in the medicine." Bonamali had said that the medicine just passes through the gold, not absorbing it. Srila Prabhupada wanted the dosage information to be obtained also. On Oct. 25, Satadhanya arrived in Vrindaban with the makharadhvaja. In the Conversations Books, Vol. 36, p. 73: **SATADHANYA:** *I have brought the makharadhvaja from the kaviraja in Delhi. This kaviraja, he's not Ramanuja-sampradaya, but many people say in Delhi that he's the foremost kaviraja in India. He treats the Prime Minister, Morarji Desai, and all the ministers also. So many people trusted him, and he mixed this medicine...He was mixing it for some other person, but when he heard that you were ill, he gave it to us.* **BHAV:** *What kind of makharadhvaja?* **SATADHANYA:** *There's different kinds of makharadhvaja, six kinds. This is the most potent kind. This is called siddha makharadhvaja. This contains gold and pearl and musk and mica and many other ingredients...* **SP:** *That's all right. What did he charge?* **TAMAL:** *What did he charge?* **SATADHANYA:** *Nothing. We got it for free because we got it through one influential man named Chandra Swami.* **SP:** *Oh.* **TAMAL:** *Oh, Chandra Swami. That's that person Adi Keshava was always working with.*

COMMENT: Why Tamal pretends he has not already heard this news? BVN got this news a day earlier and absolutely must have told Tamal, yet Tamal speaks as though he did not know? And why is he pretending to not know CS as though it was only Adi Keshava who knew him? This is suspicious, especially because Tamal previously says Chandidas, as though he was unsure of his real name.

(4) ACCOUNT FROM GBC BOOK NTIAP (2000)

From NTIAP, p. 108, Adi Keshava gave a 4th account, and with some major differences: "Naturally, he (Adi Keshava) thought of his contact Chandra Swami, who certainly had more Delhi contacts than any ISKCON devotee... However, upon ringing his office, Adi Keshava found only his secretary there and he talked to him regarding his mission. The secretary said he knew where a Vaishnava kaviraja could be found who was very famous and was even treating Morarji Desai. He offered to take Adi Keshava and Satadhanya to see the kaviraja. When they arrived they were brought to the front of the long queue... The kaviraja was actually not a Vaishnava but wore the tilak of a Shaivite... However he was very respectful of Srila Prabhupada's position and stated that although he wouldn't normally prescribe makharadhvaja to someone so weak, he would on this occasion because, 'Bhagavan has spoken, so who am I to disagree.' [...] The kaviraja gave specific instructions to warn Srila Prabhupada that this medicine was extremely strong and may have negative effects on him."

NTIAP concludes (p. 111): "There is no evidence that Chandra Swami even knew about this." (about the Shaivite Delhi kaviraja's donation of makharadhvaja to Prabhupada) But the tapes and TKG's Diary are clear CS was actually very involved in arranging for the makharadhvaja, even paying for it as a donation. And Adi Keshava told a PTC member that CS was called by his secretary and that CS arranged for the donation of medicine from the Delhi kaviraja. Why does NTIAP contradict all the other accounts to distance itself from CS?

(5) ACCOUNT FROM 2021 ADI KESHAVA INTERVIEW

"Regarding my relationship with TKG- most people are aware that I didn't like the man at all. I resented him presenting me as one of his men. On the day Trai das and I were released from jail, Tamal told me he had gone through so much with the Mr. Nair court case in Bombay, that we were on our own and could not use any temple funds for our defence. Trai das and I decided to approach our families for assistance. I also wrote to Srila Prabhupada to explain the situation as positively I could. I was a "small" devotee and didn't want to be seen in conflict with Tamal. Srila Prabhupada responded on 24 Nov.1976 with instructions that the BBT could lend the money. He said I should consult with Tamal, who was quite angry I had gone around him. We tried to gather support in the court case. I worked with academics, especially Harvard's Prof. Harvey Cox with whom I had a friendship, and Garuda das had other contacts as well. I got useful documents from the Siri Singh Sahib's legal group in LA. We declined Scientology's help. Bhagwat das recruited help in the NY Indian community with an idea of a local event with religious leaders speaking for our legitimacy. One rascal invitee, Swami

Harihar, was truly foul mouthed and lecherous, but Chandra Swami was in NY and attended. Afterwards, he came a second time to the temple and we met for the first time. He proposed to help by speaking on our behalf, making contact with President Carter's family, and by bringing my situation to the attention of Indira Gandhi. He began to speak of the injustice of prosecution of the Hare Krishna movement in every public event, but I felt he used us to gain legitimacy. Only Harvey Cox and other academics were trustworthy. I wrote to Srila Prabhupada expressing my concerns. I explained my "Friends of the Hare Krishna movement" concept and provided information regarding Chandra Swami's statements and newspaper clippings. Srila Prabhupada responded in a letter of 26 Dec. 1976 encouraging us to work with him.

*"Chandra Swami delivered little else in the US. He arranged for a painting of Murali Krishna to be shown in an exhibition of Indian culture organized by Lillian Carter, the president's wife. After a phone call from Srila Prabhupada, I went to India [Feb. 1977], not just about the court case- it also involved a house in Delhi for which I had been dispatched to Washington, DC to negotiate and obtain documents as well as another matter that Srila Prabhupada asked me to look into. Primarily to get the American House- that involved a lot of waiting and meetings. While there (Delhi) I met briefly with Chandra Swami and then with a secretary from Indira Gandhi's staff. I informed Srila Prabhupada I had been given an appointment by Indira Gandhi's secretary **by the arrangement of Chandra Swami**. When I went to the appointment in New Delhi, the secretary informed me that Ms. Gandhi would like to visit Srila Prabhupada in Vrindavan. I conveyed the message to Srila Prabhupada and his response was a definitive no; it was clear that Srila Prabhupada saw that Ms. Gandhi was in political trouble and that such a meeting would not be useful. I had no other interactions with Chandra Swami after that time until later when I returned to India [Oct. 1977] and we were searching for the Ramanuji Kaviraja that Srila Prabhupada saw in his dream. I don't recall exactly who suggested contacting Chandra Swami, but it was after we had no luck turning up the envisioned kaviraja. Chandra Swami communicated that the famous Ayurvedic physician that attended many of the top politicians in Delhi, including Ms. Gandhi, was a Ramanuji Vaishnava. He made the appointment for Satadhanya and me to go to that kaviraja. When we saw him, he was wearing Shaivite tilok. This again confirmed how Chandra Swami was unreliable. We consulted and decided that we would get the makhardhvaja medicine that Srila Prabhupada requested, but let others who were with Srila Prabhupada decide whether to use it. The kaviraja heard our description of Prabhupada's condition and stated that the medicine was too strong for Srila Prabhupada and that he would not recommend it. He then said something along the lines of: if Srila Prabhupada was a great devotee and if this was instruction from Bhagwan, it was not for him (the kaviraja) to decide. Satadhanya went back to Vrindavan with the medicine. I returned to NY from Delhi. I was distressed the medicine had been administered to bad effect, especially after learning the medicine had mercury. I have regretted this ever since."*

COMMENTS ON THE FIVE VERSIONS

There are a few areas about these historical incidents and the five accounts above that deserve comments before we draw conclusions on the possible "**Chandra Swami Connection.**" There are some conflicts between the tapes and memories, and differences in the accounts of Tamal, Bhavananda, Adi Keshava and Satadhanya about how the *makharadhvaja* was obtained. Questions: **(1)** Did CS make arrangements to pay for and donate the *makharadhvaja* by going in person to see the kaviraja or did he arrange it remotely? **(2)** Was CS in South India at the time? If so, how could CS go to see his Delhi kaviraja as Bhavananda stated? **(3)** Or was the *makharadhvaja* donated by the Delhi Shaivite kaviraja after CS's secretary brought the devotees to him, without CS's knowledge? We recognize that decades-old personal memories become imperfect.

THE MOST LIKELY HISTORY OF EVENTS

The most reliable account is the tapes. Our leaning is to the following summary of events:

Adi Keshava called Chandra Swami at his Delhi number, but he was in Madras, and he spoke to his secretary, who phoned CS, who arranged to pay for the makharadhvaja, which had just been

completed. *Adi Keshava and Satadhanya then went to the Delhi kaviraja and picked up the makharadhvaja that had been donated to Srila Prabhupada by CS. Satadhanya brought it to Vrindaban, forgetting to mention the letter.*

The tapes confirm the *makharadhvaja* was arranged for and donated ***courtesy of Chandra Swami himself.*** Satadhanya (on tape) and Adi Keshava (interviews) confirm CS was in Madras.

DID CHANDRA SWAMI DONATE MAKHARADHVAJA TAINTED WITH POISON?

We doubt that CS, almost surely in Madras at the time, and without physical access to the apothecary jar of freshly made *makharadhvaja*, ***could taint the medicine*** that was to be donated to Srila Prabhupada. The reasons are: **(1)** The *makharadhvaja*'s manufacture was just completed after a 10 day process, and 48 ready-made packets, only a portion of a larger lot, were taken from the jar's contents and given to Srila Prabhupada **(2)** This clinic was highly reputable and serving the PM and many members of government **(3)** The medicine was personally handed over by the Delhi kaviraja who was highly reputable **(4)** The clinic was very public and poisonings are surreptitious. Too many witnesses. **(5)** Hair tests show cadmium poisoning began at least by Feb. 1977, and perhaps even in mid-1976... poisoning is never retroactive. **(6)** Anyway, only 2-3 doses were taken.

But many others will still suspect the makharadhvaja was poisoned, and this question can be settled by testing the leftover 45 packets which Srila Prabhupada never took. Are they still in Srila Prabhupada's Vrindaban quarters? The GBC says the *makharadhvaja* was "like poison" (debunked in Ch. 37) whereas others suspect the *makharadhvaja* was actually tainted with poison, but October medicine cannot cause the previous February poisoning. Srila Prabhupada discontinued the *makharadhvaja* because it caused one day of diarrhea, and he mentioned it was "like poison" (not 2 weeks later, as the GBC claims). We also note the GBC tested the *makharadhvaja* (MVAJ) in Australia in 1999 and there was nothing unusual in it(see Ch. 37).

We wonder if Chandra Swami gave advice or poison to those who administered the cadmium, not whether the makharadhvaja was poisoned. But this idea is also complicated by the July 20, 1976 "attack" which was before anyone knew Chandra Swami (unless at that time a different poison was used). Still, because of Chandra Swami's notorious history and proximity to Tamal and ISKCON 1976-77, he is a person of interest.

THREE DIFFERENT SUPPOSITIONS REVIEWED

There are three different suppositions about the *makhardhvaja* in relation to poison, and they are: **(1)** As stated in the GBC's *NTIAP* (p. 52), when Srila Prabhupada spoke of being poisoned on Nov. 9-10, he was simply referring to 2-3 doses of *makharadhvaja* that he stopped taking on Oct. 26, two weeks earlier. This theory is debunked in Ch. 37. **(2)** Our position is that Srila Prabhupada found the *makhardhvaja* too strong and not helpful, saying Oct. 28 it was "like poison," and that 2 weeks later on Nov. 9-10 he was not referring to the *makhardhvaja*, but he was speaking about a malicious, homicidal poisoning as was acknowledged by all his caretakers in a lengthy Nov. 10 discussion. **(3)** Many suspect that the *makharadhvaja* was tainted with poison. We already explained why we do not accept this. The leftover *makharadhvaja* could be tested again, specifically for cadmium, to put this idea to rest and to further clear the field.

AT THE TIME HE WAS NOT KNOWN AS A CRIMINAL?

NTIAP even says there is no cause to worry about CS being associated with arranging for Srila Prabhupada's medicine or being associated with ISKCON leaders, including Tamal, because in 1977 he was not ***yet known as a criminal*** or implicated in assassinations, poisoning, and all sorts of dark crimes. But now that we do know his true 1976-77 character is revealed, still no concern? Amazing dishonesty here. CS was the same rotten person before his illegal acts were discovered. He was already expert in poisons and nefarious activities, but was not exposed yet. CS, a poisons expert, visited (and stayed at?) the New York temple where Tamal was in charge, and Tamal is believed to have met CS. Tamal is a prime suspect in Srila Prabhupada's poisoning. There is nothing suspicious here? Whether the *makharadhvaja* that CS donated was tainted with poison or whether CS was the source of the

cadmium causing Srila Prabhupada's health decline - in both instances, the GBC should be concerned, just as thousands of devotees are concerned. What is so hard to grasp here? The GBC dishonestly denies all possibilities of poisoning in many illogical, contradictory ways.

Fantastically, NTIAP states (p. 111): *"The theory that CS was somehow connected to the so-called poisoning of Srila Prabhupada is clearly no more than a wishful fantasy. There is absolutely no evidence to support this."* Really? **(1)** Sky-high cadmium levels in Srila Prabhupada's hair is triply confirmed in Ch. 30-32, **(2)** This is not natural, accidental, or environmental, but due to malicious poisoning with homicidal intent. (Ch. 34) **(3)** Srila Prabhupada was poisoned, or assassinated, **(4)** CS, implicated in the assassination of Rajiv Gandhi and murder of others, **(5)** There were reports he supplied poison for Indira Gandhi's political prisoners. **(6)** CS arranged for the makharadhvaja. Yet NTIAP speaks of "a wishful fantasy"?

"CS connection" may well have been the source of the cadmium poison or idea.

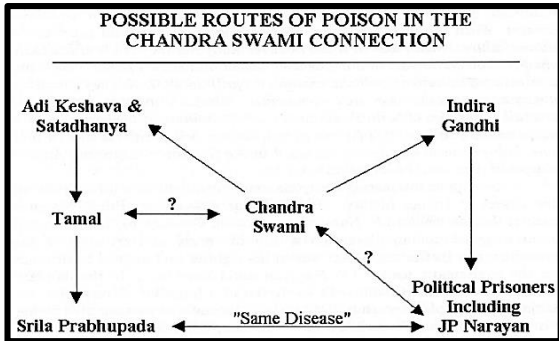
DID CHANDRA SWAMI SPEND DAYS IN THE NEW YORK ISKCON TEMPLE?

Bhagwat Maharaja: in the summer of 1976 when he served at New York ISKCON, he was sent by Adi Keshava (temple president) to the New York airport to pick up CS. He seemed to remember CS stayed at the New York temple for some days, but Adi Keshava denied this, saying CS had his own accommodations. Bhagwat also recalled that CS cured Sudama Maharaja from a very serious illness with his herbal medicines, and that CS was a Shaivite tantric and very expert in medicines and Ayurveda. Another New York temple devotee, **Antima das**, had extensive association with CS, but he could not be located for an interview. In 2001 **Drishtadyumna Swami** clearly remembered seeing and meeting CS **at the** New York temple, surprised to hear of his notoriety and that he was in the infamous Tihar prison under criminal charges. **Lakshmi Nrsingha das**, also from the New York temple, recalled he and Adi Keshava went to see CS at a rich lady's uptown Manhattan apartment, unsure of the date. They met with CS for about two hours, when his impressive mind reading abilities were exhibited. **Hansarupa das:** *"I remember seeing him come into the temple with his entourage, but not much more. Ostentatious, a bit like a circus sideshow..."* **Adi Keshava:** *"Chandra Swami never stayed in the temple, but he went upstairs in the temple where we always had our meetings."*

Sevananda das in 2017 recollected: *"I remember the exact moment when Chandra Swami met Adikeshava Swami, who did not know anything about him, though I did, having done Life Membership in Bombay, New Delhi, Singapore, and Hongkong. He was supposedly a favorite Spiritual Friend/Advisor of PM Indira Gandhi. Chandra Swami [was] very surprised to see that ISKCON gave out Tridandi Sannyasa, and that Adi-Keshava Swami had taken it. I was in the Manhattan temple for about 4 months, during which the entire time TKG was there [about June to Nov. 1976]. He wanted me to set-up a Life Membership office there. I wanted to get back to Hongkong soon, so TKG would have me come to his office and hang-out for hours a day, to talk with me, and observe my consciousness/psychology. As for "the question that remains open is whether Tamal was ever seen with him or whether they had any meetings"? No. I never saw, nor heard of TKG meeting Chandra Swami, or talking with him. I remember being curious myself whether TKG knew anything about Chandra Swami. As it turned out, TKG seemed to be as oblivious, as Adi-Keshava Swami was, when it came to Chandra Swami. In fact, TKG seemed to get whatever info he could about him from Adi-Keshava Swami. At that time, TKG would only be seen in 3 places- The Temple Room for morning japa, the Govinda's restaurant, or in his private office. **At any rate, Chandra Swami only stayed in the Temple for a couple days and then he left.**"* Bhagwat, Sevananda both confirm Chandra Swami stayed at the NYC temple for a few days. **Madhavananda** very clearly remembers, sometime after the July Rathayatra in NY, seeing Chandra Swami **"coming out of Srila Prabhupada's quarters alone, and no one with him."** He asked about CS's (with gold-plated, Rudraksha beads) business. He could not remember the month. Srila Prabhupada's and the guest rooms were on Floor 11.

TAMAL WAS VERY FAMILIAR WITH CHANDRA SWAMI

Tamal describes CS's help in the New York court case: **SP:** *Some young yogis she [Indira Gandhi] was keeping? Tamal: Yes, there was one who was coming to America who seemed that to have been very intimate with her. He was able to call her on the telephone.... He helped us, though, in our court case. Adi Keshava warned him. ... Many women were coming to see him in New York. Many*



fashionable wealthy people. So Adi Keshava Maharaja warned him that "If you associate with these women, you will fall down." He liked Adi Keshava very much and helped him, because he could see that he was strict sannyasi. (SPConv Apr. 11, 1977)

So we can see in April 1977 Tamal was quite well informed about CS's relationships with Adi Keshava, the court case, and the NY temple where he was in charge. Did Tamal meet CS? He certainly had the opportunity, especially when CS stayed at the

temple where Tamal lived as the GBC. ***It would be almost impossible that Tamal did not know about his stay and not meet him privately at that time.***

TAMAL'S RELATIONSHIP TO CHANDRA SWAMI

Adi Keshava Swami and CS became good friends, and CS stayed in the ISKCON temple guest quarters for a few days as he moved about NY City. Devotees also said CS visited Tamal's New York temple often. Tamal presumably would have met and associated with CS at this time. How could he not? Tamal was the resident GBC while Adi Keshava was temple president, and they kept each other informed. Tamal kept up with the court case with which CS was helping. Tamal watched everything like a hawk. From June to end of 1976, Tamal was #1 and Adi Keshava was #2 in NY ISKCON, working side by side. Although Tamal was well known for his meticulous micro-management of all details, and he absolutely must have become acquainted with such an interesting personality as CS, Adi Keshava did not recall if Tamal met with CS. But it is almost a given. Bhagwat, Lakshmi Nrsingha, Dristadyumna, Antima, Sudama, Adi Keshava, Madhavananda, Sevananda, and others from NY temple all knew CS ... but not Tamal? CS met many NY ISKCON devotees in late 1976. CS invited devotees to deluxe apartments and upscale receptions with government officials, arranging contacts for them. And Tamal did not personally know CS? When we wonder where the cadmium and a poisoning plan came from, we think of the "Chandra Swami connection." Is that so absurd or fantastic as the GBC says?

OPEN ENDS: Did Chandra Swami know Tamal? Who saw Tamal dealing with Chandra Swami in 1976?

CHANDIDAS OR CHANDRA SWAMI?

Satadhanya and Adi Keshava, who both used the "Chandra Swami" name (not Chandidas) called the Vrindaban temple from Delhi with the news of procuring the makharadhvaja. Tamal was informed that "Chandra Swami" had donated *makharadhvaja*. But in his *TKG's Diary* (Oct. 24), Tamal uses "Chandidas" (but what is really in the original diary?) Then Bhavananda tells Srila Prabhupada, with Tamal listening, that a yogi named Chandidas had donated *makharadhvaja*. Later, when Satadhanya arrived on Oct. 25, Tamal says on tape: "Oh, Chandra Swami. That's the person Adi Keshava was always working with." Altogether, it sounds like Tamal actually knew CS very well, but put on an artifice of pretending not to know him. After all, by this time Tamal would surely know his correct name. Was Tamal pretending not to know CS well enough to know his correct name? And how could this be an "oh" surprise to Tamal on Oct. 25 when Tamal already knew this big news the day before? Was Tamal distancing himself from CS? Tamal knew CS quite well, as we see below. Why are we interested in this? We wonder where the cadmium and dosage instructions were obtained?

SRILA PRABHUPADA SPOKE ABOUT CHANDRA SWAMI

"The society of friends in support of the Hare Krishna Movement is a very good proposal. So, induce them to do that. That will be great success. If such persons organize a movement that the Hare Krishna Movement is genuine it is a very, very good success. Try to do it. All the scholars who have

given certification will join. That will be great success if that corporation is formed. So our scholars, students [...] can join with them to form this corporation. This should be organized. This is a very good proposal. Somehow or other try for that. That you are gathering good support from the Indian community is nice. This Chandra Swami has said that 'In America there is no one turning Christians into Hindus except for the Hare Krishna Movement.' That means his support is genuine, he's appreciating. Yes, it is dangerous to associate with such men, you should always remember that. But to take our interest, if the help is coming from such persons, we should not lose it also. But you must be very careful. If it is by his arrangement that we shall be able to see Carter, then we shall take advantage. If we can explain our philosophy that will be nice..." (SPL Adi Keshava, 26.12.76)

From the Dec. 26-7, 1976 tapes, we see Srila Prabhupada understood CS to be an opportunist. Srila Prabhupada apparently was informed of CS's being favorable to ISKCON because it was the only organization converting Christians to Hinduism. **Giriraj:** *And then Adi Keshava Maharaja is going with a swami? CS, some Indian swami in America. He's going with Adi Keshava to meet the new President of the United States on Jan. 27th.* **SP:** *He's going to see?* **Giriraj:** *Yes, Jimmy Carter... So Adi Keshava Maharaja and this one Indian sannyasi, they are going to make a representation to the new President.* **SP:** *Who is that Indian swami?* **Srutasrava:** *His name is CS.* **SP:** *Chandra Swami? So why...?* **Guest:** *He's a young man.* **SP:** *He must be Mayavadi. He's taking advantage of this.* **Guest:** *He's a man who is following Tantric.* **SP:** *So what is this nonsense? This should not be... He should not accompany. He's taking advantage of it.* **Guest:** *He's also directly associated with the PM, this young man. Chandra Swami. (Con:28.72) CS had spoken to Indira Gandhi about ISKCON, and Gopal Krishna Swami, working in Bombay and Delhi since the mid seventies, knew of him very well also.*

WAS ADI KESHAVA LINKED TO THE CIA?

In 1998 VNN.org posted a story on how Prithu das met a CIA operative on a plane flight, and was told Adi Keshava's father was in the CIA. But Adi Keshava twice told Nityananda in 1998 and 2021 his father was with Army Defense Intelligence for Eastern Europe and had retired in 1962. Since, his father has been a farmer and an engineering consultant. Adi Keshava thus explained the fault in assuming Chandra Swami's links to the CIA had anything to do with his father. *"My father later told me more about his role with the US Defence Intelligence Agency as well as UK intelligence services. He was a combat engineer in World War II, assigned to interview prisoners as he spoke many languages. After the war, he completed a business degree with considerable engineering training, what would be a dual major. People he had worked with in the army at the end of the war ended up at DIA and contacted him about gathering information regarding engineering capacity in Soviet block countries. He did so for patriotic and financial reasons through the 1950s as an 'asset,' rather than an employee. He stopped all this work in the early 1960s. He never worked with the CIA. Maybe this rumor started when we thought there was some surveillance of the NY Temple in late 1976. I asked him to see if we were being investigated. He made an inquiry through a State Dept. acquaintance not related to the DIA. The response was it was highly unlikely."* (Adi Keshava, 2021)

CONCLUSION

NTIAP p 109: *"...tries to insinuate all kinds of unsubstantiated facts regarding the 'connection' with Chandra Swami... However, all of these allegations are totally speculative, and have no basis in factual evidence or testimony..."* Really? Having reviewed CS's history and rap sheet, one cannot help but wonder, **is there any relationship between Srila Prabhupada's poisoning and Chandra Swami?** Between CS and Tamal? The questions are many, supported by substantial and warranted suspicions. Adi Keshava clarified that even in 1977 CS was a crooked, slimey character ("that old rat!"). In 1977 Srila Prabhupada did not accept an invitation to meet Indira Gandhi due to her questionable character. Yet Srila Prabhupada took "medicine" obtained through CS, a close ally of the same Indira Gandhi that Srila Prabhupada refused to meet. It is also very coincidental that Indira Gandhi's prisoners developed the same kidney ailment that Srila Prabhupada had. Considering Srila Prabhupada's enemies in India, and CS's connection with politicians and international intrigue, would going to CS for medicine not be

out of place, if they had known about CS? CS is a likely source to obtain poisons and instructions for their use. The cadmium came from somewhere. And no one has appeared on the radar screen as a better possible source than the notorious CS. Again, we do not think that the *makharadhvaja* received through CS was poisoned, and this would not explain retroactively the proven cadmium poisoning from at least Feb. 1977, 8 months before. Chandra Swami died on May 23, 2017, cremated the next day. No VIP's attended; he went to the next life alone. Another person of interest gone; and soon all.

CHAPTER 82: ACTIVE COLLUSION OR SILENT CONSENT

(1) *"...one who is mischievous, he is culprit. But one who tolerates mischievous activity, he is also culprit. If you are mischievous, you are criminal. But if you tolerate mischievous activities that is also criminal."* (SPConv May 3, 1973) (2) **Harikesh:** They are being quiet. They are too afraid to say. **SP:** That means they are accepting. [...] Quiet means... Maunam samyati raksanam. If there is some argument and you remain quiet that means indirectly you accept. (SPConv, July 9, 1975) (3) **"The only thing necessary for the triumph of evil is for good men to do nothing."** (Edmond Burke)

Everyone accepts the full complicity of one who is directly involved in a crime. What is less understood is that one who is a silent consentor, or one who aids after the fact, **or one who benefits from the crime afterwards- they are also complicit in the crime.** Similarly, not only the butcher incurs the sin for animal killing, but also one who transports, eats, cooks, sells the meat, or raises the animal. This also applies to Srila Prabhupada's now proven poisoning. Those who silently knew at the time it was occurring but did nothing to stop it, those who afterwards cover for or protect the poisoners, and those who gained from the poisoning by accepting benefits that came about from the poisoning, **they are also guilty of Srila Prabhupada's poisoning.** The original poisoners implicated others with the spoils of Srila Prabhupada's mission by usurping his position and assets. **Active collusion or silent consent- both are complicit.** Aiding and abetting, silent partner, complicit after the fact- these phrases relate to those who knew or came to know of Srila Prabhupada's poisoning, or those who benefited from it. Besides the original 1977 poisoners, there are ISKCON leaders who came to know of the crime but corruptly have remained silent to protect their positions and benefits. Otherwise, why have they adamantly and unreasonably denied all the evidence and demonized those who want the truth instead of supporting an honest, impartial, open investigation and giving cooperation to the same?

GO ALONG TO GET ALONG

Srila Prabhupada's criminal poisoning was a conspiracy by a few to hijack the movement and its assets for personal aggrandizement. They wanted to become absolute gurus with worship, position, power, wealth, and many disciples. **As time went on after 1977, those who were involved in the crime or were aware of it were joined by many others as accessory after the fact.** The distribution of the spoils from the takeover of Srila Prabhupada's institution induced others to support the original poisoners, knowingly or unknowingly, directly or indirectly. That is the meaning of this chapter's title: that Tamal as the leader of the new ISKCON guru board was expert at implicating others in the poisoning of Srila Prabhupada by arranging for their positions in ISKCON with opportunities for livelihood, maintenance, shared glory, and so on. That is, as long as they supported the party line without indulging in or allowing any intelligent questioning. They all sold their soul for the profits of false guruship. At least Judas repented, was not a poisoner, and then committed suicide after he only identified who Jesus was to the Roman soldiers. Tamal infected others with the dreaded acharya disease, by exciting their secret ambitions. Examples are Kirtanananda and Hansadutta, who were overwhelmed by personal ambition and their service ambitions were drowned in the dark side.

SILENCE AND ASSOCIATION IS COLLUSION

Let us stick to the facts of the matter and thus expose the rascals and pretenders. Srila Prabhupada: (1) **"Because we are doing business, we are getting money from these rascal government,**

so if you expose me, then I will not get money, and if I expose you, you will not get money. Let us remain together and let them remain fools. That's all. This is it. If a common man like me can understand the whole policy, how the scientist will not understand? But they have made a compromise that 'Don't expose me, I'll not expose you, and let us take money from the government.' This is going on." (SPConv 18.5.75) [applies to poisoners too] (2) "So this Krishna consciousness movement is a challenge to all the rascals and fools, that's all. So those who have taken this movement very seriously, they should be very sober and understand at least you must expose all these rascals. That will be very much appreciated by Krishna." (SPLecture 9.12.73) (3) "Ah. So this is sattvam jayate. It must come out triumphant. We have to try for... How foolishly they are propagating a false theory, and amongst themselves self-complacent, getting prize, eulogization. What is this nonsense? Expose them. Bluffing. The bluffing should be exposed. What you are doing here?" (SPConv 4.5.73) (4) "Yes. That we want. They have become unnecessary authorities and misleading people. That we want to expose." (SPConv 6.7.76) (5) "A person who knows things as they are and still does not bear witness becomes involved in sinful activities." (CC Mad 5.90) (6) "But one who tolerates mischievous activity, he is also culprit. If you are mischievous, you are criminal. But if you tolerate mischievous activities that is also criminal." (SPConv May 3, 1973) (7) "Regarding the position of a person who does not speak even when he knows the truth: jani saksi nahi deya tara papa haya. 'A person who knows things as they are and still does not bear witness becomes involved in sinful activities'." (SPConv May 17, 1975)

(8) "Regarding the position of a person who does not speak even when he knows the truth: jani saksi nahi deya tara papa haya. 'A person who knows things as they are and still does not bear witness becomes involved in sinful activities'." (SPConv May 17, 1975) (9) "Brahmanas [...] are mostly devotees. They are generally unaware of the happenings within the material world because they are always busy in their activities for spiritual advancement. Nonetheless, when there is a calamity in human society, they cannot remain impartial. If they do not do something to relieve the distressed condition of human society, it is said that due to such neglect their spiritual knowledge diminishes." (SBhag 4.14.41 Purport) (10) "Religious principles have certainly been violated in this assembly. One should not remain for even a moment in a place where irreligion is flourishing. A wise person should not enter an assembly if he knows the participants there are committing acts of impropriety. And if, having entered such an assembly, he fails to speak the truth, speaks falsely or pleads ignorance, he will certainly incur sin." (SBhag 10.44.9-10) (11) "In the name of bhakti in many places people are engaged in illicit or anti-bhakti activities in the name of practicing bhakti. If one does not expose those issues (cases) very clearly, then pure bhakti will never be victorious or be established." (Srla Bhaktivinode, Patrikara Uddesya, Sajjana Tosani) (12) "One should compulsorily engage in endeavoring to trying to uplift the Vaishnava Dharma from the mud of contamination and trying to free it from all kinds of dauratmya (wrong ideas and practices)." (Srla Bhaktivinode, Bheka Dharana, Sajjana Tosani) (13) **Jagadish:** If you know that someone is committing criminal activities, then if you associate with them, you'll also become implicated. **SP:** Yes. Sangat sanjayate kamah. (SPConv Jan. 11, 1977)

Sins of omission are as telling and culpable as sins of commission.

It is our duty as the messengers of the Absolute Truth to always stand for truth and kick out corruption, starting with our own spiritual family and society. Srila Prabhupada's poisoners must be exposed. That also means the fall of the entire current GBC/guru cartel/regime. This is why they fear "political regime uncertainty" caused by the poison evidence. Their time is limited.

COMPROMISED, INTIMIDATED INTO SILENT CONSENT

Naveen Krishna das resigned from the GBC in March 2000 after seeing the GBC response to the poison issue in their book *NTIAP*. A few months later, Bhakticharu came alone to visit Naveen at his home. (Ch. 78) Naveen never heard back from BCS after he stated he would support an investigation into Srila Prabhupada's poisoning. ***Gunagrahi, Guruprasad*** and other prominent devotees were prepared to assist with the investigative process under the umbrella of the N14C. (see Ch. 21) The GBC issued a forceful resolution: the poison issue had already been dealt with, and since it

was a blasphemous and volatile subject, anyone involved would no longer be allowed any service, position, and participation in ISKCON. One by one, those who had an interest in the N14C receded into the background. Most of ISKCON is compromised by accepting some material benefits and thus they cannot stand up against any institutional policy of wrongful intimidation. They are like Bhishma and Drona who capitulated under pressure from Duryodhana, obligated to him for material benefits.

Prahladananda Swami, a GBC member and head of ISKCON's sannyasi committee, is illustrative. After the poison evidence first became public in late 1997, he visited Naveen Krishna in Florida. They discussed the developments, listened carefully to the whispers, reviewed the "poison discussions" where Srila Prabhupada spoke several times about being poisoned. Both were convinced that Srila Prabhupada had been poisoned, and they agreed to work towards a full investigation into the matter. Maharaja was convinced, saying, ***"I know it, that maybe 15 senior men had poisoned Srila Prabhupada because they wanted to be full gurus and not simply ritviks."*** He was very affected, motivated to discover the full truth. He would quietly discuss his convictions with other leaders in ISKCON. Then Tamal called him about his meeting with Naveen. Hearing that Prahladananda Swami felt there was a need to officially investigate the matter of Prabhupada's alleged poisoning, Tamal came down like a twelve pound sledgehammer. **TAMAL:** *"If you don't drop this poisoning matter immediately and totally, I will see to it that you never have any role or service in this movement again!"* It was a blunt threat. Blackmail. Be quiet or get kicked off the gravy train. Prahladananda Swami decided to accede to Tamal. Unsure how much difference he could make in uncovering the truth anyway, was it worth giving up his service to Srila Prabhupada within ISKCON? He was forced to weigh the stand for truth against all he was receiving from ISKCON, and the work he was doing, and the truth came out second and last.

After Tamal had passed away, and by then an ISKCON authorized guru, Prahladananda Swami again visited Naveen in 2003. *JFY* had just been distributed, and Prahladananda Swami had read it. He was still convinced of the poisoning and again the two friends discussed the evidence, ISKCON politics, and what could be done. Naveen told Prahladananda Swami that he was disturbed, that it seemed no one in ISKCON cared whether Srila Prabhupada was poisoned and no one would take a stand. He had met with dozens of leaders in 1997-98 and had spent hours with each of them helping them understand the evidence. They had all left very disturbed about the matter. Yet no one had the courage to push the issue based on the facts they had seen.

Naveen later recruited ***Ambarisha, Sesa, Gunagrahi, Guruprasad*** and other prominent devotees who were prepared to assist with the investigative process under the umbrella of the N14C. (Ch. 21) The GBC issued their prohibitive resolution/ ultimatum against any involvement in the poison issue. One by one, they all acquiesced to the GBC. Naveen asked if there was anyone in ISKCON with integrity and the guts to stand up for the truth? Prahladananda Swami thought for some time, and replied to the negative. Naveen was shocked. No one at all? For 3 hours they went over a list of ISKCON gurus, GBCs, regional secretaries, sannyasis, about 100 names. Between them, they knew them all. Were there at least a few with the courage to stand for the truth? However, Maharaja said that he could not count on anyone to support an unbiased investigation, including himself because alone there was nothing he could do. He detailed exactly how and why each one would not stand up for truth, all compromised by dependence on various facilities provided directly or indirectly by ISKCON. Financial support, travel and medical expenses, friendship and social life, business dealings, timeshare residential investments, accepting some position, salary, prominent office, guruship responsibility, relatives, disciples, patrons, congregations, housing, schooling for children, etc. They all had too much to lose. They were irretrievably sold out to ISKCON. Naveen thought about the Mahabharata's description of the compromised positions of the Kuru elders who supported the evil Duryodhana. Everyone in ISKCON is compromised by accepting some material benefits and thus cannot even nominally endorse an honest investigation.

ISKCON MISLEADERS COMPARED TO KURU ELDERS AND THEIR FATE

Those who have received benefits from Srila Prabhupada's poisoning in post-1977 ISKCON (that would be many persons, for sure) should meditate carefully on their position and take measures not to be further implicated in this great crime. Do the right thing. Why have ISKCON devotees, despite their intelligence which can easily appreciate the overwhelming mountain of evidence clearly proving Srila Prabhupada's poisoning, go along with, acquiesce, or remain silent while their leadership perpetrates deceit and lies in desperate cover-ups of that evidence? Srila Prabhupada explains the important, parallel example of the Kurus like Bhishma.

(1) "...It was an open secret that Duryodhana wanted to usurp the kingdom of the Pandavas by evil plans, in collaboration with his father, Dhrtarastra. Therefore, all persons who had joined the side of Duryodhana must have been birds of the same feather..." (BGita 1.23) **(2)** "...As far as the others are concerned—like Jayadratha, Krtavarma, Salya, etc.—all are determined to lay down their lives for Duryodhana's sake. In other words, it is already concluded that **all of them would die** in the Battle of Kuruksetra for joining the party of the sinful Duryodhana." (BGita 1.9) **(3)** "...Duryodhana clearly felt that the victory of the Kurus depended on the presence of Bhismadeva. He was confident of the full support of Bhismadeva and Dronacharya in the battle because he well knew that they did not even speak a word when Arjuna's wife Draupadi, in her helpless condition, had appealed to them for justice while she was being forced to strip naked in the presence of all the great generals in the assembly." (BGita 1.11) **(4)** "... According to scriptural codes, a teacher who engages in an abominable action and has lost his sense of discrimination is fit to be abandoned. **Bhishma and Drona were obliged to take the side of Duryodhana because of his financial assistance, although they should not have accepted such a position simply on financial considerations. Under the circumstances, they have lost the respectability of teachers.**" (BGita 2.5) **(5)** SPLecture 5.8.73: "What is that material consideration? Bhishma thought that 'I am maintained by the money of Duryodhana. Duryodhana is maintaining me. Now he is in danger. If I go to the other side, then I should be ungrateful.' [...] He did not think that 'Duryodhana may be maintaining, but he has usurped the property of the Pandavas.' [...] The same position was for Dronacharya. [...]. Such great personalities became darkened because they took money from them, anna. If I am provided by somebody who is too much materialist, then that will affect me. I will become also materialist. [...] So Chaitanya Mahaprabhu has warned that 'Those who [...] are not devotees, do not accept anything from them because it will make your mind unclean.' So therefore a brahmana and a Vaishnava, they do not accept directly money. They accept bhiksha."

COMMENT: Bhishma, though he was a great devotee, sided with Duryodhana because of financial considerations and having been maintained by him, and thus Lord Krishna wanted him to be killed. Similarly, because they are attached to their maintenance and positions, all the ISKCON misleaders and senior devotees have sided with the primary suspects on the poison issue and will suffer for this. Although presented with the evidence, they chose to deny even Srila Prabhupada's own clear statements about being poisoned just to politically favor the existing ruling elite. Thus they have acted just like Bhishma and Drona and will surely have to face the consequences for their great misdeed. Some of them have even ridiculed or laughed at the idea of Srila Prabhupada's poisoning. Yet, many accept leadership by such corrupted, dishonest persons who have used fraud, lies, deceit, and total denial to cover up the conclusive evidence in this matter.

AIDING & ABETTING, ACCESSORY AFTER THE FACT: APPLIES TO ISKCON GURUS

Wikipedia: "*Aiding and abetting is a legal doctrine related to the guilt of someone who aids or abets in the commission of a crime. It generally allows a court to pronounce someone guilty for aiding and abetting in a crime **even if they are not the principal offender**. It is necessary to show that the defendant has **willfully associated himself with the crime** being committed, that he does, through his own act or omission, as he would do if he wished for a criminal venture to succeed. Under this statute, **anyone who aids or abets a crime may be charged directly with the crime, as if the charged had carried out the act himself. A person who learns of the crime after it is committed and helps the criminal to conceal it, or aids the criminal in escaping, or simply fails to report the crime, is known as***

an ‘accessory after the fact.’” Thus, four classes of additional persons are also implicated in and guilty of Srila Prabhupada’s poisoning, even though not directly involved in the actual act of administering or handling of the poison. **(1)** Anyone who knew about the poisoning of Srila Prabhupada **while it happened** and remained silent is also guilty of the crime. **(2)** Anyone who learned something about the poisoning of Srila Prabhupada **after the fact** and remained silent is also guilty of the crime. **(3) Anyone who abetted the poisoning** of Srila Prabhupada (to approve, encourage, support, or cover-up) is implicated and also guilty of the crime. **(4)** Anyone who **shares in the material benefits** that resulted from Srila Prabhupada’s removal by poisoning, is also implicated and guilty of the crime.

So, even if only a handful of persons had physically poisoned Srila Prabhupada, still, all those who took advantage of the results by assuming Srila Prabhupada’s then vacant position and exploiting his assets for their own purposes, are also implicated as guilty in the crime. This would include all the ISKCON gurus from 1978 until the present. They are benefiting and taking advantage of the poisoning of their own guru. They are complicit after the fact and guilty of collusion with the crime. Also those who know about Srila Prabhupada’s poisoning but have always kept it secret and denied it, are as guilty as the actual poisoners themselves. They have aided and abetted, and benefited from the crime. After a bank robbery, someone who knowingly shares the loot will also be culpable. Seven persons are implicated in cow-killing, not just the one who actually kills the cow. Same for the poisoning of Srila Prabhupada. Even a century later, many may be complicit. Also, those that know nothing of the poisoning, but have heard of it and done nothing to verify the truth in it, or those cooperating with those who have benefited from it, they are also complicit. There are many levels of complicity. Their pleas that they are just trying to help spread the movement for Srila Prabhupada fails to conceal their primary motive of seeking distinction, profit, and adoration, which they sadly cannot recognize.

ISKCON leaders have lied to us about Srila Prabhupada’s poisoning, so what else have they lied to us about? A whole lot of things. Some of these other things we already know about, as discussed later on in Book Two. Interestingly, all of them refuse to reveal their personal finances or assets.

TWO TYPES OF PERPETRATORS: MISCHIEVOUS AND THOSE WHO TOLERATE

We sometimes wonder about those who clearly had nothing to do with the actual poisoning of Srila Prabhupada in 1977, why do they protect, cover up, and defend the obvious suspects like Tamal and others? The reason is that they have since 1977 become implicated in the poisoning by accepting gifts of position and guruship from the hands of the original poisoners. Do not rock the boat, keep the status quo. They know, deep down, that if Srila Prabhupada’s poisoning is accepted or proven, they will be in a big hurt when the resultant cleansing of the mission takes place. They all **have to deny** the poisoning to protect their own positions. *“So you protest, write in book. You are scientist. Write in book. Prove scientifically. That will be your laurel of taking the doctorate degree. If you also become one of these rascal doctors, then what is the use of your Krishna consciousness that **whatever they say you silently accept?** No.”* (SPConv 3.5.1973)

WHAT DIFFERENCE DOES IT MAKE TO YOU?

Perhaps not legally, but certainly by a spiritual and moral standpoint, this principle of aid and abetting also applies to one who does not think it very important if Srila Prabhupada was poisoned, or to one who does not care if Srila Prabhupada was poisoned. Unlikely as it sounds, we see this in the lecture of an ISKCON guru, Bhakti Vikas Swami: *“...I hear about killing Srila Prabhupada by Tamal Krishna Goswami. ...what is going on? There is an idea, that Srila Prabhupada was killed by some of his close disciples; well, short of doing a forensic study, it’s not possible to prove anything. If you want to take my opinion, this is nonsense; extremely offensive to both Srila Prabhupada and his close disciples. And, furthermore, **what difference does it make to you?** You have to chant Hare Krishna and go to Krishna. So, even if, just for the sake of argument, Srila Prabhupada had been so horribly dealt with by his disciples, **what difference does it make to you?** You have to chant Hare Krishna. Now, interestingly, when we see, when Prahlada Maharaja, was fed poison, in the Bhagavatam, by his father Hiranyakasipu, it had no effect on him. So, Krishna protects his pure devotee. So, Prabhupada, we*

understand, he's not an ordinary person. He went to Krishna in that time, and in that way, because Krishna wanted him to. That's all. You probably got this from the internet. So, again, you won't get Krishna conscious by wandering around the backyards of the internet. **There are all sorts of weird things out there.**" **COMMENT:** (PTC) Srila Prabhupada's mission to save the fallen souls on this planet has been hijacked by cadmium poisoners, and that mission has been deviated and polluted by their four decades of unauthorized doctrines. So it makes no difference to those who do not care about the mission of the pure devotee, but those who do care, it makes all the difference. Amazing question, typical from the compromised.

COMMENT: (Dhira Govinda das) *"Be quiet, and just chant Hare Krishna?..."* Why should you even care? Well, Maharaja, we care because we feel deep gratitude and affection for this special person, Srila Prabhupada, a uniquely empowered pure devotee of Krishna. Followers of Srila Prabhupada are naturally eager to hear and understand about all of Srila Prabhupada's pastimes- on the Jaladuta, early morning hours speaking purports into the dictaphone, his disappearance pastimes, etc. Bhakti Vikas Swami seems to indicate that Krishna would have protected Srila Prabhupada, like He did with Prahlada Maharaja. It's like, some naturally accept that a pure devotee may enact, co-create with Krishna, a disappearance pastime that involves, for example, a germ that causes a disease, or a heart attack, or maybe a crucifixion, but, for some reason, they don't accept that Krishna and the pure devotee could create a disappearance pastime that involves those close to the pure devotee giving him poison? How does that make sense?"

ISKCON WILL NOT ENDORSE OR ASSIST ANY INVESTIGATION

The conclusion is that the truth about Srila Prabhupada's poisoning will not voluntarily come from within ISKCON because its misleadership has totally embraced a desperate policy of total denial and cover-up. The final investigation as to who did it must be done by those outside ISKCON. And in fact, this is exactly what has transpired since 1997: all investigation successes and progress was accomplished by those independent of the institution, who acted against the will of ISKCON, and in the face of non-cooperation, severe criticism, or threats. This situation cannot be expected to change while ISKCON adheres to their present policy that Srila Prabhupada's poisoning is a dangerous theory. Any further investigation must come from outside ISKCON. It is useless to ask the fox to guard the henhouse. There is no honesty in the compromised ISKCON leadership.

THE DEPTH OF DEPRAVITY EVINCED BY ISKCON MISLEADERS IN THE POISON ISSUE

There seems to be no honesty or love of truth in the ISKCON misleadership. Dhira Govinda das: *"The decay of leadership in ISKCON was characteristic of much of what I witnessed and experienced during those 1999-2002 GBC meetings in my capacity as director of ISKCON's Office of Child Protection. 'Maharaja, it's time to raise your hand now, to vote in favor of the proposal.'* (did he read the materials related to the proposal- slim chance...) *'Maharaja, it's time to laugh now... isn't it obvious what a joke it is, to think that Srila Prabhupada was poisoned...' Maharaja dutifully raises his hand, or laughs, or whatever is needed to stay in the club. I think it's important to clarify, to emphasize, that in the ISKCON organization the 'gurus' are regarded by their disciples as infallible, non-different from God Himself. So, the GBC gave responsibility for a fair, thorough, and impartial investigation to disciples (Deva Gaurahari, Tirtharaj) who regarded the prime suspects as flawless beings, non-different from God. We perhaps miss the gravity and utter absurdity of this point, in its outlandishness, its surreal nature. This shows the depth of depravity evinced by the ISKCON leadership in relation to this issue. But still, perhaps I'm unwarrantedly hopeful- I'm thinking if even a few- GBCs, 'gurus,' or those in other positions of leadership- get it, understand the faux pas they have made by their blind denials of Srila Prabhupada's poisoning evidence, and have sufficient character, integrity and courage to stand for it- perhaps it could create a momentum, a critical mass, that could inspire some substantial transformation in the organization, and throughout Srila Prabhupada's movement. Anyhow, whether something like that happens or not, compiling the evidence and ISKCON history is a great service for Srila Prabhupada, and that is success."*

Damaghosh das: *“Re: seeing the presentation on the NTIAP book in the 2000 GBC meeting. The reality of the situation within ISKCON must have hit you very hard at that time when you saw nobody was left you could depend on to speak truthfully. The entire GBC body is compromised and acting like the Kuru elders, that is why they are condemned as offenders. Most are now ‘killing’ and ‘poisoning’ Srila Prabhupada every minute by acting as unauthorised gurus, endorsing the radical book changes, the changed deity worship etc. Thus they laugh as demons do. It is beyond them to be honest in their approach to any of the deviations and offenses. It is not possible for these little Ravana’s to be anything other than a Ravana. We hope to wake up those who are not fully compromised in the institutional corruption, who are open minded, intelligent supporters and well-wishers of Srila Prabhupada, including the second, third, and future generations, and the life members and congregational supporters, as they are not financially and politically dependent on ISKCON. Maybe there could be an ‘escape clause’ for those complicit after the fact. There may be a few left who still have some honesty, where they would come forward and clean up the house Srila Prabhupada built. After all, no one should try to destroy ISKCON but should purify it of offenses and deviations. Restore, not destroy.”*

CONCLUSION

The concept of an “escape clause” is interesting. Once some momentum grows with enlightened lower tier institutional leaders who can see the truth in the poisoning evidence, senior leaders will “defect” in a cascade effect by “coming clean” and announce they no longer wish to participate in further cover-ups, open to the truth. That day cannot come soon enough. Those who do so can be forgiven but even with their public apologies, they can never be trusted again as leaders.

“The first and worst of all frauds is to cheat oneself. All sin is easy after that.” (Bailey)

CHAPTER 83: SATSVARUPA AND OTHERS OF INTEREST

SATSVARUPA DAS

American guru, ex-GBC, interviewed Tamal for the mercy killing confession, was present with Srila Prabhupada for several months during 1977. There is no direct evidence that Satsvarupa das was involved in Srila Prabhupada’s 1977 poisoning, ***but there are strong indications that he must know at least something about it.*** Knowledge of the poisoning and remaining silent about it also bears great culpability, especially if the results of the poisoning were to his material benefit, such as joining in with the poisoners to assume Srila Prabhupada’s position and assets. Satsvarupa inherited a huge slice of the ISKCON pie and collected thousands of disciples who selflessly served him. Although he is known as a more gentle, shy, and perhaps weak person compared to the other GBC members in 1978, he did, though, clearly have enormous ambitions to become an ISKCON initiating guru. There are some very significant facts which demand a closer look at Satsvarupa. ***There is plentiful evidence that Satsvarupa was in the right places, with the right persons, and at the right time to know about Srila Prabhupada’s being poisoned, something which he has so far been silent about.*** He was a close



associate of Tamal, whom we have already found guilty beyond a reasonable doubt of Srila Prabhupada’s poisoning. He would in 1977 have had to be very dumb to not suspect some foul play while closely observing Srila Prabhupada’s mysterious health decline, and coupled with his silence on the matter, etc. is incriminating.

CONCEALMENT OF MAY 28 FUTURE INITIATION DISCUSSIONS

In Satsvarupa’s book *ISKCON in the 1970’s*, he notes his arrival in Vrindaban in late May 1977, detailing his talks with Tamal, Bhavananda, Bhagavan, and Rupanuga, about Srila Prabhupada’s health, physical condition, and things that Srila Prabhupada said, but he ***conspicuously*** makes no mention ***whatsoever*** of the May 28 discussions. He devotes 6

pages to May 27 and 28, but nothing about these discussions where he was the GBC spokesman, which was the highlight of his Vrindaban visit, being when Srila Prabhupada decided to appoint new initiating gurus? This event is noted in the GBC minute book, but not in Satsvarupa's diary book? And neither did Satsvarupa include the May 28 talks about future initiations in his newsletter to the GBC members. **These omissions are extremely suspicious**, and were deliberate concealments. Perhaps his original diaries have what was left out of the printed book? This is another indication of a "conspiracy of silence" about Srila Prabhupada's intentions for ISKCON's future Initiations. See Part 11 for more.

SATSVARUPA CONDUCTED TAMAL'S MERCY KILLING INTERVIEW

In Ch. 60, we saw that in late Nov. 1977 Satsvarupa (SATS) interviewed Tamal for *BTG* magazine days after Srila Prabhupada's departure. This tape recording was discovered in SATS's former assistant's closet in 1997 and is available online. Tamal makes very shocking claims that Srila Prabhupada had asked repeatedly for "medicine to die," which SATS asks Tamal to clarify, but he personally edited these portions out of the final published *BTG* article. SATS must have had major questions as to what Tamal meant by these very disturbing claims. He surely would have discussed the matter further with Tamal, beyond what is on the tape. Anyone else in that situation would do so, as Tamal's statements were extremely radical. This in itself strongly indicates SATS's probable knowledge of something about the poisoning, the rumors of a poisoning, or about Tamal's "medicine to die." From Ch. 60, is this excerpt to show how SATS clearly understood about the giving to Srila Prabhupada of "medicine to die": **SATS: Now a different kind of question. Right in the beginning *without too much explanation you were talking about Prabhupada asking for something to let him disappear, that he wanted to die.* COMMENT:** Clearly Satsvarupa understood and accepted Tamal's mercy killing claims, wanting to explore it further. Within months of this private interview, he also became one of the select few initiating ISKCON gurus, assuming command of maybe 20% of ISKCON assets. Was he one of the "at least a few of us" whom Srila Prabhupada called upon to help him "die now," as Tamal stated in the interview, or was Satsvarupa a silent consentor? Or was he an accessory after the fact? Satsvarupa's silence stands out.

HOW COULD SATSVARUPA NOT BE AWARE OF SRILA PRABHUPADA'S POISONING?

In 1998 Isha sent transcripts of both the taped interview and of the final published *BTG* article to SATS, with a letter asking what it was that SATS thought about Tamal's strange statements about medicine to die, and why the "medicine to die" parts were omitted. SATS wrote back saying simply that the interview was for an article in *BTG*, totally ignoring Isha's questions about Tamal's shocking statements or what he thought about it now or back then. But SATS was not straightforward when questioned and he deliberately avoided answering the question. Why did SATS skirt the subject of Srila Prabhupada's supposed assisted suicide? We note that as the interviewer, SATS appeared to fully accept Tamal's claims about euthanasia.

We reject that none of the new initiating gurus in 1977 were aware of Srila Prabhupada's poisoning. The appearance of SATS's complicity in, at least knowledge of, Srila Prabhupada's poisoning comes from: **(1)** SATS asks Tamal to elaborate "***about Prabhupada asking for something to let him disappear, that he wanted to die.***" **(2)** He conducted Tamal's interview, then deleted the parts about assisted suicide from the final *BTG* article. SATS found these portions of the interview unsuitable for the public. Why? **(3)** SATS never challenged Tamal about his mercy killing claims. **(3)** He evaded Isha's question why he edited out those interview portions. **(4)** Despite knowing about Srila Prabhupada's chief caretaker Tamal's claims of euthanasia, SATS gladly and quietly accepted his post as a new initiating guru after Srila Prabhupada had been euthanized. **(5)** How sleazy to know about the euthanasia and benefit from it without asking questions. This is like accepting what you know are stolen goods. **(6)** He hid the May 28 talks from the GBC and devotees, a malfeasance of his duties as GBC Chairman. **(7)** He was a primary conspirator in formulating the zonal acharya system hoax and suppressing the "resistance." (Part 11)

SUSPICIOUS INDICATIONS THAT DEMAND AN INTERROGATION

As the GBC secretary and spokesman in the May 28, 1977 GBC meeting with Srila Prabhupada, SATS afterwards summarized the meeting in the GBC minute book in his own handwriting, including a short mention of Srila Prabhupada's stated intention to "*appoint initiating gurus for the future after his departure.*" However, when he sent out a report to the other GBC members and temple presidents about the meeting, he very conspicuously OMITTED anything about discussions of initiations in the future. Why this omission if he was not being deceitful and trying to conceal vital information from the devotees? This was by far the most important item in the meeting with Srila Prabhupada. He must have done this in collusion with Tamal, maybe others too; he would never do this on his own. This is common sense evaluation. This was not an accidental oversight.

The purpose for this concealment was part of a conspiracy to conceal Srila Prabhupada's instructions about appointing only proxy initiators, not full gurus. They did not want devotees being alerted to any discussion of future officiating acharyas or future initiations, as was discussed in the May 28 talks. Keeping these discussions secret would better suit their purposes of later introducing their own claims for their inheritance of guruship, which they did. Tamal, Satsvarupa, and others were disappointed that Srila Prabhupada did not fulfill their desire to take their own disciples as full initiating gurus. Instead, they got an unwanted (although apparently anticipated) plan for proxies who would initiate on Srila Prabhupada's behalf. They definitely did not want this to become public, and Satsvarupa deleted it from the report, most likely in concert with Tamal, who was Satsvarupa's participant in those discussions with Srila Prabhupada. (Ch. 84)

Also, in Book Two we look at the newsletter Satsvarupa sent out to selected senior devotees that he was "closely working" with in his temples. It is dated Dec. 1, 1977, 2 weeks after Srila Prabhupada's departure and 16 weeks before the GBC announced the new ISKCON gurus. Therein he announces he will be operating as an initiating guru, but only under certain conditions regarding photos on the altar, new Vyasasanas, guru pujas, etc. It is clear therein that the GBC had already been discussing arrangements in great depth for new gurus long before Srila Prabhupada departed. The complexity of issues discussed in his newsletter could not possibly have evolved in just two weeks after Srila Prabhupada left; surely they were meeting secretly and discussing their assumption as the new gurus even while Srila Prabhupada was still physically present. Why were they not discussing this with Srila Prabhupada and only secretly amongst themselves? The answer is that they knew they were going to do something that Srila Prabhupada would not approve of, so it had to be secret.

Satsvarupa has not disclosed anything about these secret meetings, although he has revealed everything else in his life! Why? He was clearly a party to the takeover plans. After the zonal acharya system ended in 1987, he made significant apologies to his Godbrothers, but did not reveal anything about how the eleven zonals made their successor acharya appointment conspiracy a decade earlier. ***Actually, none of the eleven, Hansadutta included, ever confessed to any of the secret collaborations in which they designed their plan of action, even while Srila Prabhupada was still lying in his Vrindaban quarters.*** SATS has been very secretive about what happened. He was as ambitious to be guru as the others; he was their spokesman, philosopher, scribe, very deeply involved in the takeover coup. This is certain as seen in the history of events.

SATSVARUPA WAS THE GBC CHAIRMAN FOR 1978-79

SATS was the GBC Chairman for 1978-79, the successor guru's first year. He was selected because he presented a respectable face to the takeover of ISKCON by eleven bogus, unauthorized successors who falsely claimed they were now pure devotees and appointed as full gurus by Srila Prabhupada. SATS was their spokesperson, mastermind, policy-writer, and there are several testimonies that he held training sessions with the eleven at the 1978 GBC meetings in Mayapur so that they "*could get their story straight and consistent.*" He helped them polish and rehearse their official ideology, according to eye-witness and ex-guru Hansadutta. All this shows him to have been very deeply involved in the takeover plot, and so, it is unlikely he knew nothing about the poisoning, by which the takeover became possible. ***SATS is a person of prime interest in the matter of Srila***

Prabhupada's poisoning. Perhaps he was not involved in actual poisoning, but certainly at some point his attachment to becoming a zonal guru led to his silent consent as accessory during or after the fact.

He surely knows about Srila Prabhupada's poisoning, maybe a lot. He should be interrogated. Will he agree? And even if he knows nothing about the poisoning, he definitely was engaged in the conspiracy to plot a guru takeover **behind Srila Prabhupada's back**, who he watched deteriorate in health while discussing with others (but not with Srila Prabhupada) about altar photos, guru worship, guru seats. He was the GBC siddhanta mastermind/ writer for at least a decade until he faded away into oblivion. Along with Hridayananda, he was a spokesman for rationalizing the guru "falldowns" with defective dogma. Since 1982, SATS has suffered unexplainable torments, requiring sunglasses outdoors, devastating daily migraine headaches, and dreams of being tossed off a cliff repeatedly (the punishment for liars, according to Vedic scripture). Behind his gentle exterior, we find one who is deeply enmeshed with a band of narcissistic, Machiavellian men in a scheme to take over the movement and assume the Acharya's seat, the central ingredient of which was the poisoning of Srila Prabhupada. His deep attachment to being an initiating guru is connected to his likely knowing about the poisoning. **How can he not know about the poisoning of Srila Prabhupada?**

He has led a life of personal weaknesses, indulging in a variety of totally mundane music, as though his spiritual life had been destroyed by secret horrible offenses. And in a struggle to achieve fame and distinction as a brilliant author, poet, and artist- he creates demented art and lewd novels. And he loves to watch football games? His consciousness in the last 40 years is not fixed on the spiritual platform. Is there something hidden in his history, causing such near insanity and suffering? His art website and many books of mental agony are quite disturbing, seemingly therapeutic attempts at rationalizations, just like a crazy person would do.

HE IS KNOWN AS HONEST, BUT HE IS ACTUALLY SELECTIVELY DISHONEST

Throughout his prolific books, we experience an extremely confessional person with no reluctance to tell exactly what's passing through his mind at that exact moment. He has confessed to so much in his life: his marijuana in the Navy, LSD trips, intimacy with his wife, and all sorts of weird thought trains ad nauseum, etc. But all these confessions have bypassed the real thing that troubles him and why he has constant migraines. **What about his role in ISKCON's 1978 guru-coup and how Srila Prabhupada was poisoned?** Despite his confessional appearances, he hides what he doesn't want us to know. How could he ever disclose that?

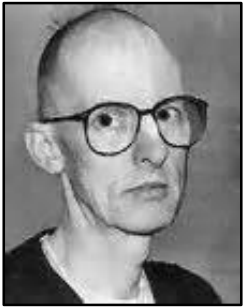
He kept secret his "indiscretions" or sexual affair with a married lady disciple until he was exposed and until he was forced to admit **something**. And then he only told part of the story, and was again compelled to admit more about it later. In his autobiography (p. 252-62) we see he can be very secretive even while being a compulsive confessor. *"Then you got into trouble by making a confession of your past indiscretion. It [trouble] flared up again and got out of hand. You were punished and then four years later another letter sent to the GBC. I worked it out with the Committee. Wrote a transparent letter and survived... Then, out of lust, I misbehaved and committed adultery. It took me several years to candidly admit the full extent of my falldown and that was another fault, of dishonesty."* So SATS can be very dishonest when he wants to hide something.

Also, in a news article from *KIWI SPIRIT*, Jan 30 2009, we see more of SATS's selective honesty: *"ISKCON guru Satsvarupa dasa Goswami attends his own Vyasa-puja celebration, which is organized by his "faithful disciples," as SATS calls them. Those are disciples who didn't reject him as guru after his fall down. The disciples sincerely observe the Vyasa-puja, cooking a feast, offering homages, etc. The celebrations are observed in two parts. The morning is the main Vyasa-puja and then there is an afternoon program, as SATS describes below. But even with such a tight schedule on this most auspicious holy day of his Vyasa-puja, SATS and his associates have time to catch a bit of television back at the hotel. Meanwhile the sincere and "faithful" disciples clean up and prepare for the afternoon program. This is cheating. Then a report of his Vyasa-puja day, written by SATS on his web journal entitled, *Tachycardia*: "At about 1:30, we ended the kirtana and went down for a feast, mostly*

cooked by Lila-avatara, who has been cooking for three days, along with her husband, Vishnu-aradhanam. There were many nice preparations, especially the spinach, but I didn't take so much because our schedule was tight. We had to go back to the hotel and return within a couple of hours for the afternoon program. The schedule was for us to meet again at 4:00 P.M., when I would read excerpts from the new book *Human at Best* and then distribute them for donations. At the hotel, we turned on the TV and watched the closing moments of the Army-Navy game, seeing Navy smash Army 33 to 0. Our hotel has many West Point fans, even holding a meeting of the West Point Graduates Association in one of the rooms."

"Satsvarupa also contemplates lying about his television addiction. *"Today I'll probably indulge in my weakness and watch a little Sunday pro football, but not too much. I don't want to be thinking of "first down and ten to go" at the time of death. When I go to Vrndavana, there will be none of that. [...] The journal scoops the day. Don't tell of watching football. Tell of editing your book and later watching the pastimes of Krishna. Show the good side of yourself. You are a spiritual master for disciples, so you have to set a good example."*

So according to SATS, if you are an ISKCON guru and you watch television, better you don't tell your disciples, rather tell them of all the Krishna conscious things you do. In this way you will be setting a "good example." Unfortunately the only example SATS is setting is that of a devotee who is struggling to control his mind and senses, and being selectively dishonest. As he writes: *"I was not praying so much but just getting the rounds done. I suppose that is a kind of prayer also. What were you thinking of instead of Krishna's names? I thought a bit about the Baltimore Ravens football game last night."*



"I just have to be careful that with the TV in my room, I don't start watching it. So far I have disciplined myself and am proofreading of the 4th volume of A Poor Man Reads the Bhagavatam. [...] The blank face of the TV stares me in the face, and I defy it. I did watch a little college football today (Saturday), but stopped when I felt a headache. Today they play the last three innings of a World Series game, game number five, which was postponed due to rain. If the Phillies win, the World Series is over. If they lose, then Tampa Bay has another chance at their home field, where they have a great advantage."

Some quotes on this: *"So one who is under the control of the senses, he is go-dasa. Go means senses and dasa means servant. And one who is master of the senses, he's goswami. Swami means master and go means senses. You have seen the goswami title. Goswami title means one who is the master of the senses. One who is not the servant of the senses, so long one is servant of the senses, he cannot be called a Goswami or swami. [...] So unless one is not master of the senses, his accepting this title of swami and goswami is cheating. One must be master of the senses."* And also: *"One who attains perfection in controlling the senses, he is called swami or goswami. So one has to become swami, goswami. Then he can become spiritual master. Without being swami or master of the senses, to become a spiritual master is bogus."* (SP Lecture, Feb. 18, 1969)

SATS's disciples are being cheated. They are bowing down and offering prayers to a phony. Even though SATS claims that his journal writings are based on honesty, he is actually living a most dishonest life, and the GBC and his Godbrothers are silent. Of course, these are small-time TV dishonesties. From the 1978 Srila Prabhupada Vyasa-Puja offering by SATS, we get the big-time dishonesty which casts his true character: *"And for the first time we are greeting and worshipping the new gurus personally selected by Srila Prabhupada. His mercy is being perpetuated by the new initiating gurus- [...] It is proof of his continuance, proof of his glory."* Srila Prabhupada never selected any initiating gurus; this is SATS's **big lie** as the scribe of the highjacker club. So, if the supposedly honest and shy SATS can lie so big to facilitate his illicit desire to be worshipped as guru on the same level as Srila Prabhupada himself, which he was from 1978 to 1987, the question is: Is his desire to be

guru strong enough to silence him if he knows about the poisoning? We suspect so, and a series of interviews with him would likely tell the truth in this matter.

"It's common for aspiring devotees, even after decades of reasonably sincere practice and service, to retain attraction to maya to which they were attracted before they came to Krishna consciousness- eg., in the form of sports, music, and of course, sex, intoxication, etc. But, if someone is posing as the direct link to the parampara for others, "the guru" who is "33" in the parampara list, who is "the guru" in whom others are expected to have implicit faith, who is "the guru" without whose grace one cannot make advancement, "the guru" for whom pranam mantras are recited, and whose picture is on the same altar as Srila Prabhupada, Srimati Radharani, Lord Chaitanya, Srila Bhaktisiddhanta- well, for "the guru," there's absolutely no space for mundane interest in the Phillies' football games." (Dhira Govinda das, 2019)

HE NEVER MENTIONS THE POISONING CONTROVERSY – WHY?

SATS's writings are voluminous; he has many books out of print, and many are not really subject matter for practicing devotees, as he continuously pours forth whatever is on his mind at the time, whether it be the racy, X-rated details in *Sanitorium* or his drug days in the Navy or mental ramblings about trying to resolve his own doubts over anything and everything. His clear passion is full disclosure of his thoughts and feelings. "Free style" as he calls it. There is not much that hasn't come out as he "confesses" his mind in full. Sometimes embarrassing, boring, or amusing. He covers the child abuse, the leadership scandals, the guru issue, and so much in ISKCON history, although not in great depth. Every detail of his 1965 LSD trips and of Srila Prabhupada's last words to him are described and analyzed. Even the intimacy level in his marriage. However, it is notably conspicuous that he says absolutely nothing about Srila Prabhupada's being poisoned.

The poison controversy was a very major ISKCON crisis after 1997, shaking the movement to its very roots as every leader was forced to address it both publicly and privately. But SATS has issued no statements about it (to our knowledge). Even though he conducted Tamal's "mercy killing" interview, and he was one of the original eleven gurus, he was the scribe and philosophical architect of the 1978 new guru system, he was the 1978 GBC Chairman, and he included a highly fudged rendition of the May 28 conversation in Srila Prabhupada's biography- he has said nothing about Srila Prabhupada's poisoning controversy. Why is he so silent on this while blathering on and on about all else? He has nothing to say about this prominent subject? He was there on and off in 1977 in Bombay and Vrindaban. He was intimately associated with the ISKCON takeover by the eleven gurus. He was one of the big zonal gurus exhibiting great ambitions for power and prominence. Although he appears at first glance as an honest, humble, and sincere confessor of struggles in spiritual life, his avoidance of the poison issue strongly indicates that he knows a lot about it and is hiding it.



BAD ASSOCIATION, OR BIRDS OF A FEATHER FLOCK TOGETHER?

His autobiography, p. 262: *"I have made stupid blunders... I think I have to take the burden on my shoulders for misuse of free will. I have sometimes acted wrongly, being swayed by the bad association of other men who were more persuasive than I. This occurred in some of their policies I participated in regarding guruship in ISKCON."* That bad association likely implicated him in the poisoning, knowing about it and keeping it secret while he enjoyed the results of the crime. SATS strikes us as a haunted man who has something he cannot confess, and thus the torment in his mind, heart, and his crazy, demented so-called "art."

HIS ACCOUNT OF HOW THE NEW GURUS CAME TO BE

In his autobiography, p. 242, is an interesting description of how ISKCON gurus came to be: *"...his passing away on Nov. 14th. Then, talks of initiating gurus, who is qualified? The list of eleven*

names, the GBC meetings to authorize them as 'regular gurus.' Soon... shaking in the foundation."

In Part 11 we discover that he admitted to discussions about initiating gurus as early as Oct. 8, five weeks BEFORE Srila Prabhupada departed. Satsvarupa das, year by year, becomes more distant from everyone, more secluded and private, and has essentially faded away into his own dream world. He admits he leads a sedentary life, does not do much of anything except "free write," which many find a self-indulgence. He describes his own gradual demise in his autobiography, p. 245: *"I used to have hundreds of disciples... I could always get typists. There were people eager to do it as service to their spiritual master, Srila Gurupada... And I had willing cooks to choose from. Many wanted a chance... eager to wash my clothes and iron them. Things ain't like they used to be. I just lost a typist... I am looking for a replacement... I expect my typists to keep working studiously and in gratitude to the guru. But things ain't like they used to be. I have only two servants willing to stay with me... I have typing service to give out. Those who take it will be blessed... Yasya prasadat bhagavat prasado, yasya prasadan na gatih kuto 'pi..."*

His hopes are dimmed, but still live on. Now elderly, Satsvarupa needs to be interrogated soon to see what he knows. May he wash his conscience by confession of what troubles his heart. Approached with historical questions by Henry Doktorski in Aug. 2019, Satsvarupa's forever secretary Baladeva Vidyabhusana das replied: *"He said it would be too embarrassing and painful to revisit that history now. Health wise he is not up to it either- he is 80 this year and is not taking on extra projects."* (ENE, p. xxiii) Well, sorry to bother and inconvenience you!

SHYAMA MA

Shyama Ma, a Bengali female guru with many Indian followers, came to Los Angeles for an ecstatic kirtan with the devotees and Srila Prabhupada in 1970. She also interacted with the first devotees in London in the early seventies. She competed in 1972 with Srila Prabhupada for the Vrindaban land where the Krishna Balaram Mandir now sits. When Srila Prabhupada won the land, she was very bitter, vengeful. It was believed her followers wanted to desecrate the site and interfere with the new temple construction. She must be considered an adversary and enemy of Srila Prabhupada, due to jealousy. Any further research should look into this matter, whether she had any connections or influence amongst any of Srila Prabhupada's senior men.



"I was forced to become an enemy to my friend, Shyama devi. She was a well-known guru of sorts with a large following in India and U.K. She too wanted the Raman Reti land, which was near her main Vrindaban temple. Mr. Saraf, the owner and donor of the land, knew and respected both Prabhupada and Shyama devi, hence he was put into a great conflict... he decided to put the matter into the hands of Radharani... [and] made up two slips of paper. He thought of Shyama devi and picked up the paper; she lost and Prabhupada won. Shyama devi was disappointed and angry with this decision. Later she tried to sabotage our project by leaving inauspicious things such as dead animals [goat's head] at the construction site." (By His Example, p. 185)

"Knowing the land to have been highly coveted by other sadhus, including Shyama Ma, Srila Prabhupada was determined to have the Gift Deed formalized legally before anyone could change their minds... Shyama Ma immediately went to the courts to challenge the ownership of the land, claiming the Sarafs were her disciples, that she had been promised the land, and that monies had even been given by her toward its purchase. This all proved unconvincing to the courts, but it did not deter her, a previous "friend" of ISKCON, from trying to desecrate the cornerstone ceremony." (Unalloyed Devotion, p. 478, 487) "The next morning [after the cornerstonre laying ceremony], we got word that during the night some goondas- hired vandals- had dug up the pit at Raman Reti and had thrown garbage in it. They had even removed the ISKCON sign! Prabhupada hit the roof, and the police were dispatched to apprehend the guilty and guard the property. This overt desecration was possibly the

work of Shyama Ma and her followers, but we never found out for sure." (Chasing Rhinos With The Swami, Vol. 2, p. 333, Shyamasundar das)

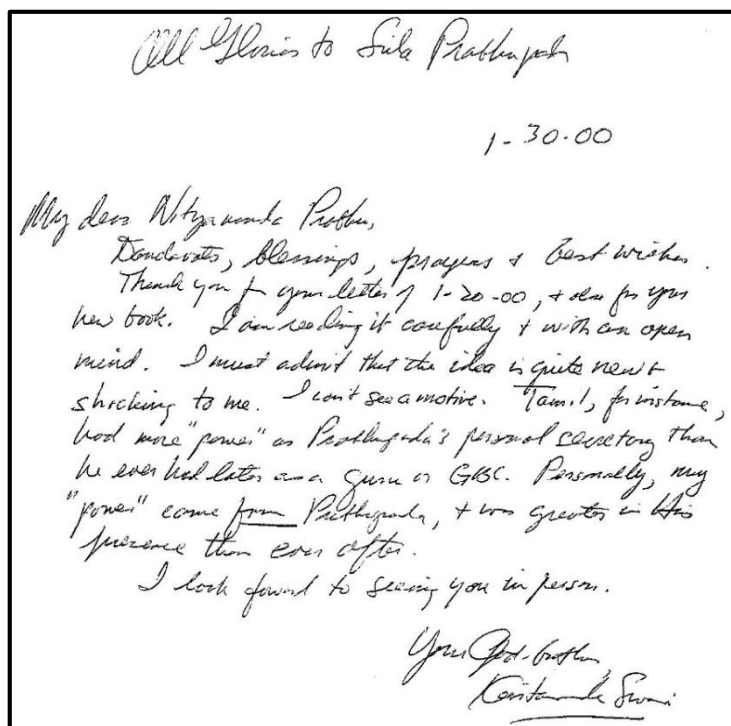
There are also astrological indications that a woman in an organization was involved in Srila Prabhupada's poisoning. Shyama Ma was certainly bitter and an enemy, and should be studied further. However, we note a 5 year gap between the goat incident and Srila Prabhupada's departure.

KIRTANANANDA

A chapter titled *No More False Prophets* in Book Two sheds much light on the activities, personality, ambitions, and character of Kirtanananda (Swami Bhaktipada), from which we can assess Kirtanananda's (KS) theoretical capabilities of possible involvement in Srila Prabhupada's poisoning. Clearly he was consumed by his personal ambitions to being THE one acharya, and beyond that, a famous religious innovator, AND world savior-type prophet. His ego was such that it would be no surprise if he thought he was the second coming of Christ. KS was very intelligent, and being fully

familiar with the secrets of other senior leaders of ISKCON, it is only sensible to suspect he likely would have come to know about Srila Prabhupada's poisoning at some point.

In 1967 he fully betrayed Srila Prabhupada in an attempt to start his own movement. Srila Prabhupada condemned him for this and for his introduction of crazy innovations. What was done once could have been done twice. His history shows there is little he was not capable of doing. There is no doubt he also had an affection for Srila Prabhupada, but, as described by Hrishikesh das (Doktorski), a former disciple, his secret activities included arrangements for multiple murders; drug manufacture and distribution; insurance fraud, pedophilia; arson; copyright infringement; and



All Glories to Srila Prabhupada

1-30-00

My dear Nityananda Prabhu,
Devotees, blessings, prayers & best wishes.
Thank you for your letter of 1-20-00, & also for your
new book. I am reading it carefully & with an open
mind. I must admit that the idea is quite new &
shocking to me. I can't see a motive. Tamal, for instance,
had more "power" as Prabhupada's personal secretary than
he ever had later as a guru or GBC. Personally, my
"power" comes from Prabhupada, & was greater in His
presence than ever after.
I look forward to seeing you in person.

Your Spd. Brother
Kirtanananda Swami

prostitution. He was duplicitous, dishonest, unscrupulous, and very self-serving while appearing as an austere spiritualist. However, there is no direct evidence to connect him to the poisoning, and it is faintly possible he knew nothing of it during 1977. Even so, arranging and/or inciting to murder devotees and his long history of brutal use of people for personal gain undermines the notion that he could not poison Srila Prabhupada because he loved him too much. He is a suspect because of his history and his eagerly assuming guruship just 6 weeks after Srila Prabhupada departed- he could hardly wait! He passed away in 2012 so there is no chance of any interviews with him.

On Jan. 30, 2000 a PTC member received a reply to his letter to Kirtanananda Swami while he was in a Butler, NC USA prison facility. His reply is suspicious with twisted explanations of why he thought there was no motive by Tamal or himself to poison Srila Prabhupada. That they had "more power" before Srila Prabhupada left is simply untrue. Why does he make such an absurd assertion? "Thank you for your letter of 1-20-00, and your new book. I am studying it carefully and with an open mind. I must admit that the idea is quite new and shocking to me. I can't see a motive. Tamal, for instance, had more "power" as Prabhupada's personal secretary than he ever had later as a guru or GBC. Personally, my "power" comes from Prabhupada, and was greater in His presence than ever after." They surely wanted power.

It is obvious that the eleven zonal gurus had a very overwhelming motive to become zonal acharyas and rule with absolute power. Kirtanananda's defense is not credible or convincing. His insane megalomania, narcissism, and ego casts suspicion on him as one who would have known quite a bit about Srila Prabhupada's poisoning. This is further supported by the writings of a close disciple named Hrishikesh das (Henry Doktorski) in a book titled *Eleven Naked Emperors* (2020). See Book Two.

HANSADUTTA

In 1974 Srila Prabhupada said Hansadutta was praying for him to die so he could become a guru, confirmed by multiple persons including Sruti Kirti das, Srila Prabhupada's servant 1972-1975. This revealed an internal conflict between two of his emotions, namely love and envy of Srila Prabhupada, and naturally could lead one to suspect him of complicity with the poisoning. However, we feel this very unlikely, as he was not one of the close caretakers in 1977, and was not close to Tamal, Bhavananda, or Jayapataka who are prime persons of interest. He was not present for the May 28 conversation and was busy in Ceylon during mid-1977, not arriving back in Vrindaban until mid-October. Thus his absence and that he was not part of Tamal's circle is telling. He was in the room at the time of "the poison's going down" whisper, but he was on the other side of the room, and did not see or hear what was taking place. This is clear from the tape itself.

He was suspended in April 1980 by the GBC for one year as an initiating guru and he accompanied Tamal to Topanga Canyon for Tamal's famous "confessions" that Srila Prabhupada never appointed any gurus, but only ritvik representatives. During this confession, Tamal spoke both about Hansadutta's aforementioned prayers and how he (Tamal) had always "been accused of trying to kill Srila Prabhupada." This indicates that the two had intimately discussed these matters concerning Srila Prabhupada's departure, including the pre-1980 rumors about Tamal's poisoning of Srila Prabhupada, yet Hansadutta has never said anything on this. When a PTC member interviewed Hansadutta by phone in 1998, he knew hardly anything, but curiously he advised reading about Napoleon's arsenic poisoning in *Assassination At St Helena*. He had the book, printed in 1978. This was intriguing- why would he have gotten THIS book? Three times again in 2015-2017 we tried to elicit some information or details about his knowledge of and experiences in the guru hijacking of the movement and what he might know or have heard after the fact about Srila Prabhupada's poisoning. He sometimes replied but never answered the questions, such as: "Did you learn at the time anything about Srila Prabhupada's now proven poisoning?" He did not want to discuss this subject and ignored the questions.

We noticed also in a 7 part video series made in Montreal of Hansadutta's recollections that he sometimes would obviously skirt around questions about his role and knowledge of past zonal acharya events that he must be embarrassed about. Still, we do not consider him a poisoning suspect, although he may have learnt something later, as probably many leaders have. We believe he has not disclosed everything, and has held back things he knew but won't tell. How can one of the original eleven, who has repented and apologized for his participating in the zonal acharya hoax, not know more than what he has told, which is simply that there was a "conspiracy of silence?" That the zonal guru takeover sort of happened by itself without any plan or meetings or leader? This just does not make sense to us, sorry. How about some real details?

"I talked to Hansadutta twice yesterday and he told me that this video by Nityananda das has convinced him that Srila Prabhupada was poisoned. He thinks that the fact that the poison used was very sophisticated means that it was the CIA. He thinks that this should be pursued." (Anuttama dasi, June 2017) Hansadutta further clarified he believed outsiders and not disciples were involved, but for one who knew Tamal so well, how is it he cannot even admit to suspecting Tamal? We believe he knew more than he would tell. He passed away on April 26, 2020. He was never formally, professionally deposed or interviewed.

GAUDIYA MATH, CASTE GOSWAMIS

Srila Prabhupada had enemies in Vrindaban amongst his envious Godbrothers at various Gaudiya Math temples and in the caste goswami families. Some were very opposed to Srila

Prabhupada's giving initiation to the "fallen" western people, and then bringing them to live in and contaminate the Holy Dhama. Srila Prabhupada spoke often of the enmity towards him by some amongst these two groups. Poisoning is a constant danger to those in India who effectively diminish the false spiritualists by true transcendental preaching, as Srila Prabhupada had done. There were many who bitterly objected to what Srila Prabhupada was doing. It is possible that someone from these groups could have been involved in Srila Prabhupada's poisoning. Jayapataka once stated that the "*Gaudiya Math might have done it.*" There is some suspicion of elements in the Gaudiya Math, smarta brahmana caste goswamis, Shyama Ma, and Chandra Swami (Ch. 81). Beyond the theory, there is no evidence of this. Most likely is that Srila Prabhupada was poisoned by his own disciples, as very strongly indicated by the forensic evidence.

OTHERS THAT MIGHT KNOW OR BE IMPLICATED

Satadhanya das: (Stanley Fedderof) He was very close to Bhavananda (a primary suspect) and was his Mayapur manager and enforcer for years. US Citizen, India resident. Close to Tamal, Bhakticharu. He was found to have sexually molested at least several underage boys in Mayapur, as part of the notorious pedophile management team under Bhavananda. He was never held accountable. Apparently one boy required anal stitches. In 1995 the GBC passed a resolution: (57) "*That to live on ISKCON property, Satadhanya dasa must first have a 'risk assessment.' If he receives a 'low to no risk' approval, he can live on ISKCON Mayapur property. The assessment should be done by experts approved by Yasoda dasi.*" Apparently Satadhanya had to pay reparations to a gurukuli living in Florida. Recommendations from ISKCON's Child Protection Office were ignored, such as being banned from Mayapur for 10 years. He was protected by the GBC and shielded from any "heat" for his preying on children, sexually, physically, and emotionally. One testimony: "*When Bhavananda was the GBC, he was very close with Satadhanya, who was at one time the main manager in Mayapur. At this time there were Gurukula boys who were designated to be the 'Swamis' service boys.' These boys are known to have had to perform sexual services.*" (Gurukula das)

Ramesvara: It is dubious that he was involved, but he should have learnt at least something about the poisoning afterwards while cooperating and commiserating confidentially with the other zonal acharyas who all had too many secrets and very loose tongues to be able to hide everything from each other. He appears to have been a key player in hiding many Srila Prabhupada and Tamal letters, the July 9 letter, appointment tape, etc. He was responsible for tapes and letters not being available from the Bhaktivedanta Archives 1977 to 1986. He has never come truly clean on the criminal takeover of ISKCON by the elite GBC guru cartel. Maybe ashamed, better to be fully honest.

Hrdayananda: Very close to Tamal. Heavy handed in zonal acharya days. Privileged and spoiled. Huge ego and really played the part of a divinely empowered pure devotee, he loves showing off his intellect and wit. Defended the zonal acharyas and their infallibility for many years, gradually went private and seemed to be breaking away from ISKCON for a long time. Conceited. Hypocrit in presenting himself as a guru yet being slack in the rules and standards as taught by Srila Prabhupada. No surprise if he was involved or knew about it as a silent aider and abettor.

COMMENT: The whispers implicate Jayapataka, Bhavananda, Tamal, and Bhakticharu (gave milk right after poison whispers). It would be hard to keep this secret among four persons, indicated by Tamal's apparent worries of the poisoning going public and his "mercy killing" defense (see Ch. 60).

NATIONAL INTELLIGENCE AGENCIES

Asked who would have knowledge of such an unusual and rarely used poison such as cadmium, and who would have the expertise to use it in proper dosages and timing so not to arouse suspicion, Dr. Morris replied, "*Someone with a very good knowledge of chemistry and poisons.*" Amateurs seemed out of the question. University chemistry students would know of cadmium. Bhakticharu, for example, was a chemistry major in a Hamburg university in the 1970's. But the doses and application of a slow-acting cadmium poisoning was definitely beyond the ability or imagination of the average Joe. Foreign intelligence agencies, like the Israeli Mossad, the CIA and the Russian KGB,

who were professionals in the assassination business, had forward operations that always needed hard cash, selling their techniques and secrets through discreet channels. Could Srila Prabhupada's poisoners have received advice, guidance, or assistance from a professional source or an intelligence agency on how to use cadmium? This idea may seem far-fetched, but since many have mentioned the idea, we will explore it deeper.

Everyone knows that the CIA and various foreign intelligence agencies such as the Mossad, former KGB, and MI-6 have engaged in extrajudicial and covert assassinations, or the elimination of persons deemed politically or socially undesirable across the globe since WW2. This is not a conspiracy theory. Noam Chomsky said "*Far and away the best book on the topic*" is William Blum's *Killing Hope: U.S. Military and C.I.A. Interventions since World War II* (2003), which detailed more than 50 known **attempts** at assassinating foreign leaders. Not all are admitted by the CIA, but as Wikispooks puts it: "*Formerly, these attacks were covert, but increasingly, the US government is open about assassinating anyone whom it pleases. The official narrative, however, avoids the word assassination, preferring instead the euphemism "targeted killing." Attacks are being made on individuals or leaders of quite small groups who are post hoc designated "terrorists." Since 2011 there have been killings of nuclear technicians in Iran. Drones are proving increasingly effective at killing targets...*"

Involvement in assassinations by intelligence agencies very often entails secret payments, as we saw in the history of Chandra Swami. Also there are double or undercover agents to coordinate, supply, and train local dissidents or opponents of the targeted parties. In this way, the removal of targets appears the result of local politics or coups, although it was engineered and funded by an intelligence agency. For example, CIA direct involvement in the death of Congo's 1960's Lumumba is a fact; the CIA attempted to poison his toothbrush, and arranged through their agents for him to be delivered to his enemies to face a firing squad. Could the CIA have supplied cadmium with instructions to those who actually did the poisoning? The use of cadmium in the proven chronic poisoning of Srila Prabhupada could have had the outside assistance of those with this exclusive knowledge and experience. ***Srila Prabhupada's poisoners might have received assistance from either a poisoning expert like Chandra Swami, or from an intelligence agency such as the CIA.***

Chandra Swami (Ch. 81) had intimate connections to several intelligence agencies, including the CIA. The CIA's history is one of the elimination of controversial, socially, or politically-threatening individuals, which Srila Prabhupada himself admitted he was. "*So as Krishna was attempted to be killed... And Lord Jesus Christ was killed. So they may kill me also.*" (SPCONV, May 3, 1976) Maybe the CIA decided to eliminate Srila Prabhupada and found some of his disciples who wanted the same thing. They could have worked together. The governments of the times of Lord Krishna and Jesus Christ were involved in the attempts on the lives of both. Poisons used in homicidal poisonings in the 1970's were arsenic, antimony, mercury, cyanide... but cadmium? We would not expect any senior disciple or others to come up with cadmium. Foreign intelligence agencies is a possibility. Naturally, the poisoning deniers will laugh at this suggestion, but the cadmium poisoning cannot be denied and the question remains as to who would know about this method? Yet, even if guided by outside expert professionals, it was executed by persons close to Srila Prabhupada.

STATE SPONSORED ASSASSINATIONS

To establish that state intelligence agencies do indeed carry out regular assassinations of anyone seen as a threat to state interests, we list the following cases, having selected only a few. There were 638 known attempts on the life of Fidel Castro, most of them by the CIA. There is much evidence that the FBI/CIA was behind the assassination of JFK, and Robert Kennedy as well. Books have been written about CIA assassinations or schemes on the lives of Qaddafi (Libya), Allende (Chile), Figueres (Costa Rica), Nehru (India), Sihanouk (Cambodia), Charles de Gaulle (France), Trujillo (Dominican Rep.), Lumumba (Congo), and others. Regarding Martin Luther King (Wikipedia): "*The King family and others believe the assassination was carried out by a conspiracy involving the U.S. government, as alleged by Loyd Jowers in 1993, and that Ray was a scapegoat.*" Black nationalist

Malcolm X was shot and killed in 1965, allegedly with complicity by the FBI. The half-brother of the North Korean dictator was poisoned in a Malaysian airport lounge Feb. 15, 2017 by two women who applied baby oil laced with a nerve poison onto his face and then fled in a taxi. A North Korean agency called Reconnaissance General Bureau specializes in assassination missions abroad. In Ch. 58 we read about the assassinations program of a former South African government. Communist China openly “disappears” undesireables, even in the thousands. What to speak of major powers, it appears even minor countries have agencies to eliminate unwanted persons domestically or overseas. Anyone considered a threat by any country is in danger of being eliminated. It is clearly possible Srila Prabhupada was considered a threat. In 2016 Naveen and Mrigendra filed Freedom of Information applications with the CIA and FBI on Srila Prabhupada and Tamal, but no archived government records were found or produced (not proving much but it was worth a try).

Another news item from Feb. 27, 2017, which further illustrates the almost undetectability of intelligence agency assassination methods: *“...governments, specifically the CIA, have for long periods of time had chemical concoctions that can induce a full systematic shutdown of a person’s nervous system... infamous heart attack gun... The weapon was first made public ...in 1975 by former CIA director William Colby. It was said to be very lethal and untraceable; by using this weapon a murder is made to look natural while the poison dissolves in hours, leaving only a tiny red dot on the skin, very hard to detect.”* (Zero Hedge)

A newswire story Aug. 20, 2016 examined the Kremlin’s reach around the world with unsolved deaths and mysterious poisonings of their adversaries. A series of incidents were reported. Vladimir Kara-Murza had urged American lawmakers to expand sanctions against Russia, and a month later, after a flight on Aeroflot, in Moscow, he fell unconscious at a meeting with dissidents. *“‘It all went so fast,’ he recalled. ‘He had ingested a poison, doctors told him after he emerged from a weeklong coma, though they could find no identifiable trace of it.’* The poison produced a puzzling range of symptoms, including kidney failure. A French laboratory found heavy metals in his blood but was unable to identify a specific poison. A number of others associated with the Russian sanctions episode were also found mysteriously dead. One was a banker whose stomach was found to have traces of gelsemium, an uncommon, poisonous plant grown within the Himalayas and utilized in Chinese assassinations. Political murders, particularly poisonings, are nothing new in Russia, going back five centuries. Applied notoriously is the case of Alexander Litvinenko, a Putin opponent who died of Polonium-210 poisoning in London in 2006, likely when he drank tea with a shady Russian colleague who now stays in Moscow.

Murders and deaths under mysterious circumstances are now seen as such a menace that Kremlin critics now often flee the country and keep their whereabouts secret. Wikipedia: *“A public inquiry began on 27 Jan. 2015, concluded in Jan. 2016 that Litvinenko’s murder was an FSB operation, that was probably personally approved by Vladimir Putin.”* Among those fleeing Russia recently is Grigory Rodchenkov, a whistle-blower in Russia’s sports doping scandal. Two other officials with knowledge of the scheme died unexpectedly as the scandal emerged. Another whistle-blower, Yulia Stepanova, in hiding with her husband in the USA, moved regularly due to fears she would be found. She said, *“If something happens to us, then you should know that it is not an accident.” “The government is using the special services to liquidate its enemies,”* Gennadi V. Gudkov, a former member of Parliament and onetime KGB Lt. Colonel, said in an interview. *“It was not just Litvinenko, but many others we don’t know about, classified as accidents or maybe semi-accidents.”* A coroner ruled that blunt-force trauma caused the death in 2015 of a Kremlin insider, Mikhail Y. Lesin, 57, in a Washington hotel room, not a heart attack as first reported. Aleksandr Poteyev, 64, an intelligence officer accused of defecting and betraying a ring of undercover Russian spies living in US suburbs, had mysteriously died also.

A biochemist, Grigory Mairanovski, labored in secret since 1928 developing tasteless, colorless and odorless poisons. In 1954, a KGB defector described a secret lab near the agency’s Lubyanka headquarters and “experiments on living people.” The agencies developed an arsenal of lethal, hard-

to-trace poisons that, analysts of Russian security affairs say, is still in use. The Arab-born terrorist known as Khattab died in 2002 in his Chechnya mountain hide-out after opening a letter laced with a nerve agent. In 1971 Aleksandr Solzhenitsyn survived a poisoning attempt; ricin, made from castor beans, was probably involved. Ukraine's former pro-Western president, Viktor Yushchenko, had his face disfigured after a dioxin poisoning, most likely concealed in a meal he attributed to Russian assassins. An attempt was made to kill Bulgarian defector Vladimir Kostov in a Paris metro station. Several friends of Kirill Kabanov, the head of the National Anti-Corruption Committee were poisoned. Kabanov investigated some of the Putin era's biggest corruption cases with this non-governmental organization after leaving the FSB, losing friends to various poisons. Yegor Gaidar, a former Russian PM became suddenly ill on his visit to Ireland in 2006. He collapsed vomiting blood and bleeding from the nose. He was poisoned with a strange-tasting cup of tea. Alexander Shokhin, head of a major Moscow business lobby, said: "It's obvious he was poisoned," and that special services were behind it.

Luzius Wildhaber (European court of human rights) claimed he was poisoned during a visit to Russia in Oct. 2006. On his return to Basle he collapsed. Doctors diagnosed severe blood poisoning and he almost died. Zurab Zhvania, PM of Georgia, was found dead, maybe poisoned by pentacarbonyliron, a substance in the arsenal of the Russian special services that causes symptoms

PERSON	INVOLVED	KNEW IN 1977	KNEW LATER	TAKEOVER
TAMAL KRISHNA	98%	98%	98%	100%
SATSVARUPA	20%	20%	50%	100%
BHAKTICHARU	75%	75%	90%	100%
BHAVANANDA	90%	90%	90%	100%
JAYAPATAKA	90%	90%	90%	100%
KIRTANANANDA	??%	??%	20%	100%
HANSADUTTA	??%	??%	20%	100%
HRDAYANANDA	??%	??	20%	100%

identical to asphyxiation by carbon monoxide. Yuri Shchekochikhin, a member of Russian parliament and an investigative journalist died presumably from poisoning by radioactive thallium. Shchekochikhin wrote about organized crime and corruption in Moscow and was critical of Moscow's policies. Dr. Vladimir Pasechnik, the head of the Soviet bioweapons program at the Biopreparat facility, a world-class microbiologist and a high-profile Russian defector to the UK in 1989, was found dead in Wiltshire, England,

not far from his home. He was in good health and died suddenly from a stroke. A nerve agent that mimics a stroke and leaves no traces was believed to be the cause of the death. Pasechnik's death began a string of mysterious deaths and obvious murders of world-class microbiologists.

In 2008, Karinna Moskalenko, a well known Russian Human Rights attorney specializing in taking cases to the European Court of Human Rights, and her family fell ill in France, from mercury found in her car, causing her and her 3 children to suffer headaches, nausea, vomiting, and heart problems. K. Moskalenko did cases against powerful Kremlin and special services figures of Russian Federation. The opinion is that "they tried to kill her." And poisonings all over the world by the CIA, Mossad, MI6, etc are just as prolificly common. Thus the idea that a proven poisoning by an unusual agent such as cadmium had the involvement of a foreign intelligence agency is not at all absurd,



especially since Srila Prabhupada was very dangerous for the demoniac civilization. Not only were anti-divine agents infiltrated into the Hare Krishna Movement, but Srila Prabhupada's life was targeted as well, being a top threat to the godless society and demoniac forces.

Above is a crude estimation in % terms of eight persons of interest, based on evidence and judgment, as to their involvement in the actual poisoning, whether they knew of the poisoning in

1977, whether they came to know of the poisoning after 1977, or if they participated in the guru hoax conspiracy. The motive was very compelling to acquiesce, collude, conspire, be complicit, aid and abet, or be silent about the poisoning, for those that were involved or came to know of it.

PART 11: GURUJACKING THE MOVEMENT

(1) *"In India, we have a saying: guru-mara-vidya. You sit opposite a guru, learn from him everything, then you kill him, move his dead body aside, and sit in his place, and then you become the guru."* (Srla Prabhupada, cited by Mukunda Goswami, *Miracle on Second Avenue*) (2) *"We are not proud of this; however, the truth must be explained."* (CC Adi 7.95 purport) (3) *"We have to defeat tyranny in the realm of thought and create a will for world peace."* (Srla Prabhupada) (4) *"And of all plagues with which mankind are cursed, ecclesiastic tyranny's the worst."* (Daniel Defoe)

INTRODUCTION

From the introduction of Henry Doktorski's *Zonal Acharyas* (ZA, 2016) summarizes the ISKCON era from March 1978 to March 1987: *"During a single scandal-filled decade, eleven leading managers of the ISKCON—more commonly known as the Hare Krishna movement—utilized deception and collective fantasy to enact a bloodless coup, which resulted in the hijacking of a Gaudiya-Vaishnava religious organization, the banishment of dissenters, the abuse of innocents, the brutal murder of one outspoken reformer, and the nearly-fatal hemorrhaging of the society as thousands of once-loyal members defected or were blacklisted. This ten-year-long reign of self-aggrandizement and political intrigue by the self-appointed leaders, characterized periodically by strong-armed tactics, tainted the society which had been carefully and painstakingly tended to and cultivated from 1966 to 1977 by the society's founder and spiritual preceptor, His Divine Grace A. C. Bhaktivedanta Swami Prabhupada. After Srla Prabhupada's 1977 departure, eleven senior disciples ("zonal acharyas") installed themselves as successors. An 'acharya' is the spiritual head of an Indian religious institution and 'zonal' means a geographic 'zone' of control. Therefore 'zonal acharya' refers to a spiritual leader who presides over a specific geographical region. Each of the 11 had their own 'kingdoms' where they were worshipped as good as God. Their orders were considered coming directly from Lord Krishna, the Absolute Truth and the Cause of all Causes. Unfortunately, the system of guru succession that they established was fraught with unanticipated and unresolvable issues, **least of all that the entire system was based on a fallacy.**"*

NOTE: (We note that long after this book was drafted with numerous references to *Zonal Acharyas*, Henry Doktorski did a major rewrite of his book, renamed *Eleven Naked Emperors* (2020). Also he updates his book in regular Amazon reprints, so it is hard to know the latest page numbers. Our credits are to his 2016 version *Zonal Acharyas*, which we hope is acceptable, but we have sometimes quoted from and give credits to his 2020 book. His work is very valuable and is highly recommended for additional study.) While most ISKCON devotees readily accepted the new paradigm of the supposedly appointed zonal successor gurus, some had doubts, and a few became increasingly adverse to what they understood as a concoction and deviation, if not a colossal fraud. Over time, doubts would increase, especially after the appearance of accumulating troubles and anomalies that beset ISKCON post-1977. These doubters became more vocal and some became dissenters, who were then ruthlessly crushed by the ISKCON leaders. They had come to understand that Srla Prabhupada's directions had been disobeyed and that ISKCON as a whole should study those directions more carefully to arrive at the correct path into the future.

They wanted the issues researched and discussed to find the truth. Their discovery process was by the circulation of typewritten copies of philosophical tracts and essays amongst interested persons. "If the other members of the GBC had been more astute, they might have recognized that the subject of initiations was generally little understood, and commissioned a panel of Brahmins to comb

through Prabhupada's books, lectures and conversations and compile his statements about initiations and the guru-disciple relationship. They could have studied the May 28, 1977 conversation and the July 9, 1977 appointment letter... Perhaps the committee could also have interviewed [devotees] who had been privy to Prabhupada's last conversations regarding the guru succession system for ISKCON. The committee might have even been able to locate the missing tape recordings. In the meantime, a moratorium could have been placed on new initiations. Everyone could have waited a year for the results of this study.... A serious disciple is always conservative in regard to taking license from his guru's instructions and would not take liberties about such an important act as initiating as a new guru before this study was completed." (ZA p. 75).

ISKCON history after 1978 is a book of pain, turmoil, discord, vanity, fraud, and ruination of the first worldwide and truly spiritual, successful organization for propagating pure love of God. Although Srila Prabhupada gave clear instructions, they were neglected, hidden, and superceded by concocted arrangements which effectively reduced ISKCON to a shadow of its former glory and potential. This deviation should not continue into the future, and this situation needs to be rectified urgently.

Gurujacking, or hijacking, the Hare Krishna movement was a secretive but organized and deliberate scheme through 1977 and well into 1978 by senior ISKCON leaders headed by Tamal, and included collaborators such as Kirtanananda, Satsvarupa, Hridayananda, Hansadutta, Bhavananda, and Bhagavan as well as more passive abettors such as Harikesh, Jayapataka, Ramesvara, and Jayatirtha. The intense ambition to become an initiating guru was the fuel behind the conspiracy. Tamal carefully maintained his façade of devotion and protectiveness towards Srila Prabhupada while the poisoning went on, little by little. He concealed Srila Prabhupada's instructions as many tape recordings that were under his care mysteriously went missing, especially during the last six months before Srila Prabhupada departed and when we would expect much instruction for the future was given. He controlled who visited Srila Prabhupada, what was discussed, and successfully discouraged any proper medical attention or diagnosis.

Both the May 28 conversations and the July 9 Order (letter) were concealed from most devotees and a private pact was made amongst the members of a select group of senior men that they would become the new gurus after Srila Prabhupada had departed. There were no open discussions, no research panels or committees, no brahmanas or pundits consulted, no ishtagoshtee meetings, nothing except a silent conspiracy for a coup at the March 1978 GBC meetings in Mayapur. The aspiring gurus already had lined up a majority vote on the GBC body and then suddenly it was announced **for the first time** that Srila Prabhupada had appointed eleven senior devotees as the next ISKCON acharyas. This was a surprise to all ISKCON members.

And it was a bald-faced lie. There had been no appointment of gurus at all, as Tamal himself confessed at Topanga Canyon on Dec. 3, 1980. (See Ch. 68) The argument that the appointed ritviks were meant (even though without any evidence) to become full gurus after Srila Prabhupada's departure did not appear until years later, only after the zonal acharya system was exposed as a lie. In 1978 the GBC simply lied that Srila Prabhupada had "appointed eleven new successor acharyas." This lie was finally admitted by the GBC decades later, but they explained it was just an immature misunderstanding on their part. However, it was not immaturity, it was greed, lust, desire to become as good as God as the representative of God, or the spiritual master. They had seen Srila Prabhupada command so much love, service, worship, and absolute authority amongst his disciples, and they wanted the same thing for themselves. This was as good as it could get in the material world. They wanted the ultimate position: GURU. To get it, some poisoned Srila Prabhupada and they all engaged in a conspiracy to take over as full acharyas. No one wanted to be just lowly "officiating acharyas."

Unfortunately for them, all evil plans are destined to fail, and the failings came very quickly. By disobeying Srila Prabhupada's instructions for the future of the movement, they ruined themselves and the Mission too (at least temporarily). So many problems arose, and it was unbelievable havoc. Thousands of sincere devotees were driven out of the institution Srila Prabhupada had left behind.

Srila Prabhupada's teachings, instructions, and philosophy of Krishna consciousness was twisted and adulterated to accommodate their hidden agenda of securing followers, wealth, and power for themselves. These evil men used the program of "kill guru, become guru" that Srila Prabhupada had warned about: **'Now I am so advanced that I can kill my guru and I become guru.' Then he's finished.**" (SPConv Aug. 16, 1976) As was aptly described by Maheshwara das: *"For the love of money is the root of all evil.' But money itself is not evil. For love of money, so much that they were prepared to deny Srila Prabhupada's instructions for the future of the mission (the criminal take-over motive) and for that reason they wanted to get rid of Srila Prabhupada (give him poison)- THAT is evil. The manipulation plan was that they could then usurp Srila Prabhupada's disciples (make them slaves), grab assets, money, control media, and change/distort the sacred books to replace Srila Prabhupada with bogus gurus' ideology and power control."*

FALSE OR HIDDEN HISTORY SHOULD BE SWEEP ASIDE BY THE REAL TRUTH

"History is a record or narrative description of past events which should be a factual representation of events that transpired over time. However, history is prone to be rewritten or deconstructed to depict a version that is more appropriate to the needs of the power elite, rather than an unbiased account of the past. This has been the case with ISKCON where the history of the movement, with regards to the hostile takeover of ISKCON by the eleven ritvik-representatives appointed by Srila Prabhupada, who, mere months after Srila Prabhupada entered into Samadhi and without any authority or previous order by Srila Prabhupada, converted their ritvik status into that of acharya and diksha-guru, successfully taking over the movement. The history of lies and false doctrines of ISKCON's GBC is well known amongst the movement's older devotees, but younger devotees and disciples of today's ISKCON gurus are not aware of the actual history of how the present guru system came into being. They are given the propaganda that the institution wants them to believe, which is mostly preposterous lies. ISKCON is a multi-guru organization that places the ultimate managerial authority in its Governing Body, a group rather than a single person. The current ISKCON guru system was developed by the GBC. ISKCON's bona fide guru system was initiated and put in place by Srila Prabhupada from 1970. Currently the GBC is entrusted with both spiritual and secular leadership of ISKCON, and it votes to approve new gurus. False propaganda and rewriting of history is employed by the GBC to convince naive neophyte devotees that Srila Prabhupada established their diksha-guru by a vote and rubberstamp system. (Krishnachandra das, Dec. 2016)

CHAPTER 84: MAY 28 DISCUSSIONS CONCEALED

On May 28, 1977, 6 of the 24 GBC members met with Srila Prabhupada in his Vrindaban quarters to discuss arrangements for his departure, about various bank accounts, adding new GBC members, and how future initiations should go on after he had departed. Srila Prabhupada introduced a new terminology, that of "officiating acharyas," whom he would appoint to initiate his disciples in the future (after he departed). The short discussion quickly became confusing as Satsvarupa and Tamal obviously were not understanding Srila Prabhupada, or they were clinging to their hoped-for understanding. Amazingly, no follow-up taped conversations on this subject are available today, being part of the "missing tapes." Suspicions of fraudulent editing of this tape are widespread, although there is no proof of this. The May 28 tape was withheld from the general devotees for many years, kept hidden by top leaders until well after the solidification of the concocted guru system introduced in 1978. This was a key element necessary for the hijacking of the movement.

GBC SECRETARY CONCEALED MAY 28 DISCUSSIONS

In a Dec. 13, 1999 essay published on VNN.org (Story #5073), **GBC Suppressed the Truth**, Locanananda das of New York City revealed that the much debated questions and answers from a Vrindaban GBC meeting with Srila Prabhupada on May 28, 1977 were deliberately concealed. The

summary report of those May 27-29, 1977 GBC meetings and the May 28 talks with Srila Prabhupada was prepared by Satsvarupa, which was sent to all temple presidents and GBC members in the monthly BBT newsletter. He listed the topics discussed, **except** for the discussions about initiations in the future, especially after Srila Prabhupada would no longer be physically present. This item was **omitted**, not even mentioned. In those days, all news from Srila Prabhupada, book distribution results, and major developments were communicated in the BBT newsletter sent out from Los Angeles by Ramesvara. At that time, there were only phones, letter mail, and telegrams. No internet, Skype, VOIP, Zoom, etc. It was easy to control the flow of information and to suppress the news of Srila Prabhupada's new "officiating acharyas" or "ritviks" for the future. Just don't pass it on to the BBT newsletter.

Satsvarupa, as GBC secretary, deliberately left out of his report. Did the other 23 GBCs who attended these meetings notice the omission? We doubt it- only 6 attended the May 28 talks anyway (Tamal, Bhagavan, Hridayananda, Bhavananda would not point out this omission). Tamal was Satsvarupa's co-partner in the talks with Srila Prabhupada, and they worked as a team, obviously trying together to get confirmation that they would be future gurus (see Book Two). After the meeting with Srila Prabhupada, they must have decided what **not** to include in the report, and surely Tamal helped Satsvarupa decide to omit the May 28 talks from the report- Satsvarupa could never do this alone. So, even while Srila Prabhupada was still with us, six months before his departure, we see proof of select GBCs in a **CONSPIRACY** to hide the May 28 conversations and to skirt the actual instructions Srila Prabhupada had given for future initiations. Tamal knew how to have Satsvarupa act as the public relations front-man. Even though the handwritten notes show they took Srila Prabhupada's answers to be supportive of their understanding that they would become initiating gurus after Srila Prabhupada departed, still they felt it necessary to conceal this discussion from ISKCON. Why? Because otherwise, surely many would approach Srila Prabhupada for clarifications and spoil their plans. They knew Srila Prabhupada wanted ritviks and not gurus. Thus it would serve their purpose much better to keep these statements by Srila Prabhupada hidden and to prevent discussion. It was a cat-and-mouse strategy til the cheese could be stolen.

For 100 devotees for India. The members of this committee will take this task as their highest priority.

Resolved! The following questions will be taken to Srila Prabhupada for his answers. They will be presented by a committee of Tamal Krishna Goswami, Satsvarupa Goswami, Jagadishya Rupanaga, Bhagavan, Kintananda Swami, Bali Mendra.

- 1) How long should GBC members remain in office?
- 2) How can GBC members who leave be replaced?
- 3) In the absence of Srila Prabhupada what is the procedure for first, second and sanyasa initiations?
- 4) What is the relationship of the person who gives this initiation to the person he gives it to?
- 5) Is there any provision for publication of other translations of Vaishnava scriptures by the BBT, after the disappearance of Srila Prabhupada?

For the purpose of recording information, Srila Prabhupada's answers to the above questions are given as follows:

- 1) GBC members shall remain permanently. If a member leaves, the GBC can appoint new GBC members.
- 2) Srila Prabhupada said he will appoint several devotees who shall perform initiation in the future, even after his disappearance. The disciples they appoint shall be their disciples as if Srila Prabhupada will be their grand spiritual master.
- 3) New translations of Vedic works can be published in the future, even after Srila Prabhupada's departure, but they can only be done by one who is very expert. At present, Srila Prabhupada acknowledged, there are very few such men.

Note that item #2 on **ABOVE RIGHT** is omitted in the final typed report **BELOW**, where between 3a and 3b should be the answers Srila Prabhupada gave regarding initiations after he departs. They were omitted. Instead of 1, 2, 3- there is only a and b. **The report simply left out any mention of these discussions about future initiations.** Satsvarupa's written notes before GBC met with Srila Prabhupada are **ABOVE LEFT**.

Signatures of Attendance

Adi Kesava Swami (acting GBC)
 Atreya Rishi dasa
 Balavanta dasa
 Bali Mardan dasa
 Bhagavan dasa
 Bhavananda Goswami (non GBC member)
 Brahmananda Swami
 Gargamuni Swami
 Giriraj das (non GBC member)
 Gopal Krsna das
 Guru Kripa Swami

Harikesa Swami
 Hridayananda Goswami
 Jagadisha dasa
 Jayapataka Swami
 Kirtanananda Swami
 Pancadravida Swami
 Ramesvara Swami
 Rupanuga dasa
 Satsvarupa Goswami
 Swarupa Damodara dasa
 Tamal Krsna Goswami

SUMMARY REPORT

1. A list of trustees for all ISKCON properties worldwide was submitted to Srila Prabhupada at his request. Properties in India can never be sold, mortgaged, etc. Properties outside India in principle should never be sold, but in the event it is necessary, they can be mortgaged, etc. only with the signed approval of all the appointed trustees. The list of trustees (and instructions for setting up this "trustee-system" legally) will be circulated by the GBC Property Committee to all GBC members and temple presidents for immediate implementation.
2. For ISKCON India, committees were formed to protect the Society by making improvements in the original "charter", expanding the Bureau of Management (for India), and seriously researching permanent residency visas as our top priority.
3. A list of questions was presented to Prabhupada, some of which he said he would tell us later. Two significant questions His Divine Grace did reply to are:
 - a. GBC members shall remain permanently. If a member leaves, the GBC can appoint new GBC members.
 - b. New translations of Vedic works can be published in the future, even after Srila Prabhupada's departure, by the BBT but they can only be done by one who is very expert and advanced in his realization. At present, Prabhupada acknowledged, there is no one yet qualified.

Note that in #3 above, the points on initiations in the future are omitted. Why? Because they knew Srila Prabhupada did NOT want succeeding acharyas or regular initiating gurus, but only officiating or ritvik acharyas. This is deliberate concealment. They wanted these talks hidden and suppressed, and then after Srila Prabhupada departed, they could have the GBC body, which they controlled, falsely claim that Srila Prabhupada appointed them as successor acharyas. It was a takeover conspiracy which they actually executed successfully. We can imagine the zealous questions and furor that would erupt IF these notes were posted society-wide. But they were not, and this is a premeditated conspiracy to keep the May 28 discussions **HIDDEN**. If devotees did not know of the May 28 talks, there could be no discussions about it, no clarifications sought from Srila Prabhupada, and then after Srila Prabhupada's departure, claims could be made (and they were made) about what Srila Prabhupada supposedly wanted for the future. It was a takeover conspiracy.

SOME FURTHER THOUGHTS

In the original GBC handwritten minutes, Satsvarupa says: *"Srila Prabhupada said he will appoint several devotees who shall perform initiation in the future, even after his disappearance. The disciples they accept shall be their disciples and Srila Prabhupada will be their grand spiritual master."* This shows the GBC either misunderstood the May 28 talks completely, or Satsvarupa (and undoubtedly Tamal, plus perhaps a few others) entered their "misunderstood" minutes in the GBC minute book, but be sure not to include them in the newsletter. The May 28 tape was hidden but not totally disappeared because they would need it later to support their guru appointment claim. **It was the only evidence they had**, albeit a confusing exchange where both parties were clearly on totally different wavelengths. They kept it as a backup if needed in the future.

TAMAL CONCEALS THE MAY 28 DISCUSSIONS FROM HANSADUTTA

Hansadutta missed the May 27-29 GBC meetings, and when he heard about them, he wrote Tamal to see what had happened. Very notably, we observe, Tamal was not at all forthcoming with the very significant discussions about future initiations, saying zilch about them. Tamal wrote to Hansadutta from Vrindaban, June 25, 1977: *"Yes, there was a GBC meeting. I do not know how you failed to get the message but probably it was due to your traveling. In any case they have sent out the notes to all the GBC men along with Ramesvara's monthly newsletter. If you do not receive it then kindly inform me and I will make a copy for you. Actually it was not a scheduled meeting, rather all*

the GBC men were called to be with Srila Prabhupada. His Divine Grace immediately said that now make plans in case I should depart. Therefore we held our meeting..." Concealing the May 28 talks from Hansadutta indicates he was not a party to their conspiracy (yet). It also reinforces that Tamal and Satsvarupa suppressed Srila Prabhupada's instructions. At this point they did not argue about what Srila Prabhupada wanted for the future. They simply concealed the discussions altogether.

TAMAL NEGLECTS THE MAY 28 INSTRUCTIONS JUST NINE DAYS LATER

Amazingly, on June 6, 1977, just nine days after the May 28 instructions from Srila Prabhupada about his making arrangements for future initiations, particularly for after his departure, Tamal wrote as Srila Prabhupada's secretary to Kirtanananda: *"I approached His Divine Grace Srila Prabhupada regarding the initiations recommended by your good self. Srila Prabhupada said that for now he will not be initiating anyone new until his health improves. His Divine Grace **did not suggest any alternative at this time** [a big lie] but simply said that everyone should wait. This is true for both first and second initiations. Kindly inform Ramesvara Maharaja to inform all the GBC men throughout the world that until further notice no new recommendations for initiation should be sent to Srila Prabhupada. Srila Prabhupada's health has not at all improved. Dr. Ghose, who we were waiting for, has finally arrived, but he is not very hopeful of Srila Prabhupada's condition."*

Tamal concealed the announcement Srila Prabhupada made on May 28 about arrangements for future initiations. Kirtanananda is listed as a signator on the May 28 GBC minutes, but he did not attend the meeting (only 6 did) and his name was appended to the minutes as a formality. It is amazing that such a novel and crucial discussion involving officiating acharyas was not mentioned by Tamal. Tamal did not mention this major event so no one would start asking questions about future initiations. Apparently Kirtanananda also was not part of their conspiracy at this point, though he intuitively jumped into the takeover program by Dec. 1977.

DEVOTEES IN SOUTHERN USA HAD NO MAY 28 TAPE UNTIL 1987

Puranjana das, former Spanish BBT manager in 1976, explained: *"What happened in regards to the May 28th appointment tape was: it was not being circulated at all. I got a few sentences on a paper in 1979 after badgering Vicitravirya dasa in England, but it was barely more than a little snippet. Then (finally) in 1984 Sulocana das got a copy of the 'appointment tape' by bribing a member of the*



Archives." At the Mississippi New Talavan farm and New Orleans temple, Nityananda das and the devotees there had not even **heard** about the "appointment tape" until 1982. The underground, East Coast USA temple president's discussion forum arose by exchange of Xerox copies of largely anonymous, typewritten, discussion letters sent by mail. Nityananda remembers receiving perhaps a dozen essays about the ongoing problematic zonal guru system, some of which discussed the

"appointment tape." It was an era of absolute tyranny in ISKCON, and any doubters of the new inheritors to Srila Prabhupada's position risked harsh repercussions. The expressions of discontent were acute, and it was in these circulars that the first partial transcripts of the May 28 conversations were seen by southern USA devotees. It is not known how the appointment tape excerpts were first included in the secret discussions. The first time the devotees in New Jaipur, Mississippi obtained the actual tape was not until the late 1980's. The GBC was able to easily conceal the May 28 discussions and July 9th Order (see next chapter) for many years, notwithstanding some leaks at the Bhaktivedanta Archives. The only way to distribute the physical May 28 tape back then was via underground channels, with poor quality copies of copies.

MAY 28 CONVERSATION WAS NOT AVAILABLE FROM TAPE MINISTRY

The May 28 tape was not available to the general devotees until at least after Ramevara left Los Angeles in late 1986. The Archives either did not have it or the Archives was not allowed to distribute it. In 1983 Nityananda ordered all the available cassette tapes of Srila Prabhupada's

lectures, room conversations, walks, arrival addresses, and everything else that was available from the Archives, including Srila Prabhupada kirtans and bhajans, but no May 28 tape was included. Why? The decade 1978-1987 was oppressive, with suppression of evidence, repression of open discussion, and even threats of bodily harm. Jadurani dasi, Srila Prabhupada's first female disciple, was physically beaten and badly injured in New Vrindaban in 1981 due to challenging the bonafidity of ISKCON's gurus. The May 28 tape was hidden by GBC design, locked up with various letters (and who knows what else) in Ramesvara's office safe. Only he had access. Ramesvara has been contacted in recent years to explain events of those years, but he always politely declines, if he responds at all. He should just be honest and truthful, and end the policy of silence and hiding the past, whatever it was.

YASODANANDANA'S ACCOUNT

Throughout 1977 and 1978 Yasodanandana das knew very little about the May 28 conversations. Only because he was in Vrindaban at that time and because he had close association with other senior devotees, did he know something about it. Over time, he saw partial transcripts and finally listened to the actual tape in 1985. *"In the first few years after Srila Prabhupada departed, there were three or four different versions of the transcript of the May 1977 'successor guru appointment' conversation. We could not get a reliable transcript. The tape [...] was protected in the BBT Archives. No one was permitted [a copy]."* (ZA, p. 115) Yasodanandana clearly recalls a senior devotee in Los Angeles in the early 1980's requesting Ramesvara for a copy of the May 28 tape. He was denied and told that only the GBC could have copies. Others have also said they could not get the May 28 tape although they tried to obtain it. What was the reason for concealing Srila Prabhupada's instructions? ANSWER: Concealment of Srila Prabhupada's instructions would empower the elite leaders to perpetuate their own false claims that Srila Prabhupada had appointed them as successor acharyas.

From Yasodanandana's 1977 diary notes: *"This is a conversation about 9.30 in the morning between Bhavananda Goswami and Yasodanandana which occurred on May 30th 1977 in the courtyard of the Krishna Balarama temple in Vrindavan, India. Bhakticharu Swami, Bhakti Prem Swami, and Bhakti Chaitanya Swami were taking sannyas, the last three sannyasis who were given sannyasa by Srila Prabhupada. We were facing east, getting ready for the fire sacrifice. Several gurukula children were also getting initiated that day. Srila Prabhupada was in his room. These are my notes: YASODANANDANA: So how is Srila Prabhupada's health? BHAV: Improving. It fluctuates. YAS: What about this ritvik acharya thing? What does that actually mean? BHAV: On behalf of Prabhupada. We'll initiate while he is in this condition. YAS: What about after? BHAV: I guess we don't know yet. YAS: (changing the topic) So it should be a nice fire sacrifice. BHAV: You take care of this. You put on a good show. (He suddenly exclaimed:) BHAV: I can't wait till we start to do this. I can't wait! COMMENT: We note that 2 days after Bhavananda attended the May 28 talks where Srila Prabhupada says he will appoint some officiating ritviks to initiate **after his departure**, he says "I guess we don't know yet." This raises questions. He didn't know on May 30, but in 1978 he knew it meant he would become an initiating guru? And what is it he could not wait to do? Start initiating as a ritvik, which was already being done for many years, or to be an initiating regular guru? How could he not wait to do this when he does not know yet?"*

SATSVARUPA ADULTERATES THE MAY 28 TRANSCRIPT (See Book Two)

In 1983 Satsvarupa published the final of 6 volumes of *Srila Prabhupada Lilamrita*, Srila Prabhupada's biography. It included a heavily adulterated version of the May 28 transcript (p. 324-5) supportive of ISKCON's unauthorized gurus. The deceptive fudging of the transcript and his "politically-convenient" interpretation of the May 28 talks in his biography reveals Satsvarupa to be a primary participant in the gurujacking of ISKCON by falsifying the instructions Srila Prabhupada. His transcript is so far off from what was spoken, he must have thought the actual tape would never be released. The tape and a true transcript remained unavailable for another two



years; the GBC succeeded in hiding the May 28 talks for eight years. Thereafter Satsvarupa simply pleaded “literary or artistic license” to explain his biography deceit to those with less intelligence.

FIRST ACCURATE BUT UNAUTHORIZED MAY 28 TRANSCRIPT WAS IN 1985

The first publication of an accurate, complete May 28 transcript was included as an attachment to Ravindra Svarupa das’ essay *Under My Order* in 1985. This transcript was “edited and checked by Jayadvaita Swami,” a Bhaktivedanta Book Trust editor. Ravindra Svarupa had challenged the GBC-approved guru system and by 1987 some partial so-called reforms were implemented in ISKCON, in part due to his writings. Ravindra Svarupa admitted in his 1985 essay he obtained a copy of the May 28 appointment tape from ‘**unauthorized sources.**’ Why could he not obtain a copy of it from authorized sources? The answer is that the GBC tasked Ramesvara, in charge of the Los Angeles Bhaktivedanta Archives until 1986, to lock up various sensitive tapes and documents and keep them unavailable in a locked safe. Unauthorized sources means getting a copy from the back door through bribery. Sulochan das also got Srila Prabhupada’s letters and May 28 tape copy in such a way from the Archives, circumventing Ramesvara, the guardian of the Archives. Sources reveal that Ramesvara threatened Sulochan to return the letters copy or he would be “dead meat.”

WHY IS THE MAY 28 TAPE CONFUSING?

Ever since the first copies of this tape began to finally appear in devotees’ homes, out of sight of ISKCON authorities, there have been repeated allegations of it being edited, spliced, or tampered with. There are strange clicks, noises, voice distortion, amplitude drops, and an unusual double syllable when Srila Prabhupada said “they are dis... disciples of my disciples...” Srila Prabhupada never stuttered like that anywhere else. There are allegations of differing transcripts in the past, implying editing, although different versions are not extant today. Trust in the May 28 tape’s authenticity amongst the majority of devotees in or out of ISKCON is very low. The portion of the tape dealing with future initiations in ISKCON is short, and confusing to many. In Book Two the case is made that this confusion is created by Tamal and Satsvarupa’s pre-rehearsed, leading questions aiming to elicit support for taking their own disciples after Srila Prabhupada’s departure. A careful study of the May 28 discussion shows Srila Prabhupada was not speaking confused, garbled contradictions after all. Tamal says in the conversation, “That’s clear,” although it doesn’t seem clear to others. Then Tamal stated on Dec. 3, 1980 that it was very clear to him in May 1977 that Srila Prabhupada was **not appointing gurus but only ritviks who would initiate disciples for Srila Prabhupada after his departure.** Of course, then Tamal also said every disciple has a right to initiate after his guru departs... The full debate on the understanding of the May 28 talks and associated issues is held for Book Two.

We do not know for sure if the May 28 tape was tampered with. But if it was doctored, it seems the reason to conceal it from devotees was that it was not doctored well enough to justify the ISKCON unauthorised guru system? Maybe the editing was only halfway suitable, thus the confusion? The original tape is held by the Bhaktivedanta Archives and it is included on their audio Vedabase. Perhaps one day an expert audio forensic laboratory can examine and test the tape to see if there was editing or splicing. Authenticity of the May 28 tape can be verified only by tests on the original tape, by examination of “tank tracks” on the edge of the magnetic tape made during the original recording, as well as by other means. A poorly-arranged, GBC-funded study of a copy of the May 28 tape by Norman Perle in Los Angeles in 1997 cost only \$500. Perle was not apprised of how Srila Prabhupada’s tapes were recorded, namely by repeated stop-starts as the conversation stopped and started, and he identified these points as possible editing points. Unfortunately the study did nothing to verify the tape’s authenticity. Another study by Mitchell at CAE in New Mexico found no evidence of tampering, but did not rule it out totally. Even if the Archives “original” tape was tested, if it is a copy of an edited tape, tampering may be undetectable (see Ch. 14).

Nevertheless, as the tape exists, once we understand that Srila Prabhupada was being asked confusing questions by confused GBCs, and that Srila Prabhupada was answering in the third person, as he often does due to his great humility, the conversation becomes quite clear. The highly reputable

Rupanuga das, who attended the discussion, confirms that the tape matches what he remembers of the conversation. Even if the tape was tampered with, it still validates that Srila Prabhupada would later choose ritviks to initiate disciples for him after his departure (see Book Two). The more important evidence is the July 9 Order, a written order and signed by Srila Prabhupada, and there are no conflicts between May 28 and July 9. How could there be?

OPEN ENDS: The authenticity of the original May 28 tape should be determined.

FROM AN ESSAY ON MAY 28 TAPE TAMPERING POSSIBILITIES

*“Actually Prabhupada never appointed any gurus. He appointed eleven ritviks. He never appointed them gurus. Myself and the other GBC have done the greatest disservice to this movement the last three years because we interpreted the appointment of ritviks as the appointment of gurus.” (Tamal, Dec. 3, 1980) To bypass the ritvik system Srila Prabhupada established and institute a zonal acharya system instead, any relevant instructions Srila Prabhupada may have given would have needed to be suppressed. Don’t believe Tamal’s confession was entirely honest. He could not have misinterpreted what Srila Prabhupada was saying. If he were fully honest, he would have said **‘fraudulently interpreted.’** Considering Srila Prabhupada’s obvious frustration with his Godbrothers’ failed attempt to appoint gurus independent of any order from Srila Bhaktisiddhanta Sarasvati, it is completely unbelievable that Srila Prabhupada would be negligent in the matter of giving clear orders on the subject of guru succession in ISKCON. Sometimes devotees say that the matter of guru succession was obvious, and that everyone knew whatever that particular devotee thinks. But it was certainly not obvious, and the proof of this was the fact that Satsvarupa, speaking on behalf of the GBC, felt the need to ask Srila Prabhupada directly: **Satsvarupa: ...Then our next question concerns initiations in the future, particularly at that time when you’re no longer with us.** We want to know how first and second initiation would be conducted. (SPConv May 28, 1977)*

“If the GBC already knew the answer to this from Srila Prabhupada’s prior teachings, they would not have wasted his time asking that. I’ve read the conversation and for a long time I found it incomprehensible. The discussion seemed like their communication was broken, almost incoherent, like Srila Prabhupada and his disciples had different ideas in mind and could not bridge the gap. I remember when I would get to the point where Tamal said “That’s clear,” and I would exclaim “What? That’s not clear at all!” Then I finally got a clue and it all made sense. I don’t know how it happened, but in 1997 the GBC passed a resolution to have this tape examined by a forensic specialist, and they employed Norman Perle. Mr. Perle said about the tape Sept. 22, 1997: ‘In conclusion, this recording exhibits strong signs suggestive of falsification. I do not believe that these deficiencies might possibly be the product of some mechanical process or problem within the recording or duplication process and I believe that they exist at what is considered to be a higher degree than that of a coincidence. I strongly recommend that an independent Forensic Analysis be conducted of the Master recording in order to determine the authenticity and originality of the evidence. This analysis requires what is represented as the original recording and the original tape recorder upon which this recording was represented to be made.’

*“This was the so-called “Appointment Tape” that the Zonal Acharyas claimed gave them the seats as Srila Prabhupada’s authorized successors. It should be no great surprise that the tape was not made available to the devotees until years after the so-called Zonal Acharyas had taken their thrones, nor is it a surprise that the GBC did not heed the investigator’s advice to provide the ORIGINAL tape and equipment for a more conclusive analysis. Despite the fact that serious doubt about the integrity of the tape has been raised through professional forensic analysis, **it still has some validity in the sense that an impeached witness can still incriminate himself.** In other words, ‘anything you say can be used against you,’ although a criminal suspect’s words in their defense are not necessarily trustworthy. Even though this tape that GBC apologists have called the ‘appointment tape’ has been disqualified for supporting their position, they continue to **quote from it out of context** as if it were reliable. Still, as is clear to the GBC’s opponents, Srila Prabhupada’s begins by indicating that initiations*

after his disappearance were to be conducted by ritviks and concludes by saying that they could become regular gurus only on his order, an order which he apparently never gave.

“Considering all these facts along with many others too numerous to mention, I find it impossible to believe that the Zonal Acharyas erroneously thought Srila Prabhupada had appointed them as his successors. It was fraud and an almost unimaginable offense against the parampara. As stated by Visvanatha Cakravarti Thakur, ‘apujya yatra pujanya pujevanam ca vyatikramah’. (In the place where those who are not to be worshipped are worshipped, there is offense to those who are actually worshipable). and ‘pratibadhnati hi sreyah pujoyapujya-vyatikramah. (Improperly understanding who is to be worshipped and who is not to be worshipped will impede one’s progress in life).’ SB 10.74.30 They say there was reform, and many devotees want more reform so that anyone can become guru if they can somehow get an aspiring disciple, but none of it was authorized by Srila Prabhupada within ISKCON. Srila Prabhupada’s order was abandoned practically as soon as his body stopped breathing, just as leaders ignored many of his orders even before. Said Tamal Krishna, ‘Guru, oh wonderful! Now I am guru, and there is only eleven of us.’ (Dec. 3, 1980) So now there are many gurus, and many have fallen, but none were appointed by Srila Prabhupada. Nor is the GBC authorized to appoint or vote for them. ‘A guru can become guru when he is ordered by his guru. That’s all. Otherwise nobody can become guru.’ (SPLecture. Oct. 28, 1975).” (Paul Howard/ Caitanya das, 2010)

In Ch. 14 we saw Jack Mitchell’s tests on the May 28 tape did not completely rule out tampering or editing. Norman Perle’s 1997 test for tampering was meaningless. In Ch. 85 we saw that Ramesvara actually did edit the Varnashram Walks (1974) tape by his own admission, keeping an original in abeyance and distributing edited copies. Ramesvara also unilaterally edited a controversial Bhagwatam purport. So we cannot say that the May 28 tape was not edited. There are precedents, and it is entirely possible.

CONCLUSION

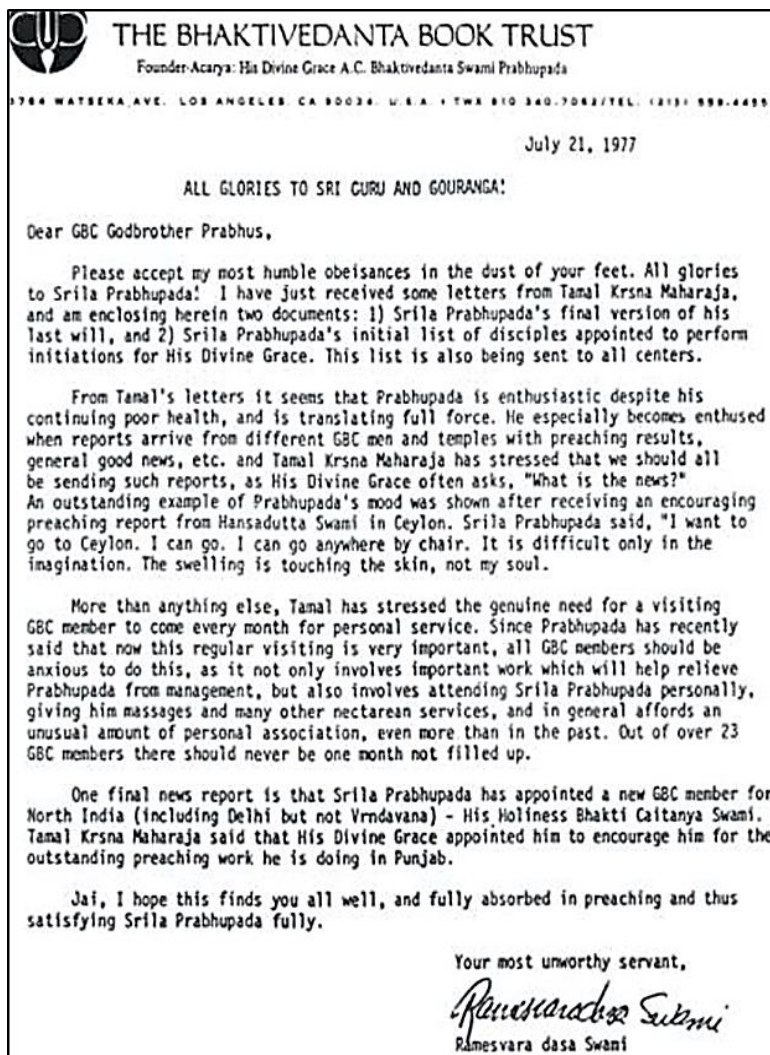
The May 28 taped discussions was hidden from the devotees by ISKCON leaders. As the East German Stasi secret police records became publicly available after the communist government collapsed, so the May 28 tape leaked out after the decade-long zonal acharya system collapsed in 1987. ISKCON’s GBC kept this tape hidden because, in spite of Satsvarupa and Tamal asking misleading questions, the conversation does not appoint full gurus after Srila Prabhupada’s departure nor does it mention anything about a GBC vote-approval of initiating gurus. It discusses an appointment of proxy or officiating initiators, and the only question was if they would become gurus in their own right after Srila Prabhupada’s departure. The July 9 Order and other letters from Srila Prabhupada dispel this possible question with the use of words such as “future,” “continue,” and “henceforward,” as seen in Ch. 85. Concealment of this tape shows that the hijackers of the institution were substituting concocted doctrine and lies for the instructions contained in the tape. Because of the general devotees’ faith in their leaders, who made claims Srila Prabhupada appointed them as successor acharyas, the ruse succeeded for a decade. Thereafter a new ruse was foisted upon the devotees, namely that the GBC was authorized to invent a system of approving new initiating gurus by political procedures and votes.

CHAPTER 85: JULY 9 ORDER, LAST WILL SUPPRESSED

On May 28, 1977, Srila Prabhupada announced that, *“I shall recommend some of you to act as officiating acharyas.”* The following week Srila Prabhupada completed his Final Will and it was recorded, and new bank account signators were arranged, as well as a fund for supporting Srila Prabhupada’s former family members. However, it was not until the first week of July when Tamal pointed out how there were many requests for initiations from Srila Prabhupada that had piled up and were waiting, that Srila Prabhupada actually named who would be the “officiating acharyas” that he

mentioned over a month earlier. Nine senior disciples were chosen by Srila Prabhupada on July 7, and two more were added the following day. On July 9 Srila Prabhupada signed a formal order via a letter

with the signatures of both Tamal and Srila Prabhupada, and which was addressed to all temple presidents and GBCs. The full significance of the July 9 Order is discussed in Book Two, while this chapter deals with how it was (1) concealed from the devotees, (2) it was not discussed, (3) it was neglected, (4) and in March 1978 the GBC suddenly announced that Srila Prabhupada had appointed 11 successor acharyas, a total lie. The July 9 Order was concealed, ignored, and bypassed with their false claims of appointment to the thrones they had been coveting while waiting for Srila Prabhupada to pass away. Srila Prabhupada's poisoning was meant to facilitate their ascension to full guruhood, not just priesthood. The July 9 Order as it was anathema to their plans for becoming full gurus, so it was suppressed. Ch. 64 has already shown us how Tamal and Ramesvara were instrumental in this suppression. Tamal controlled and restricted everything and everyone in and out of Srila



Prabhupada's rooms like a quarantine situation. Tamal advised that no more letters should be sent to Srila Prabhupada and he himself also replied to letters that still came to Srila Prabhupada. And he controlled what information got out to the rest of ISKCON.

JULY 9 LETTER UNAVAILABLE, HIDDEN FROM 1977 UNTIL 1990

The July 9 Letter of 1977 formalized a proxy system of initiations that has since been widely debated as to whether it was meant to be temporary or permanent. Our research finds that the July 9 letter was **very poorly distributed** to the devotees in general, and its significance and meaning was **neglected, suppressed, and undiscussed** by Tamal. If he, the only one knowledgeable of the new initiation system, having asked Srila Prabhupada so many questions about it, did not elaborate then no one would know what it meant. (Ch. 64)

(1) Tamal sent it to Ramesvara to copy to all GBCs, but his July 10 cover letter explained nothing about the new initiation system: "find enclosed a letter addressed to all Temple Presidents and GBC, regarding initiations which should be photocopied and sent out to all Presidents and GBC." Tamal acted as though it was no big news. Tamal had to send it to Ramesvara but he did not have to explain it. (2) Tamal's cover letter was missing for 42 years until somehow found by the Archives in 2019. Five other letters from Tamal about the July 9 Letter sent out in July 1977 also were missing from Archives records until they were found decades later in the public domain. Tamal had sent copies of all his

other correspondence to the Archives except for these 6 letters. (see Ch. 64) **(3)** Ramesvara sent the July 9 Letter only to the GBCs with his own BBT July 21 newsletter, devoting 95% to minor issues and only 14 words to the new initiations program. The July 9 letter was thus designificated. Such an important watershed document as the July 9 Order received not even two lines in Ramesvara's newsletter to the GBC, which mostly dealt with the need for a visiting GBC to help Tamal in Vrindaban. **(4)** The July 9 letter was addressed to "all GBCs and Temple presidents," and Ramesvara says in his July 21 newsletter "This list is also being sent to all centers." But it appears Ramesvara did not send it to the temples, so if not Tamal or Ramesvara, then who did? Then it would have been up to each GBC to do so, but it was ambiguous whether Ramesvara had already done so. **(5)** In which temples did the presidents or devotees even get the July 9 Letter, and was it posted or read in there? Anyway, who could understand its import without explanation from Tamal? Maybe some GBCs sent it to their temple presidents. **(6)** With no commentary or discussion, the July 9 letter was simply forgotten. **(7)** It was not included in the *Letters From Srila Prabhupada* books printed in 1987. **(8)** It remained hidden until published in June 1990's *Vedic Village Review* (#13), as supplied by Yasodanandana das who rediscovered it in a garage filled with file boxes of papers and documents. He got his copy in Vrindaban in July 1977 and saved it in his historical document library. His is the only known copy besides the Archives original which was kept in Ramesvara's safe until about 1990.

Tamal had disappeared 240 tapes, suppressed many letters, and obscured the July 9th Letter. All this is like Ravana disguising himself as a brahmana to steal Sita. In March 1978 the GBC then claimed, without evidence and without showing the July 9 Letter, that Srila Prabhupada had appointed the temporary ritviks as **full successor acharyas**, a fraud possible only because many tapes and letters were hidden or missing. After concealing Srila Prabhupada's instructions for future gurus and initiations, Tamal and cohorts were free to claim what they wanted. They and the GBC (of which they were the majority controller) simply announced Srila Prabhupada had appointed them as the new initiating gurus. This history should be better understood.

DOUBTS ABOUT THE DISTRIBUTION OF THE JULY 9th ORDER

There was no hint at all what the July Letter meant. Would this this new ritvik system only last until Srila Prabhupada's departure, and what about afterwards? We note that from 1977-1990 nothing about the July 9 Letter was explained or discussed. **NOTHING.** The GBC never referred to it in justifying their initiation or guru systems. When the July 9 letter was uncovered in 1990 and devotees started asking questions about it, **only then** did the ISKCON leadership come up with phony explanations, "Oh, it was like this, like that." Why didn't they show the July 9 letter in late 1977 or March 1978 and tell us **at that time** what they started saying decades later? Answer: Because they suppressed and hid it, and when it was found out, then they had to explain it somehow, that actually it was supportive of the premise that Srila Prabhupada wanted new gurus. But in 1977 the July 9 Letter was treated like a minor, technical development. The only reason such an obviously significant document was not discussed anywhere in ISKCON at that time is that the 11 named ritviks participated in a **conspiracy of silence** to ignore it and wait until Srila Prabhupada departed, then lie with their false claim of guru appointment. Few of the 24 GBCs sent copies to their temples, and even of those, since there was no guidance as to its import, there would have been nothing to discuss about it.

Most devotees do not remember seeing or hearing about the July 9 Order before 1990. In 2015 Narasimha das, with his sharp memory, wrote: *"In late Dec. or early Jan. 1978, as I recall, Ramesvara sent the July 9th Order to Honolulu, merged in with his newsletter. I think he was planning to become the new GBC and zonal acharya there. Very bad copy, almost unreadable. The Order was not posted there long, because when I came back to the bulletin board to read it carefully, it was gone. But he sent it only after Srila Prabhupada had disappeared. It was apparently not sent out in July of 1977 because no one saw it then. (I came back to Honolulu temple on Nov. 15, 1977). At first this July 9 Order was passed off as a guru appointment letter, but in Honolulu a few of us noted that there was no mention of gurus. Ramesvara later claimed there was an appointment tape that clarified that the ritvik*

order was just a temporary stop-gap adjustment and that the real order was for gurus. He said all this was fully explained on an earlier tape (May 28). Of course that tape also mentions only ritviks (and other statements that have been constantly misinterpreted by various parties). Point is this: the July 9 Order came after the May 28 Conversation as clarification of the latter. Not that the May 28 conversation was a clarification the the July 9 Order, which was buried until VVR revived it in 1990. Obvious deceit and conspiracy."

It appears Ramesvara did not send the July 9 Letter to his temples in July, but waited until after Srila Prabhupada departed, to validate his becoming a guru. This also shows how the eleven had already planned their guru ascension just days after Nov. 14, long before the GBC would announce new gurus 4 months later. Another account: *"As temple president of the New Talavan temple and farm (1971-1984), I clearly remember receiving regular monthly BBT reports from Ramesvara. They had 'nectar' stories, mostly about book distribution, and news from ISKCON in India. If I had received the July 9 Order, it would still be amongst the letters I received from Srila Prabhupada. It was addressed to temple presidents, and I was one of them. But I did not receive the July 9 letter. It was never sent to us. I meticulously kept all my Srila Prabhupada letters, and made copies of them all for the New Orleans devotees in early 1980. After I lost everything in a fire May 1, 1980, I went to New Orleans to get copies of those letters, which I still have. The July 9 letter wasn't among them."* (Nityananda das, 2015) Almost certainly Satsvarupa (his local GBC) did not send copies to the temples in his zone. Satsvarupa was also complicit in the suppression and BIG LIE. Most devotees we have ever met do not remember receiving or seeing the July 9 letter in 1977, nor hearing about it until about 1990.

A few vaguely recall seeing it or hearing about it in 1977, but there was no understanding of what it meant, and it was soon forgotten. ***The significance of the July 9 order was totally ignored by ISKCON leaders, assisted by Tamal who almost certainly disappeared all complementary audio and correspondence about the ritvik subject.*** (see Ch. 63) Hansadutta, however, received a copy when he was in Ceylon, sent to him by Tamal from Vrindaban. It makes sense that Tamal would send this to Hansadutta, who would become his ally in re-interpreting the July 9 letter by claiming they were to become full gurus after Srila Prabhupada departed. It was, as Hansadutta later told Yasodanandana and Nityananda, "a conspiracy of silence." Mahasrngha das in 2016 stated: ***"I didn't see the July 9th letter until years later."***

In his 2009 testimony from his Bangalore ISKCON interview: <https://youtu.be/Yi3fiX4SjE0?t=120> -Damaghosa das stated that in 1977 he did not see the July 9th letter in the Vancouver temple, though he was a friend of the temple president (Bahudak Das) and everyone wanted to know what was going to happen. In another 2009 interview: *"...the original written instruction of Srila Prabhupada that he had given in July of 1977... Although Prabhupada had instructed that it should be disseminated or distributed throughout all the temples... Because we have spoken to many devotees who were there physically at the time in different parts of the world—not everybody heard that instruction."* (Yasodanandana das, <https://youtu.be/yj-ORGGR13A?t=729>)

Vedic Village Review #13, June 1990, p. 20: *"Another example: a good number of devotees in Italy were waiting to get initiation from Srila Prabhupada in 1977. On July 9, 1977, the ritvik-initiations letter signed by Srila Prabhupada was [supposedly] sent out to all temple presidents and GBC men. [But] These devotees never saw the letter and were never informed they could be initiated by Srila Prabhupada through the ritvik process, and thus they were forced to wait and be initiated by Bhagavan dasa. Why were they not informed...?"*

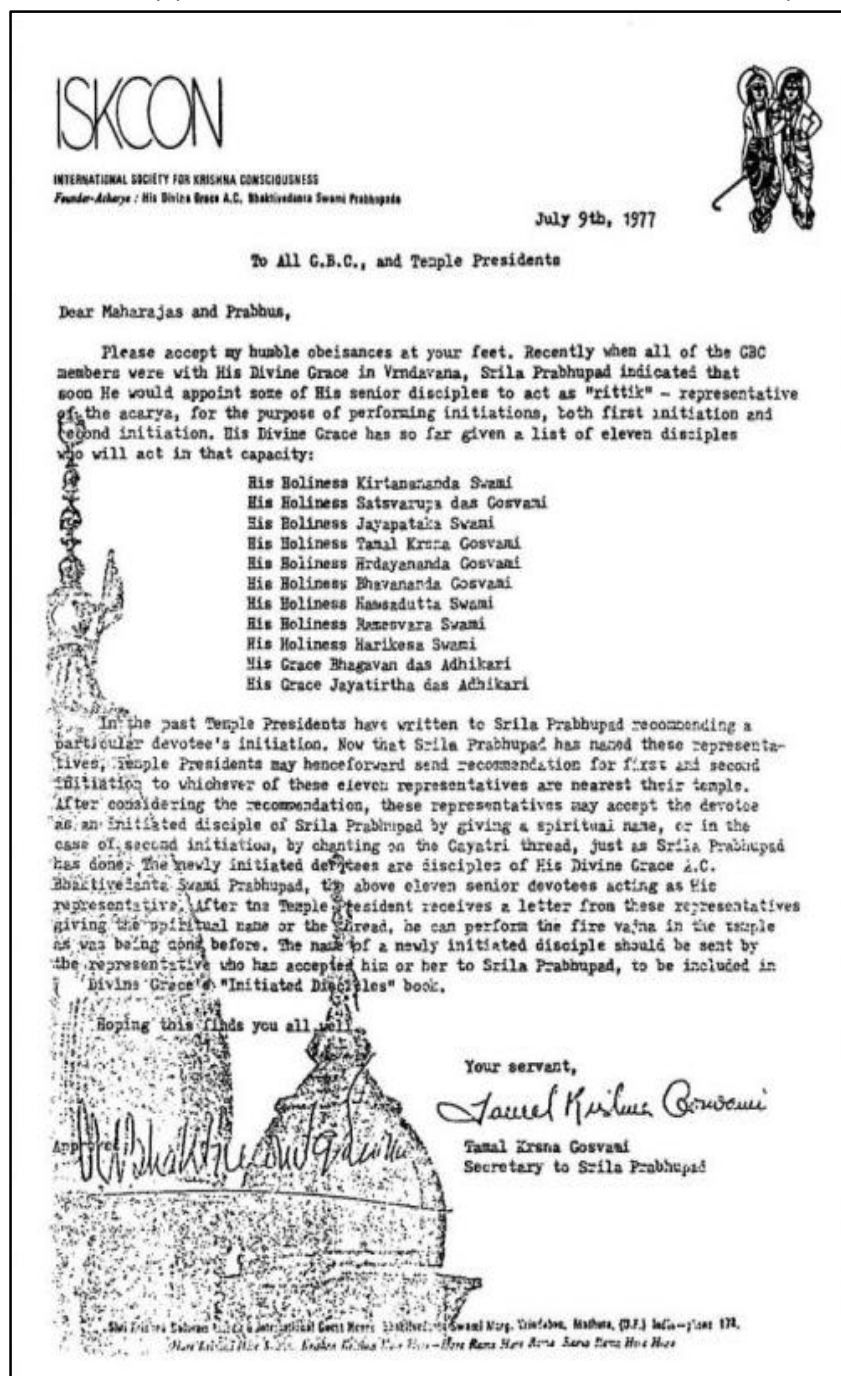
From Bhima Das in Singapore: *"...when the 9th July 1977 letter was signed by Srila Prabhupada and Ramesvara Swami was vested with the task to send this letter to every temple in the world. He held back from doing so. Which resulted that in his plans for the Zonal Acharya system of initiations. I was in Bhaktivedanta ashram and also London Bury place in 1977 and initiations were put on hold at the time. The sinister GBCs already had their plans to wait for Srila Prabhupada to leave his body. The Final order was never sent out to every temple."* (An extract from a 2019 letter)

JULY 9 DIRECTIVE WAS NOT IN THE LETTERS BOOKS?

For two years Niscintya das worked to prepare the five volume *Letters From Srila Prabhupada* books, finally published in 1987. He said it was an “undercover operation,” and that great precautions

were taken to keep it secret from the ISKCON leaders, who would surely put an end to it if discovered. Secretly, through the Spanish BBT, he had access to all Srila Prabhupada letters in the Archives’ microfiche files. Other than the BBT divisions, no one had access to Srila Prabhupada’s letters. Niscintya das said in 1986 that about 20 letters were “unavailable” by order of “the higher ups,” due to private or embarrassing contents. It was a rigid GBC policy that Srila Prabhupada’s letters were not to be public, although entrusted for safekeeping at the Archives. It was common knowledge that some embarrassing letters to top leaders were locked away at the Archives.

However, the Archives advised us in 2015 that the July 9 letter was, and still is, included on their 1984 microfiche, that the original July 9 letter is in safe storage, and that the Archives *never* hid anything from the society. This is untrue; **all the letters** were unavailable until 1987 when the Letters Books came out as an undercover publication in great demand. It was GBC policy, so there



was nothing the Archives could do and there was no fault on their part. Nityananda sold sets to many ISKCON leaders. The GBC passed a resolution March 2, 1985: **(1) The Srila Prabhupada Archives make available its resources to all devotees assigned as researchers on the GBC/ Temple Presidents Research committee.** This is proof access to the Archives was restricted, and by 1985 it was opened only to a few selected GBC-approved “researchers.”

The July 9, 1977 letter was not included in these *Letters Books*. It was not included on the microfiche that Niscintya’s two typists tediously copied the letters from. (It was also not on the

bootleg copy 1984 that Sulochan acquired from the Archives.) Letters of all types were included: to various temples and their devotees, to banks, politicians, newspapers, temple presidents and GBC's, Immigration, shipping companies, devotee parents, religious groups, Srila Prabhupada's son, lawyers, industrialists, life members, printers, and caste goswamis. ALL the other available letters were included, even from the 1940's and 1950's. Only a few were excluded, the July 9 letter being one, and this was obviously by deliberate design. This letter was hidden, unavailable, and sequestered until 1990. Ramesvara had these letters locked in his own office safe, and although he left in 1986, the letters in the safe stayed there. The 1974 Topmost Urgency letter and the Direction of Management are also not in the letters books, also concealed from the devotees. At least these three letters and surely others were not available even to the Spanish BBT or Niscintya.

Awareness of the July 9 Letter was near ZERO until published in June 1990, when it was a major discovery. Previous, it was almost non-existent and unknown. The revelation gave big headaches and pain to the GBC as they were confronted with a crisis of evidence contradictory to the policies they had adopted.

TAMAL, THEN GBC, CONCEALED VITAL DOCUMENTS

Tamal acted in collusion with others in the selective concealing of documents from the general devotees. After some poisoned Srila Prabhupada in their haste to take his seat, others took advantage of the missing tapes and letters to take their places beside the poisoners. ***From 1977 onwards there was a deliberate collusion of concealment, first by Tamal, then by the GBC, to deprive devotees of Srila Prabhupada's vital instructions and documents.*** Then open discussion of guru-tattva (truth about what Srila Prabhupada instructed) was not permitted, at the risk of banishment, physical harm, social intimidation, threat of lawsuits, loss of privileges. The three editors of *Vedic Village Review*, because of publishing philosophical discussions regarding guru-tattva in 1988-1992, were formally excommunicated from ISKCON, and the GBC passed resolutions banning any further discussion of the ritvik-acharya system. It was characterized as spiritual suicide and *mayavada* (impersonalist) contamination. The GBC even banned the 1990 video of the San Diego GBC/VVR debate on the guru/initiation issues. ISKCON staggers along with members oblivious to the real issues affecting the institution's spiritual health. The concealment of Srila Prabhupada's instructions and ban on open discussions continues today. One day this repressive regime will end. Truth will emerge from the shadows, plain and clear to all. It is up to honest men to see that this day comes the soonest possible.

RAMESVARA CHANGED A CONTROVERSIAL BHAGWATAM PURPORT

There is also a confidential disclosure from one of the 1970's BBT transcribers that Ramesvara modified a short passage about sex life in a Bhagwatam purport, considering it too controversial and radical to actually print. This is confirmed by Gauridas Pandit das who says he was told about this by the BBT transcriber. If Ramesvara modified or concealed Srila Prabhupada's instructions twice, with a changed Bhagwatam purport (about how a good wife should provide three things for her husband: a nice household, good meals and sex) and also regarding who Srila Prabhupada wanted to come see him in Oct. 1977 (see Ch. 86), why not a third time with the distribution of the July 9 Order? The July 9 letter was unavailable until years after Ramesvara's abdication in 1986 as a zonal guru, and after the letters books were printed in 1987, because he and other GBCs concealed the July 9 Order, considering a threat to their guru plans. The proof is in the 1985 GBC resolution to open the Archives only to a few researchers. Until 1987 the GBC propaganda and general understanding was that Srila Prabhupada had appointed 11 successor zonal acharyas, and when this was debunked as a lie, then a new doctrine was adopted- that the GBC could make new gurus by a vote system. The May 28 tape and July 9 letter complicate these frauds and so they were concealed by the GBC as long as possible. Not only were the sincere followers and rank and file devotees lied to, abused, mistreated, alienated, and harassed into exile, but the sacred and most dear instructions of Srila Prabhupada were hidden, concealed, and denied to them. This was a great crime and the historical truth must now be understood.

RAMESVARA EDITED VARNASHRAMA WALKS TAPE & BOOK 1974

Also, on his own initiative and without asking Srila Prabhupada, Ramesvara in 1974 deleted portions of a Srila Prabhupada audio tape about Varnasrama because he thought they were “too heavy.” He himself said during his 1980 ISKCON history interview: “...I asked Prabhupada [New York 1976] ‘Prabhupada, can you please tell us what are your plans for actually taking over America, turning it into... just conquering it. What are your plans for conquering the world?’ ...Prabhupada sat back on his Vyasasana and looked at all of us ...It was quite a crew Tamal had... There was a few moments of silence... he was looking at us to see if he could trust us, if we were mature enough or ready to handle what he was going to say... and then he shook his head, and he said, “No. Because if I tell you my plans, then they may be spoiled.” Then he quoted some Bengali proverb about how you should not reveal your plans to anyone lest they be spoiled... You’re not ready yet. There were some other incidences like this long in the past. Prabhupada said ‘If people knew what I was thinking, they would have me killed.’ Prabhupada said that in 1974 on the Varnasrama walks in Vrndavana. Those talks are very heavy. When I published that book in 1974 called the Varnasrama Walks, **I edited out statements** that Prabhupada made about Vaishnavas having to kill demons, dealing with blacks or other minority races, because they are very heavy statements. So I told Krishna Kanti, who was releasing the tapes, ‘You can keep the master, the original but you have to make a new master for duplication with the same editing that I am doing on the walks. You can’t release this even on a tape. It’s too heavy.’ And I had remembered that Prabhupada said, ‘If they knew what I was thinking they would have me killed.’ And someone else had told me Prabhupada once said, ‘If they knew what I was thinking they would put me in jail.’ So having that in my mind, the general tapes that were distributed to the Society on those varnasrama walks **in about four places are edited. Things were taken out. Just a few sentences here and there, about four places.** So that means there were two masters, one the original and one for the duplication. So I don’t know which versions Satsvarupa and the biography staff has to work off of. Probably the second version. Prabhupada had revealed a lot of very heavy things at those varnasrama walks about a future Krishna conscious government, an army under a Krishna conscious government, conquering the world for Krishna. He revealed very heavy things in addition to his vision for varnasrama.” (<https://krishna.org/ramesvara-1981-interview-on-history-of-iskcon-full-text/>)

COMMENT: If Ramesvara thought himself authorized to change Srila Prabhupada’s request for all devotees to come see him in Oct. 1977, if he unilaterally edited a Bhagwatam purport and Srila Prabhupada’s Varnashrama Walks statements, restrict distribution of an original tape, and edit out parts of a Srila Prabhupada tape- wouldn’t he have hidden the July 9 Letter and other documents, and maybe edit the original May 28 tape? He knew how to have an original master and a changed copy for distribution. These are confirmed precedents. Ramesvara was quite fanatical about Srila Prabhupada’s books, and these kinds of people think they know better than everyone else, seeing the “need” to make secret changes. He needs to answer some questions but continues evading them.

THE JULY 9 LETTER WAS UNKNOWN UNTIL JUNE 1990

“From 1987 to 1990 when the early Vedic Village Review’s were sent out to devotees globally from the Mississippi New Jaipur community, creating a discussion forum for the guru and other issues, the July 9 letter was unknown. None of the hundreds of letters from devotees worldwide sent to the VVR editors mentioned the July 9 letter, as no one knew about it. For several years we conducted a discussion forum on the guru issue, and the magazine was read by practically everyone in the movement; 2000 were mailed out four times a year. No one referred to a July 9 letter. It is safe to assume that would mean that no one had, knew about, or remembered it, or if they did, they also kept it a secret. Actually the discovery and understanding of the ritvik system given by Srila Prabhupada in 1977 evolved in 1989 when the VVR editors listened to the 1977 Prabhupada conversation tapes. Rupa Vilas would borrow every week another ten tapes from the complete set I had obtained from the Bhaktivedanta Archives. There was no internet, no Vedabase, and only the early years were in print in the Conversations Books. Our New Jaipur team in 1989 transcribed by hand the May 28, July 7-8, and

other tapes, supplemented by quotes from Srila Prabhupada's books and letters, as well as Tamal's Topanga Canyon confession. In this way the ritvik formula for future initiations after Srila Prabhupada's departure was understood as Srila Prabhupada's arrangement and desire, but without reference to the July 9 letter itself. We challenged the GBC to provide evidence that their system of self-appointed and vote-approved gurus was what Srila Prabhupada had arranged, or else to adopt the ritvik system. We attended the "ritvik debate" in San Diego in January 1990, and the 150 devotees present there voted unanimously that the matter required further discussion and research. Only after all this, in mid-1990, did Yasodanandana finally find his July 9 letter copy in his file boxes which he had in a remote storage locker." (A PTC member)

The July 9 letter was finally published in VVR #13, page 68, in June of 1990. For 13 years it had been essentially hidden from Srila Prabhupada's disciples. This was the first time almost all devotees in the movement had seen the July 9th letter where Srila Prabhupada officially gave instructions for future initiations. Why was it hidden for so long? This was the first time there was any significant discussion about it and its full import. In March 1978 the zonal acharya system was officially implemented in ISKCON. Then the guru system was changed in 1987 wherein anyone could become a self-appointed guru with a no-objection vote from the GBC. During these tumultuous years in ISKCON, and amidst the horrors experienced due to the various GBC mandated guru systems, the July 9 letter was effectively concealed and unknown to practically all devotees.

Research and inquiries finds that the July 9 directive was ignored, concealed, not discussed, and very poorly distributed, if at all. Most devotees first saw it in 1990. Those few who saw it in 1977 had no understanding what it meant. The eleven ritvik appointees, all of them to the last man, conspired to avoid any public discussions about the future of ISKCON, and consciously bypassed the July 9 Order, claiming that Srila Prabhupada had appointed them as full acharyas. They all knew this was a lie and a hoax. This is among the heaviest of sins. Then the entire GBC body of 24 men ratified the zonal acharya hoax in March 1978 as a blatant disobedience to this July 9 Order. They claimed they were appointed, and 20 years later they apologized and admitted they had lied, but made no amends for damages caused, being by then comfortably ensconced in their new guru by vote system. The leftover lying zonals were not removed in 1987. Usually if you lie your way into office, and get caught, you are removed in disgrace, often prosecuted for fraud. But Tamal, Satsvarupa, Jayapataka, Harikesh, Hridayananda... they just held onto their ill-gotten positions. And kept rubber-stamping other new gurus... right up to the present. An unspoken grandfathered-in privilege?

MORE EXAMPLES OF CONCEALING SRILA PRABHUPADA'S INSTRUCTIONS

Given in Ch. 64 are four examples where Tamal in 1977 prevented or blocked other devotees from seeking clarifications from Srila Prabhupada on the initiation arrangements for the future after his departure. We will not repeat them here. Tamal cleverly and masterfully limited his disclosures about the July 9 letter without divulging anything from the May and July discussions he had with Srila Prabhupada. The 11 appointed ritviks thus assumed they would be full gurus soon. He neglected to say if the ritviks were temporary or permanent. On one side was Srila Prabhupada whom he wanted to think he was following his directions for the future. On the other side were the 11 who he carefully misled that they would succeed Srila Prabhupada.

SRILA PRABHUPADA'S LAST WILL ALSO CONCEALED

Srila Prabhupada made his June 1977 Final Will and modified it slightly in Nov. 1977 with a Codocil addendum, changing the financial provisions for the maintenance of his family members. This Last Will was not seen by 99% of devotees until at least 1990. This is another example of the GBC concealing letters, documents, and conversations that might be threatening to their ambitions as GBC-for-life and initiating gurus. The Last Will and other documents, letters, and tapes were deliberately concealed as long as possible, ***giving time for the eleven to solidify their corrupted guru system.*** If the leadership had any desire to distribute these vital documents and instructions, they could have easily been made available for the devotees' spiritual edification. But they were ordered restricted in

Ramesvara's office safe. Still, the plans of dishonest cheaters have been foiled, and the truths they tried to hide have come to the light of day after all.

A key provision in the Final Will is the clause where Srila Prabhupada appoints initial property trustees for all 1977 ISKCON real estate, and specifies **future trustees must be his disciples**. If Srila Prabhupada stopped initiating upon his physical departure, then soon there would be no more of his living disciples to be property trustees. Unless one thinks that Srila Prabhupada did not have this kind of foresight in his last days when he was preparing for his departure, such as going to Vrindaban "to die" and making his Final will, then this must be a confirmation of his initiating after his departure through proxy representatives. See Book Two.

"The fact is that there is no way that they didn't question Srila Prabhupada extensively about diksha after his departure..." (Anuttama dasi, July 2017) Mid-1977 in Vrindaban Pita das heard Srila Prabhupada speaking at least a dozen times about future initiations via ritvik representatives: "...he heard Srila Prabhupada say at least a dozen times in Vrindavana in 1977 that initiations would be performed after his departure by the "ritvik acharya..." This is confirmed by Gauridas Pandit. At some point the GBC reassured Srila Prabhupada they understood everything, but slyly concealed what had been instructed and written as they prepared for their coup. **Concealment was a fact: the reason was to hide something so they could bring in something different.**

"ROHINI KUMAR FINALLY CRACKS: In Berkeley Rohini Kumar Swami tried hard to avoid me. But after 6 months he asked me what the basic problem was. I said there was never any appointment of 11 gurus, even Hansadutta agreed. We went over the incomplete May 28 transcript version we had at that time. The more we studied it, he had to conclude it did not appoint any gurus. He finally conceded, "OK fine, Srila Prabhupada never appointed any gurus." He wrote a little paper explaining that the GBC had misrepresented the idea of guru. I learned he had access to Srila Prabhupada's will, the Topanga talks transcript (where Tamal admits there was no guru appointment) and other documents, locked in the temple's safe. So I got him to sneak in one day, open the safe, and pull these documents out. I photo-copied the Last Will and circulated copies. It was never openly distributed by the GBC. 'The Will' cast more doubt on the guru appointment, as Srila Prabhupada wanted his initiated disciples to manage his properties indefinitely after his departure.' (Puranjana das)

How and when did Srila Prabhupada's final will become widely known in ISKCON? "I never heard about 'the will' or saw it until 1984. I also never got a copy of "the appointment tape," 1977 conversations, the letters, and so many documents despite asking many ISKCON managers. They were being suppressed until we got them by hook and crook much later. The will was not openly distributed, for sure. Later I asked Rohini Kumar Swami- who had the combination to the safe- to copy the will in there. Then it was clear no guru appointment would be ordered. Hridayananda came to Berkeley and he was astounded I had a copy. I began to distribute copies to all the devotees I could find. In 1988 Nityananda das published it in Vedic Village Review newsletter – maybe I sent him a copy." (Abbreviated answer from Puranjana das, Nov. 23, 2008)

CHAPTER 86: SRILA PRABHUPADA CALLED ALL TO COME

Little bits of historical evidences have been spliced together to reveal a colossal misdeed by a few of the top ISKCON leaders in Oct. 1977 whereby they conspired to conceal Srila Prabhupada's request that all devotees should come to see him and be with him in his last days in Vrindaban. Srila Prabhupada returned to Bombay in mid-Sept. 1977 and soon expressed his desire to Tamal to have all of his disciples come to see him in Vrindaban immediately. Tamal told several devotees about this when Srila Prabhupada to Vrindavana by train from Bombay on Oct.2, 1977. But this message never reached the devotees around the world because it was deliberately changed: -that only a few senior devotees should come on a rotational basis.

This is one of the greatest tragedies for all devotees: that Srila Prabhupada had called each of them to come see him a final time and be with him as he departed for the spiritual realm, but they never got the message. It was concealed and modified by a few top leaders. Narasimha das recalls that Jagat Guru das had started arranging for pandal tents and accommodations on the temple roof, expecting over 1000 devotees. Confirming sources include HSUnpub Oct. 3 (“changed the message”), Tamal, Satsvarupa, BBT newsletter, Jayadwaita Swami, Ameyatma das, and others. Ramesvara in his 1980 interview said: “...Prabhupada said in June, ‘So if you keep like this, reading and chanting by me then I can go on like this.’ Then he said, ‘Don’t leave me.’ And we didn’t understand. Everyone thought they had to go back to their duties. Prabhupada said, “Don’t leave me.” This will be a big theme in those last months. Prabhupada calling to his disciples, “Don’t leave me, stay with me, chant and read always by me.” And so many of them, including myself, left. It’s the one thing I can never forgive myself for, that I wasn’t pure enough to serve Prabhupada in that way.” Of course, Ramesvara does not come clean with how he was integral in discussions with other GBCs to change the order.

SRILA PRABHUPADA CALLS ALL GBC AND DISCIPLES TO COME SEE HIM

From Jayadwaita Swami, who sometimes likes to critique the ISKCON leadership, is item #1 from his March 1987 *List of Grievances*: “In 1977, when Srila Prabhupada was lonely (‘I have become poisonous’), he wanted many devotees to come be with him in Vrindaban. But the GBC falsely conveyed that what he wanted was GBC men and very senior devotees. The GBC then arranged to send only a handful of men, in rotation, and preached to the other devotees that “for service” they should stay home. The devotees stayed home, and Srila Prabhupada left the world.” Jayadwaita candidly states that Srila Prabhupada “**wanted many devotees to come be with him in Vrindaban.**” However, other sources indicate that just before leaving Bombay for Vrindaban at the end of September, Srila Prabhupada had actually expressed his desire to Tamal that not just many, but: **ALL HIS DISCIPLES SHOULD COME TO SEE HIM NOW.** (complete grievance list in Appendix 12)

HSUnpub (Sept. 29, 1977) states: after 5:30 pm Srila Prabhupada met with a few GBC and his servants to discuss going to Vrindaban from Bombay. Everyone agreed with Srila Prabhupada’s wishes to go. “Tamal also brought up the question **whether the other GBC’s should come and whether it should be compulsory.** Srila Prabhupada said: ‘**It is just like they have to come for the Mayapura festival.**’” However, in *TKG’s Diary* (p. 43), Tamal writes (May 22, 1977) Srila Prabhupada said: “‘**Actually all devotees should come.**’ Then he corrected himself, ‘**All important devotees can come.**’” But this is not on tape, and we cannot trust what Tamal has written here. It sounds and looks like planted information. So “**they have to come**” would mean compulsory. It is clear that **all the GBC’s** were to be called to Vrindaban right away. However, they were not called. A few came but most did not, not because they were disobedient, but because they never received the message. They were all called in May 1977, and came. But at the end of Sept. 1977, no such message was issued from Bombay nor in Vrindaban during Oct. and Nov. A slow rate of GBC’s and devotees came to see Srila Prabhupada in Oct. and Nov., and as some came, others left. Somehow the message Srila Prabhupada gave to Tamal, and which Hari Sauri also knew about and recorded in his diary, never was relayed. And, actually the general devotees were told **NOT TO COME** (see below).

TWO MEMORIES OF THE “CALL” TO COME TO VRINDABAN

“In mid-Oct. 1977 my GBC Satsvarupa das called me by phone when I was the president of the New Talavan farm. Satsvarupa said many temple presidents were going to Vrindaban to be with Srila Prabhupada while he was very ill, and suggested that **if I wanted, I could go also.** He did not mention Srila Prabhupada’s call for all devotees to come and see him. There was no mention even that Srila Prabhupada wanted his senior men to be with him. The message was simply a suggestion for just myself to go. However, the thought of mixing with my senior Godbrothers was not attractive, so I declined. It was with the unpleasant thought in my mind of associating with ‘the big guns’ that I told Satsvarupa, ‘Why would I want to go there?’ I had bad memories of bullying and cronyism from attending previous Mayapur festivals. When the news came a few weeks later that Srila Prabhupada

had departed, it was a shock- we really didn't think Srila Prabhupada was so ill or that he would leave. Of course now I do wish I had gone, but at the time, as we had all been trained, the highest surrender was dedication to our local service." (Nityananda das, 2015)

"During Prabhupada's final moments, Brahmananda was not there. **He had left Vrindaban** nearly two weeks earlier to tend to management issues in Africa. After all, this was his service ...he never believed that Prabhupada would really go. Although he could see that his guru was seriously ill, it seemed unlikely that he would depart this world while there was yet so much to do. Brahmananda saw his teacher as superhuman and was thus unable to accommodate the fact that all mortal beings must die..." (Brahmananda das, Swamiji) In both memories, which was the typical understanding amongst all devotees outside of Vrindaban in late 1977, there was no knowledge of any call to come to Srila Prabhupada's side. In the case of Brahmananda, he even went **back to Africa** two weeks before Srila Prabhupada's departure. **The devotees in general were NOT told that Srila Prabhupada wanted all of them to come to Vrindaban to be with him in his last days.**

IF ONE THOUSAND DEVOTEES CAME TO BE WITH SRILA PRABHUPADA...

Only one mention of Srila Prabhupada's calling all devotees from around the world to come to see him is found in *TKG's Diary*, on p. 208 (Sept. 29, 1977), the day before they left from Bombay for Vrindaban. Tamal never mentions Srila Prabhupada's call for the devotees directly, but it is understood indirectly. "I questioned that since Brahmananda Maharaja, Bali-mardana, and others would not want to be separated from Srila Prabhupada, how would they work on the opening for the temple? **They would all want to come to Vrindaban.** To this Prabhupada replied, **'I have no objection.'** We explained that it would be necessary to **postpone the opening**, and Prabhupada said we should do whatever was best. I mentioned that **if one thousand devotees came to be with Prabhupada, would it matter if our ISKCON work slowed down a little for now?** Prabhupada again said he had no objection." So it is clear that Srila Prabhupada was not concerned about any setback in ISKCON, including the postponement of the Bombay opening for which he had pushed so hard, by devotees leaving their posts (in Bombay too) to see Srila Prabhupada and be with him once more in his last days. **Even if a thousand came.** Yet we will see below how Srila Prabhupada's desire that all his disciples should come to see him was ignored, changed, and concealed. Instead of a thousand or more, only a few dozen devotees came because they were never given the message by the leaders with whom Srila Prabhupada had entrusted his request with. If ISKCON leaders at that time could so boldly change Srila Prabhupada's instructions, even by outright lying and at the expense of all devotees, what else were they capable of changing and lying about?

ONLY GBC'S AND SANNYASIS SHOULD COME

From HSUnpub, p. 11, Oct. 3, 1977: Hari Sauri went to Delhi for "phoning" and buying items for Srila Prabhupada. In those days the Vrindaban phones were horrible and devotees went to Delhi for international calls. Hari Sauri had been instructed by Tamal and "others" to call New York and **change** the message that all devotees should come to see him. Hari Sauri called New York: "Also I informed Adi Keshava that only the GBC's should come to see Srila Prabhupada at present. Tamal

IF THE MESSAGE FROM PRABHUPADA WAS CLEAR, WHY WAS IT REWROTE TO THE DEVOTEES THAT ONLY 1 OR 2 DEVOTEES SHOULD COME TO VRINDAVANA?

WHY WEREN'T ALL THE DEVOTEES INFORMED ABOUT PRABHUPADA'S DESIRES.

GUROR AVAJNA

Krishna had previously informed the USA men that Srila Prabhupada's health was very bad and that **whoever wanted to come should come. Then later we decided that if so many men came then there would be no programme. Then they may stay around for weeks and they may not even be able to see Srila Prabhupada either. I phoned to tell him that only GBC's and sannyasis should come. The call was just in time! Hundreds of men were preparing to come.**" LEFT: From Yasodanandana's Oct. 1977 personal diary is confirmation of the concealment of Srila Prabhupada's order for all to come to see him in Vrindaban.

COMMENT: Who is the ‘we’ that Hari Sauri speaks of? Tamal, Hari Sauri, and who else? We have determined that one other was Ramesvara, as shown below. It is also interesting how at first **all should come** was modified to **whoever wanted to come**. We also note that this very significant decision to stop devotees from coming en masse is not mentioned at all in Tamal’s diary. He deliberately left it out because he could not admit to concealing and disobeying Srila Prabhupada’s last dying request to see all his disciples.

“As soon as Srila Prabhupada arrived in Vrindaban on Oct. 2, Jagat Guru Swami was told to prepare facilities for hundreds of devotees coming to see Srila Prabhupada. He began setting up tents on the roof amongst other arrangements.” (Memories, Narasimha das, 2015) *This also strongly confirms that Srila Prabhupada did in fact ask all devotees to come see him. But then the devotees were told not to come. Only senior and one or two men on monthly rotational basis should come.*

RAMESVARA SENDS A LETTER TO ALL ISKCON CENTERS THREE WEEKS LATER

Ramesvara sent to all ISKCON temples an undated letter on Oct. 25, 1977, as below. Note that this is **THREE WEEKS** after Hari Sauri had phoned New York on Oct. 3 from Delhi to advise that **all devotees wanting to come to India should NOT come**, but only GBC’s and sannyasis should come.

*(abbreviated) “TO ALL ISKCON CENTERS: URGENT ! URGENT ! PLEASE READ AT ONCE ! All glories to Srila Prabhupada ! It is my unhappy duty to notify you of a most disturbing situation that has developed regarding Srila Prabhupada’s condition. Below are excerpts from the diary of Hari Sauri Prabhu. They refer to conversations in Vrindavana on October 25, 1977. **SCENE ONE:** Prabhupada’s room. His Divine Grace is resting, Baradraja and Hansadutta Swami are sitting silently in the room, Prabhupada, awakens. **SP:** (To Upendra) So everyone has left? **UPENDRA:** Yes **SP:** I feel very unhappy when no one is here. They are avoiding me. **They do not want to come.** **UPENDRA:** Baradraja and Hansadutta Swami are here. Do you want kirtan? **SP:** At least japa while I sleep. When I look around I see the room is empty and I feel very unhappy. When I see no one around me then I feel lonely. **BARADRAJA:** We’ll get some others and Hansadutta Swami and I will do kirtan. **SP: Why not all of you? You cannot all do kirtan? Why not others?***

*“**SCENE TWO:** Prabhupada’s room, some time later. Prabhupada has stopped eating all solid foods and is not even taking medicines. ...His Divine Grace is discouraged. Atreya Rsi arrives from Tehran. **SP: Please don’t leave me here. Keep me surrounded.** That will encourage me. You keep me surrounded and chant Hare Krishna. There is very little hope for my life. Chant Hare Krishna softly, all together. Do not leave. Now I have become poisonous. Everyone is avoiding me.... [...] From the above excerpts we can all appreciate the situation in Vrindavana very clearly. The only medicine Prabhupada is taking is kirtana and being surrounded by his loving disciples. There is no other way to encourage Prabhupada to stay in this world and continue leading us personally. **After discussions with most of the GBC representatives in America, South America and Europe, I would like to urge all temples to act immediately as follows:** From every corner of the world, temples should send men (at least 1 or 2 men) immediately to Vrindavan for the month of November. In December send replacements if the first men cannot stay longer than one month. These men will have the unique privilege of being with Prabhupada 6-8 hours daily, chanting, massaging, hearing His Divine Grace translate, carrying His Divine Grace on parikrama...*

*“Every temple should increase their kirtan program to 24-hour kirtan if possible. Prabhupada is personally present in each temple and can receive the encouragement and love of His disciples who surround his Vyasasana in the temples around the world to petition the Lord for his health to be returned. Special sankirtana marathons should be planned and all devotees should participate for petitioning the Lord to please cure His pure devotee. Immediately after the Christmas distribution the devotees who were scheduled to go to India for pilgrimage this year can be **sent in shifts** (Jan.-Apr.) so that there is a continuous flood of loving devotees surrounding Prabhupada and chanting for him. This year’s pilgrimage should be centered around His Divine Grace. Finally, I would humbly remind all temples that there shouldn’t be one moment’s hesitation or delay in sending men immediately for Nov.*

and Dec.. How can we forget that all the money in ISKCON is SP's money and all the time is meant for serving him, that he is in need of personal service right at his bedside and we must hasten to his call! **If each center sends only one or two men for Nov. and Dec.,** which are the critical months, there will be dozens of senior devotees attending to His Divine Grace. There is no question of not doing this for Srila Prabhupada... Ramesvara dasa Swami, GBC representative. PS: One senior GBC man said that if we don't **send senior men** to be with Prabhupada at this time, it is practically demonic." (END)

The conversations about all devotees coming to Vrindaban for Srila Prabhupada's departure are amongst the missing audio tapes. In the days after the devotees were told **NOT** to come, Srila Prabhupada complained about being lonely, about having become "poisonous," and that no one wanted to come see him. Weeks later, in response, Ramesvara consulted and colluded "with most of the GBC representatives in America, South America and Europe," and they decided that although all devotees should **not go at once**, they **conceded** they should go rotationally in shifts, over time. Meanwhile Srila Prabhupada departed and 99% of devotees were denied Srila Prabhupada's last association **as he had wanted**. The GBC thought they knew better, modifying his instructions. Apparently Ramesvara colluded with Satsvarupa, Bhagavan, Hrdayananda, Tamal, and others. Their flawed assumption in the rotational plan was that Srila Prabhupada would stay for a long time, but he left within three weeks of Ramesvara's letter. This affair was a disobedience to Srila Prabhupada's expressed desire that all his disciples were to come see him right away.

On Nov. 13 Ramesvara received news from Vrindaban and sent out another letter to all temples. He concluded: "And every zone must go on sending senior men to be with Prabhupada in India at once!"

CASUAL REFERENCE IN SATSVARUPA'S DIARY ENTRY

In Satsvarupa's *ISKCON in the 1970's*, Sept. 30, 1977: "Srila Prabhupada is on his way to Vrindaban. [...] The opening of the Bombay temple is postponed. GBC members are going to be with him; more than ever it seems like the last time to see him and be with him. Srila Prabhupada said he had no objection if devotees came to see him. 'I have no objection. We have a nice new building. They can live in our gurukula.'" This diary entry was made in Los Angeles, just before Satsvarupa himself left for Vrindaban. It is clear that he had got this news by phone. Srila Prabhupada was expecting at least hundreds to come to fill up an empty gurukula building. Satsvarupa, nor anyone else, conveyed even this truncated message to the devotees. He called Nityananda and told him if he liked, he could go, and that other temple presidents were going.

THOSE WHO CAME WERE PERSONALLY THANKED FOR THEIR SERVICE

Srila Prabhupada asked for all his disciples to come to see him as he was preparing to leave this world. But Tamal and others told Hari Sauri to call New York and give the false message that all devotees should NOT come, and that only GBC's, sannyasis, and one or two senior men from each temple were supposed to come, on a rotational monthly basis. But Srila Prabhupada wanted all his disciples to come see him: "**Now practically every meeting with the older disciples is very emotional and intense as though he is finally calling them to his lotus feet for the last time. Each man that comes, he thanks for his service and he remembers all the nice things he has done for him to help spread Krishna consciousness.**" (HSUnpub p. 21, Oct. 8, 1977)

To have prevented all the devotees from seeing Srila Prabhupada one last time and to receive his appreciations for their service, and to bid Srila Prabhupada farewell in those final kirtans, participating in his glorious departure, **was a very serious crime against Srila Prabhupada's disciples.**

THE MOTIVE FOR DENYING THIS LAST ASSOCIATION WITH SRILA PRABHUPADA

Why would Tamal and other ISKCON leaders conceal, change, and disobey Srila Prabhupada's last wishes to see all his disciples, risking the anger of Srila Prabhupada and so many devotees? "In seeing all the testimonies, along with the Jayadwaita letter, it is clear that ISKCON leaders did not want many devotees going to Vrindaban to be with Srila Prabhupada in those final days. That can be further verified by the fact that only a handful were in Vrindaban when Srila Prabhupada passed away and

most of those had come very recently or were already there. Of those few, it seems clear, fewer still were allowed to come into or remain in Srila Prabhupada's room... until perhaps the final hours or minutes. Prior to that, others had been turned away at the door. Was this was all deliberate... or a spontaneous mismanagement compounded by financial fears and a deep-rooted unwillingness to deal with hundreds of additional devotees? In any case, those responsible for this crime should be held responsible--at least in these pages." Narasimha das, 2015

Perhaps one motive could have been fear that ISKCON would suffer in its operations and finances if too many devotees abandoned their services for an indefinite time and went to India to be with Srila Prabhupada. What kind of leaders would have such little faith in Srila Prabhupada's judgement? Did they think he was senile, old, and dying, no longer capable of rational decisions? This was already documented in Ch. 62. This faithlessness is evidenced by an account given further below. For others such as Tamal, the motive for this crime was that ***the fewer devotees that were around Srila Prabhupada: (1)*** The less chance that the poisoning would be noticed or discovered, ***(2)*** the less chance that Srila Prabhupada's health problems would be correctly diagnosed, and ***(3)*** the less chance that Srila Prabhupada would be asked again about initiations in the future, or about the May, June, and July discussions about officiating "ritvik representatives of the acharya." ***(4)*** Most devotees did not know how ill Srila Prabhupada actually was, thinking he would not depart, and as such there was no urgency to see to his health, or ask questions about the future. However, if they came to see Srila Prabhupada, these questions would surely arise. Tamal had for months rigorously guarded Srila Prabhupada from being asked these questions and from any fresh medical initiatives.

Tamal and company had already invested a lot in keeping Srila Prabhupada OUT of the contact of most devotees. A flood of a thousand or more visitors could very easily upend all they had worked for, ***namely sequestering Srila Prabhupada while the poisoning took its ultimate effect.*** These were very pressing reasons for their decision to contravene Srila Prabhupada's clear request: ***LET ALL MY DISCIPLES COME TO SEE ME.*** They had a very strong motive to keep as many devotees away from Srila Prabhupada as they could. Even after Srila Prabhupada asked why there were not more devotees coming to see him, Tamal was silent, did nothing.

ONE TESTIMONY ON RAMESVARA'S PRIVATE CONFESSION (Abbreviated)

In 2009 Ameyatma das shared his experiences in this matter. *"The GBC, Tamal and company withheld from the devotees of ISKCON the fact that Srila Prabhupada wanted to have all of his disciples come to Vrindavan to see him in Oct. 1977. This GBC (Ramesvara, Tamal, whoever) did not just 'withhold' that Srila Prabhupada asked for ALL his disciples to come to his side in Vrindaban, but they lied to us, cheated us, telling us, in Srila Prabhupada's name, that Srila Prabhupada **did not want** us to come. That is something I cannot forgive- they cheated Srila Prabhupada too. It is a very personal and sore issue for me. I was in LA; we all knew Srila Prabhupada's condition was not good. I was with FATE project and Baradraja went to Vrindaban to be with Srila Prabhupada. Other devotees were leaving, more were talking of going. I decided I had to go, to be with Srila Prabhupada, to see him one last time. In just days I would get the money for my ticket. I was making arrangements for someone to do my Pujari service. Then Ramesvara shows up from Vrindaban. Satsvarupa was on his way to India, but was diverted and also wound up in LA (where BTG was located). The two of them sat in the temple, before Rukmini Dvarakadish, and they told us, mostly Ramesvara, that **Srila Prabhupada sent Ramesvara to LA to inform us that Srila Prabhupada did not want us to come to his side, that he wanted us to remain where we were so that the services would go on. He did not want us to come.** When I heard this, I had to use all my strength to keep from crying out loud, but inside I cried. I was heart broken. I wanted to be at Srila Prabhupada's side, I wanted to see him again. Why Srila Prabhupada, have you asked us NOT to come? But, if Srila Prabhupada wants it, then, I had no choice. So, I gave up on the idea and stayed in LA.*

"Two weeks after Srila Prabhupada departed Baradraja came back from India. For days, he would tell the devotees at FATE, in detail, all that he saw, all that went on for the month that he was

there. He told us about the makharadhvaja, how Srila Prabhupada said it was acting like poison, and later how he felt he was being poisoned, but Baradraja was not that clear about it. He spoke of it as though Srila Prabhupada felt bad medicine was poisoning him. [disinformation] Then one day he mentioned that he was in the room and Srila Prabhupada asked that ALL his disciples come to Vrindaban, that he wanted ALL of us to be by his side. WHAT? What did Srila Prabhupada ask? He told me again. I was bewildered, this was the OPPOSITE of what Ramesvara and Satsvarupa told us. Ramesvara came back and told us Srila Prabhupada sent him to tell us NOT to come. Baradraja also said that days later he heard Srila Prabhupada ask, 'Where are they, why they have not come?'

"The next day I confronted Ramesvara; I told him what Baradraja told us, that Srila Prabhupada wanted us ALL to come to his side. Ramesvara looked around, and said, "Come with me to my room so we can discuss this in private." Ramesvara told me what Baradraja said was true: **'Yes, Srila Prabhupada did make that request.'** He told me he asked the GBC members there to discuss this and it was his idea that he return to the US and tell everyone NOT to come. He said if the book distributors all came, there would be no money, no way to pay the mortgages and bills, in weeks the temples would be out of money, and everything would collapse. Ramesvara then boasted how he saved ISKCON. From who? Srila Prabhupada? At the time, I just went numb, I lost all feeling. The numbness finally wore off years later, and it hit me what really took place. It began burning a hole in me. Whether it was Tamal or Ramesvara's idea, or all GBCs together, how could they do this? They cheated me out of my last chance to ever see Srila Prabhupada living in this world again. But, even WORSE, they CHEATED Srila Prabhupada of his last departing request, to be surrounded by ALL his loving disciples! They denied him his last personal request. Even non-devotees will grant the last dying request of a condemned murderer, but these men had no feeling of love for Srila Prabhupada? Rather than carrying out Srila Prabhupada's order, they were more concerned that the ISKCON financial condition be intact for their takeover. Overpowered by selfishness they didn't even think of trying to please Srila Prabhupada. It was such a low act, to lie to us on Srila Prabhupada's name! To cheat us, to cheat Srila Prabhupada himself.

"A few months later we were told Srila Prabhupada named 11 men as Acharyas, and I knew something was very wrong. How could Srila Prabhupada name as a next acharya someone who just lied to and cheated both us and he? It made no sense. After being told so many times Srila Prabhupada named them, I felt obliged to believe it and accept it, but it was a direct challenge to my faith in Srila Prabhupada. How? Why? He made Acharyas out of men who just lied to us? I did not know how to deal with it, philosophically, so we numbed ourselves because for most of us there just wasn't any option. I put the whole idea out of my mind. I saw only two choices at the time; make a big scene over it, and get kicked out and have to live outside on my own, or just put it on a shelf in my mind and try and forget it. We had service we were rendering Srila Prabhupada; we could either revolt and leave, and abandon our service, or numb and blind ourselves and carry on with our service to Srila Prabhupada. I was very engaged in the FATE diorama museum, and I know how much Srila Prabhupada was fond of the project, this was my service to him. If I was kicked out, and then what about the project that is so dear to Srila Prabhupada? I felt it was my duty to stick it out and carry on. A few years ago I wrote this whole story to the current unelected so-called GBC and I begged them to make a public apology to Srila Prabhupada's disciples on behalf of the past GBC for this great crime. My request created a small stir, several newer GBC asked if what I wrote was true, and several said it was (I was privy to that GBC conference), but it didn't go any further. I had told them that this was a major offense and that I would never forgive those GBC men who were responsible but, a formal apology would at least help, and they could not even bring themselves to do even that. Totally useless. They had a chance, they chose to leave the offense stand. To hell with them all...

"Recently I wrote Hamsavatara das; he told me he left ISKCON right after Srila Prabhupada departed because he heard the GBC had lied in Srila Prabhupada's name and told us not to come to Srila Prabhupada's side, when Srila Prabhupada had asked just the opposite. This was proof that with

such men in control of Srila Prabhupada mission, that his mission was now doomed, so he decided he would be better off outside. This is a very serious issue, not as serious as poisoning, but it shows their character, reasoning, and logic, and how low they would stoop. They thought of themselves far more than they cared for Srila Prabhupada. This incident shows these men could act just the opposite of what Srila Prabhupada wanted. In the Direction of Management Srila Prabhupada states the PURPOSE of the GBC is to act as instruments in the execution of Srila Prabhupada's will (his instructions), and in the TOPMOST URGENCY document it states the same thing. That is the sole purpose of the GBC, and yet they thwarted Srila Prabhupada's last request. They also kept the Topmost Urgency document hidden. It is incredible that Srila Prabhupada asked for his disciples to come to his side, and the GBC then telling us Srila Prabhupada did not want us to come. I have become more angry about this over time; what I really wanted to do when Ramesvara (and Satsvarupa) told me he had lied to our face on Srila Prabhupada's name, the very first reaction I felt was to attack, to smash him. I wanted to smash all of them. But, I was powerless. I couldn't really do or say anything./ Ameyatma das"

CONCLUSION

"After discussions with most of the GBC representatives in America, South America and Europe" -these were Ramesvara's words which indicate who was involved in the decision to change Srila Prabhupada's request for ALL to come see him to ONLY SENIOR MEN ROTATIONALLY OVER MANY MONTHS to come see him. Ramesvara, Tamal, Hari Sauri, Satsvarupa, Bhagavan, Hridayananda were all party to this decision. It was a great offense to Srila Prabhupada and the Vaishnavas. In ISKCON in the 1970's (p. 332) we found this:

"We are hearing that Srila Prabhupada isn't pleased that so few devotees are with him."

CHAPTER 87: CONSPIRACY OF SILENCE

The thesis that certain senior ISKCON leaders conspired and colluded even before Srila Prabhupada's departure to later be able to assume the posts of full guruship is factual. While the poisoning was underway and Srila Prabhupada's health was in gradual deterioration, these men were quietly preparing plans for unauthorizedly assuming the absolute status of so-called successor acharyas. This is hinted at by Bhakticharu: *"...there was some speculation about whom he would appoint as his successor acarya. Some thought it would be Kirtanananda Swami, others thought it would be Satsvarupa Maharaja, and others thought it would be Tamal Krishna Maharaja. When Srila Prabhupada was approached with the question, his initial reaction was, 'My Guru Maharaja did not appoint any successor acarya, so how can I?' Soon thereafter he named ten leading devotees to give initiation on his behalf in different parts of the world while he was still present on this planet, and he said that they could initiate their own disciples after his departure."* (Ocean of Mercy, 2016, p. 200)

How contradictory! Srila Prabhupada said he could not appoint acharyas but he then did name eleven of them as zonal acharyas? Of course, there is absolutely NO EVIDENCE that Srila Prabhupada said that these ritviks would become guru with their own disciples after his departure. Only by a stretched interpretation of the May 28 talks (while ignoring half of it) do they try to justify this weak supposition. Some of these conspiracists were the poisoners. Others may have known about the poisoning or suspected something was afoot, and silently acceded to the plan, while others, not knowing anything, simply jumped on board to grab their positions in the wake of this most horrible crime (they asked no questions). They illegally gained from Srila Prabhupada's poisoning and were complicit, directly or indirectly (see Ch.82). Srila Prabhupada was fully aware of the troublesome ambitions of his own senior disciples: *"It is now evident that some of our top men are very much ambitious and there has been so many fall-downs."* (SPL, Jan.27, 1975) *"Hamsaduta was ambitious and had a strong desire to distinguish himself and be recognized for his achievements."* (Srila

Prabhupada and His Disciples in Germany, Vedavyasa) And there is the quote from Srila Prabhupada how his disciples were praying for him to die so they could take his seat...

SRILA PRABHUPADA UNDERSTOOD HIS DISCIPLES AND THEIR CONSPIRACY

*"I made the GBC to give me relief, but if you do like this, then where is the relief? It is anxiety for me. This is the difficulty, that as soon as one gets power, he becomes whimsical and spoils everything." (SPL Hansadutta Sept. 12, 1974) "I am training some of my experienced disciples how to manage after my departure. So if instead of taking the training, if in my lifetime you people [my men] say, 'I am the Lord of all I survey,' **that is dangerous conspiracy.**" (SPL, Karandhar, Oct. 8, 1974)*

In a conversation on May 27, 1977, Srila Prabhupada spoke about the conspiracy to take over ISKCON after his death and dangers to his movement by imposter gurus, something he had long understood. Srila Prabhupada tried to warn a few leading men to be on guard lest some unqualified men pose as gurus, bewilder his disciples, and usurp the position of acharya. His disciples most likely thought he was referring to the Vrindaban Caste Goswamis or his Gaudiya Math Godbrothers, whom he sometimes criticized as "envious," but in fact, the most dangerous enemy to ISKCON was within ISKCON, namely from the ranks of his "most advanced" disciples. In hindsight, this is now obvious. **SP: Just now everything is going on, but after my demise it may be taken away from your hand. I understood it long ago. So how are you going to guard yourself? That is the problem. BHAV: There will be men, I know. There will be men who want to try to pose themselves as guru. SP: Very strong management is required and vigilant observation.**

It is indeed ironic and duplicitous that Bhavananda would say such a thing when ten months later he was himself posing himself as an acharya. According to Bhakticharu Swami, in Vedic Village Review, No. 14, Sept. 1990, p. 10, Srila Prabhupada warned his senior disciples: **"This movement cannot be destroyed from outside, only from inside can it be destroyed."** The real threat to ISKCON was from his own ambitious disciples who would falsely assume the role of gurus and spoil everything. The threat was not from the government, the Gaudiya Math, or his Godbrothers. It was the danger from within, and that is how ISKCON was taken over.

THE SINISTER MOVEMENT WITHIN OUR SOCIETY

Srila Prabhupada created the GBC in 1970 with the Direction of Management as a reaction to what he saw as a "sinister movement" within ISKCON. Most devotees were bewildered and unaware of it, but he understood it. In 1970 the "brand new" GBC showed their intent to have "absolute power as GBC," as stated by Tamal at that time. Their intent was to separate "church" (Srila Prabhupada) and "state" (the GBC), armed with American "know how," which they condescendingly assumed would be beyond Srila Prabhupada's "simple Bengali background" to comprehend. In Los Angeles 1970 Srila Prabhupada was restricted to his quarters and his mail read and withheld. The conspiracy to take Srila Prabhupada's place had already begun. This conspiracy was never totally extinguished and in 1976-77 evolved to its end stages with the plan to poison and remove Srila Prabhupada. *"You are also one of the members of the GBC, so you can think over very deeply how to save the situation. It is a fact however that the great sinister movement is within our Society... so you may all try to save the society from this dangerous position... Regarding the poisonous effect in our society, it is a fact and I know from where this poison tree has sprung up and how it has affected practically the whole society in a very dangerous form."* (SPL, Hansadutta, Sept 2, 1970) Srila Prabhupada was not just a simple Bengali, but he had divine vision and extraordinary perception due to his mystic powers as a pure devotee.

It is quite clear that Srila Prabhupada's decision not to appoint a successor, and to arrange for officiating priests instead (which must have been a great disappointment to the ambitious senior men), led to an acceleration of the takeover conspiracy. If Tamal could curse Srila Prabhupada out loud for changing his travel plans (see Part 9), what could he do when he saw that his ambitions to become acharya were being sabotaged by Srila Prabhupada's unexpected and ingenious scheme for appointing only ritviks? When the conspiracists learned of Srila Prabhupada's intentions in this regard sometime prior to the May 28, 1977 talks, they then felt an urgency to remove Srila Prabhupada before those intentions could be known or established in ISKCON- thus the concealment of the May 28

discussions, suppression of the July 9 Letter and Final Will, the missing tapes and letters, Srila Prabhupada's isolation, rejection of proper medical care. Tamal was so "loving and protective," yet so controlling of all information and visitors, preventing anyone asking Srila Prabhupada for any clarifications on the future, effectively quarantining Srila Prabhupada to give him peace and quiet.

TAMAL'S PLANS SEEN IN JULY 1977

Tamal wrote to the key men of the book distributing Radha Damodar bus parties July 13, 1977. He had just sent out the July 9 Letter, and he was still GBC of the bus parties, New York temple, and the new Varshana (Gita Nagari) farm, although tied down as Srila Prabhupada's personal secretary. We see Tamal is firmly against any splitting off of Tripurari Swami from the team, clearly intent on retaining his own control on as much as he could until he returned to the USA. His GBC zone was about to disintegrate, and he soon began to coax Srila Prabhupada to go to travel to the West... to Gita Nagari! Clearly he wanted to get back and consolidate his control over, as he wrote: *"we were permitted to create the most powerful preaching force in our Society."* He rejected Tripurari's request: *"Neither is our method to allow men to decide for themselves whose direction to follow. This would destroy their respect for authority which has always characterized our Party [...] Krishna owns the entire creation and it is nothing for Him to give us the whole U.S.A."* Tamal wrote a very long letter to preserve his authority and power in the USA until Srila Prabhupada would depart, from a poisoning he was a part of. And Tamal had other plans for the future: becoming acharya. *"One day we will all have to be acaryas and give guidance and accommodations to all kinds of people, just as our Spiritual Master has done."* The poisoning was almost over, the plan to be acharyas was in place, but Tamal had GBC problems. Ultimately, Srila Prabhupada stayed until November, Tamal lost his GBC zone, and he went to Bombay instead. Interestingly, just days earlier, Tamal and others had been appointed as only ritviks, not acharyas.

ELEVEN GORGEOUS VYASASANAS PREPARED BEFORE PRABHUPADA LEFT?

Nadia das was one of the fearless members of Yasodanandana and Gurukripa's Nama Hatta Sankirtan Party that collected most of the funds to build ISKCON's Vrindaban Krishna Balarama Mandir, Bombay's Juhu Beach ISKCON temple complex, and the ISKCON Mayapur's "long wall" residential quarters. Years later, Yasodanandana met Nadia again and they reminisced about old times. Nadia told Yasodanandana about an unforgettable incident, how he was in ISKCON Mayapur in August 1977, before Srila Prabhupada went to London. He saw an unusual truck delivery to the ISKCON compound of expensive hardwood timber and many expensive bolts of fine brocade cloth. He asked Bhavananda, the Mayapur project manager, what these high quality materials were for, and was told: *"Why, we are constructing eleven Vyasasanas for the new gurus!"*

It took until next March before Nadia could understand what this meant, but by then he was helpless to do or say anything that would make any difference. This was maybe three months **BEFORE** Srila Prabhupada's departure, and implies that Bhavananda and others of the eleven "appointed ritviks" had already made plans for their graduation from ritvik guru to full gurus/acharyas. If this story is accurate, and There is little reason to doubt the accuracy of thiks account and it confirms the takeover conspiracy. And there is ample other evidence. Of course, the use of *conspiracy* terminology is presently disparaged, and the first reaction is often to reject any idea of "conspiracy," even before checking the facts. However, conspiracies are a very regular feature of material life, so common that recognizing them is difficult even when they stare in our face. Collusion is also an appropriate term in this case. *Srila Prabhupada himself used the word conspiracy regarding his ambitious disciples.* **CONSPIRACY:** An agreement to perform together an illegal, treacherous, or evil act. **COLLUSION:** Secret agreement between persons, usually with intent to defraud others.

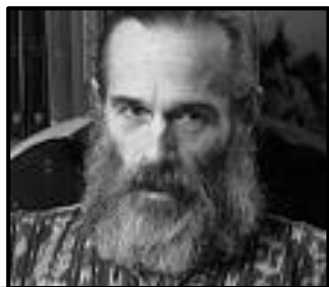
THEY ARE PRAYING FOR ME TO DIE

Srila Prabhupada twice spoke about one of his senior disciples (Hansadutta): *"He is waiting for the old man to die."* Both Hansadutta and Kirtanananda Swamis did not wait for Srila Prabhupada's departure before *attempting* to initiate their own disciples, and they both were the first to initiate

disciples just weeks after his departure. Srila Prabhupada is reputed to have said to Panchadravida Swami, **"You are praying for me to live, and they are in the next room praying for me to die."** Let us not be so naïve as to think that none of Srila Prabhupada's disciples were aggressively ambitious and privately deeply envious of His Divine Grace's position.

Sruti Kirti das recalls from Aug. 1974: *"Srila Prabhupada said things to me that I could not comprehend. It was very disturbing. These words cut through my heart. He mentioned it to me on two separate occasions during his illness saying, "One of my disciples is simply waiting 'when will the old man die so that I can become guru.'" (What Is The Difficulty? P. 188) Srutikirti das confirmed by email in 2016 that Srila Prabhupada was speaking about Hansadutta. Nanda Kumar das, a former personal servant of Srila Prabhupada, said in a video:*

"Prabhupada talked about people in our movement who weren't devotees but who had ulterior motives. On two occasions Prabhupada pointed out to me that one person in particular was of that mindset. This person was charismatic and powerful. He held a high position. When Prabhupada was ill, Prabhupada said, 'All my disciples are praying for me to get well except for this person. This person is praying for my death so he can take over.' Once I was traveling with Prabhupada when Prabhupada heard that there had been a rezoning of the GBC and that different people had taken



NANDA KUMARA DAS

different positions. Prabhupada became furious. He said, 'This is total nonsense.' He pointed out this person and said, 'This person has spearheaded this because he wants to take over the world. Send a telegram to every center telling them that the GBC is temporarily disbanded. [Topmost Urgency Letter, 1972] The temple president is the only authority until further notice. You don't need to send anything to New Vrindavan.' At that time he trusted Kirtanananda Swami. He also said, 'Call Karandhar and find out what the truth is.' Prabhupada had implicit faith in Karandhar. He saw in Karandhar someone who was totally trustworthy in management and in his ability to be Krishna conscious around politics. I was in Vrindavan serving as Prabhupada's guard two weeks before Prabhupada passed away. The situation was very intense, very heavy. Prabhupada's body was frail. Baradraja was singing beautifully as he always did. [...] So, one day in Vrindavan Baradraja was singing for Prabhupada, and it was a somber mood. [...] Baradraja was emotional and his voice broke on a note. This person, who was a singer and a musician himself, elbowed Baradraja and laughed. He made fun of the mistake. I realized that I have a situation here. I have to decide what to do. I'm Prabhupada's guard, and Prabhupada has told me that this person prays for his death. I see this person in that mood. What do I do? My alternatives were to either kill this person or to go to the senior God-brothers and share what I knew. Of course, the first one was out. I thought about the second one and realized that I wouldn't be heard. This person wields power that I don't have. The third alternative was to leave because I couldn't be there and see that. So I left. At that time [Oct. 1977], Kirtanananda was sincerely spearheading a group of devotees who were begging Prabhupada to stay. Kirtanananda was crying, "Please Prabhupada, we can't carry on without you. We're not advanced enough, we need you here." Prabhupada yawned and said, "All right, I'll stay." Because Prabhupada said that, I thought he was going to stay. I didn't want to stir up trouble at this special time, and I couldn't watch it. So I left Vrindavan and left India, and two weeks later Prabhupada passed away."

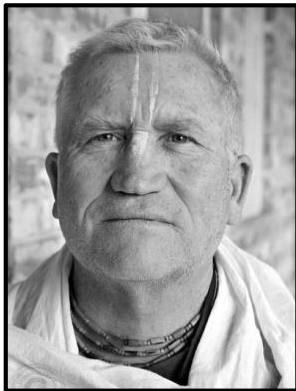
In 1977 Upendra was caring for Srila Prabhupada, who was surrounded by his disciples. According to Upendra, Srila Prabhupada said: *"You are all standing here outwardly saying, 'You can't leave us at this time. What will we do without you? Who will finish the Bhagwatam?' But inwardly you are rubbing your hands together thinking, 'When will the old man die so we can spend his money?'"* Srila Prabhupada had spoken this between tears, and Upendra also cried. Upendra told Vatsara das what Srila Prabhupada had just said. Vatsara is a close friend of Vatsala das and Sashikala dasi, who related this incident in 2000.

In the Dec. 1980 Topanga Canyon talks, Tamal said: *“Jayapataka read an ultimate point that Hansadutta Maharaja was praying for Prabhupada's death. Sridhara Maharaja heard this and he said, ‘Yes, the same thing was there in my guru Maharaja's time. There was one disciple who guru Maharaja said was in the same mentality. My guru Maharaja chose to see the bright side. Yes, because he feels checked right now in his preaching determination. He wants to preach for me and for Krishna, and he cannot.’ The fact is that whatever we say, still Prabhupada named him [Hansadutta] after this incident to be a ritvik or a guru, according to your interpretation. I've been accused of the same thing. ‘That you tried to kill Prabhupada.’”*

SOME LAMENT PRABHUPADA'S DEPARTURE, OTHERS PLOT OR BIDE THEIR TIME

Subhananda das (Steven Gelberg), recalled the “monumental sadness” felt by Srila Prabhupada's disciples when he took his last breath. *“For several minutes there was complete pandemonium. Devotees lay on the ground sobbing or, blinded by tears, wandered aimlessly, wailing and crying unashamedly, falling into walls and into each other. The sadness was monumental, but there was also exultation. We'd witnessed, after all, a cosmic drama. To the loving eye of a disciple, Prabhupada had left his mortal body in a blaze of glory; a triumphant warrior exiting the battlefield, a sage departing to distant lands.”* (Betrayal of the Spirit, p. 7)

Newspapers and journals worldwide lamented Srila Prabhupada's departure; ISKCON experienced a vast emptiness as devotees struggled with the news. Meanwhile some were well along in their plans to assume the position of guru themselves. In *ISKCON In The 1970's*, p. 322, we see Satsvarupa's anxieties with strong hints about succeeding Srila Prabhupada, five weeks BEFORE Srila Prabhupada's departure: *“What about a disciple who is eager to be tested in a vani relationship, and who wants to see the work begin of pushing on the movement in separation from Srila Prabhupada? [...] My question about being eager to begin the difficult future without him is already answered. **Don't jump the gun. It will be soon enough.** Pray for his recovery. Behave properly and submissively and positively... the test will come soon enough.”*



GURUKRIPA DAS

Saksad Hari... but behind closed doors there was a plot simmering. In the GBC meeting of 1978 the initiation issue was brought up and it appeared they had already concluded that they were going to go ahead and say that they were appointed. I asked Harikesh sitting next to me, 'How are you going to let people call you a paramahansa? You are not a realized soul, you are a piece of shit. He turned to me with a smirk on his face, and said "What are you going to do about it?" That is basically what happened, none of us could do anything after that. In the GBC meeting of 1978, they shouted me down and they had already decided the fix was in. This was how the future of ISKCON was going to go.” (Gurukripa das, 2009) We note here that Gurukripa does not subscribe to the “ritvik” understanding and has been outside of ISKCON since 1979.

HOW THE SILENT CONSPIRACY TOOK PLACE

“After Srila Prabhupada left in Nov. 1977, I stayed in Vrindaban till Gaura Purnima 1978, and there was no discussion of guru during these three or four months, because Srila Prabhupada's last instruction, or as the ritviks call it, "The final order," was that 'Now we have built a framework. There is no need to try and expand more. If we can just maintain our men and increase the chanting and hearing that is sufficient. We should sit down now and chant and hear.' There was NO TALK about initiations that I heard either in Vrindaban or in Bombay during these months. If Srila Prabhupada has appointed these eleven as spiritual masters, why did they not say so and start initiating at once? Because they all knew very well they were never appointed! We knew the philosophy, what is tattva darshi and what is

WHEN WAS THEIR DECISION MADE?

Although, in the decade after 1977, the GBC and new ISKCON gurus would invariably claim that the appointment of eleven new acharyas was clear, well-understood, and widely accepted before

Srila Prabhupada's departure, this contradicts the experience and knowledge of all other devotees. Many accounts describe that after Srila Prabhupada departed there was a deep sense of uncertainty in ISKCON's future. Through 1977 Tamal had isolated Srila Prabhupada, restricted devotees from seeing him or hearing from him, controlled Srila Prabhupada's correspondence and tape recordings (of which ±240 are missing), and he always made sure to suppress the guru succession issue. He also had secret discussions with other ambitious senior men such as Kirtanananda, Bhakticharu, Hrydayananda, Bhavananda, Satsvarupa, and Jayapataka. There is no doubt that these men had many secret discussions of their takeover plans. There is apparent collusion between Tamal in Satsvarupa in hiding the May 28 talks, between Tamal and Ramesvara to suppress the July 9 Letter, and Bhavananda's preparation in August of 11 guru seats (Vyasasanas).

After Srila Prabhupada's funeral, from Nov. 15 through 27, various ceremonies and programs went on, including a Govardhan parikrama with a small Srila Prabhupada deity (HSUnpub). In these two weeks there were many speeches and also plenty of time for discreet discussions and private meetings. Ten of the eleven ritvik representatives were present in Vrindaban at this time, all except the ever independent Kirtanananda Swami. At this time they discussed their plans freely amongst themselves, without Srila Prabhupada's presence. They decided to claim that they had been appointed as successor acharyas, and it was just after these Vrindaban meetings that Satsvarupa informed selected devotees in his zone accordingly. Hansadutta and Kirtanananda both began initiating their own disciples in Dec. 1977. Of course, the claimed guru appointment was a BIG LIE which was acknowledged in 1990 by the GBC. This lie was just as much a lie in Dec. 1977 and March 1978 as it was in 1990. There was the opportunity to take over ISKCON and they did so with a conspiracy, later exposed as a fraud. Their takeover decision solidified and was finalized before Dec. 1977.

TAMAL REFUSED TO CLEAR UP DOUBTS ABOUT FUTURE INITIATIONS

Whenever questions arose about future initiations, Tamal would "manage" those incidents, cleverly awaiting Srila Prabhupada's departure. In Ch. 64 we gave 4 testimonies of Tamal's blocking clarifications from Srila Prabhupada about arrangements for future initiations and gurus. This is again verified in Satsvarupa's *ISKCON In The 1970's*, p. 325, where he notes simply: "Some GBC's are hoping to ask Srila Prabhupada some last questions." However, they never got a chance to get around Tamal and ask Srila Prabhupada anything.

OCTOBER 1977 TAPE GIVES A HINT OF A CONSPIRACY OF SILENCE

So, in Oct. 1977 Satsvarupa and Jayadwaita were supposedly not clear on the future of ISKCON initiations. Yet, there was a discussion with Srila Prabhupada, Giriraja, and Tamal where Srila Prabhupada asks if it is clear, and they both reply, yes, it is clear. But really, it was not clear. On Oct. 18: **SP:** Hare Krishna. One Bengali gentleman has come from New York? **Tamal:** Yes; Mr Sukamal Roy Chowdury. **SP:** So I have deputed some of you to initiate. Hmm? **Tamal:** Yes. Actually. Yes, Srila Prabhupada. **SP:** So I think Jayapataka can do that if he likes. I have already deputed. Tell him. **Tamal:** Yes. **SP:** So, deputies, Jayapataka's name was there? **Bhagavan:** It is already on there, Srila Prabhupada. His name was on that list. **SP:** So I depute him to do this at Mayapura, and you may go with him. I stop for the time being. Is that alright? **Tamal:** Stopped doing what, Srila Prabhupada? **SP:** This initiation. I have deputed the, my disciples. **Is it clear or not?** **Giriraja:** It's clear. **SP:** You have got the list of names? **Tamal:** Yes, Srila Prabhupada. **SP:** And if by Krishna's grace I recover from this condition, then I shall begin again, or I may not be pressed in this condition to initiate. It is not good. **Giriraja:** We will explain to him so that he will understand properly. **SP:** Hm? Hm? **Giriraja:** I said we will explain to the Bengali gentleman just as you have described to us, so that he'll be satisfied with this arrangement.

We see that some seem to be clear about future initiations and some are not. Giriraja should have explained this matter not just to the Bengali gentleman from New York, but also to Satsvarupa, Jayadwaita, Yasodanandana, Gurukripa, and all the general devotees that were not clear on the subject. On Jan. 1, 1978 Yasodanandana sent a 3 page list of questions to the GBC Chairman

Satsvarupa as discussion topics at the upcoming March GBC meetings. He asked to see the July 9, 1977 letter, which he remembered but could not find anywhere, and he wanted the transcript of the May 28 talks. He wanted to know the evidence for future diksha gurus, and what the difference between ritvik acharyas and initiating gurus would be. But all these very sensible questions were ignored- lest the ascendance of the eleven ritviks to full diksha gurus be thwarted.

TAMAL NOT PREPARED TO ANSWER ANY QUESTIONS

Yasodanandana confirmed the secrecy about future initiations and the “no-discussion” atmosphere prevailing immediately after Srila Prabhupada left: *“When Prabhupada passed away I was with Gurukripa in Hong Kong. We returned to Vrindaban a few weeks later, around Dec. 1. Gurukripa and I spoke with Tamal on the Gurukula building roof in Vrindaban... Gurukripa asked Tamal, ‘How will this whole thing with the eleven devotees chosen by Srila Prabhupada to carry on initiations work out?’ Tamal reacted as if Gurukripa had given him a quick punch in the gut. His wind had been knocked out. Tamal was obviously unprepared for this question and he couldn’t reply. Tamal said, ‘Well,’ and he hesitated. Then he replied in an evasive tone, ‘The GBC will discuss and we will see how it works out.’”* But wasn’t everything clear?

SATSVARUPA PLANS TO BE A GURU IN OCTOBER 1977

In *ISKCON in the 1970’s* we follow Satsvarupa (p. 313-) where he expresses a “death wish” for Srila Prabhupada and taking up the duties as an initiating guru: *“Oct. 3, 1977: Now when the GBC and temple presidents arrive, they may feel they were called unnecessarily. Srila Prabhupada’s departure is not so definite. [...] The leader thinks, ‘At great cost and sacrifice... I have come here... But now we don’t know when he will leave us. We shouldn’t have been called.’ He may even think it would have been worth it if Srila Prabhupada were to actually leave... be alert to control my mind so I don’t fall into any offensive mentality such as the above-mentioned death wish.”* *“Oct. 4: ...and when the going gets rough after his departure, I want to maintain the strict parampara... Let me behave without offense or envy of his servants or to his will to live. Let me nurture and prepare to carry out his will, expanding my own service and becoming exemplary.”* *“Oct. 8: Politics lurking among the devotees for sure [...] the patience of vultures. Waiting in the wings for the aftermath. [...] I’m no dhira, but I’ll take the guru title. ‘Why not? I’m as good as anyone else. Sure, I’ll take disciples. I’m one of the best.’ In this way things are going on lamentably...”* *“Oct. 31: ...I find within myself a subtle political ambition. ‘I shall be quiet, unassuming, and faithful... Eventually, I will be seen as the best devotee.’”*

This is over a month before Srila Prabhupada departed, and he is meditating on when Srila Prabhupada will leave and how he will become an initiating guru. Obviously he did not have this idea just by himself- he was joined by Tamal and others who were planning that the eleven named on July 9 and spoken of on May 28 would become gurus who initiated their own disciples. However, while the topic of becoming full gurus was discussed privately among the eleven, **nothing was announced or discussed publicly. It was a silent conspiracy among a few.** They could not use the May 28 discussions to legitimize their so-called appointment as gurus because those talks clearly referred to being ritviks, not gurus, and was at best ambiguous. They could not use the July 9 letter which did not say the ritviks would become full gurus after Srila Prabhupada’s departure. So they had to discuss this discreetly and wait until Srila Prabhupada left. Then they could sway the GBC body, of which they were 50%, to bless their BIG LIE that they had been appointed as successor acharyas.

“Nov. 13: ...Don’t wish for Srila Prabhupada’s departure. Pray he recovers. Hope against hope. TKG says Srila Prabhupada is testing us...” **COMMENT:** At least Satsvarupa was aware of his devilish mind, unlike most other eleven future zonal so-called acharyas. We note how he and obviously others were already fully decided on becoming initiating gurus, all eagerly awaiting Srila Prabhupada’s departure. If some learnt that Srila Prabhupada was being assisted in departing, such as by “medicine” that would allow him to “die peacefully and immediately,” as Tamal claimed in his Nov. 1977 BTG interview with Satsvarupa, their eagerness to become guru would allow them to ignore Srila Prabhupada’s poisoning./ More “Satsvarupa confessions:”

“Nov. 17: ...a few days after Srila Prabhupada’s disappearance. [...] And now that Srila Prabhupada has gone, is it all survival of the fittest? Is it all vanity? [...] But how will I gain followers? I want to be respected. I remember a quote from Charles Lamb, who said, ‘How I like to be liked! And what won’t I do to be liked!’ Is it like this? I resent my Godbrothers asserting themselves. Why don’t they exalt me? ...If they just recognize me, then everything will be alright, all will be satisfied and they will be in their rightful places and will be properly appreciated by the true sovereign, namely myself. O miserable delusion of the mind!”

Satsvarupa discussed with Hansadutta on Nov. 20 about how the new initiating gurus should operate. *“Hansadutta... said what we had to do, especially those who are making disciples, was to... For him this also meant making new disciples, as he has been asked to do.”* Then Satsvarupa described going to Tamal about how the gurus should operate. He concludes, *“As for guru, I am in no position for that. As for politics- get thee behind me, Satan.”* Even though Satsvarupa recognized and agonized over the dangers of becoming a guru, for which he himself admits he is not qualified, still he could not resist the temptations for glory, respect, and recognition. Then: *“I was just talking with Tamal about the business of gurus. The question is, ‘Am I fit to be guru and give shelter to a disciple? Or even if I am not fit, for the benefit of ISKCON, should I take disciples?’”*

Tamal, Satsvarupa, Hansadutta, Hridayananda, and others in Vrindaban in Nov. 1977 privately discussed how they would take up being the new initiating spiritual masters of ISKCON.

“Nov. 22: Now Srila Prabhupada has departed in his personal presence. I am to begin initiating disciples... I could not tell a soul that if he simply served me nicely, I could take him back to Godhead... Now we have the mission of taking on disciples... However, the potency of devotional service under the direction of a pure devotee is so great that in devotional service, one FIRST sits on the bench of qualification (judge, sannyasi, guru), and only once there and acting as a qualified person does he gain the credentials... Nevertheless, I am not yet qualified to take any disciples... I can initiate and then command the soul to ISKCON’s shelter. I am responsible, but on my power alone, no... If you become guru, you have to take personal responsibility, not just initiate and say, ‘Now ISKCON is your guru.’”

So it went with Satsvarupa’s schizophrenic deliberations, waffling between honesty, doubts, and ambitions to be an exalted guru personality. But where was the order for them to become gurus?

“Nov. 23: Soon some of Srila Prabhupada’s disciples will begin initiating disciples. [...] ...should I accept the disciple anyway because that is ISKCON’s need, Srila Prabhupada’s request? Tamal, with wonderful intelligence, spoke to me today with a realization... It is not that we gurus will claim the stature to have our disciple depend on us utterly for his spiritual life, but we also turn him to the shelter of ISKCON. In fact, Srila Prabhupada made this his own practice for most of his disciples in the last few years. He accepted a disciple, then gave him to the care of the temple president and the movement, with rules and regulations to follow and the association of devotees in ISKCON. Otherwise, who can say that any of us will ever be maha-bhagavatas, even if we wait 100 years before initiating? Srila Prabhupada wants initiations, but how can we claim to be pure devotees? Therefore, we don’t have to have our disciples live with us or worship us on the Vyasasana, but they can live in Srila Prabhupada’s temple, although they will be our disciples. Then what is our relationship to them? ...‘But in what way are you my guru? I do not get Prabhupada as my guru, but neither do I get you.’ The reply is, ‘You are taken into ISKCON’s shelter, but I am actually your spiritual master and you should take direction from me.’ Tamal was asking me to immediately initiate two women [from Fiji]. All I would have to do is to chant on their beads and give them names and Vasudeva would go back to Fiji and perform the yajna...”

“This seems more like what Srila Prabhupada wanted- there is certain responsibility for the disciple, [...] but it is certainly shared with ISKCON in general. This was Srila Prabhupada’s practice. He would initiate, but then sometimes never see the disciple. He would turn the disciple over to the care of the local temple... ISKCON itself is regarded as a living acharya, pure devotee, guide and sufficient teacher to follow for going back to Godhead.... One thing that feels nice and harmonious about this is that it doesn’t seem an abrupt departure from the past as set up by Srila Prabhupada... As for taking

taking on the karma of disciples..." Satsvarupa continues discussions with Hridayananda the next day (Nov. 24), about whether the guru needs to be *uttama adhikari*, etc. We see their mentality of wanting to be the guru and then searching for ways to justify that philosophically. Actually, just chanting on the beads and giving a name, such as for the two ladies from Fiji- that was to be the role of the ritvik representative who initiated on Srila Prabhupada's behalf.

They thought Srila Prabhupada was no longer living, and so they needed to step into his shoes as the next living gurus, even though that entailed contradictions re: their qualifications, etc. They have been tempted by the bait of guruship, and now they are discussing how to resolve the dilemmas that naturally arise from their unauthorized assumption of guruship. They thought Srila Prabhupada's spiritual powers were limited to physical association with his disciples, and that they could do as he did, namely turn disciples over to the organization for spiritual advancement. They had no idea, and still do not, that *diksha* or initiation is a transcendental process of knowledge transmission from the spiritual master into the disciple's heart, all taking place unseen to the material senses and mind and on the spiritual platform. They had materialistic ideas about initiation, the guru, and Krishna consciousness, and still somehow insisted they had to be full gurus.

On Dec. 1, 1977 Satsvarupa sent out a newsletter to his close associates and trusted devotees working with him in his GBC zone. However, his diaries in *ISKCON in the 1970's* does not mention this important event where he addresses many vital questions and issues about the new initiating guru system planned for announcement in March 1978. Omission of his "guru" newsletter is telling.

"Dec. 24, 1977: Another thing is the upcoming guru business. If we believe in the shastra and guru, then as soon as I take a disciple I will be open to all kinds of suffering when he does misdeeds. Suffering will come, and when it does, I should also accept it." Conspicuous by its absence from his book, Satsvarupa visited the New Talavan Mississippi farm on Dec. 27, 1977, and advised that the GBC had decided that some senior devotees would begin initiating disciples. (see below) *"Dec. 28: Caru Prabhu astonished me by saying that a number of devotees would ask me for initiation at Mayapur [in March]. On what basis would I accept some and not others? How many will I accept? [...] Preparing myself for becoming an initiating guru means becoming more humble, stronger..."* *"Dec. 29: The 'new' guru or 'spiritual successor' question comes up to the mundaner. We have to be sure of these things ourselves. We say the movement will go on without change. But to receive initiation from one of his disciples; how can it be the same as initiation by Srila Prabhupada?"* Answer: It will not be the same. Actually it will be a farce and ineffective, as was later seen. From Dec. '77 to March '78 the general devotees were ignorant of the guru program the 11 had planned out. Everyone was told that the GBC would deliberate the matter in March 1978 at the Mayapur festival annual meetings, and so everyone held their breath, waiting for what would come.

Then Satsvarupa writes about the ritvik representative system: *"For years the movement has been so large and Srila Prabhupada has not been locally available to most students. Therefore, many initiated devotees had no physical relationship with His Divine Grace. They receive his instructions through his books, tapes, and from his leading disciples. Why wonder if it can continue to function with potency in his physical absence? It already is functioning. Another thing that already exists as an unrealized mystery is how, by sending a name through the mail, a student's karma is accepted by His Divine Grace and the initiate is linked in parampara. To extend that faith so that in his physical absence one of his disciples does the initiation, is not a cause for philosophic confusion or doubt."*

However, Satsvarupa missed that it is only the *maha-bhagawata* pure devotee, who alone has the spiritual power to do this and take his disciple back to the spiritual world. He certainly could not do this. *"Jan. 1, 1978: In 1978, the concept began that only eleven persons should be initiating acharyas. Jan. 3: ...why don't we have have faith in his representative [who] is our peer, a few years ago he may have been a drug-addicted hippie, and even now he is not free of obvious material tinges. Or even if he behaves well, he has no stature as jagad-guru, maha-bhagavata. How will initiation by*

him be the same as initiation by Srila Prabhupada? [...] Why one successor guru? Why not hundreds? Feb. 5: But I'm no acharya..."

And so Satsvarupa continues to agonize how he and the other ten can expect to "become" initiating gurus, and it never occurs to him, at least in this published diary, that yes, he is not supposed to try and be something he clearly is not. He is being dishonest with himself, just like he was when he left out the May 28 future initiations instructions by Srila Prabhupada from his GBC newsletter. The program of concealment and rationalization of cheating others begins with lying to and cheating of oneself.

"March 3, 1978: ...as GBC, sannyasi, and soon, initiating guru, my preaching is... March 10: Talks with senior GBC's on different matters such as the upcoming GBC meeting... [it] will decide what I am to do. March 11: Leaders are political beneath their rhetoric. I too have desires maybe separate from the best interest. This has to be given up... Srila Prabhupada said there was no 'next leader' of ISKCON... Politics will ruin us... The whole history of the Gaudiya Math stands before us... It almost seems like an arrangement of providence to teach us what can happen to our ISKCON. Big guns on opposing sides of political struggles have approached me and told me their side. Now who is right? Now we have to judge... Religions all deteriorate and institutionalize. They say it is inevitable. March 12: There is no single successor. There is no single best party. We are all parts of this great movement. But one can easily cheat. It is futile to try to take over Krishna's movement... We are so uncouth and untrained that we fight for position. Sometimes it seems we would fight to the death over it. Unless we cooperate with each other... we will be attacking the guru. No one is Srila Prabhupada's replacement. A Vaishnava simply doesn't have the taste for fighting or pushing himself forward."

We see the power struggle between those who would be the next sole Acharya in ISKCON. It appears some were campaigning heavily for their position to be confirmed as such. All are itching to take disciples. Kirtanananda and Hansadutta already initiated disciples in Dec. 1977, months earlier.

"March 15-16: The new duty given us as initiating gurus... Everyone has his own understanding. TKG says he won't do it. Hridayananda says he will. What would Srila Prabhupada want me to do? ...take many disciples [or] only very sparingly... We are still playing games of 'your territory and my territory.' ISKCON growing pains: awkward gurus, awkward Godbrothers, awkward disciples. ...when to take disciples. For yesterday and today I've put thoughts of being diksha-guru out of my head."

How clever of Tamal, to not appear very eager to become an initiating guru. Satsvarupa, as he himself has confessed, is simply overwhelmed by stronger personalities and comes under their negative influences. But he easily succumbs to his desire to become guru. Conscience be damned.

"March 22: Just finished 3 ½ days of intense GBC meetings. I am chairman for this year. I was given the order to write an official biography of His Divine Grace. Soon I will probably initiate disciples. Being chairman of the meetings, and also gaining understanding of the order to become guru, have increased my seriousness. Gaura purnima: [I accepted] two disciples, Murali-Manohara and Haribhakti-vilasa. March 28: ...visits to temples where I am to act as initiating guru. I have to be an exemplary guru.... But mostly this year I'll initiate devotees who were trained to the point of initiation by others [for Srila Prabhupada] I am not performing merely a priestly function, however. That is ritvik-acharya. I link them to Srila Prabhupada, their parama-guru, and that goes at once to Krishna. Now they should also turn to me [ME!] for instruction. We have to have an ongoing relationship- they have to worship their spiritual master [ME!]. I have talked at length with Hridayananda... Once I come and perform a ceremony, what then?... I do not want the man myself. But I do not want (I dread) to think of myself as a mere priest coming to 'bless a few heads' and leave with no inner (only outer) effect on the disciple... I have also been thinking... I should be a transparent medium. ...we can make an arrangement to avoid me lecturing from the Vyasasana and the GBC sitting on the floor. I'm willing to forego it, but what about necessary sraddha of the disciples? What sraddha in me?"

Whew! Satsvarupa swims into the dark side. It turns out he **does** know exactly what ritvik-acharyas were supposed to do, but he doesn't **want** to be merely a priest, he wants to have disciples worship **him** and to have a major effect in their lives. He wants to be a full guru. These topics were

being discussed and debated. *“March 30: Back from India. Busy disseminating procedures on introducing new gurus to ISKCON. It’s going well so far. Devotees willing to accept. Leaders cooperating. Mahadyuti in Dallas wants to have me there as guru. ...especially the world of ISKCON for whom the words ‘spiritual master’ could only mean Prabhupada.”*

The private meetings for months before and after Srila Prabhupada’s departure resulted in a GBC approval of 11 successor gurus, and Satsvarupa and friends embark on their pirating adventure of taking Srila Prabhupada’s followers as their own disciples. It was a colossal fraud- the devotees were told the eleven were appointed by Srila Prabhupada. Satsvarupa even published this BIG LIE in *BTG* in black and white. This was completely false, and what Srila Prabhupada really wanted, and had clearly instructed, remained concealed and hidden from the innocent, loyal ISKCON members, some of whom later came to see the colossal fraud.

SATSVARUPA’S INITIATION NEWSLETTER

On Dec. 1, 1977, upon returning to the USA from Vrindaban, Satsvarupa sent out his thoughts on guruship issues to a very limited number of his GBC Godbrothers, entitled ***“Newsletter Concerning Initiations and Initiating Gurus.”*** It is clear that he and others, including Tamal and Hridayananda, had been discussing ISKCON initiations and various related issues in great detail well before Srila Prabhupada’s departure. The full newsletter is in Book Two Ch. 197. Some key contents are: **(1) *If any of Srila Prabhupada’s disciples think that now they have become acharyas like he, they would commit a great offense. (2) But that they can become gurus is already a fact since he has empowered them to do so. (3) My policy would be that I would only allow worship of Srila Prabhupada in ISKCON temples, and not the worship of any new initiating guru. Guru-puja should be [only] to Prabhupada. (4) The official policy is simply that the eleven chosen men may initiate disciples and they are actually the guru of that disciple. (5) We will wait to hear the GBC discussions in March before initiating new disciples, but admit that others might chose not to wait. (6) Some gurus would probably take disciples before Gaura-Purnima, and “we can gain some experience by this, and perhaps the GBC will have something further to say on the matter when they meet.”***

So while the eleven “chosen” GBC men privately discussed among themselves how they would operate as the new initiating gurus, they deliberately did not discuss these plans with the regular devotees, who were kept in the dark. That so much was already decided as of Dec. 1, 1977, just 2 weeks after Srila Prabhupada’s departure, shows there must have been extensive, secret discussions amongst the eleven even while Srila Prabhupada was still physically present. We saw that Tamal had nothing to say to Gurukripa and Yasodanandana on this subject, as they were not going to become gurus. Obviously there were secret plans and plentiful discussions amongst the eleven while leaving out all others. It was a takeover by a gang of eleven.

Immediately after Srila Prabhupada’s Nov. 14 departure, the eleven had already accepted that some of them would start initiating right away, while the rest would await official endorsement from the GBC body. Politically, it would be much more secure to have the backing of the GBC and to have the policy issues settled first, such as questions of Vyasasanas, altar photos, guru pujas, etc.

KIRTANANANDA AND HANSADUTTA START INITIATING DISCIPLES

The first of the eleven to do so, Kirtanananda held initiation ceremonies in New Vrindaban on Dec. 25, 1977 for his first four disciples, Jadabharata das, Hayasirsa das, Rantideva das and Bhadra devi dasi. Kirtanananda “jumped the gun” and paved the way for the others by abandoning all caution and brazenly rushing forward with full confidence. He had wanted this since 1967. Hansadutta also began initiating his own disciples in Dec. 1977. The other nine appointed ritviks waited for the GBC to endorse their secretly well-rehearsed plan that they would thereafter act as full initiating gurus, claiming Srila Prabhupada had arranged for this. Satsvarupa initiated his first two disciples at Mayapur on Gaura Purnima. Hari Sauri das wrote in: *“The Hand of Fate”* (March 5, 2010): *“When the GBC held its first meeting in the absence of Srila Prabhupada in Mayapur in early 1978, the issue of how to proceed with initiations was the main agenda item. We had no experience and many members felt*

that the more input we had on it the better... Kirtanananda I think was the exception. **He had started giving initiations almost immediately after Srila Prabhupada's disappearance.**" This shows how anxious they were to be gurus. Although it was already secretly decided to divide the world amongst themselves, 9 of the 11 waited until the March GBC meetings. The nine were confident they controlled the GBC body. Kirtanananda and Hansadutta's immediately taking disciples led the way and would help cement their takeover. These precedents had broken the ice.

THE PLAN WAS DECIDED LONG BEFORE THE 1978 MAYAPURA MEETINGS

Dec. 27, 1977, Satsvarupa Maharaja came to the New Talavan farm in Mississippi (USA) as the local GBC representative and took the farm president Nityananda das for a private walk and discussion. He explained that he was touring the temples in his southern and eastern USA zone to gauge the response from senior devotees as to what he would disclose to them. As though he had rehearsed his lines, he quietly and carefully recited: **"The leaders have discussed and decided that some of us will be taking on the service as new initiating spiritual masters."** Nityananda was shocked and pained. Satsvarupa explained nothing about what Srila Prabhupada had wanted, ordered, or said about future initiations. Nityananda strongly protested: *"Why? Why can't Srila Prabhupada still initiate now? He could initiate through his picture, because he is same as his picture, just as Bhaktisiddhanta Maharaja took sannyas from Gaura Kishore after he passed away... Why do we need new gurus? Srila Prabhupada can still do it! We don't need anyone else!"* Satsvarupa replied, *"Yes, that would be nice but unfortunately that won't work. We need new gurus now that Prabhupada has left us."* Then he spoke about the traditions, etiquette, and need to continue the disciplic succession. Satsvarupa very conspicuously made no mention of the May 28 or July 9 events, when Srila Prabhupada had given instructions for ISKCON's future. He presented the situation as though the GBC was filling a void left by Srila Prabhupada.

As Satsvarupa had explained, this matter had already been discussed by the senior ISKCON leaders, and, as seen from his diaries, the matter was even decided well before Srila Prabhupada departed. Satsvarupa mentions about their becoming new gurus as early as Oct. 8, 1977. They had agreed upon their plan at least five and a half months before the annual Mayapura GBC meetings when it was then finally and officially announced. If the plan to become full gurus was made months before the meetings at which this matter was to be properly discussed and decided in concert with the whole body of senior devotees, it shows a collusion of a few to deprive the other devotees of participation in their decision-making. The scheme to become new gurus was already set long before Srila Prabhupada departed. Two of them started initiating before 1978. Tamal moved into Srila Prabhupada's personal quarters weeks after Srila Prabhupada departed in Dec. 1977.

GURUKRIPA TALKS ABOUT THE HUSHED, SILENT MOOD

On Sept. 3, 1982, Gurukripa gave a talk in the Buffalo, NY Gaura Nitai Mandira run by Yasodanandana at Laksmisvara das' artist compound. He confirmed the mood in Mayapur, March 1978, as being "hushed, silent." From the typed notes: *"...to be on an equal level with His Divine Grace? Their mood in the spring of 1978 when they came for the festival and were going to deal with this guru thing, their mood was hushed, it was silent. They were very silent. This whole guru bit never came up while His Divine Grace was visibly present. I never even heard about it until after his departure. All I heard previous to that was, 'We can initiate on Prabhupada's behalf.' There was no meeting. There was no talk about it. And then all this all of a sudden came. In the spring of 1978. It started getting strong. People, these gurus and GBC's were still in doubt to some extent. Only Kirtanananda took any disciples (by then)..."* [actually Hansadutta also did]

It is very interesting that he heard **"We can initiate on Prabhupada's behalf."** Srila Prabhupada had sabotaged the dreams of any disciple who wanted to become the next sole acharya of ISKCON by naming eleven ritviks, not one. The best the ambitious disciples could then do was to confuse the issue whether these eleven were to continue as ritviks after Srila Prabhupada's departure or not. In this they were very successful, and it remains a contention even decades later. Gurukripa's

description fits in with a conspiracy of silence. No open meetings or discussions, and then the secretive plans of those ambitious to be a guru “all of a sudden came.” Gurukripa described the insistence on no discussions amongst general devotees so that at their exclusive GBC meeting their plans of becoming absolute gurus could be legislatively railroaded through as an unassailable and official ISKCON policy. The conspiracy of silence thus precluded any input from the society of devotees and the official decree of new zonal acharyas must be accepted by dint of the GBC’s “authority.”

“In the spring of 1978, this whole bogus thing expanded. They got together and began to realize that Prabhupada was no longer there. They thought, ‘We can do it now.’ They were just too excited with the prospects. They didn’t really want the truth to come out. They were harboring and nurturing their own desires. If the truth came out, their prospects might have been stopped and they would have felt too much frustration. In Feb. of 1978, at least one GBC (Tamal) was approached about what was going to be done. His reply was, ‘No one should discuss this. Only the GBC should discuss. Everyone else should just accept what they decide.’ This blind acceptance is condemned for the devotees. Everything should be accepted with care and caution.”

Gurukripa characterized the 1978 GBC meetings as creating **“some kind of monopoly after conspiring together.”** Again there is confirmation of the conspiracy of silence, where the top leadership’s position for the four months between Srila Prabhupada’s departure and the March 1978 GBC meetings, was: **“no one should discuss this. Only the GBC should discuss.”** (which meant **“Everybody should just accept what they decide.”**)

CIRCUMSTANCES AND SETTING JUST PRIOR TO 1978 GBC MEETINGS

In 1978 the annual GBC meetings in Mayapura were scheduled for March 24, 2 days before Gaura Purnima. The main topic for the GBC and all devotees was how ISKCON would carry on in the future, especially in regards to initiations. Except for a few leaders, no one knew anything about the May 28, 1977 talks or the July 9th Order, both defining ISKCON’s future initiations and guru system. Even though Kirtanananda and Hansadutta had already quietly started initiating their own disciples right after Srila Prabhupada’s departure and before the meetings, the general devotees were in the dark, waiting for the GBC to act. The eleven senior leaders that were appointed the previous July as officiating priests, held no discussions or meetings with the general devotees. They did not discuss (or want to) the May or July instructions from Srila Prabhupada. There was a conspiracy of silence amongst the eleven ritviks – they were biding their time for the annual GBC meetings where their majority vote would cement and endorse their plans as 11 successor acharyas. Yasodanandana and Gurukripa were staying with Bhagavan and Tamal, who were close friends, on top of the long wall residential building. One day between March 6 and 16, Yasodanandana found himself alone with Tamal, and laid out his thoughts: *“Many devotees have many questions about the whole initiation issue. There are not many clear answers. Why don’t we transcribe all the conversations with Srila Prabhupada in the months before he departed? We can assemble 50-60 brahmanas and research these conversations, as well as all of Prabhupada’s statements about disciplic succession, disciple, spiritual master, initiation, first class devotee, second class devotee, third class devotee, etc and compile all that information so it can be discussed in front of all the devotees. What do you think? We should start transcribing and publishing all of Prabhupada’s conversations during the last few months of his life. Everyone in ISKCON deserves to know exactly what Prabhupada said about how initiations will continue in the future.”*

Tamal was speechless, but recomposed himself: *“Well, Prabhupada said if we have questions about anything we can go to Sridhara Maharaja and ask him questions.”* This was news to Yasodanandana, who asked incredulously: *“Did Prabhupada really say that?”* Tamal: *“Why don’t you go and ask Sridhara Maharaja about what should be done?”* In 2015, Yasodanandana reminisced about the early 1978 circumstances: *“Remember, we only had incomplete information about this whole issue at that time. We did not have access to all the conversations until many years later. But at that time I wanted the transcripts of all the conversations with Srila Prabhupada, but Tamal declined.”*

Now we know why: Srila Prabhupada's mention of poison. In March 1978 all the devotees were there, but general open discussion was discouraged and sidelined. And although I remembered the July 9 letter, there was no access to the rest of the conversations. We had no transcripts or tapes for many years. I never heard the May 28 tape or saw a transcript until many years later. Tamal and the GBC exercised complete control and suppression of the evidence. These were the seeds of the takeover."

The very next day Yasodanandana went to see Sridhara Maharaja in Navadwipa and tried to put forth various questions about the issue of continued initiations. He was the first ISKCON devotee to visit Sridhara Maharaja about the guru issue. A few days later, on Mar. 20, 1978, Sridhara Maharaja, at the first meeting with the GBC said: *"The other day, one gentleman, the teacher of the Vrindaban gurukula, Yasodanandana Swami, he came and asked me, 'Gurudeva appointed ritvik, 11 ritvik, and whether now the initiating capacity will be confined to those eleven only or it may be extended.' I told him that only the appointment of the ritvik is not sufficient. Any other instructions- whether he has left or not- that should be taken into account. To any particular individual or in any group, has he expressed any wish who else will be able to initiate, to take this responsibility of initiation?"* Yasodanandana did not know of any other instructions that Srila Prabhupada had given besides for 11 ritviks on July 9, 1977. Sridhara Maharaja advised: *"If they have questions, they can come and ask me directly."* Yasodanandana returned to Mayapura and relayed the message to Tamal and Bhagavan.

PROLONGED PRIVATE GBC MEETINGS HASH OVER THORNY ISSUES

At the 1978 closed-door Mayapur GBC meetings, which actually started in Feb. with the early arrival of many GBCs, daily meetings hashed out the course for the future. These meetings were described in a "dramatization" in *Monkey On A Stick* (1988, p. 205-7), based in part on Hansadutta interviews, Ravindra Svarupa letters, and other devotee accounts. The eagerness to rule ISKCON as gurus conflicted with the few voices of moderation, such as Ramesvara. Intense arguments and rough language marked the roudy debates.

"The reason they [the 11] went to Sridhara concerning the guru issue was simple,' one godbrother explained. 'The GBC were convinced that Srila Prabhupada wanted the eleven ritvik representatives to become regular gurus when he left. But, after Srila Prabhupada left they found themselves totally in the dark on how to set up such a multi-guru zonal acharya system. Srila Prabhupada had not given them one single instruction—zero—nothing, on how to set up such a system. Were the gurus to have their own Vyasasanas? Should they remove Srila Prabhupada's paintings and murtis (statues of a deity or the spiritual master) and sit in his seat? Should all the temples have all the photos of all the gurus on their altars all the time, or only a photo of the local or visiting gurus? Are gurus to be authorities over the GBC, or was the GBC still to have authority over the gurus? They found that they had a million questions, and Srila Prabhupada had given them one single instruction [to initiate as ritvik representatives], not a word or a vague hint how in the hell was the whole damn [zonal acharya] thing supposed to be set up and how was it to work? The GBC found themselves totally in the dark." (Ameyatma das, "Regarding Jayatirtha's Murder" Sept. 13, 2013)

From Tamal's Topanga Canyon confessions, Dec. 1980: *Actually, Prabhupada never appointed any gurus. He didn't appoint eleven gurus. He appointed eleven ritviks. He never appointed them gurus. Myself and the other GBC have done the greatest disservice to this movement the last three years because we interpreted the appointment of ritviks as the appointment of gurus. [...] **But when it's officiating, it's whoever is nearest, and he was very clear. "Then, on my behalf, they'll initiate."** It's not a question that you repose your faith in that person. That's a function for the guru. [...] **And that's all that it was, and it was never any more than that.** If it had been more than that, you can bet your bottom dollar that Prabhupada would have spoken for days and hours and weeks on end **about how to set up this thing with the gurus**, but he didn't because he already had said it a million times. He said, "My guru Maharaja did not appoint anyone. It's by qualification."*

In their secret discussions amongst themselves since May 1977, and especially during these actual meetings, the eleven realized that if they were to become the new successor acharyas, there

would be many thorny issues to contend with. **(1)** How would the new gurus relate to their own Godbrothers, while their disciples saw them as absolutely perfect? **(2)** Should Godbrothers worship them too? **(3)** How would the gurus relate to each other? Absolute authorities would inevitably clash. **(4)** How were the absolute gurus to accept the superiority of the GBC, made up of some non-gurus? **(5)** Was the guru or the GBC the final authority, and in what areas? **(6)** How were they to cooperate and respect each other's zones if it was a matter of choice by the initiates whom they chose as their guru? **(7)** How would Srila Prabhupada, now physically departed, fit into the new scene as far as Vyasasanas, altar photos, guru pujas, and Srila Prabhupada murtis go? This was a huge subject of contention. Srila Prabhupada had not given any instructions on this, so whatever they came up with would be speculation. **(8)** Should new temples for the new gurus be established, leaving the old ones for Srila Prabhupada? **(9)** Were the new gurus pure devotees now, or just limitedly empowered by Srila Prabhupada? **(10)** How could non-liberated persons like the new gurus deliver their disciples back to the spiritual world?

Kirtanananda refused to come to the meetings and he sent Kuladri das as his proxy, a preview of his future non-cooperation. He maintained that as an acharya he needed no GBC approval. Meetings went on as more GBCs arrived in Mayapur. One agreement arrived at was that the GBC was the new absolute authority of ISKCON, in all managerial and spiritual issues. Whatever the GBC decreed, everyone should follow without question because the GBC was Srila Prabhupada's mechanism for the future maintenance and expansion of ISKCON. This platform, in which the devotees had great trust, was the springboard to implementing the takeover of ISKCON by the new gurus. The secret meetings were also a process of getting all eleven on board with the same convictions. From *Monkey On A Stick* (p. 208), Ramesvara is quoted: **"Prabhupada appointed us ritviks, not acharyas!"** to which Hansadutta screamed back, **"There's no difference!"** The research by the authors of this book was quite amazing considering that the "ritvik controversy" did not even appear in ISKCON until 1989, the year after the book was published.

REHEARSING THEIR LIES TO AVOID DETECTION

There was considerable debate over the new guru's Vyasasanas, something Satsvarupa had previously thought inappropriate to introduce in his zone. But since most of them wanted to be treated equal to Srila Prabhupada, Satsvarupa and others were forced to "go along to get along." At the end of the meetings, according to several sources, Satsvarupa led the GBC in a closed-door **review and rehearsal** of the details in their official position, so that **"everyone is on the same page. Otherwise, devotees will think something is wrong if we do not all say the same things."** Yasodanandan sat outside and could hear them haggling.

Although Kirtanananda had independently declared himself as acharya, and Hansadutta had already started taking disciples, and Tamal pushed his own position (*"I am the only one really qualified to lead the movement"* (*Monkey On A Stick*, p. 208), there was no avoiding a system of 11 new gurus. This was due to the contents of the May 28 tape and the July 9 letter, and even though they were not widely known, still, the leaders knew of them, and each staked their competitive claim as guru. Several of the 11 were frustrated they could not be the next sole acharya, but they could not circumvent the fact that 11 had been named. All they could do was to declare that all the ritviks were supposed to become full gurus now. Actually the GBC simply announced that Srila Prabhupada had appointed 11 "new successor acharyas," but with no reference to the May or July instructions. The zones were defined and the world split up. For the better part of a year, Tamal had been quietly lining up a majority vote of the 24 GBC men, consisting of the 11 "chosen ones" plus their allies and supporters, many of whom were lied to about what Srila Prabhupada had instructed, or were compliant to the designs of the "eleven." For example, Rupanuga das was led to believe that Srila Prabhupada wanted the ritviks to become initiating gurus after he departed. But where did Srila Prabhupada ever say that?

"The Hansadutta Saga: OFF TO BERKELEY, 1984: It was winter in Mount Shasta and I was out shopping when I saw a familiar classic Mercedes parked on the side of the road. Was this the 'guru's' car? Hansadutta and his faithful servant Chakravarti das emerged from a store. Hansadutta invited me to come over to visit him at another devotee's house in Mount Shasta. When I arrived the next day Hansadutta was resting and Chakravarti explained that Hansadutta's condition was that of being 'overdosed' on several drugs and alcohol. He was sleeping all day and only awake one hour a day, close to dying. He was going to a professional 'detox center' but it was not helping. I asked, 'Why is he taking so much intoxication?' Chakravarti said, 'It's those constant chronic migraines. He just can't take them anymore. And we came to Mount Shasta for the health spas.' Hansadutta emerged and we sat at a large table. 'I should just die and get it over,' said Hansadutta. I said, 'No! You will leave behind so many confused people, especially your followers. You have to set them straight.' 'I can't," said Hansadutta, 'I've told them their guru is really Srila Prabhupada, but they insist on worshipping me.' But had he really tried to convince them? 'We have to start by dismantling the bogus guru appointment,' I said. 'The GBC saying they were 'appointed' by Srila Prabhupada as his guru successors needs to be corrected.' Hansadutta agreed, adding, 'That is right.'

***"The 11 of us held secret meetings after Srila Prabhupada departed where we hammered out this whole bogus appointment thing.** Ramesvara and Kirtanananda wanted to leave the meeting right away, saying that they already had tons of people waiting in line for initiation. But Satsvarupa said, "Wait, you cannot go yet. **We have to make sure we all give the same answers to the same questions, or this appointment thing will fall apart in two weeks."** Satsvarupa played Devil's advocate and he mock debated us until we all got this whole appointment idea worked out. **It's all a big scam."** I told him his headaches probably came from taking the karma of disciples. Srila Prabhupada told us not to even let people touch our feet casually, or we would get their karma, get sick and have to suffer. And sitting in the pure devotee's seat is very offensive, another negative reaction. So your constant chronic migraines are probably warning you to stop this now. Hansadutta said, 'Yes, this is probably all true.' I proposed we stop all his worship and re-establish Srila Prabhupada's worship. He was happy and relieved and said, 'OK, let's do it. We can start in Berkeley temple.' He would let me stay there, and soon my little family landed on the Berkeley temple's doorstep. Hansadutta was there. Most of his followers were very tense, since he had not told them we were coming. I already had a reputation for 'challenging the gurus.' He held an emergency meeting right then, but I was not invited. I am not sure what he told them except to be polite. I would walk around and say, 'Oh these gurus were never appointed, Hansadutta admits they all lied.' Many were very upset, yet restrained by Hansadutta's order. My presence was reminding Hansadutta of the whole bogus platform of his 'guru' post. I heard him repeatedly shouting in the temple foyer, 'Tell a lie so big no one will believe that it could be a lie.'. A few of his men finally had to take him away to his room. He was having a sort of nervous breakdown, due to my presence probably?"*

YASODANANDANA DISCLOSURES TO HRISHIKESH DAS

"Before Prabhupada passed away, none of the GBC members thought, 'This is my zone where I reign supreme. These devotees in my zone are my subjects who must obey me unconditionally.' No. They thought, 'This is my zone which Prabhupada gave me to show by my own example how to cooperate together to spread ISKCON; to spread Lord Chaitanya's movement.' But after Prabhupada passed away, everything changed. The eleven appointed ritvik acharyas began thinking in terms of I, me, and mine. 'This zone is mine. I am the supreme lord of all in my zone. All must obey me unconditionally.' The eleven zonal acharyas were frauds. They were never appointed by Prabhupada as acharyas or diksha gurus. While Srila Prabhupada was here there was no public announcement that he had appointed eleven acharyas or diksha gurus. Immediately after Prabhupada passed away, there was also no public announcement of that. Only at the March 1978 Mayapur meetings, they announced that they had been appointed as acharyas and diksha gurus. If Prabhupada had actually appointed them, Prabhupada would have announced their appointment during his manifest presence, or they

would have announced it shortly after his passing. But no, they waited four months to announce their appointments. Why? Because Prabhupada never appointed them. During those four months, and probably even before Prabhupada departed, they were colluding between themselves. Not the entire GBC; only select members were involved in this conspiracy. **It was a conspiracy of silence.** They knew what they wanted to do, but they kept quiet about it until the March 1978 GBC meetings.” (Zacharyas)

SUMMARY

The devotees were kept in the dark until, as Gurukripa das puts it, “the fix was in.” This is called political railroading, steamroller tactics. The new guru system was hatched in secret and ushered into ISKCON official law and policy before anyone knew what had happened. There was no debate, no research process. There was no discussion and no evidence provided showing where Srila Prabhupada had actually ordered them to be full gurus. Nothing.... Ex-zonal acharya Hansadutta das also called it... **“A CONSPIRACY OF SILENCE.”**

The silence was to shut out all others while the conspirators secretly refined their plans for a gurujacking takeover of the movement. The May 28 talks were practically unknown to anyone. The July 9 letter was poorly distributed and hardly known, discussed, or understood either. Neither was discussed much anywhere in ISKCON, simply because devotees did not know about them. Tamal knew exactly what Srila Prabhupada had instructed regarding initiations after his departure- it was the perpetual ritvik system whereby anyone in the indefinite future could become Srila Prabhupada’s initiated disciple via officiating acharyas. Tamal admitted this in his Topanga confessions, Dec. 1980.

However, as the influential and all-controlling personal secretary, Tamal concealed this information and carefully nurtured the deliberate misunderstanding that the 11 ritviks would become full gurus after Srila Prabhupada left. The 11 ritviks were only too happy with this fraud, blinded as they were with illicit ambitions to be guru. Some knew the truth, but accommodated the deviation with various internal and dishonest rationalizations (“to continue the disciplic succession and for the good of ISKCON”). The next ten years of zonal acharyas history would show clearly to what enormous extent they would cheat, lie, and tyrannize their worshipping followers with false pretenses.

*“I also remember feeling some disappointment with the obvious conditional authority that the “R̥tvik representative of the Acharya” designation implied, because **I actually had a great desire to be a Guru like Srila Prabhupada**, and I think many of the leaders did have similar desires.”* (Hansadutta letter, 1998) *“It is possible that some of the eleven ritviks may have been blissfully ignorant of Tamal Krishna Goswami’s deception... Without Tamal Krishna’s all-consuming ambition and shrewd duplicity, the zonal-acharya take over of ISKCON probably would not have happened. Perhaps it is no coincidence that Prabhupada’s disciple Tamal betrayed his master in the Krishna-Balarama Mandir garden, just as Jesus Christ’s disciple Judas Iscariot betrayed his master in the garden of Gethsemane. Every great guru, it seems, has a powerful disciple who betrays him and causes havoc.”* (Zonal Acharyas, p 48) Next was to consult with Sridhara Maharaja how 11 acharyas could work together with initiations and ISKCON expansion. Sridhara Maharaja’s authority and seniority might bring some harmony and guide the GBC how to solve the numerous anomalies and contradictions arising from their grave disobedience (see Ch. 91).

CHAPTER 88: CONSULTING HIGHER AUTHORITIES?

SRILA PRABHUPADA GAVE ALL NECESSARY INSTRUCTIONS

If Srila Prabhupada’s instructions for ISKCON’s future was clear as Tamal and the other ten would later claim, why did they need to seek outside guidance? Srila Prabhupada said: *“So there is nothing to be said new. Whatever I have to speak, I have spoken in my books. Now you try to understand it and continue your endeavor. Whether I am present or not present doesn’t matter.”* (May 17, 1977) Actually Srila Prabhupada had given clear instructions (see Book Two), but when the eleven

illegitimately conspired to become full gurus after his departure, that was the change which created the thorny issues and need for “consultations.”

All the problems in post-1977 ISKCON arose from disobeying the Srila Prabhupada’s orders.

DID SRILA PRABHUPADA SAY TO CONSULT SRIDHARA MAHARAJA?

Tamal, Ramesvara, Hansadutta, Tripurari, Jayapataka, and Giriraja all claimed that Srila Prabhupada had twice advised in late 1977 that if there was any practical or philosophical questions in the future, Sridhara Maharaja could be consulted. However, these instructions were never recorded on tape or in letters, and no one has offered even a transcript from memory of what Srila Prabhupada said. However, we do have many records of Srila Prabhupada warning his disciples NOT to associate with ANY of his Godbrothers. So if Srila Prabhupada ever said this, undoubtedly it would have been in regards to minor details and technicalities, and not consultations on those same major issues which had broken the Gaudiya Math into pieces. Srila Prabhupada had already given instructions on everything necessary to continue the Hare Krishna Movement, so no consultations were really necessary. The soon-to-be zonal acharyas wanted to visit Sridhara Maharaja because they expected he would explain how to take up their positions as initiating gurus, and not to better understand Srila Prabhupada’s desires, which they were disobeying and circumventing. It was a devious move. To try to settle the confusing new issues involved with establishing eleven new ISKCON acharyas, the GBC decided to go to Sridhara Maharaja in Navadwip for “guidance and consultation with higher authorities.” Of course, if the ritvik officiating acharya system had been implemented just as instructed by Srila Prabhupada, none of these questions or dilemmas would have arisen, and there would have been no need to consult him. Actually, the proponents of going to Navadwip had calculated that Sridhara Maharaja would endorse their zonal successor acharya ideas. Given Sridhara Maharaja’s history in the splintering of the Gaudiya Math, there was little doubt he would give counsel for a successor guru program- he himself was one in the Gaudiya Math.

The GBC told Srila Prabhupada that everything was clear to them on Oct. 18, 1977, so then why did they go to a Gaudiya Matha advisor in March of 1978 and take advice on the initiation issue?

ADVICE FROM SRIDHARA MAHARAJA: MAKE AN ACHARYA BOARD

Tamal, Jayadwaita, Hansadutta, Jayapataka, and others went to visit Sridhara Maharaja twice (March 20 and 26, 1978). Yasodanandana foresaw that politics and intrigue were involved and decided not to attend. At the first meeting, Sridhara Maharaja was falsely informed by GBC spokesman Jayapataka that Srila Prabhupada had chosen and appointed eleven senior disciples to be the next initiating gurus for ISKCON. This clearly shows collusion and a secret consensus amongst the eleven, by which Jayapataka was able to so openly mislead Sridhara Maharaja, and it also revealed their secret agenda since there had been no understanding nor any announcement to this effect in ISKCON up until then. While other devotees were wondering what to do, they already had their plan and lines set. Jayapataka told Sridhara Maharaja: *“...when our Srila Prabhupada left, then he has given instruction that for initiating and for carrying on the sampradaya there would be eleven—in the beginning, he appointed eleven devotees, his disciples—to be initiating spiritual masters or to accept disciples and in the future that number would also be able to be increased. So we wanted to take your advice on some points as to various details of how these initiating spiritual masters should deal with certain questions. He has given explicit desires, but he told us that, on other technical points and other matters of philosophy, if there was question we should approach you. [...] Ritvik was during his presence, and he said that ‘When I leave this planet, then they will cease being ritvik. They themselves will become spiritual masters. During his presence they initiated, but those were the disciples of him. Only on his behalf.’”*

When and where did Srila Prabhupada say that after his departure the ritviks would then initiate on their own behalf? This idea might be extracted interpretatively from the May 28 talks, but certainly could not be “explicit desires” of Srila Prabhupada. When Jayadwaita asked how non-self-realized souls could act as transparent via mediums; Sridhara Maharaja explained: *“Just wear the*

uniform of the guru, and if you are sincere God will direct what you have to do.” [In other words, just fake it...] Jayapataka asked: “Can there be any restriction on the activities of the guru?” Another devotee chimed in, “It is possible that even if some members of the Governing Body, they are not gurus, but can the Governing Body as a whole make a restriction on the activity of an individual guru?” Sridhara Swami was amused at a non-guru could restrict a guru.

*“A most difficult thing, (more laughter), a non-guru comes to regulate the gurus. Is it not? Those who are not fit for guru, who are not considered to be fit for guru, he will come to guide the guru? So many gurus, is it? So, it would be better that all the members of the Governing Body were guru, and they are all acharyas. They will consult with each other. The Acharya Sabha, assembly of the acharyas, they will perform the function about all the spiritual matters. Acharya Board. There should be an **Acharya Board** to guide the whole thing from behind, without non-acharya within the meeting. ...then if anybody is considered to be the most expert for the management, he will work under the Acharya Board. In our system—both the autocracy and democracy—it cannot go together... But ours is a autocratic thing, extremely autocratic. Guru is all in all. ...our submission to guru is unconditional. ...So, when I shall see that my guru’s followers are being oppressed by other guru, another Vaishnava, it will create a great disturbance in the mind of the sisya]. So, both absolute and relative consideration go side by side. Disciples should be encouraged by the absolute consideration mostly and Godbrothers are more free for relative consideration, but still they should not disturb the newcomers.”*

ACHARYA BOARD RULES ISKCON FOR NEXT DECADE

From Tamal’s essay, *“The Perils of Succession:”* “In their first annual meeting held after Prabhupada’s demise in the spring of 1978, the GBC decided to consult Prabhupada’s respected and closest godbrother B. R. Sridhara Maharaja to help resolve this dilemma. But in the Gaudiya Matha, Sridhara Maharaja himself had been prominent among those advocating a successor acharya instead of the GBC that Bhaktisiddhanta had ordered after his own guru’s demise. Now the acharya at the head of his own institution, he recommended that ISKCON gurus must be similarly absolute.” So, based on the false testimony that Srila Prabhupada chose eleven successors, Sridhara Maharaja accordingly gave advice in two meetings, regarding the details of how they should operate as new initiating gurus. These meetings were called **“consultation with higher authorities.”**

An unofficial yet very real and effective Acharya Board, as recommended by Sridhara Maharaja, thus soon became the highest authority of ISKCON, and proponents of the GBC being supreme were sidelined for several years. The 11 new gurus and their supporters ran the movement with absolute and unchecked control. This was nominally adjusted within a few years, but even afterwards, ISKCON has been dominated by a GBC body with a majority of gurus and their supporters. After the 1987 so-called reforms, the “guru business’ became a little more civilized, and the doors were opened so just about anyone could become a guru.

Much of the 1978 GBC meetings were consumed by lengthy discussions and debate over a negative report on the women book distribution parties (especially New Vrindaban and Hansadutta’s Berkeley parties) and the infamous cases of Jiva das and Yudhamanyu das. While these 1978 meetings papered over this abuse without a solution, a vastly greater abuse was instituted with the eleven installing themselves as the “zonal successor acharyas” of ISKCON. It was a “guru-jacking” of the institution by self-interested men to exploit its resources for their own glory and gratification. Cleverly inspired by Tamal, the eleven eagerly “became” gurus on phony credentials, and they tricked Sridhara Maharaja to legitimize their unauthorized ascension to the seats of acharyas. They misled Sridhara Maharaja, never even mentioning Srila Prabhupada’s May or July instructions, carefully cloaking their deceit and ambitions. They took the company of the one who Srila Prabhupada said disobeyed his guru and who broke the Gaudiya Math. How could they do this?

Some of the eleven may actually have doubted whether Srila Prabhupada’s ritvik system after departure was bona fide and appropriate to the continuance of the disciplic succession. Yet this

question was never posed to Sridhara Maharaja. It was deliberately avoided. The greedy fellows simply wanted to receive sanction for their takeover and instructions on the details of guruship. Tamal knew Sridhara Maharaja's role and history in the establishment of unauthorized acharyas in the Gaudiya Math. He rightly guessed that Sridhara Maharaja would support and give practical advice on their false guruship business. And Sridhara Maharaja was quick to do so. In *Zonal Acharyas*, Doktorski sums it up: *"...(they) followed the recommendation of B. R. Sridhara Maharaja and established the acharya board. As we will see, this committee of eleven imperfect (and a few especially ambitious) men created havoc in ISKCON by influencing the agenda and dominating the voting at GBC meetings for nearly a decade. Ravindra-Svarupa noted, 'After Srila Prabhupada's demise in Nov., 1977, those eleven members quickly became elevated in an extraordinary way above all other devotees in the movement, even their colleagues on the GBC. Within the GBC, the gurus formed a special sub-committee, which had jurisdiction on all matters concerning gurus and initiation, including the exclusive power to appoint any new gurus and to deal with any problems concerning gurus.'"*

A group of senior men had conducted a very slick and criminal takeover of ISKCON. It was a coup, masterminded by Tamal. Everything which Srila Prabhupada had instructed against was now being done anyway.

THEY IGNORED SRILA PRABHUPADA'S INSTRUCTIONS

At the time, except for Tamal and a few others, the general devotees, including Yasodanandana, had not heard Srila Prabhupada heavily criticize his Godbrothers for disobeying the instructions of Bhaktisiddhanta by appointing unauthorized acharyas. Now the same history was repeating itself in ISKCON. From a Bombay conversation on Apr. 22, 1977: **SP:** *Sridhara Maharaja is little... Tamal:* *He read it?* **SP:** *I think so. Tamal:* *Did he make any comment?* **SP:** *He cannot make any comment. These are facts. Two parties there were. One party, to use guru as their instrument for self-aggrandizement, and another party left guru. So both of them are offenders. This Kunja Babu, this Tirtha Maharaja's party, he wanted to enjoy senses through guru. And the Bagh Bazaar party, they left. Tamal:* *Vasudeva. SP:* *So both of them are severe offenders. Tamal:* *What about Sridhara Maharaja?* **SP:** *Sridhara Maharaja belonged to the Bagh Bazaar party. And I was living aloof. My Guru Maharaja approved. He said, "It is better that he is aloof from them." Tamal:* *He could understand that his disciples were not... SP:* *No, he was very sorry. At the last stage he (Bhaktisiddhanta) was disgusted.*

Tamal directly heard Srila Prabhupada say that both parties, namely Sridhara and Bhaktivilasa Tirtha, were **"severe offenders;"** still he misled the GBC to consult with Sridhara Maharaja about a most sensitive internal issue. In the next two years, during the Mayapur meetings in 1979 and 1980, many GBCs personally consulted with Sridhara Maharaja as further questions arose about ISKCON's zonal acharya system. Personal problems and questions led individual GBCs, sannyasis, and general devotees to "consult higher authority."

However, by 1982 the GBC had completely reversed their position, admitting that consulting Sridhara Maharaja had been a mistake and that this was NOT approved by Srila Prabhupada. Why the 180 degree turn? Because by then too many devotees were following their example and going to take advice from Sridhara Maharaja, who by now openly "gave shelter" to all disaffected ISKCON members who came to see him. ISKCON was losing swarms of devotees, including Jayatirtha and hundreds of his followers, who were rejecting the heavy-handed ISKCON gurus and "taking shelter" of Sridhara Maharaja. In an attempt to remedy this problem, the ISKCON GBC, who now no longer needed Sridhara Maharaja, banned devotees from going to see him. Sridhara Maharaja was even sometimes condemned privately by the GBC members as a demon. So why did they "consult" with him in the first place? Answer: They just used him to get their guruship endorsement. And Srila Prabhupada very clearly warned his disciples many times NOT to associate with his Godbrothers.

LETTER TO RUPANUGA ABOUT SRILA PRABHUPADA'S GODBROTHERS

"You are right about Sridhara Maharaja's genuineness. [See notes below] But in my opinion he is the best of the lot. He is my old friend, at least he executes the regulative principles of devotional

service. I do not wish to discuss about activities of my Godbrothers but it is a fact **they have no life for preaching work**. All are satisfied with a place for residence in the name of a temple, they engage disciples to get foodstuff by transcendental devices and eat and sleep. **They have no idea or brain how to broadcast the cult of Sri Chaitanya Mahaprabhu**. My Guru Maharaja used to lament many times for this reason and he thought if one man at least had understood the principle of preaching then his mission would achieve success. In the latter days of my Guru Maharaja he was very disgusted. Actually, he left this world earlier, otherwise he would have continued to live for more years. Still he requested his disciples to form a strong Governing body for preaching the cult of Chaitanya Mahaprabhu. He never recommended anyone to be acharya of the Gaudiya Math. But Sridhara Maharaja is responsible for disobeying this order of Guru Maharaja, and he and others who are already dead unnecessarily thought that there must be one acharya. If Guru Maharaja could have seen someone who was qualified at that time to be acharya he would have mentioned. Because on the night before he passed away he talked of so many things, but never mentioned an acharya. His idea was acharya was not to be nominated amongst the governing body. He said openly you make a GBC and conduct the mission. So his idea was amongst the members of GBC who would come out successful and self effulgent acharya would be automatically selected. **So Sridhara Maharaja and his two associate gentlemen unauthorizedly selected one acharya and later it proved a failure**. The result is now everyone is claiming to be acharya even though they may be kanistha adhikari with no ability to preach. In some of the camps the acharya is being changed three times a year. Therefore we may not commit the same mistake in our ISKCON camp. **Actually amongst my Godbrothers no one is qualified to become acharya**. So it is better not to mix with my Godbrothers very intimately because instead of inspiring our students and disciples **they may sometimes pollute them**. This attempt was made previously by them, especially Madhava Maharaja, Tirtha Maharaja, Bon Maharaja but somehow or other I saved the situation. This is going on. We shall be very careful about them and **not mix with them**. **This is my instruction to you all. They cannot help us in our movement, but they are very competent to harm our natural progress**. So we must be very careful about them.” SPL Rupanuga Apr. 28, 1974

Note: Rupanuga das later explained this as being a lack of genuineness; he had written to Srila Prabhupada that Sridhara Maharaja was openly trying to recruit members of ISKCON in 1974, as seen during a visit to his Navadwip ashram. Rupanuga das wrote in July 2017: “When Srila Prabhupada said I was right about Sridhara’s ‘genuineness,’ he was referring to my point that he was NOT genuine when he thanked the devotees for helping them (Gaudiya Math) spread the movement all over the world.”

“Their policy has been all along to suppress me and take credit... Their proposal for cooperation is a myth. They haven’t done anything which is cooperative... you know they managed to write in such a way that Madhava is doing the world movement and we are his subordinates. From the beginning that has been their mentality. So there is no possibility of cooperation with them. They are not after preaching but material gain and reputation and adoration. Otherwise, why they are non cooperating with me? Do not think or indulge in loose talks. Be careful always. Let us do our duty of propagation sincerely and seriously on our own principles. Krishna and Srila Prabhupada Bhaktisiddhanta Sarasvati Thakura are our only hope and they are helping us.” (SPL June 8, 1974)

The GBC taking advice from Sridhara Maharaja was **a major deviation from Srila Prabhupada’s instructions, and caused great and lasting confusion and harm to Srila Prabhupada’s mission**. The GBC consulted with the one whom Srila Prabhupada claimed was responsible for the Gaudiya Math’s breakup. No good could be expected from this grievous offense to Srila Prabhupada and it led to a great schism (see Ch. 96)

GBC CONSULTS SRIDHARA MAHARAJA AND THEN REJECTS HIM

In March 1978 a GBC committee went to see Sridhara Maharaja for advice on setting up their zonal successor acharya system. Naturally Sridhara Maharaja gave exactly the advice they were looking for, as his own history was one of promoting unqualified men to be acharyas. Srila Prabhupada held him responsible for disobeying Bhaktisiddhanta and the breakup of the Gauudiya Math. The GBC

saw no risk in going to seek advice from him, as they wanted to also disobey Srila Prabhupada's prescription of using officiating acharyas in the future. (At least, some understood this while the rest were in the dark about what Srila Prabhupada had said.) They wanted a so-called "higher authority" than themselves, other than Srila Prabhupada's instructions given in the July 9 Order (which was suppressed and never discussed), to validate their plan to become the new initiating gurus in ISKCON. Sridhara Maharaja gave them what they wanted, and they then officially established the zonal acharya system largely based on his being a Godbrother and old friend to Srila Prabhupada. But there were unintended consequences. This precedent led to individual GBCs like Tamal, Ramesvara, Hansadutta, and others going to Sridhara Maharaja for advice on other matters. Next, regular devotees and sannyasis began to go and seek advice, whenever unsure about or dissatisfied with GBC policies and decisions. In one short year, the GBC realized they had a problem: Sridhara Maharaja was now taken as a higher authority than they themselves, an unacceptable development. They took it as subversion of their authority and control over ISKCON. The GBC 1979 meetings restricted consultations with Sridhara Maharaja. Now the GBC saw Sridhara Maharaja and others in the Gaudiya Math as competitors, threats. And they were.

GBC RESOLUTION, 1979: *"That although all respects should be shown to his Holiness Sridhara Swami and all the other senior Vaishnavas of the Gaudiya Math, no one should independently approach these respected personalities with the intention of begging advice or opinions regarding management or any controversial matters pertaining to ISKCON. The GBC has been designated by Srila Prabhupada as the highest ISKCON authority, and the final word rests with that body in all ISKCON affairs."*

PRABHUPADA'S WARNINGS BECOME A FIRM INSTRUCTION AND ORDER

*"NOTICE TO ALL CENTERS: 8 Nov.1975. Dear President, Prabhus, please accept my obeisances. All Glories to Srila Prabhupada. Srila Prabhupada has asked me to write to you to make it very explicit that **there should be no dealings between you and Prabhupada's so-called Godbrothers. They are all jealous and are all trying to do harm to our mission and also to Srila Prabhupada. So without Srila Prabhupada's permission, no one should correspond with any of them, and no one should have anything to do with any of them, without asking Srila Prabhupada. No one should give them any of Srila Prabhupada's books, no one should purchase their books, no one should visit their temples without authorization. I hope this is clear. It is very important. Please instruct all your devotees regarding this... And when the devotees come for the annual festival, you should also instruct them not to visit or have any dealings with any of the Godbrothers. I hope this is clear and I hope this meets you in good health. Your servant, Brahmananda Swami, Personal Secretary, Srila Prabhupada.**"*

*"Sri Bhaktisiddhanta Sarasvati Goswami, at the time of his passing away, ordered all of his disciples to work conjointly to preach the mission of Chaitanya Mahaprabhu all over the world. Later, however, **some self-interested, foolish disciples disobeyed his orders. Each one of them wanted to become head of the mission, and they fought in the courts, neglecting the order of the spiritual master, and the entire mission was defeated.** We are not proud of this; however, the truth must be explained. We believed in the words of our spiritual master and started in a humble way — in a helpless way — but due to the spiritual force of the order of the supreme authority, this movement has become successful." (CC Adi 7.95-6)*

CHAPTER 89: TAKEOVER COUP

"Not one of these Zonal Acaryas, not even the discredited and retired ones, or those who've gone off, outside of ISKCON— not even Hansadutta, Ramesvara, or Bhagavan— have ever revealed what went on during those four months between the time Srila Prabhupada departed and the time they launched their Zonal Acarya system. They obviously had many meetings with one another to discuss their plans. By the time they announced the official position they had taken, at the Mayapur GBC meetings in March 1978, there had been plenty of get-togethers and strategy sessions. How much of a

role Tamal Krishna Goswami played in all that, none of us can be sure. Only the Zonal Acarya participants themselves know the truth, and they're not talking." (Rochan das, 2011) Still, we have pieced together a pretty good picture of the events and key players.

THE FIRST 1978 BACK TO GODHEAD MAGAZINE COMES OUT VERY LATE

Most North American ISKCON temples ran out of all stock of *Back to Godhead* magazines by mid-Jan. 1978. The first 1978 issue was late, very late, and due out in late March, almost 3 months overdue. Srila Prabhupada had physically departed in Nov., and no one could understand why *BTG* was halted. There were eleven issues every year, like clockwork, including a two-month issue (No. 3/4) for March-April when many devotees went to the annual Mayapur India festival. But this first issue of 1978 was a combination No. 1/2, for Jan.-Feb., and it arrived in late March, during the GBC meetings from March 15-26. What happened? *"In New Orleans we had a standing monthly BTG order of 10,000 because people always looked for the latest issue and we sold a lot of them. We never had much overstock because we were efficient and organized. So in January when we ran out, the book distributors were upset and demanded more. Although I called the BBT several times, and I even spoke with Satsvarupa himself, there was no explanation for the delay. I remember the first issue of 1978 did not arrive until late March, during the GBC meetings in India."* (Nityananda das, 2014)

This first 1978 issue was to be the Srila Prabhupada memorial issue due to his passing away from this material world. The memorial issue was, however, still the same 36 pages as usual, with only four articles about Srila Prabhupada's departure, so why was there an 80 day holdup? From November 14, a new commemorative *BTG* issue honoring Srila Prabhupada could easily have been produced and finished by the Tennessee printers well before end of January. Yes, each magazine issue was arranged in advance, but this did not explain this long delay. *BTG* issues did not take 4 months to organize, not even half that. We conclude that Satsvarupa deliberately held up 1978's first issue so that it would not announce the new gurus before the Mayapura GBC meetings. A *BTG* announcement of new gurus made too early would have given ISKCON members time to organize their questions and possibly challenge or confront the GBC in Mayapur. And then it would be clear that Satsvarupa, *BTG* chief editor, somehow knew there would be new gurus BEFORE the GBC got around on deciding the same. It was deliberately held up until the end of the GBC meetings. By then it would be too late for anyone to challenge its contents or message. Even in Mayapur, the hundreds of devotees gathered there only learned of the new gurus when it was announced on March 26 with the GBC policy paper on continuing the disciplic succession (see Book Two). In America, the devotees read about the new gurus in *BTG* a week before the word arrived from India about the GBC announcement! Satsvarupa was carefully coordinated this scheme of delayed release as concealment of their takeover coup.

BTG MAGAZINE ANNOUNCES THE NEW GURUS

The first 1978 *BTG* announced the new gurus in just six lines, and did so without offering any details or evidence from Srila Prabhupada's letters, directives, or tapes (such as the May 28 talks or July 9 Letter): ***"During his last months in this world, Srila Prabhupada selected eleven senior disciples to act as initiating gurus who could accept disciples after his disappearance. Thus, now that His Divine Grace has left us and gone to the eternal, spiritual world of Krishna, there shall be not just one leader but numerous gurus to carry on this tradition."*** (p .36) Of course, this was the biggest lie ever. Srila Prabhupada only selected ritvik representatives. Later the GBC even had to admit they lied, and they publicly apologized in 1999 for the harm they had caused to devotees and the society. But, in admitting their lie, they had already modified the lie, claiming that Srila Prabhupada had given the GBC absolute managerial and spiritual authority to do as they felt necessary, and they created in 1987 an unprecedented vote-approval system for falsely authorizing initiating gurus (a new lie). And the illegal original 11 were left with their ill-gotten guruship positions and unpunished.

BTG ANNOUNCEMENT PRECEDED THE GBC RESOLUTIONS IN LATE MARCH

When Srila Prabhupada departed on Nov. 14, 1977, the Dec. *BTG* issue (Vol. 12, No. 12) was already at the printers and arrived at the North American temples by Dec. 1st. The next *BTG* came out

almost 3 months later around March 20, during the GBC meetings, but **before** the GBC had officially approved the successor acharyas. However, due to the normal lead-time required in publishing periodicals, the content of this *BTG* had already been decided and sent to the printers for layout and prep-work at least weeks earlier, which was weeks **before** the GBC meetings. This means that the new zonal acharyas succeeding Srila Prabhupada were secretly decided upon **before** the GBC's official announcement on March 24. A conspiracy of silence.

BTG chief editor Satsvarupa had cooperated with other gurus-to-be, such as Tamal and Kirtanananda, whom he openly admired, by secretly deciding upon new gurus well before the GBC officially approved them. While the general devotees had no information about the upcoming announcement of new gurus, and while Srila Prabhupada (or any ISKCON leaders) had never announced such a thing, and while everyone was waiting for the GBC to meet and decide what to do for future initiations, *BTG* had meanwhile already been sent to the printers with such an announcement. There was a secret decision and plan by some of the eleven ritviks to assume the post of initiating guru. This plan evolved from before May 28, 1977 right up to the 1978 GBC meetings, when the votes to approve new zonal acharyas were lined up in secret discussions. It was a coup.

It resembled how a rogue military unit will seize the Parliament and have a proclamation issued to the general public that a new government was approved by the old government, it all being lies and a hoax.

OBVIOUS QUESTIONS TO ASK ABOUT THE GURU APPOINTMENTS

After the announcement, many doubts plagued some independent-thinking devotees: **(1)** Why was the so-called guru selection or 'appointment' not announced by Srila Prabhupada himself during his manifest presence? **(2)** Why did the GBC or the eleven "appointees" not announce publicly the appointment of gurus before Srila Prabhupada departed in Nov. 1977, or at least immediately afterwards, and why did they wait until the end of March 1978, remaining silent for over 4 months? **(3)** Did the GBC wait until after Srila Prabhupada's departure to publicly announce the new gurus so they would not be corrected by Srila Prabhupada? **(4)** Why has this whole issue of Guru appointment and future initiations never been fully and thoroughly investigated by independent brahmanas or openly discussed in the devotee society? **(5)** Why was no evidence in letters or tapes given to support their claim of appointed successor acharyas? *"Once they disobeyed their spiritual master's instructions and embarked on the zonal-acharya diksha-guru course, they became lost in uncharted and unfamiliar waters. A catastrophic shipwreck was inevitable."* (Zonal Acharyas, Doktorski, p. 59) As Gurukripa das asked: *"If Srila Prabhupada had appointed these eleven as spiritual masters, why did they not start initiating at once? Because they all knew very well they were never appointed!"*

THE BEGINNING OF CONTRADICTIONS AND ANOMALIES (see also Ch. 91)

Thus *BTG* Vol. #13 No. 1/2 initiated an era of constant and complicating doctrinal and philosophical contradictions by the ISKCON GBC, which persist to the present day many decades later. This *BTG* curiously contradicted their own announcement of Srila Prabhupada's appointment of new gurus by simultaneously quoting Srila Prabhupada in late 1977: ***"It's not that I'll give an order: 'Here is the next leader,' Anyone who follows the previous leadership is a leader."*** So how did Srila Prabhupada appoint eleven successor leaders and also say he did not choose the next leaders? The truth is that ***Srila Prabhupada actually did not appoint any successor gurus to initiate after his departure.*** Yet, *BTG* claims that Srila Prabhupada did appoint them as initiating gurus. From 1978 and on, ISKCON has continuously made conflicting statements on the guru and initiation issues, with inconsistencies and a speculative basis, often retracting or revising positions, or never even explaining or justifying them. The anomalies have formed multiple layers, reaching levels of absurdity. Once the deviations and lies began, they compounded complexly and formed an impenetrable maze. If one were to research ISKCON papers on the subject, these realities become apparent. IRM has done an excellent analysis of these faulty doctrines (iskconirm.org). See Book 2.

FIRST GBC POLICY PAPER ANNOUNCES APPOINTED NEW GURUS

The eleven convinced the GBC body (now 26 members, needing only 2 more than their own 11 votes) to approve their first position paper, by Hridayananda and Satsvarupa, on Mar. 26, 1978, entitled: ***“The Process For Carrying Out Srila Prabhupada's Desires For Future Initiations: A paper prepared by the GBC in consultation with higher authorities”*** The misinformation and fraud contained in this 1978 GBC policy paper is enormous (see Book Two). Briefly, the document erroneously stated: *“One very important question was how disciples would be initiated in the parampara after the departure of His Divine Grace. When asked this question, Srila Prabhupada replied that he would name some persons who could initiate disciples after his disappearance. We then asked him who the spiritual master of such disciples would be. He replied that the new initiators would be the disciples of those whom he empowered to initiate and that he, Srila Prabhupada, would be their grand spiritual master. Then he said that he would name the initiating gurus later.”* (This biased interpretation refers to the May 28 talks). *“On naming these disciples, he ordered that they become ‘ritvik acharyas’, which means that they were to initiate disciples on his behalf. He **indicated**, as he had said in May, that these ritvik acharyas named by him would, after his disappearance, continue as initiating spiritual masters. He named eleven but said that the number could be increased in the future.”* (Indicated? Where?)

The above two paragraphs from the GBC policy paper dishonestly and cleverly “pick and choose” and re-arrange bits out of context from the May 28 and July 7 conversations. Also reference is made to “indications” that ritviks would become full gurus after Srila Prabhupada left, but such indications by Srila Prabhupada are non-existent. This was only their self-serving, that: ***“It was clearly understood by everyone at that time...”*** But this is just bluff and deceit to undercut doubts about their guru takeover. This is not in writing or on any tape. And the few doubters who spoke up were but weak cries lost in the coming hurricane.

1978 GBC RESOLUTIONS

In March 1978 the GBC also approved an unofficial but real Acharya Board wherein eleven new gurus controlled the entire GBC body, which in turn approved the supposedly appointed successor gurus of ISKCON. This was recorded in the GBC resolutions, as well as two other interesting new rules that very effectively exclusivized the position of the 11 gurus: **(1)** Further gurus could be approved only by a three-fourths GBC vote, and **(2)** No one could become a guru without a pre-existing jurisdiction over a geographical zone, which would be difficult to arrange unless one of the original eleven gurus voluntarily gave up part of his kingdom in order to create a zone for a new guru (an unlikely outcome). The world was already fully divided into zones for the original 11 gurus. This effectively restricted any new gurus from meeting the prerequisites for approval.

WHAT IS THE ROLE OF SRILA PRABHUPADA’S GBC?

Srila Prabhupada had established the GBC, the Governing Body Commission, to help him manage his steadily growing movement. Because the first GBC secretaries had been temple presidents previously, they had tendencies to continue getting involved in the details of management and to keep a tight control on the initiatives of the new presidents. In a letter to Hansadutta, Srila Prabhupada clarified what he had in mind as the duties of the GBC: *“So as GBC you must see to it that the highest standards of routine work are maintained throughout all the centres, and that chanting, rising early, cleansing, and all other aspects of our regular program may not be neglected. That is our first business. **GBC men should not dictate very much, simply supervise and see that the standards are maintained. The individual presidents should be more managerial, more individual, and you can supervise, and if some defect is detected, you can make suggestions how to correct it. But if we lose individuality and simply become mechanical, what is the point?”***

The GBC was not set up by Srila Prabhupada to be the ultimate managerial and spiritual authority for ISKCON, as claimed by the GBC – it was to encourage spiritual standards and give advice to the devotees. Thus the Acharya Board controlled GBC was a huge deviation from Srila Prabhupada’s sacred instructions and intentions, and was responsible for great damage to the mission.

WAS THE INITIATION QUEUE HELD UP UNTIL AFTER SRILA PRABHUPADA LEFT?

We found online a rudimentary study that was made from the Srila Prabhupada Disciples Database. It appears elementary, but gives some interesting insights and raises questions. A count of only 234 devotees came up as being initiated from July 1977 until Srila Prabhupada's departure on Nov. 14. It showed that Kirtanananda had only initiated 4 devotees, but we found in Hari Sauri's unpublished diary that he had brought an \$8000 dakshina from new initiates who gave \$111 each, and that would be about 70 initiates. So there is that miscalculation to the database study. But overall there were surprisingly few initiations by Srila Prabhupada's ritvik representatives between July and Nov. 1977, especially considering that there was a "backlog" and a "stack of initiation letters," meaning a long queue of devotees wanting to take initiation as of early July. Tamal told this to Srila Prabhupada on tape. Initiations were held up starting from at least May of 1977. We estimate that there were 1500 initiations waiting on Tamal's desk or ready at the temples from May to Nov. 1977, and if only about 300 were done by ritviks before Srila Prabhupada departed, that would mean maybe 1200 persons could and should have been initiated by Srila Prabhupada but were not. Why?

We also know from anecdotal evidence that in 1978 there were THOUSANDS of new initiations by the zonal acharyas, and that very many of them had been waiting up to a year or more. Many have wondered why these devotees had to wait until 1978 when the clear opportunity was there to take initiation from Srila Prabhupada via his ritvik representatives from July to Nov. 1977? Was the queue of aspiring Srila Prabhupada initiates deliberately held up so that they would then have to become disciples of the new zonal acharyas? There are a number of testimonial evidences that many devotees had waited over a year to get initiated, and finally were initiated by one of the new gurus in 1978. This strongly indicates that many of the eleven ritvik representatives deliberately avoided giving initiations on behalf of Srila Prabhupada in 1977 because they knew those devotees would then become their disciples instead. Kirtanananda was an exception with the 70 he initiated for Srila Prabhupada between late July and early October (just 10 weeks). This study showed that Satsvarupa had only initiated 2 devotees in those four months before Srila Prabhupada's departure (July-Nov). He had a huge zone in the USA. Did he hold up the queue to get more disciples for himself? We also note that only two weeks after Nov. 14, Satsvarupa had already sent out a 3 page, meticulously developed and well-thought out letter in his zone elucidating on his becoming an initiating spiritual master, which hinted at his initiations plan-making well before Nov. 14. It is likely that many of the eleven did actually stall so that they could then initiate more disciples for themselves. ***Those that would poison Srila Prabhupada or plan a guruhacking of the movement would certainly be capable of holding up the initiation queue as well.***

VVR #13, June 1990, p.20: "...a good number of devotees in Italy were waiting to get initiation from Srila Prabhupada in 1977. On July 9, 1977, the ritvik-initiations letter was [supposedly] sent out to all temple presidents... [But they] never saw the letter and were never informed they could be initiated by Srila Prabhupada through the ritvik process, and thus they were forced to wait and be initiated by Bhagavan."

PLUNDERING THE LEGACY

In *Monkey On A Stick*, a chapter is titled ***Plundering The Legacy***. It described the 1978 GBC Mayapur meetings where the zonal acharya system was inaugurated and the eleven new ISKCON gurus set off around the world to establish their respective dynasties/franchises and effectively plunder the assets of Srila Prabhupada. It is a surprisingly astute early, factual historical assessment.

"It took another week to finish carving up the world. As soon as the meeting concluded, the newly minted gurus hastened to return to their temples. Comfortably settled in first-class seats, they congratulated themselves on the agreement. But only a few were satisfied. The rest were scheming to seize control. When the Palace of Gold is finished, devotees everywhere will visit New Vrindaban and see that only the true acharya could build such a splendid temple, Kirtanananda told himself as he winged his way back to the States. I don't have to take over the movement; the movement will come to me. 'I'll send sankirtan parties all over Europe, Bhagavan planned. I'll buy palaces and convert them

into temples and recruit the wealthiest people in every country. I'll turn ISKCON into the modern equivalent of the Holy Roman Empire.' 'I'm going to build a magnificent temple in Fiji, Tamal promised himself. The population is already half Hindu and growing. I'll convert them all and turn Fiji into the first Krishna conscious nation on earth. When that happens, no one will be able to deny that I am the next acharya.'"

The historical record thereafter shows that the zonal acharyas and their successors actually did plunder ISKCON. Bhakticharu Swami was estimated to be worth \$40 million in 2010, as was Giriraj Swami. Tamal had over \$6 million when he died. All newcomers were told to accept the zonal acharya (actually a conditioned soul) of their geographic location and that Srila Prabhupada was no longer alive and an option. And whoever could control the gurukulas would reap the annual harvest of students as new disciples. The more disciples and temples they controlled, their power, influence, and secret wealth increased- and they viciously competed with each other under the thin veil of superficial cooperation.

"SHOULD BE KEPT CONFIDENTIALLY, FOR YOUR OWN USE"

After the March 1978 GBC meetings, Satsvarupa returned to Los Angeles, sending a handwritten letter to the other GBCs, stating:

"Enclosed is material for understanding the role of initiating gurus in ISKCON. After most of you left Mayapur, there was a second meeting [March 26] with Sridhara Maharaja and that is recorded here. I think we agreed the unedited transcription tapes of these talks should be kept confidentially, for your own reference. The edited versions of the two talks should be widely distributed amongst the devotees." Whoa... Why should the devotees not see the full Sridhara Maharaja talks? The GBC was misleading the devotees with edited information to keep them in the dark and compliant with the gurujacking of the movement. This is yet another example of GBC editing and concealment. Did they also edit the May 28 tape?

ISKCON DEVOTEES & CONGREGATIONS BLINDLY ACCEPT THE ANNOUNCEMENT

The conspiracy of silence headed by Tamal and supported by Kirtanananda, Satsvarupa, and others entailed two parts: **(1)** Suppress and conceal Srila Prabhupada's instructions on the officiating acharya or ritvik representative initiation system, meaning the May 28 talks, July 9 Letter, other letters, 240 missing tapes, Prabhupada quarantine, etc and **(2)** Propagate the fallacy that Srila Prabhupada appointed 11 temporary ritviks who would then automatically become diksha gurus after his physical departure, as Srila Prabhupada intended.

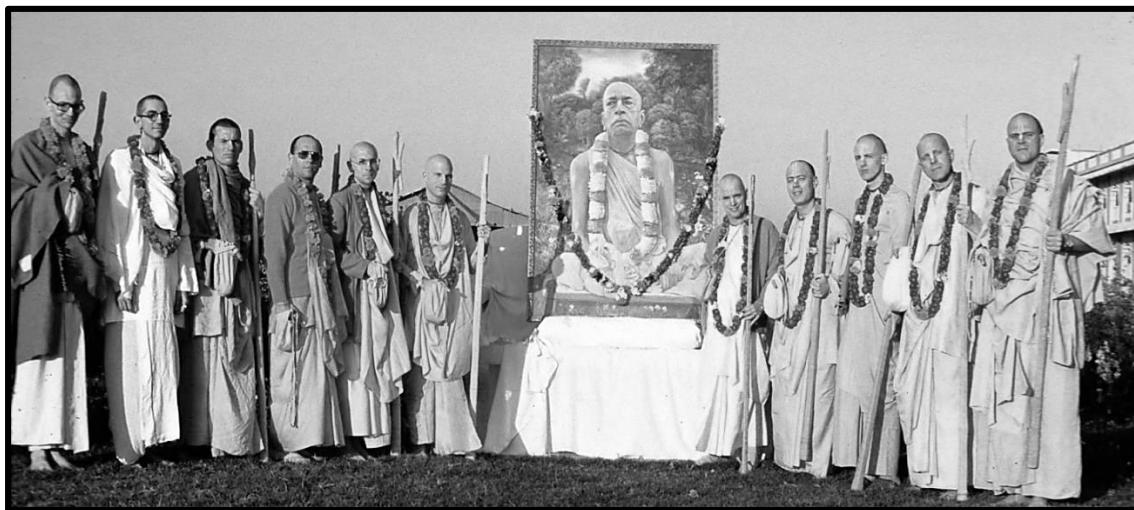
Zonal Acharyas (p. 65) describes why the GBC announcement was accepted: *"The eleven members of the acharya board claimed that Prabhupada had appointed them to become spiritual masters during his May 28th 1977 "guru appointment" conversation and the July 9th "guru appointment" letter. Few doubted the claim because few had actually heard the cassette tape recording of the May 28 conversation, which was protected by the BBT and not accessible to anyone except to the highest-ranking leaders."* Actually the GBC never mentioned these May talks or July 9 Letter and only obliquely referred to some instructions. But one thing is sure, although regular devotees had no access to the May 28 or July 9 evidences, the elite GBC and eleven future gurus did have them, and at least some of them studied them carefully to design their claims of ascendancy to Srila Prabhupada's seat as the new "successor zonal acharyas," a newly invented terminology.

GBC DECIDES HOW TO ADD TO THE FIRST ELEVEN GURUS (BUT WAITS)

The 1978 GBC resolutions spelled out how they could later authorize more gurus beyond the original 11, but then declined to add any more that year. *"The GBC will consider each year... the appointment of new spiritual masters to be approved by a 3/4 vote. However, for 1978, no new spiritual masters shall be appointed other than the eleven selected by Srila Prabhupada."* A new guru would need to acquire a geographical zone, which would be difficult since the world was already fully allocated. *"I could hardly imagine [at the time] that the Governing Body Commission's (1978) position paper amounted to a bloodless coup, but it did."* (Nori Muster (Nandini dasi), *Betrayal of the Spirit*, p.31)

CHAPTER 90: ZONAL SUCCESSOR ACHARYAS

THE MAGNIFICENT ELEVEN OR THE ELEVEN PRINCES



The eleven zonal successor acharyas (*shown above*) were all very intelligent men. With the exception of Jayatirtha and perhaps Harikesh, they were also all very cunning and ambitious. Many were expert in debate or powerful speaking. Satsvarupa was their scribe and spokesman, Hrdayananda was their intellectual and policy formulator. Altogether they had no qualms or difficulties in convincing the generally innocent and trusting members of ISKCON that they were, in essence, the new Prabhupadas. Srila Prabhupada had cleverly appointed eleven men as ritviks, and although they were able to twist things to where they convinced everyone that the ritvik status would convert to full guru upon Srila Prabhupada's departure, they were stuck with each other as eleven competitors. No one could pass as the next sole acharya, and they were more or less forced to work together and support each other. Srila Prabhupada was a prescient genius. They collaborated and conspired, and polished their profiles as pure devotees, empowered and blessed by Srila Prabhupada, and "overnight" most everyone took them to be paramahansa mahabhagawata miracles. However, soon the personal ambitions and mundane desires they secretly harbored could no longer be hidden, and one by one their phony heydays expired. Within three decades, all eleven would become bygones and stained characters in the history of the Hare Krishna Movement. *"Unfortunately, due to ambition which blinded them from recognizing their own neophyte status, the eleven had foolishly erected a house built upon sand; it was doomed to fall. The rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it."* (Zonal Acharyas, p.80)

ELEVEN ZONES FOR FOR ELEVEN EXCLUSIVE ACHARYAS

Unalloyed Devotion, Vol. 2, p. 103: "The world of ISKCON was subsequently divided into eleven portions or zones, and new members or those waiting for Srila Prabhupada to initiate them would now be initiated by the guru who held dominion over the zone they lived in." Zonalism was encouraged by Sridhara Maharaja, who thought it best that as far as possible, each zone's new devotees should have just one guru to choose from, lest gurus differ from one another and disturb the absolute position of each with conflicts. Thus those who did choose a guru outside their zone were usually forced or pressured to go and live in their guru's zone. And those in a zone were pressured and intimidated into taking that zone's guru as their own guru, like him or not.

ZONAL SUCCESSOR ACHARYAS QUICKLY SOLIDIFIED THEIR POSITIONS

In the months after the 1978 GBC meetings, the zonal successor acharyas became solidified as the new reality. Once the GBC had sanctioned it, and once the lie that Srila Prabhupada had appointed the eleven was boldly announced, the way was cleared for a tyranny of unqualified men who quickly

cemented their ambitious programs of absolute dominion in their zones. Soon they were well entrenched, largely due to the unquestioning compliance and assistance of their own Godbrothers. With naïve faith, ISKCON members embraced the new acharyas as the blessings of Srila Prabhupada in the next phase of the movement’s growth. The BIG LIE had become accepted as Krishna’s mercy.



ABOVE: APRIL 1978

ABOVE: JULY 1978

ABOVE: OCTOBER 1978

(Note the progression in the above photos, how the gurus “became” equal to Srila Prabhupada).

For example, in New Vrindaban’s Brijbasi Spirit newsletter, we find Srila Prabhupada’s photo inside the front cover for a decade to early 1978. In the July 1978 issue, Srila Prabhupada was on the top half of the page and Kirtanananda Swami on the bottom half. By August, however, Kirtanananda had his own full page photo left and opposite to Srila Prabhupada, as he had evolved from “His Holiness” to “His Divine Grace,” and he had also **replaced Srila Prabhupada** as the Founder-Acharya of New Vrindaban. By Oct. 1978, Brijbasi Spirit’s whole focus had shifted away from Srila Prabhupada to Kirtanananda, with Vyasa Puja offerings from his Godbrothers and guest interviews from some of the 11 who pompously flattered Kirtanananda. Brijbasi Spirit showed Kirtanananda riding in a kingly palanquin down the road to Prabhupada’s Palace, which became his proof of great devotion and advancement in spiritual life, his claim to being the next acharya. Who else could perform such wonders? Why, only the empowered acharya, His Divine Grace Kirtanananda Swami Ki Jaya!

Similarly, all around ISKCON, the new zonal successor acharyas, as they were called, became the center of attention, at Srila Prabhupada’s expense, and they were proclaimed as having been blessed with the sudden and full mercy of the “previous acharya.” They were now all pure devotees, self-realized, perfected and liberated souls, beyond any material contamination or defects. They could not do any wrong or ever fall down from the highest standards of spiritual life. This theme was widely repeated, and ISKCON accepted it completely. Srila Prabhupada as one had now supposedly expanded into eleven new Prabhupadas. Amazing! Their theme song was their having received *kripa-siddhi* or the mercy of perfection from Srila Prabhupada.



ELEVEN ACHARYAS, ELEVEN ZONES

“...wherein the ISKCON world was carved into eleven distinctive geographical zones. Within each zone, the zonal acharya would be the ultimate authority, like Prabhupada had been to the entire world. This had never been done in the history of Gaudiya-Vaishnavism. Ravindra-Svarupa recalled, ‘The division of ISKCON into private initiating zones, the installation of the exclusive Vyasasana, the

ritual elevation of the gurus far above their own Godbrothers, had implicitly established eleven acharyas of the traditional institutional type, each bearing the same relationship to his zone as Srila Prabhupada had borne to the entire movement.” (Zonal Acharyas)

THE NEW GURU EXTRAVAGANZA REACHES FOR NEW HEIGHTS

This phenomenon of the focus shifting away from Srila Prabhupada and towards the new successor acharyas spread all over ISKCON. The level of worship offered to the eleven equaled and then exceeded that which Srila Prabhupada had been given. Anything less would not completely blind the members to the obvious hypocrisy. The eleven demanded and eagerly accepted lavish arrangements for their personal service and glorification. While Srila Prabhupada had graciously accepted facilities without much fuss, the eleven competed with each other to showcase their properties, opulences, royal treatment and status, and devoted following. They chose exalted titles as suffixes such as Bhaktipada, Acharyadeva, Vishnupada, Gurupada, Chaitanyapada, Krishnapada, and so on, which was in addition to their preliminary title of “His Divine Grace.”

(1) Nityananda das recalls his visit to the Detroit ISKCON temple presidents’ meetings in 1980: *“All but one of the new initiating ISKCON gurus had come to Detroit. After every kirtan or artik, someone specially appointed would dramatically and very loudly sing-song the Jaya Om prayers for all eleven new gurus, repeating three times for each, totaling 33 times of Jaya Om Vishnupada Paramahansa Paribrajacharya 108 Sri Srimad His Divine Loving Grace Kirtanananda Swami Maharaja Bhaktipada Ki Jaya! It took half an hour, because after each line, the devotees would whoop and holler, bang the kartals vigorously with a very long, drawn-out “Keeeeeeee Jaaayyyya!” I couldn’t take it and left, but this was normal protocol in those days, to glorify our guru Godbrothers as the most highly exalted pure devotees, far more than we ever did for even Srila Prabhupada.”* **(2)** Tamal had relentlessly insisted in 1978-1980 that even his Godbrothers must worship Srila Prabhupada via himself as the current connection to the disciplic succession. He argued that the new paradigm meant he was the current acharya and he was THE only link. Only through me does one come to the Father. **(3)** Vaishnava das wrote Tamal (Jan. 12, 1987) explaining that when he joined ISKCON in 1980, he and other new devotees had no idea about the status of the new gurus: *“...(we) had no idea what were the qualities and character of such a guru. The temple authorities had assured us that he [Ramesvara] was the topmost servant of Prabhupada, an incarnation of Nityananda and confidant to Radharani.”*

(4) In 1980 Jayatirtha, guru for UK and So. Africa, began displaying so-called ecstatic symptoms of howling and crawling on the floor in tears during very, very long kirtans. This was actually due to the drugs LSD and Ecstasy. Deviations became extreme as the gurus thought themselves justified in doing anything, even the breaking of the basic regulative principles. Jayatirtha also engaged in sex before the Radha Krishna deities. **(5)** *Monkey On A Stick* described Hansadutta’s guns and intoxication episodes, including the shooting out of a car dealership’s plate glass display windows, police raids that seized doomsday arsenals of weapons, and the affairs with multiple competing women disciples, often in his office. **(6)** Many (if not all) of the zonal acharyas claimed that they had been miraculously promoted from the neophyte or mixed stage of devotional service to the uttama-adhikari stage by Srila Prabhupada’s inconceivable power (because they had full faith in Srila Prabhupada). Tamal: *“Prabhupada conferred his blessings upon these [eleven] disciples, seeing that they had dedicated themselves heart and soul to assisting him in the preaching mission. Thus he considered them to be uttama-adhikari, all highly advanced devotees worthy to be accepted as spiritual masters.”* (Servant of the Servant, 1984) **(7)** Bhakta das, a devotee at Berkeley ISKCON, wrote: *“When eleven men came from the GBC meeting in 1978, no one really knew what had happened. A few months later Hansadutta Swami arrived in Berkeley as the new GBC and guru for the Northwest USA. ...I went to see him... He told me that at the end of Srila Prabhupada’s pastimes Prabhupada had selected him and the other ten to be the new initiating gurus for ISKCON, and that by Srila Prabhupada’s blessings and mercy they are now all paramahansa devotees and it is the duty of us, their Godbrothers, to teach their new disciples how to properly worship them.”* (April 15, 2015)

(8) Huge ornate thrones (Vyasasanas) were installed in all temples for the new gurus. They sat on the same level or sometimes even higher than Srila Prabhupada's seat. (9) The new gurus received full daily guru-puja worship by both their disciples and their own Godbrothers. (10) Newly composed "pranams" mantras to offer respect were implemented for each guru, simply using their own name inserted in place of "Bhaktivedanta Swami." Audacious. In other words, Srila Prabhupada's mantra is befitting them as well. Even at the present day all the gurus still use Srila Prabhupada's mantra but with their name instead. (11) *"The Magnificent Eleven," as some called them, claimed to have an exclusive and direct connection with the absolute truth and cause of all causes: Lord Sri Krishna. Newcomers were told that the new ISKCON gurus had previously been personal associates of Lord Chaitanya and Radharani. The self-appointed gurus conveniently assumed that everything that Prabhupada had taught about bona fide acharyas was applicable to themselves. They took to heart Prabhupada's instructions, such as, "It is recommended in authoritative scriptures that the spiritual master should be worshipped on the level of the Supreme Personality of Godhead." Unfortunately, the system of guru succession that the zonal acharyas established was fraught with unanticipated and unresolvable issues, least of all that the entire system was based on a fallacy.*" (Krishna Killers p.36 and Zonal Acharyas p.69) (12) *"This is the first thing a proper detective would investigate. 'If there was a crime, then who might have profited from it?' Follow the money. I recall a meeting of their Bhaktivedanta Institute in Bombay, in '78. Naturally, only the big, important, and advanced leaders were allowed to attend, and any devotee who had actually surrendered his life to Krishna was persona non grata at the function. Atreya Rishi told me later that one scientist asked another, 'How do you know who is in charge when they all have shaved heads and robes,' to which the other scientist replied, 'The leaders are wearing the gold Rolexes.' I recall the 'jump for the throne' in the wake of Prabhupada's disappearance. Tamal was the most egregious, sitting there like a marble deity, with a face that would have made Julius Caesar blush, demanding the worship of his godbrothers and sisters, and at a time when the samadhi of the spiritual master, the founder-acharya had not yet been completed. **Usurping the throne of Sri Guru in his own ashram is equal to raping the wife of a sage.** But things got worse for the rank and file as the privileged few ascended ever higher in their ranks. They chased out their own Godbrothers and sisters, the lifeblood of the movement, and replaced them with obsequious sycophants. These new disciples were not required to preach on the streets, but were given invented ministerial posts like "Head of Tape Ministry." So who benefits from the crime of Srila Prabhupada's poisoning? Nowadays the GBC laments the different groups that have grown out of ISKCON. Well, they actually started them by chasing out the genuine devotees from 1978-on in their reign of terror."* (author's name withheld)

THEN, AFTER MARCH 1978: "EVERYTHING IS CLEARLY DOCUMENTED"?

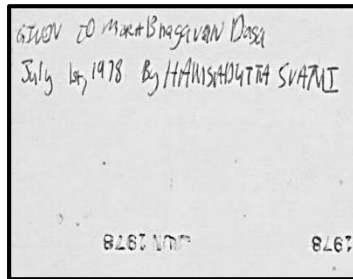
The subject of future initiations, which was not publicly discussed before July 9, 1977, nor during Srila Prabhupada's last four months of physical presence, nor in the next four months before the March 1978 Mayapur GBC meetings, after a total of a year of scheming silence, suddenly became "clear and obvious." Suddenly in March 1978 the GBC declared: **"...it was clearly understood all along that Srila Prabhupada had appointed eleven new gurus."** Actually, the clearly given instructions by Srila Prabhupada were suppressed, concealed, and then slickly summarized to allow the ambitious pretenders to steal the seat of the acharya. It was a conspiracy of silence. Tamal wrote Upananda das, Dec. 13, 1978,: *"In a tape-recorded conversation (it is with the tape ministry), the GBC asked the question: In the absence of Srila Prabhupada what is the procedure for first and second and sannyasa initiations? What is the relationship of the person who gives this initiation to the person he gives it to? Srila Prabhupada said he would appoint several devotees who shall perform initiation in the future, even after his disappearance. **The disciples they accept shall be their disciples and Srila Prabhupada would be their grand spiritual master...** Srila Prabhupada clearly appointed eleven successors for giving initiation... **Everything is clearly documented, either by tape recordings or***

signed letters, so there is no room for any doubt whatsoever. Anyone who expresses doubt or disbelief is in ignorance of the facts."

Of course, this was the CLASSIC BLUFF- there were no signed letters to this effect. The only signed letter was the July 9 Directive, which only appointed eleven ritviks "henceforward" - nothing in writing has ever been found to appoint eleven successor acharyas. It was a hoax, but the ISKCON membership fell for it completely, hook, line, and sinker. As a matter of fact, there is nothing else in the way of letters, conversations, etc to support the idea of successors, or that "henceforward" as stated in the July 9 Order meant only until Srila Prabhupada departed. In an Oct. 28, 1978 letter from Hari Sauri das to Giriraja Swami discussing the new ISKCON gurus, he simply accepts without any evidence the flawed, basic premise of that time: "So, Prabhupada has appointed eleven men to take up the role of Guru... they must become gurus and begin initiating in his absence. In other words he has recognized that these men are *uttama adhikari*."

THE ACHARYAS BEGIN SOLICITING DISCIPLES

For years they witnessed how Srila Prabhupada commanded amazingly high levels of loyalty and surrender amongst his disciples. Many of the ambitious senior leaders were overwhelmed with



envy of such stature and power, and incredibly they thought themselves fit for taking the same post as Srila Prabhupada. Now the eleven began to canvass for disciples and diplomatically advertise themselves to attract followers, although often they were not so discreet, as their competitive

enthusiasm to build their empires increased. This was a manifestation of the Dreaded Acharya Disease (DADS); an ailment that once contracted, simply becomes more and more acute up to a critical intensity of either insanity or outright falldown. At left is his own photo Hansadutta gave out to prospective disciples; this one went to Misra Bhagawan das in July 1978, signed on its rear. Hansadutta was passing out his photos in self-promotion. By giving dynamic classes, leading swooning kirtans, and by charismatic darshan sessions, the eleven were in full swing, polishing their skills to mesmerize the innocent, foolish, and gullible to give their hearts to them.

SRILA PRABHUPADA'S SUCCESSORS ACCEPT DISCIPLES

BTG magazine Vol. 13, No. 6 (July 1978) carried the following news: "Recently the International Society for Krishna Consciousness entered a new phase in its history, as eleven successor gurus appointed by ISKCON's founding spiritual master began initiating new disciples around the world. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada selected the eleven successor gurus in June 1977, five months before he passed away... (He) chose some of his most advanced disciples to carry on the chain and initiate new devotees." But the 11 ritvik-acharyas were named July 7-8, 1977, not in June. Did Tamal misinform Satsvarupa that the names were given in June? We get a sense of how Tamal, with help from his cohorts, while managing and concealing Srila Prabhupada's instructions for future initiations, was quietly seducing his fellow successor acharyas with clever and polished lines taken out of context from those hidden instructions, so to become gurus upon Srila Prabhupada's departure. It was not only Hansadutta that was praying for Srila Prabhupada to die. Some were poisoning with cadmium to effect a quicker departure, impatient as they were.

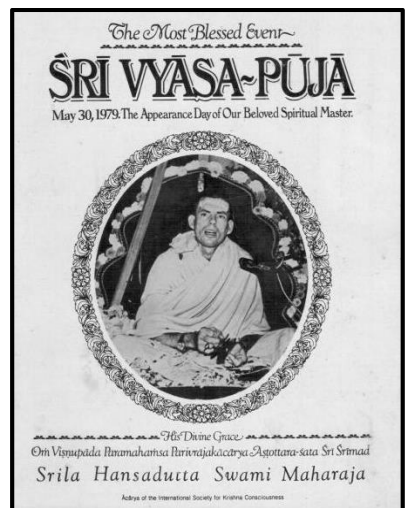
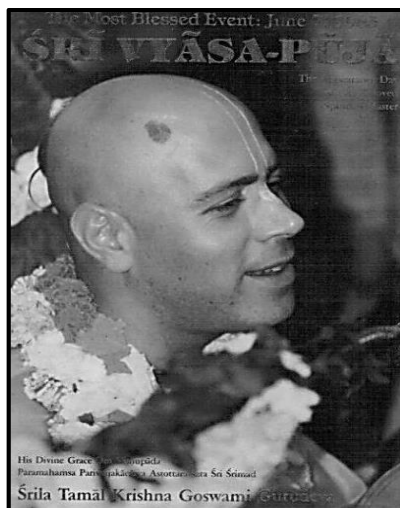
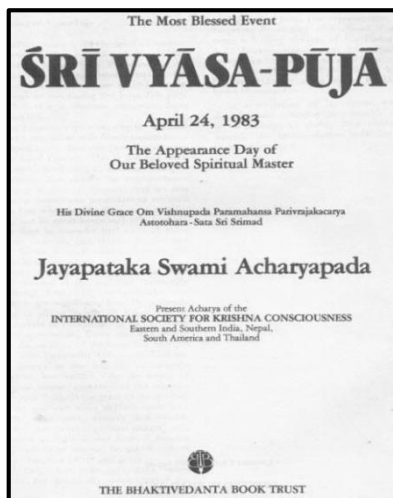
FULL-SCALE ZONAL ACHARYA VYASAPUJA BOOKS APPEAR

The zonal gurus also encouraged their disciples to publish annual offerings of praise on their individual birthdays, and as Srila Prabhupada had been honored as the representative of Vyasadeva, so now they also relished the same treatment. It appeared that various zonals were competing for the biggest and most flashy Vyasa-Puja books, some of which are shown below. "Appearance day of our blessed spiritual master," "Om Vishnupada Paramahansa...," and "His Divine Grace" were titles that

embellished the covers of these books, as they imitated Srila Prabhupada’s style and stature. It was obvious how much the zonals loved to wallow in the mud of their being praised for what they were not- it was a total hypocrisy. Later on these books were seen with abhorrence and disgust. To read the contents makes one dizzy with disbelief and nausea. Inside these books from the “crazy eighties,” we find incredibly gullible disciples, largely from second and third world countries, offering their zonal acharyas the types and levels of praises, and even beyond, that were previously given to Srila Prabhupada. Godbrothers glorified the 11 zonals as well, and featured under “Godbrother offerings.” E.g.: “On this most auspicious occasion of your appearance I would like to express to you my heartfelt appreciation for allowing me the opportunity to dive deep into the nectarean mellows of your association, an experience the likes of which I have been hankering after for many years...” Gag, gasp...

ALL THE ELEVEN ADOPT SRILA PRABHUPADA’S TITLES

Starting with Kirtanananda and then followed by the others, the new zonal gurus began to use the title of His Divine Grace. Although they were actually the hopeful recipients of Srila Prabhupada’s divine grace, they had the audacity and duplicity to pretend that they were now the new bestowers, the givers of transcendental mercy and “divine grace” like Srila Prabhupada had done before them (and still is to those who follow him). This was based on the appointment fraud; the logic was that if Srila Prabhupada had appointed them as the next initiating gurus, then obviously Srila Prabhupada would make them into pure devotees and give them the full potency to bless others with Krishna consciousness. The defect in this logic was that there had been no appointment and neither were they very Krishna conscious either. Instead, they pined for mundane glory. ***Om Vishnupada Paramahansa Parivrajakacharya Astosatarasata Sri Srimad His Divine Loving Grace...*** was the standard prefix to each of their names. They challenged anyone who questioned whether they were pure devotees or uttama adhikaris, replying that it was a lack of faith in Srila Prabhupada to think he could not produce pure devotees. Tamal wrote exactly that in his book *Servant of the Servant*, 1984. But **they** were the cheaters. This charade could not hold up and soon collapsed. Meanwhile they partied.



“THE MASTER AT WHOSE FEET OTHER MASTERS BOW”

In *BTG* Vol. 13 No. 8 (Sept. 1978) an offering of homages from the new ISKCON gurus with the above title commemorated Srila Prabhupada’s appearance day, proclaiming they were masters at Srila Prabhupada’s feet. In the article’s introduction was: “*The offerings on these pages are from the eleven disciples Srila Prabhupada chose to become gurus after him and so assist him in carrying forward his life’s work.*” ISKCON’s journal was employed in propagating a bold-faced lie to the entire world, the lie that Srila Prabhupada had appointed successor gurus. Satsvarupa as *BTG* chief editor was like Hitler’s Goebbels, the master propagandist. Also each zonal acharya developed their own mythology and mystique. Legends were fabricated and encouraged. Some were former associates of Radharani or

Lord Chaitanya. Each guru's disciples became a sort of fan club and promotion of their guru was done zealously. Recently (2016) Devamrita Swami was being openly lauded in New Zealand as the "next ISKCON acharya" by his followers there. Of course, the disciples of Shivaram Swami in Europe would disagree. The result is that ISKCON has become a loose confederation of semi-autonomous guru franchises held together by convenience and overlapping opportunities for expanding their businesses and followings by exploiting ISKCON's name and fame. From a zonal Vyasapuja book, we read in "A Life Sketch of His Divine Grace Jayapataka Swami Acharyapada": *"When he was 11... he cured himself of a skin disease by calling on the name of God... Srila Prabhupada told Jayapataka Maharaja that he and two other devotees were formerly associates of Lord Chaitanya... Sri Sri Radha Madhava were brought to Mayapur and he recognized them from a dream that he once had several years before... and when Srila Prabhupada ended his manifest presence, he became guru in his own right and accepted disciples as current Acharya..."*

Also another zonal (Hrdayananda Swami) goes to great heights in glorification of Jayapataka as follows: *"...and this confirms that Srila Acharyapada is such a confidential associate of their Lordships (Radha Madhava). As Srila Prabhupada states in this regard, 'Not an ordinary associate.' Lord Chaitanya taught that a pure devotee is known by his ability... even a moment's association with Srila Acharyapada..."* Thus in each zonal Vyasapuja book would first come the offerings from other zonal gurus and senior Godbrothers to build up their credentials and estimation in the eyes of other devotees. In gushy, flowery language, they established themselves as the cream of Srila Prabhupada's followers, as pure devotees, as intimate associates of Krishna...

BBT PUBLISHES BOOK: THE SPIRITUAL MASTER AND THE DISCIPLE

Subhananda das recognized that ISKCON needed a compilation about guru and disciple, and with the approval of the BBT director and zonal acharya Ramesvara Swami, he compiled *The Spiritual Master and the Disciple*, published by the BBT in 1978. Unfortunately Subhananda did not have access to Srila Prabhupada's lectures, letters, conversations, nor the May/ July material; he only had Srila Prabhupada's books. In it he says: *"... we, the disciples of His Divine Grace, were all forced to contemplate, more deeply than ever before, certain basic, essential questions... I thought that it might be a worthwhile project to compile all of Srila Prabhupada's instructions on the subject of spiritual master and disciple, so that all of the disciples of His Divine Grace could find shelter, solace and inspiration in Srila Prabhupada's own illuminating instructions... I approached His Divine Grace Ramesvara Swami and volunteered to execute a comprehensive, systematic compilation of Srila Prabhupada's instructions from all of his books, covering the subjects of spiritual master, disciple, disciplic succession, and initiation... He liked the idea and gave me all encouragement."*

The prevalent mood within ISKCON was naïve optimism. Even Subhananda, a scholar, had been deceived: he considered the **"eleven new spiritual masters"** were **"directly authorized and empowered by Srila Prabhupada."** He noted in his preface: *"I... humbly offer this book at the lotus feet of the eleven new spiritual masters, directly authorized and empowered by Srila Prabhupada. By the potent blessings of the disciplic succession, may they spread the Krishna consciousness movement all over the world and guide many, many thousands of conditioned souls back home, back to Godhead."* But the truth was that these eleven were the worst of all frauds, not empowered to be initiating gurus, and actually authorized only to act as officiating deputies or ritviks, and instead of spreading Krishna consciousness, they basically destroyed Srila Prabhupada's mission instead, just for their personal ambition, driving away 95% of their Godbrothers. See Book Two. *The underlying erroneous assumption in his book was that all the descriptions and quotes about the spiritual master from Srila Prabhupada's books somehow applied to the eleven fraudsters as well... They did not.*

IF YOU REPEAT A LIE OFTEN ENOUGH, PEOPLE WILL BELIEVE IT

The lie that Srila Prabhupada had appointed eleven successor gurus was continuously repeated by ISKCON leaders and publications, including even in the introductions and on the covers of Srila Prabhupada's own books. From BTG Vol. 14 No. 1 (Jan. 1979) we again find this bold lie: *"His Holiness*

Jayapataka Swami is one of eleven elder devotees chosen by ISKCON's founder-acharya, His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, to initiate new disciples." The eleven had succeeded probably beyond their hopes. But their glory days were short-lived. Everything went downhill right from the start, as contradictions, anomalies, crises, schisms, discord, confusion, and increasing repression began to manifest. These were the darkest of times. "This reign of self-aggrandizement and political intrigue by the leaders [...] periodically characterized by strong-armed tactics, tainted the Society which had been painstakingly cultivated by Srila Prabhupada... Each of the eleven 'feudal lords' had their own 'fiefdoms' where they were worshipped as good as God." (ENE, p. xx)

The questions that arise from examining the zonal acharya era are listed in ENE (p. xxii) are also the subject matter of the following chapters and Book Two: **(1)** How did the zonal acharyas gain control of ISKCON? **(2)** Was the doctrine preached by the zonal acharyas bona fide? **(3)** Who were the first critics of the zonal acharyas? **(4)** Why were the first critics unsuccessful in confronting the zonal acharyas? **(5)** How were the zonal acharyas finally dethroned? Willingly or by force? **(6)** After being dethroned, did ISKCON return to what Srila Prabhupada instructed for after his departure? **(7)** What were the schisms resulting from the zonal era?/ *Eleven Naked Emperorts* by H. Doktorski (2020) details and studies the zonal acharya era in ISKCON in almost 500 pages. "I contacted by email 7 former zonal acharyas requesting interviews... Hamsadutta, Ramesvara, and Stsvarupa declined. Bhagavan and Bhavananda did not reply. Two [Hrdayananda, Harikesh] did reply briefly but asked me not to quote them... literally dozens of former ISKCON devotees wanted to share their horrific memories... hardly one person who supported the zonals contacted me..." (ENE, xxiii)

CONCLUSION

In the *Perils of Succession* (Tamal, 1997), there is a frank summary of the zonal acharya era: "Following Prabhupada's death and the fateful meeting with Prabhupada's godbrother Sridhara Maharaja, the eleven gurus named by Prabhupada assumed an extraordinary position above all others including the non-guru GBC members. Even within the GBC, they established their own Guru Board to appoint new gurus and handle guru problems. In the temples their status was elevated practically equal to Prabhupada's. They accepted honorific titles, were given elevated seats and were worshipped in the same manner accorded previously to Prabhupada. Each was allocated his own exclusive geographical area in which to initiate- his own GBC zone and that of any other non-guru GBC willing to align with him. Since all the new recruits soon became his disciples, each guru exercised an increasing influence over not only the devotees within his own GBC zone, but any other zone of which he was the initiating guru. Thus, for all purposes he became the zonal acharya, the head of the institution (or at least a significant geographical portion of the institution). As Ravindra Svarupa notes, 'The guru zones were more unified than ISKCON as a whole, which was becoming increasingly fragmented, turning into a kind of amphictony of independently empowered leaders.' (dasa, R. 1994: 31) While disciples of the new gurus found nothing strange in this new arrangement, disciples of Prabhupada who were not gurus became increasingly alarmed. In Pradyumna das' prophetic letter written just after the changes were set in place, he expresses his concerns. (1) that the eleven gurus not having been appointed to the position of acharya and for which they are unqualified both by a) insufficient knowledge of shastra (scripture) and b) the incomplete realisation of Krishna Consciousness, are accepting worship on that level-and this may lead to anomalies in the Society and personally, because of lack of complete detachment in atma-jnana (knowledge of the self), to have build-up of pride, and subsequent fall-down. (2) that the united society ISKCON, because of a legal division and control by a few members instead of the joint GBC will become broken up in separate societies and the unified preaching effort very much hindered. (See, dasa, R. S. 1985b) An exodus of Prabhupada's disciples followed. Within only a few years of his departure, a majority of Prabhupada's disciples ceased to actively participate in ISKCON."

The zonal successor acharya system still exists throughout ISKCON as of 2021 in a toned down version. Instead of only eleven, there are about a hundred and increasing, although a handful of super-gurus dominate the scene and no one can challenge them because they are “too big to fail.” Their worship continues on a grand scale although the smaller gurus accept a lower profile. Instead of



strict geographical zones, those who have more disciples and are more powerful, simply build their own temples that have only their own disciples. Their photos are still on the altars, they replicate their own books and lectures, supplanting those of Srila Prabhupada. They insist on their status as “living gurus” as essential for the spiritual advancement of their disciples. In other words, in their own private guru franchise, they are kings and rule with almost absolute power over the

lives of their disciples, with Srila Prabhupada simply being an historical “previous” acharya. **ABOVE PHOTO:** In Latin America, Hridayananda sits as the “current” acharya 2 years after the malicious cadmium poisoning. Everyone accepts the new successor guru fraud without asking for any evidence; hardly anyone suspects foul play. **GBC + FALSE GURU = ZONAL ACHARYA = HELLACIOUS TYRANNY**

CHAPTER 91: CONTRADICTIONS AND ANOMALIES

“Any new devotee coming to ISKCON had no choice but to take initiation from the ‘zonal acharya’ in his area. If anyone questioned the ‘pure devotee zonal acharya’ it was considered blasphemy and he didn’t have much chance of staying in ISKCON. This system made ISKCON a laughing stock for the Gaudiya Math and also for Indians who were well aware of the actual qualifications of a spiritual master. Although the ISKCON ‘acharyas’ were confident they were pure devotees on the same level as Srila Prabhupada, many from outside the movement could see how ridiculous this was. Srila Prabhupada’s Godbrothers [via several major schisms] and his ‘leading disciples’ had succeeded in destroying the ISKCON that Srila Prabhupada had fought so hard to establish. Hardly one knew what was happening.” (1995, Madhudhvisa das)

It was Tamal who came up with the defective theory that Srila Prabhupada was fully capable of creating perfect new gurus, and therefore, so shall it be with the eleven of us. If we doubt the ISKCON gurus’ claim to legitimacy, then we are doubting Srila Prabhupada’s powers to create new links to the parampara. This is a type of logical fallacy that has been exposed by history- the gurus that Srila Prabhupada supposedly created all bit the dust due to their offenses, pretense, and weaknesses. They were conditioned souls after all.

THE GURU CONTROVERSIES AND ANOMALIES BEGIN IMMEDIATELY

After the March 1978 GBC meetings, the guru controversies and anomalies began immediately, and have continued unabated through the decades since. As chronicled in *Hare Krishna in America* (Rochford, 1985, p. 227-8), Tamal, who had taken over Srila Prabhupada’s private quarters as his own in ISKCON’s premier luxury Bombay complex, demanded a larger public seat and daily worship: *“One of the appointed gurus... living in the movement’s community in Bombay, India... demanded that devotees residing (there)... extend to him all the privileges of guruship. He sought from these (Prabhupada) disciples in Bombay the same level of worship that Prabhupada had received... These actions... produced considerable ill feeling among Prabhupada’s disciples residing (there)... Many felt he was trying to equate himself with Prabhupada by instituting such forms of worship for himself. This initial controversy also raised the more general issue of what role the new*

gurus should play vis-à-vis their own disciples and their fellow Godbrothers... Was it required that the gurus' disciples extend to them the same level of worship they had offered to Prabhupada? Wouldn't such worship ultimately detract from the overall importance of Prabhupada?"

Other testimonies reveal how Tamal wanted not only his own disciples, of which in 1978 there were not so many yet, but he also wanted his Godbrothers to worship him as the current, living via medium in the disciplic succession and new link as the "acharya" for everyone. He insisted no one could connect to Srila Prabhupada except through him. As the zonal acharyas became consumed by their insanity, the quality of everything declined: new joiners were those who were easily fooled by the pretender gurus, intelligent devotees departed, and the lectures, philosophical foundation, and atmosphere was corrupted by the materialistic contamination that filtered down from the top. The Godbrothers became either sychophants of the new ISKCON false gurus, silent and acquiescent collaborators, or were alienated and disenfranchised, often pushed out of the temples. Those that stayed gradually became contaminated by Tamalism or the desire for position and prestige, developing their own designs on becoming ensconced in comfortable leadership positions, even as a guru. Even when Srila Prabhupada was present, many leaders had difficulties with the basic practices of rising early, the four rules, and chanting 16 rounds daily. Now the zonal acharyas were unaccountable: no one dared question their behavior or standards, which deteriorated drastically. A classic example was Bhavananda going to the temple morning program, sleeping in the day, and going to gay bars all night. Without basic sadhana, they became more materialistic in mentality and the standards fell across the board in the whole society, as devotees fell into maya with business, family entanglements, sense gratification, and neglect of Krishna consciousness. The leaders were feigning their Krishna consciousness and the art of the bluff was perfected with charisma, constant traveling, perpetuation of fear and intimidation. The blind-follower, rank and file disciples tended to be pulled down, not up, by the subtle effects of guru association. While Srila Prabhupada had turned demons into devotees, the false acharyas had little such power. For the first 5 years after Srila Prabhupada left, the zonals rode on his coat-tails with the momentum from Srila Prabhupada's magical presence. Soon that had worn off and the situation became dire with endless problems.

The new zonal acharyas were not paramahansas as they were advertised. They imitated Srila Prabhupada like "Paundraka Prabhupadas" and tried to inspire their followers but without Srila Prabhupada's purity. Gradually the ISKCON misleadership and gurus began to lose credibility and power due to discontent amongst their Godbrothers and their own disciples. The zonal acharyas purged these "envious troublemakers," and most Godbrothers were pushed out of the temples within a few years, a phenomenon studied by scholar Burke Rochford. Also the zeal for book distribution was undermined by the zonal acharyas as most of them shifted into businesses of selling lucrative Korean oil paintings, Persian rugs, incense, flowers, bumper stickers, candles, baseball caps, record albums, or what was termed "sankirtan paraphernalia." The large amounts of money that came in was vainly and foolishly wasted while Srila Prabhupada's dreams of saving the conditioned souls with his transcendental books was forgotten. The street chanting parties faded away, book distributors left the airports and malls, and devotees sold banzai trees and water purifiers. Devotees stopped going to the temple programs, chanting their rounds, and became slack in their spiritual standards due to the new style of "sankirtana" which led to a collapse of book distribution and the recruiting of devotees.

"I started my movement with my books. And we shall be able to maintain everything with the sales of the books. The temples will be maintained by the book sales, and if there are no more temples, then the books shall remain." (SPL Hansadutta Nov. 8, 1973) As the zonal acharyas fell down one by one, their disciples were left bewildered and heartbroken. Some were able to take shelter of Srila Prabhupada and continue their spiritual advancement, but most of them lost their taste for Krishna consciousness and went back to material life, having been cheated and exploited by false gurus. These false gurus were able to do far more damage to the movement by internal deviations, contradictions, and anomalies than any outsider could ever do.

HOW TO DEAL WITH PEOPLE'S NATURAL ATTRACTION TO SRILA PRABHUPADA?

Another issue arose in 1978: although ISKCON was now referring all new recruits to the local zonal acharyas for initiation, the Indians especially, as well as many others, were naturally attracted to Srila Prabhupada. They were reading his books and following his directions, plus they were inspired by his super-excellent example as an exalted devotee of the Lord. By what policy would they steer interested parties away from Srila Prabhupada and towards the new gurus instead? *"If a man feels after some time that he wants to increase his relationship with Prabhupada... then naturally he will understand that the way to do it is through... Prabhupada's representatives, one of the new gurus. ...but at least for now people are coming on the basis of their appreciation for Srila Prabhupada (especially in India) and we should be careful not to disturb that by demanding too much from them too soon."* (Hari Sauri Letter, Oct. 28, 1978) It would take some time to fully push Srila Prabhupada out of the picture where newcomers would no longer be inclined to take shelter of Srila Prabhupada, but be attracted to the replacement "gurus" instead. This was the ultimate sin and corruption, the worst bait and switch scheme, attracting people with Srila Prabhupada and giving them a zonal instead.

ZONALISM VIOLATES THE PRINCIPLE OF NATURAL ATTRACTION

The ISKCON GBC decision to guide devotees in a particular zone towards the successor guru for that zone was an unnatural, unauthorized, and very anomalous policy. The pressure to be initiated by the local zonal acharya was not as official as it was the only practical option. If someone wanted another guru, almost always he had to go to the other guru's zone. Of course, in just a few short years, due to the natural and constant migration of devotees, each zone ended up with a few disciples of a "foreign" guru. These devotees were treated like and felt like expatriates in a foreign country. Just as it is not natural to dictate who one should love and marry, so the zonalization of gurus was a bad idea that created increasing difficulties as time went on. Often devotees regretted being shunted down fenced pathways to an initiating guru they later secretly resented. One could not just change his guru after deciding he made a mistake. As Pradyumna das wrote in his iconic 1978 letter: the relationship between spiritual master and disciple could not be legislated by an ecclesiastical body like the GBC. One who is actually guru may make disciples anywhere he finds someone who is worthy. The connection between guru and disciple is arranged by Krishna directly—and it is not subject to legislation or geographic zones. This was the result of ISKCON's hijacking by poisoners. Due to guru falldowns or the GBC's need to reconfigure zones, a zonal guru would end up with other guru's disciples in his jurisdiction. This created tensions with competition in asserting the superiority of their guru. Conflict, temple coups, and physical fights occurred. It was artificial, divisive, sectarian, party-spirited, and destructive. Pradyumna das had written: *"The GBC who is appointed to be responsible for a certain zone somewhere on this planet, if a guru, will naturally make many disciples in that place—but how can he be illicitly restricted from accepting a disciple from someplace else? That is material consideration. It has... to do with transcendental order, by which guru and disciple make their meeting. It is not geographical."* But the real problem was that all the zonal gurus were bogus, unauthorized, and not qualified to lead their disciples back to the spiritual world. They were frauds, and thus disciples suffered and then were put further into arrears by the insane policy of legislating who would become one's guru on a zonal basis. While many wanted the freedom to choose amongst their own (bogus) guru, Srila Prabhupada's availability was denied and no one was the wiser.

ARE THEY PURE DEVOTEES AND FULLY SELF-REALIZED?

Another major issue that arose was whether or not the 11 new gurus were actually pure devotees and uttama adhikharis. Incredibly, as the first full year of the new zonal gurus wore on, they began to insist all the more strenuously that, yes, they were uttama adhikharis by Srila Prabhupada's special mercy and empowerment. Why else would Srila Prabhupada have appointed them as initiating gurus if he did not enable them to do their job effectively? Doubters were heavily chastised as offenders who had no faith in Srila Prabhupada's abilities and decisions. Hari Sauri das wrote to Giriraja Swami Oct. 28, 1978 of a great concern to many thinking devotees: *"...these men are definitely*

*to be considered pure devotees, perfectly competent to deliver their disciples back to home, back to Godhead, and if anyone tries to claim different, then I can't see how he can avoid offenses, both to Srila Prabhupada and to his Godbrothers... They have, by His Divine Grace, also become confidential servitors who have captured the heart of the Supreme Lord. One may point to so many different verses describing the qualities of an *uttama adhikari* in order to try and recognize who is actually on that platform, but when the spiritual master himself points out amongst his disciples certain men who are fit for taking disciples, then where is the necessity to even question that they are up to the standard? One need not go beyond the opinion of the acharyas. Srila Prabhupada is so expert that even if we can't understand the position of our Godbrothers or recognize their exalted qualities due to familiarity or whatever, he has recognized them and we should accept that without any hesitation."*

Hari Sauri had also fallen for the hoax that Srila Prabhupada had selected 11 men as initiating gurus and that they were now pure devotees. There is no audio recording, letter, or devotee memory that Srila Prabhupada ever appointed full gurus, and it is now even widely accepted in ISKCON that this never happened. The lie was so brazen that no one questioned it. Those who had personally known the 11 new gurus before 1978 were incredulous that all of a sudden they had become pure devotees. Most senior devotees knew of the foibles, troubles, sins, and scandals of Hansadutta, Tamal, Kirtanananda, and the others. But doubts were characterized as offensive: ***"You doubt Srila Prabhupada's ability to make pure devotees?"*** or ***"The proof of their worth and stature is that devotees everywhere are becoming more ecstatic and Krishna conscious."*** The clear fact that they were all still very conditioned and contaminated souls soon became clear, however, when they, one after another, were publicly exposed in duplicity, dishonesty, envy, illicit sex, intoxication, and so on.

ISKCON BECOMES A TYRANNICAL REGIME

Each zonal acharya ruled his kingdom with an iron fist. Because they were pretenders who achieved their power and positions by deception and cheating, they were extremely fearful of skeptics. Dissenters were not tolerated, being shunned, forced to leave ISKCON, some were beaten bloody, and at least several were murdered (see Ch. 99, Book Two). Bhagavan Maharaja, the initiating guru and GBC representative for much of western Europe, had a straightforward and unforgiving policy in dealing with Godbrothers who questioned the new guru system. During an Aug. 1978 conversation with Tamal in Vrindaban, Bhagavan boasted, ***"In my zone, it's simple. It is my way or the highway."*** Tamal responded with a "loud laugh." Kirtanananda Swami also subscribed to the same policy. One New Vrindaban resident recalled, *"At New Vrindaban, it was either Kirtanananda's way or the highway. Dissenters were neither welcome nor tolerated."* (Zonal Acharyas, p. 72)

IS THE GBC OR GURU IN CONTROL?

The first zonal year of 1978 brought several crises forward to the early 1979 GBC meetings. One was the old question of who was in control of ISKCON now that Srila Prabhupada had physically departed: the GBC or the new Acharyas Board? Srila Prabhupada had established the GBC to manage ISKCON, but this formula was now interrupted. Encouraged by Sridhara Maharaja, the gurus claimed that they were the utmost spiritual authority for their disciples, even above the GBC. Many of the guru's Godbrothers opposed this position, told by Rochford (*Hare Krishna in America*, p. 229): *"In a major confrontation that took place at the movement's yearly meetings in Mayapur, India, in 1979, it was decided that the new gurus should have essentially the same relationship with their disciples as Prabhupada had had with his. The gurus should have Vyasasanas in each temple in their zones and receive worship each morning from their disciples, just as Prabhupada's disciples had worshipped him... Those who opposed the idea were roundly defeated. But it left a lot of wounded feelings... This GBC decision proved important in a much larger way than simply settling the issue of guru worship... From this point forward, the issue of who was to have ultimate authority within ISKCON – the new gurus or the GBC – would frame all the controversies surrounding the gurus."*

The guru's Godbrothers became more disturbed by these events. The sense that Srila Prabhupada was being systematically removed from ISKCON (and they themselves as well), or at best

seriously minimized, became widespread. It had been understood previously that Srila Prabhupada was acting through the collective body of the GBC, but now the fear arose that gurus who were not pure devotees were acting for their own self interests even in contradiction to the good of Srila Prabhupada's ISKCON as a whole. Anti-guru sentiment among the Godbrothers became stronger, simmering under the surface, restrained by political intimidation and fear-mongering over committing offenses (*Vaishnava aparadha*). Whispers of guru deviations and falldowns only added fuel to the fires of controversy. In 1980 three of the eleven gurus were sanctioned by the "Acharya Board"-controlled GBC, and in addition, Ramesvara was severely reprimanded privately (Ch. 95).

THE PRINCIPLES OF COOPERATION AND PURITY

Kirtanananda was fond of saying, "Purity before unity," a so-called spiritual mantra which he invariably used to his advantage whenever he wanted to do something which was not fully acceptable to others. He would quote this mantra when there was competition for financial gains with other temples, claiming that his project had a higher purpose than just temple maintenance. *Betrayal of the Spirit* (p.69) explains the mood of "cooperation:" "...Prabhupada... his final instructions had been to 'cooperate together' to preserve ISKCON. The 11 gurus took that to mean 'cooperate to keep ourselves in power' and preserve the zonal guru system." They begrudgingly supported each other "to go along and get along." They operated like various Mafia factions.

THE PRINCIPLE OF RE-INITIATION IS IMPLEMENTED

Jayapataka had found an obscure prescription for the practice of re-initiation in *Sri Krishna-bhajanamrta* by Narahari Thakura and the GBC approved of it. However, nowhere did Srila Prabhupada mention anything in his teachings even remotely similar to re-initiation. It was just a convenient technique adopted by the zonals to deal with the issue of guru falldowns, providing a crude method to clean up the mess their own policies had created. Many devotees were reinitiated 3, 4 or more times in the 1980's. When Jayatirtha defected to Sridhara Maharaja and was then expelled as ISKCON GBC and guru, and even as a member, his zone was given to Bhagavan das Goswami, who flew to England from France. He went about solidifying his control and ensuring the loyalty of the local leaders, changing many of them to his own disciples. Then he gave a week's deadline to Jayatirtha's disciples to take **reinitiation** from him or leave. It was a very traumatic time, difficult and heart-wrenching for those who had been sold on the lie that Jayatirtha and the zonal acharyas were pure devotees. Unfortunately, from 1982 onwards until the present, this drama has continued to play out in ISKCON again and again, as ISKCON's unauthorised gurus fall down from the shastrically-dictated standards, and their disciples are courted by other gurus for re-initiation or "shelter."

SRILA PRABHUPADA CAN GIVE SHELTER BUT NOT INITIATION?

When a guru falls down or is otherwise no longer qualified as an initiating guru, the GBC will remove him and issue a standard letter of condolences and advice to the disappointed disciples of that former guru. For example, when in 2016 Gunagrahi Swami, an ISKCON approved guru since 2012, announced that he had an addiction for pornography and thus was resigning as guru, the GBC issued a statement via Bhakticharu Swami with this excerpt: "*We want to assure you that, since you were duly initiated in accordance with ISKCON law, you are in good spiritual standing. Whether you continue to take shelter, guidance and siksha from Gunagrahi Prabhu [no longer Swami?] is entirely up to you. We encourage you, especially at this time, to take shelter of Srila Prabhupada and his instructions, as His Divine Grace is the preeminent siksha guru for all ISKCON devotees. We also encourage you to seek guidance of other senior devotees in ISKCON. As long as you continue to take guidance from Srila Prabhupada and his sincere followers and remain strict in your spiritual practices, you will be safe and secure under Lord Krishna's protection.*"

In other words: do not worry that your initiating guru watches pornography because ISKCON "law" says that such an initiation is still "valid," and besides, Srila Prabhupada is still there, but only as siksha guru. Whether your diksha initiation actually happened, or whether it is still intact, are unanswered questions that hopefully no one will not know to ask. Generally these questions do not

arise, and this speaks to the poor quality of intelligence and independent thinking capabilities of today's ISKCON devotees. They say that one's siksha guru generally becomes one's diksha guru- so why is Srila Prabhupada excepted? (see Book Two)

ISKCON GURUS COMPETE WITH EACH OTHER LIKE RIVALS

ISKCON scholar Thomas J. Hopkins described: *"Prabhupada had been 81 at the time of his departure, while few of his senior disciples were as old as 40. The gap between Prabhupada's age and that of his disciples had been a significant factor in the authority he exercised over them and the willingness on their part to accept his authority. When he departed, the leadership role suddenly fell on a group of disciples who were all not only two generations younger but also all more or less the same age. Instead of accepting authority from an experienced devotee who was old enough to be their grandfather, the situation was now more like having one's brothers in charge—with all of the possibilities for sibling rivalry that that opened up."*

Zonal Acharyas (p.112-3) spoke of their immaturity: *"Who could mediate conflicts between the eleven? Just a few years earlier, they had been completely dependent on Prabhupada to resolve disagreements between them. When Prabhupada passed in 1977, Ramesvara was 26, Jayapataka 28, Harikesh, Hridayananda and Jayatirtha 29, Bhagavan 30, Tamal 31, Hansadutta 36, Satsvarupa and Bhavananda 37. Kirtanananda was 40. There was no senior Vaishnava within ISKCON who could advise them. Ramesvara's calling Hansadutta a 'schmuck' was only one example of the immaturity of the eleven ISKCON zonal acharyas, as conflicts and fighting between them occurred frequently. Ramesvara and Hansadutta were well known as bitter enemies, but others also fought. [...] When New Vrindaban secretly sent 'pickers' to Ramesvara's zone, his devotees slashed New Vrindaban vans' tires. When Hansadutta sent collectors into Kirtanananda's zone, New Vrindaban dispatched a dozen men who broke into their rented Cincinatti warehouse, confiscated their collecting paraphernalia, and sent a message to Hansadutta: 'This is our zone, stay out!' In addition to collecting money outside their zones, the ISKCON gurus also competed for disciples. [...] Yasodanandana das, the Vrindaban gurukula headmaster, recalled, 'They fought each other to amass disciples, wealth, and power. I remember in 1978 the gurus fighting over the boys in the ashrams; one claim was countered by another zonal guru, "No, this boy is my disciple!" These boys were mostly 7 to 9 years old. They would say, "This boy is my disciple; he comes from my zone." It was petty quarrelling. Once they began claiming proprietorship over their zones and disciples, the once-united and unified ISKCON had split and dissolved."*

DEVOTEES BECOME SUICIDAL OUT OF SPIRITUAL DESPAIR

Govinda dasi wrote about several suicidal devotees that she knew, who had suffered serious abuse in ISKCON, and were only saved by turning to Srila Prabhupada. The history of the abuse of devotees in ISKCON was severe in too many cases, and reflects the extremes of the untouchable and unaccountable new gurus who practically did as they liked without responsibility or conscience. We know of two suicides attributable to the extreme excesses by the new gurus, one in the Phillipines, the other in St. Louis, both under the auspices of Tamal. *"I noticed the same with Gopijanavallaba Swami. I was doing books with him just days before his suicide. Some devotees also blame Tamal for his depression."* (Narasimha das, 2015) Surely there were many more. We have heard about gurukulis who resorted to suicide due to of being sexually or otherwise abused.

CONFIRMATION OF CONFUSION DUE TO THE NEW INITIATING GURUS

In *ISKCON Review 1.1* (1985), at the height of the zonal acharya era, Subhananda das wrote: *"As this new generation of gurus began to accept disciples, certain questions arose which begat conflicting answers- concerning how to inspire and ritually formalize reverence to the new gurus without diminishing the unique and central role of Srila Prabhupada, how the gurus are "absolute" authorities for their disciples, yet only advanced co-workers for their Godbrothers. These questions provoked debate on points of doctrinal understanding and on practical matters of ritual and etiquette. [...] for instance, the separation of ceremonial homage to the new gurus from that of Prabhupada, the simultaneous observance of which was viewed as a misleading symbolic equalization of the two. [...]"*

Another issue [...] this one more complex and more potentially divisive, concerned the interface between administrative authority (that of the GBC) and spiritual authority (that of the gurus, most of whom also sit on the GBC). [...] A new potential conflict of loyalties thus came into being, with disciples of the new gurus being answerable both to their own guru and to ISKCON as an institution. Are the gurus fully autonomous authorities, or are they subject to the regulatory control of the GBC [...] Is the GBC an “institutional intrusion” into the spiritual guru-disciple relationship and the principle of preceptorial succession?” All these conundrums and anomalies arise from the mistaken assumption that Srila Prabhupada wanted new initiating gurus at all. He did not give any specific instructions for this. The problems arose due to suppression of Srila Prabhupada’s instructions and concoctions based on personal ambition and speculation. Once they went down the wrong road, of course they became lost and had many unresolvable dilemmas. A major controversy was the simultaneous daily worship in the temples of Srila Prabhupada and the new gurus.

HOW WILL THE DISCIPLIC SUCCESSION CONTINUE?

In Book Two we examine Srila Prabhupada’s mandate to the GBC. Does it include the authority to devise novel methods of guru approval by votes, as they have been doing since 1978?

CHAPTER 92: WE CAN MAKE YOU A GURU TOO

A number of charismatic, influential, or spiritually prominent devotees protested the zonal acharya system in its early days. The system was politically railroaded into approval by a loaded deck of March 1978 votes on the GBC body- out of 26 GBC men, eleven were the gurus-to-be, and when their supporters weighed in, a majority vote approval was given. Further, the GBC members were misled about what Srila Prabhupada instructed for future initiations. But as 1978 wore on, when significant opposition arose in some quarters of the Society, the key power brokers in the guru club tried to quiet certain individuals with the promise of becoming approved gurus themselves. It was bribery at the highest levels of a rapidly degenerating spiritual institution. We know four instances of this type of enticement, and surely there were other “offers.”

First they illegally lied their way into “becoming” spiritual masters of the world, and then they bartered their stolen goods with others to buy more time for themselves in their fraudulent positions. This was certainly a most degraded type of corruption and lamentably not one well understood. Later, as we will see in Ch. 98, offering guruship to “reformers” subverted any true reforms and made ISKCON into a pseudo-spiritual institution where corrupt and deviant dogma was preserved by rewarding the faithful with false guruhood.

ONE: SUDAMA MAHARAJA OFFERED A SLICE OF THE PIE

In 1995 Yasodanandana das hosted Sudama das (formerly Maharaja) at his Badger, California home in his final months. Sudama told him the same story reported by Ramachandra das on VNN.org, June 8, 1999: “Sudama prabhu revealed to me something very intensely shocking and distressful. We were talking about ISKCON in general... he explained why he did not feel that Satsvarupa is a guru. Sudama revealed to me that **the day before Srila Prabhupada departed** [or Nov. 13 when Srila Prabhupada entered internal consciousness] from us, all the ISKCON leaders, including Satsvarupa, the other original ISKCON gurus and other leaders **met together to discuss how to divide up the world.** Sudama told me that Tamal and another sannyasi [Bhavananda?]- approached him and said, ‘There is going to be a meeting in which we are going to divide up the world. Don't go anywhere, you should be there.’ (This was the exact statement used). Sudama attended the meeting, horrified at what he was hearing. **Tamal started off asking who wants to be guru.** Sudama explained that there was some hesitation and then Ramesvara answered, ‘I do, I do.’ Others raised their hands also. Sudama was shocked. Sudama was then told, ‘We'll give you Japan and make you a guru later.’ Sudama, completely horrified, asked, ‘Srila Prabhupada hasn't even left the planet yet. How can you be even thinking like

this? I would rather bloop and falldown than commit the sins that you are about to commit.’ (his EXACT words) After the meeting, when it was concluded who was to be guru, Sudama, who was present throughout the meeting, said that Satsvarupa then addressed the assembly: ‘Before we go back, we had better conclude on one story to tell all of the devotees. The devotees are very smart, and if we have different stories, they will know something is wrong.’ Satsvarupa and Tamal then put together the story that would be told to the devotees. Satsvarupa Maharaja wrote it all down and he and Tamal conferred back and forth with the other leaders in terms of answering all questions to make sure that there were no ‘loopholes’ -(Sudama’s EXACT word)- in the story, and that nothing could go wrong. Sudama stayed on to the next day when Srila Prabhupada actually left... and he immediately left the movement, knowing what had transpired in that meeting, and the material ambition and viciousness of these men. He could foresee the destruction of the movement.”

Bhaktadas, Partrikananda, and Puranjana each confirmed they heard the same account from Sudama while living in California. *“This is the same as what Sudama Prabhu told me also. Sudama was a very close friend of mine...”* (Bhakta das, 2015) Thus there are at least FIVE CONFIRMATIONS of this account from Sudama das. We can thus take it as true and an accurate history. However, it appears this account may be a “time-merge” of a Vrindaban meeting in Nov. 1977 and the following Mayapur GBC meetings in March 1978. Other historical testimonies have related the “covering of loopholes” as occurring in March 1978, but this would not detract at all from the import of Sudama’s account.

TWO: ACHUTYANANDA SWAMI OFFERED GURUSHIP

Lokaguru das in Alachua, Florida is quoted in *Zonal Acharyas* p. 52 as stating: *“Achyutananda prabhu [formerly Swami], who is my friend and tenant, told me that he was asked to be a guru but declined due to lack of pure realization. He also said he would probably object to something that the others would say and then they would assassinate him. It wasn’t the GBC body which asked Achyutananda... if (he) would like to become guru, it was a few of the eleven ritviks, Tamal, Jayapataka, etc. No one should be surprised by these things.”*

Achyutananda das was contacted in July 2016 to verify this account and he did not contest the above description of this incident so we assume he has confirmed its accuracy.

THREE: GURUKRIPA OFFERED GURUSHIP IF HE WOULD COOPERATE

Lokaguru das is also quoted in *Zonal Acharyas* p. 52: *“... I met Gurukripa prabhu in India in 2014. Somehow the topic came up and he told me he was asked to be a successor guru but also refused because he thought that in order to succeed Srila Prabhupada a person needed to be pure like Srila Prabhupada. So he rejected the idea. It wasn’t the GBC body which asked... it was a few of the eleven ritviks, Tamal...”* Gurukripa das confirmed in a 2009 interview: *“That day (in mid-1978), Bhavananda, Tamal, and Bhagavan asked me to meet them in the (Vrindaban) guest house for a meeting. When I came, they said, ‘Why are you making waves? Just stop making trouble about this appointment of gurus and we’ll make you the 12th guru at the next Mayapura meeting.’”*

Gurukripa was not tempted and refused. Yasodanandan noted this incident in his diary for Aug. 25, 1978: *“That evening just after 7:35 pm I went to chant japa on the third floor of the guest house, just above Gurukripa’s room. Bhagavan das, Gurukripa and Tamal were in Gurukripa’s room near the balcony having a rather animated discussion in loud voices. Gurukripa could be heard in his uniquely abrasive tone pointing out that the then-current process of zonal divisions, Vyasasanas, guru-pujas, pada-pujas, vyasa-pujas, etc., was never mentioned by Srila Prabhupada prior to his ‘departure for Goloka.’ Bhagavan das pointed out that this was done for preaching, and Srila Prabhupada had also done it, so they could also do it. Gurukripa argued that this new concoction should be stopped and that Prabhupada had never meant for things to be organized like this. Tamal-Krishna Maharaja then said, ‘We have a list of potential gurus, and if you just control these two Smarta Brahmins, this Yasodanandana and Pradyumna, we’ll also make you a guru.’ A brief, chilling silence followed. Then the conversation resumed and Tamal-Krishna Goswami said, ‘Actually,*

Gurukripa, don't you realize that these two could spoil it for everybody? Gurukripa's temper flared. He called them 'nonsense' and continued to argue." (Zonal Acharyas, p. 84)

FOUR: YASODANANDANA OFFERED GURUSHIP IF HE WOULD COOPERATE

At Janmastami 1978, Gurukripa and Yasodanandana were resisting the glamorous worship of the zonal acharyas in Vrindaban ISKCON temple, and Tamal arranged a private meeting with them to make an offer he hoped they could not refuse. *"In mid-1978, Tamal and Bhagavan told me that if I cooperated with them, within a few years they would make me a guru. I told them that was nonsense. So, did they do this for Gopal Krishna who waited until 1984? And Bhakticharu who waited until 1987?"* (Yasodanandana das, 2015)

FIVE: MADHU PANDIT AND CANCHALAPATI OFFERED GURUSHIP

In more recent years, Madhu Pandit and Canchalapti were offered positions as gurus in ISKCON if they would simply bring the Bangalore Group of 30 temples back into ISKCON and forget about the ritvik "nonsense." Of course, the devil's temptation was refused.

AND THEN SO MANY MORE WERE OFFERED GURUSHIP...

From 1978 the elite eleven gurus fought hard to maintain their exclusive positions and guru franchises in the face of other ambitious senior Srila Prabhupada disciples who also wanted to "preach" by sitting on the "guru throne." Finally the pressure became very intense, as ISKCON witnessed the defections of sannyasis and senior men to the Gaudiya Math, first to Sridhara Maharaja (who encouraged them to act as initiating gurus, such as Jagat Guru and Alanath Swamis) and then others. In 1982 three new gurus were added by the GBC and Jayatirtha was "lost" to Sridhara's camp. In early 1985 four more were added but Hansadutta was "lost" to a fatal fall down from basic principles. Then there were a total of sixteen ISKCON initiating gurus. What followed has been called the guru reform movement, when the door was opened very wide in 1986-87 for anyone who could get the required votes. Naturally many ISKCON members developed the desire to become a guru, as it was definitely seen as the most desirable and esteemed position of all.

The original eleven took over the GBC, then later, when forced to share with other ambitious men, they offered guruship to all others. Thus ISKCON became an institution wherein one could become a guru fairly easily, and this system was well received because almost everyone in the material world has ambitions to be the king of the hill. Now there is a growing sentiment in ISKCON, after so many falldowns of ISKCON gurus who had altogether thousands of disciples, that all good standing members should be allowed to act as initiating spiritual masters **without any vote**. Of course, to become an ISKCON guru, one's loyalty to the status quo, the GBC policies, and the existing guru doctrines is carefully tested, guaranteed by oath and threat of removal if one becomes too adversarial. If you follow the institutional corruptions, umm, rules... you can be a guru too. The hijackers secured their stolen positions by sharing their spoils, thus seducing and defeating their critics.

CHAPTER 93: SRILA PRABHUPADA DISOBEYED

"If one is disobeying the spiritual master, he cannot remain in the pure status of life. He cannot be siksha-guru or anything else. He is finished, immediately." (SPConv July 4, 1974)

After Srila Prabhupada's physical departure, ISKCON underwent decades of internal turmoil and thousands upon thousands of devotees suffered greatly, most leaving the institution. ***This occurred because ISKCON leadership grossly disobeyed Srila Prabhupada's instructions.*** Their deviant actions were great offenses to the true Acharya Srila Prabhupada, and the movement endured great confusion and pain. Because of a tyrannical administration allowing no open discussions, ISKCON members have been unable to properly study Srila Prabhupada's teachings, and have been implicated in the institutional disobedience. The siddhanta is clearly understood by those who will ardently study and openly discuss Srila Prabhupada's instructions, and even if there is disagreement, like-minded

parties will galvanize into free, open, and separate communities. The leaders preyed on the gullibility and naiveness of the devotees by presenting the false message that Srila Prabhupada was dead and gone, thus requiring new gurus, regardless of their authority or qualification. The remedy to this aberration is to again obey Srila Prabhupada's instructions, understood directly from his books, lectures, talks, and letters. **"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?"** (SPL Dhruvananda Jan. 4, 1973)

SRILA PRABHUPADA FROM SRIMAD BHAGAVATAM 4.28.48-51

*"Whenever an acharya comes, following the superior orders of the Supreme Personality of Godhead or His representative, he establishes the principles of religion, as enunciated in Bhagavad-gita. Religion means abiding by the orders of the Supreme Personality of Godhead. Religious principles begin from the time one surrenders to the Supreme Personality of Godhead. **It is the acharya's duty to spread a bona fide religious system** and induce everyone to bow down before the Supreme Lord. One executes the religious principles by rendering devotional service, specifically the nine items like hearing, chanting and remembering. Unfortunately, when the acharya disappears, **rogues and nondevotees take advantage and immediately begin to introduce unauthorized principles** in the name of so-called svamis, yogis, philanthropists, welfare workers and so on [...] The acharya, the authorized representative of the Supreme Lord, establishes these principles, but **when he disappears, things once again become disordered. The perfect disciples of the acharya try to relieve the situation by sincerely following the instructions of the spiritual master** [...] Similarly, a devoted disciple of the spiritual master would rather die with the spiritual master than fail to execute the spiritual master's mission. As the Supreme Personality of Godhead comes down upon this earth to re-establish the principles of religion, so His representative, the spiritual master, also comes to re-establish religious principles. **It is the duty of the disciples to take charge of the mission of the spiritual master and execute it properly.** Otherwise the disciple should decide to die along with the spiritual master. In other words, to execute the will of the spiritual master, the disciple should be prepared to lay down his life and **abandon all personal considerations** [...] When one becomes serious to follow the mission of the spiritual master, his resolution is tantamount to seeing the Supreme Personality of Godhead. As explained before, this means meeting the Supreme Personality of Godhead in the instruction of the spiritual master. This is technically called vani-seva. Srila Visvanatha Chakravarti Thakura states in his Bhagavad-gita commentary on the verse vyavasayatmika buddhir ekeha kuru-nandana that one should serve the words of the spiritual master. **The disciple must stick to whatever the spiritual master orders.** Simply by following on that line, one sees the Supreme Personality of Godhead."*

THE CAUSE OF CONFUSION AND DISSENSION IN THE MOVEMENT

[A] NOT FOLLOWING SRILA PRABHUPADA'S ORDERS/DISCIPLINE

(1) "When disciples do not stick to the principle of accepting the order of their spiritual master, immediately there are two opinions. Any opinion different from the opinion of the spiritual master is useless. One cannot infiltrate materially concocted ideas into spiritual advancement. **That is deviation.** There is no scope for adjusting spiritual advancement to material ideas." (CC Adi 12.9 Purport) **(2) "The Mayavadi philosophers, they want to become one. 'One' means you agree to the Supreme. That is oneness. Just like we are conducting this international society. We have got many workers, many disciples, but we are one. 'One' means they are carrying their spiritual master's order. Therefore they are one."** (SPLecture Jan. 2, 1975) **(3) "Unless one is firmly fixed in the regulative principles, one may perform mischievous acts, even if one is a member of the Krishna consciousness movement. We therefore advise our disciples to strictly follow the regulative principles; otherwise the most important movement for the upliftment of humanity will be hampered due to dissension among its members.** Those who are serious about pushing forward this Krishna consciousness movement should remember this and strictly follow the regulative principles so that their minds will not be

disturbed." (SBhag 5.14.35 prt) **(4)** "Sri Bhaktisiddhanta Sarasvati Goswami, at the time of his passing away, ordered all his disciples to work conjointly to preach the mission of Chaitanya Mahaprabhu all over the world. Later, however, **some self-interested, foolish disciples disobeyed his orders. Each one of them wanted to become head of the mission, and they fought in the courts, neglecting the order of the spiritual master, and the entire mission was defeated.**" (CC Adi 7.95-6 prt) **(5)** "Bhaktisiddhanta Sarasvati Thakur, at the time of his departure, requested all his disciples to form a governing body and conduct missionary activities cooperatively. He did not instruct a particular man to become the next acharya. **But just after his passing away, his leading secretaries made plans, without authority, to occupy the post of acharya, and they split into two factions over who the next acharya would be. Consequently, both factions were asara, or useless, because they had no authority, having disobeyed the order of the spiritual master.** Despite the spiritual master's order to form a governing body and execute the missionary activities of the Gaudiya Math, the two unauthorized factions began litigation that is still going on after forty years with no decision." (CC Adi 12.8 prt)

(6) CC Adi 12.10, Translation /Purport: *The order of the spiritual master is the active principle in spiritual life. Anyone who disobeys the order of the spiritual master immediately becomes useless. /Here is the opinion of Srila Krishnadasa Kaviraja Goswami. Persons who strictly follow the orders of the spiritual master are useful in executing the will of the Supreme, whereas persons who deviate from the strict order of the spiritual master are useless.* **(7)** "We have got practical experience how a great institution was lost by whimsical ways. Without carrying out the order of the spiritual master, **they manufactured something and the whole thing was lost.**" (SPLecture Oct. 22, 1972) **(8)** "The central point is the order of the Spiritual Master, and I am very glad that you are trying to give importance to this aspect of management. **The difficulty is sometimes things are interpreted in a manner dovetailing one's own sense gratification.** I have got this personal experience in my Guru Maharaja's institution. Different Godbrothers took the words of Guru Maharaja in **different interpretations for sense gratification and the whole mission disrupted.** This is still going on for the last 40 years without any proper settlement." (SPL Oct. 18, 1969) **(9)** "There may be different orders for different disciples, but a disciple should take the order of the spiritual master as his life: 'Here it is, the order. So let me execute it without any deviation.' That will make him perfect. [...] **You cannot deviate the order of the spiritual master by an inch if you really want success.**" (SPLecture Feb. 2, 1967)

ISKCON deviations started with the desire/motivation for sense gratification, especially for becoming a false guru. Sadly, practically the whole mission has been spoiled simply for the gains of a few and at the expense of everyone else. Deviations are offenses which prevent spiritual progress. Srila Prabhupada's intentions and instructions were misinterpreted, changed, modified, suppressed to suit personal ambitions.

[B] NOT READING SRILA PRABHUPADA'S BOOKS / HEARING FROM SRILA PRABHUPADA

(1) "All the devotees connected with this Krishna consciousness movement must read all the books that have been translated (Chaitanya-charitamrita, Srimad-Bhagavatam, Bhagavad-gita and others); otherwise, after some time, they will simply eat, sleep and fall down from their position. Thus they will miss the opportunity to attain an eternal, blissful life of transcendental pleasure." CC Mad 25.278 purport **(2)** "I think that the best thing for you is to **study our books very carefully** and then try to write something. Do not try to concoct your own theories. This is not the process. You must write just as you have heard from your Guru and nothing else. Otherwise, your writing is useless." (SPL Bhakta Dennis Apr. 8, 1975) **(3)** "First thing is that one must understand Srimad-Bhagavatam fully. The first verse, if you simply explain, will take volumes and volumes. So, please study my books intensely and do not fail to chant 16 rounds daily following the four regulative principles strictly. **This will make everything perfect.**" (SPL Aticandra Jan. 4, 1975) **(4)** "The service of the spiritual master is essential. If there is no chance to serve the spiritual master directly, a devotee should serve him by remembering his instructions. There is no difference between the spiritual master's instructions and the spiritual master himself. In his absence, therefore, his words of direction should be the pride of the disciple." (CC

Adi 1.35 purport) **(5)** *“If one thinks that there are many pseudo devotees or nondevotees in the Krishna consciousness Society, one can keep direct company with the spiritual master, and if there is any doubt, one should consult the spiritual master. However, unless one follows the spiritual master’s instructions and the regulative principles governing chanting and hearing the holy name of the Lord, one cannot become a pure devotee. **By one’s mental concoctions, one falls down.** By associating with nondevotees, one breaks the regulative principles and is thereby lost.”* (CC Mad 19.157)

The ISKCON systems for approving gurus are mental concoctions. We do not find anywhere that Srila Prabhupada gave these ideas, yet the ISKCON self-interested leadership has preposterously done so on the feeble plea that Srila Prabhupada unexplainedly forgot or neglected to make future arrangements.

[C] ON THE WHOLE: NOT SERIOUS ABOUT KRISHNA CONSCIOUSNESS

(1) BHAGAVAD-GITA: 2.41: TEXT: Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, **the intelligence of those who are irresolute is many-branched.** **PURPORT:** A strong faith in Krishna consciousness that one should be elevated to the highest perfection of life is called vyavasayatmika intelligence. [...] Service in Krishna consciousness is, however, best practiced under the able guidance of a spiritual master who is a bona fide representative of Krishna, who knows the nature of the student and who can guide him to act in Krishna consciousness. **As such, to be well-versed in Kṛṣṇa consciousness one has to act firmly and obey the representative of Krishna, and one should accept the instruction of the bona fide spiritual master as one's mission in life.** Srila Vishvanatha Chakravarti Thakura instructs us, in his famous prayers for the spiritual master, as follows: (Sanskrit omitted) "By satisfaction of the spiritual master, the Supreme Personality of Godhead becomes satisfied. And by not satisfying the spiritual master, there is no chance of being promoted to the plane of Krishna consciousness. I should, therefore, meditate and pray for his mercy three times a day, and offer my respectful obeisances unto him, my spiritual master." The whole process, however, depends on perfect knowledge of the soul beyond the conception of the body—not theoretically but practically, **when there is no longer chance for sense gratification manifested in fruitive activities. One who is not firmly fixed in mind is diverted by various types of fruitive acts.**

(2) *“After receiving the spiritual master’s mercy, one must repeat his instructions, and this is called *śravaṇa-kīrtana*-hearing and chanting. One who has not properly heard from the spiritual master or who does not follow the regulative principles is not fit for chanting (*kīrtana*). This is explained in *Bhagavad-gīta* (2.41): *vyavasayatmika buddhir ekeha kuru-nandana. One who has not listened carefully to the instructions of the spiritual master is unfit to chant or preach the cult of devotional service. One has to water the bhakti-lata-bija after receiving instructions from the spiritual master.*” (CC Mad 19.152) **(END)***

ISKCON leaders have deviously, dishonestly reinterpreted Srila Prabhupada’s instructions to justify their mundane ambitions of becoming guru. They schemed how to fool everyone with the lie about being appointed as the next acharyas. This is the most alluring and intoxicating pitfall that maya can offer and it is no surprise it has bewildered the intelligence of so many. This was a most serious crime against Krishna, Srila Prabhupada and the devotees.

CRIME OF THE MILLENIUM

The poisoning of Srila Prabhupada’s body with ultra-high levels of cadmium, rejection of proper medical attention, concealment of Srila Prabhupada’s instructions, changing his request for all to come and see him in his last days, the conspiracy to falsely claim they were appointed as the next acharyas, the deviations from Srila Prabhupada’s teachings... this constitutes one of the most sinful of all crimes since the crucifixion of Jesus Christ 2100+ years ago. Yet, most devotees who owe their very soul to Srila Prabhupada cannot or will not do anything about this travesty, having been compromised by propaganda, association, and facilities from a corrupted organization. Or they have become weak due to lack of good association and mundane distractions. But when they finally do understand what

happened and regain their spiritual strength and purpose, all hell should break loose as the truth rises above the darkness that now prevails. The internet has helped increasing numbers of sincere devotees understand how evil forces are enslaving the world through bogus economics and politics, and it is these same forces that have corrupted ISKCON. **There is a titanic struggle taking place between Godless materialism and Srila Prabhupada's deliverance of Lord Chaitanya's mercy. The clarion call is to help Srila Prabhupada restore his mission as it was during his manifest presence.**

DISORDER AND CONFLICT IN ISKCON

From Zonal Acharyas: *"Even under Prabhupada's personal direction, ISKCON had never been a smooth-running, efficient organization. On an almost ongoing basis, he had to resolve new crises caused by blunders of management and bickering amongst his senior disciples. Prabhupada lamented, 'Now this displeasing of Godbrothers [my disciples] has already begun and gives me too much agitation in my mind. Our Gaudiya Math people fought with one another after the demise of Guru Maharaja [Bhaktisiddhanta Saraswati] but my disciples have already begun fighting even in my presence. So I am greatly concerned about it.'"*

Ravindra Svarupa das also described: *"Prabhupada's own movement also soon provided him with ample reason for discouragement. From the very outset there was trouble: his authority was challenged; his position compromised; his instructions distorted, neglected or selectively followed; his teachings moulded to various fancies; his assets misused, mismanaged and misappropriated; his standards broken; his dependents neglected, exploited and abused. And the worst of this was committed by men Prabhupada entrusted with responsible positions. Prabhupada travelled continuously around the world, grappling with problems. Each day his mail washed up to him a jumbled deposit of scandals, failures and disappointments. Internal weaknesses and shortcomings turned the eleven years of Prabhupada's personal supervision into a concatenation of crises."*

Obeying Srila Prabhupada's instructions, all would have been well. But they disobeyed instead. *"In other words, the branches or descendants of Advaita Acharya who considered Advaita Acharya the original cause of the devotional creeper, and who thus neglected or **disobeyed the instructions** of Sri Chaitanya Mahaprabhu, deprived themselves of the effect of being watered and thus dried up and died. It is further to be understood that not only the misguided descendants of Advaita Acharya but anyone who has no connection with Chaitanya Mahaprabhu—even if he is independently a great sannyasi, learned scholar or ascetic—is like a dead branch of a tree."* (CC Adi 12.73)

*"Kirtanananda may be eager to address in the Harvard university but recently **he has lost his link on account of disobedience**. You sing every day morning that by the mercy of the Spiritual master one can please the Lord and one who has not pleased the spiritual master cannot have any access in the realm of Krishna Consciousness. Very recently Kirtanananda has developed a different consciousness of Maya which is called misuse of one's minute independence offered by Krishna. By misuse of one's independence one at once becomes a victim of Maya and thus he loses all importance in Krishna Consciousness. So it is my definite opinion that his lecture anywhere now will bear no spiritual sequence. He must rectify his mistake before he can play in our Society any important role. By lips he says that he is a surrendered soul but by action he is thinking differently."* (SPL Oct. 6, 1967)

The consequences of ISKCON leaders' disobedience to Srila Prabhupada's instructions about becoming false acharyas was noted by Tamal in his own essay *The Perils of Succession* (1997): *"While the entire GBC and vast majority of ISKCON devotees are today united in support of their gurus, the gurus' credibility and even their legitimacy continues to be debated by the very large community of marginalised devotees. As the GBC labours to inherit Prabhupada's managerial mantle, individual gurus struggle to bear the weight of guruship."*

The credibility and legitimacy of the GBC and ISKCON gurus is actually less than zero for those who know ISKCON history. A group of senior men betrayed Srila Prabhupada by poisoning his body and others colluded with a gurujacking and poisoning of his mission. Concealing as much as they could, senior disciples conspired to take over the movement. They did this with the lie that they had been appointed as the next

acharyas. They fooled the devotees into believing they had become pure devotees, empowered by Srila Prabhupada's mercy to initiate new devotees and to continue the parampara as the next link. But they were only imitators of the Acharya, and this all proved to be a disaster. Over the decades and through many embarrassments, the ISKCON misleadership has tried to tone down and adjust their mess while speculatively concocting an ever-evolving system of approving new initiating gurus. But the same basic disobedience and deviation remains- neglecting Srila Prabhupada's actual but obscured arrangements for the future. Only by sincere and diligent study of the matter with reference to Srila Prabhupada's original, unrevised books can this cheating paradigm be transcended. All are encouraged to study this matter carefully, discuss it with other devotees without restriction, and come to their own duly considered conclusions. It usually takes 10 or more years of disassociation with ISKCON and its deep institutional conditioning to rise above dogmatic misconceptions. Covered by layers of indoctrinations, ISKCON devotees must bravely struggle to break out of the false narratives of ISKCON's bogus "living guru" and "conditioned souls can be diksha gurus" doctrines.

CHAPTER 94: VRINDABAN REBELLION CRUSHED

Within days of Srila Prabhupada's physical departure from our vision, discord and troubles began to arise. Schisms brewed. Dissidents questioned the new order which had been foisted upon unsuspecting and trusting devotees. The misleaders themselves quarreled and struggled to hold the mission together. The reaction by the ISKCON GBC and the eleven new gurus was a sharp turn towards tyranny, repression, heavy-handedness, institutionalization, and religious fanaticism. The history is not pretty.

THE FIRST SCHISM – SIDDHASVARUPANANDA LEAVES ISKCON

Chris Butler was known as Sai to his one hundred followers in Hawaii, who were deeply immersed in the island hippie counter-culture of surfing, drugs, and long hair. He practiced astanga and kundalini yoga and established the Haiku Meditation Center. When he met the devotees and read Srila Prabhupada's books, he accepted Srila Prabhupada as his spiritual master and dispersed most of his followers to temples around the world in late 1970. He was initiated in July 1971 as Siddhasvarupananda das and later took sannyas. His relationship with some of the ISKCON leaders was cantankerous, as they could not accommodate the lax attitude of the devotees associated with him, many of whom did not shave their heads, opposed the questionable methods of aggressive ISKCON book distribution, and were stand-offish from ISKCON.

When Srila Prabhupada departed, Siddhasvarupa spoke strongly at the disappearance festival in Vrindaban: *"Now that Srila Prabhupada is no longer here, all disciples have become guru. **Srila Prabhupada did not appoint any particular persons as his chosen successors.**"* While he was correct in that there had been no appointment of successors, as was being secretly discussed by others, by saying that *"all disciples have become guru"* actually means they should become instructing or siksha gurus, and not initiating gurus. Siddhasvarupa decided there was no scope to cooperate with his Godbrothers, and he left ISKCON then and there. He did not know about Srila Prabhupada's instructions for future initiations, and once he self-appointed himself as an acharya, there was no turning back. *"While at this event, he heard talk about the proposed zonal acharya conspiracy and immediately recognized that his spiritual master would have condemned such a plan."* (ZA, p. 53) He started the Science of Identity Foundation (1977, Hawaii) and began initiating disciples, adopting the titles "Jagat-Guru" and "Prabhupada." **This was the first ISKCON schism.** *"Siddha declared war on the eleven new gurus, stating in his Haribol Express newsletter that they would all take rebirth as worms in stool for ten thousand years. He also declared himself as 'Prabhupada.' You have rightly ascertained that he created the first schism. He was an outsider. And, although it was discussed in the 1978 GBC meeting in Mayapur, the idea to murder him was not approved."* (Kailasa Chandra, 2020)

Post-1977 ISKCON history is dominated by one underlying element: the misunderstanding and multiple reinterpretations of what Srila Prabhupada wanted for future initiations and gurus in ISKCON. That Srila Prabhupada did not appoint anyone to succeed him is correct but only a partial understanding. Due to false propaganda from the ISKCON hijackers and their concealment of Srila Prabhupada's instructions, devotees struggled to understand the full truth. Very slowly, through the 1980's, Srila Prabhupada's taped lectures and conversations became widely available. There also were leaks from the Archives, publication of most of Srila Prabhupada's letters in 1987, and a major development was in 1990 when the Conversations Books were published and the July 9 Order was rediscovered. Even to the present day, though most everyone now agrees that no successor gurus were appointed, many think self appointment of initiating gurus to be bona fide.

There would follow a series of ISKCON "schisms." An interesting excerpt from Kurma's *The Great Transcendental Adventure*: "...about the current state of affairs existing between the two camps. Satsvarupa spoke, giving his perspective, after having travelled with Prabhupada, Hawaii to Japan and Hong Kong, where he encountered almost identical problems. Although the rift between the 'temple' devotees and the 'outside' devotees appeared like a split, he hesitated to use the word. He said in Hong Kong, he made the mistake of mentioning that word. 'Srila Prabhupada,' he had asked, 'what about splits in our movement?' Prabhupada had immediately cut him off. 'There is no such thing as a split,' Srila Prabhupada said. 'There is only insincerity, that's all. I chant 16 rounds and follow the principles and preach, and you do also. There is no split. Only if one is insincere and doesn't follow.' Satsvarupa had said no more; his very uttering of the word 'split' had now seemed impertinent. Satsvarupa explained to the devotees present his understanding of Prabhupada's reply: living separately from the temple was one thing; but there was no justification for disciples working against the spiritual master's movement. His movement and the directions he gave were perfectly clear, and should be followed by everyone. If someone didn't follow, then they could not be credited with creating something separate, as if the 'split' was a new spiritual entity. Rather, such a person would wither spiritually. Satsvarupa gave the example of the broken branch. Although initially appearing fresh, it would eventually wither and die. Such was the fate of someone who was disobedient to the orders of the spiritual master."

ASTUTE DEVOTEES GATHER IN VRINDABAN, PRADYUMNA'S LETTER

In 1978 Gurukripa, one of the GBCs, was the president of the Vrindaban ISKCON Krishna Balarama Mandir and Yasodanandana was the Gurukula headmaster. Along with Pradyumna das, Srila Prabhupada's secretarial and editing assistant, and many others, a large group of astute Vrindaban temple devotees came to strongly disagree with much of the new guru system, harboring doubts of its underlying premises and validity. Pradyumna das was very scholarly, erudite, and well-versed in the Gaudiya Vaishnava philosophy, practices, etiquette, and tradition. He was given the task of completing Srila Prabhupada's SBhag translation with purports. After the new zonal gurus were announced in March 1978, Pradyumna wrote a long letter to Satsvarupa and the GBC, after consultations (largely with Sridhara Maharaja) and much study, listing what he felt were great mistakes and deviations.

"(7 August, 1978) Dear Satsvarupa Maharaja, Please accept my most humble obeisances. Maharaja, I am writing you this letter with GREAT anxiety in my heart and after days and long nights of thought and careful consideration. I have been staying in Vrindavan for some time and have not visited any other center recently except Delhi. Therefore, my information about what is happening at our other centers comes only from devotees visiting here, occasional letters, newsletters and our society's magazine and other publications. But the news I hear is very alarming [...]. The matter concerns the Godbrothers who were selected by Srila Prabhupada to accept disciples. At the time of Srila Prabhupada's disappearance, it was most clearly understood by all of us present that Srila Prabhupada MADE NO SUCCESSOR. Everyone admitted that fact and understood it clearly. Instead, the GBC was to jointly manage ALL affairs of ISKCON just had been the case previously. This was the same solution as desired by Bhaktisiddhanta Sarasvati, who also had not made any successor, although his wishes were NOT followed. In addition to the GBC management, Srila Prabhupada also selected 11

somewhat advanced disciples to grant initiation to newcomers. However it was never mentioned at any time by His Divine Grace that these 11 were to be known as ACHARYAS. He simply instructed that they may now accept disciples. Otherwise, as it was understood and practiced at that time, there was NO SPECIAL POSITION given to these 11, either in the society as a whole or in relation to their Godbrothers. Management would depend on the joint GBC, and among Godbrothers and sisters, all are on the same level, with the exception of some special regard and respect shown to older (senior) disciples by [those who are] junior.

"I understand that the 11 GURUS are all 1) adopting the title of ACHARYA, 2) sitting on high Vyasasanas in front of Srila Prabhupada's Vyasasana and their own Godbrothers, 3) accepting worship and great respect normally reserved for a GURU from the rest of their Godbrothers and 4) that the previous GBC zones have all been given by mutual agreement or by invitation among the different acharyas. First of all, the word ACHARYA may be taken in 3 senses. [...] the word means "one who practices" or "one who practices what he preaches." [...] Secondly. The word means "one who grants initiation to a disciples." This is specifically indicating one who is a GURU. Anyone who grants initiation or is a guru may be called as "acharyadeva," etc.-by his disciples only! Whoever has accepted him as guru must give all respects to him in every way, but this does not apply to those who are not his disciples. Thirdly, the word acharya indicates "the spiritual head of an institution or pitha." This meaning is very specific. [...] It means only one who has been specifically declared by the previous acharya to be his successor above all others to the seat of the spiritual institution which he heads. He alone, among all of his Godbrothers, is given a raised set and special honor. [...] and he is the authority in all spiritual and material matters. This is the strict tradition in all the Gaudiya Sampradayas. Srila Prabhupada did not appoint any such successor because no one of his disciples at present is advanced to the level of Krishna Consciousness necessary [...]. Nor did Prabhupada make 11 such ACHARYAS. This was never mentioned by Him. They were only given permission to make disciples and the GBC was to jointly manage, materially and spiritually.

"There was never any distinctions made by Srila Prabhupada between material and spiritual management. Both are the concern of the GBC. The 11 gurus may be known as acharyas only in the second sense of the word-to their disciples as mantra-giving gurus, not in the third sense, as "the" spiritual successors of Srila Prabhupada. That was never meant to be by His Divine Grace. Secondly, [discussion about sitting higher than Godbrothers, etc] This is the general niti or etiquette. Besides this, there are, among Godbrothers, some further rules to be observed between those who are senior and those who are junior. Seniority is calculated according to the time of receiving 1st (Harinam) initiation or by his ability to perform bhajana.

"If one Godbrother has disciples, the guru-puja and Vyasa-puja of that Godbrother should be conducted in a separate place or his private room--not in front of all his other Godbrothers. In an assembly of Vaishnavas, all sit on the same level together, Godbrothers along with their sisyas. [discussion about not worshipping Godbrothers, practices in Gaudiya Math, etc] One who is actually guru may make disciples anywhere he finds someone who is worthy. The connection between guru and disciple is arranged by Krishna directly--and it is not subject to legislation. All the world-wide temples of ISKCON are controlled by the GBC. The temples are managed by them jointly and they decide each year which member of the GBC will manage in which place. The GBC who is appointed to be responsible for a certain zone somewhere on this planet, if a guru, will naturally make many disciples in that place--but how can he be illicitly restricted from accepting a disciple from someplace else? That is material consideration. It has to do with transcendental order, by which guru and disciple make their meeting. It is not geographical. Secondly, no GBC who is guru may make that zone of which he is temporarily in charge by appointment of the joint GBC, into his own private place. If some other guru visits there and some newcomer wishes to accept him as spiritual preceptor, how can he be prohibited? Furthermore, all the temples of ISKCON are to be run by the GBC. No one GBC who is a guru may use the title acharya of such and such a zone. Srila Prabhupada never appointed one acharya of the whole

ISKCON nor did he appoint several acharyas for parts of ISKCON. This will only lead to an ultimate division of the one ISKCON into many different fragments and destroy our united preaching work.

"If someone sets up his personal seat as acharya in different temples, how can it be removed? Who else can sit in it? Then does that temple belong to that guru or does it belong to the GBC? That means the power or control is switched from joint GBC to the 11 gurus. Srila Prabhupada never intended this arrangement. Moreover, in the future, in accordance with His Divine Grace's instructions, other qualified Godbrothers may also become gurus. Where will they go? In Srila Prabhupada's temples no raised seat should be given to any but Srila Prabhupada--all Godbrothers should sit on the same level. [discussion about elevated seat for class-giver] Much of the knowledge written here is not found in shastra, but is called sistacara--that which has been taught by the conduct of the past guru parampara. It has not been specifically mentioned in any shastra, but still it is accepted as authoritative because of being seen to be the conduct of previous acharyas and their disciples.

"After very much consideration and consultation and also confirmation by older members of our sampradaya, I am writing to you to see if you can rectify the present situation. Many of us here, older Godbrothers, are very concerned in two ways-- 1) that the 11 gurus not having been appointed to the position of acharya and for which they are unqualified both by (a) the insufficient knowledge of shastra and (b) the incomplete realization of Krishna consciousness, are accepting worship on that level--and this may lead to anomalies in the society and personally, because of lack of complete detachment in atmajana, to a buildup of pride and subsequent falldown, and 2) that the united society ISKCON, because of illegal division and control by a few members instead of the joint GBC will become broken up in separate societies and the unified preaching effort very much hindered. Hoping for your immediate attention and kind reply. These are not good signs for our society. Older Godbrothers and sannyasis here are very concerned that if the present trend is not checked immediately, it will have passed beyond that point and ISKCON will be in chaos in the near future. I hereby formally request that all these points be immediately brought to the attention of the GBC so that a very tactful solution for all concerned may be decided and amicably implemented in our society. [...] It is some pertinent spiritual knowledge meant for the good of all. [...] what action you intend to take as soon as possible [...] Your servant, Pradyumna das Adhikari"

There was no selection of men by Srila Prabhupada to initiate their own disciples until he would give the order to do so, an order that was never given, although some make a big stretch that the May 28 talks and July 9 Letter as the order. Pradyumna said Srila Prabhupada made no successor, yet in contradiction assumes the eleven ritviks were appointed to be gurus by Srila Prabhupada. Wouldn't that be a successor? Or was it that the new gurus were not "successors" but only humble initiators? The question may then be: whose disciples are they? The May 28 talks and July 9 Order were well concealed, even from the penultimate insider Pradyumna das. His objections focused only on the extravagant **positions and worship** of the new initiating gurus, the externals, and how Srila Prabhupada's pre-eminent position was thus being seriously compromised and how the gurus should not be worshipped by their Godbrothers. But **he did not question whether Srila Prabhupada had meant for the ritviks to become gurus after his departure**. He only questioned the etiquette and grandeur involved and not the lack of evidence that these 11 would become gurus themselves, whether humble or arrogant. But even this much wasn't taken well by the GBC and gurus.

THE VRINDABAN OBJECTIONEERS PRESS THEIR CASE

At Janmastami in late Aug. 1978, buddies Tamal and Bhagavan, two of the 11 new gurus, came to Vrindaban, having called in advance asking for a proper reception. They were greeted at the front gate with garlands and kirtan by the devotees and gurukula children and took darshan of the deities. However, no foot bathing ceremony (pada-puja) nor Vyasasanas and guru-puja were offered and the two gurus became visibly upset. They went with Gurukripa, Yasodanandana, Pradyumna and others for private discussions. A summary was recorded by Yasodanandana in his 1977 diary: **TAMAL: Devotees in the West have accepted the new gurus nicely. BHAGAVAN: You should accept us just like Maharaja**

Yudhisthira was accepted by the other Pandavas. **PRADYUMNA:** Prabhupada never nominated any acharyas. Prabhupada never mentioned Vyasasanas, Vyasa Pujas, special pranam mantras, pictures on the altar, and special titles like Vishnupada, Gurupada, none of this. **TAMAL:** Well, there has to be an appointed living representative in each temple. **PRADYUMNA:** All of Prabhupada's disciples are representatives of Srila Prabhupada, including all the temple presidents. **TAMAL:** But it has to be a living, chosen representative. **PRADYUMNA:** Srila Prabhupada never chose any disciples in that capacity. All of his disciples are his representative – temple presidents, sannyasis, senior devotees. **BHAGAVAN:** We haven't done this before. We got advice from Sridhara Maharaja; we should consult him more. **TAMAL:** Well, only the GBC should go see him. No one else should see him. **PRADYUMNA:** The fact remains, Prabhupada did not give instructions for what is now being done in ISKCON.

After this Tamal and Bhagavan went to the next floor upstairs to speak privately with Gurukripa. Tamal protested to Gurukripa that Pradyumna and Yasodanandana were making waves and causing trouble for everyone. "If you bring them under control we will make you a guru next year at Mayapur." Gurukripa replied, "This is all nonsense." (See Ch. 92) The next morning Bhagavan gave the class and he politicized in veiled language to learn how to associate with advanced devotees. The clear message was that the Vrindaban leadership was not receiving the new gurus properly. Gurukripa then angrily warned Bhagavan never to give a class like that again in his temple, and the animosity of the new gurus towards the Vrindaban rebels increased.

"LET THEM ALL LEAVE- WE'VE GOT OUR OWN DISCIPLES NOW"

Excerpt from Yasodanandana das 1977 diary: "In Aug. 1978 in the gurukula courtyard of the Vrindaban Krishna Balarama temple, I was standing on the 2nd floor of the gurukula building, and witnessed an animated conversation between Niragadev, a gurukula teacher, and Bhavananda, who seemed agitated, throwing his hands in the air, as if dismissing something. I could not hear very well, but later I asked Niragadev: **YASODA:** So what did you discuss with Bhavananda? **NIRAGADEV:** I mentioned Pradyumna's letter to Satsvarupa and I said that many devotees had concerns how this new guru system was being implemented in ISKCON. **YASODA:** So what did Bhavananda say? **NIRAGADEV:** He spoke loudly and said, "There is nothing to discuss. It has already all been discussed. We've already decided everything." **YASODA:** So what else did you say? **NIRAGADEV:** I raised the issue that many devotees and Prabhupada disciples were upset with the introduction of Vyasa Pujas, pictures on the altar, Vyasasanas in front of Srila Prabhupada. Bhavananda said, "**So what? Let them all leave. We've got our own disciples now.**" I was shocked and left. (Note: And leave they all did over the next years!)

YASODANANDANA GETS DEATH THREAT

Yasodanandana got ISKCON news from devotees visiting Vrindaban: "Radha Mohan das [Richard Campbell] visited me in Vrindaban in Jan. 1979 in the gurukula building and he related to me that Ramesvara talked to him in Oct. 1978 in Los Angeles, California about the current situation in Vrindaban. Ramesvara said, '**There is no place in our movement for smārtha brahmanas like Pradyumna and Yasodanandana, and if Kailasa Chandra and Yasodanandana don't stop talking about this guru issue, I'll have my disciples kill them.**' Ramesvara further elaborated, 'You're going to see how **the GBC will get rid of them** in Vrindaban when we go there.'" Kailasa Chandra believes this threat was aimed at him alone, however, concerned for his safety.

"ILLEGAL TAKEOVER"

Satsvarupa replied to Pradyumna's letter after consulting other GBCs and gurus. He stated all these issues were already discussed thoroughly and that no adjustments were warranted, and all should go on as it was. The successor acharyas decided to maintain their course and change nothing. From Satsvarupa's reply: "The introduction of initiating gurus... is causing great enlivenment in the devotees in general. At least that is my experience. In the West, **the Godbrothers are not insulted or envious, but are accepting... it is creating positive feelings that this movement is dynamic and will go forward by Prabhupada's expert arrangements. We are following the spirit of the guru, even if someone accuses us of being arrogant. There is not an atmosphere of offense or illegal takeover, as**

you have implied. The new system, rather, seems to be working very nicely. All our Godbrothers, as well as ourselves, can feel that this is best for the new devotees.”

It is interesting how the new gurus capitalized on the existing momentum of the thriving institution Srila Prabhupada created to justify their “illegal takeover,” and even though Pradyumna never spoke of a takeover, Satsvarupa felt compelled to deny their “takeover.” It reminds one of the story Srila Prabhupada told of the thief who was heard in the house at night, and when challenged, replied, “I am not stealing anything!” However, Pradyumna did succeed in forcing second-tier leaders like Giriraja Swami and many others to consider and discuss these issues, leading to a growing awareness of and resistance to the guru takeover. Of course, due to this resistance, the zonal acharya system became all the more vigorously defended and entrenched, and Pradyumna, Yasodanandana, Kailasa Chandra, and Gurukripa were all heavily criticized and demonized. The gurus made plans to crush their opposition, which is how they saw them. Indeed, the Vrindaban opposition was becoming more isolated by the day. Adi Keshava Swami wrote to Pradyumna: “They are received enthusiastically by all the devotees... in the mood of excitement... the older devotees... have embraced with great enthusiasm the arrival of these eleven acharyas. All signs of pettiness and in-fighting are dissipating, and there is a general sense of harmony and cooperation amongst them all.”

GIRIRAJA SWAMI IS AFFECTED BY PRADYUMNA’S LETTER



After studying Pradyumna’s letter, Giriraja Swami in Bombay researched Srila Prabhupada’s books and then sent his own letter titled “*Becoming Absolute*” on Sept. 16, 1978 to all GBC members, including the new gurus. He cautioned against posing as an *uttama* adhikari when one was not on that level. Also he said the gurus should be willing to take advice from their Godbrothers. **But Giriraja also never questioned whether Srila Prabhupada had actually appointed 11 new diksha gurus,** although he questioned whether they would replace Srila Prabhupada as the center of worship in ISKCON. Like Pradyumna, he was **disturbed at the excesses of the new system, but not the system itself.** He was not at that time very happy with Tamal’s antics in Bombay as the pompous new local acharya. He also addressed the competition between Tamal and Jayapataka to control Srila Prabhupada’s bank accounts, like the Mayapur-Vrindaban Trust. This is proof of their interest in material wealth: “*Ever since (Srila Prabhupada) died last year, there has been an undeclared war between the American disciples and the Indians to grab the management of the trust with its several millions rupees in its coffers.. In this war, throat-slitting, cajoling and coaxing have been deployed, letting ISKCON go astray... The tensions that erupted in Mayapura last year and in Juhu this year will always exist.*”

Hansadutta wrote a 33 page letter Oct. 25, 1978 to all GBCs and gurus on his “Acharya” letterhead, in a **condescending tone of arrogance and absolute superiority that became typical in the zonal acharya era.**

“That is the first offense you have committed. [...] Why do you continue to discuss in a confused state? [...] not disrupting the entire movement... when it has been going on peacefully and happily without your opinions. [...] What is the use of your feeling? [...] Now you are just causing discord by issuing your own ideas and incomplete understandings. [...] Stop criticizing others... try to help the appointed initiating gurus to spread Krishna consciousness all over the world. [...] Are you proposing to judge everyone, whether or not he is *uttama* adhikary? What is your intention? I find it quite offensive. [...] Your whole paper is based on impractical consideration. [...] what is the use of his writing like this, throwing out so many challenges and creating so many doubts? [...] Fault-finding, what is the use of it?... The business of Giriraja is to follow the order of... Srila Prabhupada, and give all assistance to Srila Prabhupada’s

Hansa.: Who claims to be *uttama* adhikary? He may be anything. But if Srila Prabhupada appoints a person to act as guru, it is his duty to act that way. And if he makes the attempt to serve his spiritual master, then guru and Krishna will give him all qualifications required to carry out the responsibility entrusted to him, such as initiating guru.

appointed representatives [...] Yes, you should feel that way (I am the lowest) and be quiet. Don't write any paper. [...] **Things are going on nicely in ISKCON without your cloud of ignorance.**"

Satsvarupa to Giriraja: "Why do you go to the books to disprove it, rather we have to prove it."

However one zonal acharya, Jayatirtha, wrote favorably to Giriraja: "I appreciated it very much. There is no doubt that to control by force or demand respect will have no permanent value." Actually Giriraja had written a very gentlemanly and philosophical letter, but he was ferociously attacked for even discussing about the new zonal gurus, who would not tolerate anything but absolute subservience and unquestioning cooperation from their disciples and Godbrothers alike. Giriraja went to Vrindaban in Oct. 1978 briefly to share realizations with the "rebels" but was soon intimidated into humble compliance in the orbit of the new gurus.

On Oct. 23, 1978, Harikesh Swami replied to a letter from Yasodanandana about "the guru issue" as it was by now called. He avoided discussing anything and just kicked the can down the road. He wrote: "As far as this guru issue goes, actually the subject is rather distasteful to most devotees as they are simply not interested to hear about it anymore especially after Giriraja Swami made the whole affair a really blownout of proportions fiasco. I think that it is better that these things remain under the surface till there is more chance for loving reciprocation in personal contact and understanding of the various pros and cons and not basing our judgements on one or two quick and incomplete observations..." Harikesh suggested waiting until the March 1979 Mayapur meetings to discuss issues with the separate gurus without "disturbing" the general devotees. He concluded: "I also have no idea what is correct action or incorrect due to my foolishness."

By Nov. 1978, Gurukripa Swami threw in the towel, "totally disgusted." He resigned himself to the fact that ISKCON had been completely corrupted, taken over by unqualified and ambitious men, and there was nothing that could be done. Resistance was futile. He left ISKCON but remained faithful to Srila Prabhupada. After a few years in an Amsterdam prison, he spent a family life in Thailand, thoughtful of his days with Srila Prabhupada, attending Vrindaban Kartike festival every year for decades. At the Feb. 1979 GBC meetings, Gurukripa was "dropped from the list of GBC members," and Bhavananda was made GBC for Vrindaban.

YASODANANDANA SENDS LIST OF DISCUSSION TOPICS FOR 1979 GBC MEETINGS

On Jan. 1, 1979, Yasodanandana, on behalf of the Vrindaban objectioners, sent to the GBC Chairman Satsvarupa a list of discussion topics for the upcoming GBC meetings. Naively, he thought that after research and discussion, they would arrive at the correct understanding, and that everyone would follow it. But the new gurus did not want to discuss or research anything and neither would they accept any understanding except that they were absolutely unchallengeable due to (supposedly) being appointed as gurus by Srila Prabhupada. But this was a false claim, a blatant lie. A partial list of Yasodanandana's agenda: **(1)** Discussion of the meaning of the term *ritvik acharya* **(2)** Who is actually the deciding authority in ISKCON – the 11 diksha gurus or the entire GBC board or a few members of the board? **(3)** Where is the conversation of Srila Prabhupada and Tamal regarding the appointment of the 11 diksha gurus? **(4)** Reason and nature of the appointment of the 11 diksha gurus? **(5) Can we see the July 9 letter by Tamal Krishna?** **(7)** What is the difference between ritvik acharya and sampradaya acharya? **(8)** Where is the referenced letter dated July 9, 1977? **(9)** Where are the subsequent statements by Srila Prabhupada re: the 11 diksha gurus? (He seemed not to know of May 28 talks.)

Questions were asked about the grand Vyasasanas, new guru photos in the temples, new guru pranam mantras, and the guru worship ceremonies (guru puja). Although diverted by these secondary issues, Yasodanandana was also clearly demanding proof positive that Srila Prabhupada had actually appointed the 11 as initiating gurus for the future of ISKCON. The zonal acharyas privately recognized how dangerous Yasodanandana was, and devised a duplicitous plan to fix the problem that he had become. It was naïve to think that good arguments, logic, and shastric quotes would convince the zonal successor gurus, who were not honest men but scoundrels who had hijacked their guru's assets

for their personal aggrandizement: their motivation was for power, position, prestige, money, and not adherence to Srila Prabhupada's instructions.

KAILASA CHANDRA PRODUCES "REMEMBERING SRILA PRABHUPADA"

The Vrindaban objectioners had regular open discussions from April 1978 onwards, and their group became well convinced something was very wrong with the new guru system. They were not sure exactly what was the basic problem, so they tended to focus on the externals: extravagant worship, Godbrothers being expected to also worship the new gurus, the big Vyasasanas, the titles and special guru mantras, and the mafia-like mood that prevailed. Although often requested, no May 28 tape or July 9 letter was provided by the GBC or gurus, due to being concealed. The sole source of information was from the gurus themselves, namely their claims as to what Srila Prabhupada had said or done regarding the future of gurus and initiations in ISKCON. But the doubters were not satisfied. They wanted to openly discuss the guru issue and philosophy with the GBC and 11 gurus because their understanding was that the situation was not right according to shastra. Also they knew what Srila Prabhupada had taught. So it was arranged that many of the ISKCON gurus and GBC men would meet with the doubters in Vrindaban just before the GBC Mayapur meetings.

Kailasa Chandra was located in Benares and asked by Yasodanandana to come immediately to Vrindaban. He did, and for several weeks in Jan. 1979 he produced the 40 page tract, *Remembering Srila Prabhupada* with help from Yasodanandana and others. It addressed the issues of the day, in a very pointedly direct, philosophical manner, with evidences and argument. It was a serious challenge to the zonal gurus.

ANOTHER CHALLENGE TO THE NEW ISKCON GURUS

This tract summarized the doubters' and reformers' concerns: **(1)** *"Many such Prabhupada initiates may have viewed this compulsory worship of someone other than their diksha guru as a distraction, to put it mildly..."* **(2)** *"Two gurus were overheard: 'What do you do when someone is not accepting the party line?' The answer was, 'You just rub them out. Anyone who does not fall in line should be dismissed.'"* **(3)** *"...another group of disciples, almost all of them with many years of service and experience behind them, left the formal temple structure this year when this new process was installed. Who can deny this fact?"* **(4)** *"One of the new gurus said to an elder sannyasi, 'This new guru process will purge all of the envious people out of ISKCON'"* **(5)** *"...these new gurus are being accepted as comparable to Srila Prabhupada... this may turn our whole movement into a personality cult."* The tract noted that the new gurus were about half of the GBC Body (and 80% of the influence), which could lead to self-serving corruptions impervious to the higher authority of Srila Prabhupada, shastra, and learned devotees (sadhus). Of course, this is exactly what occurred. On p. 15:

"Has the authority of ISKCON now become limited to a particular group of devotees as the all-in-all, with no shastric check and balance system?" The new gurus were quoted claiming that the GBC, which they controlled, was the supreme and sole authority in ISKCON. Also questioned: *"What was the actual role of the GBC in ISKCON? Was the GBC infallible? Had the GBC ever deviated previously?"* Reference was made to when Srila Prabhupada disbanded the GBC in 1972 *"due to their abortive attempt to illegally consolidate authority."* Was the GBC truly "absolute" when many of its former members had left the movement? Trying to discover more concrete justifications in Srila Prabhupada's instructions for the new guru system in ISKCON, the authors noted the tenuous nature of the new gurus' certification. *"Over-emphasizing certain statements by Prabhupada which make way for convenient interpretation or disregard for the shastras... and over-emphasizing personal instructions or intimate exchanges with Srila Prabhupada as one's basis of authority is simply an easy, rather cheap way to afford authority. That all, or at least most, of these intimate authorizations are unverifiable, and can be easily exaggerated or twisted to suit the situation, cannot be denied."*

In the face of monumental intimidation, the tract very boldly requested more solid proof of the claimed appointment of 11 new initiating gurus by Srila Prabhupada. Reference was made to a letter Hansadutta wrote Giriraja in late 1978, wherein he said: *"...if this is going to become a society of*

legal proofs, then the entire basis of ISKCON's activities, namely love and trust, is destroyed. It shows a lack of faith in Srila Prabhupada. ISKCON is supposed to be a society based on love and trust... if you start demanding evidences and proofs, then there is no use in having ISKCON. Go home and forget ISKCON. Srila Prabhupada said, 'Never mind my books. Now I am present.' That was in London, he said, 'Now I am here and giving instructions. Why are you quoting my books?'" Hansadutta thus implied that the new gurus carry the full authority of Srila Prabhupada, having been appointed and empowered by him, so why consult the books? But the Vrindaban objectioners insisted that proof was necessary to legitimize the new gurus. Where was proof they had been appointed? They wanted further research into Srila Prabhupada instructions so that the new initiation system in ISKCON could be authorized and regularized beyond personal ambitions and impurities. Still, on p. 20, we see the objectioners' error: "Before the disappearance of His Divine Grace, Srila Prabhupada organized and planned the entire future of the Krishna consciousness movement by delegating the responsibility of management to the GBC and appointing eleven senior Godbrothers in the position of initiating spiritual masters." Apparently the appointment hoax had fooled them too, although they had serious doubts.

The fraud engineered by Tamal and his fellow conspirators to keep Srila Prabhupada's true intentions for future initiations a tightly held secret, and then to conveniently (mis)construe or infer, based on no evidence, that the ritviks were to be actual initiating gurus on their own behalf –was a stunning success. Everyone fell for it, largely because of the missing tape recordings, no May 28 transcript, and no July 9 letter. Tamal's strict quarantining of Srila Prabhupada from questions was also a key part of the plot. Only a few bits of evidence leaked out and by the time any significant number of devotees understood the guru hoax, it was too deeply embedded in ISKCON, having become the vested interest of the leaders, their disciples, and supporters. The actual intentions of Srila Prabhupada were lost to the ambitions of the hijackers. The tract primarily addressed the excesses and anomalies of the new ISKCON guru system rather than the legitimacy of the new initiating gurus. Kailasa Chandra later admitted this was its major defect, as it objected to the terminology of new "acharyas" and their titles, worship, pictures on the altar, new mantras, etc. Still, they pressed the case that "their only function would be to initiate disciples, and there would be no major changes in the structure of the... movement." Since the actual May 28 talks and the July 9 Order were unavailable, the manner in which Tamal and his allies interpreted them became the accepted basis. When the full May 28 transcript finally was seen in late 1984, "the appointment that never was" became widely exposed and in two more years ISKCON's guru system collapsed and was radically modified.

The objectioners' understanding was of low-key deputies, so if the new gurus would be initiating their own disciples, why didn't Srila Prabhupada explain it more clearly? And they understood that the new gurus were not *uttama* adhikaris and not infallible. They objected to how the gurus were presenting themselves as "absolute" and paramahansa pure devotees. They quoted from Satsvarupa's letter to Giriraja: "In ISKCON in the West we are emphasizing more the absolute position of the guru, rather than his equalization with the Godbrothers." Also Hansadutta's letter to Giriraja: "Now Srila Prabhupada has personally created and appointed eleven men whom he feels are fit to represent the guru parampara, whom he feels are pure devotees of the Lord... Be quiet, and follow those who have been recognized by the authority of Srila Prabhupada. There is no question of challenging..." Another error in the dissenter's tract was the misunderstanding that Sridhara Maharaja of the Gaudiya Math should be consulted about ISKCON's guru system mechanics and details; they had not seen Srila Prabhupada's many instructions about avoiding his Godbrothers. The hype about not disturbing the new bhaktas by discussions of the actual status and position of the new gurus should be tempered by concern not to disturb the Godbrothers either.

GODBROTHERS BEING REQUIRED TO WORSHIP NEW GURUS?

The tract protested the promotion by some of new gurus that it was now necessary for even the Godbrothers to worship them as an intermediary, via medium to Srila Prabhupada and Lord Krishna. Re: Tamal and Yasodanandana: "One guru criticized his elder sannyasa godbrother: 'Why

don't you preach about me when you are making life members? ...you should instead be like my disciples.' This sannyasi later begged forgiveness, and was told 'I cannot forgive guru aparadha.' The aforementioned sannyasi was further told to chant this guru's [Tamal] name before Srila Prabhupada's name, and advocated the concept that many, if not most, of Srila Prabhupada's disciples have not developed intimate, personal association with Srila Prabhupada because they seldom had intimate, personal time with him. Thus, the new guru was to be worshipped like Prabhupada in order to fill this vacuum." This was Tamal's conceited arrogance and lust for being worshipped.

At least Satsvarupa conceded this part of the zonal acharya philosophy was incorrect, and he replied to Pradyumna's Aug. 1978 letter thus: *"...(some) gurus are taking an undue position of worship from their Godbrothers. This is a sensitive point... the new gurus should not in any way convey to their Godbrothers that they must approach Srila Prabhupada through him... it should be corrected."* The tract states emphatically: *"The only intermediary is one's personal spiritual master, and for the Godbrothers of the new gurus that would be ONLY Srila Prabhupada. Each Godbrother has an exclusive, personal, and primary relationship with Srila Prabhupada."* From 1978-80, Tamal, Hansadutta, Bhagavan, Bhavananda, and Kirtanananda were notable for this extreme self-promotion deviant idea of being the sole access to Srila Prabhupada for even their Godbrothers, which was poison to countless spiritual lives, and very troubling to the movement. The tract complained: *"There is so much emphasis (pressure) that we have to think of the gurus as the only real servants of Srila Prabhupada, that we have to think that Srila Prabhupada's desire for cooperation actually means to fully surrender to the philosophy and restrictions of these new gurus, and that we have even to think that Srila Prabhupada's primary claim to fame was the appointment of the eleven ritvik acharyas!"*

Hansadutta explained at length in his letter to Giriraja that the new gurus were pure devotees created by Srila Prabhupada, and that to disregard them or minimize their stature was an offense to Srila Prabhupada. Because they were created by Srila Prabhupada, the implication was that they were as good as Srila Prabhupada. This mayavadi idea that all were one was insidious and represented the corrupt, demented egos of the most ambitious of the eleven gurus, who were so hungry for being worshipped, it betrayed their façade.

PROTESTING THE DANDA (STICK) OF POLITICS

The tract then protested the growing heavy-handedness of the GBC and new gurus. Quoting from Hansadutta's letter to Giriraja further, it is seen how extreme and circularly-logical the exhortations would become in ISKCON's zonal acharya regime (1978-1987). *"You are trying to overshadow Srila Prabhupada and his appointed gurus by issuing a very offensive paper throughout the movement at an inopportune time. Because you, Giriraja, have fallen under the influence of the non-devotee class of men, you have become the branch of the tree of ISKCON joined with the ax-head of envious non-devotees attempting to chop down the tree of ISKCON... trying to destroy the entire arrangement that Srila Prabhupada left. So why we should accept the opinions of Giriraja, who is just rabble-rousing in the shastras to minimize the position that has been erected by Srila Prabhupada?... an upstart searching the shastras to destroy Srila Prabhupada's appointed gurus... this rascal Giriraja Swami is talking nonsense. You are trying to drag them into the mud. He has committed the greatest offense by disrupting the peace and harmony of ISKCON. If anyone is trying to usurp Srila Prabhupada's position, it is Giriraja Swami, and not anyone else. This man has spit on the devotees..."*

The tract pointed out that such mudslinging was not the way Srila Prabhupada had taught to deal with internal disagreements, and that the vilification process was not a suitable method to procure surrender from the devotees. Devotees had legitimate questions and were not supposed to operate on blind faith, nor submit to brute force or intimidation. There should be room for independent thinking. The dissenter's tract went on:

"These days epitaphs like 'envious snake' are being thrown around... whereas we are presenting these topics of discussion in a very gentlemanly manner. We are challenging that something rather serious has gone awry in the application of this new guru system. Our force must be the force of

logic, intelligence, shastra, and purity. We can never suppress the truth for very long. We are trying only to defeat ignorance. Currently there is an atmosphere being promoted that the Godbrothers should not question the system of new guru worship.”

The tract also discussed how the position of the new gurus was discouraging other devotees from being preachers in their own right, and suggested that all of Srila Prabhupada’s disciples were spiritual masters of one kind or another, and that they were all representatives of Krishna. This was in reaction to some sentiment that temple presidents and leaders were only managers and on a lesser standard, and that preaching would require becoming an ISKCON GBC authorized guru. Highlighted as well was the over-emphasis on COOPERATION and neglect of NO MOTIVATION, the two main themes in Srila Prabhupada’s last months. The clear implications given was that many devotees felt that the gurus’ demands for cooperation was simply a smokescreen to hide their ill motivations for power and guruship. As “rectification procedures,” the tract requested that the GBC adopt a list of 23 proposed resolutions, some of which were:

(1) Each newly-appointed initiating guru must specifically state whether he is on the paramahansa, full –realization platform or if he is a madhyama-guru **(2)** Acknowledgement that more than a minority of devotees were dissatisfied with the new guru system, feeling that there were deviations from shastra and sampradaya standards **(3)** Analysis and discussion should be employed rather than pressure tactics and force **(4)** Those devotees properly following the standards and behaving properly should not be excluded from ISKCON because of their doubts in the new guru system **(5)** Minimizing of Srila Prabhupada’s position as sampradaya acharya must be stopped **(6)** The temples established by Srila Prabhupada must be kept for his worship, not for others’ worship **(7)** Forced cooperation with the new gurus and vilification of devotees must cease **(8)** Nothing should restrict Srila Prabhupada’s disciples from representing Srila Prabhupada **(9)** It must be known that Srila Prabhupada never appointed successors **(10)** That a council of brahmanas be established, called Vaishnava Rajya Sabha, to give shastric guidance lest policies become politically institutionalized.

YASODANANDANA CANVASSES SIGNATURES FOR THE PETITION

The tract then demanded the opportunity to debate the issues of controversy raised if they were found unacceptable to the GBC. Conditions for a debate were mentioned, and Yasodanandana and Pradyumna would represent “our points.” In that event, “we feel no recourse but to demand debate – which is the sacred Vedic tradition.” In the tract’s conclusion, came the fatal flaw of the reformers in the admission that they did not doubt “the system that Srila Prabhupada has set up,” which they never imagined was a total hoax! The tract concluded: *“Sectarian spirit, a result of personality cults within an organization, is the great enemy of progress... Our movement is not a business corporation, and position does not make a person a devotee... We beg that political considerations not be the basis of decision-making in this crucial issue... please try to consider all of these our points and try to see that Lord Chaitanya’s movement is not compromised in any way...”*

The petition of demands for discussion and reforms was completed Feb. 17, 1979 and was then signed by 36 male devotees, including Yasodanandana Swami, Akshayananda Swami, Kailasa Chandra, Drupada, Bhaktisiddhanta, Jagatguru Swami, Ayodhyapati, Bhanu, Dhanurdhara, Jaya Gouranga, Dhruva Maharaja, Raghunath das, Arjuna, Pundarika, and others. It was copied in Mathura and sent out to the GBC and gurus for their consideration, with mixed reactions from the various zonal acharyas. The new guru system was constructed on the foundation of ambitious pretenders who claimed to have the absolute sanction and authority of Srila Prabhupada and that to question them was to question Srila Prabhupada, and that to doubt their stature as pure devotees was to doubt Srila Prabhupada’s “pre-eminence” and legacy. For decades after the poisoning, the unauthorized, self-appointed gurus deflected attention from their brazen takeover of the movement and disguised their selfish motives by hiding behind their mask of devotion to Srila Prabhupada.

RAMESVARA’S DEFECTIVE “SIDE BY SIDE” LOGIC

“How can the Vrindaban devotees preach successfully if there is no proper worship of the new guru who would initiate the new men? What kind of faith can a new man develop in a ‘back-room’ guru? The problem all along in Vrindaban is that in the name of love of Prabhupada, they have developed somewhat of an anti-guru policy. This is borne out by numerous visits by devotees and their subsequent doubt, confusion, and mistrust after hearing the preaching in Vrindaban. Krishna is never alone—He is always worshipped with His devotees. And there is no spiritual contradiction if Prabhupada and his devotees are also worshipped side-by-side. Otherwise, where is the possibility of preaching and making new men? ...I’m afraid if this is not cleared before the devotees arrive for the Festival, there could be serious problems.” (Ramesvara letter, Jan. 23, 1979)

LAST MINUTE SABOTAGE AND INTRIGUE

Pradyumna agreed with the tract/petition’s contents but declined to sign. Rupa Vilas was the only temple male opposing the petition, and days before the GBC arrived in Vrindaban, he convinced most of the men to withdraw their signatures. He feared the consequences, proposing that the tract/petition should be anonymous (he has debilitated Sun in his horoscope, a weakness for any confrontation). When Yasodanandana also withdrew, Kailasa Chandra then re-convincing him, and Yasodanandana again converted all the men to endorse the tract and to leave their signatures. The women were spared the expected GBC wrath and none were asked to sign. Tensions were as high as anyone could remember. It was showdown time.

THE VRINDABAN SHOWDOWN

Fresh copies of *Remembering Srila Prabhupada* were given to the many gurus and GBC men on Feb. 27, 1979 as they arrived in Vrindaban for a few days before going to the Mayapur meetings. The GBC hoped to clean up the Vrindaban dissenters before facing the crowds of devotees in Mayapur the following week. At the Vrindaban morning debate/meeting, chaired by Satsvarupa and Jayapataka, Pradyumna spoke on behalf of the reformers, and Hrdayananda Swami spoke for the GBC and gurus. For the first few minutes, civility presided, and Pradyumna was convincingly putting forward the objections to the zonal acharya system. There were five main topics: **(1)** New gurus should not accept or expect worship from Godbrothers **(2)** Worship of the new gurus should be held in private quarters, not in the temples **(3)** The worship of new gurus was excessively lavish and undeserved **(4)** The new guru system was a concoction and should be stopped before it was too late **(5)** Other devotees were qualified to initiate as well, and provisions to add gurus should be made.

When Pradyumna suggested that ISKCON study the Madhva and Ramanuja sampradayas for how to continue the disciplic succession, suddenly Hrdayananda exploded and yelled, *“Who cares about the Ramanuja sampradaya!?”* He began “chastising and blasting” the offenders of the gurus, saying it was only that they themselves also wanted to be gurus, even though Srila Prabhupada had not named them. He said Vrindaban temple was poisoned by fault-finding and envy, when actually the new gurus were untouchable due to Srila Prabhupada’s empowerment. Other gurus took their turns with heavy language. *“The new gurus did not want to actually resolve anything by shastra and logic; instead, they wanted to crush this uprising, send a message, and triumph in such a way as to increase their momentum...”* (Zonal Acharyas, pg. 87) So much for any notion that there could actually be a civil debate with these GBCs. Pradyumna simply left the meeting in disgust. When Jayapataka asked to hear from Kailasa Chandra, Satsvarupa shouted, *“We do not want to hear this man’s philosophy!”* Ramesvara criticized the Vrindaban devotees for not distributing books. Kirtanananda said all the devotees in New Vrindaban were enlivened by his being worshipped as a new ISKCON acharya. Panchadravida Swami said the new gurus were almost as good as Srila Prabhupada himself. Without Pradyumna, it was very difficult for Yasodanandana and Kailasa Chandra to speak in face of the angry, excited gurus. Every attempt to discuss the points was shouted down. The morning session ended with Jayatirtha accusing Kailasa Chandra as *“the black snake who is trying to cut down the ISKCON tree,”* and Hrdayananda calling Pradyumna a “demon.” Rochan das still has the three audio tapes of the meetings.

During lunch break, Yasodanandana tried to convince Pradyumna to return to defend their positions, but he refused, as did Kailasa Chandra. *“Pradyumna said ‘These men are not honest.’ At that point, it was not at all difficult for me to foresee that the second session after lunch would be the equivalent of a slaughter, which it was. The signatores were smashed. It was not an ishtaghosti. It was a tribunal. Most everyone in attendance ate humble pie and apologized to the great men.”* (Kailasa Chandra, 2020) Starting with Yasodanandana, they demanded why he had organized the petition, who responded by asking if they had all become pure devotees overnight? Ramesvara and Hrdayananda chastised Yasodanandana, and then the other reformers were dealt with in public. The “debate” and the reformers’ search for siddhanta (truth) thus ended. Yasodanandana: *“The self-appointed acharyas did not respect any traditional rules of Vedic debate. It was a ‘shut them down,’ ‘might is right’ mentality right from the start. They did not defeat Pradyumna. Pradyumna clearly defeated Hrdayananda. They used bully tactics and intimidation in their so-called debate technique. They just shouted him down. The outcome had already been fixed.”* The next guru puja for all 11 gurus was held simultaneously with Srila Prabhupada’s guru puja, and ISKCON Vrindaban was re-integrated into the zonal acharya system. Bhaktisiddhanta das (a signator) recalled: *“It was a macabre scene to behold! We all knew that Srila Prabhupada’s time was over and that these guys had forcefully taken control of our movement. This event, I believe, set the standard of worship for themselves in the movement. They were to be treated as acharyas and spiritual masters and be worshipped as good as God and Srila Prabhupada.”* Only four men refused to apologize for the petition: Kailasa Chandra, Bahushira, Dhruva Maharaja, and Bhadravardhana.

GBC MEETS IN MAYAPUR, MARCH 1979 AND DISPOSES OF PRADYUMNA

The GBCs openly called Pradyumna a “mercy case,” an airhead brahmana who couldn’t do much except uselessly scholarize. At the Mayapur meeting in March 1979, the GBC took the Srimad Bhagwatam completion project away from Pradyumna, who had been given to do it by Srila Prabhupada, citing his slow pace of progress, and transferred it to Hrdayananda instead (who had called Pradyumna a demon). They publicly criticized his Aug. 1978 letter as troublemaking and totally unwarranted. *“After he sent his letter about the new gurus’ worship, big seats and so on, he was subjected to character assassination. After Pradyumna spoke on behalf of the dissenting devotees in Vrindaban, and to quell the increasing wave of protest, he was removed from his service and unceremoniously kicked out soon afterwards.”* (Yasodanandana, 2016)

Pradyumna das left ISKCON, disgraced, having no support, service, or sanction for further participation. Years later he was working with the UN and World Peace Society in New York, and he continued his Vedic studies while always remembering his days with Srila Prabhupada. Pradyumna continues his Vedic translations of the Vaishnava classics.

TWENTY YEARS LATER GBC OFFERS HOLLOW APOLOGY TO PRADYUMNA

On Feb. 5-16, 1999, twenty years after Pradyumna was crushed, the GBC officially apologized for their treatment of Pradyumna das and rejection of his sagacious 1979 letter. However, the apology was symbolic and meaningless and only addressed **the excesses of the Zonal Acharya system, not for installing unauthorized initiating gurus, not for the zonal acharya appointment hoax, and did not address whether or not the 11 ritviks were supposed to become full gurus after Srila Prabhupada departed.** (#403 ACTION ORDER):

*“Whereas despite warnings by Pradyumna prabhu and others, for many years the Governing Body Commission, being weakened due to the Zonal Acharya deviation, failed to correct these errors to the detriment of many ISKCON members; And whereas, despite GBC Body efforts to correct the Zonal Acharya deviation as flaws in the system surfaced and many of the Zonal Acharyas left ISKCON, our society continues to be affected by the misunderstandings of that system: It is hereby resolved THAT: **A. APOLOGY TO SOCIETY FROM THE GBC BODY:** The GBC Body offers the following apology to the members and friends of ISKCON: The GBC Body, both individually and collectively, wishes to express its deepest apologies to, and beg the forgiveness of, the followers of Srila Prabhupada who were offended*

or hurt by our past decisions resulting in the excesses and abuses of the zonal acharya system and its ongoing ramifications. **B. APOLOGY TO PRADYUMNA PRABHU FROM GBC BODY:** The GBC Body offers the following apology to Pradyumna dasa: The GBC Body extends its heartfelt apologies to Sriman Pradyumna dasa Adhikari for any offences caused in its dealings with him in 1978-9. During this period Pradyumna Prabhu wrote to the GBC via Satsvarupa dasa Goswami warning them of serious repercussions with the Zonal Acharya system in his letter dated 7th Aug. 1978. Unfortunately Pradyumna prabhu's good advice was not taken seriously. In retrospect the GBC Body and ISKCON could have benefited greatly by heeding his well-meant and pertinent observations. Although it is now many years hence, we nevertheless wish to state publicly that we sincerely regret the actions and words of the GBC Body that contributed to his leaving his active service in ISKCON. We unreservedly and humbly beg the forgiveness of Pradyumna Prabhu for any offences caused to him by our dealings. We would also like to extend our most heartfelt invitation to Pradyumna Prabhu to participate actively in ISKCON activities and we pray that Srila Prabhupada and Sri Sri Radha-Madhava continue to bestow Their causeless blessings upon him."

There was no mention of the unfair and selfishly cruel act of taking away from Pradyumna his precious Srila Prabhupada-given service of completing the Bhagwatam translation, something he had worked on with Srila Prabhupada for many years and was more qualified for than Hridayananda. The GBC also neglected to address how Yasodanandana was effectively removed from ISKCON and Kailasa Chandra was demonized and thrown out of ISKCON, and they had only done the same as Pradyumna did. Why did they not apologize to them as well? And what is the use of an apparently well-intentioned apology and then still not rectifying the anomalies that Pradyumna pointed out? The ISKCON gurus still today have PADA names, pranam mantras, put their photos on the temple altars, sit on grand Vyasasanas next to Srila Prabhupada's Vyasasana, and have done next to nothing to bring back the thousands of their Godbrothers they alienated and drove out of the Movement during the zonal acharya era. Simultaneous guru pujas may have ended, but not much else has changed, so why apologize to Pradyumna for what he said in 1979 when the same things are going on in 1999 and even 2019? And in spite of their own repeated resolutions to do so, the GBC has yet to write a coherent and sensible paper based on shastra and Srila Prabhupada's teachings to justify their guru approval system, something the Vrindaban dissenters asked for. Saying sorry for past abuses but continuing to do what you supposedly were sorry about is a massive, ongoing hypocrisy in ISKCON. Showbottle apology, same corruption.

KAILASA CHANDRA CHASED AWAY

Kailasa Chandra das was an easy target, and the GBC banned him from ISKCON due to his position paper. He was combative, unsubmitive, and fearlessly contested their guru system. As a result, the GBC resolved: "That the yearly GBC secretary will write a letter to all ISKCON centers warning about the poisonous activities of Kailasa Chandra das." Kailasa Chandra das was expelled simply for philosophically expressing doubts about the new ISKCON guru system. When he returned to the USA, he heard of Ramesvara's threats on his life and thereafter always kept a pistol and a distance from ISKCON. He continued his anti-appointment efforts for some years, then moved quietly somewhere in the Arkansas mountains bush country. His philosophical position evolved, as noted by an early dissenter: "By 1989 he had become a living guru radical who had become an apologist for the living guru argument. He remains antagonistic to the ritvik order of Srila Prabhupada." Ravindra Svarupa spoke about him in 1999: "There is a devotee, a Godbrother named Kailasa Chandra... He was in Vrindaban with this first big protest... He considers himself an agent of Lord Shiva. That's a name for Lord Shiva—Kailasa Chandra—who's job is to purify ISKCON by destruction. He's one of these guys completely on the psychic, mystical plane... He was very critical of the GBC already, and... the yearly GBC secretary (wrote) a letter to all ISKCON centers warning about the poisonous activities of Kailasa Chandra dasa. He was already causing up a lot of anti-guru sentiment, and quite venomous actually."

YASODANANDANA SIDELINED TO SOUTH INDIA, THEN LEAVES ISKCON

In addition, Yasodanandana Swami, who could not be too overtly crushed due to the widespread respect devotees had for him as a sannyasi and brahmana, was coincidentally relieved of his position as Vrindaban gurukula headmaster, a service Srila Prabhupada gave him, on the plea of developing ISKCON in South India where he had much previous experience and success in preaching. The GBC resolutions noted: ***“Yasodanandana Swami will be the official regional secretary to assist the GBC in South India.”*** But it was a ploy. Yasodanandana reluctantly left his gurukula headmaster services and went to Bangalore, South India.

Jayapataka and Bhavananda circulated rumors that Yasodanandana was preparing to perform fire sacrifices for the death of the eleven gurus. Yasodanandana confronted Jayapataka in front of the devotees, but the matter was falsely denied. Many Orissa and Calcutta devotees confirmed that these rumors continued to be promoted by the two Mayapur gurus. After months of character assassination and political retribution from Jayapataka and Bhavananda, he *“realized I was not wanted in ISKCON anymore. I went to Portland, Oregon, then Los Angeles, where I met Nalinikanta das and others, and then joined some other disaffected devotees in a Buffalo, New York preaching center outside of ISKCON.”* (Kailasa Chandra went there as well.)

PURIFYING VRINDABAN

Yasodanandana had heard in advance what was coming to Vrindaban temple. The new gurus' next aim was to remove the Bhaktivedanta Gurukula headmaster Dr. Sharma, who had been personally installed by Srila Prabhupada and who was professional and not politically aligned. Bhavananda wanted his own men in all key positions at ISKCON Vrindaban. At the 1979 Mayapur meetings, the GBC simply retired Dr. Sharma and sent Bhavananda to Vrindaban to “clean house.” (rather, he dirtied the dhama) All signers of Yasodanandana's protest petition were confronted; most of them decided to leave and go elsewhere. Bhavananda said, *“We had to come to Vrindaban to purify the Krishna Balarama temple.”* Yasodanandana recounted in 2016: *“the GBC removed Dr. Sharma and yours truly, and 40 devotees from the temple, and appointed Bhavananda [in charge, and who brought] his nest of Bengali boys and molesters to Vrindavana. The flood gates were opened for the subsequent abuse, molestation and exploitation of so many innocent children, with the ‘vote’ and silent acquiescence of the GBC.”* As for Dr. Sharma: *“No reason was given to him. He was evicted from his room and his service was taken away by Bhavananda. No one could replace Dr. Sharma.”* This was the origin of the child abuse and rampant sexual molestations that took place in Vrindaban ISKCON through the following decades. It started with the GBC putting Bhavananda in charge of the children. Most of the GBC already knew him as a homosexual and pedophile. He brought from Mayapur the Bengali boys and men he had gathered there in his own illicit affairs. Some have described the event as the taking over of the Vrindaban temple and gurukula by a ‘nest’ of sexual and physical abusers, chasing away most of the qualified men. The gurukula structure and staff that had been supervised and overseen by Srila Prabhupada was tossed out and the place became a haven for child molesters with Bhavananda the supervisor and a participant in the sexual abuse of the boys. True facts.

ANOTHER TESTIMONY ON ISKCON HISTORY 1978-79

“I was at the Mayapur Gaura Purnima festival in 1978. I remember Satsvarupa announcing on behalf of the GBC that the 11 Ritviks would now be diksha gurus but they would keep a low profile. No pranams, no guru puja sung in temple room, and only for their disciples etc. Afterwards I went to the new Juhu Beach Bombay temple and did service as pujari and deity cook. Tamal was GBC there then. He had his quarters in one of the ‘twin towers’. I never went there, but he had his guru puja there every morning, then came down to the temple room with his followers for Srila Prabhupada's guru puja. Gradually more of his Godbrothers were also attending his guru puja, and they would all come down chanting behind Tamal, like he was the pied piper! Then he had his seat built next to Srila Prabhupada's Vyasasana. The height difference was not much. Then he had his gurupuja in the temple room, before Srila Prabhupada's! I did not like it at all. I got his permission to leave and go to Vrindaban. I had met Yasodanandana Swami in Fiji the previous year when Srila Prabhupada sent him

to install Deities and open the temple in Lautoka, and I liked him a lot. Gurukripa Swami was GBC for Vrindaban, and I also liked him. I served in Vrindaban as pujari for a year, as those two swamis desperately tried to keep Vrindaban temple a guru free zone, with Srila Prabhupada as the centre. The GBC didn't like it. Tamal forced Bhagavan to take sannyas in front of Srila Prabhupada's Samadhi on Vyasapuja day. Then the GBC sent an 'inquisition' team to take over the temple after the 1979 Gaura Purnima, and they installed Bhavananda 'Swami' as GBC. The 11 new gurus came to Vrindaban. I was there for the hysterical occasion when they all sat on their little seats, which nearly took up the whole temple room, for their simultaneous gurupuja! I didn't like it, at all. I left and went on to Sweden." (Dwaipayana das, Feb. 1, 2017)

SEVERE CONSEQUENCES AWAITED ALL DISSENTERS AND NON-COOPERATORS

Betrayal of the Spirit (Nori Muster, p. 31), described the new ISKCON reality, quite a contrast to the days when Srila Prabhupada lent his guiding, loving hand across the movement: "There were severe consequences for any Prabhupada disciple who disrespected the zonal guru system... They made an example out of him (Pradyumna) and the incident chilled the atmosphere for anyone else who wanted to speak out."

"Around 1979, it occurred to me that something is wrong with the concept of appointing spiritual masters. The more I pursued the question and the more I ran into others who had problems with it (and back then we were few and far between), the more I became convinced that something was terribly wrong... I quickly got the reputation as being a victim of maya and spreading poison. I had become a demon and a blasphemer... Jayadvaita Swami... gave me such a hard time when I was bringing up the subject... for over an hour telling me what a rascal I was." (VVR #17, Jan. 1992, p. 41)

Tamal considered the reformers as malicious barking critics. He wrote: "Since the disappearance of our beloved spiritual master, we have seen... disenchanted persons come forward trying to cast doubt on the legacy left by Srila Prabhupada. When Srila Prabhupada appointed from among his senior disciples eleven persons to continue the process of initiation, and when after their spiritual master's departure those whom he selected assumed their duties by his command, the critics began to bark their discontent. Though they leveled their remarks against the successor gurus, in reality their criticism was aimed at Srila Prabhupada himself. The critics may argue that appointment alone is not a guarantee that one has actually achieved this perfectional stage of life; Prabhupada might have appointed disciples for lack of anyone better, or hoping that they might one day achieve the desired realization. To such irresponsible criticism we answer a decisive 'NO!' Srila Prabhupada chose them because they merited his confidence." (Servant of the Servant, 1984 edition)

The philosophical essays, tracts, and discussion letters begun by Pradyumna, Giriraja Swami, and the Vrindaban dissidents were then continued surreptitiously in various quarters of the movement. On the East Coast USA there were a group of temple presidents including Adarsi, Aja, Vidura, and others who regularly exchanged news, views, and quotes with each other in the early 1980's. But to do so risked their positions and service, as the zonal acharyas did not permit anything but total submission. Many a devotee who spoke too openly about anything outside of the official party line was harshly dealt with. Some met with death (see Ch. 99). Akshayananda Swami and many others left ISKCON during this time of the zonal acharya insanity.

GOVINDA DASI SPEAKS ON WERE THERE GURU APPOINTMENTS?

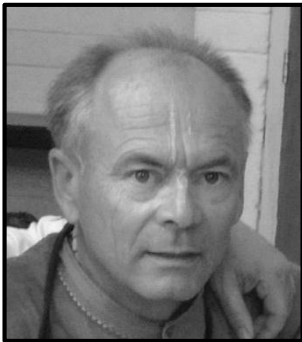
ONE: "Did I ever once for even a second believe that he appointed the eleven? NO. Not for even a second. And Bhagatji's statement was only added proof of that truth. Bhagatji was there with Srila Prabhupada, and he saw and heard everything. His words to me were: 'Prabhupada never appointed anyone. They have simply done this, that's all.'" (Govinda dasi) Bhagatji (Vishvambhar das) was a Bengali close friend and confidant of Srila Prabhupada's who lived right around the corner from the Vrindaban temple. **TWO:** "... just a few months after Prabhupada's departure. One of my friends and Godbrothers came to me and told me, 'Govinda dasi, did you hear what they're doing in Mayapur? They're having meetings and they're planning to set themselves up as gurus and have zones and get

worshipped on Vyasasanas...’ I was shocked. Sruta Kirti and Kusha, my dear friends... (I) told them what I had heard... Sruta Kirti, who had been Prabhupada’s servant longer than anybody, and who had also been in Vrindaban shortly before he left, had an unforgettable response. Here is the gist: ‘Govinda dasi, that’s ridiculous. They would never do something like that. Those are Prabhupada’s temples, no body else is going to be worshipped as guru in them, that’s absurd! They would never sit on a Vyasasana in Prabhupada’s temples. Those are Prabhupada’s temples! Why, Prabhupada’s disciples would kill ‘em! Stop worrying about this, this is just some rumor.’” (Govinda dasi)

GAURIDAS PANDIT QUESTIONS TAMAL ABOUT NEW VYASASANAS

Gauridasa Pandit had personally heard Srila Prabhupada give specific instructions for the future in July 1977. “After Srila Prabhupada actually left the planet the first guru Vyasasanas started to appear in the temples. I was shocked because this was against Srila Prabhupada’s direct instructions. I returned to Vrindaban in early 1978 [after the Gaura-Purnima festival] and met Tamal in his room. I asked him why Vyasasanas were being put in the temple rooms when we both heard Srila Prabhupada say not to do such a thing. He asked me if I thought Srila Prabhupada could have said anything else after I had left [Vrindaban]. I had to leave Vrindaban at the end of July, 1977 because my visa had expired. I said, ‘I’m sure he could have, but I don’t know why he would have when he’d talked about the Ritvik System for months before his departure.’ Tamal said, ‘Well he did, and if you don’t believe me you can ask Kirtanananda Swami.’ I asked if there was a tape or letter to that effect and he responded by slamming his fist down on the desk and said, ‘I don’t want to hear another word about this Gauridasa!’ I left his room disappointed.” (Vedic Village Review, #12, Mar 1990, p.43)

ZONAL ACHARYAS, p. 71: “Thus Tamal revealed Kirtanananda Swami as a co-conspirator, who also possessed a powerful ambition to become a worshipful spiritual master like Srila Prabhupada, in the plot to repress Prabhupada’s discussions of the perpetual Ritvik System and promote the fraudulent system that the eleven were appointed as diksha gurus. As evidenced by the anger of Tamal-Krishna when he was questioned by Gauridasa Pandit, the zonal gurus did not achieve their positions by dint of spiritual potency or by following the orders of their spiritual master; rather, they had risen in power through dishonest politicking. Nandini dasi put it: ‘The more zonal territory a guru controlled, the more powerful his influence. These men had worked shrewdly for their positions, just like corporation executives.’ (Betrayal of the Spirit, 44)”



-LEFT: GAURIDAS PANDIT DAS: 2015

Tamal’s banging fists did not change what Gauridas Pandit had heard the previous year: that initiations would be conducted by ritvik acharyas after his departure and that there should be no new Vyasasanas in the temples. Gauridasa Pandit then sent a 20 page paper in early 1978 to Satsvarupa, the GBC Chairman, and may have been the first to express doubts in writing about the new ISKCON guru system. His report to the GBC was ignored. He testified to this in VVR #11, pg. 55, Dec. 1989. His continued speaking out on the matter met **with his life being threatened by one of the zonal acharyas** (VVR #11, Dec. 1989, p. 17) Gauridas Pandit’s first-hand witnessing of events and conversations in July 1977 was feared by the zonal gurus; he was a threat to their regime. He toned down his public doubting for many years, but when he saw articles about the guru issue in Vedic Village Reviews in the late eighties, he came back to life. He was excited to see others had come to understand exactly what he had been a witness to in 1977, and he began to speak up again, sharing his memories and direct experiences as evidence. Gauridas Pandit das is an important witness substantiating Srila Prabhupada’s instructions for officiating acharya initiations after 1977. (Book Two)

“...a small, but dedicated band of concerned disciples—Yasodanandana Swami, Guru-Krpa, Pradyumna, Kailasa-Candra, and others in Vrindaban, India, and a few years later Jadurani in New Vrindaban and Los Angeles—had campaigned to remove the zonal acharyas from office, but they had been defeated and then shunned by the society. Jadurani had been beaten bloody.” (Zonal Acharyas)

From the history of the crushing of the Vrindaban dissidents in 1978-1979, we observe that ISKCON had quickly become a tyrannical quasi-spiritual institution just after Srila Prabhupada's departure, having been taken over and run as private kingdoms by eleven thugs who disallowed any question or discussion about their concocted and defective doctrines. (see Book Two) The atmosphere of intimidation, corruption, and fear remains in ISKCON right up to the present day as the elite GBC and guru club in ISKCON tolerates no challenge.

CHAPTER 95: GURU SUSPENSIONS: 1979-80

EVEN SRIDHARA MAHARAJA ADVISES THE GURUS TO TONE IT DOWN

On Aug. 18, 1980, after being informed of the circus taking place within ISKCON with the new guru program, Sridhara Maharaja of Navadwip advised caution and some adjustments: *"According to my consideration, as I hear it, the grandeur of the acharya, the puja of the present (ISKCON) acharyas, it is undesirable and too much and that will create some difficulty. It should be modified. The way in which the acharya puja has been established, that should be modified to suit the circumstances and some adjustment with the Godbrothers should be made. A spiritual protocol should be evolved which may not be very harmful to the body, to the association, the ISKCON organization."* Rather than experiment, evolve, adjust, modify, and so on, it would have been better that ISKCON was not taken over by personally and materially ambitious men who disobeyed Srila Prabhupada's instructions. Srila Prabhupada's instructions were concealed and lies were substituted that there had been an appointment of eleven initiating gurus who would be the new ISKCON acharyas. Pandemonium followed, as history shows.



His Divine Grace Satsvarupa dasa Goswami
Initiating Guru of the International Society for Krishna Consciousness

ONE ACHARYA'S EX-WIFE FIGHTS AGAINST THE HOAX

Jadurani dasi was Srila Prabhupada's first female disciple, joining in 1966. She became a painter of illustrations to Srila Prabhupada's books, eventually completing 200 pieces of art while in ISKCON and more later with Narayan Maharaja. She was married to Satsvarupa in 1968, had no children, and was a widow by 1972 when her husband took the renounced order of *sannyas* life. Srila Prabhupada asked Jadurani to be the ISKCON Art Director and she resided at the Los Angeles temple throughout the seventies. She also became an accomplished book distributor on the streets, sometimes taking in \$1000 a day. One day in mid-1979 she overheard zonal acharya Ramesvara Swami remark that zonal acharya Hansadutta Swami was a "*schmuck*," which is New York Jewish slang for the male genital. Up until then, she had accepted the new gurus without any doubts, but this incident was a turning point in her life. The guru hoax was shattered- how could a liberated soul speak in this way? There was something very wrong. She demanded that Ramesvara give her a copy of the "appointment tape," as it was known, namely the May 28, 1977 conversations wherein Srila Prabhupada supposedly had named the future acharyas of ISKCON. Ramesvara complied reluctantly and with hesitation, only because he hoped to placate her. As a leading women's book distributor, she was too valuable to ignore. The "appointment tape" was off bounds to all devotees and was locked in Ramesvara's office safe. Copies of this tape were available only to a few GBC's and gurus.

When Jadurani listened to the appointment tape, she was shocked that there was no appointment of gurus nor instructions for anyone to become the next successor acharya. She confronted Ramesvara and lambasted him fiercely for pretending to be an *uttama* adhikari, a pure devotee, and cheating everyone with the lie that there was an appointment of gurus. Ramesvara was actually quite affected by this, and his conscience finally drove him to request Subhananda das to

assist him in compiling a position paper on the proper position of the initiating guru. He made it his zonal policy to remove his Vyasasana from his temples, receive guru worship only privately, and give up his pranam mantra, and his Chaitanyapada and Divine Grace titles. This later led to his chastisement by the Acharya Board and he was forced to resume these practices.

Jadurani thought about her ex-husband Satsvarupa, and could not accept that he had become a perfect, self-realized pure devotee since he left her 8 years earlier. When she saw him in Los Angeles in Apr/May 1980 being worshipped on the Vyasasana, she became indignant, and began speaking openly about how Satsvarupa, especially, and the other zonals also, **were not pure devotees like Srila**



Prabhupada. She vocally protested as to why they were being worshipped just like Srila Prabhupada was worshipped?

In a 1999 lecture, Ravindra Svarupa das stated: *“She [Jadurani] was particularly scathing on Satsvarupa Maharaja, whom she had been married to at one time, and Jadurani hated the book [he wrote]-Prabhupada-lilamrita. She thought it was completely offensive because it made Prabhupada seem like an ordinary person.”* In *Betrayal of the Spirit*, Nandini dasi, a Ramesvara disciple, described how Jadurani was dealt with for her “blasphemy” of pure devotees: *“When the GBC came to Los Angeles in April [1980]... the tragi-comedy it really was. Logistics –*

LEFT: JADURANI DASI IN 2012 *were complicated. Each GBC man needed comfortable accommodations, along with meals and housekeeping. In addition, the 11 gurus had to be worshipped simultaneously on 11 Vyasasanas. Carpenters and seamstresses worked all week before the meeting to fashion wooden pedestals and red velvet cushions. The miniature thrones lined the walls of the temple, leaving little room for the rest of us. On the last morning of the visit, I left the crowded temple to sit outside with Jadurani... I chatted with her, wondering if she felt any connection with her former husband, the guru Satsvarupa, who was being worshipped inside. If she did, I had never heard her mention it. Some of the other widows had spoken to me of their loneliness, pride, jealousy, or anger. I knew some who felt bitter because their former husbands enjoyed comfort and fame as sannyasis, while they raised their children alone, dependent on the temple.”*

“A few days after the GBC meetings I heard a woman screaming outside. I ran to the window and saw two men chasing Jadurani down Watseka Avenue, toward the traffic on Venice Boulevard. The first grabbed her white sari, which was falling from her shoulder. The other tackled her and held her down on the sidewalk while another man opened the door of a waiting car. They forced her in, and the car sped away. I ran outside as devotees gathered on the street and learned that Jadurani had been ejected for blaspheming Satsvarupa, saying that he wasn’t a ‘real’ guru like Prabhupada.”

After being physically and forcibly removed from the Los Angeles ISKCON community, Jadurani went to Pittsburgh, and then New Vrindaban, where she established a small painting studio in a corner of the sewing room at Bahulaban. She continued to speak openly about how the new gurus were all unauthorized frauds. Kuladri das, the temple president, tried to warn her that she was in danger. Isani and Parayana complained to their guru Kirtanananda about Jadurani’s statements, and he told the two women to **“Do the needful, but I don’t want to know about it.”** They then beat Jadurani bloody and blue, broke her rib, nose, and eyeglasses, and her sari was covered in blood. Screaming, they tried to tear off her sari so they could put it on a flagpole as a warning to others. Jadurani hid with some friends outside the New Vrindaban community.

Kuladri was interviewed in the Los Angeles Times (Feb. 15, 1981): *“...he asked Jadurani to leave his community after she had been kicked out of most of the temples on the West Coast. She was, he said, ‘distressing many of the new initiates’ by preaching they were the ‘illegitimate children’ of Krishna.”* In late Oct. 1980 Jadurani moved to Buffalo, New York to join a group of other disaffected devotees who had a center outside of ISKCON. Yasodanandana and Kailasa Chandra were there, the latter of whom she married in Jan. 1981. Jadurani wrote and Kailasa Chandra edited five essays on the

guru issue, which she bravely distributed to devotees everywhere she could in and around ISKCON temples. Ravindra Svarupa further (1999) described: “... there was a little break-away group... Jadurani began distributing... [from mid-1981] five papers that she was handing out. The first one was called, “The Appointment That Never Was.” Kailasa-Chandra told me that he actually wrote the papers... the position ... was that a guru had to be a maha-bhagavata: a certified, topmost, resident of Vrindaban—liberated soul. It was clear that none of the 11 acharyas... were anything like that... and that the appointment that never was, they claimed that the appointment tape... was doctored by the GBC. That the background noise changes and there were pops and clicks... that the GBC had obviously put it together out of bits and snippets to make it sound as though Prabhupada were actually seriously thinking that these people could be gurus... Her solution... was that one had to wait for the emergence of the self-effulgent acharya... No one is fit... Nobody should take initiation until the emergence of the next self-effulgent acharya. Her karmi name was Judy Guarino, and so Hrdayananda called this ‘Judy-ism,’ waiting for the Messiah [Judaism doctrine is that the Messiah has not yet come, but will...].”

Los Angeles Rathayatra festival: Jadurani was again attacked by disciples of the gurus while distributing her “subversive literature.” The five essays that Jadurani had distributed were titled as: **(1) GURU IS NEVER APPOINTED** (from “In the Measure of Our Conviction,” 1980) **(2) OVERALL CONSIDERATIONS OF THE BONA FIDE SPIRITUAL MASTER** **(3) SHASTRIC CONSIDERATIONS REGARDING THE MONITOR GURU** **(4) THE APPOINTMENT THAT NEVER WAS** **(5) THE SPIRITUAL MASTER NEVER DEVIATES FROM SHASTRA**

During these years and until 1990, no one saw the actual July 9 letter, nor was it discussed much because its exact contents were unknown. Thus Jadurani (and Kailasa Chandra), although on the correct track to the truth, and although she recognized that there had been no appointment by Srila Prabhupada of new acharyas or gurus, she still missed the essential missing piece of the guru puzzle: she thought that it was necessary to wait for another self-effulgent acharya like Srila Prabhupada (which Srila Prabhupada never hinted at us doing). Jadurani dasi drifted around the movement and for years stayed in ISKCON St. Louis where Sura das was able to engage her again in painting and distributing books. Eventually she joined Narayana Maharaja, who gave her the “nickname” Shyamarani dasi, and she was highly esteemed among the women of that group. Thus in many ways she appeared to embrace those same principles which she had earlier so despised and fought against, namely elitism, pretense, distinction, and unauthorized gurus.

FIRST DISSIDENT CENTER OUTSIDE ISKCON

Gurukripa visited the dissident Buffalo group in 1980, which also included Yasodanandana and Kailasa Chandra who had married Jadurani (Satsvarupa’s ex-wife). Kailasa Chandra wrote a series of essays (in 2020 he denied writing them) which Jadurani and others distributed outside the Los Angeles temple and in New Vrindaban. Kailasa Chandra waged his propaganda war against the bogus ISKCON gurus, mailing his papers all around the movement. The guru hoax was thus facing some minor outside dissidents, but to no serious effect.

OPEN GURU POLICY AT NEW TALAVAN FARM

The temple presidents and local devotees rarely had any say in who their GBC man would be. In New Orleans Satsvarupa was GBC until 1974, afterwards Jagadish das was the GBC, then Balavanta das. By 1980 Jayapataka and Rupanuga were co-GBC’s for both New Orleans and the nearby New Talavan farm. The other two zonal gurus who regularly visited the farm were Hrdayananda and Jayapataka Swamis. As instructed, there were two identical Vyasasanas in the temple; one for Srila Prabhupada’s deity and one for the new gurus to use whenever they came. As the farm president, and from the start, Nityananda das found it an extreme discomfort to host these gurus during their ostentatious visits. Once Hrdayananda arrived during the noon Radha Radhakanta worship artike, and he instructed to immediately begin his guru worship ceremony. The altar curtains were drawn shut while the deity worship continued inside, and the farm devotees turned towards Hrdayananda’s Vyasasana and his Chesire cat grin, danced and chanted, grabbed cookies thrown to them, and then

heard the arrival address. Each day, the swami's assistant brahmachari would come to requisition unique lunches for Hridayananda which required daily special shopping trips to the distant town. On the third day, Nityananda das was informed. "Maharaja wants asparagus for lunch today!" "But we don't have any here, can you make something else?" "No, he wants asparagus, so you'll have to go to town and get some." Nityananda das blew up: "If you want asparagus, get it yourself! I can't run to town every day to serve Maharaja's whims!" Hridayananda arranged for devotees from New Orleans to come pick him up the next morning, and he was catered more faithfully there. Nityananda das could somehow not accept Hridayananda was a guru, with his clearly whimsical, egomaniacal, spoiled brat behavior and totally impractical decisions.

Jayapataka Swami would send word that he would arrive to the farm at a particular time from the city. The farm devotees would prepare Maharaja's lunch, shower, dress up, leave the cow milking and all their farm chores, and have kirtan in the temple, awaiting his arrival at the set time. However, they waited all day for nothing. At best Jayapataka was 8 hours late, usually he missed three or four reset arrival times over several days. Usually he would finally appear late at night, unexpectedly, and the guru worship, kirtan, and the recitation of Lord Chaitanya's esoteric pastimes would go on until at least 2 am. Nityananda das would usually retire timely and allow who wanted to stay up with Jayapataka to do so. Maharaja would arise near noon the next day and again have nocturnal programs late into the night, missing mangal artike again. It was disorienting and intrusive, as though this disorganized, spontaneous schedule was totally normal.

Nityananda quickly understood the implications of only one guru being the sole initiator of the farm's new devotees. When Srila Prabhupada initiated devotees, naturally everyone worshipped him. Now ISKCON was divided into zones, each with a supreme authoritative guru who expected complete loyalty from his Godbrothers and the temple presidents. Nityananda found it difficult to surrender to these Godbrother gurus and he adopted an "open guru" policy whereby devotees could choose any of the 11. No one guru could take New Talavan to be **their project** or takeover through his disciples. By 1984, the farm had devotees initiated by Kirtanananda, Jayapataka, Satsvarupa, and Hridayananda. The "open-guru" policy was meant to keep New Talavan an independent, Srila Prabhupada-centered project. But Nityananda das became a marked man, and was removed without just cause by Jayapataka in 1984. The Kirtanananda disciples, subtly encouraged by their guru, eventually left the New Talavan farm and went to New Vrindaban to be with their "acharya."

MAD DOG AWARDS AT ANNUAL GBC MEETINGS

The annual, interim, and emergency GBC meetings were not conducted civilly according to rules or with decorum. *The Story of My Life* (p. 53-4, 225-6; Satsvarupa) describes those days: "Some persons used to dominate the meetings forcing their opinions on the others and cutting in on the middle of someone else's speech to make vitriolic speeches of their own. One of the hottest topics was ownership or possession of GBC zones... One year... a big-bodied sannyasi leaped over his desk and landed in the middle of the room loudly contesting that he was by rights the GBC of the Canary Islands... Atreya Rsi used to sit back and bait the impassioned debaters, calling them by their legal names, 'Go get him, Harry!' ...A '**Mad Dog Award**' was made, an actual toy dog, and it was handed to the most unruly devotee who had to keep it until someone else became more outrageous... Kirtanananda would walk out of the meetings when he felt like it and come back an hour later. He was disobedient. Jagadisha and I were silent. Sometimes they would prod us to say something. We were too intimidated by the level of rancor. We were disgusted. Gurus conflicted with non-guru zonal GBC's... old GBC meetings were rowdy and unruly... when behavior was so volatile and there was always big controversies... shouting out... 'grabbing the floor' for an unrecognized speech... (GBC meetings) were extremely draining and stressful ...filled with disagreement and filibustering by some of the outstanding verbose members... In 1978 I was elected Chairman... I seemed to have aged years in trying to maintain law and order... **at one point I took out a knife and plunged it into the table. This met with cheers of approval as some took it as a sign that I had guts and wasn't going to take any**

nonsense... It was a foolhardy act and didn't bring peace (anyway)... There were all sorts of political plotting and attempts to persuade members on resolutions before the meetings. This took place weeks before the meetings by phone and at personal private meetings, by captive talks on the airplane, and by meetings in the private rooms of the GBC men in Mayapur. It continued after the meetings... sections of the GBC had an insatiable appetite for politics... (and not for the) parikramas or periods of concentrated chanting and hearing." The GBC acted like low-class thieves, worse than the Mafia.

JAYATIRTHA HAS APPOINTMENT DOUBTS AND LSD ECSTASIES

In early 1980, Jayatirtha das, one of the eleven "acharyas," began to confide in some devotees that Srila Prabhupada did not appoint anyone as initiating gurus. He discussed this at length with Detroit temple leader Naveen Krishna das. Jayatirtha was appreciated as a more kind, considerate, people-friendly, and fair-minded person than the rest of the eleven. It was natural that as he experienced the realities of assuming the post of guru, he would honestly reflect on them, and this was his conclusion. But Jayatirtha became increasingly unstable and began to exhibit bizarre and erratic behavior, sometimes incoherently shrieking and howling on the Vyasasana, and falling off to roll around during kirtans with tears flowing down his face. After giving Bhagwatam class, Jayatirtha would have kirtan that would often go on for up to 12 hours, and some were very "bizarre." "...in defense of his behavior, (he) claimed to be experiencing the kind of ecstatic symptoms characteristic of a self-realized devotee... One Indian man reportedly commented: 'Finally ISKCON is showing its true potential to produce a great prima bhakti.'" (Hare Krishna in America, Rochford, p. 231)

From *Betrayal of the Spirit*, p. 83, Nandini dasi wrote: "He lectured about the divine love of Radha and Krishna in the spiritual world and told his disciples that he was experiencing devotional ecstasy. Only the GBC knew that his ecstasies were symptoms of a drug-induced psychosis. In Vrindaban and Mayapur during the 1980 GBC meetings he went out of control on heavy doses of LSD." Some devotees close to Jayatirtha knew about his LSD "ecstasies." Perhaps due to the guilt and inner anguish over his guru pretenses, and the offenses therefrom, he lacked the strength to stop his LSD use, which he admitted he had never given up. He also used another drug called Ecstasy, of which he allegedly became the major importer for Europe in the mid eighties. Before joining the movement, he had been heavily involved with the Timothy Leary LSD-experiment cult and was described as doing LSD trips while perched high in trees as though a monkey. He could not give up LSD.

"I saw Jayatirtha in Mayapur in 1976, and he had an arm around another devotee, slowly shuffling and floating, almost stumbling along the walkway, with a blissful or "stoned" countenance. I thought he was in semi-trance, but now I think it was an LSD condition. Hearing that he never gave up drugs, that must be why he was behaving so strangely at that time." (A PTC member, 2016) He was caught in the London Manor gardens in illicit relations with a woman. This was secretly photographed and used to extort money from him. Still, he was peacefully married to the devoted and beautiful Manjauli dasi and had a young son nicknamed Vish.

"HARE KRISHNA, HARE KRISHNA, GUNS 'N AMMO, GUNS 'N AMMO" (High Times, Jan 1981)

Hansadutta Swami was a unique personality in ISKCON, having a remarkable mixture of qualities. He was a wonderful kirtan singer and dancer, he could convince people with his style of persuasion, and he was charismatic. He was born in Germany, became an American at nine, and joined New York ISKCON in 1967. He had much association with Srila Prabhupada and accomplished many significant feats, such as publishing books, recruiting devotees, and opening temples around the world. But he also alienated his Godbrothers, created turmoil and disruption, and sometimes made horrible management decisions. The devotees he had recruited in Germany in the early seventies ended up pleading with Srila Prabhupada not to have him return to Germany. He attracted devotees with militant, criminal histories and dispositions. He became infatuated with guns and weapons, and his entourage resembled an underworld crime operation. "I walked into his room one evening while he was going on about the glories of Hitler. I just sat there listening for about an hour." (Navayauvana das, 2008) From Zonal Acharyas, pg. 99: "Left to his own, however... he is clearly a hedonist. He has a

lot of capacity to enjoy... He had very poor sadhana. He chanted japa so slowly that it would take 6 hours to do sixteen rounds, indicating that since he was seen doing japa so infrequently, he hardly ever fulfilled his initiation vow. Another thing very prominent about Hansadutta das is his criminal bent... The proof was that many of his main confidants and longtime leaders were criminally inclined... personal spiritual difficulties that included drinking in bars around Ukiah, California and regularly having sex with a cult of women sycophants and so-called disciples at the [Mount Kailasa] farm. The group was led by Uma dasi, a German Srila Prabhupada initiate who had been with Hansadutta das a decade before in Germany, and who thought of him as an incarnation of Lord Shiva. She had written a public letter that described some of these 'lilas.' This was largely the mindset of the women in the group..." (From a former Hansadutta disciple, 2015)

In February 1980, Hansadutta was arrested for illegal possession of multiple firearms, including a homemade special submachine gun with silencer found in his personal Mercedes. On March 4, the Mt. Kailasa 480 acre farm was raided by law enforcement agencies and an extensive weapons arsenal was confiscated. Hansadutta was preparing to survive the expected Armageddon by stocking firearms with plans to build a combination temple and underground fortress. Further, large stocks of stolen weapons and goods were recovered amid fraudulent use of credit cards and bad checks, and an ammunition factory operated by a German disciple was raided, resulting in passport fraud charges. The negative publicity was overwhelming and disastrous for ISKCON; the Jonestown massacre only a year earlier was fresh in the public's memory. The Hare Krishnas were now widely seen and spoken of as a criminal cult or gangsters. Public relations were ruined, and the GBC members were also sharply divided over how to deal with Hansadutta. Some favored excommunicating him at once, while others advocated forgiveness and Vaishnava compassion.

I AM THE ONLY WAY TO SRILA PRABHUPADA

For over two years since 1978 in Bombay, Tamal had been increasingly voicing his position that he alone was qualified to lead the Hare Krishna Movement as Srila Prabhupada's successor. This was of course an aggravation to the other ten gurus who did not appreciate the threat of having to subordinate or cede their acharya positions to him. Tamal even claimed that Srila Prabhupada told him in a dream that he was "the next acharya of ISKCON." (Hansadutta also had the same dream) By 1979 Tamal began insisting that all of his own Godbrothers in his zone could no longer worship Srila Prabhupada directly, but would be required to approach Srila Prabhupada through him as the current link in the disciplic succession. This greatly disturbed many devotees, and the controversy became so intense that the GBC was compelled to address the situation.

"...began preaching to the devotees in his zone that he was the true intermediary to Srila Prabhupada. ...not only expected his own disciples to recognize him as acharya, but also wanted his fellow Godbrothers... to embrace him as their spiritual leader. He began to say that now that Prabhupada is gone, I am the way to Prabhupada. And he began pressuring his Godbrothers to see him as their guru also. Pay obeisances when they see him as if he was their guru... He was representing himself as the interpreter of everything... you had to go to Prabhupada through him..." (Hare Krishna in America, Rochford, pg. 223) In addition, Tamal had stopped direct book distribution in his zone due to complaints about "sankirtan techniques" that had resulted in bad relations with the public, advising devotees to take jobs or do business. The idea was this would relieve the financial pressure from book distribution. The book distributors that had come to Tamal's zone when he was the ISKCON leading organizer of book distribution now became deeply perturbed. They either left or complained.

EMERGENCY GBC MEETING LOS ANGELES LATE APRIL 1980

In late April 1980 an emergency meeting of twenty GBCs was convened in Los Angeles to deal with Jayatirtha's LSD trips, Hansadutta's gun and intoxication fiascos, and Tamal's unacceptable demands that he was the only via medium and next acharya. These were three very urgent matters to deal with, which had already seriously undermined the legitimacy of the zonal acharyas. The falldowns of Jayatirtha and Hansadutta were especially problematic, as devotees would lose faith that Srila

Prabhupada had actually made them gurus. After all, real gurus are pure devotees who are not supposed to fall from the infallible position of spiritual perfection. The absolute power, wealth, fame, and followers of all the zones was at risk if they did not immediately resolve these difficulties convincingly. The gurus and GBC met privately for several days and the discussions were heated and heavy; often it resembled a gathering of criminal bosses. *"None of them showed any transcendental symptoms. Rather they acted like Mafia bosses who sometimes cooperated and sometimes fought with each other."* (Navayauvana das, 2008) Eight gurus plus nine other GBCs were confronting the three trouble-makers, and they knew if they did not put an end to these distractions, their guru hoax could crumble. Confidence was everything, and the situation demanded dramatic remedial action.

JAYATIRTHA: He was harshly reprimanded and suspended as a guru for one year. He was also **forced** to take the renounced order of sannyas **on the spot**, *"because they (GBC) felt that his bizarre behavior was the result of 'emotionalism' caused by his renewing his relationship with his wife."* (Hare Krishna in America, Rochford, p. 232) The GBC official explanation was that married life had misled him into maya with his indiscretions, and that as a sannyasi he would have less license for deviations. This was dishonesty towards the ISKCON devotees, however, as the GBC knew full well all about Jayatirtha's drug activities. Kirtanananda performed the sannyas ceremony in the Los Angeles temple, and Jayatirtha very begrudgingly submitted.

HANSADUTTA AND TAMAL: They were both suspended as gurus for one year, prohibited from going to their own zones and from initiating disciples, and ordered to travel, preach, and spend months in Vrindaban for purification. The GBC and gurus thought they had stabilized the situation. Hansadutta's zone was put in Ramesvara's care, and when he sent his men to Berkeley, there were fist fights with Hansadutta's men. The GBC decisions were a big shock to ISKCON. No longer was it possible to maintain the illusion that the divinely appointed gurus were infallible and perfect, as three of them had been punished for wrongdoing by their own comrades. Now, who and what was still sacred? Disciples of the new gurus were forced to either adjust their ultimate allegiance from their guru to the GBC and "Acharya-Board," or they harbored resentment over unfair and unjustified treatment of their spiritual master. The humiliation to the three deviant gurus was immense (what kind of guru is it that must be chastised due to deviation?) Rather than mend the situation it simply perpetuated the controversies and discontent in ISKCON, from the common devotee up to the 11 appointed gurus. The malaise, anxiety, and sense that something was not right persisted in spite of everything done to solve the dogged difficulties that arose from having replaced Srila Prabhupada as the initiating guru of ISKCON.



IN THE NEWS: BAD PUBLICITY FOR ISKCON

The infractions incurred by Hansadutta were dramatically publicized in the mundane media. Newspapers ran lurid headlines that undermined fifteen years of tireless preaching: ***Hare Krishna Sect Faces Growing Police Scrutiny*** (Oakland Tribune), ***The Krishna File*** (4-part series in Sacramento Bee), ***The Hare Krishnas: Drugs, Weapons, and Wealth*** (Hustler magazine). The New York Times and High Times also ran prominent, depressing stories. *Betrayal of the Spirit*, p. 68, described Hansadutta's zone: *"Hansadutta and his band of German gangsters ran their temple like Rome in its later days. A covey of airport women slept with their male leaders, including the guru, and took speed to work long hours. Importing illegal German cars, using drugs, collecting weapons, and playing rock and roll were the mainstays of temple life, along with worshipping Krishna."* Discussion of the gurus that was untouchable and forbidden to the rank and file devotees appeared in the public domain. Doubts were strongly raised about the new gurus like Hansadutta, who appeared more gangster than guru. Hansadutta seemed to relish the attention of being a black sheep. In early 1980 the GBC established a Ministry of Public Affairs with Mukunda das in charge. He had plenty of work to do in the ensuing

decades as ISKCON was hit by one scandal after another. It can be confidently said that most of these scandals arose simply because of ISKCON's guru-jacking.

On July 3, 1980 Ramesvara wrote a letter to the North American GBC members and included copies of the news clippings about the Berkeley guns fiasco, describing how negative the publicity was: *"The reporters started work after the first Berkeley weapons discovery and were aided by devotees who had some grudge and wanted revenge due to (bad) experiences they had... Many of the charges... are obvious distortions... Gurukripa was not a swami in our movement when he was arrested... at the Laguna drug trial the defendants lied... by claiming they worked for ISKCON and turned huge profits over to Prabhupada... But... (it was) based on enough true facts, especially in Berkeley and Japan. Most of the alleged crimes involve blooped devotees, and perhaps our legal committee should finally research this problem of how to separate our movement from the activities of blooped members... The damage in California... is incalculable... It will take literally years of preaching to undo the horrible misconceptions about our movement now firmly planted in the minds of millions. Our own members have lost faith in individual leaders and in the way we have tried to establish the position of the initiating gurus. The temples in (Hansadutta's zone) are very, very shaky, and for two months they have not collected their basic overhead. I think this damage is unprecedented and warrants our deepest consideration at the next Mayapur meeting so we can avoid ever having to face this... again."*

THE PROBLEMS WITH JAYATIRTHA WERE NOT SOLVED BY THE GBC IN 1980

"...the other zonals brought him to the meeting in L.A. and confronted him. They told him to take sannyas, or they would out him as an LSD user and remove him as acharya. The poor guy was attached. He put on saffron. That was the end of his marriage and the end of any chance he had to rectify himself. It was not the end of his taking drugs." (Navayauvana das, 2008). Manjauli dasi convinced her husband Jayatirtha to give up sannyas since it had been coerced upon him. They went on pilgrimage in India and ended at Sridhara Maharaja's ashram, where he was convinced to stick with sannyas. Manjauli was devastated again. He then developed a strong bond with Sridhara Maharaja. At the Aug. 1980 GBC meetings in Dallas, he proposed that Sridhara Maharaja be approved as an initiating guru for ISKCON; this idea of course was rejected. *"When Jayatirtha came back to England as a reluctant sannyasi... his demeanor had changed. He revealed that he had been severely chastised and "reined in." We feared for him and for his disciples because it was clear that he was unhappy in the role of sannyas and disgruntled at the way his falldown had been handled... (We) felt in our hearts that a schism would eventually occur, and when it did, it came in a dramatic way."* (Unalloyed Devotion, Vol 2, p.124) Jayatirtha still thought LSD was enhancing his devotional ecstasies. After his suspension and forced sannyas in May 1980, Jayatirtha did not amend his ways, and he called LSD the "Lotus Spiritual Dust" of Radharani's feet. He used LSD as a sacrament and his behavior became more bizarre.

TRIVIKRAM SWAMI ADDS FUEL TO THE GURU CONTROVERSIES

Trivikram Swami became intrigued by the writings of Amoghalila das, an American devotee who resided in Calcutta, who circulated papers describing his dreams on ISKCON's grapevine. Amoghalila claimed to have visions or trances when Srila Prabhupada imparted messages to him. For example: *"I never wanted this big fanfare for these 11 disciples. Now you stop treating them as special. That is their own concoction. You are all gurus, as much as you repeat my instructions and follow them."* Most did not believe in Amoghalila's dreams, but the topic was exactly what was on the devotees' minds, including Trivikram. He was also perturbed by certain features of the zonal acharya system instituted in 1978. In 1980 he wrote a letter to BTG calling for an end to zonal guru worship. Although BTG never published the letter, each guru received a copy of his letter as did many devotees in the swelling underground dissidents movement. The dreams' theme was that "Srila Prabhupada was the real guru, and the others were not." April 28, 1980, Trivikram wrote again to all GBC's with his doubts, referring to recent guru suspensions: *"It has been some time now since the Amoghalila letters... I was strongly influenced by some of the points raised... but finally relented... it would give... impetus to making 'dreams' the basis of managing ISKCON. I... submit for the consideration of the GBC*

and other senior devotees some points...: (1) What is the basis for the claim to be "Acharya"? (2) Is there any justification of simultaneous guru puja other than 'practicality'? (3) Isn't the position of the initiating gurus now clear? ...that they are not on the same level as Srila Prabhupada? ...that it tends to reduce Srila Prabhupada to their level?"

He sent a letter to Jayadwaita Swami and the 11 gurus on June 3, 1980: "In light of... the GBC was obliged to discipline certain initiating gurus for misconduct... The point is Srila Prabhupada has not appointed anyone as 'Acharya'... we have seen that some have adopted this title and incorporated it into their letterheads... thinking oneself important... is not proper Vaishnava etiquette... Re: simultaneous guru puja there are... reasons why this should be stopped: (1) Hari Bhaktivilasa mentions in the presence of one's spiritual master no one should be worshipped... (raised by Pradyumna)... Srila Prabhupada is simultaneously present and not present. He is not present so far initiations are concerned but he is very much present when he is being offered guru puja. [Why he cannot be present for both?] (2) ...Srila Prabhupada's position is unique... he should not be reduced to their level by this simultaneous and therefore equal guru puja. (3) ...No one should be forced to attend... I just cannot imagine Srila Prabhupada forcing his Godbrothers to attend his guru puja when they wanted to attend Bhaktisiddhanta's worship. (4) ...(if) the new disciples see that their guru's Godbrothers are obliged to worship their guru... won't (they) see their 'Uncles' as 'Brothers' and thus diminish their respect (for them)? (5) By putting Srila Prabhupada in the Centre everything will expand..."

"I have been feeling all along that at best these 11 gurus are 'junior acharyas,' although I was

smashed for introducing that phrase by Tamal... It is already understood by everyone that the whole matter is up for discussion and re-evaluation at our next Mayapur festival... there are arguments on both sides. I introduced separate guru puja ceremonies in Los Angeles after the Amoghalila letters."

Ramesvara's June 29, 1980 letter to Trivikram agreed with his points. Bhagavan Goswami (guru) replied Trivikram's April and June letters and was supportive, saying: "...after the disappearance of the spiritual master it takes time for the disciples to find their way and become properly situated. My experience is that the GBC body is fully capable of coming to the right conclusions, although it may take some time... Please be patient." Bhagavan also had separated the guru pujas. Bhavananda wrote to Trivikram dated July 19, 1980 and confirmed the same changes in Vrindaban and Mayapur. "I was missing that chance to fan Prabhupada or perform the arati or just dance and chant in front of him... Regarding the term 'acharya,' Srila Prabhupada himself in June 1977 told me that he

Ramesvara Swami
RAMESVARA SWAMI
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Founder-Editor: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

July 28, 1980

Dear Trivikrama Swami,

Please accept my most humble obeisances at your feet. All glories to Srila Prabhupada:

I had just made a very major decision about the whole situation regarding Prabhupada's position and the false platform of our new gurus, when your letter arrived. I took it as confirmation of how I was thinking, and I now plan to move ahead with major changes, without waiting for Mayapur. Actually things have reached a point in my own realization that they simply can't wait any longer, for myself, and for the Society as well. I know that this unilateral action will meet with criticism but there is no question of waiting, discussing and watering down things any more. I hope you will be kind and pray for me in this humble endeavor, as I'm expecting to really get smashed for this one. As for the details, they're not completely worked out yet. I'm still completing my research, and will formulate my conclusions in a written paper based strictly on Prabhupada's books. This paper will be presented to my temple presidents at an emergency zonal president's meeting in 2 days, and after everything is analyzed by all of us thoroughly we will proceed immediately implementing the changes. It definitely involves no vyasasanas, chanting names in Prabhupada's temple, etc. I'm going to be completely truthful in this regards.

Hoping this meets you in good health.

Your unworthy servant,
Ramesvara Swami
Ramesvara Swami

was going to appoint 'acharyas' who would be able to initiate new members into the disciplic succession." How convenient that Bhavananda left off the other half of the phrase that Srila Prabhupada used in June 1977 (actually May 28), namely *ritvik acharya*. Srila Prabhupada only appointed ritvik acharyas, who are simply officiating priests conducting the formal initiation ceremonies whereby Srila Prabhupada would accept new disciples, and many understand this to be so even though he would not be physically present. No other type of acharyas, gurus, initiations were

appointed or instructed by Srila prabhupada. While everyone was agonizing about simultaneous guru puja, new guru pranam mantras, and the PADA titles, no one thought to demand the hard evidence for how or if Srila Prabhupada had appointed new initiating gurus as claimed by the 11 (who became those new gurus).

RAMESVARA REMOVES HIS VYASASANA

Trivikram wrote to Ramesvara, expressing opinions on the extravagant worship of those who were being exposed as not *uttama* *adhikaris* after all, but conditioned souls just like all the Godbrothers in ISKCON. Trivikram and Jadurani touched Ramesvara's conscience. According to Yasodanandana (2015): *"In 1980 Ramesvara wanted to reject his big seat. He had some partial understanding..."* Ramesvara Swami was the guru for the Western Zone USA which included many senior devotees who questioned various aspects of the zonal acharya regime. Ramesvara's associates haunted him and finally he could no longer justify the big Vyasasana and the grand worship that was being lavished upon the new ISKCON gurus. He engaged Subhananda to research and draft a policy paper called, *"On the Position of the Initiating Guru for the Western Zone,"* dated July 28, 1980. Just two days before Ramesvara presented his paper to his zone's temple presidents, he wrote a letter to Trivikram Swami who had fortified Ramesvara's doubts about the gurus.

The paper discussed the new gurus as being not *uttama* but *madhyama* *adhikaris*, and for them to accept worship as though they were *uttama*-*adhikaris* was *"simply cheating his disciples. He is making a false and artificial show, and thus is inspiring cheap, superficial faith and devotion... If one who is not on the most exalted platform of devotional service accepts an abundance of material facility and worship, there is a great danger that he will become attached to his material position and thus fall down."* Ramesvara openly apologized to Srila Prabhupada, Godbrothers, and disciples for offending them by accepting worship, titles, facilities, praise reserved for *uttama*-*adhikaris*. *"Tragically, Srila Prabhupada's unique and glorious position is being minimized and eclipsed. At certain times and places it appears even as if Srila Prabhupada is being pushed to the background, or relegated to the position of a distinguished previous acharya, with no immediate relevance. This lamentable situation has created a serious and deep-rooted offense at the lotus feet of our beloved spiritual master with subsequent reactions within the movement. There is urgent need for radical, enlightened reassessment and rectification of the problem. In carefully analyzing Srila Prabhupada's books and letters regarding the position of the guru I have come to the understanding that I have created a great offense against Srila Prabhupada by allowing myself to be regarded and worshipped* (LEFT: RAMESVARA DAS 2014) *on his level, along side His Divine Grace."*



He took his Vyasasana out of the temple, sat on the level of his Godbrothers, and famously uttered, *"I don't want one of those 'pada' names."* He had been called Chaitanyapada. But, Ramesvara had identified only the tip of the iceberg. He did not admit that the new gurus were completely unauthorized and that they were never appointed, authorized, or ordered by Srila Prabhupada. Rather than renounce only his titles and elevated seat, he should have given up his guru business altogether. He recited the false axiom of new devotees needing to receive *diksha* from a guru who is physically "living" on earth, but he did not philosophically justify this view, and simply focused on his need to take a lower profile as a guru. A three page document called *Selecting an Initiating Spiritual Master* was a compilation of discussion results from the western USA zone temple presidents meeting, and included some advice from Sridhara Maharaja to the GBC at an earlier meeting. Inappropriate titles and names for Ramesvara were rejected, using instead simply "His Holiness," "guru Maharaja," or "gurudeva." "Sankirtana-acharya" was also discarded as his title. There would be no more special pranam mantras for Ramesvara in kirtans, and recitation of his name in the prema dhvani prayers would not include "His Divine Grace," but simply "Ramesvara Maharaja kijaya" at the end, not at the beginning, but after Srila Prabhupada's name. The new gurus or sannyasis only got a cushion on the

floor. Ramesvara's guru puja would be only on his birthday and outside the temple. Ramesvara continued with his own tape ministry but encouraged disciples to listen to Srila Prabhupada's tapes regularly. No other photos would be allowed on Srila Prabhupada's Vyasasana, and on the altar only when a disciple of a guru was doing that worship ceremony.

GBC MEETINGS, DALLAS AUG. 17, 1980: RAMESVARA CHASTISED

Within weeks on Aug. 17, 1980 a new GBC policy paper was presented at a mid-year GBC meeting in Dallas. Rather than answer the question as to where was the evidence that Srila Prabhupada had actually named 11 new acharyas, which is its overriding defect, the paper deviously argues without shastric references that the gurus **should** be worshipped side-by-side with Srila Prabhupada, in the temples and with two Vyasasanas. This was the reply to Ramesvara's Vyasasana removal in his zone. The GBC's wordsmith Hridayananda craftily wielded catch-words like "unity," "one family," "GBC is the ultimate managerial authority," "continuance of the disciplic succession," and "offenses against advanced devotees." The GBC refused to budge in the positions they had already taken. Simultaneous worship of Srila Prabhupada and the new gurus, Vyasasanas for the new gurus in the temples, honorific titles such as Vishnupada, praising the names of the new gurus in the Jaya Om prayers, perceptions that Srila Prabhupada was being brought down to the level of the new gurus, and more – **nothing was conceded and all was vigorously defended**. This point in time, mid-1980, was probably the height of the zonal acharya's arrogance and false confidence.

Ramesvara's undermining of the gurus' exalted status with his paper and partial step-down could not be accommodated by the Acharya Board. Within two weeks after Ramesvara's actions, **they forced Ramesvara to bring his Vyasasana back into the temple and resume everything** the way it was before - lavish worship. According to *Our Affectionate Guardians*, Ch. 5: "*Privately, this GBC guru was told that if he did not drop the whole thing and tow the party line (continued excessive worship) he would lose his life blood, the controlling guardianship of the BBT (Srila Prabhupada's book publishing arm)-he would be fired from his beloved service by the GBC. Left with little choice, he curbed his reform.*" Over the years that followed, many saw Ramesvara transform into one of the most horrific of the new gurus: ruthless, duplicitous, foul-mouthed, dishonest, and vain. As he himself had warned: "*...he will become attached to his material position and thus fall down.*" Someone in his zone said: "*He is described as a two faced liar by many who know him well.*"

AUGUST 1980 GBC POLICY PAPER CLAIMS PURE DEVOTEES CAN Falldown

This 32 page GBC policy document with cover letter also minimized the significance of the GBC's chastisements of Hansadutta, Tamal, and Jayatirtha earlier in 1980, saying that liberated souls sometimes have spiritual difficulties. Quoting the pastimes of Arjuna's bewilderment at Kuruksetra, Bhishma's failure to protest the derobing of Draupadi, and Dhruva's great anger at the Yakshas for killing his brother, the paper dismissed the falldowns and indiscretions amongst the members of their own Acharya Board as little more than "temporary." It was implied that these incidents are beyond the understanding of regular devotees, and that they were a spiritual drama, or, in other words, transcendental pastimes. The question as to how those that the *uttama* adhikari, pure devotee Srila Prabhupada had supposedly appointed as acharyas could fall down with illicit sex, intoxication, Jesus complexes, illegal weapons stockpiling, etc... was not answered. The best the GBC could do was a 'snowjob' and a bluff that all was really fine and dandy after all. "*Nothing to see here folks, move along now...*" Section 8, *The Philosophical Understanding of Discrepancies and Their Rectification*, which tried to explain why pure devotee gurus in ISKCON were falling down, it was alleged:

"Even Bhishmadeva, who was one of the great Mahajanas or authorities in understanding Krishna consciousness, was affected by this materialistic association (of women and money). If even Bhishmadeva can be affected by materialistic association, then what to speak of ourselves." Regarding Bhishma's absolutely liberated status: "*Sri Bhishmadeva is a great devotee of the Lord in the relation of servitorship (an eternally pure relationship with God)... As a Mahajana or authority he was on the level*

of Brahma, Narada and Shiva, although he was a human being. Qualification on a par with the great demigods is possible only by attainment of spiritual perfection.” (SB 1.9.34)

On p. 18 of their paper, we read (again) about the lie of guru appointments and a non-existent quote: *“The argument has been given that it is offensive to accept worship in the temple because Prabhupada is as much present as he ever was and therefore we cannot accept worship in his presence. But we must recognize the fact that since rejoining his nitya-lila, Srila Prabhupada is now simultaneously present and not present. If he is entirely present as he used to be **then why doesn't he initiate the disciples?** But before departing from this world, Srila Prabhupada arranged that initiation would go on in his absence through the medium of his guru-disciples. [A lie] As his appointed guru-disciples can accept their own disciples in the presence of Prabhupada in the temple room, so by the same logic it is not objectionable that they accept their disciples' puja in the presence of His Divine Grace Srila Prabhupada. In fact, the example of the Gaudiya Matha is that each godbrother-disciple of Srila Bhaktisiddhanta Saraswati wanted his own separate temple for himself. And in these separate temples, the Godbrothers did not keep the Vyasasana of Bhaktisiddhanta Saraswati, but rather remained on their own as guru. We do not want to follow their bad example. To deny **the need for the living acharya**, as the living representative of Srila Prabhupada, is simply to dilute Prabhupada's movement and make it like Christianity. The Christians have spent hundreds of billions of dollars to build the most gorgeous churches for Christ, and they often repeat his name. But Srila Prabhupada said that Christianity is useless because they only pretend to keep Christ in the center, but they do not strictly follow His messages because they do not have the example of a bona fide living acharya in disciplic succession. [NOTE: He never said anything close to this!]*”

In this policy paper the GBC specifically had to address the issue of whether ISKCON gurus could “fall down.” Ludicrous as it may seem now, at the time the GBC actually chose in great arrogance to claim that any apparent problems in the new gurus was simply due to *“their having lost sight of Krishna for the moment.”* In other words, the ISKCON gurus could do as they pleased, and if it caused doubts in others' minds, it was because they could not understand the mysteries of great liberated devotees and their transcendental pastimes. A quote from the 1980 policy paper is hilarious: *“It is the duty of ISKCON's initiating gurus to sit on their Vyasasanas and defeat the ignorance of the age by their strong preaching. Some of our men may have difficulties, but their problems are due to their having lost sight of Krishna for the moment, not due to sitting on a Vyasasana... Arjuna also wanted to step down from his chariot and abandon the fight, but Krishna condemned this as a great mistake. Similarly, it will be a great mistake if our initiating gurus step down from their Vyasasanas. Rather, let them preach boldly by the side of Krishna as Arjuna fought boldly to crush the demoniac forces on the Battlefield of Kuruksetra... So let us accept these failures and setbacks as pillars of success.”* However, the shastric verdict is clear: self-realized souls never fall down into illusion, such as requiring suspension from guruhood for breaking the regulative principles or deviating from institutional doctrines. Yet ISKCON in the early 80's propounded the opposite: that those “gurus” who might break the regulative principles were actually self-realized souls who can never fall into illusion.

CONCLUSION

These were times of serious deviation. Of course, intelligent devotees were much disturbed by all this. The senior disciples of Srila Prabhupada first perpetrated the lie that they had been appointed by Srila Prabhupada to initiate their own disciples, and then they adulterated Srila Prabhupada's teachings to justify their own spiritual falldowns. Srila Prabhupada never spoke of the need for a living acharya, for Christians or the Hare Krishna movement. The essential cause of the Gaudiya Math's breakup is ignored by the GBC paper, although referring to those incidents. The cause was that they appointed themselves as initiating gurus without authorization from their predecessor guru, which is the exact defect of the new gurus in ISKCON. Srila Prabhupada never “appointed guru-disciples” to initiate their own disciples. Just as a child molester is banned for life from contact with children, so these corrupted leaders who fell prey to their own wild ambitions and committed such crimes -they

should be banned for life from any leadership position. And this is without even considering Srila Prabhupada's cadmium poisoning, which requires a separate purge and consequences.

Just as a convicted felon is not allowed to vote, so these devious men should not be allowed any say in the society of devotees. This is the soft side of how they should be treated. There is also ample justification to exile them for life on a small ocean island such as St. Helena, where they may never do any further harm to the spiritual welfare of humanity. As Srila Bhaktisiddhanta said about some of his own disciples, *"When they become sahajiya, they will become more dangerous."* Other than poisoning the body of Srila Prabhupada, there is no greater sin or crime than to twist spiritual truths for self-aggrandizement, what to speak of blocking Srila Prabhupada's divine mercy. In Book Two, all the GBC's defective doctrines are explored more deeply.

CHAPTER 96: MORE ACHARYAS AND SCHISM: 1981-82

"This verse describes the beginning of a schism. When disciples do not stick to the principle of accepting the order of their spiritual master, immediately there are two opinions. Any opinion different from the opinion of the spiritual master is useless. One cannot infiltrate materially concocted ideas into spiritual advancement. That is deviation. There is no scope for adjusting spiritual advancement to material ideas." (CC Adi 12.9 purport)

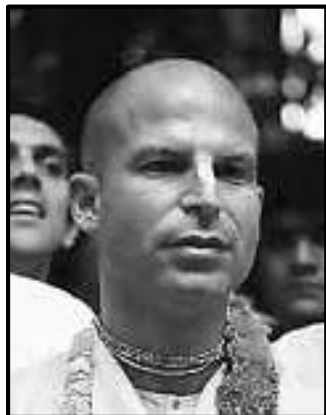
HOW TAMAL AND HANSADUTTA BECAME RE-INSTATED AS GURUS

Chastised and suspended as gurus, banished from their own zones in Apr. 1980, Hansadutta and Tamal struggled in guru-limbo from May 1, 1980 as they deliberated how to overcome their repressed conditions. After seven months of wandering in humbled disgrace, they came to the Pyramid House in Topanga Canyon, California, the home preaching center of Nrsinghananda das. There were frank discussions with many devotees about the movement's problems and Tamal confessed on Dec. 3, 1980 that there had been no appointment of gurus, but only of ritviks. This was noted in Ch. 68. The Topanga Canyon Confession, as it came to be known, was tape recorded and soon enough all the other gurus knew about it. **Tamal had cleverly checkmated them: if he could not be guru, neither could they.** Urgently, amongst themselves, the gurus conferred how Tamal's confession could end their guru positions. If Tamal were to continue his claim that there was no guru appointment, it could end their guru business. Without internet, it took a couple months for the import of Tamal's Topanga Canyon revelations to be assimilated into the thinking of other gurus and GBC men.

Meanwhile, Tamal and Hansadutta went to India to consult with Sridhara Maharaja in Navadwipa to seek his opinion on whether their suspensions were proper or not. They postured that if Srila Prabhupada had named them as gurus, then how could even the GBC supercede Srila Prabhupada's decision? They claimed to have been wrongly sanctioned and that the GBC had no legitimate right to strip them of their guruships. The guru is the absolute authority, after all, as previously stated by Sridhara Maharaja. *Of course, the flaw in this reasoning was simply that Srila Prabhupada had never appointed anyone as initiating guru – he had only appointed ritviks, as Tamal had just confessed at Topanga Canyon but would not repeat to Sridhara Maharaja.* Sridhara Maharaja agreed that their suspensions were improper, and so Tamal and Hansadutta then met with the GBC Chairman, armed with Sridhara Maharaja's verdict and the blackmail of the Topanga Confession. The GBC Chairman for 1980 was Bhagavan Goswami, Tamal's very close friend and protege, who then lined up the required votes on the GBC board to resolve Tamal's problems favorably. Shortly afterwards: *"...the GBC convened a meeting and overruled the sanctions, allowing both gurus to return to their zones and resume all the duties associated with their guruships."* (Hare Krishna in America, p. 234) This was a classic example of Tamal's cunning in ISKCON politics and illustrates how he survived so many dire controversies. After his Topanga confessions, the other zonal acharyas saw that Tamal could end their guru regime if Tamal was not again reinstated as one of them. And as a guru again,

Tamal would not repeat his confession twice.

At the Mayapur meetings in early March 1981, both Tamal and Hansadutta were secretly but officially reinstated in their former positions with “unpublished” resolutions #21 & 22. This would not be the last time the GBC would succumb to blackmail from one of their own members. A few copies of Tamal’s confession tapes escaped their dragnet and became an ongoing embarrassment to the GBC and Tamal, which they simply chose to ignore. What else could they do but pretend Tamal never said those things? ISKCON nor the GBC have ever offered any explanation for Tamal’s confessions that Srila Prabhupada never appointed anything but ritvik acharyas. Nevertheless, even though Tamal



BHAGAVAN DAS GOSWAMI had regained his position again and returned to his headquarters in Dallas, the fallout from his actions in the previous years took effect with most of the former Radha Damodara Party’s dedicated book distributors leaving his zone. Also in 1982, the GBC meetings resulted in the loss of his St. Louis and Chicago centers from his zone as they were shifted to Ramesvara’s western USA zone. Hansadutta, however, was not easily pacified and he continued to chafe under the GBC yoke, and other 1981 GBC resolutions threatened if “*there is any attack, in any way, or by his men, on any devotees or any ISKCON temples, he will be suspended from ISKCON until the next Mayapur festival.*” Also the GBC chairman was authorized to accept Hansadutta’s resignations from either the GBC or ISKCON if it was given. In this way,

Hansadutta was given notice that he was now walking on thin ice and should mind himself carefully lest he be expelled. His legal bungles, police raids, illegal weapons, and his personal falldowns with women and intoxicants were stretching the GBC’s patience. Many wanted him expelled then and there. Tamal was more adept at politics and had more allies.

GBC IN 1981 RELEASE A NEW POLICY PAPER

At Mayapur in 1981, the GBC produced a short policy paper titled, “*The Descending Process of Selecting a Spiritual Master in the Krishna Consciousness Movement.*” This was upgraded as a standing order at the 1982 GBC annual meetings, and delineated the GBC’s considerations for choosing an ISKCON “acharya” or initiating guru. Necessity, qualification, and vows were described in detail. After fraudulently claiming that Srila Prabhupada had appointed eleven initiating gurus, the GBC now continued to expand their fraud by delineating procedures and criteria by which the GBC could approve more initiating gurus. This policy paper is studied in Book Two. However, the GBC’s real business should have been to adopt Srila Prabhupada’s instructions, not to falsely assume the right to manufacture a process for “creating” new supposed acharyas.

SATSVARUPA ASKS TO REDUCE HIS OWN WORSHIP: MARCH 1982

Satsvarupa, like Ramesvara earlier, also developed a guilt complex over his accepting worship at least as lavish as had been offered to Srila Prabhupada. His more gentle and accessible personality allowed many Godbrothers to discuss these matters with him and thus influence him. The pressure from devotees bore down on him and at the 1982 GBC meetings in Mayapur he requested the GBC to allow him to reduce his worship. ***The GBC flatly denied his request.*** Bahudak das (Peter Chatterton), an ISKCON regional secretary and ISKCON Vancouver president (1972-1986), remembered: “*In Mayapur, 1982, Satsvarupa Maharaja requested to reduce his worship. The GBC refused him. We were very angry about it. It was the first breakthrough that one of the eleven gurus wanted to come down to a reasonable level and the other acharyas said, ‘no.’*” (Hinduism Today, Sep-Oct 1986) Actually Ramesvara was the first in August 1980, and he was also “smashed” by the GBC.

THE SECOND SCHISM: JAYATIRTHA LEAVES ISKCON

The GBC in 1982 were again forced to deal with Jayatirtha Swami. **(1)** He was still taking LSD, more so than ever, **(2)** he was canvassing GBCs and devotees alike to take shelter of Sridhara Maharaja, **(3)** he still wanted the GBC to approve Sridhara Maharaja as one of ISKCON’s initiating

gurus, (4) he advocated Sridhara Maharaja's photos on temple altars, (5) he was very critical of the GBC reluctance to add more gurus, (6) he was having many of his disciples staying in Navadwip at Sridhara Maharaja's ashram, and (7) he was very upset at how he had been treated by the GBC. All this greatly upset the GBC, who made *Resolution #17, The Manifesto on the Position of Jayatirtha Maharaja*: "That the GBC gives the following directions to (JM) for his rectification: (1) He reside in Srila Prabhupada's rooms at Radha Damodara temple in Vrindaban and write a book on the purpose of Srila Prabhupada's mission, (2) he arrange that the disciples that are presently with him be integrated into ISKCON temples of his choice, (3) all pictures of (JM) should be removed from the temple room, (4) (JM) is temporarily suspended from his duties of GBC and initiating guru."

JAYATIRTHA (Below)



At the end of the GBC meetings, being resentful of the GBC's attitudes, Jayatirtha threw in the towel and walked off the ISKCON Mayapur property, defecting to Sridhara Maharaja's ashram in Navadwip, where he was welcomed. Next, on March 6, 1982, the GBC resolved: "That Jayatirtha Maharaja is suspended from his duties of GBC and Initiating guru," and that only approved acharya photos and acharya lectures could be used in ISKCON, a prohibition to exclude Sridhara Maharaja. Although Bhavananda and Jayapataka went to see him, misunderstandings and differences of opinions between Sridhara and the GBC could not be reconciled. Sridhara Maharaja expressed he thought it was an injustice to the GBC's Godbrothers not to increase the acharyas in ISKCON. In leaving

ISKCON, Jayatirtha called for his approximately 400 disciples to come and join him. Jayatirtha's zone included United Kingdom, south and east Africa, Detroit, and parts of India. The U.K. and South Africa was turned over to Bhagavan, and Detroit to Bhavananda. An emergency delegation was sent to London to try and salvage the situation and ensure loyalty to ISKCON amongst Jayatirtha's disciples. From Satsvarupa's *The Story of My Life* (pg. 54) we read: "A commando committee was made up to rush to England to persuade Jayatirtha's disciples to stay in ISKCON. They holed themselves in a building, and ISKCON cut the telephone wires."

Scores left for India to join their guru, but those who stayed back were encouraged to reject Jayatirtha due to his falldowns, disloyalty, and anti-ISKCON stance. Bhagavan picked up most of Jayatirtha's disciples in 1982 by re-initiating them, giving them a week to submit to him or leave. Jayatirtha issued a statement, "To All Devotees of Srila Prabhupada's Lotus Feet," wherein he lamented bitterly his unfair treatment by his guru Godbrothers. He denounced the GBC and claimed that he would put an end to ISKCON within two years by opening temples wherever ISKCON already had one, with a counter-movement. The threat seriously intimidated ISKCON leaders and devotees, and everyone was concerned, and especially there was fear of competition from Sridhara Maharaja's Gaudiya Math, as many senior devotees and sannyasis were already defecting and "taking shelter" of him. Jayatirtha's defection was a serious blow to ISKCON. It had the effect of rallying the troops around the GBC, even those who were disturbed by the guru controversies. And now the gurus completely conceded that the GBC, and not the individual gurus, had the ultimate authority in ISKCON.

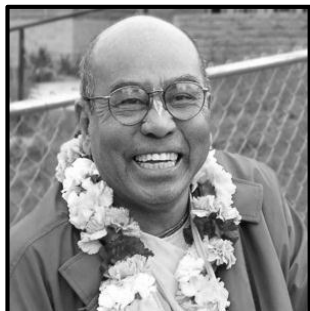
Jayatirtha formed a quasi-spiritual sect (the Peace Krishnas) with LSD as a kirtan sacrament. He was officially expelled from ISKCON by the GBC in 1983, due to "not acting as a bona fide spiritual master and failing to work cooperatively within the ISKCON movement." There were testimonies of Jayatirtha's ordering the drowning murder of a dissident follower (Nitaipada das) on a boat ride in a Nepal lake. Returning to London, he renamed his gradually dwindling followers with Biblical names, and eventually combined sex in front of the deities with drugs and kirtan. With only a few faithful remaining, he was beheaded in 1987 by a disillusioned disciple (Navaniticara das). The grisly account is described in *Monkey On A Stick*, p. 169. His degradation and offenses were thus ended. His killer received a short jail sentence because apparently the London police were thankful that Jayatirtha,

whom they believed to be the major importer of the drug Ecstasy into the UK, had been terminated. As deviated as he was, he is remembered with affection by many devotees.

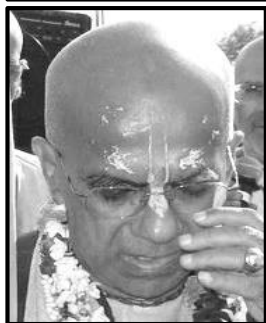
1982 GBC MEETINGS: THREE NEW GURUS APPROVED

In 1980 three of the eleven gurus were suspended until early 1981, and in 1982 Jayatirtha defected and in 1983 was expelled. Many Srila Prabhupada disciples also wanted to become gurus, and a long line of them could have stretched from the Mayapur temple grounds all the way to the Ganges River and Sriadhara Maharaja's ashram. The enthusiasm to preach Krishna consciousness to the lost souls of this world, fortified by the transcendental pleasure that was thus experienced, was mixed with immemorial desires for fame, adoration, profit, distinction, and other kinds of selfishness that still plagues one who is not yet fully purified of material consciousness. The idea of being a guru arose readily in the minds of many naïve and young devotees who thought that this would enhance or empower their preaching capacity. Seeing the eleven in action, many were simultaneously repulsed by their obvious mundane motivations while attracted to their elevated positions, false as they were. Unfortunately, they underestimated the power of maya's temptations (illusion), and they also misunderstood whether becoming an initiating diksha guru was even possible for them. Was this sanctioned by Srila Prabhupada? By the scriptures? The answers to these questions were not clear due to the hidden instructions, but many would go where even angels feared to tread, driven by ambition.

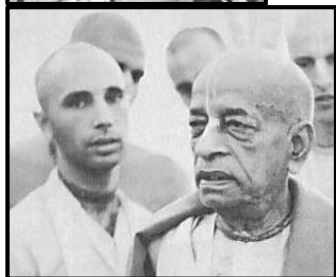
On Feb. 27, 1982, the GBC resolved on a method for increasing the number of ISKCON gurus:



"That all GBC be nominated as candidates to become initiating Gurus with the requirement that they receive the blessings of 3/4 (three fourths) of the GBC members present to begin their initiating role. Thereafter the individual GBC men who are initiating will be responsible for recommending new candidates for initiating Guru from the Godbrothers within their zone. These names must then receive the blessings of 3/4 of the majority of the GBC present at the annual meeting for them to begin their initiating roles. The GBC shall prepare a paper elaborating this proposal."



The GBC policy paper was called, **"The Process for Expanding the Number of Initiating Gurus in ISKCON."** For four long years the GBC had declined to add any new gurus beyond the original eleven, to the consternation of many guru aspirants. To many it was clear the guru-controlled GBC was in no hurry to increase the competition for disciples. Like powerful businessmen, the 11 zonal gurus were establishing their individual empires, called "preaching fields." When the GBC finally responded to the rising tide of great pressure from the devotees, they acted in a way that was widely seen as cleverly self-serving. Firstly, new candidates for guru only could come from the existing GBC members. It was explained that this was a natural way to start the expansion of gurus. The new system required an onerous 75% vote of the GBC, much more stringent than the simple majority vote usually required. With 50% of the GBC being gurus, if just six gurus voted against someone, they could not become a guru. Nevertheless, the GBC approved three more ISKCON acharyas: **BhaktiSvarupa Damodara Swami** (above) from Manipur who was called Srila Sripada, **Gopal Krishna Goswami** of Bombay, who was called Bhagawatpada (middle), and **Panchadravida Swami** of Latin America,



called Tridandipada, (below). Gopal Krishna Maharaja had been strongly agitating for approval of new gurus with Indian bodies. Minus Jayatirtha, the new total was 13 gurus. *But no Godbrothers from within the zones were ever nominated.* Ironically the GBC paper cautioned, *"A desire to be an initiating guru may, at times, be tinged with material desires... we should purify ourselves of material ambitions, which even may take the form of desiring to be (guru)."* Such was the audacious hubris of the new

gurus at that time! And in the next paragraph, the paper introduced a “Code of Honor” by which the gurus should relate to each other, regulating the tendency to undercut each other’s zonal positions: “By recognition of **prabhu-datta desa** (a particular field for one to preach in), many powerful preachers can work harmoniously. This was understood by insiders to be an attempt to address the fighting spirits of Kirtanananda, Hansadutta, and Ramesvara in particular, and others as well. Slashed tires, raided storage units, threats, hit-and-run collecting parties, and so on caused abundant hostilities and animosities between zones. (these incidents are described elsewhere).

In 1982 the GBC also resolved to allow three non-GBC’s to participate in the GBC meetings under oath of secrecy, namely the Chairman of Temple Presidents, the senior-most non-GBC sannyasi, and one other senior devotee chosen by the GBC. It was a token concession to those who felt that the GBC/guru club was an elitist and closed, corrupted leadership. But the oath of secrecy confirmed the same. All ISKCON initiating gurus were required to pledge to abide by all GBC orders, ISKCON’s spiritual precepts, and that all their funds, temples, members, and new disciples belonged to ISKCON in the event of their departure: “...if for any reason whatsoever I leave ISKCON, I shall have no claim to them.” The GBC also restricted going outside ISKCON for spiritual association or instruction, and this was especially aimed at the exodus to Sridhara Maharaja. GBC resolution March 1, 1982: “That since all the spiritual knowledge and instruction required is available in Srila Prabhupada’s books and from ISKCON, no ISKCON member shall be allowed to seek spiritual instruction from any other person or institution outside of ISKCON without approval of the GBC body. That any member of ISKCON who willfully disobeys the above order will thereby sever his connection with ISKCON.” The disobediences from 1977 and onwards led to ISKCON’s institutionalization and central bureaucratization.

RE-INITIATION PRACTICE IS OFFICIALLY DEFINED BY THE GBC IN 1982

The policy paper issued by the GBC in 1982 included a section about what a devotee should do in the case that their guru has publicly been exposed as fallen or leaves ISKCON, as Jayatirtha had just done. They defined what constituted a falldown, and also recommended that such devotees take “re-initiation” from another ISKCON guru in good standing. This was an unprecedented and controversial.

DEVOTEE DISSENT IN ISKCON INCREASES IN 1982

From Santa Rosa and Laguna Beach, Kailasa Chandra, Jadurani, and Puranjana continued to push back against the ISKCON guru system. The rising and falling of gurus was compared to shooting ducks in an arcade game where new ones then pop up, only to be shot down later. ISKCON’s discontented devotees also complained that ISKCON gurus were simply imitators of the real acharya, Srila Prabhupada, and that imitation is the sign of *sahajiya*, or pretense in spiritual life. The ISKCON gurus resorted to very unusual means of deceit to maintain acceptance of their authority and purity, even as some of them had fallen away. It was even explained by some GBCs that after his departure from ISKCON, Jayatirtha was a “maya Jayatirtha” just as the Sita that Ravana kidnapped was a “maya Sita.” This ridiculous line of explanation only increased the sentiment amongst general devotees that the ISKCON gurus were unsuited as gurus. A wide chasm of conflicting views of the new gurus, between the new initiates and the wiser Srila Prabhupada disciples, became widespread. In Kirtanananda’s letter to Bob Uplinger on May 22, 1982 we see the arrogance of the zonal acharyas and the dark cloud that had settled over ISKCON: “Milk touched by the lips of a serpent becomes poisonous. Our legitimacy as a devotee depends on how we are representing Srila Prabhupada. If one has no faith in his guru, then we have no faith in him... We must accept Srila Prabhupada as He is. He said that ISKCON was His body, so no one who is rejecting the GBC can remain in His association.”

ABUSES IN SANKIRTAN METHODS RESULT IN LEGAL PUSHBACK

Another major problem in ISKCON by the early eighties was the accumulated results from many years of various shady techniques employed in sankirtana, book distribution, and funds collecting. All sorts of schemes of deception, trickery, and outright illegalities became the norm in many ISKCON zones. Women’s traveling parties even resorted to prostitution, drugs, polygamous male leaders, and various scams. Illegal sale of copyrighted logos, bait and switch, short-changing, collecting

on false pretenses, and so on, all gradually produced legal pushback as cities, airports, fairs, states, and law enforcement networks threw up effective blockages to the devotees' activities. The formerly very successful and lucrative airports were closed to devotees. Fairs required the use of a booth with no more moving about freely. A 1982 Syracuse, NY court ruling described it well: *"There is no question from the record in this case that the Krishnas are engaged in a widespread and systematic scheme of accosting, deceit, misrepresentation, and fraud on the public in their Sankirtan activities. The record shows patterns of deceptive practices... as being repeat offenders or overly aggressive, the Krishnas have continued to accept the 'fruits' of such solicitation methods for its own commercial gain, all under the 'cloak' of being a religion... have violated with unabashed arrogance."* Sankirtan abuses finally brought the reactions that should have been foreseen. Funds and book distribution dried up.

TAMAL SUMMARIZES HIMSELF IN THE PERILS OF SUCCESSION

"At the same time, Sridhara Maharaja's influence continued to increase as a number of prominent ISKCON leaders including Jayatirtha defected to join his camp. The defectors claimed that Sridhara Maharaja, due to his exalted qualifications, was clearly Prabhupada's successor. As Rochford has rightly pointed out, Sridhara Maharaja, perhaps unwittingly at first, became a political symbol for growing discontent with the ISKCON management system. (Rochford, 1985: 247) Surrounded by dissidents, Sridhara Maharaja's criticism of the GBC increased, and he also raised the questions about certain decisions and actions of Prabhupada. This seemed to confirm to ISKCON leaders what they had previously learned from Prabhupada: it was best to keep away from the Gaudiya Matha. Wary of further contact, the GBC entirely separated themselves from Sridhara Maharaja." Srila Prabhupada was now not at all pleased how his mission was being conducted, and neither were the rank and file devotees. Defections of ISKCON members had been increasing each year since 1978, yet things continued to get worse. The rascals went full charge ahead in spite of all the mess they were making.

CHAPTER 97: HEIGHT OF ZONAL ERA: 1983-84

THE THIRD SCHISM: MANY DISCONTENTED DEFECT TO SRIDHARA MAHARAJA



SRILA PRABHUPADA VISITS SRIDHARA MAHARAJA (1973) well, and *maya* caused them to think that their preaching was being impaired unless they too could acquire guruhood and disciples. They had little hope of becoming guru in ISKCON, and since they were very averse to the grand worship of the likes of Bhavananda, Tamal, and Kirtanananda, they gravitated towards the gentlemanly Sridhara Maharaja. From *Our Affectionate Guardians*, Ch. 5: *"...and for many years against all advice and godbrother complaints, the GBC voted to not extend the number of gurus - a decision which was to discourage so many devotees and further shake their faith in the GBC's management. Additionally,*

Once the GBC went to consult with Sridhara Maharaja in March 1978, calling him a "higher authority," and then various and numerous individual GBCs consulted with him repeatedly over the next three years, many devotees who were discontent with the ISKCON situation of zonal acharyas and heavy, self-serving "politics" also went to see him to seek his advice and association. The exclusivity of ISKCON's guru-club was a major complaint, as many senior devotees and sannyasis had the desire to become gurus as

when Sridhara Maharaja expressed his dissatisfaction with their 'injudicial and potentially disastrous' decision, the GBC, rather than consider that (this) might be unfair to the Godbrothers, stated that Srila Sridhara Maharaja was trying to destroy ISKCON." Also many regular devotees looked for a more spiritual place free of politics and scandals.

Hundreds of ISKCON devotees "took shelter" of Sridhara Maharaja, either by spending considerable time at his Navadwip ashrama or at least holding him as their guide above the GBC. He was seen as a wise and kindly grandfather and he began to publish his own books and lectures with western capital. Being Srila Prabhupada's friend and Godbrother, he was easily trusted and highly esteemed. Sridhara Maharaja blessed some to act as gurus themselves, including Dhira Krishna Swami, Alanatha Swami, Jagat Guru Swami, and Tripurari Swami, and gave all seekers a place of refuge from the insanity and bizarre spectacle that ISKCON had become. We note that some were using Sridhara Maharaja to get the guruship that ISKCON had refused them.

In the early 1980s, the former temple president of ISKCON Los Angeles, Dhira Krishna Swami, operated a center in San Jose, California, mixing the teachings of both Srila Prabhupada and Sridhara Maharaja. These devotees did not see any conflict between the two disciples of Bhaktisiddhanta Saraswati Thakur, and they rationalized away Srila Prabhupada's many warnings about his Godbrothers and his direct instruction not to associate with them. Another outspoken devotee in San Jose temple was Brahma das. Because they saw the GBC as having deviated and thought that they were in need of the association of advanced devotees such as Sridhara Maharaja, especially since Srila Prabhupada was no longer physically present, they sought and received the blessings and spiritual encouragement of Sridhara Maharaja. In this way, Sridhara Maharaja was taken as a kind of saviour to them, rescuing them from the ISKCON chaos. Alanatha Swami had his name changed by Sridhara Maharaja to Paramadwaiti Swami, and he wrote a book (*Search For Purity*) in which he described the GBC's activities over the years to be much like the Catholic Church in that "*internal management interests and power control are foremost above the considerations of the members. All attempts for reform by Godbrothers were met with formidable opposition and usually with removal from one's service or at least discredit or ostracization by the local GBC authority...*" Sridhara Maharaja wrote *Sri Guru and His Grace*, which summarizes his version of the essential teachings on guru tattva. Sridhara Maharaja had been misled in March 1978 that Srila Prabhupada had appointed 11 disciples to be new gurus, and based on this misinformation, he advised everyone who came to consult with him accordingly. Within a couple of years he began to give sannyas to some of Srila Prabhupada's disciples without any consultation or coordination with ISKCON or the GBC, and then he blessed some of them to begin operating as initiating gurus themselves. Sridhara Maharaja was a convenient back door method for becoming an initiating guru outside of ISKCON, while the GBC did not open the doors for guruship until 1986-7. Needless to say, those in ISKCON did not appreciate the blatant competition and "jumping over" supercedence of ISKCON authority by Sridhara Maharaja.

From *Our Affectionate Guardians*, Ch. 6, we find an historical viewpoint as follows: "*Srila Sridhara Maharaja's advice was much sought after by many prominent GBC members officially and privately, from even before the first meeting of the GBC with (him) in 1978, until 1982 when the GBC decided that no one in ISKCON could hear from Sridhara Maharaja... At first, the GBC members openly and enthusiastically expressed their satisfaction with Sridhara Maharaja's advice, but gradually the feelings of the GBC members soured when they failed to understand and embrace (what he) suggested, and confidence in their leadership waned. Eventually, the GBC saw him as a threat to their... authority.*" At least two of Srila Prabhupada's other Godbrothers also welcomed disenfranchised ISKCON devotees in their chapters of the Gaudiya Math, namely Puri Maharaja the elder, and Puri Maharaja the junior. Almost the entire ISKCON Italy yatra flocked to the elder Maharaja, who visited Italy and passed away at age 101. **This was the third schism in ISKCON**, as many left ISKCON for Sridhara Maharaja and the Gaudiya Maths from 1980-1990. All counted, there was a huge drain of ISKCON members due to defections. Exactly what Srila Prabhupada had warned about, was now taking

place. It is estimated this schism was at least 1000 devotees departing from ISKCON, mostly Srila Prabhupada's disciples.

MANY ARE BITTER DUE TO NO "FAIR FIELD" FOR BECOMING A GURU

Many devotees were attracted to Sridhara Maharaja, and had standard grievances with ISKCON: **(1)** that guruship was limited only to an elite group who were not behaving in a loving or caring way with their own Godbrothers, **(2)** that the acharya-godbrother relations were deficient, **(3)** that the grandeur of worship of new gurus as acharyas was unjustified, **(4)** that the new gurus were falling down but this was being hidden./ But Sridhara Maharaja also attracted those who were impatient to become gurus themselves, and he preached about "a fair field" where merit could be encouraged, where the desire for guruship could be accommodated if someone had "capacity." He advised that the GBC add new gurus every year to encourage preachers and ambitious devotees. He said: *"A fair field should be created so that others may take up the position of acharya... Otherwise you will be jealous of one another. So, better you keep it open. This practice will be very dynamic. If needed, you eliminate some... from their position of guru and include also somebody when he is qualified."* Sridhara's suggestions about adding and subtracting gurus was extremely controversial.

Sridhara Maharaja thought gurus could be fallible, a serious misunderstanding. He contributed to the ruination of both the Gaudiya Math and ISKCON post-1977. The qualifications he speaks of obviously does not include infallibility, as prescribed in shastra. Engaging jealous persons as gurus for diplomatic purposes cannot have any good results, but neither did the GBC policies. From *Story of My Life*, Vol. 1, pg. 225: *"One of the big controversies was whether to increase the number of initiating gurus. Year after year the existing diksha gurus vetoed adding to the number of gurus, to the dissatisfaction of the greater society. The GBC had such power that it was able to hold off the growing grassroots of dissatisfaction for 9 years (1977-86)."*

HANSADUTTA CRASHES AND BURNS

From *Betrayal of the Spirit*, p.81, we hear of the borderline insanities in ISKCON: *"...gurus everywhere were preparing for (world) war (three). Hansadutta's activities were extreme, but only because he seemed so outwardly militant in his plans to take advantage of the chaos that might ensue. It was rumored that he bought a decommissioned battleship in the Philippines to fix up and sail into San Francisco Bay during the height of the (coming) war."* After Hansadutta's 1980 suspension and chastisement by the GBC, he did not reform himself very well, but continued with drugs, illicit sex, and



gambling in Reno, Nevada casinos. He engaged his disciples in illegal, fraudulent fund-raising, and he recorded albums of quirky music that were sold throughout his zone (e.g., "Guru, guru, on the wall, Who is the heaviest of them all?" from *Nice But Dead*), the barely-veiled desire of becoming a rock star quite obvious to all. The hedonistic opportunities afforded as an absolute guru brought out Hansadutta's sensual weaknesses and material ambitions. The lyrics reflected intense rivalry with Ramesvara: ***"I once saw a guru just like you, New York Jew, nothing new, I once saw a guru, a fantastic dancer, Holy gangster, carefree prankster!"***

HANSADUTTA, 2015, BERKELEY, CA (LEFT)

In 1983 Hansadutta initiated nine disciples as sannyasis without the required clearance and procedures of the GBC and then sent them to Los Angeles to aggravate his arch-enemy Ramesvara. His continued association with Sridhara Maharaja also was troubling to the GBC. On July 8, 1983, the GBC resolved to remove Hansadutta from all ISKCON positions. On March 5, 1984, the full GBC: *"Resolved that Hansadutta Swami is hereby removed from his membership on the GBC, his position as BBT Trustee [and] his position as an initiating guru. He shall no longer be considered a sannyasi. All ISKCON corporations are hereby advised that Hansadutta is no longer qualified to serve in any authoritative capacity relative to such corporations. All of Hansadutta's disciples are directed to accept initiation*

from another ISKCON recognized guru." He was thus finally expelled and removed.

His zone was divided up amongst the other gurus, his disciples reinitiated, and his name was always tainted thereafter by memories of his days as an ambitious unauthorised guru who crashed and burned. Addicted to Percodan and alcohol, in Aug. 1984 he shot 18 to 42 bullets (accounts vary) into a Cadillac dealership's plate glass showroom and a California liquor store window in an act of depression and desperation. He was arrested, passive and drunk, with \$8600 in his pocket and four loaded guns in his Bronco. He entered a drug rehabilitation program. For years thereafter he tried to restore his control over the Berkeley temple, and he stayed with Kirtanananda in New Vrindaban for some time, but his weaknesses undermined any comeback attempt. He continued to travel to various disciples' homes and centers and publishing inexpensive, "bootleg" black-cover Gitas and Bhagwatam sets in Singapore, to the BBT's dismay.

Our Affectionate Guardians, Ch. 5, relates how Tamal and Hansadutta were fans of Machiavelli's principles enunciated in *The Prince*: "... one GBC guru even went so far as to rent videos of Hitler to learn how to manipulate the masses [of devotees]." Hansadutta, in "How the Krishnas Turned Bad," San Jose Mercury News (June 21, 1987) said: "I got entangled with Nadia... an extremely intelligent, talented woman with a tremendous amount of energy. I fell down, broke my vow of chastity. I was shattered. I couldn't sleep; I had headaches all the time; I started taking codeine, Percodan, and alcohol. I lay in a dark room for months. I was going to commit suicide.... (but) how? Guns? A car? Jump off a bridge? I became infatuated with guns. I was totally in despair... I was like a kid throwing rocks through windows in frustration." In 1993, and many times afterwards, he apologized to his former disciples and Godbrothers for his role in the zonal acharya hoax, and admitted that Srila Prabhupada had only appointed ritvik representatives, and not full gurus. He published his case on these issues in *Srila Prabhupada, His Movement, and You*, and directed his former disciples to regard Srila Prabhupada as their diksha guru. Hansadutta initiated some devotees over the following years as Srila Prabhupada's disciples via the officiating priest method outlined in the July 9, 1977 Directive. He sometimes advocated that the 11 ritviks were special devotees recognized by Srila Prabhupada and should be held in higher esteem accordingly. Hansadutta never provided much detail on how the guru hoax was hatched or perpetrated except to characterize it as a silent conspiracy and that he, with the others, had a strong desire to become a guru. He refused to share any further details of which he knew plenty.

In 1997 the BBTI (the successor to the original BBT) and ISKCON Los Angeles sued Hansadutta seeking a court declaration that he was no longer a BBT trustee who had the right to publish Srila Prabhupada's books. The late 1998 out of court settlement was mixed. Hansadutta agreed to resign his position as a BBT trustee, but gained the right to publish Srila Prabhupada's original, unchanged, pre-1978 books under license from the BBTI as Krishna Books Inc (KBI). The BBTI also secretly paid him an award of \$500,000, but it strangely vanished from his attorney Gupta das' Bahamas bank account, resulting in sanctions by the California Bar Association against Gupta. Hansadutta then lost control of KBI due to being ousted from the KBI board of directors, which included his attorney and a trusted friend. He claimed they betrayed him. But they decided Hansadutta was unsuitable for the great responsibility of publishing Srila Prabhupada's unchanged, original books, and that they were more suitable. Disappointed again, Hansadutta thereafter led a simple, quiet life as manager of a trailer park in Geyersville, California, and sometimes visited ISKCON temples or festivals in his signature khaki vests. He survived a heart attack in 2003 when the ambulance personnel found him unconscious, prostrate before his deities. He was married to Laksmi devi, a former disciple, for decades. He was the only one of the 11 zonal acharyas who came clean. He admitted the guru hoax, his own personal wrong-doing, and advocated tirelessly for the ritvik representative system. So although he became a victim of conspiracy and ambition, he was honest enough to make good again. Still, his reputation was such that he could not gain much credibility even as a ritvik acharya. He passed Apr. 25, 2020 at 78.

SRIDHARA MAHARAJA BECOMES PERSONA NON-GRATIS IN ISKCON

In 1982 the GBC also felt compelled to pass a resolution prohibiting devotees from going outside ISKCON for spiritual instruction. By then the GBC no longer needed Sridhara Maharaja to endorse their now well-established acharya system, and they criticized him for meddling in ISKCON's internal affairs and policies. From the ISKCON leadership and filtering downwards, great animosity developed towards Sridhara Maharaja, who himself explained the phenomenon thusly: *"I was repeatedly requested by Swami Maharaja, 'Look after them...' So if anyone is coming to seek Krishna consciousness but is going away frustrated, then naturally... I give help, whatever help I can... I am simply sitting here. I am not running hither and thither to disturb the brains of the Iskcon followers, and those that are coming to me, how can I send them away? How can I sit tight without giving what I know, what I feel, without extending this sort of help to those persons? ...And they have become self-made authorities (ISKCON gurus), thinking that whatever they dictate, I shall have to obey that? ...what I am doing, I think it is justified... I am not an enemy, because we have a common cause."*

However, the animosity from ISKCON further alienated those who had received consolation and spiritual encouragement from Sridhara Maharaja, cementing their departure from ISKCON and future in the Gaudiya Math. Those made gurus or sannyasis by Sridhara Maharaja were not recognized by ISKCON, whose devotees that came to Sridhara Maharaja adopted a defensive posture to the hostility of their Godbrothers, claiming that Srila Prabhupada and Sridhara had similar moods. *"We are not fooled by the thousands running in the front door of ISKCON, we are lamenting the thousands, who for many years have been running out the back door of ISKCON with a bad taste, unable to find proper shelter. Nor are we attracted by the heavy faultfinders, whose 'food and drink is Vaishnava-aparadha,' although we must admit that their unfortunate situation is caused by these same wrongdoings. The situation is so discouraging that many sincere devotees in their desperation have turned to a more drastic and offensive mode of life."*

TAMAL'S BOOK BLASTS GURU DOUBTERS

Tamal Krishna looked upon dissenters very dimly and he had little patience for them. In his book *Servant of the Servant* (1984, p. 631-5), he blasted critics of the ISKCON zonal gurus. We note that when the zonal acharya system was dying, and the new ISKCON political reality conflicted with what he had written earlier, he simply omitted those now outdated 4 pages from his reprinted 1991 edition since ISKCON orthodoxies had evolved. The 1984 passages omitted from his 1986 edition are: *"Since the disappearance of our beloved spiritual master, we have seen... disenchanting persons come forward trying to cast doubt on the legacy left by Srila Prabhupada. When Srila Prabhupada appointed from among his senior disciples eleven persons to continue the process of initiation, and when after their spiritual master's departure those whom he selected assumed their duties by his command, the critics began to bark their discontent. Though they leveled their remarks against the successor gurus, in reality their criticism was aimed at Srila Prabhupada himself... Doubt in Srila Prabhupada's successors is a thin veneer covering the same malicious attempt as was made in 1970 to minimize Prabhupada's position as the founder-acharya of ISKCON. Srila Prabhupada saw this attempt as the greatest danger to his disciples and the Society which he had created, and he acted at once to curb it. In the same light, we who are his faithful followers must defend Prabhupada's successors to protect their young disciples and to preserve the unity of ISKCON..."*

"The critics may argue that appointment alone is not a guarantee that one has actually achieved this perfectional stage of life; Prabhupada might have appointed disciples for lack of anyone better, or hoping that they might one day achieve the desired realization. To such irresponsible criticism we answer a decisive 'NO!' Srila Prabhupada chose them because they merited his confidence. Prabhupada conferred his blessings on these disciples, seeing that they had dedicated themselves heart and soul to assisting him in the preaching mission. Thus he considered them to be uttama-adhikari, all highly advanced devotees worthy to be accepted as spiritual masters. Critics may doubt whether our ISKCON acharyas are actually liberated. Do they know their rasa with Krishna, and will they be able to instruct their disciples similarly? But such questions bring one dangerously near the

precipice of spiritual calamity. Srila Prabhupada did not encourage such discussions, did not reveal his relationship with Krishna, nor give anyone a special initiation into theirs... Ultimately, however, the greatest proof of the bonafidity of Srila Prabhupada's successor acharyas is their new disciples. In fact, judging by the results that they are achieving in the fields of book distribution, temple worship, etc., they are even surpassing the previous generation of devotees. Undoubtedly this is only possible through the causeless mercy of Srila Prabhupada who, being greatly pleased, is continuing to shower his unlimited blessings upon the worldwide members of his ISKCON family."

Tamal was an expert politician, and he rehabilitated his image many times, to once again become politically acceptable in ISKCON, as this was the platform for his ambitious plans. Simultaneously he was often outrageous, like even after the ultra-embarrassing falldowns of Jayatirtha and Hansadutta in 1982-3, he still ferociously maintained in his 1984 book that all the ISKCON gurus were *uttama-adhikaris!* His lie that the 11 were appointed Prabhupada successors is right out of George Orwell's book "1984." Truth is lies, lies are truth.

INCREASING DISSENT LEADS TO REFORMERS AND CRUSADERS

After Srila Prabhupada's physical departure, ISKCON experienced a progression of conviction in devotees who were dubious of the new state of affairs with eleven zonal successor acharyas. Doubters first questioned and dissented, as happened with the Vrindaban temple group in 1978. But when they were stonewalled and repressed by ISKCON leaders and they witnessed the increasing deterioration of the spiritual movement begun by Srila Prabhupada, they became protesters and reformers. The so-called guru reform movement became more formalized by 1984. Protesters maintained their official support of ISKCON but pushed to reform it by trying to influence the GBC, gurus, and common devotees. Finally, some doubters became resisters of the established order when they saw that ISKCON leaders were not willing to entertain the degree of reforms they demanded. They were convinced that the unauthorised guru system must be totally dismantled as their duty in service to Srila Prabhupada's desire to maintain the mission's purity. Of course, resisters had no place in ISKCON and they were forced out. A few became fervent crusaders or martyrs. *"Other devotees began to organize themselves to protest the movement's reorganizational policies—in particular the guru system. Instead of simply questioning the spiritual and organizational abilities of specific gurus, however, the dissident elements within ISKCON and the growing contingent of ex-members overtly challenged both the legitimacy of the guru system and Prabhupada's supposed appointment of the gurus to their position. Virtually without exception, those protesting against the guru system were disciples of Srila Prabhupada who felt that Prabhupada's role as spiritual leader of the movement had been weakened by the policies initiated by the new gurus... (Hare Krishna in America, Rochford, p.236)*

DISAFFECTED ISKCON MEMBERS DEFECT: FOURTH SCHISM AND DIASPORA

As a result, increasing numbers of devotees after 1978 defected from ISKCON, some out of disgust, others to fight for truth from the outside, but most because they no longer had faith in ISKCON's purity of mission. While disciples of the new gurus increased, most of Srila Prabhupada's disciples had left ISKCON by the mid-eighties. *Hinduism Today* (Sept-Oct 1986) reported in *The Underground Hare Krishnas*: *"Out of the 5,000 disciples... that Srila Prabhupada personally initiated into the Hare Krishna bhakti sadhanas, only 10%, or 500, are still official ISKCON members... What happened to the 4,500 initiates who dropped away from ISKCON? Most couldn't sustain the sadhanas, the Hare Krishna niyamas and yamas: no illicit sex, no gambling, no intoxicants, no meat-eating; and the daily rising early, doing japa, kirtan chanting, puja, study, Krishna service... But there were many Prabhupada disciples who delighted in the sadhana, loved Prabhupada and his mission, **but couldn't accept the new leadership, the successor spiritual masters.** They either left or were expelled, even formally excommunicated."* From VVR #5 May 1988 p.24: *"Droves of wonderful prabhhus were driven out of ISKCON's camp in past years, including many prominent preachers and leaders. Some started their own movements, some joined the Sridhara Swami Math, some went into hiding, and others..."*

tried to carry on preaching in a new area. Many went back to material life, lost and whereabouts unknown or wishing for the good old days when ISKCON was led personally by Srila Prabhupada.”

Rochford’s *Hare Krishna in America*, pg. 209-11: “An unknown but significant number of Prabhupada devotees left ISKCON because they believed ISKCON’s leaders had forsaken the mission of

The Most Blessed Event

ŚRĪ VYĀSA-PŪJĀ


April 24, 1983

The Appearance Day of
Our Beloved Spiritual Master

His Divine Grace Osho Vishnupada Paramahansa Parivrajakacarya
Astorohara-Sara Sri Srimad

Jayapataka Swami Acharyapada

Present Acharya of the
INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS
Eastern and Southern India, Nepal,
South America and Thailand


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their spiritual master to preach Krishna Consciousness... (and) as a consequence of these leadership crises... The ideological work of the leaders could be understood as no more than self-serving rationalizations.” And p. 236-44: “The guru controversies of 1980 further strengthened the view of many Prabhupada disciples that the new gurus were not worthy of their guru status... Many previously faithful disciples of Prabhupada began seriously to reconsider their membership in ISKCON... While some devotees chose to defect from ISKCON during this period, many others faced serious questions of commitment. Their faith in ISKCON had been shaken by the movement’s succession problems... (and) led them to act politically to bring about change within ISKCON. A number of ex-members of ISKCON and dissident devotees who had remained within ISKCON joined forces to push for change... from informal discussion groups within ISKCON to organized challenging groups whose goal was to overthrow the leadership.

(“PRESENT ACHARYA:” AT LEFT)

“These groups openly challenged the authority of the gurus to rule ISKCON. They argued that the improprieties of the new gurus proved that their appointments were no more than a conspiracy to grab power following Prabhupada’s death. The threat to ISKCON’s new leaders became even more serious when a group of present and former ISKCON members began openly to campaign against the gurus. They claimed that the appointment of the gurus was a myth...this group argued that it was not possible that Prabhupada could have appointed such incapable men to the position of guru. ...dissident elements began actively to challenge what they referred to as the appointment myth. Literally hundreds of pages of literature criticizing the new gurus were produced and circulated throughout ISKCON’s communities... framed within an ideological or theological context. The dissidents presented a wealth of evidence from Prabhupada’s books to bolster their argument that a guru is never appointed... Searching the movement’s scriptures, those challenging ISKCON’s leaders found nothing to support the claim that a guru can be appointed. Rather, a guru is recognized by his spiritual qualifications. Spiritual charisma, not bureaucratic appointment, is the basis for being a guru. The true acharya, it was thought, would emerge from among Prabhupada’s disciples over the course of time. Until such a saintly individual should come forth, the challengers argued that the initiations of all disciples by the gurus into Krishna consciousness should cease. This position implied that all Prabhupada disciples should be seen as having the same opportunity to ascend to the position of guru, based upon the qualifications of spiritual purity and self-realization.”

By 1986 maybe 90% of Prabhupada’s disciples had left ISKCON, as reported in *Hinduism Today* (Sept/Oct 1986): “Out of the 4,000 disciples [...] that Srila Prabhupada personally initiated into the Hare Krishna bhakti sadhanas, only 12%, or 500, are still official ISKCON members [...] What happened to the 3,500 initiates who dropped away from ISKCON? [...] many Prabhupada disciples who delighted in the sadhana, loved Prabhupada and his mission, but couldn’t accept the new leadership, the successor spiritual masters. They either left or were expelled, even formally excommunicated.” Nityananda wrote in *VVR* #5, May 1988, p. 24): “Droves of wonderful Prabhus were driven out of ISKCON’s camp in past years, including many prominent preachers and leaders. Some started their own movements, some joined the Sridhar Swami Math, some went into hiding and others... tried to carry on

preaching in a new area. Many went back to material life, lost and whereabouts unknown or wishing for the good old days when ISKCON was led by Srila Prabhupada.”

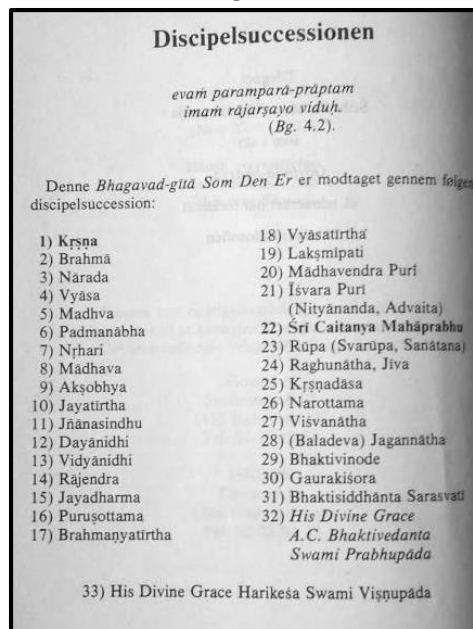
Dhanesvara: “...an exodus began as dismayed and broken-hearted devotees realized they were powerless to rectify the situation... only increased over the coming years as the devotees were shocked and alarmed to see that those very persons who had taken control of the society, and who were charged with protecting it, were in fact bringing about its destruction... A hierarchy immediately developed in which devotees who subordinated to the eleven were offered perks, while dissenters were shown the door... it was not just Srila Prabhupada’s disciples who could see through the charade... even the new initiates who began to see, sometimes literally, that the emperor had no clothes. They too began to defect in large numbers. Within 10 years the temples that were once bustling havens for enthusiastic transcendentalists were empty... Such was the devastation of the society under the mis-leadership of the (GBC).” (Divine or Demonic, p. 273-4)

Bhakticharu told Sridhara Maharaja (early 1980’s): “...the main consideration is many of Prabhupada’s disciples are leaving the movement. They are quite unable to tolerate all this nonsense any more.” The wholesale defection of the majority of Srila Prabhupada’s disciples by 1987, in just one decade of ISKCON turmoil, was **in effect a fourth schism, like a diaspora**, where devotees kept their faith in Srila Prabhupada and Lord Krishna, but distanced themselves from ISKCON because they could not tolerate the corrupted leadership. This fourth schism resulted in a worldwide, loosely-affiliated network of devotees trying to maintain their spiritual practices, struggling for an identity and for solutions to having no institution for shelter and association. They settled in clusters, started new

projects and communities, or loosely associated with other groups such as the Gaudiya Math. Later the internet allowed dispersed ex-ISKCON members to develop closer relationships and have cyber-association. They were called “fringies” or “devotees outside ISKCON.”

STRANGE DEVIATIONS APPEAR IN ISKCON

On Christmas day, 1980, Kirtanananda Swami had the Srila Prabhupada deity in the New Vrindaban Prabhupada’s Palace dressed up like a king, which some called the Royal Prabhupada or “Prabhupada Rex.” He wore burgundy velvet, a jeweled crown, and a dazzling scepter. Although many senior devotees were aghast and disturbed by this, Kirtanananda maintained that it was his realization, and the issue was heard by the GBC in early 1983. “Out of respect for Kirtanananda” the GBC decided not to object although this was prohibited elsewhere in ISKCON. After Mahabuddhi went to Narayana Maharaja to ask about this matter, he threatened to make public the answers he had



received, namely that it was an offense to Srila Prabhupada because a sannyasi is higher than a king and that it was a speculative archana deviation. Then Kirtanananda claimed Srila Prabhupada told him in a dream that the practice was a sincere exhibition of love for the guru, but since it was disturbing some devotees, it was best for him to stop it. The practice was resumed again in late 1986 after Kirtanananda survived the vicious attack by Triyogi das and he returned from the hospital to a great welcome in New Vrindaban, including Hayagriva blowing on his trumpet. Also, since 1978 Kirtanananda had begun using the title “Founder-Acharya New Vrindaban” and this aroused serious protest from other GBC men and devotees. In 1983 the GBC ruled that this practice was not permissible, as that title was reserved for Srila Prabhupada. Kirtanananda quietly conceded for now.

THE “NEXT ACHARYA” INSANITY GOES FULL BORE

Above, we see the 1984 Danish *Bhagavad Gita* listing Harikesh Swami as the next acharya in

the disciplic succession after Srila Prabhupada (#33). It is amazing how much audacity the 11 zonals had to put their names in the Bhagavad Gita as the next pure devotee in the disciplic succession. Often they were named “Acharya of ISKCON,” “His Divine Grace Om Vishnupada Paramhansa Parivrajakacharya Astottara-sata Sri Srimad,” “Present Acharya,” and Acharyadeva, Vishnupada, etc. The zonal acharya’s Vyasapuja or birthday books reveal how they were seen by disciples and Godbrothers alike, the latter often showering them with great praise and adulation as the chosen and fortunate successors to Srila Prabhupada. According to Puskara das, Kapilasva and Hansadutta saw Harikesh’s brass door plate “Vishnupada” in Frankfurt temple, only weeks after Srila Prabhupada had departed in late 1977. The height of the zonal acharya era was when the eleven supposed gurus, plus or minus a couple, went crazy with their sense gratification, both gross and subtle. The world lay at their feet and they could do no wrong. The conceit and insanity of deluded, bloated egos would soon bring their demise, one by one, a falldown syndrome continuing with ISKCON gurus to this day.

“That is the difference between devatā and asura. In the Bhagavad-gītā, 16th Chapter, you will find the description of the asura: pravṛttim ca nivṛttim ca na vidur asurā janāḥ [Bg.]. Pravṛtti. Pravṛtti means what sort of activities we shall do, and what sort of activities we shall not do. The asuras, they do not know. The asuras, they do not know. Anything they do. ‘For my sense gratification I must do everything.’ Therefore they become entangled. So long they are strong in this life, they do not take care of anyone. Shastra, sadhu or guru. They do not care for anything...” (SPlecture, July 26, 1973) Note that these new guru annual Vyasapuja books were published by Srila Prabhupada’s BBT, by whose charter it is to print only the Founder Acharya’s books. In so many ways, they thought and acted as though they were the new Prabhupadas. We examine these falldowns more thoroughly in Book Two to see how these misleaders have spoilt Srila Prabhupada’s spiritual mission. For example, the Australian zonal acharya and his close men engaged in all solrts of hedonistic and illegal activity.

CHAPTER 98: PHONY GURU REFORMS: 1984-87

LETTER FROM BIR KRISHNA SWAMI

The zonal acharyas developed a serious superiority complex and ran roughshod over everyone and everything all over the movement, exerting and wielding their divine authority, causing much angst, resentment, and hostility. At a temple president’s meeting Feb. 3, 1984, a letter from Bir Krishna Swami (then just a TP) highlighted the mood and problems of the day. Some excerpts: *“This brief statement [...] will give us some insight into the problems at hand. [...] The mood of these letters is characterized by suspicion, distrust, and above all a lack of Vaishnava etiquette. The relationships between the two aforementioned groups [GBC/gurus and non-GBCs] seems to have degraded to the point of mundane political confrontation. [...] It is a mistake to think that Vaishnava conflicts can be resolved by resolutions. [...] In my vision this political slant that we so wont to is evidence of our spiritual and even material immaturity. When we call a sincere Godbrother a ‘demon’ it reminds me of gurukula children engaged in fighting. [...] I personally am very much discouraged by my Godbrothers’ immature dealings with each other. [...] We must first rid ourselves of designations that do not pertain to our spiritual identity... we are all disciples of Srila Prabhupada... But in ISKCON brothers are forced to live as dissatisfied dependants of their brothers in order to remain in the movement. [...] We should all, whatever our designation, meet as equals... The communication gap grows wider and wider...”*

The letter discussed devotee relationships and the complaint that the new gurus were mistreating others. The devotees sensed something was seriously amiss, and they tended to zero in on how the gurus had an attitude of superiority over Godbrothers. But the real issue was whether Srila Prabhupada actually appointed new gurus or not. Some understood that what was taking place in ISKCON was not Srila Prabhupada’s desire or instruction, but they had no idea what it was supposed to be (see Book Two). So, confusion and dissent ruled the day with no positive solution in sight.

BACKGROUND TO THE “GURU REFORM”

In Vrindaban, India, a few weeks before he departed, Srila Prabhupada was asked, “Who will succeed you as the leader of the Hare Krishna movement?” Srila Prabhupada replied broadly, “All of my disciples will take the legacy... It’s not that I’ll give an order, ‘Here is the next leader.’ ...All my disciples are leaders, as much as they follow purely.” Still, as soon as he departed, eleven senior disciples installed themselves as his next leaders. A few months earlier Srila Prabhupada had appointed them only as ritvik representatives.

A new group of devotees began organizing to combat the menace of the zonal acharyas; devotees with real political power in ISKCON, namely the temple presidents in the United States and Canada. “At a routine meeting of the North American temple presidents during the autumn of 1984, the discussion spontaneously turned to the problem of the zonal acharyas. It seemed nearly every temple president [except Kuladri at New Vrindaban] had insurmountable problems with the ISKCON gurus. [...] At the 1984 temple presidents’ meeting in Towaco, New Jersey, the Guru Reform movement, as it became known, was inaugurated. Some of the more prominent leaders of this movement were: Ravindra Svarupa (Philadelphia), Atreya-Rsi (San Francisco), Trivikram Maharaja (Berkeley), Rochan (Seattle), and Bahudaka (Vancouver).” (ENE p. 223)

Ravindra Svarup: “...autumn of 1984 [...] led to a collective and public acknowledgement that nearly everyone held deep private misgivings about the manner in which the position of ‘guru’ had been established in ISKCON. They organised an immediate second meeting, to further consider the issue, and thus the ‘Guru Reform’ movement was born. With the engagement of a significant number of second-tier leaders, men whose loyalty to ISKCON was not in doubt, a credible and potent movement was established. The majority of North American temple presidents believed something was drastically wrong.” (Cleaning House & Cleaning Hearts)

Rochan das (Seattle temple president) described the mid-80’s zonal gurus problem: “Before 1977, the GBC served ISKCON as Prabhupada intended: to uphold the standard of sadhana and preaching, and to inspire the devotees to serve Prabhupada’s mission. The temple presidents, as Prabhupada set it up, were de facto siksha gurus. The new devotees saw the temple presidents as their link to Prabhupada, and they were willing to work to assist the temple presidents in their preaching. ISKCON was a success story due to the free labor of thousands inspired by their temple presidents. [...] Devotees were happy to assist the temple presidents in their preaching [...] However, after Prabhupada passed away, the GBC no longer functioned to assist the temple presidents; they began to control excessively and they amassed power and actively suppressed the temple presidents. When new devotees began to take initiation from the ‘zonal acharyas,’ the power of the temple presidents eroded. They no longer could motivate devotees to follow their direct instructions, let alone their vision for preaching. [...] Many problems for local temples were caused by the ‘zonal acharyas’ and the GBC, which supported them. Satsvarupa caused one type of problem [...] Kirtanananda caused others [...]. Many temple presidents saw the zonal acharya deviations and fought to uphold Prabhupada’s standard, but it was an uphill battle. The GBC were entrenched and had funding. [...] the new disciples didn’t want us to spend the money they collected to fight their own ‘gurus.’ Bahudaka lost the entire Vancouver ISKCON temple because he was a very vocal critic of the ‘zonal acharyas.’ He was so bent on fighting that he neglected his own temple where he was president, and was evicted.” (ENE, p. 224)

Paramadwaiti (Alanath) Swami: “Originally temple presidents could only be removed by three GBCs considering him unreformable. Also in many cases Srila Prabhupada accepted the temple presidents’ complaints over some GBC decisions. [...] the temple presidents did have an important function in the checks and balances of ISKCON...” (The Search For Purity, p. 46)

FIRST TOWACO TEMPLE PRESIDENTS MEETING, SEPT. 1984

The annual North American temple president’s meeting was held in Towaco, New Jersey, on Sept. 3-4, 1984, wherein the following was recorded: “It immediately became obvious that most of the devotees wanted to discuss the philosophical issues facing our movement; particularly the role and

position of guru... It was agreed that rather than pass a long series of resolutions, a list of survey questions would be prepared at the end of discussions to allow those present to precisely express their attitude. During the meeting, when it became obvious that very serious matters were being discussed and that there was a high level of both feeling and consensus on these matters, it was decided that a position paper should be prepared, and that a second meeting to discuss, modify, and ratify this paper should take place in the near future... in its final form will be ratified by the body of devotees, and it will become the basis of our approach to the GBC body."

A survey was taken of the temple presidents at the meeting. **RESULTS: (1)** There are fundamental and compelling problems with the guru institution as it presently exists in ISKCON. **94% Agree (2)** In general, I am satisfied that our ISKCON gurus are exemplifying the spiritual standards expected of a Vaishnava acharya. **94% Disagree (3)** The material opulence displayed by some of our ISKCON gurus is excessive and inappropriate, especially considering the need for funds to complete Srila Prabhupada's Samadhi and to develop Mayapur. **94% Agree (4)** The GBC should regulate the personal use of funds by gurus. **74% Agree (5)** Many of the gurus display an arrogance that is totally inconsistent with the example of humility set by Srila Prabhupada. **91% Agree (6)** ISKCON's standard of spiritual purity has been seriously compromised by how the GBC has neglected, and covered up, discrepancies in the personal behavior of gurus and GBC. **91% Agree (7)** The evolution of the institution of acharya in ISKCON has, in effect, seriously diminished Srila Prabhupada's position in ISKCON, removing him from the center. **94% Agree (8)** The gurus should continue to be worshipped at the current level. **83% Disagree (9)** There should be immediate & significant expansion of the number of initiating gurus in ISKCON. **88% Agree (10)** There are serious problems with the system of zonal gurus. **89% Agree (11)** There is a significant and distressing lack of communication between the GBC and the temple presidents. **94% Agree (12)** The GBC body tends to deal with the second level of management in ISKCON in a condescending manner. **91% Agree (13)** In recent years, the institution of the Temple President and the principle of temple autonomy, as established by Srila Prabhupada, have been significantly minimized. **100% Agree**

A 7 pg. essay called *Putting Prabhupada In The Center* stated: *"In our survey, 94% of the devotees felt that Srila Prabhupada's position in ISKCON has been diminished by the evolution of the institution of acharya, and nobody disagreed. This has happened without anyone's desire and yet our group unanimously agreed that it has happened. Individual examples of this shift are easy to point out. [...] There are many Vyasapuja books published for other gurus of much better quality, often hardbound. The Vyasapuja celebrations for the new gurus are sometimes more lavish and prolonged than that for Srila Prabhupada. When simultaneous gurupuja was going on, it could be clearly noticed that the largest throng of devotees was usually in front of the new guru, not Srila Prabhupada [...] We do not agree that Srila Prabhupada's position should gradually recede in importance as the ratio of new disciples increase. We do not agree that Srila Prabhupada should be seen as the previous acharya, as we looked upon Srila Bhaktisiddhanta, while all concentration of the new disciples is directed to the new gurus. We rarely observe a new disciple chanting before Prabhupada's Vyasasana, listening to his kirtans or lectures. If their guru has written books it is not uncommon to find the disciple hankering to distribute those books [instead of Srila Prabhupada's books]."*

SECOND PRESIDENTS MEETING: TOWACO OCT. 1984

Some of the key points resolved in the second meeting Oct. 12-13, 1984, chaired by Bahudak das, were: **(3)** That a standing committee be formed to research Srila Prabhupada's books and our Gaudiya tradition concerning the problems and issues confronting ISKCON. The body elected Ravindra Svarupa to head the committee as Research Director and Vatsala das as assistant... The North American temple president's (NATP) body felt that deep and careful research and analysis of the present guru institution is required before the number of gurus be significantly expanded... **(4)** ...only Srila Prabhupada's pranama-mantras should be chanted in temple kirtans... **(5)** The annual Vyasapuja for the vartmana-acharyas be celebrated one day only. (Some of the zonal gurus are having it year-

round as they travel around the world) **(6)** Whereas several ISKCON gurus and GBC men have fallen down in the last several years, whereas other ISKCON gurus and GBC have shown evidence of slackness in chanting their prescribed rounds and attending the morning program [etc etc]... Therefore, no devotee being exempt from strictly following the regulative principles of devotional service, we propose that all gurus and GBC in ISKCON must visibly chant 16 rounds a day; must follow the four regulative principles; must religiously attend the daily morning program in the temple, as prescribed by Srila Prabhupada. **(7)** That a committee of 4 members be formed from the NATP to represent the conclusions of those meetings before the NA GBC in Jan. 1985. **(8)** That the NATP meet again in Feb. following the NA GBC meeting, in order to hear the results of their meeting, to plan for the Mayapur meetings. **(9)** The NATP are firmly opposed to the concocted idea of institutionalizing a two-tiered system of worship and identity among the vartmana-acharyas, such as embodied in the suggestion that present GBC spiritual masters will be "acharyas" but that future non-GBC spiritual masters will be merely "gurus." [...] We are concerned the "super guru" and "regular guru" not be established... **(10)** The GBC resolution requiring one be a sannyasi before becoming guru is flagrantly ashastric and should be repealed.

The following was tabled for further consultation with ISKCON authorities... *"That all ISKCON gurus should be accountable for all personal accounts (Lakshmi) as well as income and expenditures at the annual GBC meeting."* A list of participants in the meeting showed 38 secondary leaders, temple presidents, and sannyasis attended, a formidable group of leaders that the zonals began to fear.

RAVINDRA SVARUPA: "ENDING THE FRATRICIDAL WAR" NOV. 1984

From Satsvarupa's *The Story of My Life, Vol. 1* (p. 226): *"Then Ravindra Svarupa and a number of other devotees wrote papers and spoke in separate meetings voicing their dislike of the existing system of zonal gurus, big Vyasasanas to be used only by the small select number of gurus, and other abuses. It resulted in big changes in 1986 when a number of new men joined the GBC and zonal guruship and exclusive Vyasasanas were abolished."* Ravindra Svarupa das sent out his Nov. 16, 1984 essay with a description of ISKCON, entitled ***The Next Step in the Expansion of ISKCON: Ending the Fratricidal War.*** *"The root of all problems now facing ISKCON is that we, the disciples of Srila Prabhupada, have not established proper Vaishnava relationships among ourselves. While Srila Prabhupada was here with us, we did not enjoy such relationships, and our spiritual master plainly told us that our greatest fault was our tendency to quarrel with each other. A society of devotees in which proper Vaishnava relations are not yet the norm is called a kanistha-adhikari society. It's distinguishing characteristic is contentiousness arising from envy. Envy is a product of false ego. Because of false ego, the members are unable to establish spiritual friendship among themselves. Instead, they vie with each other for prestige, power, and perquisites (special favors). Intensely desiring the honor and respect of others, the contentious neophyte pretends to be more advanced than he actually is. He tries to conceal his shortcomings and falldowns, and in so doing he develops a secretive mentality and holds himself back from entering into open and honest relations with his Godbrothers. [...] Because he has many secret misgivings about himself, he becomes eager to find the faults of others. Spiritual immaturity often leads a kanistha-adhikari to identify spiritual advancement with organizational advancement. He thinks that attaining prestige, power, and the perquisites of office is evidence of spiritual advancement. In this way competition becomes institutionalized in kanistha-adhikari societies. The tragedy of ISKCON at the present time is that while the society contains many advanced devotees of the stature of madhyama and even uttama-adhikaris, the society as a whole is still operating on the kanistha platform. Although they know and intend better, the leaders of ISKCON repeatedly find themselves, to their dismay, involved in highly immature patterns of relationships with others. This anomalous situation can only be attributed to an inheritance from the past."*

Ravindra Svarupa then mentions that the only means to rise to the madhyama platform is through a determined vow of strong sadhana, thereby gradually destroying the false ego. Further, he states that due to the long-standing political power-game, reform may be treated as an opposing

element to be defeated. *"...any devotee who wants to institute reform must begin with himself. The prerequisite for coming to the madhyama stage is to be a strict follower of the regulative principles and concentrate on offense-avoiding japa. A reformer should recognize sense gratification and false ego as the two great impediments to Vaishnava fellowship."*

Ravindra Svarupa indicated that there were indeed many deep problems, even at the highest level, like the top "spiritual" leaders not following the basic principles of Krishna consciousness- the same things which were repeatedly emphasized strongly by Srila Prabhupada. Other major problems revealed by Ravindra Svarupa were the leaders' entanglement in the "political power game," forcing their control on all ISKCON devotees and intolerance of all reform attempts- completely crushing time and time again the enthusiasm of so many sincere Godbrothers. This essay was unofficially circulated around ISKCON and immediately became a rallying point for all the discontented devotees around the movement, and Ravindra Svarupa was an instant reform celebrity. The secret dissent had now suddenly burst out into the open, although still framed in cautious tones. Discussion on the guru issue was propelled to a new level and even the zonal acharyas could sense they needed to change to preserve their positions. Yet, instead of determining what Srila Prabhupada really wanted for future gurus, they worried about maintaining their regime and minimizing the reforms.

BAHUDAK RESPONDS TO RAVINDRA'S ESSAY

On Dec. 4, 1984, Bahudak das, Vancouver ISKCON temple president and the leading spokesman for the disturbed North American temple presidents, replied to Ravindra's essay, giving greater stress to research and change: *"As we intensely examine the gurus it is natural and desirable that we also turn the spotlight on ourselves [...] to examine ourselves honestly instead of rejecting all criticism as enviousness or faultfinding [...] a great number of Prabhupada disciples are weak in their sadhana [...] These things must be rectified if we are serious about putting Srila Prabhupada and his instructions back in the center. [...] I have reservations about your proposal also [...] It certainly does not take the place of the kind of exhaustive researching of Prabhupada's books and letters that we had in mind..."* Bahudak then described that Bhakta Dayal Swami had visited and told many stories from Harikesh Swami's zone, with the mistreatment of Vedavyasa das and other "outrages." Mahavira das, ISKCON Montreal president, told him about Hrdayananda's improper affair with "that woman" and mistreatment of Mahavira in Brazil. *"I will tell you that I am disgusted and appalled at the behavior of the majority of the gurus and that we must be prepared to take a very strong position. I believe that Prabhupada disciples all over the world are waking from the slumber of illusion and will and should demand sweeping changes in a system that is corrupt and entrenched. [...] I believe strong action is called for and Mayapur this year will be revolutionary in spirit. [...] We need some solid research to establish what should be the role and position of guru. With that paper we can push on strongly for real change. ISKCON as Prabhupada set it up has changed radically and the primary cause is the serious mistakes being made regarding the position of guru [...] Please let me know if your research work is going on nicely and if I can help..."*

The temple presidents knew something was seriously wrong, but because of the concealment of Srila Prabhupada's instructions about the future of gurus and initiations in ISKCON (see Ch. 63, 64, 84, 85), they did not know the solutions to rectify the situation. They had no July 9 letter nor access to Srila Prabhupada's 6500 letters, to which no one normally had access. Bahudak and the temple presidents wanted Ravindra Svarupa to research Srila Prabhupada's instructions and discover what Srila Prabhupada's intentions were for ISKCON's future. But Ravindra Svarupa was also in the dark, and the mystery would remain for years until the concealed instructions began to leak out, and by then it would prove difficult to reverse the entrenchment of the political-interest class of GBCs and gurus. The hijackers were embedded, well dug in, and the peons well indoctrinated. On Dec. 21, 1984 (letters were by slow mail; phone calls were \$0.28 min) Ravindra wrote back to Bahudak. He emphasized that the Fratricidal essay was his own opinion, and it had been given while waiting for Vatsala "and company" who were *"still going through the Archives in Los Angeles"* doing research. Ravindra had not

received any materials that Vatsala had “extracted.” Again, this shows how reform-minded devotees were at a loss how to reform the guru system because they had little access to Srila Prabhupada’s instructions. It would not be until after 1996 that all of Srila Prabhupada’s teachings would be available on computer with a few key strokes, whereas previously, researching Srila Prabhupada’s teachings was based on memory, books, and hard copies (no Google search). Meanwhile the bogus gurus’ roots into the Society grew ever deeper.

Ravindra Svarupa questions Bahudak’s ideas of revolution and confrontation as counter-productive, insisting that the zonal gurus would not concede anything unless they were convinced with good arguments. *“If there is no change in the spiritual climate of ISKCON [...] then I don’t think we can successfully make the needed political and institutional changes. The two must take place together.”* Ravindra boasted about the positive and supportive letters he had received from Tamal, Satsvarupa, and many others. He sympathized with Bahudak’s “militant spirit,” but quoted from Mao Tse-tung: *“Never fight a battle you’re not sure you’re going to win.”* He referred to the confrontation in 1979 in Vrindaban where the gurus came in and ousted all the dissidents. He then discussed how to best “abolish the guru-zones,” namely by ending the ISKCON fratricidal war, or the disturbances caused by the zonal successors. **Ravindra supported the new gurus, but thought there should only be some changes to how they operated.** This was the basic flaw with these so-called moderate guru reforms: they never addressed the issue of the bogus gurus, but only defined superficial policies and constraints so that everything would **look more orderly, gentlemanly.** The 1984-7 “guru reforms” never dealt with Srila Prabhupada’s instructions about future gurus and initiations. It was a phony reform- there was only some external makeup improvements. It was like putting lipstick on a pig... still ugly. No wonder Tamal and Satsvarupa wrote Ravindra in support: the real problem was being missed and the smarter zonals saw how they would survive by co-opting and infiltrating the reform movement rather than confront it.

RAVINDRA SVARUPA REMEMBERS HIS ESSAY

“My realisations were quite personal; I had conducted no surveys, nor much textual research, on the guru question. So, tentatively, I mailed photocopies to 3 or 4 devotees to get their responses. (At this time—Nov. 1984—fax machines were not yet common; ubiquitous photocopying carried the reform movement.) What happened next astonished me: within two weeks strong responses—some of them very personal—began flooding in from devotees all over the world. Chain-photocopying had geometrically propagated the paper swiftly throughout ISKCON. I received phone calls from devotees who complained I left them off my mailing-list. [...] Clearly, I had struck a nerve. The response was overwhelmingly favorable. However, Ramesvara Swami, was outraged, and he charged me with the worst of malefactions: because I was discouraging the devotees, I was hurting book distribution. [...] It was not long before ISKCON had to confront, at last, its own shadow, as over the decade intractable failures and shortcomings—abuse of authority, enjoyment of position, attachment to material pleasures, and the like—emerged within the group of initiating gurus. The movement was forced to begin facing, frankly and openly, the gap between its ideals and its actual achievements.”

“Abuse of authority, enjoyment of position, attachment to material pleasures...” This is a bona fide guru? Some temple presidents were already thinking there was a fraudulent claim to guruship.

ISKCON TURMOIL

By late 1984 many Srila Prabhupada’s disciples had left ISKCON. They felt Srila Prabhupada’s pure mission had become corrupted by the 11 new gurus. Burke Rochford confirmed: *“Other devotees began to organize themselves to protest the organization’s policies—in particular the guru system. Instead of simply questioning the spiritual and organizational abilities of specific gurus, however, the dissident elements within ISKCON and the growing contingent of ex-members overtly challenged both the legitimacy of the guru system and Prabhupada’s supposed appointment of the gurus to their position. Virtually without exception, those protesting against the guru system were disciples of Srila Prabhupada who felt that Srila Prabhupada’s role as spiritual leader of the movement had been*

weakened by the policies initiated by the new gurus... Many devotees had been reluctant from the beginning to accept the legitimacy or the claimed spiritual status of the new gurus, because prior to their elevation they had had equal standing with them. Many of Prabhupada's disciples found it difficult to take seriously the claim that their Godbrothers, whom they often knew rather intimately, were now 'realized souls,' pure in their Krishna Consciousness. Due to familiarity with the zonals, they knew they were not real acharyas nor self-realized." (Hare Krishna in America, p. 209, 211, 236-7)

The GBC had to confront embarrassing guru fall-downs and they had made some attempts to clean house. Still, the reformers believed all the gurus were bogus and responsible for ISKCON's woes.

GBC MEETINGS MARCH 1985: FOUR MORE NEW GURUS ADDED

At the Mayapur meetings in early 1985 the GBC-guru club approved four additional gurus, making 16 "standing" gurus. They were **Bhakti Tirtha Swami** (Africa), **Agrani Swami** (Caribbean), **Gour Govinda Swami (Orissa, BELOW)**, and **Jagadish Goswami** (USA). In BTG magazine (Vol. 20, #6, June



1985, p. 36), Satsvarupa wrote in an article called "The Best People in the World" the following deceiving nonsense which was soon to be proven false: "...their pure devotional character and spotless behavior... The appointment of new... gurus within ISKCON is... not a mere institutional formality. The new leaders are genuinely advanced spiritualists who have been recognized as such because of their pure devotional character and spotless behavior." Of the seven new gurus added in 1982 and 1985, eventually three had sexual relations with their female disciples, one became very eccentric and controversial (Bhaktitirtha), and three endured as ISKCON gurus, which amounts to an apparent success rate of 42%, in contradiction to Satsvarupa's

statement about "**pure devotional character and spotless behavior.**" In response to the groundswell of protest to the zonal acharyas, and growing demand to determine what Srila Prabhupada had actually intended for gurus and initiations after his departure, the GBC passed these resolutions, March 2, 1985: **(1)** *The Srila Prabhupada Archives make available its resources to all devotees assigned as researchers on the GBC/ Temple Presidents Research committee.* **(2)** *Until the philosophy paper on the Position of a Spiritual master is produced, the 1978 GBC resolution on pranam mantras be suspended.* **(3)** *All Acharyas should make it clear to their disciples that he is not offended if his Godbrothers do not chant his pranam mantras in kirtan and do not attend his guru puja.*

Here is proof that the Archives **were not open to devotees until March 1985**, and then only to selected "researchers." The zonals were now backing up in response to the wave of protest that they could no longer suppress. They decided, reluctantly, to open the guruship door a little wider. But only adding four new gurus did little to address the general feeling that ISKCON was totally off-track on the issue of gurus and initiations.

TEMPLE PRESIDENTS MEET IN NEW JERSEY, JUNE 1985

Hare Krishna and the Counterculture (J. Stillson Judah) explains: "When they [ISKCON] made the gurus gods on earth, they made a tremendous mistake. Each [guru] could do no wrong, so each could do whatever he wanted to do. Each was free to define what was right. That's called antinomianism. A religious figure believes he is empowered by God, so he believes he is above the law. He cannot be criticized, because he is a representative of God on earth." By 1984-85 there was great dissatisfaction amongst the older devotees in or out of ISKCON. Soon the temple presidents would unite, and use their fading power one last time. "The Towaco temple president (Vishnugada das) remembered: 'At our first temple presidents' meeting in Towaco, devotees started sharing notes about their problems with the zonal acharyas. The Canadian devotees especially, were particularly disturbed. [...] However, after we scheduled our next meeting for sometime in (June) 1985, we immediately got black-balled by a group of gurus. My recollection is that temple presidents were forbidden to attend the next meeting. [...] In spite of the restrictions imposed by the gurus, temple presidents came from all over the world [...] from the UK, Eastern Europe, Australia, everywhere. [...] Bhavananda was the GBC

for Towaco, but I didn't see eye to eye with him. He wanted to sell off the Towaco temple and give the money to New York ISKCON. I resisted his efforts..." (ENE, p. 227-229)

At the June 1985 North American temple presidents meeting in Towaco, N.J., subsequent to hearing and discussing a paper presented by Trivikram Maharaja, **it was determined that Srila Prabhupada's order establishing how the parampara should continue in ISKCON after his departure was not clearly understood and hence not properly followed**, and was in fact contrary to his desire and incompatible with his plans for ISKCON. The assembly agreed that this deviation from Srila Prabhupada's order lies at the crux of ISKCON's most grave and intractable problems. The Guru Reform Movement had fully manifested, with Ravindra Svarupa, Atreya Rsi, Tripurari, Trivikram, Rochan, and Bahudak as the main leaders. But the temple presidents were deeply divided. **One group insisted that ISKCON must go back to square one, dismantle the entire guru and acharya system, and then study Srila Prabhupada's instructions to decide what he wanted done after his departure.** The other group wanted the high-riding acharyas demoted into standard, no-zone gurus and for guruship to be made available to anyone (with some qualifications, of course). It was decided to form a "50-Man Committee" to confront the GBC on the guru issue, and they scheduled another meeting in New Vrindaban in August with the North American GBC. Tensions were high. Major confrontation.

RAVINDRA SVARUPA PRESENTS HIS ESSAY: "UNDER MY ORDER"

"In August 1985, the North American GBC, temple presidents and ten (actually 11) ISKCON gurus attended a two-day emergency meeting at New Vrindaban to discuss issues, such as the development of a constitution, expanding the number of gurus, discussing the role of the spiritual master within ISKCON and evaluating the qualifications of current and future gurus. [...] This is one of the first times that such an exchange was possible between the GBC and temple presidents." (ENE, p. 229) Gurus in attendance: Kirtanananda, Hridayananda, Satsvarupa, Bhakti-Tirtha, Bhaktisvarupa Damodara, Gopal Krishna, Panchadravida, Ramesvara, Tamal, Bhavananda, and Jagadish. Discussions centered on the guru issue- who should be guru, what are the qualifications. Ravindra-Svarupa had written another an essay titled "*Under My Order: Reflections on the Guru in ISKCON*," which he presented at the meetings, and it became accepted as the position paper of the reform movement, and led to a formal dismantling of the zonal acharya system. Ravindra Svarupa had become the primary reform protagonist and influencer, proving again the power of the pen and written word over speeches and meetings. "*Under My Order*" became a society-wide call to arms: "...lit a fire that spread... The cry for guru reform reached a crescendo." (*Betrayal of the Spirit*, p. 121)

At this GBC meeting Kirtanananda admitted it was his mistake to initiate Sulochan's wife without her husband's permission, and thus he would not attend any further meetings. The assembly asked Ravindra Svarupa to discuss his *Under My Order* essay in relation to the "appointment issue," to **(1)** precisely ascertain the actual order of Srila Prabhupada, **(2)** clearly understand the nature of the deviation from that order, and **(3)** examine the consequences of that deviation for ISKCON. He had by now studied the July 1977 tape recordings of the ritvik appointments, Tamal's 1980 Topanga Canyon confessions, and the May 28 discussions about future initiations. He speculatively proposed Srila Prabhupada had expected the ritviks to become initiating gurus after his departure, but not to the grandiose position of acharyas as the 11 had assumed. Few questioned this assumption which was at the heart of the issue. He then identified the problem in ISKCON to be the zonal acharya system. His solution was to open the doors to anyone for becoming an initiating guru without any zones or geographical restrictions. He referred to Pradyumna's 1978 letter about the ISKCON acharyas being unauthorized, and concluded they were simply ordinary, regular gurus, and not big acharyas.

Ravindra Svarupa asserted that Srila Prabhupada had appointed only ritviks and not acharyas, although **he somehow, without any evidence, also concluded that it was "understood" that the ritviks would become initiating gurus after Srila Prabhupada's departure.** For example, he states: **(1)** "*Most devotees who have studied the transcribed conversation [July 8, 1977] wherein the 'appointment' is made agree that it is reasonable to conclude that Srila Prabhupada expected those*

who officiated as ritviks in his presence would continue after his disappearance as diksha-gurus under his order." (2) "In his discussion at Topanga Canyon, Tamal says, concerning the appointed ritviks, 'Obviously, Srila Prabhupada felt that of all the people, these people are particularly qualified. **So it stands to reason that after Srila Prabhupada's departure**, they would go on, if they so desired, to initiate.'" (3) "Prabhupada gave eleven men permission to make disciples. [but for whom?] His order was misunderstood. [For example] in the introduction of a 1979 Vyasa-puja book for one of the original eleven acharyas we read, 'Desiring to prepare his disciples for his departure, Srila Prabhupada very wisely selected eleven of his most intimate disciples to become both his material and spiritual successors.' Thus, the appointment of ritviks is interpreted as the appointment, not merely of diksha-gurus, but of successors, and not merely of successors, but material and spiritual successors, which is to say, acharyas. Consequently, ISKCON itself now passed into the hands of eleven appointed "successor acharyas." The formation of exclusive and private zones over which the "zonal acharya" exercises total material and spiritual authority is one symptom of the illicit creation of "successor acharyas." A second symptom is the way special asanas have been established for the initiating gurus. [...] In this way, through our misunderstanding of Srila Prabhupada, the initiating gurus assumed a position which was not granted to them, or to anyone, by Srila Prabhupada, and which came into direct conflict with his instructions for ISKCON."

"Under My Order," with Pradyumna's 1978 letter attached, was endorsed by the NATP and sannyasis present as an accurate accounting and critical analysis of events within ISKCON. Further emphasizing the seriousness of the deviation of ISKCON's leaders, Ravindra Svarupa wrote: "If we do not change, some future acharya, emerged out of the shambles of a dismantled ISKCON, will pass the same kind of judgement on us that Srila Prabhupada passed on his deviant Godbrothers. If we do not change, this future acharya will be able to write: 'Bhaktivedanta Swami Prabhupada, at the time of his departure, requested all his disciples to conduct missionary activities cooperatively under the authority of a governing body. He did not instruct any particular men to become the next acharyas. But just after his passing away, his leading secretaries made plans, without authority, to occupy the post of acharya. The single, international society established by Bhaktivedanta Swami Prabhupada gradually split up into many small, local movements, each headed by a single self-made acharya. Consequently, all these factions were asara, or useless, because they had no authority, having disobeyed the order of the spiritual master. Already ISKCON is in a questionable area in this regard.'"

We note that there is an underlying assumption that a regular guru would be acceptable but an "acharya" would not. The flaw in Ravindra's analysis is his assumption of what kind of guru Srila Prabhupada wanted for the future. It was clear there were 11 ritviks appointed to initiate on Srila Prabhupada's behalf while he was still physically present. But what about after his departure? The evidence that the ritviks were to become gurus to initiate their own disciples after Srila Prabhupada departed is based on a few confused sentences and phrases on May 28 and the "reasonable" assumption or "it was understood" they would do so. Especially in light of the poisoning of Srila Prabhupada, something obviously meant to quickly take his seat, and in light of the intense personal motivations of the 11 for power, glory, wealth, and worship- **one should be extra cautious to accept what these same very motivated men would interpret was intended by Srila Prabhupada for the future of ISKCON.** A self-serving claim should be very suspect, and even more so when noting the hoax and lies of the hijackers. We should not believe what they say, and look for other evidence and conclusions. (see Book Two) Also it is to be noted that many of the leading reformers ended up becoming gurus and GBCs themselves, suddenly in bed with the very same crazy men they were so opposed to previously. **The reform turned out to be about sharing the stolen goods.** Also the thieves were compelled to be more "honest" and from then on act more humbly, and be good thieves.

SPECIAL UNIVERSAL MEETING IN NEW VRINDABAN SEPTEMBER 1985

Few decisions were reached In August, so another meeting was scheduled for all GBCs, gurus, temple presidents, and Srila Prabhupada disciples to meet again at New Vrindaban for further

discussions. From Sept. 16-19, 1985, the highly anticipated North American GBC and Temple Presidents' meetings were held in New Vrindaban's guest lodge. Balavanta das, Atlanta temple president, was chairman for the conference, and he had great difficulty in limiting the time of the rambling speakers. The Wheeling News reported: *"The major topics for discussion include development of an ISKCON constitution, re-evaluation of the society's preaching goals and discussion of the role of the spiritual leaders and gurus in the ISKCON society."* Important guru reformer speakers included Bahudak das, president of NATP, Ravindra-Svarupa das (VP NATP) and Krishna-Gopal das (Sec. NATP). Many speakers pushed for reforms by restricting the zonal acharyas' power: stopping simultaneous guru-puja ceremonies, removing new guru Vyasanas from the temples, and reserving the use of "His Divine Grace" and the "pada" and "deva" honorifics for Srila Prabhupada only.

A group of temple presidents wanted to dismantle the zonal acharya system completely, throw all the ISKCON gurus out, declare their initiations null and void as they had no authority to accept disciples, and start from scratch, as if it was Nov. 14, 1977. They were not angling to join the growing guru club, but they were slightly less than a majority. Their position, of course, would not be supported by the existing ISKCON gurus, who would subvert the reform efforts by luring key reform leaders such as Ravindra Svarupa and Trivikram Swami into becoming approved gurus themselves. *"...the reformers argued that the zonal guru system was a mistake, the level of worship too high, and the gurus too powerful within the GBC. A motion of no confidence was issued to the GBC with a demand that all power to be returned to the direct disciples of Srila Prabhupada."* (ENE, p. 237) Trivikram Swami, one of the reform leaders, declared: *"You guys had your chance and now it's our turn."* Antagonism and confrontation levels against the guru regime was at a boiling point. There was no backing down, and the gurus would have to submit to major changes, changes that some gurus were plotting to subvert and undermine, to preserve a reduced status as better than nothing.

Jayapataka Swami passed out his own paper where he claimed Sridhara Maharaja had misled the GBC into setting up the zonal acharya system 7 years earlier. Ravindra-Svarupa explained, *"Jayapataka Maharaja put out a paper at that meeting, something called 'ISKCON Bio-Rhythms,' [where] he said, 'Our big mistake was going to Sridhara Maharaja, because he misled us.'"* Jayapataka conveniently forgot **it was he who first misled Sridhar Maharaja**, telling him in March 1978 that Srila Prabhupada had appointed eleven ritvik priests as future "acharyas" He used Sridhar Maharaja as a scapegoat for his own deviations. The eleven had never been honest when they justified their illicit hijacking of ISKCON. Kailasa Chandra, however, recalled typing the transcript of GBC talks with Sridhar Maharaja where Sridhar Maharaja said: *"Ritvik, eh? Then it becomes as good as acharya."* Was it Sridhar Maharaja who misled the GBC? But we doubt this historical interpretation because the GBC had already decided on the 11 becoming full gurus even before meeting with Sridhar Maharaja, evidenced in Ch. 87 earlier (guru announcements in BTG released before Mayapur meetings, etc). Sridhar Maharaja's idea of a ritvik was applied years later by appointing his successor Govinda Maharaja as a "ritvik." But he became the Math Acharya after Sridhar Maharaja left his body.

BHAVANANDA EXPOSED AS AN ACTIVE HOMOSEXUAL

During the August New Vrindaban meetings Rupanuga delivered a notarized affidavit from an Atlanta brahmachari alleging that Bhavananda (who had for years been suspected of having homosexual relations with boys and young men) had approached him for sex in Vrindaban, India, five years earlier when he was 15. This news was seized upon by the reformers and it cracked the zonal acharya system. The GBC Privilege Committee had met in August about Bhavananda's public indiscretions, suspending him from initiating until an unspecified date when the committee might be convinced he had rectified his behavior. Ironically, the Privilege Committee determined that one of the main factors in Bhavananda's fall down was the zonal acharya system. In other words, Bhavananda broke his sannyasa vows because of a faulty ISKCON guru system? Amazingly candid, an unaccountable Bhavananda then addressed his New York temple disciples on Aug. 21, 1985:

“I just came from an important meeting at New Vrindaban [...] a lot of discussion about [...] our acharyas. There was one paper presented by Ravindra-Svarupa, which was unanimously accepted by all of the temple presidents and senior Godbrothers [...] according to his study, Prabhupada never meant that there should be [...] zonal acharyas (who) were also GBC secretaries. Over the years it has created a suffocating mood in the hearts of many of our Godbrothers, and also with that position of acharya, zonal acharya, it brought with it many, many trappings—opulences, adoration, distinction, profit—and our different acharyas started experiencing difficulties. From around 1980 to 1982, I experienced severe problems with my spiritual life and I fell down many times. I developed a spirit of enjoyment, an enjoying spirit. [...] Of course I had hoped that these falldowns would not be known, but in our Society there are no secrets, because you can’t keep a secret from Krishna. He knows everything. When some rumor came up regarding some of these problems I denied it and it was overlooked, at least on a certain level, but many, many Godbrothers were not convinced.”

“At this [August New Vrindaban] meeting it was presented to me that someone had testified that I had approached them for sex in Vrindaban in 1980, and I went to Balavanta and Rupanuga and Tamal-Krishna prabhus and told them, ‘Yes, that was right. It was true.’ When all of the presidents and senior men heard, naturally of course, they became concerned. [...] Their feeling was that this is another symptom that there is something wrong with our system [...] So the Privilege Committee of the GBC, which is the body which is assigned to investigate breach of faith situations like this, met yesterday. [...] The Privilege Committee meeting [...] final result was that one of the main factors in (my) falldown [...] has been the acharya system that has been set up. [...] That doesn’t excuse me, but they all see that is one of the main factors and I also see that. [...] [...] their recommendation to me is that for an indefinite period of time I not initiate, and that regarding my GBC activities I should continue as a GBC member [...] on probation [...] to see that I reform myself. That was their decision. [...] I was actually thinking anyway, see how Krishna fulfills your desire, I had been becoming so worn down from excessive traveling and even before [...] this came up [...] I was seriously meditating on taking some time off anyway from initiating. I have over one thousand disciples and they have required— and I have given to them willingly—all of my time and life energy and that has required an inordinate amount of traveling and between the traveling and counseling and the responsibility and the karma, it has brought me to a point where I felt that I was on the verge of a total nervous breakdown or exhaustion. [...] I have nothing to hide anymore. I’m not a 100% pure devotee at all. I have many, many flaws, inebrieties, material desires. [...] It’s my fault and on another hand it’s not my fault: it’s the system’s fault. Everything was thrust upon us.”

COMMENT: Something being “thrust upon us” is not congruous with the actual history. The now proven poisoning of Srila Prabhupada clearly demonstrates that the zonal acharya hoax was a plan to take over the movement by a few senior men. Bhavananda’s blaming his falldowns on the “system,” stress of travel, and too many disciples was a dishonest excuse given for his illicit activities.

Rochan recalled: *“In 1985 and 1986, things came to a head. During the 1985 GBC meetings at New Vrindaban, it was announced Bhavananda had been accused of having homosexual relations with young men. [...] Many ISKCON leaders had heard [...] about Bhavananda’s illicit sexual activities with boys and young men, but they covered for him by publicly denying the reports. They claimed that (they) were only rumors... around 1976, a devotee accidentally observed Bhavananda having sex with an Indian man in Mayapur. ...the temple president of ISKCON Towaco (Vishnugada) reported: ‘When I joined the movement... I heard much rumor about Bhavananda’s alleged sexual indiscretions. Once, around 1976, a Mexican devotee witnessed Bhavananda having sex with an Indian man in the cow barn. [he was barred from reporting this to Srila Prabhupada] ...Bhavananda was investigated for allegedly having sex with an Indian taxi driver. In addition, Bhavananda’s personal servant, his sidekick, was a young Australian devotee named Bala. The two often traveled together and sometimes stopped at a Singapore hotel where they’d go to the beach.”* (ENE p.232)

Mark Middaugh is quoted (ENE p.233): *“At New Dwarka I heard two of Bhavananda’s morning talks and was shocked by how much he talked about sex. He presented sex as an utterly disgusting task... he came off like a movie star. He was such an arrogant individual. [...] Tamal gave a morning class at New Dwarka some years later, around 1985, and at the end he went into an explosive tirade. Bhavananda had been accused of having sex and Tamal [...] spewed out a vast storm of toxicity that left all of us putting our heads down in shame. Bhavananda was a great devotee, he could give outstanding classes, (he) was better than all of us! We were all made to feel shameful. [Although] I had believed that sex with children was illegal and morally corrupt [...] I still thought the eleven new emperors were gods on earth, as good as Jesus Christ.”*

KIRTANANANDA’S RESPONSE TO GURU FALLDOWNS

The temple presidents discussed how Ramesvara was not chanting his rounds, and about the dark rumors concerning Kirtanananda and New Vrindaban, much of it due to Sulochan’s publications of testimonies and uncovered letters from Srila Prabhupada. Bahudak mocked the zonal acharyas, *“ISKCON leaders have such tremendous power, if they burp, it’s considered holy.”* Kirtanananda was adamantly opposed to any measures to limit the absolute relationship between guru and disciple, or limit the amount of worship, such as the ceremony of guru-puja, which disciples offered to the spiritual master. Kirtanananda only appeared at the New Vrindaban meetings once on Sept. 17 to read his paper, **“On My Order”**- a rebuttal to Ravindra-Svarupa’s *“Under My Order.”* It was expanded and published as a book in early 1987, claiming *“the position of guru was absolute and could not be accepted or rejected by an ecclesiastical body. He cited many scriptural verses to support his claims. He asserted that ignorance had bewildered ISKCON in general and the GBC in particular because they had offended Srila Prabhupada by (1) authorizing the editing of his books after his disappearance and (2) failing to complete Srila Prabhupada’s samadhi (mausoleum) in Vrindaban.”* (ENE, p. 238)

COMMENT: Kirtanananda cleverly criticized legitimate defects with the GBC, but his presumption of himself being an absolute, divinely empowered guru was more defective and dangerous. He capitalized on his success with Prabhupada’s Palace and compared it to the GBC’s two unfinished Prabhupada samadhis in India.

In the meeting hall Kirtanananda admonished: *“That there is a problem in ISKCON, nobody can deny. The nature of the problem, however, is not clearly understood... Essentially, the disturbance in ISKCON centers on two questions: the nature of guru and the organization of our preaching mission. Due to ignorance, we concoct momentary solutions that are no solutions, only to be plagued with the same problems tomorrow. Unless we consult the transcendental sources of guru, sadhu, and sastra, we will not obtain real knowledge... anyone who strictly follows the regulative principles and preaches Krishna consciousness without deviation may, upon the order of Lord Chaitanya or his own spiritual; master, initiate disciples all over the world... One does not become guru by the rubber stamp of a commission or even another guru. One becomes guru on the order of the Lord and the spiritual master [where was Bhaktipada’s order from?] You cannot rubber stamp an acharya, nor can you eclipse him.... The bonafide guru cannot be limited... The power of the GBC comes not from armies and material resources, but from the will of Srila Prabhupada. Conversely, without following the will of Srila Prabhupada, the GBC will have no potency... Unity, like the position of guru, cannot be rubber stamped.. We may all be technically within one organization, but if there are different opinions, where is the unity? Purity is infinitely higher than unity, as Srila Prabhupada taught us by his own example in regard to the Gaudiya Math... The essence of our disobedience surely lies in the thought that we have become Srila Prabhupada’s replacements rather than his servants. Have we not neglected his order and disobeyed his instructions by considering ourselves so intelligent that we can alter his books after his disappearance? ...so that we do not know who or what is guru, but concoct something to fit the need of the day, something that will again be changed tomorrow because it is not eternal truth but mental speculation [then he cites the unfinished Vrindaban Prabhupada Samadhi]... Let us avoid the foolish mistake of thinking that the guru is connected to a piece of land or a geographical area, or that*

one becomes guru by the endorsement of the GBC... Let us create a real GBC... Krishna and guru are fully manifest to the surrendered soul who is always chanting the Holy name.”

COMMENT: He debunked the zonal acharya system and speculations on who could be a guru quite well, but why was he the heir apparent to Srila Prabhupada? He was no guru either.

Kirtanananda, who had no intention of allowing any reduction in his own extravagant worship

and other perks as a guru, claimed that it was nonsense to say that Bhavananda fell down because he was worshipped, and that it was the fault of the system. “Let’s stop glorifying the gurus because they may fall down... This is the fallacy in the ISKCON guru controversy. [...] That’s not what the scriptures say. A guru doesn’t fall down because someone glorifies the guru. He falls down because he thinks the glorification is for himself. As long as that tendency is there, [...] he’s fallen— already fallen.” (ENE p.236)

Minutes of GBC Meetings held at New Vrindavan, Sept 16-20, 1985

Present: All ISKCON GBC members except Vasudeva and Bhaktipada

Sept 18th.

1. Resolved: Sulocan is officially excommunicated from membership in ISKCON.

Sept 19th.

1. Resolved: If a Vaisnava is approached for initiation or desires to initiate in connection with opening a new preaching field, or is otherwise inclined to initiate, he must first consult with the local temple authorities if he expects to initiate persons residing within the jurisdiction of that temple. In addition, he must consult with three GBC members, two of whom may be selected by him, the third being the GBC member responsible for the area in which he wishes to initiate. Unless he is disapproved by either the temple authorities or by one of the three GBC members, he may take up the responsibility of initiation. Any disapproval must be based upon the Rules and Guidelines established by the GBC (see resolution #6 in these minutes).

Ravindra Svarupa described Kirtanananda’s visit to the meeting: “So everybody’s sitting on the floor, same level, and [someone] walks in with a big chair and then Kirtanananda walks in and sits in the chair. And his followers come in, and at that time Umapati [shouts loudly], ‘We love you Srila Bhaktipada!’ ...[Kirtanananda] says, ‘Be quiet! You can’t say that in here!’” (ISKCON Hidden History)

Doktorski, in *Eleven Naked Emperors*, remembered: “I was present at Kirtanananda Swami’s talk, and I was somewhat surprised that there were no questions [...] following the lecture. Did our ISKCON guests understand and agree [...] Umapati das, myself, and others—who were infatuated with Kirtanananda Swami— couldn’t comprehend the guru problem in ISKCON. We had no problem at New Vrindaban worshipping Srila Bhaktipada. [...] Hadn’t our visiting Godbrothers heard Kirtanananda Swami’s magnificent paper, “On His Order,” in which he [...] quoted pure Krishna conscious philosophy? The Brijabasis thought Kirtanananda Swami had cut to the chase when he stated, ‘Due to ignorance, we concoct momentary solutions that are no solutions, only to be plagued with the same problems tomorrow. Unless we consult the transcendental sources of guru, sadhu, and sastra, we will not obtain real knowledge.’ [...] guru reformers were trying to neuter the so-called gurus, but at the cost of the pure philosophy [...] the problem in ISKCON was that unqualified men were given the position of guru [...] We thought that Kirtanananda Swami was the “one self-effulgent acharya” who would succeed Prabhupada. He would never fall down. [...] everyone in ISKCON should bow to Kirtanananda Swami’s feet and serve him. This, we thought, would create unity and solve all the problems in ISKCON. Little did we know that in a few short years, Kirtanananda’s secret illicit sexual connections with boys and teenagers would become a hotly-contested topic of daily conversation at New Vrindaban” (ENE p.240)

ANOTHER ACCOUNT OF THE NEW VRINDABAN “REFORM” MEETINGS

From Rupanuga das, July 2017: “I was there in New Vrindaban for those so-called reform meetings. Actually they were engineered by Balavanta and myself to be a confrontation with the GBC, we being the only two reform-minded GBC. Balavanta was the chairman at the time and he called for an emergency GBC meeting to interact with reformers. Actually, the leaders of the rank and file, Ravindra Svarupa and Jayadvaita, turned out to be just wannabe gurus. Vrikodara and a few others tried to get me off the GBC on the plea that I could not manage but should stick to being a preacher.

That was their so-called recommendation read to me at the end of the meetings, which was ignored. Factually the biggest events of that time were:

“(1) When I brought before the GBC a signed and notarized affidavit from a disciple of Bhavananda who had a homosexual relationship with him on Srila Prabhupada's appearance day in Mayapur. Bhavananda admitted it and the GBC removed him from BBT, GBC and guru, but the leaders from Australia Yatra came and threatened that they would, in effect, sabotage books distribution in Australia, which was a top Yatra in distribution. The GBC backed down and suspended him only, a useless decision. (2) Also, between the 1st and 2nd meetings, as the chairman of the standing privilege committee created by Srila Prabhupada along with the GBC, I released my decision re: Sulocana. He had registered a formal complaint with the GBC that his wife had been initiated by Kirtanananda without consulting him. He had been engaging in a big campaign against Kirtanananda, and after interviewing the parties involved I was about to issue a decision and I asked him to desist his public complaints until the decision came out, hinting that there was a good chance it would be in his favor. I warned that I thought his life was in danger, but he said he was armed. I told him assassins wouldn't care about that. Somehow the local newspaper published a copy of my decision and Kirtanananda was furious and told Balavanta he was cancelling New Vrindaban as the meeting place. In Knoxville I convinced Balavanta to fly out to convince Kirtanananda to let the next meeting happen as scheduled, otherwise he would look as if he was against any reform. The fact was nothing was really accomplished in the long run. But this just gives an idea into the intrigues in ISKCON, that continue in ISKCON, even on more sinister levels you would have a very hard time believing.”

GBC PROVISIONALLY APPROVE MANY NEW GURUS IN SEPTEMBER 1985

The majority of the guru reformers wanted to end the zonal acharya system as well as make it easier for other men to become official initiating ISKCON gurus. The North American GBC made a list of tentative resolutions to bring to Mayapur in March 1986 which greatly streamlined the appointment of new ISKCON gurus: any Srila Prabhupada disciple in good standing could become a duly-authorized ISKCON guru after receiving endorsements from only three GBC members. Ravindra-Svarupa, on the recommendation of Bahudak and others, became an ISKCON guru at that meeting by receiving endorsements from Hridayananda, Tamal-Krishna, and Satsvarupa. It is interesting how the key zonal acharya leaders approved of their principal critic becoming one of them, effectively silencing him and bringing him into their midst.

Ravindra Svarupa recalls: *“At the 1985 New Vrindaban meetings the GBC made it much easier to become an ISKCON guru; (you) only needed the approval of three GBC members. It was almost too easy. At the time, I really had no interest, but members of my guru reform caucus, such as Bahudaka and others, pressured me to [...] become an ISKCON guru. I tried to tell them that I really wasn't interested, but they insisted. They told me, “You've got to do this! You're the leader of the guru reform movement. It is important that you take this step. It can only help, not hinder, our cause. I meditated on their request for some time, as I was unsure what should be my course of action. Later, I [...] accidentally opened to the verse (4.18.5) (and) purport... ‘Although a follower may not be a liberated person, if he follows the supreme, liberated Personality of Godhead, his actions are naturally liberated from the contamination of the material nature. Lord Chaitanya therefore says: “By My order you may become a spiritual master.” One can immediately become a spiritual master by having full faith in the transcendental words of the Supreme Personality of Godhead and by following His instructions.’ This verse inspired me to agree to the request of my Godbrothers and ask three GBC members who were right there at New Vrindaban to endorse me [...] I became an official ISKCON guru by their blessings, although at the time I was fighting to reduce the power of the ISKCON gurus.” (ENE p.245-6)*

A total of 17 devotees were approved by the NA GBC at these New Vrindaban meetings to become initiating spiritual masters immediately, with final blessings to come at the upcoming March Mayapur meetings. Included were three of the primary leaders of the guru reform movement: Ravindra Svarupa das, Atreya Rishi das, and Trivikram Swami. However, in spite of this expansion of

ISKCON gurus, the zonal acharya system remained intact. The GBC body, controlled by what remained of the original 11 zonal acharyas, continued to be adamantly opposed to the kind of changes that the reform movement wanted to enact. The GBC-guru elite hoped that the reform movement would be silenced by doubling the number of gurus in ISKCON. They would soon be disappointed, however. The reformers were not done just yet.

The guru-controlled GBC enacted stringent political regulations to make it harder for the reformers to make headway. Rochan remembered: *“Opposition to the zonal acharya system grew so*

2. Resolved: The GBC body received the resignation of Bhavananda Goswami. However, the GBC decided not to accept that resignation, but rather accepted the privilege committee's prior recommendation that Bhavananda be placed on indefinite probation. That probation is further defined in this resolution as follows:

- a. Bhavananda shall not initiate during the probation period.
- b. Bhavananda shall have no vote on the GBC body during the probation period.
- c. Bhavananda shall not sit on the vyasasana during the probation period.
- d. Bhavananda shall not act as a GBC zonal manager for a particular temple de facto, if that particular temple does not want him to do so.

strong that the GBC agreed to discuss the issue at the 1986 Mayapur meetings. The GBC knew the zonal acharya gig was up, but they had to act fast to save themselves and keep their power as best they could. The GBC enacted measures to restrain the temple presidents and opposition movement. They gave every GBC member the

right to appoint two people in their zones to participate in the [1986] Mayapur meetings with voting rights. However, the GBC did not appoint temple presidents who were opponents to the zonal acharya system; they appointed sycophants. In western Canada, our GBC Jagadisa, did not appoint Bahudaka or myself as representatives from our zone at the 1986 meetings; he appointed two others who were sympathetic (to him).”

The Sept. 1985 GBC also made a resolution on Bhavananda, declining to accept his resignation, and **extending his temporary suspension** as guru and GBC. Soon after, Tamal and Bhagavan, as supporters of Bhavananda, went to a meeting of Australian leaders at the Murwillambah farm and deftly managed the doubts in Bhavananda and the zonal system. The meeting was filmed, and we see clever rationales and philosophical manipulations undertaken by the two sactimonious swamis to subdue and placate the bewildered devotees. Sickeningly, Bhavananda was described as deserving some slack, with temporary illness, as being humble and repentant, should be treated respectfully, as a participant in some transcendental drama.

TRIPURARI SWAMI DEFECTS FROM ISKCON

“In 1985, one of the prominent leaders of the Guru Reform movement, Tripurari Swami, became so disgusted with ISKCON that he defected. He took shelter of Prabhupada’s godbrother in Navadvipa- Sridhara Maharaja- and started his own splinter sect. ‘With the setting of the sun of the manifest pastimes of our beloved preceptor, Srila A. C. Bhaktivedanta Swami Prabhupada, the world became dark,’ Tripurari Swami waxed poetic. ‘Then suddenly in the shadows of the night the reflected light of the moonlike discourse of Srila Sridhara Goswami flooded the path with new light and dynamic insight that illumined the inner landscape, leading me to the soul of Srila Prabhupada and Gaudiya Vaisnavism.’” (Zonal Acharyas, p. 146) Tripurari still operates on the fringes of ISKCON with centers in USA, approved by Sridhar Maharaja to initiate disciples.

BBC DOCUMENTARY ON BHAGAVAN LATE 1985

Betrayal of the Spirit (p. 126): *“...Mukunda hoped European (ISKCON) leaders would see the light (guru reform). The enlightenment came in December (1985), when BBC Television broadcast Persuaders, a 60 minute documentary that tells a story of manipulation and influence and how elite Hare Krishna leaders persuaded celebrities to join the fold. The subject of the documentary, British punk rocker Hazel O’Connor, became involved by meeting Ritasya (Anna Raphael), the filmmaker. Bhagavan wanted to produce the documentary and even paid for the production when it seemed as though the singer would become his disciple. Two other punk musicians, Laura Logic and Poly Styrene,*

had already taken initiation from Bhagavan, but no one had thought to film the story of their conversions. Hazel O'Connor would have made a good movie for Bhagavan, except that she and Ritasya became angry and retreated with the footage. Ritasya finished the documentary [...] weaving her longing for spirituality with the practice of guru foot-bathing and institutional chauvinism. In one remarkable scene Bhagavan's minister berates the women about their lack of submission to male guru superiority. [...] 'The strained sincerity of the devotees and the complacent facism of their leader were hilariously horrifying. Their relentless insistence on the divine necessity of total humility, demanded by a hierarchy utterly devoid of that quality, resulted in unconscious self-satire almost beyond belief.'

OPPOSING SIDES MEET AND CLASH AGAIN AT MAYAPUR MEETINGS 1986

In March 1986, Bhavananda's probation period was uplifted by the GBC, and he was again reinstated as an active initiating zonal acharya, after only six months of suspension for his confession to homosexual activity with a teenage brahmachari in the holiest land of Vrindaban. The Bhavananda issue was a primary fuel for the temple presidents' anger towards the zonals, but they were pitted against the established, powerful, entrenched, "divinely-appointed" zonal acharyas. The acharya club's outrageous action would spell their end. Ravindra Svarupa explained: *"The temple presidents from Australia arrived in Mayapur and demanded that Bhavananda be reinstated as guru. They exerted a lot of pressure on the acharya board and a secret vote was tabulated. I heard Bhavananda was reinstated by a majority of only one vote. Later, we discovered that the Australian temple presidents had been engaging in certain types of illicit sense gratificatory pursuits, which is why they wanted Bhavananda reinstated. Bhavananda, who enjoyed his own type of sense gratification, was lenient to the temple presidents, who enjoyed their particular types of sense gratification."* (ENE p.249)

Zonal Hrdayananda disagreed with this assessment, saying the reason the GBC reinstated Bhavananda was out of concern for the Australian zone, which was doing very well. Apparently the Australian leaders insisted on handling the situation, so the GBC backed off. (ENE p.249) In addition, the GBC gave voting rights to cherry-picked, supportive regional leaders, which simply buttressed their own votes, in a blatant pretense of sharing decision-making with the reformers.

The reformers were appalled and thought Bhavananda's reinstatement was unthinkable, unacceptable. A pretender acharya confessed to having homosexual relations and in 6 months he was completely pure again and able to initiate disciples? Bahudak recalled: *"The GBC [at the 1986 Mayapur meetings] is still largely controlled by the block of the original eleven acharyas. They've become very attached to this very big profile. They don't want to give it up. [...] The GBC have to be men of the highest caliber. They [the zonal acharyas] have destroyed that by consistently refusing to clean house. Prabhupada set up a check and balance. He checked the GBC by saying that if anyone deviated they should be removed. But they've ignored that. [...] especially in the case of Bhavananda."* (Hinduism Today, Sept/Oct 1986) GBC member Yasomatinandan das condemned reinstating Bhavananda. *"At the 1986 GBC meeting, the climax of hypocrisy took place. It exposed each of our leaders in his true light. [...] A fallen sannyasi is vantasi: one who eats his own vomit. Not only that, but a regular addicted homosexual with a long, almost continuous history of such incidences was voted in by our leaders. [...] Our great scholar Hrdayananda Goswami flaunted all philosophical principles when he gave a sentimental rap [...] 'Bhavananda is Prabhupada's son and we must protect him,' as if [...] devotional service means GBC-ship or guruship. [...] We all went back to our temples with our hearts broken and hopes shattered having given Lord Chaitanya a wonderful gift of a faggot guru in his parampara on his 500th Appearance Day. We were absolutely convinced our leaders were destroying ISKCON."*

Kirtanananda Swami, one of the zonal acharyas who was already considering leaving ISKCON and starting his own society, claimed: *"Their society [ISKCON] has become a shadow society, just like Gaudiya Math is a shadow society of what Bhaktisiddhanta established. Otherwise how is it possible that they whitewash fallen gurus? Why do they cover up? [...] I told them, 'Frankly, you're killing yourself and Prabhupada's society. These men are not guru. How can you say they are?'"* (ENE p.250)

COMMENT: Kirtanananda had not **yet** been caught doing the same or worse than Bhavananda- this is the level of hypocrisy that plagued the ISKCON organization since Srila Prabhupada's departure. No honesty, just cheating by one leader after another. And this continues up to the present day. Good until caught?

In addition, the guru-controlled GBC rejected Ravindra Svarupa's paper, "*Under My Order: Reflections on the Guru in ISKCON*," which had been presented at the Aug. 1985 New Vrindaban meetings. The GBC stated that his paper did not represent their opinion and they reaffirmed the principle of zonal divisions for gurus. Despite the reinstatement of Bhavananda and the GBC rejection of the *Under My Order* paper, the GBC did make one major concession: "**Local temple (or zonal) leaderships may determine the practical details of guru worship and protocol within the parameters authorised in the previous GBC resolutions. These include such things as: 1. Vyasasanas, 2. Photographs, 3. Altars, etc.**" Local temples were finally permitted to restrain, to a certain extent, the extravagant worship of the zonal acharyas. (ENE p.252) It was a token concession.

But Bahudak emphasized the progress that the reformers had made, perhaps bragging a little more than deserved: "*This year [1986] in Mayapur the GBC slammed the door shut [on the zonal acharyas] and said, No thank you, we don't want to hear from you guys anymore.' The Vrindaban, India, devotees— who had been dedicated advocates for guru reform from the very beginning— took full advantage of the new guru reform resolutions, and immediately removed the zonal acharya Vyasasana from the temple. Ravindra Svarupa explained: 'I heard that the Vrindaban devotees swiftly removed the zonal acharya's Vyasasana from the temple and tossed it out a window. They were surprised to find a carved inscription in the marble wall revealing Prabhupada's name, which had been hidden for nearly a decade by the zonal acharya's Vyasasana. Although the reformers were able to effect some changes at the 1986 GBC meetings, the zonal acharyas were still very much in charge. Most continued to sit on the Vyasasana and accepted extravagant public worship. The reformers had wanted to shift the focus back to the ISKCON Founder-Acharya, Srila Prabhupada, which they thought would restore unity to the movement. Ravindra Svarupa explained: 'The paradigm of the reform movement [...] envisioned ISKCON temples in which the disciples of many different gurus could all work together for their common cause. The unifying personality was to be the founder- acharya of the institution, Srila Prabhupada, the master of all subsequent gurus and disciples.'*" (ENE p.252)

NUMBER OF GURUS INCREASED DRAMATICALLY IN EARLY 1986

At the 1986 GBC meetings, of which Tamal was Chairman and Bhagavan was Secretary, it was announced that 24 senior devotees had been given blessings to begin initiating disciples, including the 17 who had been authorized the previous September in New Vrindaban and prominent members of the guru reform movement. Six more went on a waiting list for a total of 30. Ravindra Svarupa, as an ISKCON guru, tried to clarify the GBC's position on authorizing gurus in ISKCON. "***The GBC does not, of course, make gurus. It does, however, decide, as ultimate managing authority, who is authorized to be guru in ISKCON. It has been given that power by Srila Prabhupada.***" (Umm- What is the difference between making and authorizing?)

The vote-approved list of new gurus from Sept. 1985 and March-April 1986 was (**reformers in bold**): **Vipramukhya Swami**, Bhaktiprabhava Maharaja, **Ganapati Swami**, **Atreya Rishi das**, Mukunda Goswami, Mahanidhi Swami, **Romapada Swami**, Niranjana Swami, Navayogendra Swami, **Rupanuga das**, **Ravindra Svarupa das**, Lokanath Swami, Bhakti Abhaya Charana Swami, Maharam das, **Bir Krishna Swami**, Virabahu das, Paramananda das, **Caru das**, Narahari Swami, **Radha Krishna Swami**, and four more. The eleven reformers (with 2 more below) who accepted guruship were compromised and silenced as critics of ISKCON's guru policies, seduced to the "dark side." Naturally, thereafter they would have to defend their guru status. Further, six more devotees were placed on a one year waiting list for becoming guru in 1987: Kavichandra Swami, **Jagad Guru Swami**, Prahladananda Swami, **Trivikram Swami**, Jayadwaita Swami, and Bhakticharu Swami. There was no more asking how Srila

Prabhupada had instructed or authorized initiating gurus, or calls for researching gurus after Srila Prabhupada's departure. It was now about being fair to all, let them be gurus too.

Other than increasing the number of gurus, the GBC pushed back hard against the efforts of the reformers and reasserted the validity of the zonal acharya system. Some March 1986 resolutions were: **(1)** *The GBC blessings for becoming an initiating spiritual master on behalf of the disciplic succession are given to devotees who have, for all practical purposes, fulfilled the qualifications and guidelines approved in this regard. GBC blessings are not intended to be a statement on the degree or level of God realization of the initiating guru. Sadhu, Sastra and Guru are the authorized references to understand the level of advancement of a devotee. Candidates for initiation are personally responsible to accept initiation only after mature faith in the spiritual master has developed.* **(2)** *Oaths for devotees approved to act as initiating spiritual masters, shall be administered in an ISKCON temple by the local GBC secretary ASAP after Governing Body Commission blessings have been given. (copies of the oath kept and submitted to the GBC secretary.) The following procedure is recommended for the ceremony: A. Public ceremony is held in temple room before Srila Prabhupada murti. B. Brief explanation is given to assembled devotees. C. Oath is read out by GBC Zonal Secretary and accepted by [...] newly approved initiating guru. D. A garland is taken from Srila Prabhupada and placed on devotee taking oath.* **(3)** *Faith in the GBC as the ultimate managing authority in ISKCON, shall be preserved, protected and enhanced by all ISKCON members. The authorized forum for GBC policy is the annual GBC meeting, annual ISKCON managers meeting, annual Sannyasis assembly, and similar official meetings held after the Mayapur festival. Outside of these meetings it is the duty of all ISKCON members and leaders to support and adjust to GBC decisions. Srila Prabhupada's principle was to meet once a year, make decisions, and follow them during the year. Activities contrary to this, shall be considered as a serious breach of etiquette and discipline.*

(4) *Every GBC member should support the decisions of the GBC body. He is free to express his opinion after first clearly presenting the will of GBC body.* **(5)** *No GBC member should publically take the side of a non GBC member against another GBC.* **(6)** *The GBC affirms the principle of Zonal divisions and that the local zonal secretary is responsible for the overall management and administration of his zone AND IS ULTIMATELY RESPONSIBLE TO THE GBC BODY AS A WHOLE.* **(7)** *That Ravindra Svarupa's paper 'ON MY ORDER' is not the official statement of the GBC body.* **(8)** *Although the September 1985 Emergency Meeting was found to be improperly called and held according to GBC rules and procedures, the GBC has recognized the concern of the assembled devotees and the relevance and importance of the issues, and has therefore taken up each resolution of that meeting as a proposal during this current General GBC Meeting.* **(9)** *Local temple (or zonal) leaderships may determine the practical details of guru worship and protocol within the parameters authorized in the previous GBC resolutions. These include such things as: Vyasasanas, Photographs, Altars etc.* **(10)** ***That all of Bhavananda Goswami's GBC and initiations responsibilities can be resumed by him as of October, 1986.*** **(11)** *Based upon the GBC guidelines for initiating gurus, any GBC can present a diksha guru candidate before the GBC body. Unless the majority of voting members objects to the nomination, the candidate will be placed on a required one year waiting period, during which he should neither conclude or convey to others that he will automatically be approved. At the end of the yearly waiting period, the GBC body will review the candidates' qualifications, taking account the opinion of the local leadership, and upon majority approval of the body, he may take up the responsibility of ISKCON guru.*

The "reformers" like Ravindra Svarupa felt good that the GBC had again asserted its superiority over the gurus. He said: "Consequently, to be qualified to be a guru in ISKCON it was essential to strictly follow the order of Srila Prabhupada, who had decreed that all of us must serve cooperatively under the authority of the GBC. Accepting the authority of the GBC board was not a voluntary option. Because it was Srila Prabhupada's order, it was necessary to guru-hood itself." (Cleaning House & Cleaning Hearts)

THE REFORMERS ARE NOT PACIFIED AND GROW STRONGER

The more radical reformers were disappointed that many of their members accepted positions in the existing and largely unchanged zonal acharya club. This was seen as treason. Some considered the appointments of Ravindra Svarupa, Atreya-Rsi, Rupanuga, and others as appointments to what they called "the ISKCON homosexual guru club." After all, they claimed Bhavananda "Maharaja," the practicing homosexual guru, had been re-appointed to the same "guru club" during the same 1986 meetings after only six months of probation, although to be latently effective in Oct. 1986. What value then were the guru appointments of Ravindra, Atreya and others in this context? They thought ISKCON had become a society of the cheaters and the cheated. In Berkeley, Kailasa Chandra and Puranjana circulated a petition condemning what they saw as the betrayal of Vaishnava siddhanta. Kailasa Chandra: *"I was in Berkeley at that time and, when we heard that Atreya-Rsi and Trivikram had sold us out and accepted a 'guru' appointment, I created and circulated a petition against the GBC, which virtually all the members of the Berkeley temple signed."* (ENE, p. 254)

The zonal acharyas were stubbornly resistant to change. Despite pressure from the temple presidents at the 1986 GBC meetings, they held onto their power and their perks- extravagant worship, zones, and control- for as long as possible. They had become attached to their positions of power. *"Most continued to sit on the Vyasasana and accept extravagant public worship. The guru reformers wanted to shift the focus away from the zonal acharyas back to (Srila Prabhupada), whereupon they thought unity would be restored to the movement. Ravindra explained: 'The paradigm of the reform movement... envisioned ISKCON temples in which the disciples of many different gurus could all work together for their common cause. The unifying personality was to be [...] Srila Prabhupada, the master of all subsequent gurus and disciples.'" (ENE p.252)*

Satsvarupa wrote in his *Guru Reform Notebook* (p. 36): *"We attempted to institutionalize, zonalize, consolidate power. Nothing worked. And when our Godbrothers could no longer tolerate it and raised their protest, we were too attached and we shuddered to think of giving it up."* The zonal acharyas had become corrupted by their position and power. Rochan recognized the disease that infected the ISKCON gurus: *"There is no greater disease known to man than that which infects those who have tasted absolute power. It is an experience they can never free themselves from. In fact, they are cursed, in this lifetime and probably many lifetimes to come."* (The Bhagavan Letter, June 25, 2000) Hansadutta das concurred: *"When most conditioned souls are exposed to immense wealth, unlimited prestige, adoration from women and devoted disciples, we go crazy. We can't help it. Our constitutional position is not lord and master of all we survey, our position is servant of the servant: dasa dasa anudasa. We go crazy. Nearly any conditioned soul would."* (ENE p.255)

From the VVR #14, Sept. 1990, a letter to the editor: *"The Dreaded Acharya Disease is highly contagious, and some of the best devotees and most sincere preachers go down with it, racked with the fever of the desire for adoration, profit and distinction. The disease has become like an epidemic in our society, and it will never be dispelled unless the ambition to be guru is killed. It is destroying our society and minimizes Srila Prabhupada's importance and continued presence in ISKCON."* Bhavananda agreed: *"worship on the Vyasasana is the highest pleasure. It is greater than sex, greater than drugs, greater than anything."* (ENE p.255)

ANECDOTES ON ZONAL TYRANNY AND DELUSIONS

A common defense by zonals, whenever they were cornered with truth or arguments why their guru regime was illegitimate, would be their need to protect "the faith in them by their disciples." Tamal would say that otherwise there would no longer be a Hare Krishna movement if the new disciples' faith was broken, as though this justified keeping up the phony charade. As the Topanga Canyon confessions and "appointment" tapes circulated, doubts in the ISKCON successor acharya myth grew stronger. Although many Godbrothers could clearly see the eleven zonals were conditioned souls, they were nevertheless intimidated by fear of committing offenses against advanced devotees who Srila Prabhupada had supposedly blessed to be *kripa-siddhas*, liberated by the guru's mercy. Still, pockets of resistance galvanized around the movement. The East Coast and Canadian temple

presidents circulated critical philosophical papers in secret. Hari Vilas hosted a group of two dozen devotees at his home in Paris for meetings questioning the guru situation and how Bhagavan in France was particularly authoritarian and tyrannical. Dhristadyumna Swami left Bhagavan's zone and denounced the despotic rule there. The French dissidents demanded another GBC than Bhagavan. At Mayapur 1986 Bhagavan gave such a heavy class about envious devotees going to hell for their offenses that many devotees walked out. Many defected to Sridhar Maharaja's camp to escape the ISKCON insanity. Independent groups of devotees split away to form their own projects, temples, and communities, such as New Jaipur in Mississippi and Dhira Krishna Swami in San Jose, California. These were chaotic times.

VEHEMENT CRITIC OF THE ISKCON GURUS IS MURDERED

On May 22, 1986 Sulochan das was murdered by Tirtha das, a disciple of Kirtanananda who believed he had been ordered to do so by his guru with support from other senior devotees like Radhanath Swami. See next chapter. The whole movement knew New Vrindaban and Kirtanananda was behind the murder and this greatly impelled the reform movement with fresh urgency to rein in the rotten zonal acharya establishment.

GBC MEETINGS IN SAN DIEGO AUGUST 1986

Nandini devi dasi [Nori Muster], who worked under Mukunda Swami in the ISKCON Public Relations Office in Los Angeles, wrote in *Betrayal of the Spirit*, pg 144: *"In August [1986], the GBC met in San Diego to discuss deviant gurus. They [had already] suspended Bhavananda and [now] gave him a list of guidelines. He was to attend the morning program, shave his head regularly, read Prabhupada's books, and not watch TV. On the list of recommendations, which they expected Bhavananda to sign and follow, was the requirement "do not travel with Bala," his male companion. The next resolution concerned Kirtanananda. He also received a set of guidelines, and the GBC telephoned him in New Vrindaban to extract his promise to resign if named in indictments for either of the murder cases [of Sulocana or Chakradhari]. Mukunda gave me a press release about Kirtanananda's promise, which I typed and mailed out."*

ISKCON was facing a lot of bad publicity and internal uneasiness over the Sulochan murder, revelations about scandals in New Vrindaban, internal strife over the guru issue, and "fallen" gurus such as Bhavananda. In the next few months, the GBC would also be confronted with the resignations of Bhagavan, the "Sun King" of France who ran off with a female disciple, and Ramesvara, who was caught doting with a teenage girl at a local mall dressed in wig and fancy clothes. Two more of the original "heavy eleven" and most hardcore zonal gurus would capitulate to maya and leave the movement. The weakened, remaining zonals were down to six only. November 1986: NATP meet in Chicago and request the GBC to remove Kirtanananda Swami from ISKCON. The Sulochan murder was the last straw in their patience with him. This would leave only five zonals remaining.

TAMAL SAW THE WRITING ON THE WALL AND JOINS THE REFORMERS

In 2015 Naveen Krishna related how Tamal in Dallas was at the center of the guru reforms. *"After the 'guru reform' movement gained serious traction, Tamal was again at the center of secret discussions amongst ISKCON's ruling elite. The zonal acharyas were beginning to feel threatened by the rebellion of temple presidents in North America and elsewhere. Various ISKCON gurus would travel to Dallas for private meetings with Tamal. Tamal told me at one point, although I had no idea what was going on at the time, that, 'It is time to expand the number of gurus.' He was worried about the reform movement. All the temple presidents had arranged for a three day conference the previous year in New Vrindaban to formulate their strategy for reform of ISKCON and its appointed successor guru system. Satsvarupa and Bhakticharu each came to Dallas several times, as did many others. Ravindra Svarupa was a frequent visitor to confer with Tamal. Tamal was on the phone with all of them. They all knew that big changes were coming and they were planning how to deal with their detractors and the likely future restraints upon, or even total demise, of their guru positions. These meetings were political and confidential. Tamal was being consulted by those whom he had earlier assisted in*

achieving their guru status or with whom he had colluded in the appointed guru takeover of March 1978. He was the Godfather of the ISKCON guru club, and he was an expert at 'working the phones' as an influencer. Tamal knew who he should maintain friendly ties with. Ravindra Svarupa was one of those whom he cultivated. He had praised Ravindra for his essay about 'Ending the Fratricidal War.'" (Naveen Krishna, 2015)

Tamal could see the coming storm and the power of the temple presidents; had dethroned him in 1976. This time he would position himself as the "reasonable" go-between, and he played sympathy with both sides while calculating how the reformers could be best disempowered and amalgamated into a modified guru approval system under GBC control. In mid-1986, with Bhavananda's suspension and the departures of Ramesvara and his ally Bhagavan, he preferred diplomacy and politics over stubborn tyranny and institutional resistance to change. He would subtly manage the coming changes so that absolute authority of the GBC continued, that ISKCON would facilitate guru ambitions, and that the remaining 5 or 6 original eleven would continue as the top initiating gurus. Shrewdly, Tamal removed his Vyasasana from his zone's temples in late 1986, and was quickly followed by Satsvarupa, who wrote: *"We did wrong by acting as zonal acharyas before our Godbrothers, and we imitated Srila Prabhjupada. As a result, some of us became corrupt, others suffered gross falldowns. Now we are changing, but there must be remorse..."* (Guru Reform Notebook, 1986, p. 44)

"Finally, after years of struggle, the determined guru reformers constituted a formidable force against the guru-controlled GBC. A fifty-man committee consisting of temple presidents, sannyasis and other senior Srila Prabhupada disciples who opposed the zonal acharyas, was formed at the December 1986 North American GBC meeting in Dallas, Texas, with Tamal as chairman. Tamal was very intimately involved in sympathizing and strategizing with the reformers while aiming at how to survive the upheavals he saw coming. Tamal Krishna was a superb administrator and political strategist. He saw the fall of the zonal acharyas coming, and in an effort to retain as much power as possible, he jumped ship to join the side he thought would win: the guru reformers." (ENE, p. 262) One contemporary recalled, "Tamal Krishna was able to ride the white horse of reform, leading the charge to allow many devotees to become gurus and thus quiet certain excited revisionists who had guru ambitions. In this way, many devotees were unwittingly compromised by their participation in an unauthorized system of guru appointments, and reform quickly became an essentially dead issue. The original gurus were allowed to survive and even appear eminently reasonable, and to consolidate and ultimately increase their influence, along with the perks and power that come with many disciples. This tactic was very successful, for despite many Godbrothers being suspicious of Tamal's motives, ambition to be guru displaced their cynicism in many cases, and Tamal became a kind of overnight reform hero, despite his checkered record as a zonal acharya architect." (From VVR #14, Sept. 1990)

PANCHADRAVIDA SWAMI DEFECTS TO SRIDHARA MAHARAJA CAMP

From *Betrayal of the Spirit*, p.161, we read of how Panchadravida Swami, an ISKCON GBC member and guru since 1982, showed up at the offices of the ISKCON World Review newsletter in Jan. 1987. He wanted to make a statement about the situation in ISKCON. The next day he flew from Los Angeles to India where he defected from ISKCON and joined Sridhara Maharaja's ashram, and has hardly been seen or heard of since then, over thirty years ago. His penitent and honest statement:

"I want to apologize to the devotees for what I consider was a great injustice perpetrated over the last nine years. As a GBC and guru I can't absolve myself of responsibility for many of the injustices that devotees have experienced. [...] ISKCON underwent a shift from being a very scientific and scripturally presented movement to a personality cult... The entire GBC should resign because it has served detrimentally for the last nine years. Anyone involved with so much of the politics that went on shouldn't be in that position in the future. We need an entirely new GBC without any of the former members. One cannot know about everything that goes on behind the scenes, right? And therefore the Godbrothers may choose an individual to be reconfirmed who is actually implicated in a lot of the

things that went wrong in the society. Rather than run that risk, I think it would be much better to start out with an entirely new group of leaders. We have a lot of Godbrothers in this society who are qualified spiritually. I don't see where they'll commit the same mistakes that we did... I feel the whole position established by the gurus over the last nine years is a complete deviation from the philosophy that Prabhupada presents in his books... We have to take some very positive action—and quickly—to keep this movement from deviating from what Prabhupada intended... Instead of allowing this [ISKCON] to develop into a personality cult, we should have maintained the most humble position possible. A Vaishnava is supposed to be austere, humble, tolerant and kind. I don't really see that we're trying to exemplify those qualities as a society. We established elaborate worship of ordinary persons. We've worshipped people who are more astute politically than spiritually... By establishing that kind of worship for persons who aren't pure, we diminish Prabhupada's position. That has created a fertile ground for the fall-downs we've seen."

Here is one of the very few senior ISKCON leaders who came back to his senses and an honest position. Panchadravida Swami should be remembered for this statement he made upon leaving, how he saw an institution corrupted by misleaders and their deviations. In March 1987 the GBC expelled him from ISKCON.

REFORMERS PREPARE FOR FINAL SHOWDOWN

In early 1987 just before the Mayapur GBC meetings, the NATP met again at Towaco ISKCON to prepare for their final showdown with the zonals and GBC. *"At a certain point, Bahudak dropped out. His wife was having an affair, he found out his son had been sexually abused at the Vrindaban gurukula, and his GBC, Jagadish, was giving him problems. [others said he also had an affair] He bowed out from the Vancouver presidency...[...] Bahudak was the organizational power behind the meetings... I begged him to come [to Towaco] but he refused."* (ENE p.271) Bahudak's exit further impaired the more radical reformers. In *Eleven Naked Emperors* by Doktorski, a struggle is described between "radical" and "moderate" guru reformers, based on input from Rochan, Kailasa Chandra, and Ravindra Svarupa. But Kailasa Chandra was not a participant at the time, and Bahudak, a key reformer, has not given his recollections. Still, there were basically two groups. Bahudak and Rochan headed the "radicals" who said the zonals had lied about their appointment and were illegitimate gurus. *"...that all the new gurus had to give up their claim to having initiated disciples, because they had implemented a system that was unauthorized, i.e., they were not genuine gurus."* (ENE p.266)

The radical position was that everything the GBC and the zonals had done since March 1978 should be scrapped, and by study of Srila Prabhupada's instructions, a new start on the right track should be made for ISKCON, *"the way Srila Prabhupada intended."* The cheater gurus must be unseated. *"The Radical reformers argued that ISKCON should return to 'Square One,' to the time before the zonal acharyas took office [...] They advocated making all previous initiations null and void. They said all the thousands of disciples of the new gurus should be notified that their initiations had been conducted under false pretenses; that they had actually not received initiation into the sampradaya. [They] also insisted that the zonal acharyas who had taken over the GBC in 1978 and who were still in office-[minus Bhavananda, Kirtanananda, Ramesvara, Bhagavan, only 5 were left] -should be stripped of their guru-ship and disciplined. For nearly a decade, these pretenders, with GBC authorization, had instituted their own totalitarian regime and persecuted the actual brahmins in ISKCON [Pradyumna, Kailasa Chandra, Yasodanandana, etc] who had so bravely tried to confront the charlatans [...] The Radical reformers believed that if the GBC had adopted this hard line- punishing the original ritvik priests by declaring their initiations null and void- there would have been some defections, such as Harikesh [Panchadravida, Jayatirtha, Hansadutta were gone already] ...by voiding the new disciples' initiations, the movement could get back on track to Prabhupada's original intention, start from scratch."* (ENE, 260, 270)

But no one in 1987 understood what Srila Prabhupada's intentions and instructions actually were, since key instructions had been concealed by the leading zonal acharyas- with perhaps 200

missing tapes, and the Final Will and July 9 Order still hidden. This was compounded by years of deep indoctrinations by the ISKCON elite GBC/gurus that obscured the simple truths that were necessary for real reform. And without a positive replacement to the guru hoax, many felt the back to square one idea was a dead-end. ISKCON had already been steeped for years with flawed indoctrination of the absolute need of a living, in-the-flesh guru, even he was not a pure devotee. The radicals knew the present ISKCON system was wrong, but they had little idea what to do instead, and this uncertainty was fatal to their cause.

Ravindra Svarupa headed the “moderates” who, although also outraged at the fraud and injustices of the previous decade at the hands of a zonal acharya regime, were more forgiving (or weak) and focused on ending the pompous worship, the neglect of Srila Prabhupada’s position, and dismantling the external features of the zonal system. In the absence of Bahudak at the 1987 Towaco and Mayapur meetings, the moderates became stronger, led by Ravindra Svarupa. “...the temple presidents- if they were able to unite- were still a formidable force. Getting that unity was the problem [...] ISKCON was on the verge of imploding, as there was one scandal after another coming down in connection to the ‘new gurus’ [...] whether the presidents should demand a very deep solution, a root solution, to the problems plaguing ISKCON. The new gurus needed the temple presidents [to supply recruits] so the Towaco congregation was well aware of this power that it possessed. Could it reach a unified position? As it turned out, it could not. [the radical’s proposals] could have passed at Towaco, but Ravindra saw his political opening and pounced on it. [...] Ravindra had already compromised with his ‘Ending the Fratricidal War’ [...] with his shrewd political ploy, Ravindra [and the moderates won]. (ENE, 267) Ravindra promoted superficial reform, forgiveness, and facilitating guru desire.

Ravindra moved to the top of the turtle tank by compromise with the zonal acharyas. This vaulted him into the position of power that he has occupied in the movement’s politics ever since. He betrayed those members of the reform movement who wanted a return to original shastric purity. The radicals gained support by declaring the ISKCON guru regime was contrary to Srila Prabhupada’s teachings and was destroying the movement. But they also lost support because they did not have the answers as to exactly what should be done instead. Thus the safer route for most was to adjust existing anomalies rather than attempt a blank vision of what to do. No one considered that the ritvik representative system was Srila Prabhupada’s order for the future. ISKCON was already calcified, stratified, and petrified in its corruption: there were simply too many vested interests and ongoing guru operations. Even when Srila Prabhupada’s key instructions on the guru issue finally came out years later, generally only outsiders were interested in what Srila Prabhupada wanted.

GBC MEETINGS IN EARLY 1987

The 1987 GBC meetings were confronted not only by the new 50-man Committee of guru reformers, but with the crisis with New Vrindaban and Kirtanananda’s legal and deviational problems, the “falldowns” of Bhagavan and Ramesvara, the defection of Panchadravida Swami, and an institution in a state of critical stress. Due to Sulochan’s murder, increased scrutiny on New Vrindaban had resulted in Jan. 1987 of a US government raid on the community with very serious copyright infringement legal charges. The publicity was very bad.

“The fifty-man committee dominated the agenda at the 1987 GBC meetings in Mayapur. The committee discussed a suggestion that the entire GBC resign and new members be elected, but it was rejected ‘due to the consideration that Srila Prabhupada’s mood was more to reform someone than to throw him out.’ However, the fifty-man committee succeeded in suspending the GBC, an amazing feat that previously only Srila Prabhupada himself could have accomplished.” (ENE, p. 263)

From Tamal’s *The Perils of Succession*: “And they [the zonal acharyas] were not the only ones to be humbled. The GBC itself, the ‘ultimate managing authority,’ had seen its own authority collapse, only to be resurrected by a ‘lower house’ of temple presidents. Assuming extraordinary powers, the temple presidents had made the GBC submit itself to the judgement of its own appointed committee of 50 non-GBC Godbrothers, thus in effect temporarily suspending itself, something that only Prabhupada

while alive could have done. This action put the GBC and everyone in ISKCON on notice that no individual or group was beyond scrutiny. Even 'ultimate authorities' have limits. [...] The 1987 meetings lasted more than three weeks owing to a suspension of normal rules while each GBC member (other than those newly elected) submitted himself for evaluation and correction by a 50-man committee. Not all of the original gurus could commit themselves to the changes demanded. During the previous year three were victimized by sensual fall-downs and left ISKCON in disgrace, perhaps discouraged by their loss of prestige and influence, or simply weakened by the years of extravagance. A fourth, Kirtanananda Swami, was excommunicated along with his followers for failing to submit to the new changes. The GBC was down to fifteen. The new additions brought it up to strength again."

Further, the volatile situation with Bhavananda had come to the point where the GBC had to vote to permanently suspend him as a GBC member and as an ISKCON initiating guru. The GBC had to throw him under the bus. Also Bhavananda had conducted an initiation ceremony for new disciples while he was still on probation. This may have been the "last straw" and the demands of the 50-man committee to dispose of Bhavananda could no longer be circumvented. It was a dramatic end to the flamboyant and charismatic career of a prominent and early leader in the Hare Krishna movement. Most declared good riddance. *"...in March of 1987, the reform effort reached a denouement of sorts. Four of the most powerful leaders of ISKCON, all sannyasis, initiating gurus, and GBC members resigned or were removed from office, each under a noisome cloud of scandal. In one year we lost Kirtanananda, Bhavananda, Ramesvara, and Bhagavan. All in one year. It was quite traumatic. But before then, we had lost Hansadutta and Jayatirtha. All these things were creating a great deal of problems in ISKCON. And unfortunately, since that time we have not stopped having gurus fall away from Krishna consciousness."* (Ravindra Svarupa, 1999 lecture)

NOTABLE 1987 GBC RESOLUTIONS

With the 50-man committee and key reformers like Ravindra Svarupa and Trivikram Swami in actual control of the GBC proceedings, the following resolutions were passed which effectively ended the zonal acharya system and era. Of course, the more things changed in ISKCON, the more they stayed the same. The zonal acharya system was more or less dismantled, but a new initiating guru authorization system by vote approvals was introduced, something which is without any basis in shastra, Srila Prabhupada's teachings, or any sampradaya. This was no solution, only a modification of the same defect: bogus diksha pretenders.

(8) [...] The ISKCON GBC hereby expels Kirtanananda Swami from ISKCON and thereby removes all his rights and responsibilities related to ISKCON. The ISKCON GBC further issues a notice of non-participation forbidding Kirtanananda Swami to participate in the functions of ISKCON. **(53)** That Bhavananda Swami's status as an ISKCON guru is suspended. **(54)** That Bhagavan das and Ramesvara das are suspended as ISKCON gurus. **(55)** That there should be no personal seat for gurus in the temple room other than Prabhupada's Vyasasana. One asana [seat] shall be present in the temple room for use as an asana for giving Srimad-Bhagavatam class. Grand disciples of Srila Prabhupada can sit on the floor if they consider that it is improper to sit on the same asana used by their diksha guru. **(56)** That the only guru-puja inside the temple room will be for Srila Prabhupada. **(57)** That the disciples of present gurus may worship their guru outside the temple room. **(58)** That the disciple can keep the picture of his guru on the altar while offering aroti [the ceremony of offering incense, flowers, handkerchief, water, etc. to the deity in the temple]. The picture must be substantially smaller than those of the disciplic succession or be placed on a lower level. After the aroti, the picture should be taken away. **(59)** That the book Bhagavatam must be higher than the speaker and the stand should be at least as opulent as the speaker's asana according to Vedic Custom. **(60)** That all honorific titles should not be used in the public forum but can be used in communications between disciples and disciples to their guru. Any titles like His Divine Grace should be treated as above. **(61)** That no one should declare himself or allow himself to be declared an acharya or present acharya for a geographical area or for ISKCON. There should not be any official use of the word acharya. **(62)** That

Vyasapuja for present gurus should only be observed on one day a year coinciding with the birthday of the guru and this celebration can be held in the temple room. (63) That in the temple room kirtan, only the name of Prabhupada and his predecessors can be chanted. The words "ISKCON guru vrinda ki jaya" is to be used in the prema-vani prayers in place of the existing prayers.

COMPROMISE: THE THIEVES KEEP THEIR STOLEN GOODS

Mayapur 1987: the guru reformers were not united in their action plan, evidenced by the new guru approvals 6 months earlier of Ravindra Svarupa, Atreya-Rsi, and others. Unlike the radicals, the moderates were willing to compromise by allowing the zonals to continue as gurus as long as their power and worship was drastically reduced. Still, both factions agreed on dismantling the zonal acharya system. Rochan opined how a schism supposedly threatened ISKCON and was averted by the political diplomacy of Ravindra Svarupa:

"The zonal acharyas deviated from the conclusion of sastra. They became affected by pride and familiarity with Prabhupada [...] intoxicated by power. Their initiations were illegal; unauthorized. You can't force a disciple to take initiation from a particular spiritual master. The disciple's right [is] to choose his own guru. The zonal acharya's deviations resulted in the fall down of several gurus. The movement to dethrone the zonal acharyas came to a head in Mayapur 1987. The showbottle GBC was beholden to the zonal acharyas who controlled the GBC. When [it was] proposed that all initiations since Prabhupada passed away should be proclaimed null and void, that new devotees should be able to choose their own spiritual master, Jayapataka pleaded, 'Oh, we can't do that. Our disciples love us. We could never abandon them.' Harikesh threatened to leave ISKCON [Harikesh contested this] and take all his thousands of disciples and start his own movement. Some of us would have preferred that Harikesh leave ISKCON. Then we could have started anew and re-organized ISKCON along the lines of guru, sadhu and sastra, the way Prabhupada had intended [Comment: not sure what way is being referred to here.] Although Bahudak was a superb public speaker, he was not exactly a scholar. Ravindra Svarupa was a scholar and he could write powerfully and convincingly [which] won the game. [...] Ravindra Svarupa argued we should compromise to keep ISKCON together; [lest] ISKCON to be fractured and dismantled. ...As a reward, perhaps, for leniency toward the zonal acharyas, some were promoted into the 'Guru Club,' such as Ravindra Svarupa, Bir Krishna, and Narahari Swami from Hawaii. But ...within a few short years, many of the zonal acharyas left or were kicked out [...] the gurus fell away one by one, their disciples were scooped up and reinitiated [...] Bhakti-Tirtha Swami and Radhanatha Swami reinitiated most of Kirtanananda's disciples [...] The zonal acharya system had [...] merely been restrained. ISKCON has suffered since then [...] Prabhupada founded the 'International SOCIETY,' not the 'International CHURCH of Krishna Consciousness.' There is a world of difference. He wanted a confederation of Krishna temples to be guided by the GBC; he did not want the GBC to be an all-encompassing ecclesiastical authority." (ENE, 264-6)

Some leading reformers were made initiating gurus and/or GBC members, effectively compromising them by participation in the existing corrupt leadership regime and by sharing the spoils that, up until then, the zonals had kept to themselves. In 1987 Ravindra Svarupa and Yasomatinanadana became new GBCs. In 1988 Ravindra Svarupa was elected GBC Chairman and ever since he has been revered as an ISKCON scholar/intellectual, spokesman, and reformer. But he joined the same club he fought to dismantle, and while that enlarged guru club adopted token "reforms" ending the most ostentatious displays of deviation, it still carried on with the same concocted system of unauthorized initiating gurus. Imagine police catching some bank robbers, and instead of sending them to jail and recovering the loot, the loot is shared with the police, who agree the robbery was not illegal. The radical reformers lost their chance to truly cleanse ISKCON. In 1987, after 9 years of new gurus already taking disciples and entrenching themselves as ISKCON guru franchises, it was too difficult to dislodge the corrupt and bogus gurus, and a cosmetic reform was all that could be accomplished. If the radicals had won in unseating the remaining five zonals, who then may well have

left with their disciples and temples, what would have been left of ISKCON? So how difficult would it be another 35 years later to reset back to square one? Better to just start over? See Book Two.

As Duktorski put it: *“Instead of slicing the boil open and squeezing out the pus... only a bandage had been applied to the wound.”* (ENE, 268) Ravindra justified the moderate reform (Cleaning House and Cleaning Hearts, 1993-4): *“I was not blind to the spiritual shortcomings of some of the gurus. I even recognized that the structural problem was in part an institutionalization of a serious spiritual defect—that is, **unacknowledged personal ambition in some of ISKCON’s leaders.** However, it was clear to me that the gurus held no monopoly on spiritual deficiency. I was not sure that the reform movement was that much purer—as many of the attacks on the gurus were weighted by a generous load of envy, vengefulness, and resentment. In my view, what had gone wrong in ISKCON constituted **a collective judgment on all of Srila Prabhupada’s disciples.** After all, it is Vaishnava doctrine that one advances by the grace of guru, and the guru’s grace is equally available to all his disciples. **Those who became gurus were among Srila Prabhupada’s ‘best men.’** If they were not good enough, each critic like me had to ask himself, ‘Why wasn’t I any better?’ Thus the first part of ‘guru reform’ had to be personal reformation, a renewed dedication to the cultivation of spiritual life by all Srila Prabhupada’s disciples, reformers most of all. It would not do to try to purify ISKCON without purifying oneself.”*

COMMENT: This is weird logic. To deal with the deviants would be prejudiced because no one is perfect? Those who gurujacked the movement were clearly some of Srila Prabhupada’s WORST men, not best, as can be judged from their actions. Some even poisoned Srila Prabhupada. ISKCON’s deviations were due to personal ambitions, but Ravindra avoids this. Reformers never claimed to be better than the guru hijackers: they just wanted to follow Srila Prabhupada’s instructions and not the deviations. Compromise did not fix the deviations nor put ISKCON back on track as Srila Prabhupada wanted. It was just lipstick on a dead pig.

Ravindra believed ISKCON’s crisis was to a great extent resolved by: *“...the structural revisioning and reordering of the institutionalization of gurus in the society. [...] The practical problem facing ISKCON after Srila Prabhupada’s demise was this: How do gurus, who are God’s direct representatives and according to fundamental Vaishnava theology to be worshipped by their disciples ‘on an equal level with God,’ fit within an organization functioning through modern rational and legal modes under the direction of a committee? This is the institutional and philosophical dilemma that ISKCON faced. Although ISKCON’s crisis of leadership and authority was precipitated by the fall-downs and deviations of some of the gurus, that crisis was to a large extent resolved by structural revisioning and reordering of the institutionalization of gurus in the society.”*

COMMENT: The real problem was the idea that conditioned souls without “the order” can be diksha gurus. See Book Two. Dropping the hoax that 11 were appointed as acharyas and adopting guru approvals by political votes was no solution, it was just a new deviation. The fatal error was the assumption there immediately had to be living gurus to continue the disciplic succession. Srila Prabhupada never appointed nor ordered anyone to become initiating gurus after his departure, and neither did he ever instruct the GBC to be the ultimate spiritual authority who could concoct evolving guru approval methodologies. Srila Prabhupada had already given everything and the GBC did not have to improvise to fill in supposed gaps that Srila Prabhupada did not leave behind. A bonafide initiating guru must be on the topmost platform of Krishna consciousness, and must be directly ordered by his guru. “Structural revisioning” is fancy talk for redistributing Srila Prabhupada’s stolen assets. Recently Satsvarupa was filmed reminiscing, slowly, as though in a dream, telling about their attempt to become “successor gurus.” *“We flopped as trying to be gurus, trying to carry out an imitation of his [Prabhupada’s] presence.”* <https://www.youtube.com/watch?v=Pz37qsy8-M>

THE RESISTANCE UNDERMINED BY MAKING GURUSHIP OPEN TO ALL

“Many senior devotees are not at all satisfied with the meager repentances that followed after the fall of the absolute gurus in 1987. From what I have seen, only Satsvarupa Maharaja genuinely regrets his involvement with the GBC-Guru Era of 1978-1987... As far as I know... there was little public

repentance [or punishment!] for what a few powerful GBC-Gurus did to nearly destroy Srila Prabhupada's movement. Some of them are now gone, and some are still here." (VVR #9 1989 p.7)

Just as Duryodhana was able to compromise the honesty and principles of Bhishma, Drona, and Karna by indebting them with the wealth and material facilities he gave them, so Tamal also very cleverly invited many of the key "guru reformers" to become gurus themselves. Ravindra Svarupa himself explained: *"So anyway that was this meeting, then people, that is when I started initiating and became an initiating guru by the way. Our little group of people we got together and the GBC said we need three signatures, we got to have some people, so they looked at me and this the first time I really thought about this. So I got three, few signatures as they wanted in fact, Satsvarupa, Tamal Krishna Goswami and Hridayananda Maharaja, those were the signatures. So I was then an officially approved initiating guru."* (Ravindra Svarupa, lecture, June 29, 1999) What kind of gurus can we expect when all it takes is three recommendations and a no-objection GBC vote? Tamal himself, in *Perils of Succession*" (1996) wrote: *"a succession of all is a succession of none."*

From the IRM website, we read these comments: *"...the so-called 'guru reform' deal was 'stitched-up.' The 'guru reform' led by Ravindra Svarupa das from 1984 had to find the solution to what went wrong with the horrendous zonal acharya system [...] (Great Guru Hoax part 1). Very quickly, he finds the answer – to make sure he gets a share of the guru pie himself. [...] Who signs his 'guru papers' for him? Three of the 11 'zonal gurus' he was supposedly challenging and reforming. Therefore, following this supposed 'guru reform,' all of the original 11 gurus who had not yet fallen, who had perpetrated a monstrous hoax [...] that caused the 'guru reform' movement in the first place, **got to keep their guru positions and disciples intact, were not sanctioned in any way whatsoever, and in exchange, the guru field was opened up to the supposed 'reformers' [...] in this way the deal was cut, the 'reformers' were bought-off by the zonal gurus, and everyone went home happy."***

SOME ZONALS MAKE TOKEN APOLOGIES WITHOUT ANY PUNISHMENT

After the zonal successor acharya system was discarded due to a mass rebellion of the North American temple presidents, the 5 remaining original gurus had to face the devotees (and their disciples) who were now certain that their past audacious and overbearing behavior (mildly speaking) was worse than wrong. Foremost was their big lie that Srila Prabhupada had appointed them as successor acharyas. There was no appointment except of ritviks. Most of the 5 simply carried on as before, although notably with less pomp, but continuing their pretense of speciality and superiority. Their disciples were blind, after all. Rather than resign as GBCs, acknowledge their guru hoax, or give up guruship completely, as they should have done after it became clear they had so horribly lied to and cheated the whole society, they shamelessly continued as supposed gurus.

The new rationale was that the GBC had the full authority of Srila Prabhupada, and the GBC decided to keep them on as gurus, while opening the door to others as well. Satsvarupa wrote *Guru Reform Notebook* reflecting on the abuses and "mistakes" of the zonal guru era. He alone semi-apologized for sitting above his Godbrothers and accepting too much worship, pledging to be more humble. The partial stepdown prescribed in early 1987 did not address the real problem of the zonal acharya era, which was the illegitimacy of the gurus themselves and that Srila Prabhupada never ordered anyone to be an initiating guru. Satsvarupa apologized for his misconduct and mistreatment of his Godbrothers, but never admitted he had lied his way onto the Vyasasana, neither did he get off that exalted seat. Tamal politically negotiated the transition to a new ISKCON guru vote approval selection model, but when he had to remove his Vyasasana from the Dallas temple room, he resisted. He never apologized, and neither did Hridayananda, Harikesh, or Jayapataka. Some said they did the best they could, and never intended any harm, "it was just thrust upon us." Nonsense rubbish.

From a Satsvarupa's poetry book, we find shallow regrets: *"And how can I make up for my mistake of imitating Prabhupada? ...As a Godbrother wrote to me, 'Give me suggestions how to act as guru, there is no point in me committing the same mistakes as you...'* Heading for Dallas, thinking of my Godbrothers, eager for their reprimand... I sat on a throne above your heads as you sat on the floor.

My lectures were not superior to yours but we pretended that I was supreme, 'almost as good as Prabhupada.' I should not have ascended above you... but I never told them (my disciples) 'He is your siksha-guru.' ...Please let me offer my repeated apologies; please teach me how to honor my Godbrothers... when I speak with disciples why don't I just admit I made a real mistake... I'll ask them to forgive me." [Suggestion: why don't you quit the sham guru business?]

In this way, the guru reforms of 1986-87 were meaningless, token adjustments of the details (like properly honoring Godbrothers) while the deviation of having unauthorized and unqualified men pretending to be initiating gurus continued as before. ISKCON gurus became more "humble" and low profile. *But the real point was missed: no one was to be an initiating guru, whether by the lie of being appointed or by a self-appointment validated by a vote.* So what exactly did Srila Prabhupada intend for the future? (see Book Two)

FALSE GLORIES OF THE SUPPOSEDLY ANNOINTED ONES FADE SLOWLY

In Oct. 1985 Kirtanananda suffered a near-fatal attack by Triyogi das, but he survived. The Jan. 1986 issue of *BTG* magazine contained an editorial by Satsvarupa titled "*Tribute to a Pure Devotee*" in which he compared "Bhaktipada" to other saintly devotees who had been unjustly persecuted: Haridasa Thakur, Prahlad Maharaja, the five Pandava brothers, and Jesus Christ. "*We should take care lest we forget how rare Vaishnavas like Srila Kirtanananda Swami are... [he] is a truly outstanding leader and teacher of Krishna consciousness... New Vrindaban is quickly becoming one of the most prominent and important places of religious pilgrimage in the world... [and] is a hallmark of Srila Bhaktipada's pure God-conscious vision.*" Did anyone notice that only a year later the GBC excommunicated him from ISKCON? So was he a pure devotee?

Harikesh Swami, the zonal acharya for Eastern Europe, gave a class during a visit to New Vrindaban, and claimed that the violent attack against Bhaktipada was caused by offenses from members of the guru reform movement at the New Vrindaban meetings a month earlier. So even though major changes to the guru system were taking place, still the zonal acharyas were slow to give up their delusions about their special, exalted, and divinely empowered positions. Over the years, the more clever gurus in the ISKCON regime have polished their charisma, their diplomacy, their smiles of wisdom, their "outreach," to appear very acceptable, as is expected a guru should be and how he should behave. Under the facade, however, we will find that the corruption and cheating is unchanged, but it has only become more insidious and professional.

TAMAL'S ACCOUNT OF THE GURU REFORM MOVEMENT

"Tamal Krishna Goswami, who seems to have been the principle founder of the 1977-78 conspiracy to take over ISKCON (and who cleverly managed to remain unpunished and keep his disciples after the zonal acharyas were deposed), summarized the damage done by the zonal acharyas..." (ENE p.275):

"The Perils of Succession," 1996: "Divisiveness due to zonal acharya hegemony continued to increase until the leading non-GBC disciples of Prabhupada, many of them temple presidents in North America, expressed their collective outrage. By the end of 1984 they launched what came to be known as the 'guru reform movement,' culminating in the fateful meeting at the New Vrindavana community attended by all GBC and temple presidents and open to all Prabhupada disciples. This cathartic gathering, which had begun from a groundswell of discontent, gained such momentum that it eventually swept away the entire zonal acharya system. At the next annual GBC meeting in the spring of 1987, the number of ISKCON gurus was more than doubled and the number of GBC men significantly increased to include prominent guru reform leaders. Gurus were now free to initiate in any zone. Most significantly, each guru was clearly made to understand that his authority was tied to the GBC, thus re-establishing Prabhupada, through the GBC, as the head of ISKCON. The stormy decade [...] left many casualties in its wake: perhaps as many as 90% of Prabhupada's initiated disciples were now marginalised; disciples of fallen gurus felt they had no shelter; the preaching mission as a whole lost momentum and cohesion. ISKCON was battered and bruised-but it had survived. Important lessons had

been learned. One was that Prabhupada's position was unique and not to be imitated. His status was not due merely to being ISKCON's founder, but to his exalted level of Krishna consciousness. The status of GBC, gurus, and other leaders, on the other hand, was as much a matter of inheritance as personal qualification. But reliance on such inherited status, without a continued effort to become actually qualified, would prove to be but a thin veneer of spirituality. Knowing devotees to be fallible, Prabhupada had purposely named no single successor, but instead had designated the GBC as the ultimate managing authority for ISKCON. In doing so, Prabhupada forbade any single person, no matter how exalted, to try to imitate his position. Rather, all were enjoined to 'follow in his footsteps.' The GBC emerged from the zonal acharya decade a tougher, more honest, and thoroughly collegial body. No longer did individuals fighting for turf dominate it. Gurus with large followings sat on an equal level with non-guru Godbrothers. And they were not the only ones to be humbled. The GBC itself, the 'ultimate managing authority,' had seen its own authority collapse, only to be resurrected by a 'lower house' of temple presidents." **COMMENT:** Chameleon Tamal... always changing his "profound" analyses. In 1978 he claimed Srila Prabhupada had appointed 11 successor acharyas. When that lie collapsed, he comes up with a new, equally defective narrative. But, he is dead and gone now... and Srila Prabhupada is still living.

ISKCON GURU REFORM MOVEMENT INCLUDED MANY ASPIRING GURUS

It must be noted that a major motivation in many (most?) of the dissidents was their desire to become a guru as well, and since they had little chance of achieving that goal in an ISKCON controlled by the original eleven, they became "reformers." The infectious desire to become guru readily spread even to those who saw the ISKCON guru system as corrupt and unauthorized, and they were motivated not only for reform and purity, but how they could be a guru too. This was a mixing of material desires camouflaged as devotional service within the process of purifying oneself from them. Hardly anyone can see their own cheating tendencies. The reformers understood there had been no appointment of gurus, that the new gurus were imposters who were selfish frauds who had perpetrated lies. The "reformers" thus were like honest thieves. Despite the wise cautioning from the radicals that everyone should step back and study the tapes, letters, and books to understand what it was that Srila Prabhupada wanted for future ISKCON gurus and initiations, there was a pressing ambition to be guru, and a convenient assumption that anyone could be an initiating guru. See Book Two. ISKCON then had to concoct unprecedented improvisations for institutionalizing guru approvals, otherwise it would be a free-for-all freak show of really weird and petty gurus.

No one understood what Srila Prabhupada intended for future initiations. The GBC manufactured a rubber stamp process, exactly what Srila Prabhupada had decried. SP: *No, you become guru, but you must be qualified first of all. Then you become...What is the use of producing some rascal guru?* **Tamal:** *Well, I have studied myself and all of your disciples, and it's clear fact that we are all conditioned souls, so we cannot be guru. Maybe one day it may be possible.* **SP:** *Hmm. Tamal: But not now.* **SP:** *Yes. I shall choose some guru. I shall say, "Now you become acharya. You become authorized." I am waiting for that. You become acharya. I retire completely. But the training must be complete.* **Tamal:** *The process of purification must be there.* **SP:** *Oh, yes, must be there. Chaitanya Mahaprabhu wants that. Amara ajnaya guru hana. "You become guru." (laughs) But be qualified. Little thing, strictly follower.* **Tamal:** *Not rubber stamp.* **SP:** *Then you'll not be effective. Just see our Gaudiya Math. Everyone wanted to become guru, and a small temple and "guru." What kind of guru? No publication, no preaching, simply bring some foodstuff... (ConvBk 32.356)*

By 1987, the ISKCON guru system had become too institutionally entrenched, with too many vested interests to permit any real reform. It is similar to the chaotic and insensible USA taxation system— it is obviously crazy, but there are too many that benefit from it to allow any true reform. After the early nineties, most reformers gave up all hope that ISKCON could be rectified, and only a few active diehards kept trying.

IT WAS A PHONY REFORM ENGINEERED BY TAMAL & COMPANY

The so-called guru reforms of 1986-87 simply enshrined the same principle of unauthorised gurus in ISKCON, via a different yet still deviant method, namely of vote rubber stamps. These sham pseudo-reforms ushered in more false gurus rather than end the imposter parade. The deviations actually increased, in one sense, as more deviants pretended to be able to give diksha to disciples and deliver them back to the spiritual world. Now they even say Srila Prabhupada will do all that... so what do we need them for? Because the actual instructions by Srila Prabhupada regarding what should be done about initiations "in the future" and after his departure were hidden, lost, or adulterated, the ambitious senior men had no substantial pushback from those who wanted to follow Srila Prabhupada's instructions- because they did not know what they were! For example, we see how Tamal, the prime architect of the poisoning, the mission's takeover, and the unauthorized guru systems in ISKCON's history, characterized the guru reforms:

"The stormy decade following Prabhupada's demise left many casualties in its wake: perhaps as many as 90% of Prabhupada's initiated disciples were now marginalised; disciples of fallen gurus felt they had no shelter; the preaching mission as a whole lost momentum and cohesion. ISKCON was battered and bruised—but it had survived. Important lessons had been learned. One was that Prabhupada's position was unique and not to be imitated. His status was not due merely to being ISKCON's founder, but to his exalted level of Krishna consciousness. The status of GBC, gurus, and other leaders, on the other hand, was as much a matter of inheritance as personal qualification. But reliance on such inherited status, without a continued effort to become actually qualified, would prove to be but a thin veneer of spirituality. Knowing devotees to be fallible, Prabhupada had purposely named no single successor, but instead had designated the GBC as the ultimate managing authority for ISKCON. In doing so, Prabhupada forbade any single person, no matter how exalted, to try to imitate his position. Rather, all were enjoined to 'follow in his footsteps.'" (The Perils of Succession, 1996)

How shamelessly he recounts what was actually due to his own doing! At the time, many devotees thought the false reforms were something significant. In VVR #5, May 1988, we read: "A breath of fresh air has blown into ISKCON, and for the first time in ten years, many are feeling hope that ISKCON will become what Prabhupada wanted it to be: a house the whole world can live in... The Guru Wars (1977-1987) are over! Truth and justice always wins." Trivikram Maharaja boldly announced, "Allow me to be the bearer of good news. ISKCON is revived, and I believe on course for the next 10,000 years (not precluding minor adjustments)." (VVR #9, June 1989) Yasodanandana das mused in VVR #14, Sept. 1990 with his doubts: "The current GBC still maintains as members some of the 'unrepentant architects' of the zonal acharya system... And yet we are being told that a reform took place in 1986-87 and that everything is back to normal. I question whether or not this was a merely **cosmetic reform**, while some of the masterminds and 'unrepentant architects' merely toned down their style, even though their 'acharya ambitions' had been clearly unmasked. Is the GBC of our movement really serious about re-establishing the much-needed integrity of its board? Or are we to sadly conclude that it is simply the same 'old boys' network' with a different gloss?"

Around 2000, Bhakticharu Swami frankly stated in Toronto: "Like in 1987, although we had a reform, after so many gurus fell down, there was a fifty man committee formed and there was reform, but actually, at least my perception, that **it was not a reform**. It was kind of watering down the same misconception and continuing. What we did was appoint some more gurus and open up the world for anybody to initiate wherever he wanted. Previous to that it was a kind of zonal acarya? So that I think is the main mistake where we started, that took place after Srila Prabhupada's disappearance that has never been properly rectified."

Srila Prabhupada had not appointed eleven acharyas to succeed him, and the GBC admitted it. Then they changed their story: that the GBC was "the same" as Srila Prabhupada, who supposedly said, "ISKCON is my body," (Tamal's 1997 Vyasa Puja), and wrote in his last will, "The [GBC] will be the ultimate managing authority of [ISKCON]." Therefore, the GBC claimed, becoming guru by a vote of confidence from the GBC was the same as if Srila Prabhupada had personally ordered, "You become

guru.” The GBC was authorized by Srila Prabhupada to do whatever necessary to preserve and advance ISKCON’s interests. However, Srila Prabhupada ordered us to maintain ISKCON “as it was,” and not to concoct things not found in shastra nor Srila Prabhupada’s teachings. The GBC was to manage according to **Srila Prabhupada’s spiritual authority**, not their own faulty speculations. Srila Prabhupada is the ultimate spiritual authority and the GBC was to manage accordingly, not to replace him by concocting unprecedented things contrary to his teachings. (Book 2 Ch. 163)

Trivikram Swami defended the former zonal acharyas and the GBC, saying: “[The] call for a resignation of all pre-1987 GBC men is not fair or practical. [It is] not a proper way of dealing with devotees who are now faithfully serving the mission.” But Hamsavatar das replied in VVR #10, Sept. 1989 with some common sense: *“In my business if I see someone cheat or steal even in some small way, I will not trust him. Yet you are willing to follow people that have already shown their propensities? ...in two years a person’s heart has become clean after being grossly in the most fearful type of illusion? There are many sincere devotees that daily pray with all their hearts for Krishna to keep them close to His lotus feet and to guide their lives. Would you... tell them to again give heart and soul to these people? If [an officer] of a company was caught embezzling funds, or otherwise trying to [benefit himself] at the expense of the health, continuity and even existence of the company, [should he] be reinstated... once exposed? After such shameful action which all but destroyed our movement, how can you even suggest that we follow these men? They have enough to do to straighten themselves out, let alone leaving them at the helm to mismanage again. It is an insult to our intelligence to say these men are now capable. [This] is effectively blocking the growth and advancement of ISKCON. How can you have the audacity to say ‘it’s not fair’ to make them resign or ‘it’s not practical?’ If they are sincere, then they will resign in all humility and reflect on their lives, resolving to increase their spiritual strength. If they must be forced [to resign], as politicians must be, then their attachments are exposed. There is no blanket acceptance anymore. We have all been granted some intelligence and therefore must use it.”* (VVR #10, Sept 1989, p. 31)

POST-1987 REFORM

After the 1987 GBC meetings, some radical reformers continued to express their views and criticize the new ISKCON guru selection process. Rochan was banned from Vancouver ISKCON temple due to his “poison.” Rochan das stated: *“I actively participated in the revolution against the zonal acharya system, and after being disappointed by the attempt at reform, I removed myself from active participation in ISKCON.”* Bahudak das had marriage problems and he faded out of view. But all resistance to the ISKCON corruptions was not extinguished. (see Book Two, with ISKCON history after 1987) The Mississippi “rebels” organized a “ritvik” farm community 1987-1992. Krishnakant Desai in UK formed the IRM (ISKCON Revival Movement) in 1993 and wrote strongly and effectively about the ISKCON deviations, and continues to do so in 2022. Yasodanandana formed the Hare Krishna Society in 2001 and offered brahminical guidance to many devotees using Srila Prabhupada’s teachings and his vast collection of articles and documents. Eventually two types of reformers emerged: those hoping to reform ISKCON, and those (most) who gave up on ISKCON as being unreformable, trying to establish something fresh, like the Fiji New Jaipur project in 2011. Kailasa Chandra set up Vaishnava Foundation with a website, and wrote a book on ISKCON history and his views of what went wrong. Puranjana, an early dissident, produced a cutting newsletter in the 1990’s critical of ISKCON corruption which evolved into a blog and website called Prabhupada Anti-Defamation Association (PADA). ISKM in Singapore has considerable support around the world. A third reform option was pioneered by devotees in ISKCON Bangalore when they adopted a ritvik representative initiations program and seceded from the “old” ISKCON.

ISKCON continues with its concocted, non-shastric system of approving new gurus by a no-objection vote methodology. About half of all ISKCON gurus since 1978 have abdicated or been suspended, mostly due to spiritual “falldowns.” An undercurrent grows to stop the GBC’s screening and approvals of new gurus altogether. Some advocate allowing anyone to take up “guruship” entirely

on their own, with the GBC only providing oversight “after the fact” if a guru misbehaves. This non-binding opinion was given online by none other than the GBC’s own Shastric Advisory Council, but it has been since taken down:

“The GBC desires to exercise some control over who represents ISKCON as initiating gurus. The SAC proposes... that the present system does not provide effective safeguards, and at the same time it stifles initiative. In other words, applying for the guru post and approaching devotees for recommendations does not sit well with truly humble Vaishnavas ...who are most worthy to become our Society’s gurus. ...be aware from the history of other sampradayas and religions of the real danger of gradual corruption. Even if apparent purity were maintained for some time by a bureaucratic regulating system of authorization, the eternal temptations of misusing the status of guru for self-aggrandizement could ruin the system and the institution. In future generations we, like other sampradayas, could become burdened with gurus who collect disciples mainly for money and power. [This] could occur even while maintaining the external appearance of bureaucratic purity. SAC suggests the GBC shift oversight to mainly after-the-fact. Exactly how this is to be implemented should be decided by the GBC. Bureaucratic processes about the suitability of a person as guru before actually functioning as a guru have not proved successful as an effective guarantee. The actual behavior of the person as guru has, in practice, turned out to be the only effective basis for determining merit. One might argue that such a system does not guarantee that a guru will remain fixed on the spiritual platform, but that is true of any system.”

Highlighting the ecclesiastical nature of ISKCON’s guru approval methodology, since 2008 ISKCON has instituted seminars required for all guru candidates: “*Spiritual Leadership: Being a Guru in ISKCON*”- to improve their performance. Sivaram Swami, ISKCON guru/GBC (Hungary), gushed: “*Future generations of gurus will be better able to serve Srila Prabhupada’s mission, thanks to programs like these.*” Dhanesvara das in *Divine or Demonic?* wrote: “*As the highest authority of ISKCON, Srila Prabhupada was final arbiter... His decisions... were the final word. In [his] Last Will... he wrote that the GBC would be the Ultimate Managing Authority for [ISKCON]... as he was during his manifest presence. However [this] has been misinterpreted by the GBC [...] to mean [...] both the ‘Ultimate Managers’ and the ‘Ultimate Authority.’ Thus they think they can do with ISKCON as they see fit [...] disregarding [his] earlier statements [and] forgetting that their authority stems from him even to this day. They interpret their title to mean they are equal to Srila Prabhupada himself, even stating that whatever they say is as if Srila Prabhupada himself had said it. [...] through this idea of being the ‘Ultimate authority’ they attempt to create siddhanta (spiritual principles), contradicting long-established Gaudiya Siddhanta. Thus many of their ‘laws’ are simply dogma. [...] all gurus connected with ISKCON must be subordinate to their control... The GBC have failed in every respect to carry out Srila Prabhupada’s instructions... They have taken charge of Srila Prabhupada’s ISKCON as if it were their own to do with what they please, rather than acting as fiduciaries carefully protecting what Srila Prabhupada had entrusted to them, and are in fact acting in opposition to Srila Prabhupada’s direct instructions... we conclude that they are unfit for their role... It is time to stop submissively giving our energy to their wayward mismanagement, walk away from them, and work to establish the ISKCON as Srila Prabhupada intended.” (p. 218-9, 372-3)*

“Our work of reform and renewal continues,” noted Ravindra Svarupa. “It has to be perpetual. As part of that work, ISKCON is beginning to look back at itself, engaging in its own process of honestly coming to terms with its past. Only by doing so can it have a viable and progressive future.” (Jan. 1993)

What Srila Prabhupada wanted, and not what the GBC has done- is a matter of contention. So far the only discussion on this matter has taken place in disorganized fashion outside of ISKCON, as inside there is an effective lockdown and tyranny. There never has been a society wide, open debate and study on what should have been done in late 1977. *Vedic Village Review* and *Vaishnava Journal* did this to a limited (but powerful) extent from 1986-92. *Back To Prabhupada* magazine (IRM) has been a very powerful voice of logic, common sense, and reason based on Srila Prabhupada’s

teachings. Many discussions now are on FaceBook, YouTube, social media. Meanwhile anyone can still pursue one's ambition to become a guru in ISKCON.

CHAPTER 99: SULOCHAN ASSASSINATED: 1986



With excerpts from *Krishna Killers* by Henry Doktorski:

New Vrindaban (NV) was the largest ISKCON community in 1986 and Kirtanananda Swami (KS) was its charismatic, powerful leader who commanded loyalty and obedience from up to 750 resident devotees (including outlying centers). He ran the community with a strong hand, had a grand spiritual vision for the project's future, and inspired devotees with his lectures and sharp wit. Prabhupada's Palace of Gold, Srila Prabhupada's ornate marble residence atop a mountain with distant vistas, attracted hundreds of thousands of paying tourists a year. Plans for several "Cities of God" were well developed. Each summer Janmastami festival brought devotees from afar for a week of service and kirtans. NV had lots of cows and milk, spread out over miles of farms and buildings. "Fringies" were those who did not follow all the rules (such as no intoxication), but they also had a place on the edges of NV, as did Tirtha das, one of the community administration's "enforcers" or guards. He was an ex-Marine Vietnam veteran with a cold, hard look in his eyes. As became known later, Tirtha had eliminated Chakradhari das and at least 2-3 others devotees in NV. Chakradhari had sold recreational drugs to Hayagriva and KS, and when his wife gained a \$50,000 inheritance and he did not give any to KS, Tirtha lured Chakradhari to a remote cabin and "whacked" him. The body was dug up in 1987. There were perhaps 5-10 murders in NV from 1978-90, and authorities were digging up bodies one after another. Taru das disappeared in 1980, and eventually KS announced that he had a revelation that he had drowned himself in the Ganges River. These affairs are vividly described in *Monkey On A Stick* (1988).

Sulochan das (Steve Bryant) grew up in Detroit and joined ISKCON there in 1974. In London he married Jane Rangely in the late 70's, and discovered Jayatirtha, a zonal acharya, was taking LSD, which explained his bizarre and supposedly ecstatic symptoms during 6-12 hour kirtans. Sulochan eventually sent his wife and her child on to NV while he went to India for items to bring back and sell to raise funds for his family. While Sulochan was absent, KS pressured his wife into taking initiation from him, and she received the name Jamuna dasi. This increasingly disturbed Sulochan as his wife became fully immersed in serving KS while he struggled with his finances, to follow the rule against intoxication, and feeling resentful about being offered only trivial and menial types of work in NV. In April 1984, Sulochan did not get the position of guesthouse manager that he was promised by KS, and he decided to leave NV. His wife refused to go, however, and she insisted their two new sons, aged four and one, would stay with her. When Sulochan took his two boys from the community nursery and drove off into Ohio, his wife and NV "enforcers" caught up to him and took the children back at gunpoint, leaving him distraught. He went to his parents in Detroit. Sulochan developed great animosity towards KS for breaking up his marriage and stealing his children. After calling his wife many times and pleading with her to come with him, he finally called KS himself, and they had a heated confrontational argument. KS stated that unlike Sulochan das, he had an eternal relationship with his wife and that Sulochan's only option was to surrender to him. Sulochan refused and went to the Los Angeles temple farm community.

Sulocana, who had served at various ISKCON temples such as Detroit (1974), New Vrindaban (1975), Los Angeles (1975-76), London (1976-77, 1979-80), Vrindaban, India (1978), and New

Vrindaban (1981-1984), claimed that his wife had been “brainwashed” by her guru KS, and he left the West Virginia NV community on June 24, 1984. He traveled to Los Angeles where he began investigating KS’s character. He bribed a BBT employee to make him copies of Srila Prabhupada’s letters and the May 28th “guru appointment” tape, and he interviewed former NV residents who told him of illegal and immoral activities which had taken place at the community, including beatings, child molestation, drug dealing and even murder (Chakradhari, 1983, others). Sulochan came to learn about the corruption and deviations in NV and dark secrets about KS from many ex-residents. He was shocked, and this increased his anger. Told about the new information, Sulochan’s wife still refused to leave NV and then would not talk to him at all. KS remarried Jamuna to another man in NV.

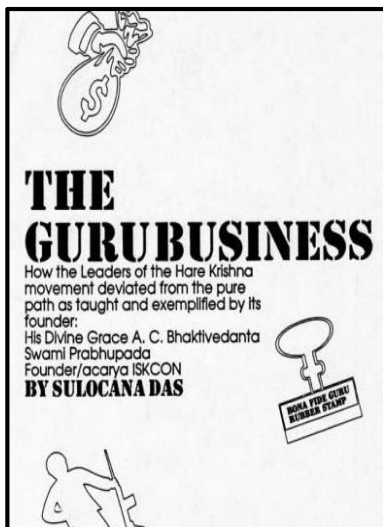
Sulochan continued calling NV, speaking with Kuladri, and he threatened a campaign to expose and overthrow KS, sending letters that invariably ended with: “The penalty for false preaching is death.” He made friends with Puranjana das, another ISKCON outsider in Berkeley who also wanted to expose the guru charade. Many sympathetic devotees found Sulochan too extreme, as he was consumed with his crusade of saving Srila Prabhupada’s sacred mission from those who were pretenders and had stolen the seat of the true Acharya. He became a one man army dedicated to the dismantling of the false gurus in ISKCON. NV leaders became very concerned for KS’s safety. During the Sept. 1985 temple presidents and GBC meetings in NV, Sulochan voluntarily stayed in the Moundsville jail for police protection (ironically, of himself) while he campaigned by phone to expose NV and its guru. The GBC then formally excommunicated Sulochan from ISKCON due to his “blasphemy.” Armed by damning letters from Srila Prabhupada about KS which he discovered and transcripts of tape-recorded interviews with former NV residents, Sulocana began a smear campaign against KS and the other zonal gurus and went so far as to suggest that violence was an acceptable method for removing the zonal acharyas from power. Sulocana, who had a ksatriya spirit, sharpened his marksmanship skills on a target range by shooting a pistol at a picture of his arch nemesis: KS.

Ravindra-Svarupa claimed, *“Sulocana considered himself a Ksatriya... He was really serious about killing a guru or two.”*

When KS was attacked and nearly killed in Oct. 1985 by a mentally unstable devotee, Triyogi dasa (Michael Shockman), who had attended the NV Sept. 1985 GBC meetings and wanted to become an ISKCON guru himself, Sulocana threatened: *“Kirtanananda lived by violence. He personally authorized so much physical violence against his Godbrothers and godsisters that it was no surprise to us that his punishment also came by violence [...] By failing to rectify themselves at New Vrindaban on Sept. 16th [1985], these gurus more or less declared open season on themselves and they have no one else to blame. It is only a matter of time before each guru is dead or wishes he were. This is just a fact of life. Their fate is sealed by their own actions.”* KS was severely injured, lay in a coma for ten days, and was on the critical list for three weeks. He

returned home a month after the attack, but could barely walk or talk. He was partially paralyzed as a result of brain trauma and his speech, vision, hearing, and memory were seriously affected.

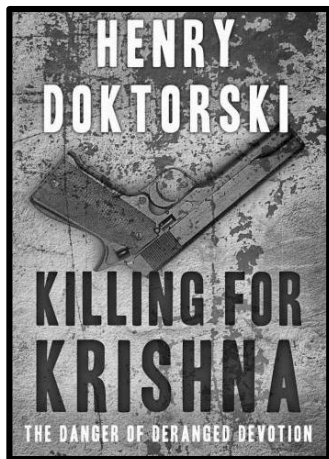
After KS’s attack, Kuladri, Radhanath, Hayagriva, other NV leaders, and a local neighbor Randall Gorby began to devise a plot to murder Sulochan in California. The threats from Sulochan in writing and by phone were wearing them down, and they arranged to execute “the demon.” Sulochan was regularly calling NV devotees and starkly threatening them with violence and the death of all the gurus. Sulochan had written Triyogi in jail, praising him for his attack on Kirtanananda. Meanwhile, Sulochan began composing a book he called *The Guru Business*, wherein he described the flaws and deviations in ISKCON, its gurus, and its deep corruption. He lived and travelled in his camper van and typed into the nights, creating a chaotic but accurate account of how the ISKCON gurus had



pretentiously assumed positions they were not authorized nor qualified to take. Sulochan again went to Moundsville, determined to work with the legal authorities to expose NV and KS, but he was arrested for a concealed weapon and all his leads, notes, writings, and address book were confiscated. At the trial, Sulochan fired his lawyer and defended himself, but was sentenced to 6 months in prison. Upon release, he found a lady in California with whom plans were made to get married, he decided to quit his one-man holy war. A few of Sulochan's friends knew this, but no one informed NV leadership.

NV leaders assembled a team to covertly track Sulocana and murder him when it was "auspicious." After months of surveillance, KS's disciple Tirtha dasa (Thomas A. Drescher) followed his target to Los Angeles and shot Sulochan twice in the head at close range after midnight on May 22, 1986 while he was rolling a joint in the driver's seat of his van, parked near the Los Angeles temple. Sulochan, one of the most vociferous critics of the zonal acharyas, was 33 years old and became a martyr of sorts. Tirtha was devoted to his guru KS "Bhaktipada," and he claimed to have received multiple expressions of approval from his guru to kill Sulochan, although most indications were through intermediaries.

The zonal acharya for Southern California, Ramesvara Swami, was also involved in the murder plot against Sulocana. He ordered his ksatriya disciples to cooperate with the NV hit men. Premadatta das (Michael Scheffer), claimed that Krishna-Katha (Jeffrey Breier), his roommate and Ramesvara's private security guard, told him that Ramesvara privately told him, "*Sulocana should be given a new body,*" which is from the transcript of trial testimony under oath. Nandini devi dasi, a disciple of Ramesvara who worked in ISKCON public relations, remembered: "*As far as I know, Sulocana wanted to kill all the gurus. He frequently said that. The public relations department was under orders to look after him and keep him from going to the media. We interfaced with him every time he came to Los*



Angeles. I was one of the main people to stay in contact with him." Sulocana spoke specifically about assassinating Ramesvara. Ravindra-Svarupa explained during a lecture in 1999: "Sulocana was in Los Angeles, he wanted to assassinate Kirtanananda but decided it was too hard, and instead said he was going to try and assassinate Ramesvara, so there were Ramesvara security agents kind of following this guy around. He [Sulocana] was in disguise going from place to place, and then some people [Tirtha and Janmastami] came from New Vrindaban to help them [the Los Angeles ksatriyas]. One of them was a guy by the name of Tirtha who had been trained as a killer by the United States government in Vietnam. So he had valuable skills."

Many USA temple presidents were aware of the murder plot. One of the murder conspirators who traveled with Tirtha in California, Janmastami dasa (John Sinkowski, KS's disciple), explained, "*Kuladri [New Vrindaban president] had called temple presidents on the West Coast to boast that 'I have hit men in California already!'" Ravindra: "When Sulocana was killed, everybody in ISKCON knew that Kirtanananda was behind it, because we had New Vrindaban devotees come and tell us, 'What's the matter? It was authorized.' Everybody knew it. No devotee would kill another devotee unless it was authorized."*



The detailed study and research into Sulochan's murder is contained in Doktorski's book, which makes a very strong case implicating Radhanatha Swami in making multiple arrangements for Sulochan's murder and attempted coverup. Kuladri, Dharmatma, Dulal Chandra, and others have already paid their legal penalties for complicities in this murder, but Radhanath Swami never did. With all the available facts and evidence, a court would very likely convict Radhanath Swami as well. There is no statute of limitation for murder in West Virginia. Radhanath tried to silence witnesses and, **TIRTHA DAS IN PRISON** course, denies any involvement.

SUMMARY OF EVENTS

Thurs, May 22: Tirtha murders Sulocana near the Los Angeles ISKCON temple (1 am). Tirtha drives to LAX, ditches rental car, calls New Vrindaban, and flies from Los Angeles, to Dallas, to Cleveland. He then may have gone to his home in a trailer park near Ravenna to sleep. Bhaktipada returns to the USA from Germany and hears of Sulocana's murder. He arrives back at NV that night. (This was maybe Friday night.) **Fri, May 23:** Tirtha drives 140 miles to Columbus, arrives in the afternoon; speaks to Tapahpunja Swami about getting escape money. Tirtha drives 170 miles to Youngstown, Ohio, where he meets with one of the murder conspirators, Randall Gorby. (This might have been Saturday.) **Sat, May 24:** Tirtha, hiding out in Ravenna or Kent, becomes frustrated and calls Randall Gorby to ask him to intercede on his behalf. Randall telephones Hayagriva, who says, "I can't discuss this on the phone." Tirtha telephones Dharmatma and asks for money; Dharmatma refuses. Tirtha also calls NV temple president, Kuladri, and the NV comptroller, Dulal Candra, for money, but "they just give me the run-around." **Sun, May 25:** Gorby meets with Hayagriva, who assures him that Tirtha will get his money "through the normal procedure." Tapahpunja comes to NV and tells Dharmatma he and Tirtha need money "to leave the country." Dharmatma tells him to "talk to 'No. One' (KS) about the money." Tapahpunja then talks to Kuladri, who also tells him to see KS. Tapahpunja allegedly spends ten hours



with KS trying to convince him to authorize the funds for escape money. KS finally relents, but does not have enough cash in his personal safe. KS and Radhanatha Swami drive to the sankirtan house and Dharmatma gives them several thousand dollars (\$6,000 according to Dharmatma's first recollection) in cash. KS and Radhanatha return to KS's house where KS personally counts out the bills one by one, thereby putting his fingerprints on the bills. That night, or the next morning, Tapahpunja and Radhanatha Swamis leave NV together and drive to Kent, Ohio where they meet with Tirtha and give him the cash. **Mon, May 26:** Tirtha spends the day packing to leave for India with his wife and young son. **Tues, May 27:** Tirtha, with wife, son, Tapahpunja, go to a Kent, Ohio bank to change \$4,000 into big bills. Noon: Tirtha and Tapahpunja are arrested by police watching them for several days. **Wed, May 28:** Randall Gorby, the government's principle witness, is nearly killed when his house explodes at 9 a.m. when he tries to light a cigarette.

Fri, May 30: After three days in jail, Tapahpunja is released on bail after Radhanatha Swami delivers \$7,500 from an unknown source to the Cleveland temple. **June 1986:** Tapahpunja flees to Ireland, then Australia, then India, then Malaysia. Other important NV managers defect, some never to return.

July, 1986: KS meets with Radhanatha Swami, Tapahpunja Swami, and Janmastami in Bombay.

Aug. 18, 1986: Emergency meeting of the North American GBC held in San Diego. KS asked, by telephone, if he will resign if indicted by the Grand Jury. He answers in the affirmative. **Sept. 11, 1986:** NV lays off 187 employees. **Sept. 15, 1986:** Grand Jury meets to investigate a possible connection between NV members and the death of Sulocana. KS refuses to resign when indicted. **Nov. 1986:** US/Canada temple presidents meet in Chicago; request GBC to expel KS from ISKCON. **Nov. 23, 1986:** Sulocana's three-year-old son drowns. **June 14, 1990:** Tapahpunja is finally apprehended in the Malaysian capital of Kuala Lumpur by U.S. Marshals. **July 24, 1990:** Randall Gorby is found dead of carbon monoxide poisoning in his pickup on a very remote dirt road in the bush country- an "apparent suicide" just before KS's trial. How very coincidental.

PART 12: TRIUMPHANT DEPARTURE

1) "Suppose if I am here and somebody kills me, and if you do not protest, is it a very good business? People will be surprised that, 'So many disciples are there, and this man is being killed, and nobody do anything?'" (SP Lecture Oct. 27, 1974) (2) "**So as Krishna was attempted to be killed... And Lord Jesus Christ was killed. So they may kill me also.**" (SP Conv, May 3, 1976, Honolulu) (3) "**Srila Prabhupada, Shastriji says that there must be some truth to it if you say that. So who is it that has poisoned?**" (Tamal Nov. 11, 1977) (4) "**No, no, we have respect. But a thief should be called a thief. That is truth.**" (SP Conv Apr. 5, 1974) (5) "An advanced devotee, therefore, does not live within the material body but within his spiritual body, just as a dry coconut lives detached from the coconut husk, even though within the husk. The pure devotee's body is therefore called *cin-maya-sharira*--spiritualized body. In other words, a devotee's body is not connected with material activities, and as such, a devotee is always liberated, *brahma-bhuyaya kalpate...*" (BGita 14.26)

CHAPTER 100: SRILA PRABHUPADA'S HOROSCOPE

Birth data: Tuesday, September 1, 1896, 4:00 pm. Calcutta, India, Rasi: Metthuna

Astrology is not a new weapon in the fight against crime. His Divine Grace certainly accepted astrology as a bona fide science, although wary of its distraction to spiritual life. Some Vaishnava astrologers have posited that Srila Prabhupada's horoscope supports his being poisoned by his own servants, others have said that it does not. This is largely due to questions of his exact birth time leading to different readings from different charts. We do not know one way or the other, but will include 1977 conversations and recent discussions on Srila Prabhupada's horoscope in the spirit of remembering his transcendental pastimes.

However, those who are able to interpret the stars and understand Srila Prabhupada's divine horoscope face a fundamental difficulty, namely, ascertaining which rising sign is the correct one. Srila Prabhupada gave his time of birth as [about] 4:00 pm, which is Capricorn rising, but many Vedic astrologers feel that a "chart rectification" indicates an actual time of birth a few minutes earlier with Sagittarius rising as a better fit for his life and activities. Discussions have been posted about both charts, and the debate swings either way. Vedic astrologers favoring Sagittarius (rectified at 3:30 pm) include Patita Pavana das, Nalinikanta das, Dharmapada das; and those favoring (or were instructed) Capricorn at 4:00 pm include Asutosh Oja, Shyamasundara das (the astrologer), and Sudarshan das (Denver).

When Srila Prabhupada became very ill in mid-1977, with his health and strength vacillating between improvements and then sudden deteriorations, he called for astrological consultations to see what could be determined of his future. We cannot say that Srila Prabhupada did not know what his future was, nor that he needed to resort to astrology to decide his actions. Still, in some manner of transcendental pastime, Srila Prabhupada sent Yasodanandana Swami out, who got Asutosh Oja's reading in Delhi, and he sent other devotees elsewhere for other astrologers' calculations. We include some of these readings below. "...for no matter how carefully a killer may try to cover his tracks, there is always one piece of evidence he can never destroy: namely, the position of the planets at the time of his crime." (An Astrological Postscript, W Henry)

LETTERS FROM TAMAL AND SURABHI SWAMI

Tamal wrote to Ramesvara Aug. 5, 1977: "One very capable astrologer has given horoscope and **recommended the wearing of a blue sapphire stone of at least 7 carats weight.** Hopefully by now money has been sent for the purchase of this stone. In addition there are various prayers which have been recommended to be chanted and Pradyumna will chant these regularly daily. Srila Prabhupada has recommended that all of the devotees may as a daily routine, pray to Lord Krishna, 'Dear Lord Krishna, if You desire, please cure Srila Prabhupada.' According to the horoscope, **which describes Srila**

Prabhupada's entire life very accurately (this is acknowledged by Srila Prabhupada), the next six months will be very critical and difficult to pass over."

Surabhi Swami wrote Aug. 10, 1977: "I went to Vrindavan last week and Srila Prabhupada's health has become worse than ever before. He requested us to consult an astrologer to find out what will happen because these ups and downs were extremely depressing him. Yasodanandana Swami went to Delhi to see one astrologer and myself went to Jaipur to see a numerologist. **Both reports were quite similar.** When I came back His Divine Grace was eager to know what happened. He said, 'Will I live?' I explained that the pandit had said that **his disease was incurable by any medicine...** The next three months would be the most critical in his life. Of these three months these nine days would be even worse. Anyhow he predicted that he will most probably travel around the world again after three months. Although his health would not permit him. I know that it sounds strange that we have become dependent on this sort of people but Srila Prabhupada was extremely pleased with these reports. Tamal asked Srila Prabhupada whether **these types of science were bona fide and His Divine Grace said 'Yes.'** Then Prabhupada asked whether he should take medicines and I told him that the man said only fruit juice, tulasi leaf and milk from a black cow. Srila Prabhupada also liked that."

ASUTOSH OJA'S FIRST ASTROLOGY REPORT AUG. 11, 1977

This written, hand calculated chart is in a Vrindaban Prabhupada museum. Asutosh Oja saw the chart as Capricorn rising, from the time he was given as 4:00 pm. Asutosh Oja's first reading was in June 1977, and the update below is from Aug. 11. Later, on Oct. 8, another update was obtained.

ABHIRAM: So I went to see the astrologer [in Delhi] with Yasodanandana Swami, and he did more calculations on your chart. **SP:** You can get on light. **ABHIRAM:** So basically he explained when the difficult times will come, according to the planets. Then he made it very clear that beyond the planetary influence, it would be very difficult for calculations for a person in your position. For an ordinary man he can say very clearly. And he can say for you which planets will disturb, but he cannot say for sure how much they will affect, because being a saintly person, there is naturally some resistance to these influences. So he made that very clear, that you should not think that these are final. So he said, according to your birth, the longevity shows very clearly [...] is eighty-one years, five months and twenty-nine days, which means Feb. 28, 1978, six months from now. This is according to birth and stars arrangement. But on this point he made it very clear that this was from your birth, this was set, but it can change. Due to pious activities, due to the hand of Krishna, this can change. So... And then he described that during the next six months, the first week of Sept., Saturn will pass over Ketu, and it will agitate the influence of Ketu even more. So the first week of Sept. the resistance will go down, will become weaker. **Then he mentioned that there may be some trouble from, maybe financial or maybe from juniors, from subordinates.** Then this period, if you can pass, through 1978, then there is four or five more years clear ahead, if you can pass through '78. [...] And he said according to birth arrangement, the fatal date is Feb. 28, 1978, in six months. At that time there's what's called the completion of a Ketu maha-dasa, which began at your birth. [...] He said it is always the case that a man of spiritual advancement will have the ability to overcome his fate. [...] So he said for a man of your position he could not even say for sure. He said that definitely the hand of Krishna would be involved. [...] And he was hopeful that the blue sapphire would have some beneficial effect, at least to relieve you to some degree. He thought that by now you should have noticed a little bit at least. ...So these were the major points, Srila Prabhupada. For six months there's trouble, especially in first week of Sept. And if you can pass through '78, then he sees 4 or 5 years ahead clear. **TAMAL:** That means divine intervention, Srila Prabhupada. **SP:** The chart is given. The calculation there is finished. That doesn't matter. Rather, if I am finished now, it will be glorious. (ConvBk 35, p.50-2)

ASUTOSH OJA ASTROLOGICAL UPDATE OBTAINED BY YASODANANDANA OCT. 8, 1977

TAMAL: ...reading of your chart for free, Srila Prabhupada. The man is a devotee. I thought it would be good to read to you. His name is Gopesh Kumar Ojah, and his son's name is Asutosh Ojah. **Brahmananda:** He asked for Prabhupada's blessings. **TAMAL:** ...This is a very detailed chart he did. All

the calculations are given. He said Sukra as Muntesa,(?) Varsa-lagnesh,(?) has no directional strength. Therefore the solar return is not good. The lord of the 6th house is conjunct, mangala, not good. The following days are not auspicious: Sept. 27-8, Oct. 24-5, Nov. 20-22, Dec. 3-4. He says, "Srila Prabhupadaji is at present undergoing the fag end of Ketu Mahadasa, and it will last until the Jan 13, 1978. Ketu is in the 8th house." **Brahmananda:** Means death. **TAMAL:** The 8th house is called the house of death. He says, "Ketu is in the 8th house with the Sun, which is the lord of the 8th house, and Krusu, the lord of the 12th and 3rd houses. They are all in the 8th house. Mercury in Ketu started from Jan 16." He says, "Budha is the satesh also, disease. Shani has gone to the 8th house, which is the house of death, from the Sept. 7." That's the day you had your operation. "Shani as lagnesh in the 8th house and the transit over Jupiter and Ketu. The negative effect continues throughout Oct. '77, Nov. '77, and from the 1st of Dec. '77, Saturn becomes almost stationary and becomes more malefic." [...] "In Jan. '78 until April '78 it again traverses the same degrees and becomes stagnant on Jupiter and Ketu in the last week of Feb. The native has..." **SP:** Jan. '77 we have passed. **TAMAL:** Jan. '78, Srila Prabhupada. It says that you're supposed to have lived for 75 years, but everything beyond that was an extension by Krishna. [...] It says here that "The Moon is in the 8th house, which is very bad. The patient may not recover." Then he gives various planets which are also not well aligned. He says the conjunction of another two planets is very bad. "Hospitalization and ill health are intensified in the present year. The days which are not good is when the Moon passes in the 22nd to the 23rd of naksatra, which are Sept. 27-8," that's already passed, "Then Oct. 24-5, then some days in Nov. and Dec." He says, "Surya will apply for Rahu on Oct. 8" That's today. This is very bad [...] "Surya will apply for Rahu. Brashna, Lagnesh, Mangal, in the 8th house. The medicine will not give any relief. The native will make a fight for life as Surya-Mangal are good friends, and Saturn, or Shani, and Sukra are enemies. There is no benefics in the 9, 6, 11 and 3. Mangal indicates the effects of Sakini. There is difficulty in recovery. The seventh dasa starts on Jan. 13, '78." It says, "We have noticed that the periods are all negative until Mar.-April '78, and the main trouble was due to Shani. We suggested that blue sapphire be tried, and he should keep it on. Hospitalization and travels are indicated." Then he says the worst days of all for you are today and tomorrow. He says it is very negative, as well as the 11th, which is mixed. But these are all very inauspicious days. Oct. 4, 5, 8, 9, and 11. He says "The only remedy in this case is to do maha-mrtyum-jaya japa and havana. Previously also, now also, we have recommended Shiva. Lord Shiva is the presiding Deity of Shani, and with this, the native will be able to overcome disease and life span increases." **Hari-sauri:** That's the mantra he gave to me. **TAMAL:** Astrologically it is up to the 81 years, 4 months, approximately. Says, "Japa and havana." (SPConvBk 35, Oct. 8, 1977 p. 129)

SRILA PRABHUPADA'S TRUE HOROSCOPE IS SAGITTARIUS (Dharmapada das, Jan. 13, 1998)

*"I read an article that Srila Prabhupada's horoscope does not indicate death by poisoning, such that the case is solved (a tidy solution). [...] I'll assume the writer's intention was good; but the chart itself was wrong, [...] because a contention exists about **which** chart is actually the true horoscope of Srila Prabhupada. The chart with ascendant Capricorn has been championed by a respected astrologer in ISKCON who received training in India. [...] That the Sagittarius chart is actually Srila Prabhupada's chart was brought to my attention by Nalinikanta das, another well-known ISKCON astrologer. (I am Dharmapada Das: dean@uninet.com.br) Some background: First, it seems Srila Prabhupada was given his calculated chart and told he was Capricorn ascendent [but] It's not as if Srila Prabhupada affirmed this as his divine instruction. If Srila Prabhupada's reported birth time was off by as little as 5 minutes or so, the ascendent would change from Capricorn to Sagittarius. **They are entirely different.** The ascendent would be either 29 degrees Sagittarius or in the first few degrees of Capricorn. The 2 charts are only one degree away from each other, determined by minutes. Probably the round number of 4 pm may not be exact. The true ascendent is probably up for grabs until otherwise determined. When I'm faced with a rising sign on the cusp of a sign, first of all I ask what the source of the birth time is. Then I ask about indications which could only be true in one chart or the other. E.g., one chart may*

support having younger brothers, while the other does not. It is best to start with the chart, interrogate, go backwards and adjust the birth time rather than to take a borderline birth time for granted. The term for this is **chart rectification**. All practiced astrologers understand this problem [and use this method].

"Which facts from Prabhupada's life correspond to one chart and not the other? I could argue for the existence of children and pharmaceutical business from both charts. But there are two blatant things about Srila Prabhupada's life which can **only be explained by the Sagittarius chart**: His authorship and the 1970's success of his movement. First of all, there are two basic elements of a chart which we must consider. On one hand, we look at the house which stands for the thing in question, its occupants, any aspects which it might receive and the position of its lord. On the other hand, we examine the karaka or natural significator. E. g., the moon is the karaka of one's mother, the sun is the karaka of one's father, etc. So just as any issue has a house which represents it, there is a corresponding planetary indicator which naturally represents it, too. So, let's examine the authorship issue from Srila Prabhupada's charts two supposed charts. The karaka in the Capricorn chart is Mercury, the indicator of writing, authorship and books. In this chart, Mercury occupies its sign of exaltation, Virgo, in a benefic and pious house, the ninth. It forms raj yoga there with Venus, raj yoga being a tremendous combination for power and influence. So at first glance, the Capricorn chart supports the type of religious authorship that Srila Prabhupada enjoyed. But the lord (Jupiter) of the house of authorship (the third) occupies the 8th house. The 8th is the most evil house in any horoscope. The affairs represented by any planet or lord who falls there are said to disintegrate and the strength of such a planet is described by adjectives such as "feeble." In spite of the strength of the karaka Mercury, and the fact that Mercury aspects or throws its influence on the house of authors, the absolute weakness of the lord of the house does not support the idea of a world-famous author who wrote and organized the distribution of many millions of books.

"The nature of any religious writings indicated by Jupiter in the evil 8th house afflicted by the Rahu - Ketu axis would not be of the nature of the pure Krishna bhakti of which Srila Prabhupada wrote. The Rahu-Ketu combination together with Jupiter goes by the name of Guru-Chandala yoga, indicative of dharmas of lesser understanding. When this combination is prominent in a horoscope, the traditional texts indicate that the person takes up Islam or Christianity, religions of the meat-eaters. I have seen this combination indicate comprehension troubles in the charts of many regular devotees, without carrying the added affliction of occurring in the evil 8th, as in the case of the Capricorn chart. In other words, the evil can be corrected if the combination receives other benefic influences, such as good association or aspects. But this combination doesn't cut the mustard because Jupiter is himself afflicted by being there and is the lord of bad houses. So this afflicted third-lord Jupiter with the Rahu-Ketu axis, in an evil house is not indicative of Srila Prabhupada's pure writings. The degenerate influence of Rahu and Ketu over Jupiter is fatal by being in the 8th house.

"The Sagittarius chart has 4 resounding indications suggesting great literary success with no blemishes. (1) Again, the natural indicator Mercury still occupies his sign of exaltation- Mercury occupies the house of occupation and career, which is certainly a natural place for it to be in Prabhupada's chart. (2) Rahu occupies the house of authorship. No question, Rahu gives very good results from that house. (3) Jupiter and the Sun aspect the house of authors from the ninth house, a very pious and benefic house, wherefrom they form a great raj yoga. This greatly strengthens the house. (4) Finally, the lord of the house of authors occupies his sign of exaltation; (Saturn in the 11th). Not only is Libra the best sign for this planet, but the 11th is the best house!

"These are the indications which make an author a multimillion-dollar seller. These combinations are not seen often. Also the fact is that the heyday of the Hare Krishna movement took place during the major planetary period of Ketu. The idea is that during the period of a planet, the indications promised by it in the chart become activated. The Ketu period started in May of 1971. Previous to that, the major period corresponded to Mercury, the minor period belonging to Saturn

from August of '68 until May of '71. In the Capricorn chart, does Ketu in the evil 8th house with the Rahu-Ketu axis indicate any great spirituality? The answer is no. Does Ketu in the 8th even suggest any type of strong success? Especially next to such a weak Jupiter, the answer again is also no. In the Sagittarius chart, however, any natural evil of the Rahu-Ketu axis would be overshadowed by dint of the fact that Ketu sits in the pious house of religion, by the fact that Ketu is with a strong Jupiter, who is the karaka of religion and spiritual understanding (Jupiter is Brihaspati), and by being with the lord of the house of religion, the sattvic Sun. Ketu would not only reflect the piety of this 9th house situation of the Sagittarius chart, but also reflect and intensify the force and power of that combination, and give success in his period. It is the nature of both Rahu and Ketu to reflect the results of the planet in whose sign they are placed. They are largely chameleons. They soak up and intensify the indications around them. In predictive astrology also, Rahu and Ketu act like their associated planets and reflect the qualities of the house they are in. It is only natural in the Sagittarius chart for Ketu to reflect and intensify the great success and piety of the raj yoga (Jupiter, Sun combination) of which he is a part. Ketu's inherent materialism is not reinforced as in the Capricorn chart, with Ketu in an evil house next to an afflicted and weak Jupiter.

"Ketu's intensifying nature accounts for the results which were not given in the major Jupiter period by itself, which took place in the 1920s, when Srila Prabhupada didn't have such success. So, Ketu was able to synthesize and intensify the combined effects of Jupiter and the Sun in a synergistic way. This is typical of the nature of Rahu and Ketu; we are used to seeing planets manifest their results through Rahu and Ketu. **In the Capricorn chart, however, everything requires a bit of stretching. A much more tenable and natural interpretation results from the Sagittarius chart.** I hope which chart is the real chart of Srila Prabhupada has become revealed. But, let's not hastily judge any astrologer who favors the Capricorn chart." (END)

COMMENTS FROM ANOTHER NOTED DEVOTEE VEDIC ASTROLOGER: "Interestingly, Dharmapada dasa, an astrologer from Brazil, has written an essay published on the Sun some years ago that astrologically it is discernable that Srila Prabhupada was poisoned by his disciples. Here is the rationale of that: The lord of the 5th house of disciples (Mars) is in the 6th house of diseases and enemies. There Mars is conjoined the Moon, lord of herbs and medicines. And the Moon is the lord of the 8th house of death. So this conjunction of the violent Mars with the 8th lord Moon in the house of enemies points a finger, he stated."

OTHER CONVERSATIONS IN 1977 ABOUT ASTROLOGY

BHAV=Bhavananda; SP=Prabhupada; JPS=Jayapataka./ **JPS:** [...] The tantric astrologer there, he gave some predictions. **SP:** What is that? **JPS:** [...] He said that up 'til Nov. 28, the last date of sickness, and that after that, then your sickness... You would take a month or so to full recuperate, and that from Jan. on you'd be quite healthy again, and that for at least 7 years you wouldn't have any trouble with health. The big day... He put the big day at Nov. 28. **SP:** Why Nov. 28? **JPS:** Why?... That's just his... He may or may not be accurate. **BHAV:** What is the occurrence on that day? [...] That's the day Venus changes houses. (SPConv Oct. 14, 1977)

SP: So the final inauspicious day is not come yet. **TAMAL:** Final inauspicious day? **SP:** Means death. [...] **TAMAL:** Fatal day. **SP:** Yes. **TAMAL:** I'll just look...(pause)...What does this mean? "Ketu Mahadasa?" What is the meaning of that, Srila Prabhupada? **SP:** Ketu: the most inauspicious. **TAMAL:** Well, it says, "You are presently undergoing the fag-end of Ketu Mahadasa, and it will last until 13 Jan. 1978. It mentions a lot of things. I don't understand these astrological terms. I could read them to you. [...] **PRADYUMNA:** "... Ketu is in the eighth house with Sun, Lord of eighth house, and guru, Brhaspati, Lord of the twelfth and third houses. Mercury and Ketu started from 16/1/77, Budha... Budha Sasthesa also." Sasthesa means " Lord of house of disease." That is not good. Budha is Mercury. Mercury is Sasthesa also. Disease...That means disease, Budha. "Sani has gone to eighth house, house of death, from 7 Sept. 1977." **TAMAL:** That's Prabhupada's Appearance Day. **PRADYUMNA:** "Sani is Lagnesa in the eighth house and in transit over Jupiter from 24 Sept. exact, and Ketu from 16 Sept. exact."

TAMAL: *What does that mean? Unless you know astrology...* **PRADYUMNA:** *That is not good, with this Sani and Ketu. "A negative effect continues throughout Oct. 1977, to Nov. 1977, and from 1 Dec, 1977 Saturn becomes almost stationary." This is not a good time. "And becomes more malefic (evil)." That means it goes Vakrabhava. It goes retrograde and that is not good...* (SPConv. Nov. 8, 1977)

CONCLUSION

Amar Puri das, taking Srila Prabupada's birth particulars as Sept. 1, 1896, 3:24 pm, Calcutta: *"I will cite such an example from the horoscope of Srila Prabupada [...] At the date and time of Srila Prabupada's birth place, the configuration of the planetary arrangement was very auspicious. The Sun, the planetary king, was in his own sign of Leo in 9th house of Dharma and in association with Jupiter, Planet of Grace, and Ketu, the Planet of Spiritual knowledge. Mercury was exalted in her own sign of Virgo in 10th house of profession. Lord of the 3rd house Saturn was exalted in 11th house as well as Moon was exalted and so on. That is why Srila Prabupada is a Self-Realized Soul and is accepted world wide as a true Authority in the Science of Self Realization. In other words, he is a Nitya Siddha personality, empowered by the creator, Sri Krishna."*

To find a good Vedic astrologer in Kali Yuga is very difficult and they will make differing interpretations. But Srila Prabupada was transcendental to all mundane influences, including those of the stars. The actual details of events are stored in the Akashic Record in the subtle dimension of the material energies. We have given the Capricorn reading by Asutosh Oja which Srila Prabupada listened to, and the "rectified" Sagittarius reading by Nalinikanta, Patita Pavana, and Dharmapada. Nalinikanta das uses 3:30 pm as a "rectified" time.

CHAPTER 101: HIS AMAZING TOLERANCE

"n.b. Regarding your question about sufferings of master, you can simply ponder over Lord Christ's crucifixion." [handwritten] (SPL Rebatinandan Dec. 31, 1972) n.b. means "note well..."

SOME QUOTES ON A DEVOTEE'S TOLERANCE

(1) *"Even if he suffers some reversals in life, a devotee is never agitated."* (SBhag 4.24.20 purport) (2) *"Being situated in such a position, one is never shaken, even in the midst of greatest difficulty."* (BGita 6.23) (3) *"An unalloyed devotee is never disturbed by any kind of trying circumstance."* (SBhag 6.12.19 purport) (4) *"If one is situated in Krishna consciousness, then even in the greatest calamities he will not be disturbed."* (Life Comes From Life) (5) *"While engaged in preaching work, he has to meet with so many opposing elements, and therefore the sadhu, or devotee of the Lord, has to be very tolerant. Someone may ill-treat him because the conditioned souls are not prepared to receive the transcendental knowledge of devotional service. They do not like it; that is their disease. The sadhu has the thankless task of impressing upon them the importance of devotional service. Sometimes devotees are personally attacked with violence. Lord Jesus Christ was crucified, Haridasa Thakura was caned in twenty-two marketplaces, and Lord Chaitanya's principal assistant, Nityananda, was violently attacked by Jagai and Madhai. But still they were tolerant because their mission was to deliver the fallen souls. One of the qualifications of a sadhu is that he is very tolerant and is merciful to all fallen souls. He is merciful because he is the well-wisher of all living entities."* (SBhag 3.25.21 purport) (6) About the mood of the pure devotee who endures his suffering and does not become his enemy's enemy: *"A pure devotee is never disturbed in any circumstance... Thus it is better to suffer than to protest... Therefore he is calm, quiet and patient, despite many distressful conditions. A devotee is always kind to everyone, even to his enemy... He is tolerant, and he is satisfied with whatever comes by the grace of the Supreme Lord... He is a completely perfect mystic..."* (BGita 12.13-14) (7) *"Srila Prabupada asked Hamsaduta to join him soon in Hawaii. He would try to rectify his disciple and encourage him to be more careful and go on with his duties. This wasn't the first time one of his leaders stumbled. But Prabupada never rejected them. He had always done everything to*

save the person. Prabhupada kept the doors open and welcomed whoever repented his mistakes and willingly resumed the fight against maya.” (Vedavyasa das) **(8)** Srimad Bhagwatam: “The devotees of the Lord are so forbearing that even though they are defamed, cheated, cursed, disturbed, neglected or even killed, they are never inclined to avenge themselves. PURPORT: Rsi Samika also knew that the Lord does not forgive a person who has committed an offense at the feet of a devotee. The Lord can only give direction to take shelter of the devotee. He thought within himself that if Maharaja Pariksit would countercurse the boy, he might be saved. But he knew also that a pure devotee is callous about worldly advantages or reverses. As such, the devotees are never inclined to counteract personal defamation, curses, negligence, etc. As far as such things are concerned, in personal affairs the devotees do not care for them. But in the case of their being performed against the Lord and His devotees, then the devotees take very strong action.”

SRILA PRABHUPADA WAS EXTREMELY TOLERANT

Satsvarupa Oct. 14, 1977: “It is significant, that you mention Srila Prabhupada’s sister in your letter and wish that she could be with him. Just yesterday she arrived here. After so many doctors tried to prescribe cures for Srila Prabhupada and mostly failed, she has come and given Srila Prabhupada prasadam cooked by herself, and it is the first solid food he has been able to eat in months.”

This indicates that Srila Prabhupada was deliberately fasting because he did not trust his food. When Pishima came, however, he again tried to eat, trusting her cooking. It seems Srila Prabhupada was well aware of the poisoning, but tolerated it while trying to avoid it as well. It may be said that Srila Prabhupada would have known, would have put a stop to it, and rejected those who were, in essence, attacking him and his movement. But Srila Prabhupada would accept service from those who were poisoning him: “Srila Prabhupada revealed in a matter-of-fact tone that he had no choice but to accept the service of anyone who Krishna sent to him. He had left Vrindaban because his Guru Maharaja asked him to preach in the West, so whoever Krishna sent he had to accept that service to satisfy his Guru Maharaja.” (Yamuna dasi, Unalloyed Devotion, p. 208)

“A perfect yogi can have command over death and quit the body at the right moment, when he is competent to transfer himself to suitable planet. The bhakti-yogi, however, surpasses all yogis because, by dint of his devotional service, he is promoted to the region beyond the material sky and is placed in one of the planets in the spiritual sky by the supreme will of the Lord, the controller of everything.” (SBhag 2.3.29 purport)

“The Supreme Personality of Godhead sometimes puts a devotee to severe tests that are almost unbearable. One could hardly even live under the conditions forced upon Bali Maharaja. [He] endured all these severe tests and austerities is the mercy of the Supreme Lord. The Lord certainly appreciates the devotee’s forbearance, and it is recorded for the future glorification of the devotee. This was not an ordinary test. [...] one of the mahajanas, the Supreme Personality of **Godhead not only tested him but also gave him the strength to tolerate such adversity.** The Lord is so kind to His devotee that when severely testing him the Lord gives him the necessary strength to be tolerant and continue to remain a glorious devotee.” (SBhag 8.22.29-30 purport)

A memory from Arjuna das: “This excellent kaviraja from Calcutta came to Vrindaban and was treating Prabhupada. He was dhira, a sober practitioner, brahminical, from the Sri-sampradaya, and he wore big white and red tilak, and very reverential to Prabhupada. One day he said, ‘At first I doubted that your Guru Maharaja was a paramahansa. But I have treated thousands of dying people, and in this condition- when there’s no more muscle and fat to cushion the nerves from being pressed against the bone- usually people are in such agony that I have to administer morphine. However, your Guru Maharaja never manifests the slightest expression of pain.’ I also saw this in March-April in Bombay when Prabhupada’s whole jaw was swollen. When we get a toothache, we can’t tolerate it. But he tolerated it without any difference in his mannerisms, in his way of dealing with anyone, and he never complained. When the devotees tried to induce him to take care of his body, Prabhupada wasn’t

agreeable. He transcended his body. It was very evident that Srila Prabhupada was a successful astanga-yogi, that he had totally transcended his bodily conception and was a true living saint.”

“ALL RIGHT, LET ME DRINK (POISON)”

*“Sadhu is titiksava, tolerates all kinds of miserable conditions. He is sadhu. Because this is a place of miserable condition. A sadhu learns how to tolerate [...] never disturbed. Yasmin sthito gurunapi duhkkena na vicalyate. A sadhu, who has got the shelter of Krishna, if he is placed in the severest type of dangerous condition, he is never disturbed. Just like Prahlada Maharaja, his father was putting him in so many dangerous conditions, even he was supplying with poison. He knew that “My father has given me **poison to drink. All right, let me drink.** If Krishna likes, He will save me. I am now put into such dangerous position. I have to drink. Father is giving poison. Who can check?” And such a big powerful Hiranyakasipu. The mother cried, requested... He forced the mother, Prahlada’s mother, “Give your son this poison.” So she begged so much, but he was a rascal demon. “No, you must give.” So the mother knew, the son knew that the rascal father is giving this poison. What can he do, a small child? “All right, let me drink.” Gurunapi duhkkena na vicalyate. He is not agitating. “All right, if Krishna likes, I will live.” This is the position of sadhu. He is not disturbed. [...] **In all circumstances, he is tolerant.** [...] Sadhu does not become disturbed. Titiksavah. At the same time, karunikah. He is himself disturbed, but he is merciful to others. Just like Jesus Christ. He is being crucified, and still he is merciful: “God, these people do not know what they are doing. **Please excuse them.**” This is sadhu. He is personally being disturbed by the demons, but still, he is merciful to the general people. They are suffering for want of Krishna consciousness. So even up to the point of death, he is trying to preach Krishna consciousness. “Let the people be benefited. Eh, what is this material body? Even if I am killed, I am not killed. This body is killed, that’s all.” This is sadhu. [...] In one side he is tolerant, and other side, merciful.” (SPLecture July 18, 1973)*

SRILA PRABHUPADA TOLERATED HIS POISONERS OUT OF COMPASSION

It is hard to understand on the basis of our experiences amongst the conditioned souls in this cruel, material world, but Srila Prabhupada tolerated his poisoners because of his great compassion for them. They were doing some service, motivated as it may have been, and he considered that more important than his own physical welfare. A pure devotee will not speak in his own defense nor ask anything for himself, not even his own life. A remarkable feature of Srila Prabhupada’s disappearance pastimes is how he did not move to save himself nor to name or accuse his poisoners. Similarly, Christ on the cross prayed, “Forgive them, O Lord, for they know not what they do.” This is the nature of a bona fide saint like Srila Prabhupada, yet some expect Srila Prabhupada to behave like them- defend and fight. Haridas Thakur, still alive after being beaten mercilessly, said to his executioners, “If my being alive for even one minute inconveniences you, then I will die immediately.” And he became unconscious, apparently dead, to be thrown into the Ganges. Jesus Christ also did not protest when crucified, even though he had the power to escape. We believe Srila Prabhupada knew who his poisoners were, but did not care about himself, nor want to inconvenience the poisoners who also were giving him service. Srila Prabhupada was reconciled to his departure and to being poisoned, making the poisoning known in his last days so the truth be known. It was a divine plan.

WHY DID SRILA PRABHUPADA NOT SAY MUCH ABOUT BEING POISONED? By Narasimha das

“My theory has always been this: If he had called out the poisoners, it would have caused turmoil and the movement’s forward momentum would have been lost. The “fanblade-still-turning effect” would have been lost and probably few would have joined after 1977. A likely scenario: one faction would have believed Srila Prabhupada; they would have immediately attacked the GBC in India with machetes and in the US with guns. Another faction, possibly larger, would have defended Tamal and cohorts, who would create further offenses claiming Srila Prabhupada was mistaken or demented, as they now openly claim when faced with Srila Prabhupada’s words on this topic. Srila Prabhupada had asked for all devotees to come to Vrindaban, but they were not told and no one came. He was likely thinking the movement had already been hijacked. Srila Prabhupada had repeatedly said that

going on parikrama would cure him. But they didn't let him go. So, he saw those near him were controlling the situation, and the troops were scattered around the world and working under false authorities. There are many possible reasons why he didn't say or do more regarding both initiations and being poisoned: **(1)** He wanted to spend his last days in the mood of a paramahansa, not chastising neophytes and rascals. **(2)** He wanted the momentum he had created in ISKCON to continue for some time more. **(3)** He wanted the cheaters to self-expose themselves. **(4)** He wanted more soul searching among his real disciples. **(5)** He wanted to delay until later when it would be much easier to see that the GBC had gone rogue. **(6)** He wanted to leave sooner, seeing the situation of intrigue and deceit. **(7)** He was hearing and heeding the call of Krishna and another mission. **(8)** This lila is like the crucifixion of Christ and ultimately meant for his glorification and his mission. It is also possible that behind Tamal and his cohorts was some outside agency that feared Srila Prabhupada and the Hare Krishna movement's rising power. The New York and London Rathayatras were powerful eye-opening demonstrations that riled the ruling powers. Srila Prabhupada did say that the planet was controlled by powerful rakshasas, so this is not just a silly idea.”(END)

WARY OR CONSIDERATE?

About Srila Prabhupada's vagueness, ambiguity, and refusal to name his informant or poisoner, and his unwillingness to disclose anything more, he was either: **(1)** wary that his poisoners would cause disruption to his mission if he named them, or **(2)** concerned they would cease their all-redeeming service if he exposed them. Srila Prabhupada put his poisoners' service, by which they were earning immeasurable spiritual benefit, even above his own physical well-being. **The pure devotee accepted poison from those who were rendering great service to the movement.** The poisoners were spreading the movement, if only to use it for themselves. Srila Prabhupada understood that if exposed, the poisoners would dispute the fact anyway, and that unexposed they would continue to expand the movement even though they had private ambitions to sit on his seat. Srila Prabhupada always encouraged everyone to keep chanting and serving Krishna, **in any situation and regardless of motives, which would eventually and hopefully become purified of selfishness.**

Partrikananda das reported in 1998 that Srila Prabhupada told Bhagatji that his disciples were not very advanced and he would not be surprised if they tried to do him great physical harm. Srila Prabhupada knew what was going on: "One who executes Sri Chaitanya Mahaprabhu's mission must be considered eternally liberated. He is a transcendental person and does not belong to this material world. Such a devotee, engaging in the deliverance of the total population, is as magnanimous as Sri Chaitanya Mahaprabhu Himself. [...] because **his heart is always filled with compassion for all conditioned souls.**" (CC Mad 15.163)

MORE ON SRILA PRABHUPADA'S TOLERANCE

"A devotee, however, is never disturbed by dangers, reverses, or calamities. Rather, he welcomes them. Because he is a surrendered soul, he knows that both dangers and festivals are but different demonstrations of Krishna, who is absolute. In the shastra [...] it is said that religion and irreligion, which are complete opposites, are merely the front portion and the back portion of God. But is there any difference [...]? God is absolute, and therefore a devotee, either in opulence or in danger, is undisturbed, knowing that both of these are Krishna. When a devotee is in danger, he thinks, 'Now Krishna has appeared before me as danger.' In His form of Nrsimhadeva, the Lord was dangerous to the demon Hiranyakasipu, but the same Nrsimhadeva was the supreme friend to the devoted Prahlada Maharaja. God is never dangerous to the devotee, and the devotee is never afraid of dangers, because he is confident that the danger is but another feature of God. 'Why should I be afraid?' the devotee thinks. 'I am surrendered to Him.'" (Teachings of Queen Kunti, Ch. 8)

"How many of us remain silent. Not doing anything. Continuing the enjoyment business. [...] Should I protest or just keep my mouth closed for all the injustice taking place in this world? What if I was put in a similar situation to Srila Prabhupada's? Would I still remain silent or would I protest? After all everything is in God's control. Jesus Christ was crucified. Srila Prabhupada poisoned. But they did

not protest. It was God's plan. They preached Krishna consciousness. It was their only concern. Jesus said, 'Father, forgive them, for they do not know what they are doing.' Prabhupada thought, 'Krishna, we should not take it seriously. They are demons. Our mission is to deliver them.' Jesus Christ and Srila Prabhupada were fighting with arrows of compassion thrown to each and every sinner equally. It is only Srila Prabhupada who delivers the whole universe. He is Guru, the spiritual master of everyone. Let us all humbly bow down to Srila Prabhupada. Let's follow a true master. Never should we imitate such a great soul. Hare Krishna." (Gauranga das, August 2017)

"I am thinking that this is the final and important perfect departure pastime of Srila Prabhupada. How else could the whole world understand the true compassion and perfect empowerment of our acharya? Prabhupada did not protest very much because he could see his duty from Krishna's direct speaking, same as Jesus could ask forgiveness of his crucifier. But we must try our best to act in such a way that the Hare Krishna movement will be purified... to our best ability... **we should not remain silent.**" (Dharma das, Aug. 2017)

After Srila Prabhupada said 3 times he thought that he was being poisoned, he simply dropped the matter and did not mention it again in the few days before his departure. This means he had decided to just tolerate it and leave. There are indications Srila Prabhupada expected he would be poisoned or killed, and that he knew specifically what was going on months before he brought it up on Nov. 9-10, 1977. He just accepted it as the Lord's will. Srila Prabhupada accepted those who came to render him service and who were engaged in furthering his mission, even if they were doing so disruptively with great personal ambition. He accepted the poisoners as his servants and prayed for their deliverance. It is hard to appreciate this level of tolerance and mercy, but Srila Prabhupada was the personification of the highest levels of such divine qualities.

CHAPTER 102: CAN THE PURE DEVOTEE BE KILLED?

This question is somewhat inappropriate when we know Srila Prabhupada is not "dead" but has simply passed from our physical vision. Srila Prabhupada was not subject to the laws of material nature and his departure cannot be explained simply in material terms- he is in the care of the internal potency of the Lord. From the spiritual point of view, Srila Prabhupada departed by the arrangement of Lord Krishna. He was not forced to leave this material realm due to poison administered by envious persons. "B.V. Puri Maharaja, who Srila Prabhupada said was his only godbrother who was not envious of him, asked Srila Prabhupada, 'Please stay another 8 or 10 years with these boys.' Srila Prabhupada's answer was, 'They are all hard headed, I have done all that I can do.' Prabhupada said, 'I can stay 100 years,' many times, but he left after 81 plus a few months." (Gurukripa das, 2009) Srila Prabhupada gives the example of the cat carrying in its mouth either the rat or its kitten. "Prahlada Maharaja was tortured by his father in so many ways, but **he was not affected.** ... **Superficially...** Just like in the Christian Bible also, that Lord Jesus Christ was tortured, but he was not affected. This is the difference between ordinary man and the devotees or transcendentalists. Apparently it is seen that a devotee is being tortured, but he is not tortured. There is one example [...] it is seen that a cat is carrying its kitties in the mouth [...] But it is not in pain. [...] But when the cat, the same cat, catches one mouse, his life is gone. But you see that she is carrying in the mouth both of them. Similarly, **whenever you'll find that a great devotee is placed into torturing condition, he does not feel...**" (SP Lecture 6.29.68) Srila Prabhupada was given lethal amounts of heavy metals in his food or drink, and an ordinary man would surely have died sooner, but Srila Prabhupada was not killed by his poisoners because it was the divine arrangement of the Lord as to how and when Srila Prabhupada would live or depart. The poisoners were in maya; Srila Prabhupada was not.

THE SOUL CAN EXIST EVEN THROUGH THE BONES

It is described (SBhag 7.3.18-19) that the soul can remain in a body even though, as in the case of Hiranyakasipu, there only remain bones or just a skeleton. *“A yogi can keep himself alive in a transcendental state even if buried not only for many days but for many years”* and *“the soul can exist even through the bones”* are quotes from purports to that Bhagwatam section. Also: *“It appears that even if a yogi does not drink a drop of water, he can live for many, many years by the yogic process, though his outer body be eaten...”* Similarly it was seen that although Srila Prabhupada fasted or ate only very tiny amounts for almost a year, and his body became emaciated and was only bones with no muscle or fat, that he remained in full Krishna consciousness and his body continued to function. His kaviraja was amazed when Srila Prabhupada’s heart and other internal organs appeared on the verge of collapse that his condition was returned to normal overnight. To many devotees it was obvious that Srila Prabhupada was maintaining his body by spiritual strength, that he was in the body but apart from it while in full control of his life or death. We can imagine the poisoners’ frustrations that their doses were insufficient and Srila Prabhupada continued to survive long after an ordinary man would have succumbed. Srila Prabhupada had the wherewithal to remain alive in spite of his being fed any amount of poison, and he departed when it was either his decision or Krishna’s decision to do so. The poisoners then foolishly thought that they had killed Srila Prabhupada. Mirabai and Prahlad also were not affected by lethal doses of poison, as Lord Krishna neutralized the poison for their protection.

PERSECUTION OF GREAT DEVOTEES THROUGHOUT HISTORY

Throughout history, great preachers have been attacked, harassed, sometimes even apparently killed, by atheists or demoniac persons. Perhaps the most famous example, as Srila Prabhupada noted, was Lord Jesus Christ. Similarly, John the Baptist was imprisoned and beheaded. Later on, each of the Apostles of Christ was killed or crucified by malicious leaders of secular or pseudo-religious society. For instance, Saint Thomas was beheaded by an envious, non-Vaishnava king in southern India who was goaded by false Brahmins into fearing the saint’s powerful preaching in the region. Long before the time of Christ, Prahlada Maharaja was the victim of many assassination attempts from his own father. In the early part of the sixteenth century, Haridas Thakura was tortured in 22 market places with expectation that he would surely die from severe whippings. Envious clerics in the 1930’s tried to hire assassins to kill Bhaktisiddhanta Sarasvati. Srila Prabhupada said that his *guru-Maharaja* left this world early due to disgust over the conspiracies of his leading disciples.

In this world, hardened materialists often try to repress the transcendental teachings of pure God consciousness as taught by Lord Chaitanya and His great devotees, but they are never successful in their intrigues. A pure teacher of God consciousness, the *sad-guru*, boldly propagates the message of the Absolute Truth, the Supreme Lord, by showing the path back to the Kingdom of Godhead. Not everyone can deeply appreciate that divine mission. Atheists, impersonalists, false religious leaders, and other materialists who want to maintain the status quo in this world, and oppose such propaganda work for the cause of the Lord. Others want to exploit the mission of the eternal guru for their own prestige and profit. Therefore, powerful preachers are often crucified, imprisoned, attacked, or killed—even by their own people or followers, as was Jesus Christ, who was betrayed by Judas and by leaders of the Jewish religion of that day. Srila Prabhupada: **(1) “Just as they tried to kill Lord Jesus Christ, they may try to kill me also.”** (May 1976) **(2) “Don’t torture me and put to death.”** (Nov. 3, 1977) **(3) “Better to kill me here.”** (1977) **(4) “This is also suicide.”** (Nov. 1977) **(5) “Killed by Rama or killed by Ravana. Better to be killed by Rama.”** (Nov. 1977)

RAMANUJACHARYA WAS ALSO POISONED

Many objections to the “poison conspiracy” are based on the misconception that it is not possible Srila Prabhupada could have been poisoned due to Krishna’s protection of a pure devotee. But is a pure devotee’s departure due to diabetes or an infection Krishna’s protection and by poisoning not? Around 1000 years ago, an envious king conspired to kill Ramanujacharya. Ramanujacharya was poisoned, although he did not depart at that time because his mission was not yet complete, whereas apparently Srila Prabhupada’s mission was complete. *“One day in the evening*

Ramanuja went to the temple. The high priest gave him sacramental water laced with a virulent poison. Ramanuja went into a trance-like state and staggered out of the temple. The next morning the high priest saw Ramanuja in a state of spiritual ecstasy with tears flowing down his cheeks. Ramanuja had lost all body consciousness and was absorbed in the beatific vision of the Lord. The high priest was filled with remorse and threw himself at Ramanuja's feet, beating his head on the ground. Ramanuja regained body consciousness and tenderly raised the postulant sinner, forgave him and healed his wounds with his touch." <https://jetuk.org/wp-content/uploads/2014/07/Life-of-Ramanuja.pdf>

Jesus Christ also was crucified, although not killed; he then went on to Kashmir. Srila Prabhupada was poisoned, but he left only when he was ready to leave. Srila Prabhupada waited far longer to leave than what an ordinary man would have been able to withstand in terms of such a catastrophic cadmium poisoning.

SETTLING THE MATTER

Srila Prabhupada's poisoning evidence should go to the secular legal arena, but ISKCON will use fraud, bribery, influence, and everything else to obstruct this, even while they chide "poison theorists" for not yet doing so. They stonewalled the child abuse investigation and forced the gurukulis to sue them in court. They changed Srila Prabhupada's books bit by bit until they were adulterated. They never shastrically justified their concocted guru system, though often resolving to do so. They suspended gurus for sexual improprieties and reinstated them as deliverers of the fallen. How much chicanery and farce does it take to see that the institutional misleaders are not dedicated to truth? Do not cooperate with a criminal organisation controlled by: **(1)** those who poisoned Srila Prabhupada or **(2)** those benefitting from the deviated systems and doctrines that the poisoners introduced into ISKCON after 1977.

There are two stages in the unfolding of the truth in this matter: **(1)** Was Srila Prabhupada poisoned? Yes, the evidence is conclusive. **(2)** Then, who did it? In an individual's progression of understanding the evidence, there is no sense to go to #2 unless #1 is first understood. Don't worry about who did it if you are not sure that it happened. Often people deny Srila Prabhupada's poisoning due to disbelief that caretakers did it. Once one understands the evidence of a homicidal poisoning, then one can progress to who did it. Unfortunately there are deniers with ulterior motives that are not impressed by what Srila Prabhupada himself said about being poisoned, or who do not have the power of critical, independent thinking to assess the existing evidence. They will need a mundane court or agency to confirm for them that there was indeed a poisoning. And some will still deny it.

Further hair tests by anyone other than law authorities may have credibility issues. Meanwhile we take the evidence to the court of public opinion, where each person can decide for themselves with their intelligence and hopefully without institutional influence. Ultimately the truth will stick with common devotees who have more sincerity and honesty than the GBC, that functions only to preserve the status quo of the elite's privileges, a status quo that the poisoning evidence mortally threatens. The GBC has and will continue to cover-up and obstruct the truth of Srila Prabhupada's disappearance pastimes. Three years after this book was first released, another GBC sponsored response to the poisoning "theory" was made in early 2020 with a video and book titled (interestingly) "Deception," reviewed in Ch. 51. The GBC cannot be trusted and they are an enemy of the truth. Ours is a war against a corrupt establishment spoiling Srila Prabhupada's mission and mercy. First they poisoned him physically, then they poisoned his mission and mercy. No more begging, polite petitions, cooperation, or expectations of any kind from them. This matter is cannot be ignored. The empowered pure devotee His Divine Grace Srila Prabhupada was poisoned maliciously by those who then took over his institution. The GBC's duty is to disprove this, but they know they cannot, and so just deny it and cover it up. Why didn't they order the suspects to submit to interviews, truth tests, or arrange for a trusted third party to handle further investigation? Or test Srila Prabhupada's hair and teeth that are in their possession? Why? Something to hide? They won't even look at the results of tests that they were about to do and invited others to complete. Instead, they engage hyper-

Mayeswara das to say Dr. Morris does not know how to do NAA testing. They know they are now in trouble, that hair tests they lined up show Srila Prabhupada WAS poisoned with 250 X normal cadmium, an unprecedented level not found in the scientific literatures.

Truth is resonating with 1000s of Krishna bhaktas all over the world, bypassing the corrupt leaders, and truth will bring an end to their tyranny. No one can outrun the truth. No one should want to be part of the poisoner's regime. We must get ahead of the future. Srila Prabhupada's mission must be restored by the power of the truth and the sincerity of honest devotees, in spite of the institutional obstructionists, who need to be removed for good and for the good of all.

MAYA CANNOT TOUCH A PURE DEVOTEE

*"...maya cannot touch a pure devotee: when you find a devotee is supposed in difficulty it is not the work of maya but it is the work of the Lord by his personal internal energy. The Pandava's tribulation in so many ways, Lord Ramacandra's departure to the forest, his wife the Goddess of Fortune's being kidnapped by Ravana, Lord Krishna's death being caused by the arrow of a hunter, Thakura Haridasa's being caned in 22 markets or Lord Jesus Christ being crucified- are all acts of the Lord personally. We cannot always understand the intricacies of such incidences. Sometimes they are enacted to bewilder persons who are demons. [...] We should only try to understand everything from the standard of devotional service. [...] any one who is cent per cent engaged in the service of the Lord is transcendently situated and the influence of maya has no more any action on such body. **The Lord and his pure devotees are always beyond the range of maya's action.** Even though they appear like action of maya, we should understand their action of yogamaya or the internal potency of the Lord." (SPL Apr. 3, 1968) "...Regarding my leaving, I'll not leave the planet until you order." SPL, Bhaktajan das, 25.9.7.: Being poisoned could be considered an order to leave and no longer being welcome.*

ACTUAL MURDER OR ATTEMPTED MURDER?

Did anyone kill Srila Prabhupada? No, he departed when he wanted, being under the full protection of the Supreme Lord. To think that Srila Prabhupada was killed by poison or that his departure was effected by poisoners is an inaccurate and incomplete understanding of the actual situation. From the material viewpoint, it may appear that Srila Prabhupada was murdered, but the pure devotee, by dint of his full knowledge and surrender to Krishna, is never limited by the workings of the material energy. **(1) DEVOTEE: Does Lord Jesus Christ appear in the spiritual sky with the body he manifested on the earth? SP: Yes. Otherwise how there can be resurrection? Ordinary body cannot be resurrected. He appeared in his spiritual body, certainly. Jesus Christ told, if I remember, that "Lord, excuse these persons," who were crucifying him. Is it not? He knew that "These rascals, they are killing me, but... They are offending certainly. So they do not know that I cannot be killed, but they are thinking that they are killing." You see? But that was offensive, therefore he begged Lord to be excused because God cannot excuse to the offenders of the devotee. He can excuse one who is offender to God, but if somebody is offender to the devotee, God never excuses. Therefore he prayed for them. That is devotee's qualification. He prays for everyone, even of his enemy. And he could not be killed. That he knew. But those rascals, they thought they were killing Jesus Christ.** (SPLecture Jan. 3, 1969) **(2) SP: These, these rascals, they thought that "Jesus had a material body. Let us kill him." So Jesus Christ bewildered them more, to remain rascal, that they will continue to think that Jesus had a material body. JYOTIRMAYI: Bewildered them? YOGESVARA: Yes, he bewildered them more by saying: "All right, go on thinking like that." SP: That is their punishment. They remain always in darkness that Jesus had a material body.** (SPConv June 15, 1974)

Srila Prabhupada gives the example of fire and the iron rod which has been heated until red-hot by the fire; essentially both are fire and non-different. Similarly the physical body of the spiritual master or pure devotee is completely "spiritualized" by its full contact with the Supreme Spirit. Failure to understand Srila Prabhupada's transcendental position explains much of the reason why many consider Srila Prabhupada to be "dead," unavailable directly, no longer present in his instructions, murti or photo (see Book Two). Srila Prabhupada was the personification of one who always worked

under the protection of the Lord and he was completely in control of his departure time, as Srila Prabhupada said Krishna had left his staying or leaving in his hands. Srila Prabhupada's arrival and departure were under divine control. **So, it is not so much about Srila Prabhupada's "murder," but more about the horrible sin and offense of trying to kill Srila Prabhupada.**

"You try to trace out the history of the world, you'll find always persons who are for Krishna or God, they have been persecuted. Lord Jesus Christ was crucified, Haridasa Thakura was caned in 22 market places, Prahlada Maharaja was tortured by his father. So there may be such things. Of course, Krishna will protect us. So don't be afraid. Don't be afraid if somebody tortures us, somebody teases us. We must go on with Krishna consciousness without any hesitation, and Krishna will give us protect." (SPLecture Oct. 21, 1968)

SRILA PRABHUPADA DID NOT HAVE A MATERIAL BODY

"A pure devotee of the Lord does not live on any planet of the material sky, nor does he feel any contact with material elements. His so called material body does not exist, being surcharged with the spiritual current of the Lord's identical interest, and thus he is permanently freed from all contaminations of the sum total of mahat-tattva..." (SBhag 1.13.55) *"It is therefore enjoined, guruṣu nara-matiḥ: one should stop thinking of the spiritual master as an ordinary human being with a material body. Arcye viṣṇau śilā-dhīḥ: everyone knows that the Deity in the temple is made of stone, but to think that the Deity is merely stone is an offense. Similarly, to think that the body of the spiritual master consists of material ingredients is offensive. Atheists think that devotees foolishly worship a stone statue as God and an ordinary man as the guru. The fact is, however, that by the grace of Kṛṣṇa's omnipotence, the so-called stone statue of the Deity is directly the Supreme Personality of Godhead, and the body of the spiritual master is directly spiritual. A pure devotee who is engaged in unalloyed devotional service should be understood to be situated on the transcendental platform."* (BGita 14.26)

SRILA PRABHUPADA COULD NOT BE KILLED

Those who thought they could speed up Srila Prabhupada's departure by poisoning him with cadmium were truly in illusion, thinking Srila Prabhupada to be an ordinary man who could be killed by a secret attack of deadly chemicals. These dull-heads were among the senior leaders of ISKCON, and things have not improved since then. Prahlad Maharaja was protected by Krishna: *"Thus the weapons of the demons had no tangible effects upon Prahlad Maharaja because he was a devotee undisturbed by material conditions and fully engaged in meditating upon and serving the Supreme Personality of Godhead..."* And in the purport: *"...thus he was protected by Govinda... They may think that they can kill the Supreme Personality of Godhead and His devotee, but all their attempts will be futile. The Lord knows how to deal with them."* (SBhag 7.5.41)

When one studies Srila Prabhupada's last pastimes, a time when he was being administered poison, we see several remarkable episodes which reveal truth to the above citation. **The pure devotee cannot be killed**- he departs only by his own will or by the desire of Lord Krishna. There were instances when his health symptoms indicated an imminent end of life, but then miraculously those physical symptoms vanished again. *"Sept. 27: Prabhupada was completely exhausted. Mucus was filling his whole system, and his legs and hands were very swollen. Even his eyes had much mucus. I felt nearly hopeless... At night, Prabhupada said his condition had gone from bad to worse... Sept. 28: Most amazingly, Srila Prabhupada improved considerably... Today, the mucus was practically gone. Prabhupada slept soundly the whole night; he now looked well rested."* (TKG's Diary, p. 204-5) Also from p. 338-9, on Nov. 10, just days before Srila Prabhupada's departure:

"The kaviraja said that Srila Prabhupada's pulse was missing some beats. Privately, the kaviraja said to us that since last night, he has become hopeless about Prabhupada's condition... Later in the day He took Srila Prabhupada's pulse, which measured 90 beats a minute and was stronger than in the morning, when it measured 115. The blood pressure, at 140/75, was perfectly normal. Now the heart was in order. From the pathological point of view everything was all right... The kaviraja was amazed that Srila Prabhupada's body was suddenly able to become better, a fact that was not at all

ordinary.” Srila Prabhupada’s last kaviraja several times explained how one day he saw Srila Prabhupada’s health condition, determined from the pulse and blood pressure, as very bad, and then the next day, it was very good and normal. Srila Prabhupada was not under the influence of the material energy and he was an accomplished, perfect yogi. Jayapataka: *“I’ll be back to say that you defy all medical laws. Sometimes you become very weak and sometimes you become immediately strong.”* (SPConv Nov. 8, 1977) The kavirajas were astonished by this recurring phenomenon. We conclude the poison was acting to the extent Srila Prabhupada allowed, but as a fully realized pure devotee and mystic yogi, he was actually unaffected by the poison and he finally departed not because of poison but because of it being the time chosen either by himself or by Lord Krishna. From Anantacharya das: *“Shastri, the doctor, comes in at 8:00 a.m. and declares Srila Prabhupada’s pulse to be normal. Kaviraj says that he has seen many, many patients, but never one with a body like Prabhupada’s. One day everything will seem in disorder, but the next day everything will be perfect again. Today there is no more high blood pressure either.”*

Srila Prabhupada amazingly survived 10 months of 250 times normal cadmium levels. In Oct. ’77 he stated it was up to him to go or stay. Fools will think he was killed. Those with proper realization know he departed when he wanted. The poisoners must have been frustrated, expecting Srila Prabhupada to have died many months earlier. They simply increased the poison and Srila Prabhupada was kind enough to allow them their illusions. *“The unalloyed devotees of the Supreme Lord, who are totally surrendered souls, do not care when they leave their bodies or by what method... If the yogi is perfect, he can select the time and place for leaving this material world, but if he is not so perfect, then he has to leave at nature’s will.”* (BGita 8.23 Purprt)

DOES SHASTRA SAY AN EMPOWERED DEVOTEE CANNOT BE POISONED?

No, shastra does not say this. His pure devotees Prahlad, Mirabai, and Srila Prabhupada were all poisoned. Also Haridas Thakur was flogged in 22 markets, Christ was nailed to the cross; both appeared to die but did not. But from old age or whatever, they all appeared to die later. Why does Krishna not protect his pure devotees from death? Is it Krishna’s protection when the pure devotee expires with a natural disease, but not when it is poisoning? The answer is that pure devotees leave their bodies by divine arrangement and the conditioned souls do so by karmic force. Srila Prabhupada’s disappearance was by divine arrangement.

Srila Prabhupada apparently withstood the poison by his mystic powers and departed like Bhishma did, at his own time and will. Srila Prabhupada once, in Germany, experimented travelling to the Sun via the sunshine; we know he had mystic powers. In Dallas in 1973, he joked about flying on American Airlines to be “one with us,” and it was clear that he could have traveled around like Narada Muni, but that would have been distracting from his message of bhakti. He is known by many devotees to have read their minds and hearts. He had the power and skill to negate the effects of any poison and to check the poisoners. But he chose to live like a humble, ordinary devotee who was fully dependent on the Lord’s arrangements. So Srila Prabhupada was always protected, even if given poison. It is difficult to understand exactly this works, but shastra confirms it.

Swami In A Strange Land by Yogeswara das, p. 220: *“Trailanga baba, a friend of Yogananda’s grand-guru, Lahiri Mahasaya, had lived not far from Prabhupada’s childhood home and passed away when Prabhupada was still a boy. Rumors held that Trailanga had been more than 300 years old at the time. Visitors reported seeing him levitate, drink poison without harm, and shrink himself down to the size of a pea. Prabhupada described that as a boy he had witnessed mystic powers on display when his father took him to the circus... one popular yogi proved his resistance to rusty nails and another made a syrupy gulab jamun sweet appear from thin air.”* If an ordinary guru could drink poison without harm, then what of the pure devotee of the Lord? Is it really so fantastic that Srila Prabhupada may have counteracted the cadmium he was ingesting and that he departed by his own will at the time he chose, in spite of multiple lethal poisonings? No, it is totally in the realm of his powers.

When the poison issue first broke out, Prahlanananda Swami wrote on Dec. 18, 1997 to the GBC discussions group by email: *"I don't agree with Ravindra Svarupa's idea that it is shastric evidence that Srila Prabhupada could not have been poisoned because he was a greatly empowered servant of Lord Krishna... Srila Prabhupada in his books never said that extraordinary empowered devotees do not die of unnatural means. He says the opposite, that even sakyavesa avatars are sometimes killed while preaching Krishna consciousness."* He listed many quotes: **(1)** *"There are many examples in history of devotees of the Lord who risked their lives for the spreading of God consciousness. ...Lord Jesus Christ. He was crucified by the nondevotees, but he sacrificed his life for spreading God consciousness. Of course, it would be superficial to say he was killed."* BGita 11.55 **(2)** *"When something is arranged by the Supreme Personality of Godhead, one should not be disturbed by it, even if it appears to be a reverse according to one's calculation. ...sometimes we see that a powerful preacher is killed, or sometimes he is put into difficulty, just as Haridasa Thakura was. ...who came into this material world to execute the will of the Lord by preaching the Lord's glories. But Haridasa was punished at the hands of the Kazi by being beaten in 22 marketplaces. Similarly, Lord Jesus Christ was crucified, and Prahlada Maharaja was put through so many tribulations. The Pandavas, who were direct friends of Krishna, lost their kingdom, their wife was insulted, and they had to undergo many severe tribulations. Seeing all these reverses affect devotees, one should not be disturbed; one should simply understand that in these matters, there must be some plan of the Supreme Personality of Godhead."* (SBhag 3.16.37) **(3)** *"...Just like Jesus Christ. He is being crucified, and still he is merciful: "God, these people do not know what they are doing. Please excuse them." This is sadhu..."* (SPLecture July 18, 1973) **(4)** *"A preacher has to face many difficulties in his struggle to preach pure Krishna consciousness. Sometimes he has to suffer bodily injuries, and sometimes he has to meet death also. All this is taken as a great austerity on behalf of Krishna."* (KRISHNA Book Ch. 29)

As Prahlad and Mirabai's poison was rendered impotent, similarly, Srila Prabhupada did not succumb to the high levels of cadmium poisoning as an ordinary man would have. Srila Prabhupada decided not to eat anymore, perhaps knowing he was being given poison, and he tolerated his disciples' misdeeds out of great spiritual love for them. Srila Prabhupada knew that whatever harm some were trying to do to him, that they could not touch him as a spirit soul nor could they impede the transcendental mission which was controlled by the Lord Himself. *"The spiritual master, or acharya, is always situated in the spiritual status of life. Birth, death, old age and disease do not affect him. According to the Hari-bhakti-vilas, therefore, after the disappearance of an acharya, his body is never burnt to ashes, for it is a spiritual body. **The spiritual body is always unaffected by material conditions.**"* (SBhag 10.4.21 purport)

Watering The Seed, p. 187-8: *"When Lord Nrsimhadeva asked Prahlad to accept some benediction, Prahlad refused. **And even though Hiranyakashipu tried to kill him, Prahlad prayed for his deliverance** (as well as the deliverance of all living entities). [...] A prostitute came to denigrate Haridasa Thakura, but he gave her Krishna-prema. So the guru is always so merciful. **The guru will always be merciful to his disciple, even if the disciple tries to kill him.** The disciple is ignorant, but the guru knows that the soul is eternal. [...] Although Valmiki wanted to kill Narada, still Narada gave him so much mercy. **The guru will never reject a disciple because the disciple is sinful. Even if the disciple is offensive, when the guru sees that the disciple has rendered so much service, he will not leave him. He is so kind.** [...] We see in Brhad-bhagavatamrta how the guru of Gopa Kumara came to him again and again over so many thousands and millions of years. [...] Similarly one may not see the reciprocation of the guru. But actually he loves his disciples more than anyone, and he is serving them and reciprocating with them as no one else can."*

The philosophy of Krishna consciousness is far more supportive of Srila Prabhupada knowing he was being poisoned and tolerating it, and allowing his ambitious disciples to have their time on the throne as zonal acharyas, than he would have pushed aside his disciple poisoners in his self-protection, afraid they would spoil his mission. Srila Prabhupada knew his mission was protected.

CHAPTER 103: VARIOUS OBJECTIONS ANSWERED

Those who adamantly deny Srila Prabhupada's poisoning even in the face of all the evidence and proof that he was in fact poisoned put forward various flawed arguments. These "false theories and objections" are dishonest maneuvers to avoid the truth. They may also be emotional reactions which disallow facing the truth, or they may occur from being misinformed, misled, or simply ignorant of the actual facts and evidence. A film (41 min) was made: Poisoning Objections Answered.

<https://www.youtube.com/watch?v=gOLeHjRhZMc>

"JUST LEAVE THIS SENSITIVE ISSUE TO KRISHNA"

Some say we should not become involved in this sensitive issue because it is really up to Krishna to do with it as He likes, otherwise there will be so much criticism and fighting. But this befits cowards too shy to stand for the truth, who prefer to go along to get along, and leave everything to others (and Krishna). Did Arjuna leave the battle for Krishna to deal with it? Srila Prabhupada explains we must learn to discriminate, to make a judgment, that truthfulness is not faultfinding, and is required to counteract misrepresentation of facts. **(1)** *"There is no question of liking or disliking the truth....There can be no compromise, for this is a matter of necessity."* (Iso 14) **(2)** *"No, judgment is there everywhere. Unless there is judgment, how you can discriminate, 'This is spiritual; this is material'? Judgment must be there for intelligent person. Otherwise how you can distinguish? We are distinguishing every moment—'This is good. This is bad'—in the relative world. So there is judgment..."* (SPConv Mar. 14, 1975) **(3)** *"So this Krishna consciousness movement is a challenge to all the rascals and fools, that's all. So those who have taken this movement very seriously, they should be very sober and understand at least you must expose all these rascals. That will be very much appreciated by Krishna..."* (SPLecture Dec. 9, 1973) **(4)** *"Of course to call a thief a thief is not faultfinding."* (BGita 16.1-3) /Those who feel any debt to Srila Prabhupada should defend the truth about his disappearance and suffering.

"HE WOULD HAVE PUT AN END TO THE POISONING TO PROTECT HIS MOVEMENT"

Some say that if Srila Prabhupada was poisoned, he would have known since he is a pure devotee, and to protect the movement he started, he would have immediately exposed or stopped his poisoning, and since he did not expose a poisoning, there was no poisoning. There are several problems with this line of thinking. One is that Srila Prabhupada **DID** expose his own poisoning on Nov. 9-10, 1977. There were extensive discussions about being poisoned, and Tamal even directly asked, "So who is it that has poisoned?" Also we must be cautious about interpreting Srila Prabhupada's activities as a liberated soul. Maybe he did not stop his own poisoning because: **(1)** He decided to simply tolerate it, just as Jesus Christ did not prevent his crucifixion. **(2)** He accepted it as Krishna's will. **(3)** He did not want to inconvenience his assailants, like Haridas did not want to inconvenience the soldiers flogging him to death. It may be that Srila Prabhupada saw no need to protect his movement by stopping his own poisoning, either because he felt himself too unimportant to make an issue out of it, or it was part of Krishna's bigger plan. Speculating what Srila Prabhupada should do is a mistake. Srila Prabhupada is a completely selfless pure devotee and uninterested in his own welfare.

Tamal also said Srila Prabhupada would have stopped his own poisoning. We should not second guess the pure devotee. *TKG's Diary* (p. 179): *"Prabhupada's mind works so transcendently! No one can possibly understand how the acharya thinks."* (Sometimes Tamal understood.) Did Christ object to his crucifixion? Was it the end of Christianity when he was crucified? No, but Christ's teachings were later adulterated by those who pretended to be his followers. Srila Prabhupada's mission can be corrupted by deviations from his instructions by his followers, and he will live forever for those who do follow them, who will struggle to protect Srila Prabhupada's movement from poisoners who introduced many deviations. One advocate of this theory wrote: *"If he thought there was an attempt on his life he immediately would have called for a meeting of all GBCs. He would have refused the 'medicine'. He was not lying there totally helpless and defenseless. He definitely had his wits about him. But if you think that*

everything in his life was lila and his life ended as did Pariksit Maharaja's by a poisonous bite, then what would be the meaning of this ghastly rasa? Was he so inconceivably generous that he allowed some to love him and some associates to poison him? He had sufficient ability to stop any death attempt or send anyone away he wanted to." These defective ideas replied below.

Srila Prabhupada had a perfectly logical, transcendental rationale to quietly tolerate his poisoning. *"The devotee does not do anything not sanctioned by the Supreme Personality of Godhead. As it is said, vaishnavera kriya mudra vijneha na bujhaya. Even the most learned or experienced person cannot understand the movements of a Vaishnava, a pure devotee. No one, therefore, should criticize a pure Vaishnava. A Vaishnava knows his own business; whatever he does is precisely right because he is always guided by the Supreme Personality of Godhead"* (SBhag 9.4.68 Purport) In *Perfect Questions, Perfect Answers* (p. 51) Srila Prabhupada said that Bhaktisiddhanta had a disciple who had the *"personal motivation to do business with my guru Maharaja."* Bhaktisiddhanta took the high road and did not reject his disciple, just as Lord Krishna accepted Putana as His mother. Similarly, Srila Prabhupada knew how fallen and dangerous some of his disciples actually were, and he simply carried on trying to reform them, train them, and accept whatever positive service they did for him, inspite of their poisoning him. We can not demand Srila Prabhupada do as we imperfectly think best. Someone put it well: *"Srila Prabhupada was obviously not in the mood of accusation in his final days. He may not have wanted to create a bloody riot at this last stage. When Tamal challenged him, 'Who is it that has poisoned?' ...Prabhupada was silent. He did not deny, at this point, that someone had given him poison. He may not have answered because the poisoner was standing right in front of him. And apparently he (they) had already subverted the movement and where were all those he had called to see him in his last days?"* Srila Prabhupada was not a conditioned soul fixed on self-defense. The meaning of this "ghastly rasa" is that Srila Prabhupada taught us tolerance, as did Pariksit Maharaja.

"WHAT DIFFERENCE DOES SRILA PRABHUPADA'S POISONING MAKE? SO WHAT?"

One difference is the resultant corruption of institutional child abuse culture, endless unnecessary book changes, loss of 95% of Srila Prabhupada's direct disciples, demigod worship, guru financial unaccountability, and about 50% guru public falldowns. Those who poisoned him did so to take-over the movement and sit in his seat, diverting the Acharya's assets to their separate guru franchises. They removed Srila Prabhupada and became false gurus. Another difference is that the movement has been practically ruined by the poisoners. Sincere followers of Srila Prabhupada want to purify the mission of the poisoners, their accomplices, supporters, and deviant doctrines. Should we believe that poisoners have faithfully carried out Srila Prabhupada's desires and the movement is in good hands with them? We are disturbed Srila Prabhupada was put into such difficulty, we were unable to protect him, and he was taken away prematurely. From Bhakti Vikas Swami: *"After seeing your video, it seemed to me that your position was almost incontrovertible, but Abhiram's rebuttal is also very sound, albeit from a quite different angle. IMHO only a court case could settle this. But what would be the point? What difference would it make to ISKCON today? Ys bvs"* (May 26, 2017)

A PTC member replied: *"What difference? Well, what was the motive for removing Srila Prabhupada? What did the poisoners do after Srila Prabhupada departed? Answers to these questions will lead to a long list of things that should be revisited, re-evaluated, and re-examined. The poisoning has completely molded what ISKCON is today. The poisoners took over ISKCON by removing Srila Prabhupada so they could use it in ways other than how Srila Prabhupada wanted. Therefore today's problems, deviations. This requires a major house cleaning and start over correctly. If your older brothers inherited the family estate when your father died under suspicious circumstances, and later you learned the father was poisoned, shouldn't you look into it further? Maybe the father's last instructions and will had been hidden or changed? The poisoning speaks of a total corruption in ISKCON since 1977."* The honorable swami did not reply. Dhaneshvara das added his reply:

"The difference it could make to ISKCON today is that when it is added together with the other destructive elements in the society, a clear picture evolves of a leadership that is involved in a

deliberate effort to destroy Srila Prabhupada's mission -phalena paricyate. Consider the heinous abuse of gurukulis including satanic rape and torture being testified by now middle-aged gurukulis, the unnecessary changing of Srila Prabhupada's books, the centralized corporate-type bureaucracy despite Srila Prabhupada's multiple efforts to undo this and instructions that this would make ISKCON a mundane institution, the apasiddhanta in ISKCON's guru/initiation system, the deliberate hiding of the Direction of Management which only accidentally became public knowledge in the 1990s, the GBC's total neglect of what Srila Prabhupada said was 50% of his mission - Varnashrama Dharma, and the GBC making themselves as absolute authorities that can even contravene shastra. If all of this is taken as a whole the " difference" is obvious - the demons have control of the society."

Damaghosh das commented: *"What difference does it make? Only a heartless, motivated, brain-dead person would have no feelings when they heard someone was poisoned, at such advanced age, and who did so much for all humanity. The difference is- that the crime of murder must be punished first of all, the culprits put in jail or at least made known to the general population, and a massive prayer asking for forgiveness from the ISKCON leadership down to every rank and file bhakta would be a good start. We say every major and minor deviation in ISKCON today stems from this primary hati mata sin of killing guru and becoming guru. The world in general would not be the same today, if the Hare Krishna movement had not been hijacked. We were steam rolling along and nothing could have stopped us- and it wouldn't have, as Srila Prabhupada told us-we ourselves were the only ones who could stop 'us'. And that is exactly what happened."* As another poison issue detractor put it: *"So I think our main goal then is to focus on what is the most productive way to help further Srila Prabhupada and Lord Chaitanya's movement. There is some history that seems to suggest that Srila Bhaktisiddhanta Sarasvati Thakur may have also been poisoned and Srila Prabhupada was aware of this, however, he did not spend his time or resources on the issue. Instead, he focused entirely his efforts on spreading Lord Chaitanya's movement sharing the Holy Name and teachings of his spiritual master. Let us endeavour to follow in his example."* A response to this delusion was:

*"Srila Prabhupada did say that his spiritual master was administered poison (Nov. 1977: "My guru Maharaja also.") So why is it a preposterous idea that Srila Prabhupada was poisoned? These things happen. Bhaktisiddhanta left the planet disgusted with his disciples who 'were busy dividing up the assets of the Gaudiya Matha,' 'appointed one "acharya" after the next,' 'and in this way a grand institution was lost,' you see strong similarities to what's happened in ISKCON. History repeats itself. And Srila Prabhupada did indeed attempt to correct his Godbrothers (Viraha Ashtaka). After he saw they were not interested, he set out to preach in the West, **following the instructions of his spiritual master**. He did not depend on his Godbrothers, nor accept their deviations, nor condone their illicit activity in capturing the assets of the Gaudiya Matha, nor their unauthorizedly taking the position of acharya... nor try to preach in their company. We should just ignore the fact of the poisoning and 'preach' to the conditioned souls, bringing them to a society where the Acharya was tortured, and into the company of some of these offenders and their followers? Is that sensible? The offenders must come to justice, devotees must be allowed to understand the truth."* (Michelle Khurana, 2017)

"SRILA PRABHUPADA'S CARETAKERS HAD SO MUCH LOVE FOR HIM"

Another objection to the "poison theory:" none of Srila Prabhupada's disciples could have possibly done such a thing because they all loved and cared for him so much, as was seen in the final months, and they could not even think of something like poisoning him. However, a few loving caretakers may have also harbored other stronger and over-riding emotions and motives. Poisoners are hidden cowards and almost always appear incapable of such an act. But appearances prove nothing; of course a poisoner would profess his love and appear very loving. He would need to do so or be caught! This defective argument tries to rule out an exception by reference to the normal state of affairs. Typically in poisonings the killer is unsuspected until some evidence implicates them, requiring investigation. And there is much evidence implicating the named suspects in Srila Prabhupada's poisoning (Part 7-10). Are we to ignore this evidence like dumb men? Out of thousands

of loving disciples, it need only take one to secretly poison Srila Prabhupada. How is this not possible? Those who poisoned Srila Prabhupada would have blended right into the backdrop of loving caretakers. And how to explain the sky-high cadmium levels in three Srila Prabhupada's hair samples?

The GBC claims that because Srila Prabhupada had only loving disciples, no poisoning could have possibly taken place? But the total evidence very strongly implicates Tamal and other senior men that surrounded Srila Prabhupada at the time. In spite of so many disciples who could never do such a thing, it only takes ONE person to poison Srila Prabhupada, even if thousands of truly loving disciples were surrounding Srila Prabhupada, that would not stop a poisoning by one or several insiders. Any trusted insider could easily poison something Srila Prabhupada was taking regularly, without anyone knowing. Their protests remind us of Shakespeare's Hamlet: **"The lady doth protest too much, me thinks."** Wikipedia: "It has been used as a figure of speech to describe someone's overly frequent and vehement attempts to convince others of some matter of which the opposite is true, thereby making themselves appear defensive and insincere. ...where the speaker who 'protests too much' in favor of some assertion puts into others' minds the idea that the assertion is false..." The GBC soundbite that Srila Prabhupada was only surrounded by loving disciples sounds like a cover-up to many of us. Then why oppose a real investigation if it brings out the truth? What's to be feared by the truth? The ferocious outcry amongst the poison suspects and their supporters seems like too much devotion, like a mask of guru-bhakti: **"According to a Bengali proverb: ati bhakti corera laksana: 'Too much devotion is a symptom of a thief.' A person who assumes himself to be a great devotee but mentally is thinking of something else is duplicitous. One who is not duplicitous is called sadhu."** (CC Mad 17.15 purport)

A German hospital nurse arrested in 2017 after learning he had killed over 100 patients with injections, hoping to enjoy the feeling of bringing them back to life. Niels Hoegel was trusted to care for the ill, but he was secretly killing them instead... surrounded only by loving nurses?

Saying there were only loving disciples who could never poison Srila Prabhupada- this disproves a poisoning? They insist the "poison theory" is heresy- an offense against loving disciples. Was the now proven poisoning carried out by a genie from a bottle? No, it was done from amongst those close to Srila Prabhupada with many doses and easy access. Obviously the motive and gains for poisoning Srila Prabhupada over-rode whatever affection there was in them. Poisoning is secretive and cunning, unseen to all. This objection is illogical. Lethal amounts of cadmium were intentionally administered right under the noses of all the loving devotees. This defective denial avoids the evidence and has serious fallacies of logic. We cannot rule out a poisoning simply because we have difficulty imagining a caretaker doing such a thing. The appearance of loving caretakers is proof of nothing. Poisoners are often disguised as being "loved ones," to avoid suspicion of foul play. Poisoners classically do their evil in secret, out of sight, unknown to others. That Srila Prabhupada had **only** loving disciples is very naïve. Srila Prabhupada himself said his disciples were praying for him to die (*What Is The Difficulty*: p. 188, and other sources). The evidence strongly implicates the caretakers. Their love for Srila Prabhupada was overshadowed by other motives, envy and personal ambitions.

*"This action of Kamsa is not very difficult to understand. There are many instances in the history of the world of persons in the royal order who have killed father, brother, or a whole family and friends for the satisfaction of their ambitions. **There is nothing astonishing about this, for the demoniac can kill anyone for their nefarious ambitions... [...] One who cannot control the senses cannot be steady in his determination.**" (KRISHNA, Advent of Lord Krishna) SBhag 4.22.11: "...when that envy is directed to the saintly persons, their position becomes more dangerous. It is said by Canakya Pandita that there are two envious living entities- the snake and the envious man. The envious man is more dangerous than a snake because a snake can be subdued by charming mantras or by some herbs, but an envious person cannot be pacified by any means." ISKCON is a diverse family somehow bound together. Similarly, the Kuru dynasty had Dhritarashtra and his sons who were family with the Pandavas. In KRISHNA Ch. 49: "Akrura also learned that the envious sons of Dhritarashtra had tried to kill the Pandavas by poisoning them." **Any family can have a wicked poisoner in their ranks.***

Most murders involve “loved ones” such as parents, children, spouses, relatives, business partners, etc. Hate, greed, or anger overcomes the love that is also there. **We should not underestimate the allure of becoming the new Prabhupada, an absolute guru.** The early eighties were a true sight to behold, unknown to the later generations of devotees, as eleven “princes” paraded themselves around with heads held high and exerting their “divine” privileges in increasingly decadent exhibitions of their impure hearts. *“There are many jealous people in the dress of Vaishnavas in this Krishna consciousness movement...” “...there are many mundane persons in the dress of Vaishnavas, and Srila Bhaktivinoda Thakura has described them as disciples of Kali. He says kali-cela.”* (CC Mad 1.1.218) Simply because someone has the dress of a devotee, wears tilak, knows the walk and the talk, does not mean he cannot be capable of killing the spiritual master for his own material benefit. It only took a few out of many thousands of loving disciples. It is accepted by many that agents of Kali entered ISKCON and conspired to remove Srila Prabhupada by poison. It may very well be that the senior leaders surrounding Srila Prabhupada DID love Srila Prabhupada, and this is not denied, nor is it the real issue. But one (out of many) can have great love for Srila Prabhupada while having a greater love for that which became available upon his early departure. *“An honest and trusting person has to work really hard to understand the ways and means of the Ravana pretenders that Srila Prabhupada pointed out to us in Nov. 1977. The Ravanans do not think and act like we do. I was close enough to most of them for a long time to witness their duplicitous behaviors that still charms and bewilders so many.”* (Naveen Krishna das, 2015)

One can become illusioned to do mischief: *“The monkeylike conditioned soul first becomes attached to sex, and when intercourse actually takes place he becomes more attached. He then requires some material comforts—apartment, house, food, friends, wealth and so on. In order to acquire these things he has to cheat others, and this creates enmity even among the most intimate friends. Sometimes this enmity is created between the conditioned soul and the father or **spiritual master**. Unless one is firmly fixed in the regulative principles, one may perform mischievous acts, even if one is a member of the Krishna consciousness movement. We therefore advise our disciples to strictly follow the regulative principles...”* (SBhag 5.14.35)

“Because a sadhu lives in this way, he does not create enemies. If there are enemies, they become enemies out of their own character, not out of any provocation on the part of a sadhu. A sadhu simply teaches, ‘My dear human being, my dear friend, just surrender to Krishna.’ Enemies arise due to man’s envious nature. Chanakya Pandita says that there are two envious animals—serpents and men. Although you may be faultless, either may kill you. [...] In Kali-yuga, practically everyone is envious, but we have to tolerate this.” (TLKapila)

“I WAS THERE DURING THOSE LAST DAYS AND SAW NO POISONING”

Caretakers such as Abhiram das and his wife Srutirupa dasi who were with Srila Prabhupada in 1977 have said that if there was a poisoning, they would have seen something. They did not see it, so there was no poisoning? Abhiram was Srila Prabhupada’s nurse for 83 days (July 25–Oct. 16, 1977), but according to the hair tests, the astronomical cadmium poisoning went on for maybe 300 days, starting 6 months before Abhiram began his nurse service and continued after he left. He was not on guard by Srila Prabhupada’s bed 24 hours a day, and was not watching all ways in which a poisoning could have been done. He did not suspect poisoning at the time and so was not watching out for it. Obviously, if someone was there some of the time, this can not negate the poisoning that occurred unseen to all (including Abhiram) and which is proven by the hair tests. Abhiram’s saying, “I was there and I did not see any sign of any poisoning,” proves nothing. Of course it doesn’t work like that. Would a poisoner allow those present to see what he was doing? Countless poison-murder cases were unsuspected but discovered many years after the death of the victim. And the evidence to prove the poisoning that was discovered later is invalid because someone who was there did not see any poisoning?

“I was in Vrindavan in '77 and present just before and after Prabhupada stated that he was going to stay. I was one of the idiots who thought the crisis had passed and went back to the West for

the marathon. Just before leaving, I had to beg my way into Prabhupada's room. Brahmananda allowed me in but for only five minutes. Abhiram wasn't in the room at the time, neither any of the other servants and bigwigs. It was myself, Rupanuga, Udayananda and one other devotee. The big shots were in the back room. So obviously keeping an eye on Prabhupada wasn't so rigid with the servants not being around all the time.” (Vyapaka das, 2017)

“This poisoning was done in such a way as to prevent anyone from knowing what was going on except the poisoners themselves. That is how criminal poisoning works.” (Naveen Krishna das, 2017)

“THIS IS A MALICIOUS, ENVIOUS ATTACK FROM SICK PEOPLE”

The “poison theorists” have been painted black by ISKCON leaders. One quick read through their book *NTIAP* will show tons of mud thrown at the 1999 *SHPM*'s author. It was suggested Nityananda das should condemn himself to the darkest region of hell, and so on. Ravindra Svarupa said, *“Nityananda das has himself committed the monstrous crime. He deludes us and perhaps himself when he says that his assertions and accusations are based on credible evidence. In fact, the ‘evidence’ has been carefully tweaked, tendentiously interpreted to yield the preordained desired result... He states with the sublimest duplicity...”* In this way ISKCON misleaders pronounced there was “no evidence” that Srila Prabhupada was poisoned, declaring that some “crazy” ex-devotees should be ignored, as they are envious, despicable persons with nothing better to do than make trouble for the sincere, loving devotees who cared for Srila Prabhupada in his last days. Thus they neglect the evidence and instead question the standing and motives of the messenger. Typical dirty politics that fools gullible people. But let the scientific tests, Srila Prabhupada’s own words, the certified poison whispers, and much more speak for itself. Another GBC wrote: *“...the poison is the arsenic of hate that runs through the veins and brains of shape shifters that take the form of cowherd boys and devotees. In the end they most always die in a way that their pain outdoes their hatred. Have faith that the Eyes of Truth never close for a moment.”* The poison issue struck a sensitive nerve, so there must be something to it. It is to be noted that those who want the truth about Srila Prabhupada’s poisoning are not anti-ISKCON, but pro-Truth.

“...[it has been indicated] that at least one or some of those who have recently written about Srila Prabhupada’s disappearance pastime are of perhaps dubious character. That may be so. Based on my experience with these devotees, I can definitely say that their character is not more suspect than mine. Whatever our assessment of their character may be, still, the fact is that Srila Prabhupada repeatedly said he was poisoned, cadmium levels in his hair are 250 times above normal, in the background those close to him are whispering about “poison”- and this is only some of the evidence that Srila Prabhupada was given poison with malicious intent. Personally, notwithstanding possible character shortcomings, I celebrate these devotees for revealing truths regarding the disappearance pastime of Srila Prabhupada.” (Dhira Govinda das, 2017)

“HOW COULD THIS POSSIBLY HAPPEN?”

Some wonder how such a horrible thing like Srila Prabhupada’s poisoning could possibly happen, as though it is too incredulous to be a reality. Yet, we have seen plenty of incredulous crimes in this material world. The crucifixion of Jesus Christ. Josef Stalin’s genocides of 50 million people. The Twin Towers. Hitler’s supposed annihilation of 6 million Jews. The Spanish Inquisition. The atomic bombs dropped on Nagasaki and Hiroshima. The 250,000 dead in a day, Battle of the Somme. Iwo Jima meat grinder war battle. The Jonestown suicide/massacre of 1000 in an afternoon. And so on. The material world is not a nice place; it is full of horrible things, and especially great saints often must face massive trials and tribulations at the hands of envious materialists. Let us not be so naïve to think that these things cannot happen because they are too horrible. Judas betrayed Jesus into the hands of the Romans for thirty lousy pieces of silver; why couldn’t those in the “inner circle” betray Srila Prabhupada with poison for inheriting his ISKCON kingdom and becoming as good as God? Murders occur every minute for far less. How else are the deadly poisons in Srila Prabhupada’s hair to be explained? *“Here is a quality in the material world. Anyone who is here, he will be envious of his... Para*

utkarṣa asahanam. They cannot tolerate that his friend or his brother is very much, I mean to say, advancing either material or spiritual. They cannot tolerate. This is the society. Therefore my Guru Maharaja used to say that 'This is not the place for a gentleman to live,' because surrounded by envious persons, especially to the devotees. Especially when a man becomes devoted to the Lord, he creates... many enemies." (SPLecture, Feb. 10, 1971) "This is an example of the struggle for existence, the attempt to counteract the onslaught of material nature. This creates enmity in society, and consequently society is filled with envious people. One person is envious of another, and this is the way of the material world." (SBhag 5.13.11 purport)

"DIDN'T SRILA PRABHUPADA SAY HE WAS NOT POISONED?"

The GBC cleverly took five words **out of context** from a conversation and then ascribed a **false interpretation** to them. See Ch. 7. Srila Prabhupada never denied being poisoned. Why would Srila Prabhupada speak about being poisoned before and after this phrase? Why would Tamal ask afterwards who had poisoned him, if he was not poisoned? If we look at the actual conversations from Nov. 1977 in Part 2, the discussions were about homicidal poisoning, and this was acknowledged by all the caretakers. Today they deviously sing another tune. This shows their dishonesty and that they are hiding something. Many ISKCON misleaders privately know or deeply suspect Srila Prabhupada was poisoned, but they cannot openly admit it because they are afraid of losing their positions and income, or because of institutional pressures. A number of them have already confided with us in confidence. The GBC has tried to obscure the evidence.

"WAS THE ARSENIC FROM THE HAIRCLIPPER OIL?"

Actually, the GBC tested the Wahl hairclipper's lubricating oil that was still in the Vrindaban ISKCON temple along with the original hairclippers. The oil test was included in the GBC book and there was no trace of arsenic in the oil. **Why did the GBC look for external contamination of the hair if, as they say, it was normal?**

"THERE ARE NO POISON WHISPERS"

It can be said that all honest persons who have not been able to clearly hear the poison whispers were listening to a poor quality copy of the original Archives tape or had inferior sound equipment. Otherwise, 95% of all devotees can easily recognize the poison whispers as being sinister and repeatedly containing the poison word. The poison whispers can be heard in the VedaBase™ audio files section and are also found on the internet. Have we ourselves listened to them carefully or will we just listen to our intrepid and "honorable" leadership? **Three different poisoning whispers have been forensically, scientifically VERIFIED by a long list of audio forensic experts in their laboratories.** (See Part 4) There is no more any question but that they are low-volume speech about maliciously poisoning Srila Prabhupada. Those playing deaf are better than the experts?

"POISON ISSUE IS A "RITVIK" SCHEME BASED ON RUMORS"

This is ludicrous. It is based on solid evidence, which dishonest deniers will not examine at face value. The "birth" of the poison issue in 1997 with the discovery of the "poison whispers" involved Balavanta, Mahabuddhi, Isha, and Rochan- none being known "ritviks." It could just as well be a Gaudiya Math or Vrindaban babaji plot, as many of them also accept that Srila Prabhupada was poisoned. The truth is not only for those of a certain persuasion, just as the Sun shines equally upon all. The GBC attempts to divert from a dispassionate, intelligent study of the evidence and unfortunately resorts to tricks rather than do or cooperate with an honest investigation. Instead they engaged in a series of fraudulent cover-ups.

"As to who started these rumors that Srila Prabhupada was given poison with murderous intent, the uncomfortable fact is it was Srila Prabhupada himself. If we read the Nov. 1977 transcripts, it's undeniably clear Srila Prabhupada strongly suspected, or perhaps definitely knew, he was being giving poison with malicious intent. Thus science confirms the most reliable evidence: Srila Prabhupada's words. Tamal asked: 'Srila Prabhupada, Sastriji says that there must be some truth to it if you say that. So who is it that has poisoned?' Just prior to that Srila Prabhupada was experiencing

'mental distress' over being maliciously poisoned. He and those around him are clearly talking about murder by poisoning, and not toxic side effects from medicine or food. They spoke of a Sankaracharya poisoned by his disciples, and a lawyer in Calcutta who maliciously poisoned his wife. Why would Srila Prabhupada speak of a "Ravana," perhaps more than one? Why else would they be speaking of a demon rakshasa? Those who were close to Srila Prabhupada (Bhakticharu, Bhavananda, Tamal, etc) were very clear in their recorded statements that Srila Prabhupada was experiencing distress because of concern, or perhaps knowledge, that he was being maliciously poisoned.' (Dhira Govinda das)

"HIS HAIR HAD NORMAL LEVELS OF HEAVY METALS"

Srila Prabhupada did **NOT** have normal levels of arsenic or cadmium in his 1977 hair samples. The cadmium was 250 times above average normal levels. The arsenic was a secondary poison at levels about 20 times more than normal. These issues have been fully covered in Parts 5 and 7.

"THE POISONING THEORY DEMANDS THE ULTIMATE OFFENCE OF EXHUMATION"

In Ch. 106 we are clear: ***"An exhumation is not necessary and not suggested by this publication."*** Yet deniers use this to discredit the "poison theory," as though considering the evidence leads to an exhumation.

"THE ARSENIC WAS IN THE BENGAL WATER SUPPLY"

"I have heard there is arsenic in most of the well water of Bengal. So if Srila Prabhupada's hair showed too much arsenic, it may have been due to his having been born and raised there." (Unknown) But the Bengal arsenic water crisis began 6-10 years **after** Srila Prabhupada's departure. Srila Prabhupada's Mayapur and Vrindaban water sources were tested and normal. Srila Prabhupada's high hair arsenic is NOT from contaminated wells. *And the 250 X normal levels of cadmium?* There was no cadmium water crisis anywhere.

"POISON THEORY DEFAMES SRILA PRABHUPADA AND DAMAGES THE PREACHING?"

Making Srila Prabhupada's poisoning public will damage the preaching? The movement is already damaged by the poisoners and their deviant doctrines enabling the plundering of Srila Prabhupada's assets. *How can ISKCON preaching be pure today if the movement was hijacked by poisoners who assumed false roles as new Prabhupadas? Dishonest cover ups and denial of the factual evidence is the real blasphemy (untruths).* As Christ was more glorified for his crucifixion, Srila Prabhupada will be more, not less, glorified by his disappearance pastimes, poisoning and all- how he remained Krishna conscious, forgiving of his poisoners, detached from his own physical welfare, and lucidly preaching to the very end.

A devotee scholar wrote us in 2002: *"I remind you what my position has been on this since you raised the issue with me several years ago. Prabhupada's reputation should remain glorious, and nothing should detract from this reputation. I feel that this type of project could easily detract from Prabhupada's reputation."* **COMMENT:** Was Jesus Christ defamed by his crucifixion? Or Prahlad when he was poisoned? Or Haridas Thakura when he was beaten? If anything, to establish the historical truth that Srila Prabhupada was poisoned and betrayed by his own disciples would no more defame the pure devotee, make him appear ordinary, or detract from preaching Krishna consciousness than Christ was by Judas' betrayal or his crucifixion. Rather, Srila Prabhupada's followers turning a blind eye to the truth would instead discredit his followers. Or are we worried about ISKCON and its denying leadership's reputation if it is found that poisoners hijacked ISKCON?

"One is considered possessed of a hellish mentality if one sees the spiritual master as an ordinary person. If the work of investigation has the end result of encouraging this ordinary vision of Srila Prabhupada, then it has done an enormous disservice to others and ironically especially to Srila Prabhupada himself."

COMMENT: How does pursuit of truth, justice lead to an ordinary vision of Srila Prabhupada?

"Prabhupada's glorious departure is part of the glorious history of the greater Vaishnava movement; his particular history was also glorious, and the "external" and "internal" particulars of that departure must be taken together. This is the Vaishnava hermeneutic established by Krishnadasa

Kaviraja Goswami which, as it happens, also corroborates modern historiographic methods. He explains that Chaitanya's history has an external purpose and an internal purpose. Even modern theologically sensitive historiography accepts this vision, and even common sense understands that this is the case." **COMMENT:** How can actual history of pure devotees ever be negative or mundane? The history of Srila Prabhupada's poisoning should not be hidden, obscured, doctored, twisted, or altered from the bare, plain truth. It should be recorded in history as is. Then scholars can write essays about it. But first the truth must be found out and that is the purpose of investigation. Why avoid the truth? Let an investigation find the facts.

"Whether poisoned or not, I am sure that Prabhupada, the person Bhagavata, would have had the attitude of Maharaja Pariksit who stated the following in the book Bhagavata: 'O brahmanas, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snake-bird—or whatever magical thing the brahmana created—bite me at once. I only desire that you all continue singing the deeds of Lord Vishnu.' (SBhag 1.19.15) This verse is key, in my unhumble opinion, on how to understand our position in relation to the whole issue: 'I only desire that you all continue singing the deeds of Lord Vishnu!'"

COMMENT: Because the pure devotee Pariksit was tolerant of his offender, does not mean that others must be so as well. Pariksit's example is there as to how to react when we personally befall awkward circumstances. But when a serious offense is committed against the pure devotee, one cannot remain silent or apathetic. *"As such, the devotees are never inclined to counteract personal defamation, curses, negligence, etc. But in the case of their being performed against the Lord and His devotees, then the devotees take very strong action."* (SBhag 1.18.48 purport) The curse on Pariksit could not be counteracted since the curse of a brahmana at that time was irreversible. Nevertheless, Samika Rishi prayed to the Lord to forgive his son's offense, setting the example that such wrongful acts require the appropriate corrective action. To know or even suspect that Srila Prabhupada was poisoned and then do nothing but "continue singing the deeds of Lord Vishnu," taking no **appropriate very strong action**, is a failure in the discharge of a disciple's duty. *"Suppose if I am here and somebody kills me, and if you do not protest, is it a very good business? People will be surprised that 'So many disciples are there, and this man is being killed, and nobody do(es) anything?'"* (SPLecture Oct. 27, 1974) To propose that we should do only kirtan in response to Srila Prabhupada's poisoning is: **(1)** Tantamount to tacit approval of the wrongful act **(2)** Neglect of a disciple's duty to protect the life, honor, and legacy of Srila Prabhupada **(3)** Callous, impersonal, cold-hearted, insensitive **(4)** Neglect of a disciple's duty to follow the laws of the state wherein knowledge of a serious crime requires action, such as cooperation with and disclosure of information to authorities. When Lord Nityananda was injured by Jagai, Lord Chaitanya, the most munificent incarnation, rushed to kill the offender, although we do not endorse such extreme action. All that is desired is a full and proper investigation, then the appropriate institutional cleansing and secular legal actions. Further, it is not an either/or situation, that is a false dichotomy. Why not both praise Vishnu and seek the truth?

"Otherwise, Vyasa should be faulted for concentrating on the great lilas of magnificent devotees like Prahlad Maharaja, and Krishna lila in the 10th Canto. Perhaps he should have, instead, focused on exactly how the snake-bird would come and poison him with its bite, and how Sringeri should be punished and how outrageous it was that he should have delivered such a curse. Obviously, Pariksit took this as Krishna's arrangement, and obviously Sri Vyasadeva focused his writing upon that which is most important: Krishna-lila and the activities of the glorious servants of the Lord."

COMMENT: Did Vyasa omit mention of Prahlad's poisoning Prahlad would not be defamed? The poisoning was part of the spiritual pastimes of the pure devotee, just as it is with Srila Prabhupada. The details of how to honestly conduct business to make money for Krishna's service are not found in the Bhagwatam. The details of the investigation which has proven that Srila Prabhupada was poisoned will not become a new scripture. But both are very important to the continued health

and success of Srila Prabhupada's mission. Reading Bhagwatam is not the only pure devotional service activity. Researching these pastimes is as well.

"I am not saying that we should ignore the question of the external features of Prabhupada's glorious departure. More important, I maintain, is not just WHAT happened, but HOW WE go about it and preach with it, because that is what Prabhupada would want us to do as loyal disciples. And the last thing that Prabhupada would want is for this issue to disrupt preaching or preaching movement or image of the preaching movement that he worked so hard to establish. If we are to cause others to think of Prabhupada as just another mundane personality in this world, then what do we have left?"

COMMENT: First establish what happened and then go out and preach about it. But those who do not want to find out if Srila Prabhupada was poisoned and, even further, aggressively obstruct honest investigation into the matter, as ISKCON and its leadership has done, will not be the proper parties to teach this truth. Also, we should not contribute by our disinterest, our perverted philosophy, or our selfish motivations, to the concealment of the greatest crime of the millennium, and to the institutional obstruction of that crime. We must be truthful about what actually happened.

"I remain fixed in what I consider a very solid shastric vision for me, and I enthusiastically move along in my service to Srila Prabhupada without distraction. I like that it is bringing intelligent devotees together in a sober way and to meditate upon our spiritual master's glorious departure. Perhaps we can begin to appreciate the internal history of his departure as well. This would be truly an achievement."

COMMENT: Why is this investigation a distraction to service? If we investigate and discuss the unauthorized changes to Srila Prabhupada's books, will that defame those books? There is a huge unanswered question in thousands of devotees' minds regarding the poison issue. It has not been investigated honestly by ISKCON, whose leaders have covered up the evidence, with primary suspects in control of the narrative. No problem here? To find the truth in Srila Prabhupada's pastimes is a very practical service. Srila Prabhupada once explained the effect of Christ's crucifixion on the spread of Christianity: *"If Christ were not crucified, then his cult would not have spread so much all over the world. The Christian cult was spread all over the world after the demise of Christ, not during his time. Is it not? Because he was persecuted, his cult became so spread."* (SPConv:31.163-4) Rather than being a negative, Srila Prabhupada's homicidal poisoning will much more likely boost Srila Prabhupada's fame and glories with increased interest in the Hare Krishna Movement. This book also discusses at length the internal features of Srila Prabhupada's disappearance (see Part 12).

JASOMATINANDAN'S "TESTIMONY" EXAMINED

NTIAP includes Jasomatinandan's 1999 "testimony" denying the poisoning, which contains illogical and bizarre misconceptions typical to the poisoning deniers. We examine his statements below:

"I am really glad the poison controversy is dying its natural death."

COMMENT: This wishful thinking contrasts with the reality that private investigations have continued to add to the substantial proof and evidence that Srila Prabhupada was indeed poisoned.

"...only two possibilities by which it could lead to any other direction. (1) If Srila Prabhupada directly named or indicated who the poisoner was. (2) If the poisoner himself came forward and confessed he did it. Srila Prabhupada eliminated the first possibility by not naming anyone."

COMMENT: Standard criminal investigation does not include anything close to this line of thinking; rarely does the victim identify his murderer and rarely does the murderer willingly confess. To thus conclude there was no poisoning is just plain idiotic. However, the fact that Srila Prabhupada refused to answer Tamal's question as to who had poisoned him and also the "Ravana will kill and Rama will kill" conversation both strongly indicate Tamal as a likely, suspected poisoner. See Ch. 65. Srila Prabhupada very clearly stated that he thought he was being poisoned. Saying "Someone has poisoned me" without directly naming his poisoner does not render his statements meaningless.

"Surely Srila Prabhupada wasn't going to leave Lord Chaitanya's movement to a poison giver."

COMMENT: None of us know how Lord Chaitanya will unfold His Hare Krishna movement.

"If he suspected anyone, he would have surely told us. He would have revealed it to someone."

COMMENT: Srila Prabhupada clearly revealed his poisoning by his own words and by divine arrangement this truth was confirmed through scientific forensic tests. On Nov. 10, 1977 all of Srila Prabhupada's caretakers clearly acknowledged a homicidal poisoning. Why today is this doubted?

"Though it is a fact he was fairly disturbed over the idea that he had the symptom of someone poisoned, we accept his statement seriously: 'I look like I am poisoned, not that I am poisoned.'"

COMMENT: *But Srila Prabhupada never said this.* This is a self-serving paraphrasing. He said: *"He said like that, not that I am poisoned,"* meaning that an unidentified person had not told Srila Prabhupada that he was poisoned, but instead said that he had poison symptoms. And why would someone have poisoning symptoms?

"When the kaviraja asked who said he was poisoned, he said, 'Yei sab friend,' meaning 'Oh some friend (said it).' Some have interpreted this, 'Oh these friends have poisoned me.'"

COMMENT: No one interpreted like this. Dishonesty is to disprove what someone did not say.

"The question was, How did he know he was poisoned? The answer was, 'Some friend told me.' A Hindi conversation was after Bhavananda suggested that Srila Prabhupada was disturbed. (In the conversation book, it is reported after the above statement, 'Not that I am poisoned.' Then kaviraja asked why he felt disturbed. When everyone asked, Srila Prabhupada said, 'Ei ye poison wali baat.' ('This thing about the poison.') **COMMENT: (1)** The kaviraja simply said, "Boliye, boliye" ("Say, say".) **(2)** Srila Prabhupada never said "Ei ye poison wali baat." He said "Wohi bat jo koi hamko poison kya." ("That same thing - that someone has poisoned me.") **(3).** NTIAP grossly misinterprets this: *"it was the talk from the day before about the possibility that someone had poisoned me."* So, is it possible or is it absurd to suspect poisoning? The caretakers all believed Srila Prabhupada had been poisoned homicidally in 1977, otherwise why talk of murder, deaths, lawyers, rakshasas? They definitely did not think Srila Prabhupada's talk of poisoning was of no consequence.

"Now indeed if this conversation took place after the above statement, that means even after saying 'Not that I am poisoned,' he still felt very disturbed. And it supersedes 'I am not poisoned.'"

COMMENT: Srila Prabhupada said "all these friends" had said that he was poisoned, and he thought "someone has poisoned me." He said staying in his room was like being killed by Ravana. He refused to answer Tamal as to who was poisoning him, and all this means nothing? Tamal's own words: *"Now on one hand we could take it... give him that medicine (poison?) or let him stop eating... to death... until death, we could have done that."*

"But even then there is no indication that any devotees were ever doubted by Srila Prabhupada. In the absence of a clearcut proof, it would be heinous, to accuse someone of poisoning the spiritual master. No one is admitting it, so it is just one more mystery [...] of human existence."

COMMENT: Srila Prabhupada's poisoning has been proven by hair tests. Obviously those nearest Srila Prabhupada will be suspected, **especially** after being forensically certified as whispering "about poison and the use of it." Further, they engaged in a campaign of lies, deceit, non-cooperation, denials, and a fraudulent cover-up in the face of demands for just a thorough investigation. They became godlike, absolute gurus as soon as Srila Prabhupada was gone. Tamal and his associates are primary suspects. If they are indeed innocent and have nothing to hide, why not cooperate with an honest investigation? The GBC fears for their positions in a corrupted organization. "No one is admitting it" is not a logical reason to avoid the search for the truth.

"I tried to hear whispers, but couldn't hear the word "poison" anywhere. Maybe my mind is prejudiced because I never believed in the conspiracy theory."

COMMENT: Maybe his poor tape quality disallowed his hearing the whispers. Eight experts have heard and certified the poison words in five whispers. Most devotees can hear them easily.

"My real concern is that if it is declared that the world's greatest preacher of sanatana dharma, the most saintly, pure devotee of the Lord was killed by poisoning, it would add a grossly mundane element to his brilliant and effulgent character. From the preaching point of view, it would certainly create a negative effect."

COMMENT: This concern may have merit if the saint had committed suicide or murder, not if he was poisoned. A saint's poisoning only highlights the nastiness of the material world and the difficulties faced by the Lord's emissaries. Was Lord Krishna's character affected by the hunter's arrow in His heel? Were the attempts to poison Bhaktisiddhanta a blemish on his stature? Was the crucifixion of Jesus Christ a negative for Christianity? The murder and persecution of saintly persons does not diminish their character; often they become more famous as a martyr in the spiritual service of humanity. The pursuit of truth and justice cannot be derailed by these kinds of misguided sentiments. This is the GBC's concern: that the credibility of the institution which harbors the poison suspects and their followers will thus suffer financially and congregationally. This is the ulterior motivation in denying Srila Prabhupada's poisoning. It is all to do with THEIR money, power, position, livelihood... and nothing to do with honesty, truth, or real preaching. The GBC motto: Accept that which is favorable for maintaining our positions, reject that which is unfavorable to our prestige and financial income.

"Srila Prabhupada said there was a possibility of his Guru Maharaja's being poisoned. But he never investigated anything. He depended on Krishna. So we should follow in his footsteps and go on with our service." **COMMENT:** To follow in Srila Prabhupada's footsteps, you should also leave ISKCON like he left the Gaudiya Math. It is more important (to many) to be devoted to the truth of Srila Prabhupada's pastimes than it is to support an institution harboring his assassins. If there were no evidence, no means of investigation, no hope of uncovering the truth, then there may be reason to simply "go on with our service." But Srila Prabhupada's poisoning has already been proven by the hair tests. To turn our backs on the poison issue is to turn our backs on Srila Prabhupada. It is not too late to come to the defense of Srila Prabhupada and his sacred mission. **(END)**

"WHY POISON AN OLD AND SICK PERSON WHEN THEY ARE ABOUT TO DIE ANYWAY?"

This silly objection is like a gunman standing over a dead body saying, "Why would I shoot him? He is dead already!" This objection to Srila Prabhupada's poisoning came from Chief Suspect Tamal, saying there was no sense to poison Srila Prabhupada since he was so ill and close to departure anyway. How clever. But how did Srila Prabhupada get to the point of such bad health just before his departure? Historical records show Srila Prabhupada was actually in good health until July '76, when he suffered a sudden and unexplained health decline, correlated to the cadmium found in his hair samples. He was energetic, went regularly on super-brisk morning walks, ate his meals heartily, slept very little, and worked very hard. (Ch. 38) Leaving New York July 20, 1976, there was a sharp attack of illness with heavy mucus, coughing, and vomiting. By mid 1977 he had extreme sensitivity to light, conjunctivitis, hoarse voice, anorexia, extreme weakness, heart palpitations. This was not due to natural causes like diabetes, old age, or kidney disease, but from a cadmium poisoning that ruined Srila Prabhupada's health. The poisoning was not a one time dose *after* his health was already ruined, it started in Feb. 1977 10 months before his departure; it was a **"poisoning for a long time."** Poison whispers days before departure indicate a final, not a one-time poisoning. That Srila Prabhupada may have stayed many more years was confirmed by the noted astrologer and qualified academic from Tirupati, Dr. Arkasomayaji, Ph.D, who sent a horoscope, with supporting calculations and planetary positions to Srila Prabhupada on Aug. 24, 1977. The report glorified Srila Prabhupada's exalted position and asserted that Srila Prabhupada could overcome his illness by his own spiritual strength, living at least until Jan. 19, 1984.

"WHY THE LONG WAIT OF 12 YEARS SINCE THE CADMIUM HAIR TESTS?"

"I was disheartened by the denials and cover-up in response to SHPM. I have feared for my safety and for my family. I tried to avoid dealing with these cadmium findings and all the rest of the poisoning evidence that I have had responsibility, but I cannot sit on it anymore. These are scientific facts that have great bearing on the movement and its participants, and they deserve to know of them, even I am despised. I could have broadcast it sooner, but I did not get the final tests report from Dr. Morris until 2016." (Nityananda das, 2017)

"TAKE THE NEW EVIDENCE TO THE POLICE AND AUTHORITIES, BUT DON'T BOTHER US"

The above is ISKCON's hypocritical official position, as told to A PTC member in 2012 by former GBC chairman Bir Krishna Maharaja. They contradict their own policy which prohibits going to civil authorities, requiring that issues are adjudicated internally within ISKCON. But they say the opposite with the poison issue: they do not want to handle the issue of Srila Prabhupada's poisoning internally and it should be done externally, namely by going to the secular authorities. And so we have taken their advice. We do not have any illusions that ISKCON will deal honestly with the proof of Srila Prabhupada's poisoning, as they have already fraudulently covered it up, so better this way. They only care about their guru franchises and finances.

"THIS POISON DISCUSSION WILL ONLY DISTURB DEVOTEES, SO WHY DISCUSS IT?"

The truth of Srila Prabhupada's disappearance pastimes may be painful and disturbing, but truth is always worthy and should never be hidden. We should cope with the truth- or should we avoid it? Should we pretend we will not die, if this is a disturbing truth? Truth has positive effects, but if it is denied, covered up, and ignored, it will become very unhealthy, dangerous, and cancerous. Various pastimes of Srila Prabhupada will evoke diverse emotions, but still, it is important, for understanding, preserving and conveying Srila Prabhupada's legacy, that the truth is known about all of his spiritual pastimes, including his disappearance. Anandini dasi in 2017: *"Srila Prabhupada's passing away was part of his pastimes. It's not wrong that he left his body through poisoning, it was part of the plan. It reminds me of the story of Indradyumna, who disturbed the sculptor of the first Jagannath deity, who then disappeared and left the Deities 'unfinished.' Indradyumna was so disturbed afterwards that he wanted to kill himself. Lord Jagannath appeared to him in a dream to let him know that this was all part of the pastime, that he should not feel guilty or depressed. I fully trust that everything Srila Prabhupada did, and what happened to him, was transcendental pastime. Perhaps by allowing the truth to come forward, Srila Prabhupada's and Krishna's greatness would be even more apparent. It seems there is a lot of fear and ignorance consciousness in ISKCON, although maybe not all with bad intentions."*

"There are many instances. Just like [...] Prahlada Maharaja is standing, and his father is being killed before him. [...] Suppose if somebody comes to kill me, and you will see and laugh? [...] That is sinful. [...] Prahlada Maharaja is not protesting, 'Why you are killing my father?' No. He's seeing. So why Prahlada Maharaja is worshipped? Why he has become a mahajana, authority? You can say, 'Oh, he's a most sinful. He has seen in his presence, his father is being killed, and he did not protest.' You can say so. But because it is in connection with Krishna, Prahlada Maharaja is the most exalted devotee. He's not sinful." (SPLecture: Oct. 3, 1972) Srila Prabhupada's pastimes, whether about his disappearance, appearance, grihasta life, business life, sannyas, childhood- all are relishable and eagerly sought out by his devoted followers. Why should we neglect the disappearance pastimes just because it makes the GBC insecure in their positions of power?

"POISONING WOULD HAVE BEEN DISCOVERED BY THE 1977 LONDON BLOOD TESTS"

Cadmium poisoning would not have been detected by any usual tests on Srila Prabhupada's blood or urine that might have been done in London or elsewhere. Testimonies and interviews collected by us have determined there are no existing records of any Srila Prabhupada blood or urine tests, and no one knows for sure *if or which* tests *might* have been done in London. Unless a specific test for heavy metals is requested by the doctor, patient, or police, which is not a normal procedure, the cadmium poisoning would not have been detected. Normal blood and urine tests would not discover the cadmium. Heavy metals poisoning is actually discovered in only 5-10% of cases. Any tests that had been done, if any, were surely not for detecting heavy metals, and so the poisoning in London went undiscovered. It is very unlikely there were London blood tests.

"THIS POISON ISSUE WAS ALREADY SETTLED YEARS AGO, SO WHY BRING IT UP AGAIN?"

ISKCON says they investigated and found no evidence of poisoning, but the suspects themselves covered it up with a phony investigation. The evidence and facts will not go away because they deny it. It should be presented directly to the followers of Srila Prabhupada, and who cares what the ISKCON leadership thinks? They do not care if Srila Prabhupada was poisoned, but we do.

“HAIR ANALYSIS IS NOT A RELIABLE SCIENCE FOR DETERMINING POISONING”

Srila Prabhupada had 250 X more cadmium than the average normal; these sky-high levels are a fact. Dr. Morris, who did the hair tests, is an expert, recognized scientist in the field of NAA hair tests, and we can trust his findings millions of times more than the ISKCON denials and cover ups.

“DID SRILA PRABHUPADA DIE FROM CADMIUM POISONING OR SOMETHING ELSE?”

The hair tests and expert opinions confirm Srila Prabhupada was poisoned with sky-high, lethal levels of cadmium over a minimum of 10 months (Ch. 31-35), which was unnatural and could be due only to deliberate poisoning. It also exacerbates diabetes and kidney disease. There was *at least* an attempted murder, regardless what a coroner would find was the final cause of death.

“NO TIME FOR THIS. I’M BUSY PREACHING, SERVING SRILA PRABHUPADA’S MISSION”

This is an ad hominem attack that implies those who spend time on examining the facts surrounding Srila Prabhupada’s disappearance are not real servants of Srila Prabhupada, they don’t engage in substantial service, and are wasting time. This of course ignores the facts that clearly establish that Srila Prabhupada was given poison with malicious intent, and likely by those who were close to him. Besides, actually most if not all those who are concerned about Srila Prabhupada’s being poisoned and his mission being taken over by the poisoners, *are* enthusiastically engaged in sadhana and in sharing Krishna consciousness with others.

“THE SAMPLES WERE TAMPERED WITH, OR WERE NOT SRILA PRABHUPADA’S HAIR”

The GBC book *NTIAP* details how they arranged for bona fide Srila Prabhupada hair samples via Hari Sauri to be sent to Larry Kovar in California and then on to the University of Wisconsin. We have the Fedex receipt to show how these samples were then sent directly to Dr. Morris in Missouri. That covers two of the cadmium tests. The third was from hair found by Dr. Morris in Srila Prabhupada’s hairclippers, which had been in the Vrindaban ISKCON museum until Hari Sauri sent them to Balavanta, the GBC investigator, who sent them on to Dr. Morris. There is a completely secure documented chain of custody and thoroughly dispels any idea of tampering by outside parties. They *were* Srila Prabhupada’s hair samples by GBC arrangement.

“HE WORE HIS BODY OUT”

Hari Sauri das says in a *Prabhupada Memories* video interviews: “Prabhupada literally sacrificed his life for us. I saw it. He wore his body out. The nondevotees are fond of identifying the cause of death. You could say that Prabhupada wore out his body in the service of mankind. That was the cause of his disappearance.” Srila Prabhupada worked very hard to deliver the fallen souls. But the cadmium found in 3 hair samples, those that were certified as authentic by Hari Sauri das himself, is proof that he was poisoned deliberately and homicidally. Maybe Srila Prabhupada did wear out his body, but science shows he was also lethally poisoned.

“WERE THE HAIRCLIPPERS THE SOURCE OF THE CADMIUM?”

In late 2007 Srila Prabhupada’s last hairclippers were sent to Chemical Solutions in Mechanicsburg, PA. USA for a trace elemental analysis on the clipper head, the non-moveable part housing the moveable blades. Perhaps detractors would suggest the hair samples tested by Dr. Morris (with sky-high levels of cadmium) were externally contaminated by the hairclippers which might be cadmium plated. The lab report explained that the clipper head was slightly dissolved in weak nitric acid and the solution tested for cadmium, finding 12 parts per *billion* cadmium. Francine at Chemical Solutions stated by phone that this was “*a very, very small amount of cadmium*” determined by the “*very accurate test*” method of ICP-MS. As Dr. Morris had stated, “Everything is everywhere,” so it is no surprise *some* cadmium was found. But it is not possible for 12 ppbillion on the clipper head to result in average levels of ± 16 ppmillion in hair simply by contact, a 1300 X multiple. The clipper head is not cadmium plated and did not cause external contamination of the hair samples. The pre-1977 hair samples cut by similar hairclippers had normal cadmium levels, again negating external cadmium contamination.

FIRST ARSENIC, AND NOW CADMIUM?

ANALYTICAL REPORT

February 7, 2008

Nico Kuyt
RGV Foundation
1557 NW 82nd Avenue
Suite PMA-30:100145
Doral, FL 33126

Page 1 of 1
Sample No. 08A1706

Client : RGV Foundation
Client # : R4836
Description : See below
Sample Type : Powder
Collector : Client

Customer PO :
Date Sampled :
Date Received : 01/30/08
Completed : 02/06/08
Discard Date : 02/21/08

08A1706

Clipper Head

Parameter	Result	Units	PQL	Method	Date	Analyst
Cadmium	12	µg/L	5	ICP-MS	02/06/08	SB

The clipper head (non-moveable portion) was removed from the clipper unit and soaked for 5 minutes in 20 ml of a 1% nitric acid solution. This solution was then analyzed by ICP-MS for total cadmium. The result shown reflects the concentration of cadmium found in this solution. This would equate to 0.24 µg of cadmium pulled from the clipper head during this extraction.

Respectfully Submitted,
Chemical Solutions, Ltd.

Ian Milnes / Bg 2/7/08
Ian Milnes
President

We have heard, “*first they found arsenic, and when that was discredited, now they have found cadmium?*” Given the prevalent cynicism due to the world’s abundant hypocrisies, contradictions, and seeming insanity, this reaction is somewhat expected. But the cadmium discovery was totally accidental and authentic. There is no way this could have been orchestrated. **First**, the valid premise that Srila Prabhupada’s arsenic levels causing seriously detrimental effects over many months in an elderly person was not successfully discredited by the GBC, and that rather, their attempts to discredit this premise have been exposed as fraud. **Second**, we note that sky-high cadmium was found in three hair samples that were supplied and delivered by the GBC themselves, untouched by any party other than GBC agents. Discovery of the cadmium was totally unexpected. **In no way has any evidence been elicited, designed, twisted, tweaked, arranged, manufactured, or fabricated, not even in the least.** The facts are reported as they are, how they were obtained, and interpreted in an unbiased manner, supported by an honest research of scientific studies, unlike the GBC.

Unfortunately ISKCON is much more adept at lies and deceit than the truth and facts.

CONCLUSION

The false theories and objections to the “poison theory” do not diminish any evidence, but are born of a prejudiced intention to deny the facts with dishonesty and deceit, or at best, making conclusions without knowing the facts. Drona knew he would be killed by Dristadyumna later. Yet, he accepted Dristadyumna as his student to train him in military science. “*This rascal has learned from me and he wants to kill me?*” But no, duty is duty. After all, everyone will die, nobody will exist. So nobody should be afraid of death. This is Vedic civilization. Death is inevitable. ‘As sure as death.’ Who can avoid death? So being afraid of death, we should not deviate from our duties, real duty.” (SPLecture July 9, 1973) **Similarly, Srila Prabhupada dutifully accepted his poisoners as his disciples.**

CHAPTER 104: HORSES, FOLLY, AND FUTILITY *By Nityananda das*

THE FIRST CHALLENGE HORSE

Ravindra Svarupa reminded me in the GBC book *NTIAP* of my “challenge horse” to the GBC in 1989 regarding demands for a proper justification based on Srila Prabhupada’s teachings for the ISKCON guru and initiation system, or to otherwise accept the “officiating acharya” initiation system. That challenge horse is still roaming at large and the GBC have yet to provide convincing or solid evidence, other than defective policy papers and twisted interpretations, that Srila Prabhupada wanted self-appointed or ecclesiastically rubber-stamped, non-self-realized gurus rather than to

continue “henceforward” indefinitely with the “ritvik” representative system he had begun by 1970 and reconfirmed in July 1977. **This first challenge horse** released by the Vedic Village Review in 1989



has never been “captured” by the GBC, although they deny this in their ongoing dishonesty. Under what authority have they elected gurus to take their own disciples in Srila Prabhupada’s institution? The onus is on the GBC to prove that Srila Prabhupada actually gave the order to be initiating gurus. Even if Srila Prabhupada had hoped his disciples would be gurus, where is the actual order to do so?

THE SECOND CHALLENGE HORSE

Will the GBC back up their fraudulent claims that Srila Prabhupada was not poisoned? A new challenge to Ravindra Svarupa das is: let us set up a scientific study where we feed the GBC enough heavy metals to maintain their hair cadmium and arsenic levels equal to those of Srila Prabhupada for a year, comparing all physiological changes in the GBC to those seen in Srila Prabhupada during 1977. After all, if the hair levels were normal and Srila Prabhupada was not poisoned, all this should be good for them too. Any takers? Will they plead exclusion because they have diabetes? This is the second challenge to those who thought I had inexcusably offended Srila Prabhupada and senior devotees by presenting factual evidence of the poisoning. There is ample evidence to implicate Tamal, Jayapataka, Bhavananda, and Bhakticharu. **A second challenge horse** in 2017 to Ravindra Svarupa and GBC is released as follows:

If Srila Prabhupada was not poisoned, as the GBC claim in their book *Not That I Am Poisoned*, and he actually had normal levels of heavy metals in his hair, then they should: **(1)** Eat arsenic salts until they all maintain for a year 10 ppm arsenic in their hair, which they claimed is healthy and normal, or **at least** up to the 2.6 ppm that Srila Prabhupada had in his hair, and **(2)** Eat enough cadmium salts to maintain for one year the 15.73 ppm average cadmium level that was in Srila Prabhupada’s hair, and show us all that this is normal and unproblematic, as they have claimed.

The official GBC resolution, ***“There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada,”*** makes a mockery of ISKCON leadership. Mayeswara das, the outspoken GBC apologist, should join Ravindra Swarup and all the GBC members to show their denials are sincere and not empty words.

A FEW SHORT YEARS OF HALLUCINATIONS AS A CHEAP IMITATION GURU

As soon as Srila Prabhupada physically departed in late 1977, the gang of eleven lied their way into guruhood as Srila Prabhupada’s supposedly hand-selected, successor acharyas. In 1978 and for the next decade, these eleven shamelessly promoted themselves as the new Prabhupadas and even were happy to accept worship more lavish than was ever offered to Srila Prabhupada. Their power and authority was unrivalled; they could do as they liked and they did. Disciples swooned, cried, and surrendered everything to them; they thought that they were sharing relationships of love, but it was based on lies and fraud. These eleven soon lost the respect and support of 95+% of their own Godbrothers who became disgusted at the phony charade. Gradually things went downhill more and more, as the eleven couldn’t maintain their pretenses, tumbling down just as the blue jackal was exposed by his own uncontrollable nature. They were cheap imitators of Srila Prabhupada and they found themselves struggling to keep up their false images as their inner nature leaked out in public. It turned out they were not appointed as gurus at all, that they were not pure devotees, and that they were actually conditioned souls not worthy nor authorized to accept disciples. Abandoned by intelligent devotees, they have only the support of their own disciples, who were increasingly of lower standard. After several decades, all but 3 of the 11 have given up the guru business, and of those 3, 2 have been widely disgraced by their own actions. Only Jayapataka Swami remains relatively unscathed, although he had a massive crippling stroke due to serious obesity, now only half alive.

All they got for poisoning the jagat-guru Srila Prabhupada was a few years of temporary fame and glory. The zonal acharyas had a short reign: **(1)** Jayatirtha: 1978-1982 (4 years): Decapitated by

disturbed disciple. **(2)** Hansadutta: 1978-1984 (6 years): Drugs, illicit sex, alcohol. **(3)** Bhagavan: 1978-1986 (8 years): Left with a female disciple. **(4)** Ramesvara: 1978-1986 (8 years): He left after caught with a teenage girl at a mall. **(5)** Bhavananda: 1978-1987 (9 years): Suspended due to illicit sex with men and boys. **(6)** Kirtanananda: 1978-1994 (16 years): Caught as pedophile, admitting sex with men, jailed 1996-2004, resumed guru business in NY City and India 2004-2012. **(7)** Harikesh: 1978-1998 (20 years): Nervous breakdown, paranoia, left with his massage therapist. **(8)** Tamal Krishna: 1978: 2002 (24 years): Died in a road accident. **(9)** Satsvarupa: 1978-2002 (24 years) Even after admitting illicit sex with a female disciple, he continues as a “retired” ISKCON guru for pre-existing disciples, prohibited from taking new disciples. **(10)** Hridayananda: 1978-present (2021): “Retired,” aloof, private life, independent, plays ping pong with women and leads a very un-sannyas lifestyle, blessing homosexual marriages, and more liberal nonsense. **(11)** Jayapataka: 1978-present (2021): Last man standing (now sitting), suffered massive stroke 2008, half paralyzed, now has over 50,000 disciples.

How short a time the 11 enjoyed their guruship. What folly to become implicated in this horrendous crime for the sake of gaining positions of great honor and prestige as ISKCON gurus, a temporary reward that lasted but a few years! What fools. And they had no shame, save one, Hansadutta, who profusely apologized. Whether or not any of the eleven original “successor acharyas” were directly or even indirectly involved in Srila Prabhupada’s poisoning, they all quickly sat on his seat as soon as he departed, to enjoy the adoration and worship that was not meant for them. The GBC has officially apologized for the decade-long zonal acharya era which they mercilessly forced upon the society of devotees. Srila Prabhupada’s poisoning was futile and a folly. They gained but a few years of false glory through cheating and hypocrisy, somewhat like how Paundraka imitated Vasudeva Krishna by wearing two fake arms and Vishnu’s insignia. While Srila Prabhupada continues to live in his books, in his sincere followers everywhere, in his service by following his instructions, and in his deity form, sound recordings, and photos, those who poisoned Srila Prabhupada sold their eternal soul to gain some very temporary material hallucinations. Red pill/ blue pill? The futility of Srila Prabhupada’s poisoning is tragic. It was maya (illusion) at its worst. For this they committed such a crime?

ALL ISKCON GURUS ARE IMPLICATED IN SRILA PRABHUPADA’S POISONING

Whether directly involved in Srila Prabhupada’s poisoning or not, all ISKCON gurus coming after the original 11 zonals gurus are also reaping the reactions to Srila Prabhupada’s poisoning. Their positions were falsely created by the poisoner’s plot of lies, who claimed they were appointed as acharyas and that others could be added later. Tainted by this crime and hoax, all subsequent ISKCON gurus have aided and abetted the original crime by sharing in the “take” or illicit gains, making them deeply complicit. ***It is like accepting dirty money or stolen property- it is still theft, even if you did not actually steal it yourself.*** Accepting stolen property knowingly is very dishonorable. The original 11 and all the ISKCON vote-approved gurus afterwards, totaling well over 100, gained their guruship by dint of Srila Prabhupada’s poisoning and the hijacking of ISKCON, based on the lie that Srila Prabhupada had appointed successor gurus, and then, later, that the GBC was authorized to concoct a rubber stamp guru approval process. Not only did Srila Prabhupada’s senior disciples lie about their appointment as initiating gurus, but evidence implicates at least Tamal Krishna beyond reasonable doubt in the poisoning of Srila Prabhupada (see Ch. 74). ***All ISKCON gurus are enjoying their guruship because of Srila Prabhupada’s having been poisoned by some of the original eleven.*** Yes, Tamal and Bhakticharu are gone, but they did not act alone. The whispers implicate at least 4 senior men. Tamal had close friends who surely knew of the poisoning even if they themselves were not directly involved. It is unknown who was all involved in the poisoning and exactly how the sordid affair was executed.

The definition of abetting a crime includes assisting the criminals escape and by refusing to honestly investigate the voluminous poisoning evidence; ISKCON misleaders are sheltering the prime suspects. They thus all share in the sin of the poisoning crime by aiding and abetting. Since 1956 the law in India is that a murderer cannot inherit the property of the one murdered. Yet the poisoners inherited their guru’s assets.

HARE KRISHNA MOVEMENT CANNOT BE STOPPED

RAMESVARA: Srila Prabhupada, you said [...] that this movement will go on unimpeded for 10,000 years, so... **SP:** Yes, provided we keep it uncontaminated. You should take this opportunity. **RAMESVARA:** So after ten years we have gotten so many devotees and so many houses, so I can't imagine how big this movement will be after 10,000 years. **SP:** Yes. You'll get the government. **RAMESVARA:** The whole world will be delivered? **SP:** Yad yad acarati sresthah. America will be the best; people will follow. (SPConv June 11, 1976) / **HARI-SAURI:** Is our goal to actually establish Vedic principles back into society again at large? **SP:** Yes. [...] Again the Vedic principles will be established after finishing this Kali-yuga. And that is Satya-yuga. That is going on. Just after summer, there is winter. There is... After winter, there is summer. **RAMESVARA:** But this is extraordinary. Lord Chaitanya's movement, the 10,000 years of His movement, that is a special exception for the Kali-yuga. **SP:** Special for this millennium. But the thing is going on like that, rotating. (SPConv Jan. 21, '77)

"Yes. I never said that 'You have to give up this, you have to do this.' [...] ceto-darpana-marjanam. When the heart becomes cleansed, then little. There is no hopelessness. So many people have come, and they are coming. Both black, white, everyone is coming. [...] But you cannot expect that cent percent people will come; that is not possible. But even, even one-fourth percent people come to this, then it will be successful. Compared to the American population, what percentage we have got? Still they have made some impression, the Hare Kṛṣṇa movement. Literatures are selling, they are appreciating, learned circle. Takes some time, but if we stick to our principles and do not make any compromise and push on-in this way, I have given you instruction, it will never stop; it will go on. [...] At least for 10,000 years it will go on." (SPConv June 21, 1976)

THE POISONING IS THE FOLLY OF THE ULTIMATE INSULT OR BLASPHEMY

The Hare Krishna movement will go on as divinely ordained. It is futile to try and stop it, even by attempting to remove Srila Prabhupada by poisoning his body and his mission. It is the will of the Supreme Lord that this movement will flourish and prosper, and spread all over the world, to every cowpath village and town. Sometimes, out of fear of committing offenses, uneducated, overly meek, or cowardly persons tolerate blasphemy or deliberate offenses against the bona fide spiritual master. Srila Prabhupada has oft pointed out that such tolerance is condemned in scriptures. **(1)** *"One should not at any time tolerate blasphemy and insults against Lord Vishnu or His devotees. A devotee is generally very humble and meek, and he is reluctant to pick a quarrel with anyone. Nor does he envy anyone. However, a pure devotee immediately becomes fiery with anger when he sees that Lord Vishnu or His devotee is insulted. This is the duty of a devotee. Although a devotee maintains an attitude of meekness and gentleness, it is a great fault on his part if he remains silent when the Lord or His devotee is blasphemed."* (SBhag 4.14.32 purport) **(2)** Srila Prabhupada: *"Suppose if somebody comes to kill me, and you will see and laugh? You'll do? Will you do that? Why? That is sinful."* **(3)** *"In this verse the word sadhavaḥ, 'all great souls,' is very significant. When a person is very great and famous, many unscrupulous persons become his enemies, for envy is the nature of materialists."*

DID SRILA PRABHUPADA LEAVE IN DISGUST LIKE HIS GURU?

"Bhaktisiddhanta's leaving in disgust does not apply to Srila Prabhupada, who was pleased with his disciples' service. It is speculation that he left in disgust because of a few assailants. [...] we must know Krishna sanctioned his departure, as He does everything, including what happened to Srila Prabhupada. Srila Prabhupada's purpose for coming, to bring the Movement out of India to the rest of the world, to translate the most important Vedic knowledge into English was completed, although he had so many plans which would have taken many more years to complete." (Rupanuga das July 2017)

WE MUST OVERCOME OUR APATHY

The mad elephant in the room is the corrupted, deviant ISKCON which continues to crush and suppress all intelligent and free-thinking devotees, forcing them into exile. Today there are tens of thousands of exiled Hare Krishnas, those who could not sell their hearts and souls to the tyranny of the "cult" institution. Some left due to their spiritual weakness. But many, if not most, could no longer

reconcile their intelligence with the falsehoods of the institution. They could find no place to settle in the house of frauds, where discussion is framed by the established narrative and facts are twisted to accommodate that narrative. Truth dissolved into the politically correct doctrine as dictated by the GBC elite. Brown-nosers, bootlickers, sycophants, and the power/guru ambitious are mostly who remain in its membership. The honest ones have left the institution, built for all to live in, but which was hijacked by deviant misleaders, led by His Divine Grace's poisoners.

Hopefully the exiled will have enough wisdom, courage, and spiritual conscience to recognize truth when they see it, and that they have the "shakti" to act upon recognizing the facts and evidence that ISKCON was gurujacked by those who poisoned Srila Prabhupada. As is common in those who witness the insanity and fraud in this world, an overwhelming sense of futility prevails amongst these exiles. Was there really a novel virus which is so dangerous, requiring lockdowns and "emergency" untested vaccines? Are major elections free and fair, or have they been hijacked by the globalist elites? Estranged and banished devotees similarly have had their enthusiasm sapped by the natural reaction: "What difference can I make anyway?" This sense of futility leads to apathy and a reluctance to verify the "conspiracy theories" even when the proof stares us in the face. "Oh, it just can't really be true." The sad truth is when we are confronted with monstrous evil, our first reaction is to reject it, not because we don't believe it exists, but because admitting its reality implies a responsibility to do something about it. And stopping evil takes away from "me time." And what's the point in pointing out the hypocrisy of it all? People tend to just want to live in peace.

But Srila Prabhupada struggled and sacrificed so much to give us Krishna consciousness and a perfect process of spiritual advancement, and if we take his mercy and improve ourselves with his gifts, we become indebted to him. How can we repay Srila Prabhupada? Foremost, he wants us to stick to the process of chanting Hare Krishna, and he also wants us to preserve and propagate his pure teachings. Put aside the temporary feelings of futility and rise to our duty of doing whatever we can to defend Srila Prabhupada's transcendental mission and divine mercy from deviant actors. This starts with making our voices heard.

AVOID GURU-MARA-VIDYA--GURU KILLING ART

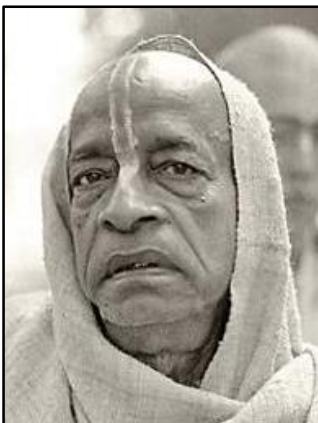
Srila Prabhupada warned us that sometimes a demoniac person, or a so-called senior disciple, will try to kill or reject his benefactor/ guru due to false ambition. He also warned of the mentality of second-guessing, bypassing, or "improving upon" the bona fide spiritual master by going outside his mission to consult others. **(1)** "Guru--you learn from him first of all, then kill him. Don't care for guru. This is demoniac. By the grace of guru you learn something. Then when you learn something, then you become greater than him, don't care for guru. This is demoniac." **(2)** "The only important part of this verse is that don't learn guru-mara-vidya... This nonsense." **(3)** "So anyway, this guru-mara-vidya should be avoided... It is not by education or grammatical knowledge you can learn anything. No. It is by the grace of the Supreme Personality of Godhead. And that grace comes down through the grace of guru." **(4)** "Sometimes this art, guru-mara-vidya, is done by rascals and fools. That should not be done. That is instruction from every practical point of view." (SP Lecture 4.10.76) **(5)** "...throw him away, 'Go away. I have now learned.' Guru-mara-vidya: the knowledge of how to kill guru. Guru-mara-vidya. Their... the philosophy is that you cannot rise up. You take a ladder. But as soon as you rise, throw away the ladder. No more. No more needed. That is mayavada philosophy." (SP Conv Dec. 5, 1973) **(6)** "He said that 'Thou shall not kill' and you killed him. You are so intelligent. 'And first of all let us kill this man who is advising "Thou shall not kill."' Your intelligence is so sharp. Guru-mara-vidya. First of all, kill the guru. That is called guru-mara-vidya..." (SP Conv May 21, 1975) / Yes, kill guru, become guru.

CONCLUSION

How ludicrous it was to falsely assume the post of an absolute, self-realized master of spiritual knowledge, after giving deadly poison to the pure devotee. There was a swift retribution of karma: insanity; sexual fall-downs with men, women, and children; literally losing one's head (Jayatirtha's was cut off); going to prison; taking intoxicants; running off with female disciples; arranging murders; and

wreaking havoc in their own lives and those of thousands of devotees who misplaced their trust and faith in them as infallible men. How futile it was to falsely pose as a self-realized person, using the Acharya's assets for their own gross and subtle enjoyment. Their apparent success evaporated in a few short years, by being smashed into a tree, by a knife, by inescapable and quick-arriving old age, or by uncontrolled self destruction. Their plans ended in infamy. How futile it was to try and conceal the truth of their actions in poisoning the pure devotee. Materially ambitious and pretentious men forget that the truth always prevails. What a waste of their own valuable life, childishly chasing their envious dreams, like the blue jackal sitting on the king's throne. They savored their positions for awhile, many people worshipped and washed their feet, accepting their every word and instruction as sacred and perfect, as they became number one and master of their domains. But they were soon beset with the troubles of bad reputation, hounded by enemies, struggling to control their senses. How much did they actually gain? Or lose? Was it worth it? They were deluded and couldn't help themselves.

The poisoners of Srila Prabhupada's body and mission were cursed with false pretense and cheating maneuvers, and hearts full of anxieties. They could have been blessed with the mercy of Krishna and Srila Prabhupada, but instead went to the lower regions of existence, too horrible to even mention. What folly. *"Therefore, they are now taking action how to stop this Hare Krishna movement in Europe and America. They are trying. Of course, we are not afraid of this attempt. They will never be successful, rest assured, because we are pushing Krishna consciousness. Krishna was attempted to be killed from the very beginning of His life. That is the nature of this material world, 'How to kill God,' 'God is dead.' This is their attempt. So, from the life of Krishna we can understand that so many attempts were made by the demons and the rakshasas to kill Krishna, but actually Krishna killed them all. So, if you are sincere, if you follow the principles and push on this Krishna consciousness movement, nobody can kill you. You'll go forward, rest assured. We are not going to be killed. That they are perceiving, that this movement is spreading like epidemic, and the young men of Europe and America, they're taking seriously. Professor Stillson Judah already has given his conclusion that 'This movement is not going to stop. It will go on.' That's a fact. Krishna cannot be killed, neither His movement cannot be killed. Rather, those who are attempting to kill, they will be killed. But we must be very sincere, serious, follow the regulative principle and chant Hare Krishna mantra as you have been taught. Follow this principle boldly, and there is no fear."* (SPLecture Nov. 19, 1976)



REVERSE SPEECH REVISITED

SHPM (1999) included two chapters on "reverse speech," a method of playing voice recordings in reverse to hear hidden messages as to the truth of the speaker's true intentions. Dhaneshvara das was involved in some of the private investigative work in 1998-99 and he introduced reverse speech to others on the team. He had studied with David Oates, pioneer of the reverse speech method, and was experienced in the technique, having done evaluations of recordings of conversations in 1977 of senior devotees with Srila Prabhupada. He convinced Nityananda das to include his findings in *SHPM*. In retrospect, this was a miscalculation. Reverse speech is a controversial and unverified method of discerning the truth in a person's recorded speech. The GBC jumped on

the "reversals" and ridiculed them, using them as a platform to portray all the poisoning evidence as humbug. The GBC contacted David Oates, who had a very poor relationship with Dhaneshvara, and this further discredited the "reversals." Oates re-analyzed these "reversals" and found some to be "inconsistent" or "bogus." **However, he confirmed seven of Dhaneshvara's reversals and half agreed with a number of others, all of which clearly referred to poisoning and malicious intent by Srila Prabhupada's assistants.** Regardless, confirmed reversals or not, we acknowledge that this technique

is an insufficiently accredited method for use in determining facts. ***It was a mistake to confuse and distract from the real evidence in this way.***

In NTIAP (p. 306), David Oates confirms the accuracy of 7 speech reversals: ***“The worst was just you kill,” “Aye Govinda,” “I kill the prophet,” “Fail upon arsenic,” “Heavy metal, that milk,” “He create a sick pa ,” “They’ve made your dying problem.”*** The GBC use of Oates’ to discredit the idea of Srila Prabhupada’s poisoning was actually counter-productive as he actually confirmed a heavy metals poisoning by speech reversals. But the GBC did not notice this.

REVERSE SPEECH WITHDRAWN AS CREDIBLE EVIDENCE

We have concluded that although interesting and intriguing, reverse speech as a tool of truth ascertainment remains an avant-garde means of analysis. It should not have been included, as it has only given ammunition to the GBC to ridicule the “poison theory.” Superior methods of truth ascertainment are available, based on modern technology and proven science, and are in widespread usage by law enforcement. (see Ch. 56-57) ***“My apologies for introducing reverse speech into the body of substantial evidence of Srila Prabhupada’s poisoning. This naïve and ill-considered act only gave the ISKCON deniers fodder to ridicule the evidence. Bir Krishna Maharaja even stated recently that the ‘poison conspiracists’ had no evidence except some speech reversals, where, as he put it, we imagined we heard something that wasn’t there. He said the only evidence we had was reverse speech. What a liar and cheat, to characterize Srila Prabhupada’s own statements, the hair tests, the certified whispers about poisoning etc, as being nothing.”*** (Nityananda das, 2017)

“Very exciting news. The CIA has published the theory of Reverse Speech, quoting my second book, Hidden Messages in Human Communication. It appears it has recently been declassified. This totally vindicates 34 years of my life’s work! [...] It appears they have been using it all this time, [...] Not much more I can say. Yours, David J. Oates <http://www.reversespeech.com> /Reverse Speech - Voice of the Unconscious Mind

CHAPTER 105: SHARP SWORD TRUTH FILMS 2017-18

VIDEO ONE: “KILL GURU, BECOME GURU: THE FORENSIC BREAKTHROUGH”

<https://youtu.be/PIBqNBMbPvY> May 4, 2017 a 54 min. video on the history of the private investigation into Srila Prabhupada’s poisoning and how the scientific forensic breakthrough into proving Srila Prabhupada’s poisoning was accomplished by discovery of sky-high levels of cadmium in 3 authenticated samples of Srila Prabhupada’s hair. The “poison issue” was resurrected from oblivion and again brought to the attention of the Hare Krishna movement after a hiatus of at least 14 years. By 2022 there were 35,000 views and hundreds of very appreciative comments. The message was that Srila Prabhupada’s poisoning had now been definitely proven with hard scientific proof.

VIDEO TWO: “POISONING OBJECTIONS ANSWERED”

<https://www.youtube.com/watch?v=gOLeHjRhZMc> On June 27, 2017 PTC released a second film of 41 minutes, and by 2022 there were over 12,600 views. A review and more in depth look of the evidence was undertaken and twenty common objections to Srila Prabhupada’s poisoning were answered or refuted. It was necessary to deal with emotional and illogical objections such as: Srila Prabhupada could not have been poisoned because no one saw it happen. Emphasis was placed on the scientific proof of cadmium poisoning, and it is being seen that even those within ISKCON are accepting the poisoning as a fact. Some responses: ***“I live two blocks from Dallas temple... devotees here are stating openly that if this truth about Srila Prabhupada becomes known widely it will destroy Hare Krishna movement. I have the opposite opinion, so let us see how I can help.”*** (Anonymous) ***“ISKCON has already been destroyed. The truth will help devotees see just how strong the material illusion really is and should revitalize the mission.”*** (Anuttama dasi, Sept. 6, 2017)

VIDEO THREE: “CRIME OF THE MILLENNIUM: POISONING SRILA PRABHUPADA”

<https://www.youtube.com/watch?v=IMuUqqZDqTQ> A third film was released by PTC of 31 minutes on Aug. 28, 2017 and by 2022 there were 20,600 views. This film reviewed further evidence in Srila Prabhupada's poisoning, and demanded that the ISKCON leadership publicly accept the scientific proof of the crime of the millennium, apologize for their cover-up of the facts and evidence, and resign from their posts sooner the better. It called upon devotees to remove the ISKCON leaders and elect new ones who could respond to the ramifications of the truth about Srila Prabhupada's poisoning. It also called upon devotees to take a public stand on the issue and to restore Srila Prabhupada's mission and mercy by going back to "Square One," as though it were the day after Srila Prabhupada's departure. By open discussion, debate, research, and study the proper understanding of Srila Prabhupada's teachings could be ascertained. On various public Facebook pages and websites, discussion and comments were 95% in agreement and favorable of the evidence and films. Of course, there was absolutely no response from any ISKCON leader nor the GBC on the issue, just dead silence. One comment was philosophical in nature: *"Srila Prabhupada's final pastime very closely reminds me with that of Jesus Christ, as I was born Christian. Like Jesus on the cross Srila Prabhupada's body was "nailed" to his bed and suffered numerous days of horrible torture. Jesus was described as extremely weak and dehydrated. Ultimately, Jesus died as a result of suffocation. No one can even imagine the intensity of such suffering. But, Jesus' greatness is not that because he suffered he become so great. What is described by historians is that even with all the pain, Jesus thought of others rather than himself. This was the true greatness of the person Jesus Christ. His first words from the cross were, "Father, forgive them; for they know not what they do" He thought of His mother, who stood by the cross weeping, and asked his beloved disciple John to take care of her. This is an example of a perfect leader. I can see that there are still the disciples and followers of Srila Prabhupada who are sincere and active, not silent. They want to serve Srila Prabhupada and help him to spread his mission. This I really appreciate, that nothing is completely lost and there is still hope for all of us. Only by the mercy of association with Srila Prabhupada and his sincere disciples and followers the whole world will get purified, of this I am so much convinced."*

VIDEO FOUR: IN PURSUIT OF PRABHUPADA'S POISONERS

<https://www.youtube.com/watch?v=6unXi7jzSiI> A fourth film of 25 minutes was released by PTC Oct. 5, 2017 and by 2022 there were 58,000 views. This film focused on the suspects and the evidence implicating them, and has been the most watched of all the films, showing intense interest in the evidence implicating the prime suspects in Srila Prabhupada's heavy metals poisoning.

VIDEO FIVE: "REWARD ON PRABHUPADA'S POISONERS"

https://www.youtube.com/watch?v=GZg_rNP6HiY A fifth film of 102 seconds was released by PTC Oct. 13, 2017 and by 2022 there were 2,000 views. It offered on a cash reward of US\$50,000 for information that would lead to the felony conviction of anyone for poisoning Srila Prabhupada. No information has been forthcoming, but it is a tall order to obtain a criminal conviction.

VIDEO SIX: "TAMAL: WE COULD HAVE DONE THAT (POISON SRILA PRABHUPADA)"

<https://www.youtube.com/watch?v=XoRz1ENORFg> A sixth film of 24 minutes was released by PTC on July 25, 2018 and by 2022 there were 5,000 views. This film focused on Tamal's mercy killing BTG interview where he claims Srila Prabhupada wanted an assisted suicide, undoubtedly his defense for poisoning Srila Prabhupada if the matter became public. But Tamal never brought it up again.

OVERWHELMINGLY POSITIVE COMMENTS

There are also foreign language subtitled versions of these films, such as in Russian. By 2022 the total views on all six films was about 150,000. Some of the comments are as follows: **(1)** *"I think that the biggest impediment in presenting your evidence is cognitive dissonance. When someone believes something to be true and then is confronted with evidence/data that contradicts that belief, one of the ways that they cope with the dissonance is to find evidence or an explanation that supports their original belief. In this case, apparently there was push back using the theory that elements in a hair sample aren't proof of anything. This is a great counter to that excuse to cling to dissonance. I*

suppose you should also expect a degree of viciousness towards yourself and hope that you don't find that too disturbing. The fact is that this subject is disturbing, but needs to be confronted if we are to expect any healing. You might remind people that the only way to get rid of the dissonance is to analyze the evidence with an open heart." (2) "This video is a home run in Prabhupada's service. It may take time for the effect to show. Only Krishna has a plan how the timeline will develop and improve ISKCON society... the forensic parts, Prabhupada's words, the mention of Prahlanananda, Harisauri and the different laboratories all combine for a perfect presentation. I am happy that Prabhupada is speaking and you mentioned that only Krishna could arrange for all pieces to come together for this presentation. Even Christians do not deny the crucifixion of Christ." (3) "Will charges be brought against the surviving conspirators? I offer my services for any actions in pursuit of lodging charges here in Australia against Bhavananda who, as you know, is resident in North Sydney much of the time. Wonderful job, important job. I will share it strategically." (4) "I posted on my FB and preparing to share this to MANY FB groups that have 50,000 (through forwarded sharing to their groups and friends) members total most of which claim they are against Guru business and changing of books so that number can multiply as well and then of course I am only one."

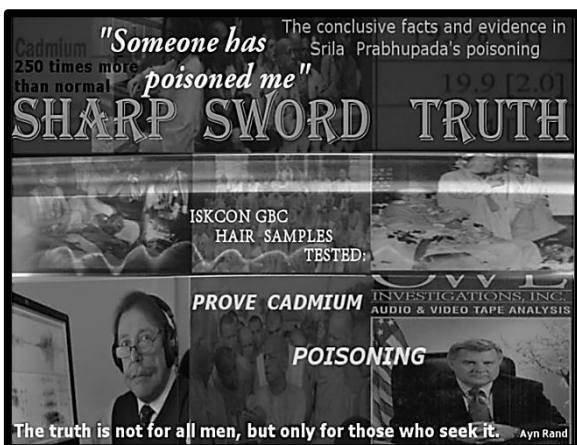
(5) "So now we have proof that Srila Prabhupada was poisoned. What do we do next? We must find the money and the political clout to actually do something about it within the Indian legal system." (6) "Let us pray that Lord Sri Krishna Chaitanya Mahaprabhu will bless this endeavor, and expose these rascals in Iskcon leadership positions and thereby purify the Movement that was meant to purify us all." (7) "Very well done, and there's no doubt in my mind that our guru was poisoned. It is also interesting that Henry Doktorski is also writing his book exposing the New Vrindavan involvement in Sulocana's murder. I hope that your book gets printed and is widely distributed. Although I know it is an unpleasant topic. You've spent many years and lots of money on this project. However, I honestly feel that Iskcon will not change. We need another Iskcon apart from the current institution." (8) "Very impressive presentation. I also like the title you chose for the book. This covering of the truth by ISKCON leaders is consistent and prevalent in all of their activities. What is amazing is that everything they say or submit or allege is a lie. It is good that your presentation is coming out now, and the fight to keep Prabhupada's original books available is in another critical stage. We need a pincer effect to isolate, expose, and remove the demons who have taken over this great movement and the BBT. It is war and we cannot back down from the fight." (9) "Very interesting! Well done! You're a regular detective..." (10) "Lots of feedback, shares and likes. Most of the negative responders did not watch the video and had no reasonable argument behind their upset. Those who have watched the video have less questions. Naveen has told me lots will be done so let me know if I can help in any way."

(11) "Congratulations on a job well done. The video is loud and clear and non offensive. Thank you very much for your sacrifice. When is the book coming?" (12) "Congratulations on this video, it is very well done. Thank you for doing this most valuable service!" (13) "This was very well done, calm and factual. It's always wise to keep it cool and let the facts speak for themselves." (14) "Hansadutta Prabhu was convinced after listening to your video, but then backpedaled a bit. Hansadutta thinks that the poisoning, if it was poisoning, was a government plot." (15) "One thing that comes to mind is that a follower of Srila Prabhupada is naturally interested to hear and understand about all of Srila Prabhupada's pastimes. He gets inspiration to hear about Srila Prabhupada rising at 1 am to speak his purports into the dictaphone, embarking on the Jaladuta, dancing in kirtan, etc. While of course it's true that different pastimes evoke different emotions, and that it is important to use discretion in regards to how, when and with whom to share above various pastimes, also it's true that a follower of Srila Prabhupada is interested to hear about details related to Srila Prabhupada's disappearance pastime. And, contrary to the assertion 'erode new people's faith in his movement,' I've seen many people increase their faith in Srila Prabhupada and his teachings, when they understand about his disappearance pastime. It helps them grasp the distinction, that they intuitively feel anyway, between Srila Prabhupada's actual spirit and teachings, and the organization that goes in the name of 'ISKCON.'

Of course, as indicated above, we do want to utilize intelligence, discretion in regards to how to communicate what aspects of Srila Prabhupada's pastimes with whom. Still, it is mistaken to think that faith in Srila Prabhupada and his movement will flourish on a foundation of concealment and deception. Sincerely, Dhira Govinda das"

(16) "Overall great response to the video so far. I have had emails, phone calls and personal visits with a few key people already. Many have expressed tremendous gratitude for this video." (Naveen Krishna das) (17) "I watched your video today, Kill Guru Become Guru. Impressive work you have put together." (18) "Thanks for sending me this link, It is now very evident that they poisoned. I hope whole world will realize and kick out these so called authorities." (19) "Thank you for the upcoming book "Kill Guru, Become Guru." Cadmium was main chemical - arsenic secondary. Tamal is the master manipulator - but his words and actions spill out the truth- Tamal inquires several times Srila Prabhupada about his poisoning. Tamal's taped interview with Satsvarupa. Tamal and other suspects behind 'Not that I am poisoned' book. Not doing honest investigation. Passing resolution against devotees participating in investigation. Threatening punishment to devotees if they dared to participate in investigation. This video is becoming viral." (20) "Your talk in this video is very convincing. After all, where there is smoke there is fire, and the GBC admitted smoke though they also poured the water." (21) "A powerful documentary on the poisoning of Srila Prabhupada. Well done. Of course, despite this being disturbing information, nothing can shake the faith of a sincere disciple in his gurudeva. Please let me know how I might assist you." (22) "We must be most grateful for this great methodological and scientific research that shows and convinces many, due to forensic evidence, that Srila Prabhupada was poisoned with arsenic and cadmium. This also identifies the prime suspects in the poisoning of Srila Prabhupada, Tamal Krishna, Jayapataka, Bhavananda and Bhakticharu."

(23) "You expose has been watched twice now by myself and it is quite convincing. On my part, it was posted on two FB pages comprised of over 2300 members and the You Tube hits are increasing at a fast pace. So you seem to have hit a chord with the devotees and pray that it is just the start of an avalanche of interest in regards to Prabhupada's attempted slaying. As with everything, the 250 times normal, lethal dosage has to put to rest that Srila Prabhupada was a mere human." (24) "If you have not seen this video I recommend you watch it. This is a hard hitting piece of video journalism that cannot help but put the "poisoning of Srila Prabhupada" back on a very public platform and possibly into a few court rooms. This is a very compelling presentation with a very compelling narrative citing solid, verified evidence that says "there is a case to be answered". AND! It has a surprise ending! The video does a very professional job presenting the evidence- It will be difficult to disarm the



arguments and conclusions. Reasonable people will view this evidence with interest and find that a strong case is presented that deserves a full, open, impartial hearing and a court of law would appear to be the next proper venue." (25) "The mouth that the truth comes out of never changes the truth. Does anyone think that the scientists who conducted the studies are Rtviks? Moron alert! Feeble minded people are afraid of their faith being shattered by truth - you must then question what your faith really is! No one can doubt the overwhelmingly compelling case that has been made here in this video. The data is stacked up pretty high."

(26) "Thanks for uploading the detailed analysis of poison issue. This is crystal clear how they have poisoned and therefore are the demons of modern age." (27) "Very intelligent and Non Envious Rational Presentation...Not for Blind Followers in Iskcon." (28) "If Prabhupada said this is happening, then why do they not believe him? I don't understand it. They use Prabhupada's words like a gospel..."

yet on this matter, they choose to ignore what he said. It's an utter disgrace. They are deceiving so many people. Breaks my heart. How can we say we love Prabhupada while still worshipping people who were involved in his poisoning? It is beyond me. Time to pull the head out of the sand and use the brain that Krishna gave us. Utterly heart breaking." (29) "Irrefutable evidence." (30) "I remain the same - the evidence is clear and irrefutable. You have done amazing research work. The video I shared with other Godbrothers- changed their Perspective - but not much can be done 40 years later. Cadmium is not familiar to me - puzzling - Why Cadmium?" (31) "Thank you for all your service to Srila Prabhupada! We just viewed your video "Kill Guru, Become Guru"--such an incredible job in exposing these demons." (32) "Devotees should not be thinking that, if there is not proof of a poisoning, they don't want to receive any facts related to that issue. At this time devotees of Srila Prabhupada should not be considering whether there is proof beyond a reasonable doubt or even that the preponderance of the evidence shows a poison conspiracy, but whether there is enough evidence to establish a substantial possibility that there was some foul-play. If that level has been reached, only then would it be time to request the Government of India to conduct an investigation." (Mrigendra das, attorney, Los Angeles) (33) "You are certainly right when you suggest 'red pill or blue pill' for those who refuse to open their eyes. The most significant information regarding Srila Prabhupada's final days with his followers has been scientifically and subjectively verified by a host of experts using exacting devices and equipment, yet the devotees are silent. You have provided overwhelming and conclusive proof of poisoning that can't be denied, and the evidence will remain for future devotees to assimilate. Thanks again for your research, books, videos etc. Without doing what you had to do, the entire world would have remained in illusion. I don't know if we will ever know who did it, but Srila Prabhupada was poisoned by extreme quantities of cadmium, seemingly over a period of time. Only Srila Prabhupada could survive that long; seemingly neither Srila Prabhupada nor Lord Krishna intervened."

The six videos carried the message of the various pieces of evidence, and deep analysis of that evidence. Prabhupada Truth Commission has as its goal to widely distribute the facts and evidence about Srila Prabhupada's poisoning, via Facebook, YouTube videos, emails, articles and essays on various websites, and a website where anyone can download this book for free. Please pass this on to others who may be interested in this subject matter. The truth does make a huge difference.

<http://killgurubecomeguru.org>

DISCUSSION BANNED FROM SRILA PRABHUPADA DISCIPLES FACEBOOK GROUP

There is a closed Facebook group with 850 original Srila Prabhupada disciples who share and participate in discussions of interest. Nityananda das was invited to join a few years earlier, but was not familiar with the Facebook phenomenon and did not reply. When the first video came out, a fiery discussion ensued about the "poison issue" and whether it had any new value, new evidence, etc. One of the members suggested Nityananda das join the group and thus be able to answer questions and clear up misunderstandings about the facts and evidence. He contacted the administrators, who put the proposal to the group, and the idea invoked such a firestorm from a number of members, who were then rebutted by those in favor... that a vote was supposedly taken and the idea was nixed. The group administrators then deleted all posts on the "poison issue," banned further discussion on the subject, and decided not to post the video link for those who might be interested. Nityananda das was advised that the group had successfully navigated discussions on the child abuse, book changes, guru falldowns, Gaudiya Math, and many other subjects, but that the "poison issue" was too sensitive, resulting in offensive and super-emotional posts which were inflammatory and unacceptable. Some members were so violently incensed by the idea that some people were "promoting the false theory that Srila Prabhupada was poisoned" that the administrators felt there was no option but to avoid the topic altogether, lest the discussion group self-destruct entirely...

Some of the posts and discussions prior to the banning and deletions are given below: (1) "Before emotionally reacting, it behooves us to objectively examine the facts. WHY was there such a high level of cadmium in the hair sample? It is easy to write it off as an aggrieved disciple out to get the

GBC. I don't buy that, considering that he never had custody of the samples. But blaming Godbrothers before a poisoning is established beyond a doubt just makes the issue impossible to deal with. Nityananda has made a great effort to prove poisoning, and spent lots of money and time also, but I question his motive. It is clear to me that he wants to prove malevolent intent. That there was a dark conspiracy to, "Poison guru, become guru." In this way he prejudices the entire investigation. Even if he proves beyond a reasonable doubt that Srila Prabhupada was intentionally poisoned, it is a huge leap to name the supposed perpetrator(s). [...] This entire investigation should have been exhaustively undertaken by the GBC. WHY did they drop the ball on this extremely important issue? Is it that they have something to hide? Or is it just a non-issue for them being satisfied with the comfortable status quo lifestyle they have created for themselves? And in the ultimate issue, Srila Prabhupada is absent from our mortal vision. Do we spend the rest of our lives arguing how he left us, and if there was a guilty party? That is Lord Yamaraja's service portfolio, not ours. Or shall we put our collective shoulders to the wheel of Lord Chaitanya's sankirtan movement and try to do something wonderful to please Him, as Srila Prabhupada repeatedly requested? Sarva-drik das" (2) "Abhirama and Gaura Prabhus, Thank you for clarifying the "poison" issue. Yours and Srutirupa's explanations are not only calming but long overdue. My blood boils when I think of the irreparable damage caused by Nityananda and others to Srila Prabhupada's greater family of devotees. Is there a strategy for exposing their nonsense? Tapahpunja Das" (3) "Dear Tapahpunja: This issue is very complex. I was inclined to react exactly as you expressed. Although it was wonderful reading what Abhiram and Srutirupa wrote because hearing anything about Srila Prabhupada's pastimes is glorious, I still had unanswered questions because specific points were not addressed by either of them. Srutirupa as far as I know has not viewed the video, so she would not be able to comment on them. I will deliberate on the conversations with Srila Prabhupada regarding the allegations. I am not into blaming anyone specifically, but if it is a fact that Srila Prabhupada had 250 times the dosage of cadmium in his system as deemed safe, then that is of great concern to me. I also inquired from our godbrother-lawyer Mrigendra prabhu on his thoughts on the video because from the days when we did book distribution, I have always regarded him as a very sober deeply thoughtful devotee, and I wanted to see things from the perspective of an investigating lawyer about the evidence being presented, and this is what he shared with me:

"I do not have any reason to believe that the laboratory results in Nityananda's video are not from a professional laboratory and that the sample tested was not from Srila Prabhupada's hairclipper. The chain of custody makes it more credible. Many devotees would be interested in seeing the video. I don't understand how devotees could vote on whether it should be posted when they have not yet seen it, unless they have already decided not to want to see any facts. I have seen it. [...] Also devotees should not be thinking that there is not proof of a poisoning so they don't want to consider any facts related to that issue. At this time we should not be thinking whether there is proof beyond a reasonable doubt or even that the preponderance of the evidence shows a poison conspiracy, but whether there is enough evidence to establish that there is a substantial possibility that there was some foul-play. Once that level has been reached, then it is time to request the Government of India to conduct an investigation. Hare Krishna. Best wishes, Mrigendra das'

"This is a big issue many of us don't want to consider and wish would go away. As Prabhupada's disciples we have responsibility to examine the issue with a cool head. Srila Prabhupada did say he wanted disciples who were independently thoughtful and not blind followers YS Gaura das"

(4) "We need to summarize the basic evidence, which should be conclusive for honest devotees. But this is not the place, nor the time, to invite Nityananda into this sanga. Yes Pusta Krishna prabhu, Uttamasloka prabhu has noted that the overall vote from our godsiblings is that they do not want to have Nityananda's video posted. He has one purpose only, and that is to poison the sanga with his skewed viewpoints. Such is how some try to minimize Srila Prabhupada... I have seen the video only once and realized I should have taken some notes to ask some questions later. [...] it is the specific content that needs to be focused on without anything else getting in the way, no? As an intelligent

analytical Doctor yourself, you might have a way to explain what Srila Prabhupada is doing with 250 times the amount of cadmium in his body that one could normally live with? [...] there is allegedly 48 minutes of Srila Prabhupada speaking about poisoning, which I have yet to fully read... those are Prabhupada's words and I am ignorant of them [...] This may be heading into the Indian courts. How will they make the leap from a poisoning to a specific individual 40 years later? YS Gaura dasa" (5) Nanda Kumar das: Thank you Abhiram... you speak from experience what I have always felt in my heart and known in my being to be the truth of this matter... any remaining doubt about whether this concocted drama may be true is now gone; all respect to your ksatriya ways and qualities. **COMMENT:** We sympathize with the gentle-hearted devotees who cannot accept what happened in 1977.

(6) Madhava Gauranga das: Amazing, still 40 years later some people cannot sleep thinking somebody killed Srila Prabhupada. Crazy ideas instead of chanting Krishna's names. **COMMENT:** We are chanting our rounds, and we simply offer the evidence that proves that Srila Prabhupada was poisoned with levels of cadmium that would kill an ordinary man. Politically correct = truth is crazy. (7)

Lenny Sislac: It is a philosophical tragedy that after 40 years there are still devotees who insist that a pure devotee is under the law of the material energy. **COMMENT:** If Srila Prabhupada was given poison, as Prahlad was, it does not mean he was under the laws of material nature and we do not propose such a thing either. (8)

Radha Turner: All this time as a Tamal disciple I lived in confusion and shame as so much horrible accusation was made towards my beloved guru. It was just so hurtful and those who did this damaging deed, may insects fill in their mouths while they are still alive and suffer for such an intense offense to an amazing Vaishnava. **COMMENT:** And thank you for your curse, mataji... whatever Krishna sends me. (9)

Sikhi Mahiti Das: From the spiritual perspective, no one can murder a mahabhagavat. They couldn't kill Haridas Thakur or Jesus Christ. Prabhupada is under the Internal Energy of the Lord. Not Maha Maya. Krishna protects his devotees from murder. **COMMENT:** We do not say Srila Prabhupada was killed by poison. We only say what the evidence proves he was given poison, as Srila Prabhupada himself said. see Ch. 102 (10)

Dhritarastra das: Srila Prabhupada would have banished anyone poisoning him. He is completely dependant on Krishna and we know, like Prahlad Maharaja, Krishna protects Srila Prabhupada, who could have easily informed someone who was doing this to him and stopped it immediately. Brahmananda would have personally come and crushed the culprit. Someone should get all the blood tests from London. **COMMENT:** Actually, on Nov. 9, 1977, Srila Prabhupada did inform us that he thought he was poisoned, and all his caretakers acknowledged that he was speaking of actual homicidal poisoning, but all the caretakers did nothing. Brahmananda was not there. And any London blood tests are no longer existing; that was confirmed.

(11) Jagatam Dasi: We need antidotes to conteract the effect of those who wish to poison us with poison katha. **COMMENT:** We need to find those who gave lethal amounts of cadmium to Srila Prabhupada. (12)

Gaura Das: Yes some tamasic Christian influence may be there wanting to worship Prabhupada like that. **COMMENT:** No, we are only concerned that many devotees are worshipping Srila Prabhupada's poisoners. (13)

Shalagram Das: Anyone who personally knew Tamal knows well he could never do this. He did anything Srila Prabhupada asked of him- often the impossible. He was sold out to the core of his heart. No one can do the things he did without being empowered. He spread Krishna consciousness far beyond what most will ever do, and he did it without watering down Srila Prabhupada's teachings. Millions in China and thousands in other countries are indebted to him. When Srila Prabhupada was ill Tamal dropped everything to be with him in his last year, and Srila Prabhupada accepted and appreciated this. They loved each other deeply. Yet these rascals think that he dropped everything just to poison Srila Prabhupada. Why? Prabhupada was already over 80.

COMMENT: First look at the hair tests evidence proving Srila Prabhupada was poisoned. Then read what Srila Prabhupada said and discussed on Nov. 9-11, 1977. Once that is understood, and Srila Prabhupada's poisoning is understood, only then will we need to look for who did it. But first things first. Also see Part 9 about Tamal.

CHAPTER 106: NO EXHUMATION

SRILA PRABHUPADA'S TEETH AS EVIDENCE © Nityananda das 2020

The flow of blood in the human body nourishes all parts of the body, including tissue, bones, hair, fingernails, and teeth. Whatever is in the blood will be deposited in the hair and teeth. Any degree of heavy metals in the blood will be proportionately deposited in hair and teeth. As hair grows, the contents of the blood are deposited in the growth of the hair shaft at each point of time, showing a history. Tests on Napoleon's hair showed rising and falling arsenic levels from month to month over a year's time. Each inch of hair represents a month or two growth and history of blood contents. Deposits of minerals and toxins from the blood in teeth, however, will accumulate over time because grown adult teeth are sustained. Thus a poisoning over time would show in teeth an accumulation of poison, not simply a signature amount (as in hair or fingernails). Testing teeth for poisoning evidence thus gives another type of picture from that from hair tests.

Further confirmation of Srila Prabhupada's poisoning could come from testing Srila Prabhupada's teeth extracted in 1976-77. His fingernail clippings, if any could be located, would also accurately validate if any poisoning that took place. Such tests could confirm the levels of poisons as was done in the hair tests. Discussions with Sadhusangananda das, former president of Boston ISKCON, about the location of Srila Prabhupada's teeth which had come from his mouth while still living, believed there were four teeth in the possession of various devotees. "Sadhu" formerly had an incomparable collection of Prabhupada memorabilia. We have identified five of Srila Prabhupada's teeth.



ONE: FOUR ROOT REAR MOLAR, MID-1975

One of Srila Prabhupada's teeth is owned by Radha Govinda Vedic Charitable Foundation, purchased around 1996 from Rakshanam's brother Lalitanath (Los Angeles) for \$10,000. Srila Prabhupada non-chalantly took it from his mouth in mid-1975 on a cross-country US plane flight, and it was given by Srila Prabhupada's servant Hari Sauri das to Rakshanam, who was then serving as Srila Prabhupada's bodyguard. Being that it was separated from Srila Prabhupada's body before poisoning is believed to have begun in mid-1976, testing should show normal pre-poisoning levels of cadmium as comparison to values during poisoning. Sophia Kuyt stole this tooth in Fiji from a heavily locked museum room in Dec. 2017 and it has not yet been recovered. It is believed to be in the possession of her brother Zeno Bain in Washington, DC. A civil claim for its return is in progress in the Fiji Civil High Court (March 2021). It is encased in acrylic in a 1.25 inch silver container with lid.

TWO: LOWER CANINE: AUG. 15, 1976

Another tooth is owned by Hari Sauri das, Srila Prabhupada's personal servant from 1975-77. This one came from Srila Prabhupada's mouth in Bombay during the early hours of Aug.15, 1976, noted in *A Transcendental Diary*, Vol.4, p. 124: *"I entered his room, offered my obeisances, looked up and got a shock. Srila Prabhupada was smiling- revealing a gap where his tooth should have been. With mixed dismay and surprise I asked, 'Srila Prabhupada, what happened to your tooth?' Without saying anything, Srila Prabhupada reached down and pulled open the drawer of his desk. The tooth was lying inside. During the night it has either fallen out, or Srila Prabhupada had pulled it out.... The tooth, a lower canine, is astonishing: a huge cavity has eaten away more than half the side at the point where the tooth entered the gum. Bits of prasadam (spices and the like) are lodged inside..."* Hari Sauri, as stated in his writings, has this tooth on his personal altar as a worshipable item. It is very important to test this tooth if possible. Only an unnoticeable and extremely tiny portion would be required for a forensic test, and best would be neutron activation analysis (NAA). It could establish whether

poisoning had started by Aug. 1976 and could also further confirm the forensic tests on hair samples

✪ Hari Sauri dasa ACBSP



In front of Srila Prabhupada there is a golden drinking lota and next to that a gold casket with his tooth in it.

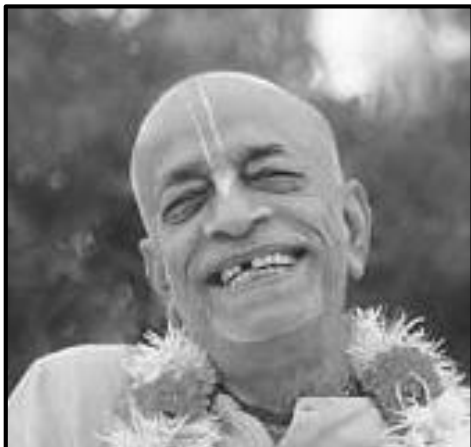
that had discovered sky-high levels of cadmium in 1977. A correlative confirmation between hair and tooth tests would be very powerful further evidence of homicidal poisoning. Hari Sauri, as GBC for Australia after he left Srila Prabhupada's service in March 1977, wrote a letter to the Australian devotees about this tooth when he visited Vrindaban: *"I also brought out Srila Prabhupada's tooth for a special darsana for the devotees, placing it before the temple's deity of Srila Prabhupada, Who was appropriately sitting just in front of Lord Balarama."* Hari Sauri is still today an Australian resident, usually in Melbourne or Mayapur. In early 2020, David Paulig (Dhananjaya das, Germany) noted how he had just visited Hari Sauri in Mayapur, India and was told that his hair samples and tooth had "been taken," presumably by an ISKCON GBC directive,

as an act of obstruction of justice.

THREE: TYPE UNKNOWN: EXTRACTED APRIL 1977

A third tooth has great relevance to the investigation at hand as crucial evidence. In April 1977 Srila Prabhupada, while speaking in his Bombay quarters to devotees, paused and casually took a loose tooth from his mouth and placed it in his desk drawer. Tamal asked Srila Prabhupada for this special item and was granted it. This incident is from memory and now the source cannot be located. This tooth was referred to by Hari Sauri, who wrote in a 1978 letter: *"According to Satsvarupa, Srila Prabhupada's secretary [Tamal?] wears a tooth in a reticule (small handbag) around his neck."* Hair Sample D, also dated from early 1977, had sky-high levels of cadmium, and this tooth would very likely further confirm Srila Prabhupada's cadmium poisoning. Tamal passed away in 2002, and this tooth is actually now entombed along with Tamal's body in his Mayapur samadhi, according to Sruta Kirti das and Hari sauri das (two former personal servants to Srila Prabhupada) in separate December 2019 emails. Garuda das advised that there were three trustees for Tamal's estate, to execute Tamal's will, to manage and disperse the millions he had accumulated while an ISKCON guru, and to care for his personal properties. Giriraj Swami and Tamal's brother Carl Herzig are believed to be two of the trustees and Tamal's other possessions are likely in his closed-down locked apartment at Dallas ISKCON, such as his original diaries. In any investigation by law enforcement into Srila Prabhupada's poisoning, this tooth in Mayapur must be secured as a priority.

FOUR: RIGHT FRONT UPPER INCISOR: EXTRACTED LATE 1975 TO MID 1976

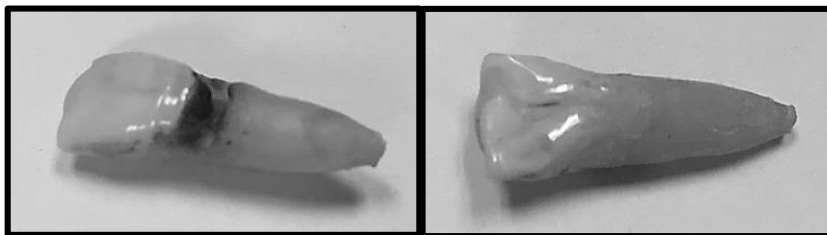


There are many photos of Srila Prabhupada in his last years where one of his upper front teeth is clearly shown missing. In 2019 this tooth was located in the hands of Kumara das (USA). His account:

"My devotee name is Kumara Dasa [Craig Thompson]. I was in New Vrindaban for 19 years from 1979-1998. I was one of the artists at the community responsible for a lot of what you see there (worked in the mold shop also). Presently, I live in Pittsburgh, PA and am a full time commercial, architectural and fine art photographer. I'm sure you may be wondering how I came into its possession. Here is its history. Back in 1980 or thereabouts, could have been a bit later, His Holiness Tamal Krishna Goswami visited New

Vrindaban, possibly for the Palace of Gold opening. As you probably know, Tamal was Srila Prabhupada's personal secretary. (I assume) TAMAL acquired the tooth from Srila Prabhupada during his time as his assistant/secretary. I don't know the exact specifics of how he got the tooth but imagine Srila Prabhupada had to have it pulled. Tamal presented the tooth to Kirtanananda Swami during the above mentioned visit. I was Kirtanananda Swami's part time personal assistant at New Vrindaban at the time (and up until he left New Vrindaban in 1994). The tooth was kept in a safe that I only had access to for the remaining years I was in New Vrindaban. Before Kirtanananda Swami left the community, the tooth and a few other Srila Prabhupada belongings were given to me. I have had the tooth in a safe, in my possession ever since TKG brought it to Kirtanananda Swami in New Vrindaban in the early 80's." I'm blessed and have treasured it all these years."

The Palace of Gold in New Vrindaban grand opening was in mid-1980 and all eleven of the ISKCON zonal acharyas were in attendance. However, since photos show this upper front tooth missing well before 1977, this tooth would not be the one that was extracted in April 1977 and given to Tamal. Kumara's dentist examined the tooth and declared it is definitely the upper right central incisor. From these photos we note that the left central incisor is different than the right one, which has a flat edge and very square shape (it may have been a crown). Kumara's assumption that it is from



Tamal's time as Srila Prabhupada's secretary from Feb. 22 to Nov. 14, 1977 is mistaken; Tamal would have acquired Kumara's tooth previous to 1977, held onto it, and then gifted it to

Kirtanananda in 1980. This tooth is also not the "lower canine" that is held by Hari Sauri. The date of its "coming out" is as yet unconfirmed, being sometime between late 1975 and mid-1976, judging from photos. Since Srila Prabhupada's medical symptom history indicates that poisoning very likely began at least by July 20, 1976, this tooth might be relevant to the investigation but probably was extracted before poisoning began. **ABOVE:** Photos of this tooth (front with cavity, and rear).

FIVE: VISHVADEVI DASI IN UK

Email Dec. 9, 2019 from Hari Sauri to Chaitanya guru: "I am not sure when Prabhupada lost the front tooth [#4 above]. I need to go through my collection of photos and see if I can find out from there. Apart from that here's what I know about his other teeth: I was given one by Prabhupada in August 15 1976 [#2 above]. Tamal Krishna Maharaja had one which was put in his samadhi in Mayapur on his request in his will [#3 above]. Padmagarbha das has one. He lives in NC as far as I know [this would be #1 above, as Padmagarbha was close neighbor and friend to Lalitanath and Rakshanam in Los Angeles]. Vishvadevi dasi has one in the UK. I was told that Kirtanananda had one which was put under Prabhupada's murti in New Vrindavan [this is #4]. I can't think of any others at the moment but if I do I will let you know." We tried to contact Vishwadevi in UK but no reply. She is an original Prabhupada disciple who was one of the early London devotees in the mid seventies.

EXHUMATION IS NOT NECESSARY NOR ADVOCATED

There is some fear-mongering about an exhumation of Srila Prabhupada from his Vrindaban tomb: "That there has actually been a call by some to exhume the body of Srila Prabhupada to test for poison is so antithetical to respect for the sacred it reminds me more of the ghoulish activities of Duryodhana's adepts who presented him with the heads of the Pandava children thinking it would please him. Do these ghouls actually believe Prabhupada wants them to dig up his body? Could they actually bear to face his vapu again after almost of a quarter century being in the womb of the Earth Mother? Who amongst them would be the first to bring him out and look into his face? If these aliens want to begin testing for poison in this grotesque way, they should start by testing what kind of blood runs through their own hearts."

This is a distraction from the real evidence with a devious attack on those who want the truth. There already are parts of Srila Prabhupada's body that never went into the Samadhi pit, namely the hair samples and teeth that various devotees have kept as sacred relics. Above we reviewed the 5 known teeth that are in the hands of devotees. We can test them to determine poisoning or not, as has already been done with hair samples. We do not see any need to exhume. There has been considerable speculation that the poison issue will not be completely settled until Srila Prabhupada's transcendental body is forensically tested after an exhumation. Normal exhumations involve the removal of an interred body and then testing of body organs, tissues, hair, fingernails, etc. However, there are already sufficient hair and teeth samples, which ARE part of Srila Prabhupada's body, available in the possession of various devotees worldwide to determine poisoning, **making exhumation redundant and unnecessary.** We found sky-high levels of cadmium in three tests on Srila Prabhupada's authentic hair samples. Prabhupada Truth Commission does NOT recommend or favor exhumation and does not believe it necessary. This thought is horrific. Disturbance of the pure devotee's samadhi is upsetting and it is inconceivable that a consensus amongst Srila Prabhupada's followers could be reached to resort to such a drastic measure. Even Indian government authorities would be sensitive to the concerns of the followers of a great Acharya such as Srila Prabhupada. It is not expected that government agencies would conduct an exhumation, as is normally done in homicide investigations. Dr. P. Kumar, C.M.O., Dept of Forensic Medicine, Safdarjung Hospital, Delhi, said *"The Indian government will not proceed with exhumations unless they are 95% sure of bringing down a murder indictment."* Of course, that applies to ordinary murder cases, and Srila Prabhupada is not an ordinary person. Of interest is that sometimes the grave of a saint will be moved if threatened by erosion from a river or some other emergency.

PROBABLE CAUSE FOR A GOVERNMENT INVESTIGATION

Eventually a government investigation will be launched into Srila Prabhupada's poisoning. This will follow from the establishment of probable cause of murder based on scientific and expert assessment of the existing evidence as is presented in this book. Consultations have already confirmed this to be the case. Once the evidence, especially credible scientific and forensic evidence, reaches a certain level or critical mass, which we believe it has already, secular agencies become convinced there is more than sufficient "probable cause" and take up the investigation from there. That is the next phase in the investigation. Governmental investigative and law enforcement agencies may become involved in Srila Prabhupada's poisoning case. Such state agencies may order some sort of exhumation with certain restrictions, and no one would likely be able to stop this. There are new ways to micro-tunnel under a tomb remotely and mechanically, with tiny remote cameras, obtain a limited sample (such as a tooth) for testing and such methods are much less intrusive. This may occur beyond anyone's control, as is common in murder investigations. Law enforcement surely would prefer direct tests from the body than from hair that has been moving about or in storage for 40+ years. **But we do not suggest or favor any kind of exhumation.** This could be avoided if someone comes forward with information or a confession to make an exhumation redundant. It is better to locate, obtain, and test more hair samples and teeth. In this way further evidence can be acquired. *Moreover, final proof on the poisoning of Srila Prabhupada is already in hand based upon the evidence accumulated to date and detailed in this publication.* More hair sample testing is simply expected to confirm the results from those already done.

CHAPTER 107: KILL GURU, BECOME GURU

WHAT ARE THE REMAINING OPEN QUESTIONS?

Many times in this book we mentioned "open questions" to be answered. Prabhupada Truth Commission remains focused on this work with assistance from all truth-seekers. Srila Prabhupada's

poisoning has been proven by the accumulation of undeniable evidences. That Tamal was a party to this deed is also established beyond a reasonable doubt in Part 9. But exactly who else was involved? Also details about the now confirmed poisoning and the history of ISKCON deviations are being researched to complete the whole picture of what happened to Srila Prabhupada's institution after 1977. Testimonies and answers trickle in. ***Prabhupada Truth Commission continues with its private investigation, authorized by Srila Prabhupada, evidenced by its success to date in the discovery of conclusive evidence about the heavy metals poisoning.*** Here we list the "open ends," items which should be considered for further investigation due to the unanswered questions therein.



(1) OPEN ENDS: Interview Dr. Sri Pran Gopal Acharya (Gopinath Bazaar), Balarama Misra's son, who was present when Srila Prabhupada first mentioned that someone told him he had been given poison. ISKCON will probably silence him as they have done with several other witnesses. **(2) OPEN ENDS:** Why was the death certificate filed so late, by whom was it filed, and who chose "heart attack" as the cause of death, and why? This does not even relate to the various misdiagnoses at that time. **(3) OPEN ENDS:** A professional deposition with Bhakta Vatsal, Adhoksaja, Nandaprana, and other Mexican devotees was never done. We are looking for Mantri das, his older brother, to confirm Bhakta Vatsal and Durlab's testimonies. **(4) OPEN ENDS:** Dr. K. Gopal of Rama Krishna Hospital, Vrindaban should be re-interviewed and his 1977 prescription in the ISKCON Prabhupada Museum examined. What was it for? **(5) OPEN ENDS:** These prescriptions or copies, in the Vrindaban temple Prabhupada quarters, plus those papers given to Gaurimata, should be found and included in the body of evidence. **(6) OPEN ENDS:** Perhaps Panchadravida das could help verify Digpal's account (*"Unlike my other disciples, who are trying to poison me."*) Also he should be interviewed for whatever other useful information he may have. **(7) OPEN ENDS:** Investigators should go to ISKCON Houston and Dallas to trace the possible existence or history of these estimated 240 "lost" Srila Prabhupada tapes. **(8) OPEN ENDS:** Tamal's original diary should be made available to the public and scrutinized. **(9) OPEN ENDS:** The anomalies in the various accounts should be reconciled; interviews should be conducted of those with knowledge of these events. The remaining makharadhvaja should be re-tested, but where is it? **(10) OPEN ENDS:** Did Tamal know Chandra Swami? Does anyone recall Tamal dealing with Chandra Swami in 1976? Confirm the facts about how Chandra Swami arranged the makharadhvaja. **(11)** Living witnesses should be interviewed: Bhavananda, Jayapataka, Braj Dulal Goswami, Bhaktisiddhanta das, Naveen Krishna das, Pitadas, many Vrindaban residents, Bhagatji's (Sri Visvambhar Dayal) family, and more. **(12) OPEN ENDS:** The original May 28 tape at the Bhaktivedanta Archives could be tested for editing, tampering, provided there will be no chance of damage. **(13)** The ISKCON Vrindaban temple Prabhupada museum has Srila Prabhupada's electric face shaver- haircutters which likely have bits of hair stuck in its cutting blades, and they should be tested.

WHAT WE DO NOT YET KNOW ABOUT SRILA PRABHUPADA'S POISONING

The investigation into Srila Prabhupada's poisoning has completed Phase One, as to answering



the question: Was Srila Prabhupada poisoned? The honest investigative work has been undertaken by private individuals in Prabhupada Truth Commission without cooperation from ISKCON or its misleaders, completed inspite of all harassment, cover-ups, denials, obstruction, defamations, and interference therefrom. A substantial body of evidence has been accumulated and presented in this book. But there is much that is not yet known about Srila Prabhupada's poisoning, but none of it would change the fact, as proven by the evidence already in hand, that Srila Prabhupada ***was intentionally poisoned*** in an attempt to kill him, and beyond a

reasonable doubt by Tamal and others who were caring for him. Some of the remaining open questions are: **(1)** Who else was involved in the poisoning besides Tamal, and what were their roles? **(2)** Who knew of the poisoning in 1977, although not directly involved? **(3)** Who came to know of the poisoning after 1977? **(4)** Where was the cadmium chemical obtained for the poisoning? **(5)** How was the poison administered and who taught the poisoners how to use it? **(6)** When did the poisoning start, and when was it given thereafter? **(7)** Who else in ISKCON knows that Srila Prabhupada was poisoned but has denied it until now? **(8)** What is the relationship between those who poisoned Srila Prabhupada and those involved in the ISKCON guru takeover conspiracy? **(9)** Who else knew of Tamal's ridiculous claims that Srila Prabhupada wanted to commit suicide by being given a medicine/poison to die immediately? **(10)** What meetings took place to plan and execute the poisoning plan?

HOW PRABHUPADA TRUTH COMMISSION COULD RESOLVE THE OPEN QUESTIONS

The N14C commission (Ch. 21) originally had significant participation (2000-02) from active ISKCON leaders, who were then literally blackmailed and coerced by Tamal and the GBC into disengaging, withdrawing, and going silent. As a result, N14C's momentum was sabotaged by ISKCON, and the program became dormant, as it was based on cooperation with the GBC (who were not interested). However, Prabhupada Truth Commission is ready to accept participation from any senior ISKCON member who can demonstrate sincerity. Whoever is willing to put their name on the line for the sake of truth and justice will be welcome to assist with the work of resolving the remaining open questions, such as who was involved in the poisoning of Srila Prabhupada. There is no other party better qualified to do this work than Prabhupada Truth Commission. ISKCON has already shown their corruption by their denials, cover-ups, and obstruction of justice and the truth, in a matter that has now been scientifically proven. ISKCON cannot be trusted because of a serious conflict of interest, namely that the leadership is protecting those in their own ranks who are likely involved in this crime or have knowledge of it.

FURTHER ACTIVITY BY PRABHUPADA TRUTH COMMISSION

(1) FUNDING: All contributions towards resolving the remaining open questions and subsequent corrective actions in the poisoning of Srila Prabhupada are welcomed and essential for continued progress. To date the private investigations have been funded by a few individuals only, and total expenses have amounted to over US\$400,000. Broader participation is requested. If interested to assist with funding, contact: srigovinda@gmail.com & naveenusa01@gmail.com **(2) PROFESSIONAL PRIVATE INVESTIGATIVE AGENCY:** After Owl Investigations certified the poison whispers and recommended that a homicide investigator be employed in furtherance of justice and truth, an active search for a suitable private investigative agency was undertaken. Through the professional contacts of one of the N14C supporters, an agency was located that had a very noteworthy history. Divulgence of details in this area would be counter-productive to the impact of possible upcoming legal actions. **(3) CRIMINAL INVESTIGATION IN INDIA:** In 1998 Isha das contacted the Indian Embassy in Washington, DC and spoke at length with senior officials there about the investigation into Srila Prabhupada's poisoning. They were sympathetic and advised that, in their opinion, any one of Srila Prabhupada's disciples could initiate a criminal inquiry in India, beginning with an "FIR" or First Information Report. As in the USA, there is no statute of limitations on murder in India. Other indications are that Indian law enforcement would be interested in this case, as Srila Prabhupada is an Indian national hero. It is simply a matter of someone presenting the accumulated evidence and beginning the process of criminal inquiry. Of course, such an attempt should only be made by those who are expert in these types of actions in India, and able to contend with the expected corrupted influencing from ISKCON leaders. **(4) INTERVIEWS:** Conduct widespread interviews and in-depth cross-examinations, including with all suspects. **(5) PROFESSIONAL CONSULTANTS:** Legal action, depositions, interrogatories. **(6) FORENSIC SPECIALISTS, CRIMINOLOGISTS, TOXICOLOGISTS, LEGAL EXPERTS:** To be consulted as necessary in legal actions. **(7) ARTIFACTS:** Daivi Shakti had the keys to the

ISKCON Vrindaban Prabhupada museum safe, an inventory of which was done by Sadhusangananda das in 1997, where he saw a medical logbook and prescriptions. When a Truth Committee member met with Daivi Shakti in 2004, she said she could not remember the safe contents and was totally hostile and uncooperative. The artifacts and evidence relevant to Srila Prabhupada's final pastimes should not be subjected to controls nor destroyed by those opposed to the truth. **(8) MORE FORENSICS TESTS:** Further tests on authenticated hair samples should be done, as there are many devotees who own small amounts of Srila Prabhupada's hair from 1977. For example, it is believed that Yamuna dasi had some of Srila Prabhupada's hair from late 1977, which upon her departure has passed into the care of Dinatarine dasi. Only a few tiny pieces Srila Prabhupada's hair that was cut from mid 1976 to late 1977 are required for a high accuracy test. Many devotees and temples have such sacred relics, as to treasure and preserve such highly potent, spiritual objects of worship is entirely consistent with Vaishnava principles. Other 1977 hair samples may contain valuable further evidence about Srila Prabhupada's poisoning.

OTHER AREAS TO INVESTIGATE

(1) ADITYA DASI- THE BOMBAY ALMIRA AND DESK: She was helping Tamal in Bombay as a secretary in 1977-78 and had the keys to SP's Bombay almira and desk where Tamal kept many (missing?) tapes and correspondence. This almira (and all Bombay cabinets, safes) was searched by a Bhaktivedanta Archives' agent in 2016 for documents, recordings, letters, but nothing was found. Aditya dasi passed away in May 2017 and the whereabouts of her personal estate and effects is unknown. Aditya was close friends with Bala Gopal dasi (Dhananjaya das' wife, president ISKCON Vrindaban), who did not know of Aditya's personal belongings. **(2) PRABHUPADA MUSEUM:** ISKCON Vrindaban mandir, has artifacts of Srila Prabhupada's hair, clothes, personal items, SONY tape recorder, containers, etc. Medical prescriptions are in the safe or on display. In 2004 a PTC member saw three medical prescriptions written by Damodara Shastri in the display showcase. These prescriptions or copies, plus those papers given to Gaurimata by Narottam Lal Gupta should be found and kept as evidence. Narasimha dasi and Daivi Shakti dasi were involved with the museum.

(3) Why was Srila Prabhupada's Vrindaban death certificate filed months after the death, by whom was it filed, and who chose "heart attack" as the cause of death, and why? **(4)** Find and interview Panchadravida Swami, who defected to the Gaudiya Math (1986) and has intimate knowledge of poison suspects and ISKCON internal affairs. He was present with Srila Prabhupada often in 1977. **(5) NON-PUBLIC MINUTES OF MEETINGS OF GBC** (West Bengal Society Inc). Many resolutions of the GBC from 1976 onwards were never made public due to their sensitivity and should be obtained for evidence. **(6) ALL COMMUNICATION AND DOCUMENTS** in possession of GBC (WB Society) referencing the poison issue. **(7) ESTATE OF TAMAL, PRIME SUSPECT:** office effects, notebooks, his 1977 diary, computers, etc, in his Dallas apartment which may be there. Tamal had Srila Prabhupada hair samples too. Garuda das advised that there were three trustees for Tamal's estate, to execute Tamal's will, to manage and disperse the millions he had accumulated while an ISKCON guru, and to care for his personal properties. Giriraj Swami and Carl Herzig (Tamal's brother) are believed to be estate trustees. We learned in Nov. 2020 that Tamal's quarters in Dallas are almost always closed and "many years ago TKG's computer was stolen from some devotee's home in Dallas, so items are kept in TKG disciple's home." **(8) HAIR SAMPLES:** Abhiram, Satyanarayan, Dinatarine (Yamuna dasi), others have 1977 samples for testing. **(9) PERSONAL RECORDS AND EFFECTS** of Bhakticharu, Bhavananda, Satsvarupa, others. **(10)** More tests on Srila Prabhupada relics (hair samples and teeth). **(11)** Biopsy samples for testing may be obtained from Srila Prabhupada's Vrindaban Samadhi by new technology of non-invasive methods. Although we do not propose this, in any government investigation, this will definitely become a prime area of interest, and which would lead to the absolutely conclusive, irrefutable proof of poisoning or not. **(12)** Expert opinions from toxicologist, medical examiner, criminologist, and forensic experts. Several have been engaged. **(13)** New audio technologies should be applied to further forensic study of poison whispers. **(14)** Certified Voice Stress Analysis and other

new technologies should be applied to further study of many 1977 audio recordings to determine guilt, stress, untruths by suspects and others.

ISKCON ONLY DID WHITEWASH COVER UP “INVESTIGATION”

ISKCON never conducted an honest and complete investigation into Srila Prabhupada’s poisoning. Neither Balavanta’s investigation nor the *NTIAP* fraud-book accomplished this. This conclusion is based on: **(1)** ISKCON implemented an investigation through one man (Balavanta das) who was dependent upon the GBC for support, authority, and funds. Balavanta was deprived of adequate funding and then superseded by another, insider-orchestrated whitewash “investigation.” He was thus sidelined. **(2)** The chief poisoning suspect Tamal, along with assistance of two other primary suspects, orchestrated through their disciples a whitewash report filled with deception, misrepresentation, hoax, and lies. **(3)** The ISKCON leadership resisted all calls for a fair, full and impartial investigation, declaring it a dead issue and threatened sanctions upon any members involved with any investigation. **(4)** N14C was an attempt to conduct a full, impartial, and honest investigation into the poisoning of Srila Prabhupada by interfacing with ISKCON and with participation by sympathetic senior ISKCON devotees. N14C collapsed when ISKCON warned its members from participating under threat of expulsion.

COMMUNICATIONS WITH HARI SAURI DAS 15 YEARS LATER

After the May 4, 2017 release of the *Scientific Breakthrough* YouTube video, Nityananda wrote to Hari Sauri to explain that the hair samples he had arranged for testing in 1999 had been completed by Prabhupada Truth Commission and that Yudhishthir das, who wrote him in 2002 for details on the GBC hair samples, had been actually Nityananda das (see Ch. 29). Hari Sauri das did not understand and a second explanation was given, asking him for his reactions to the findings of skyhigh cadmium. He simply responded: *“So in other words you are saying that you were impersonating someone else in order to mislead me?”* Nityananda das replied as follows: *“Dear Hari Sauri P: The only way I could have gotten the information on the hair samples was to approach you as someone else... to obtain the truth, sometimes unusual measures are required. I am sorry about that, but it was the only way... I only wanted to inform you that the hair samples you had arranged for Deva Gaurahari were tested after all. They were sent directly from U.Wisconsin to Dr Morris. The book NTIAP offered to allow others to complete the tests, which we did, and the results from Dr. Morris are proof Srila Prabhupada was poisoned with very high amounts of cadmium, a heavy metal similar to arsenic. Prabhu, please read the two chapters I sent you to see how the hair tests took place. Then I would be interested in your thoughts, but I understand if you would prefer to not communicate with me. Nityananda das “* /There was no reply from a likely very shocked and consternated Hari Sauri das.

PROBABILITIES OF MAJOR ERROR IN THIS INVESTIGATION

Minds that are plagued with constant doubts about most everything are common in Kali Yuga because so much is falsely represented and imperfectly understood. By our experiences, we have become jaded by the avalanche of “news” and information presented as though true and unbiased, but which later turns out to be not so. The same doubt in the evidence of Srila Prabhupada’s poisoning will arise for many. However, let’s look at probabilities the evidence that Srila Prabhupada was poisoned is just an unfortunate set of circumstances which actually amount to nothing, and that due to significant and concurrent errors in that evidence, it could turn out to be a “false positive.” But the probability of major errors in the evidence are actually extremely low, as we will see below, and we note that many evidences, not just one, would need to be negated before the conclusion of poisoning could be weakened. For example, even if Dr. Morris’ tests were found to be “off,” how would that change Srila Prabhupada’s statements about being poisoned? Or if the poison whispers are invalidated, how would that change Dr. Morris’ test results? There are many compounding and separate pieces of evidence that confirm the same conclusion: ***Srila Prabhupada WAS poisoned.***

(1) HAIR TESTS: Dr. Morris found roughly equal high levels of cadmium in three hair samples, namely 12.9 to 19.9 ppm. And he found normal levels of cadmium in other samples. This is a

consistency that speaks very strongly of their accuracy. If Dr. Morris had incorporated erroneous methodology in his tests, the results would not have these cross-correlations and consistencies. Thus the probability of major error in these hair tests (and Dr. Morris has done thousands of NAA tests over many decades) is practically NIL. **(2) SRILA PRABHUPADA'S STATEMENTS:** A faithful disciple of Srila Prabhupada puts great value in the words of the pure devotee of the Lord, and when Srila Prabhupada speaks about being poisoned, we must take it very seriously. The probability that his words mean nothing or refer to something else like bad medicine are practically NIL. **(3) POISON WHISPERS:** Yes, whispers are whispers. But why did 95% or more of devotees who heard them from a good quality tape and audio player agree they were about caretakers poisoning Srila Prabhupada? And after SEVEN professional studios and audio forensic laboratories all certified the whispers as being about malicious poisoning, they then gain great credence. The probability that all these examiners and listeners would be wrong on all three different whispers is next to NIL. **(4) WITNESSES:** Three different kavirajas, the Mexican Gurukuli witness, the last kaviraja's son, the persistent rumors since 1977, all strongly confirm the other evidence. That so many sources indicate poisoning- this strongly validates the other evidence. The probability that all these witnesses and rumors are erroneous is very LOW.

(5) MEDICAL SYMPTOMS: OK, Srila Prabhupada had diabetes, although to what degree is not known since no test results are available today to confirm. But in addition to the symptoms of diabetes and kidney disease, Srila Prabhupada displayed a set of unique medical symptoms which cannot be easily attributed to anything except the heavy metals poisoning which is now proven by hair tests. These "mystery" symptoms support the fact of cadmium poisoning, so how can there be an error here? **(6) CALIBRE AND CHARACTER OF SUSPECTS:** Those suspected in Srila Prabhupada's poisoning, namely Tamal and other senior disciples, later showed their true nature and character after they falsely assumed the posts of the acharya themselves. Many of them went literally crazy. They had the motive, the means, the opportunity to poison Srila Prabhupada, and they materially benefitted from it immensely. Megalomania, narcissism, pedophilia, abuse of devotees, unabashed self-gratification, deceit, and so on by the suspects does not fit well with the image of Srila Prabhupada's "loving caretakers." These people had serious personal issues, and probabilities that they were not involved in Srila Prabhupada's poisoning, especially after considering the evidence that implicates each one of them, is VERY LOW. **(7) INCRIMINATING COVER-UPS:** That the poisoning suspects ferociously denied and covered up the evidence in Srila Prabhupada's poisoning strongly incriminates them in that poisoning. Why else do this so fanatically? The poisoning has now been proven, so those who dishonestly deny, blocking all investigation or even discussion of the subject, must be consciously hiding something big. The probability that they covered-up the poisoning for some good reason is practically NIL. **(8) ADD THE ABOVE SEVEN SECTIONS OF EVIDENCE TOGETHER,** and the probability that Srila Prabhupada was not poisoned becomes almost ZERO (maybe one out of a zillion).

REPLY TO DEFAMATION FROM GBC

ISKCON misleaders have been very critical of all efforts to investigate Srila Prabhupada's poisoning, challenging Nityananda das and making numerous false accusations against him and others.

"In early 1972 I was the temple president in New Orleans. We had just purchased a large building on Esplanade Avenue and a few new devotees were joining. Two of them tried to influence some of the others into supporting their proposition that one of them, as a brahmachari, would be a better president than myself, as I was married. Shaken, I wrote to Srila Prabhupada and explained the situation, asking what should be done. His reply gave me great courage and confidence, and his bold words have stayed with me to be remembered whenever I was being unfairly demonized, which was often as an ISKCON temple president and proponent for institutional reforms. Especially since taking my stand with ISKCON and its misleaders in 1989, I have felt the great heat of character assassination, ostracization, excommunication, and my reputation has been painted very dimly. As it is said, "Give the dog a bad name and then hang it." This burden has been very heavy at times, but it is then that I recall

the reply Srila Prabhupada sent to me back in 1972: 'So do not be disturbed by them, go on with your work, increasing more and more. Never mind the jackals howl.'" (SPL Nityananda Nov. 1972)

PRABHUPADA: *"...There is big story about this jackal. I will tell you some. A jackal came in the village... So the washerman kept the dye water in a big tub, and the jackal fell in it... he became all blue. So he fled away, and all the animals said, 'What is this animal?' ...even lion became surprised. 'We have not seen this.' 'So who are you, sir?' 'I am sent by God to rule over you.' 'Oh?' So they began to worship him as God, as leader. Then one day other jackals, they were crying, 'Wa, wa,' but the jackals cannot stop. If others jackals cry... So he also began to 'Wa, wa.' Oh, then, this rascal is a jackal. Yavat kincin na bhasate. That these rascals are jackals. Now they are talking nonsense. We can detect that 'Here is a jackal.' So we have to expose them. They are not leader; they are jackals. So jackals cannot anymore rule over. That should be our propaganda. Not only scientific, all political things, social things, everything. They should be all kicked out. They should be replaced by Krishna consciousness. Then people will be happy. This should be our program. Our propaganda means to make people happy. It is not a business, to make business and take some money."* (SPConv, May 3, 1973, Los Angeles)

Similarly Tamal and others in 1978 "died" themselves as initiating gurus and took the worship that belonged to Srila Prabhupada, cheating the devotees. They poisoned Srila Prabhupada and took his seat. Throughout history, church leaders all too often want a monopoly on spiritual life, giving emphasis more to the church power structure than to the will of the pure saint and the Supreme Lord. Gradually, either directly or through passive implication, they become fallen imitators and ruin the spirituality of the church due to their own mundane ambitions. This is what Srila Bhaktisiddhanta Sarasvati Thakura points to in his essay on *Organized Religion*: the sinful misuses and abuses done in the name of preaching God consciousness on behalf of the mundane church. The poisoning culprits and their supporters are still active and they should be dealt with to protect the transcendental mission of Srila Prabhupada. Prescribed spiritual practices may not immediately help those who are materially attached and motivated by material rewards.

There is no need to try to reform these offenders; they and their associates must be carefully avoided by devotees who want to remain safe. The poisoners and supporters should be expelled, rejected, and excommunicated, at the least. Also highly valuable for the Hare Krishna movement would be a comprehensive examination of ISKCON history and an investigation into the GBC's history, determining if Srila Prabhupada's infallible and perfect instructions have been subverted or deviated from. Philosophical analysis will show why these men, although personally trained by Srila Prabhupada, went to the dark side and why he mercifully did not reject them and their nefarious plans. Srila Prabhupada hoped his disciples would freely choose Krishna's service over the illusion of material gain. But, instead, we see that some chose to poison him for a few short years of false glory.

ISKCON'S PROPAGANDA AND DISINFORMATION CAMPAIGN

With ISKCON's repeated cover-ups (Part 7), disinformation campaign (see also Ch. 51, App. 13), and stubborn adherence to lies, dishonesty, and denials of the facts and evidence in Srila Prabhupada's poisoning, as exposed in this book, there is now little difference between this corrupted institution and the "global elite" who are now engaged in another type of campaign of lies and tyranny. The planet is run by great powerful demons who exploit the innocent people in the most horrible ways possible, as they ruthlessly exploit and oppress the masses while controlling them by medical frauds, endless wars, fiat currency, politics, and corrupt academia, science, morality, and culture. Srila Prabhupada described this propaganda: *"...By propaganda, you can do any false thing [...] propaganda is called in Bengali, dasha cakre bhagavan bhutha [...] one gentleman's name was Bhagavan, and his friend conspired that 'Let us make us some joke that he has become ghost.' So wherever he was going, the friend: 'Oh, oh, a ghost, ghost, ghost, ghost!' [laughter] 'No, no, I am not ghost; I am...' 'No, no. Ghost.' [...] 'This man has become crazy. Why he calling me ghost? I am not ghost.' Then he goes another friend, then he also says like that: 'Oh, here is a ghost [...]'!" [laughter] Then third friend, everyone, because they have conspired. Then he began to think, 'I must have become*

ghost. So certainly I'm... All friends have calling me "ghost, ghost." [...] If you make propaganda, if he's not ghost, you can make him ghost. [...] By propaganda you can establish a false thing as real. That's all. This is going on." (Apr. 14, 1975)

CHAPTER 108: EPILOGUE

NEW AUDIO FORENSIC STUDY DONE IN 2020

In late 2020 one of the world's most prominent and acclaimed private investigation and audio forensic laboratories spent over 250 hours on the analysis of the November 1977 tape recordings of Srila Prabhupada, his caretakers, and visitors. This has been the most comprehensive study yet and the final report totally confirms the three primary (and other) whispers of poisoning, with voice identification of Tamal, Jayapataka, and Bhavananda as the speakers. **Two further whispers of poisoning were also uncovered, making a total of five now.** The detailed and in-depth study establishes beyond doubt a poisoning conspiracy and is supported by the latest scientific technology and methods, awaiting a criminal investigation and the courtroom.

NEW CONFIRMATIONS LATE 2020

The GBC's orchestrated response by Mayeswara das in early 2020 to this book's 2017 online version was fully expected, and not surprising. It fits the pattern of the GBC's increasingly desperate cover-ups as they fight to preserve their entitlements and status quo as the unquestioned guardians of their stolen assets. The private investigation team, however, has no such material ambitions; its purpose is simply to establish the truth about Srila Prabhupada's poisoning. This team has always consulted the best experts and scientists, and continues to do so even in 2021. The cadmium findings by Dr. J. Steven Morris in 2002-05 at MURR have recently been validated by multiple scientific experts, confirming that these levels of poisoning are extremely significant and were the cause of Srila Prabhupada's destruction of health. Other health factors such as diabetes were miniscule in comparison. When these peer-reviewing experts, *who will remain anonymous for now*, were given the full facts and were asked the right questions, they all concurred that the cadmium levels in Srila Prabhupada's hair were indeed due to homicidal doses of poisoning.

Mayeswara's poison expert Dr. Pillay of south India, featured in the book *Deception*, was not given the full facts and was grossly misled, deliberately being asked misguided questions. This is evidenced especially by his misunderstanding that the private investigation found that pure cadmium metal was the poisoning agent. This is untrue. Pure cadmium is rare and obviously poisoning would take place with a cadmium compound such as one of its soluble, tasteless, odorless, colorless salts like cadmium chloride. Dr. Pillay should be confronted with his being cheated and implicated in ISKCON's deceitful frauds, and he soon will be.

The private investigative team has involved, from the start, two prominent ex-GBC members, Balavanta das and Naveen Krishna das. Balavanta was appointed in 1997 by the GBC as their "independent" investigator, and he was assisted by Naveen Krishna. Both resigned from the GBC in protest of the GBC cover-up as embodied in the book *Not That I Am Poisoned*, and both **not agreeing** with the GBC official position that there is no evidence to support that Srila Prabhupada was poisoned. They both hold this as misinformation, deceptive, a distortion, and not at all the truth. They hold the GBC as totally untrustworthy and corrupt.

INVESTIGATION STATUS

ISKCON claims they had already investigated whether Srila Prabhupada was poisoned or not, and they concluded with the deceitful pronouncement that there was no evidence to that effect. Actually, their first investigation, done by Balavanta, had found substantial cause for concern of poisoning and Balavanta recommended further investigation with proper funding. However, a secret,

second “investigation” was organized by the primary suspects themselves through their disciples, which denied all the evidence by fraud, lies, irrelevancies, hyperbole, and emotional illogic. They even claimed Srila Prabhupada had contradicted himself by taking out of context the phrase, “Not that I am poisoned,” and promoted the offensive idea that Srila Prabhupada’s talk of poison was typical for elderly Bengali Vaishnava gentlemen at the point of death.

Frustrated and unsatisfied disciples of His Divine Grace banded together outside the precincts of the tyrannical institution and continued the investigation into the circumstances surrounding Srila Prabhupada’s disappearance with their own efforts and funding. *Someone Has Poisoned Me* and *Judge For Yourself* were published in 1999 and 2003, hoping to pressure ISKCON leaders to face the facts or do an honest investigation, but to no avail. By chance, in 2002-2005 three hair tests on GBC-authenticated samples of Srila Prabhupada’s hair discovered astronomical and lethal levels of cadmium. This effectively completed the investigation into whether Srila Prabhupada was poisoned or not. He was poisoned and science has proven it.

Now the private investigation, or Prabhupada Truth Commission, continues their investigative efforts in pursuit of further truths and the next question: WHO POISONED SRILA PRABHUPADA? Tamal was the primary suspect, and although he passed away in 2002, he has been deemed by this book and a review of the evidence that clearly implicates him in the poisoning of Srila Prabhupada, to be guilty beyond a reasonable doubt. Other suspects are scrutinized in this book.

“Why then, did Prabhupada leave so early? The answer is not easy to give. Maybe he wanted us to become responsible to do the father's work without remaining dependent children forever. Quite likely he felt the urgent need to establish Krishna consciousness in another part of the universe, or in another universe. As Srila Prabhupada said of his own Guru Maharaja, ‘Bhaktisiddhanta Sarasvati Thakura, our spiritual master, came in this world to execute the mission of Chaitanya Mahaprabhu. So he executed it, and when it was required, he left this place and went to another place to do the same business.’ Ultimately, only Krishna and Prabhupada know. Whatever the reason may be, Srila Prabhupada has left.” (ISKCON “guru”)

This interesting perspective becomes more complex with the knowledge that Srila Prabhupada was poisoned and that he also knew he was being poisoned, also strongly indicated by his asking for makharadhvaja (<https://www.kesarherbals.com/product/siddha-makardhwaj>) which counteracts poisoning. It is a testament to the stark and brutal reality of the material world where such an exalted and pure Vaishnava would be so mercilessly poisoned to foolishly, futilely pretend to take his place. How utterly sad and ridiculous, yet it is true, and we were denied more years of his divine physical presence. The senior leaders concealed and modified Srila Prabhupada’s asking all his disciples come to see him, that only a few leaders in rotation would come, and they also poisoned him, taking Srila Prabhupada away from us. It is entirely understandable that many devotees curse these poisoners. Cadmium poisoning was underway for 10 months as told by the hair tests, and not just in the final days of Srila Prabhupada’s earthly pastimes.

HOW MANY COINCIDENCES MAKE A CONSPIRACY?

(1) There are three, not just one, poison whispers on the same day, Nov. 11, 1977. None have been found in any other out of thousands tape recordings. **(2)** The poison whispers come the very next day (out of thousands of days) after extensive discussions about homicidal poisoning and Srila Prabhupada revealing he thought he was being poisoned. **(3)** The poison whispers come just before Srila Prabhupada’s departure. **(4)** The poison whispers are not made by obscure persons, but the most ambitious leaders. They were not spoken by Hari Sauri or Abhirama, by Pishima or Dayananda, by Rupa Vilasa or Yasodanandana. But by the very controversial and checkered Tamal, Bhavananda, and today’s number one guru Jayapataka. **(5)** Srila Prabhupada did not only once say he thought someone had poisoned him, but three times. In two days, out of thousands of days, something he never said before. **(6)** Srila Prabhupada had 12 unique physical symptoms attributable to cadmium poisoning BUT

which are not found in diabetes/kidney disease, and there are 10 physical symptoms typical in diabetes/kidney disease which Srila Prabhupada did not have at all.

(7) Sky-high lethal cadmium poisoning was found in hair tests, not once but three times and all with similar levels. (8) Two of the hair samples with sky-high cadmium also had 10 X more arsenic than the normal hair samples. And three of the sky-high cadmium samples had 5 X more arsenic than the normal hair samples (excluding Dr. Chatt's inaccurate test). (9) Out of ±2000 tape recordings made of Srila Prabhupada, there are about 200 missing tapes from exactly those times when Srila Prabhupada would be speaking about the future arrangements in ISKCON after his departure, namely in mid 1977, especially June, July, August, Sept. (10) Never before were there such big gaps of missing tapes as there were under Tamal's 1977 management, even though he was a meticulous manager with great attention to detail, accuracy, efficiency. (11) Tamal was present with Srila Prabhupada on all the major downturns in health: July 1976, Feb. 26, 1977, May 16, 1977, Sept. 8, 1977, as well as the poison whispers and "Ravana will kill" episode. (12) Immediately after Srila Prabhupada departed, Tamal moved into Srila Prabhupada's Bombay quarters, and when he was ousted from Bombay, he then moved into Srila Prabhupada's Dallas quarters. (13) In Ch. 58 there are many similarities in execution and physical symptoms between the heavy metal poisonings of Srila Prabhupada and Napoleon/ other poisoning victims, including the inflammation/blockage of the urinary tract and requiring a circumcision. (14) The makharadhvaja in Delhi just happened to have been completed within hours before Adi Keshava and Satadhanya picked it up, and just before its customer had time to pick up their order; it was unusually given for free, and involved the notorious Chandra Swami, a notorious criminal with involvements in assassinations. (15) Days after Srila Prabhupada departed, Tamal gives a super-weird and suspicious interview claiming Srila Prabhupada actually wanted "medicine" to die now, implying a mercy killing, obviously a defense against the poisoning he feared would be imminently exposed. (16) ISKCON leaders have stubbornly denied ALL the evidence even beyond the pale of credibility and reasonableness, amounting to a series of cover-ups orchestrated by the suspects themselves. (17) The prime suspects in Srila Prabhupada's poisoning just happen to be the ones who clearly acknowledged Srila Prabhupada was speaking of himself being homicidally poisoned, yet they did nothing, not contacting the police, nor any doctors, nor notified any of the other devotees, and decades later claimed Srila Prabhupada was not in his right mind, senile, and we should not take what he said seriously. (18) Srila Prabhupada chose to first disclose his poisoning to an outsider and not his own "trusted" close disciples. (19) Srila Prabhupada is attended by maybe 40 doctors of various stripes in 1977, and none could positively identify the cause of his declining health nor cure it with any medicine. (20) The mystery of Srila Prabhupada's intentions for the future of the movement are obscured by missing tapes, hidden letters, false claims of guru appointments, Srila Prabhupada being quarantined and sequestered, a now proven lethal heavy metals poisoning- all executed by those closest to Srila Prabhupada. (21) Why would Srila Prabhupada be in distress about being poisoned (Ch. 8) if it was his wish to die as a "mercy killing" (Ch. 60)?

Coincidences? How many does it take to make a conspiracy to hijack the movement?

SRILA PRABHUPADA POISONED: A CRIME THEORY



The crime of Srila Prabhupada's poisoning has been proven beyond a reasonable doubt by the three cadmium hair tests by Dr. Morris in 2002-2005. Based on the evidence available to date, our analysis theory of the crime is as follows: Led by Tamal, some of Srila Prabhupada's senior disciples became ambitiously consumed by a desire to be the next acharyas of ISKCON, and after poisoning Srila Prabhupada, they did become the new eleven zonal acharyas.

The cadmium salt poisoning began in May 1976 with the first heavy dose on July 20, 1976 in New York with Tamal. Srila Prabhupada gradually, slightly recovered while away from Tamal on his world tour to Europe, Iran, and India. But his health literally collapsed on Feb. 26, 1977 with Tamal's return as his permanent secretary, and it continued to worsen slowly until another major health crisis on May 16 in

Hrishikesh. Srila Prabhupada became aware of being poisoned and stopped eating. He spoke of being poisoned on Nov. 9, 1977, and then departed by his own will after surviving longer than others could have. Rumors of the poisoning threatened to reveal the poisoners, so Tamal devised a plan to explain that Srila Prabhupada asked for medicine (or poison) to die, namely by an assisted suicide. This story was hidden for 20 years on a lost tape. As a direct result of Srila Prabhupada's homicidal poisoning and the usurping of his position as Acharya by greedy, unqualified so-called followers, massive destruction and damage to the purity, integrity, and spiritual force of ISKCON's mission has occurred.

PURPOSE OF THIS BOOK

We are often asked what is the purpose of this book and what do you aim to accomplish with the distribution of the evidence that Srila Prabhupada was poisoned? Answer: The purpose is simply to distribute the truth, facts, and evidence to all the followers of Srila Prabhupada about his glorious disappearance pastimes. Whatever consequences follow, it is not by our design. New scientific discoveries have proven beyond doubt that Srila Prabhupada was indeed maliciously and homicidally poisoned throughout 1977 for at least 10 months at lethal levels with the heavy metal cadmium, likely as one of its salts. The establishment of this fact is relevant to all members of the Hare Krishna



movement and will have deep ramifications for the future of ISKCON. The truth will always serve us well, whereas ignorance is always detrimental. ***We believe Srila Prabhupada's mission was hijacked by those who physically poisoned him, and that they have subsequently poisoned the mission as well with many defective doctrines, introduced to serve their corruption and exploitation of the mission's assets.*** In doing so, the poisoners have practically ruined Srila Prabhupada's mission to

save humanity and deliver them into transcendence. With the truth of ISKCON's real history, faithful followers of Srila Prabhupada will try to restore his mission, first by removing the poisoners and their accomplices, allies, and deviant doctrines.

There are many sincere devotees who are both inside and outside of the corrupted ISKCON institution. Perhaps they have been unable to understand the ISKCON situation fully or have been weakened or compromised by association with the corrupt power elite, or adversely influenced by "Tamalism." May the truth set us all free, as the knowledge that Srila Prabhupada was actually poisoned by his caretakers takes root and becomes widely accepted as truth by way of the gradual dissolution of all fanatic, irrational, emotional, and dysfunctional resistance. But, no one can be proud or happy about this truth that has been concealed and covered up for forty plus years now. We do not condemn those who tried to serve Srila Prabhupada but became corrupted by the institution and Tamalism, by the dreaded acharya disease and the desire for material profit, adoration, and distinction. Any disease needs caring treatment, and in this case, the only treatment for sincere persons is the truth. Therefore that truth about the facts, evidence, and history of Srila Prabhupada's disappearance and ISKCON's history of the last four decades must be openly discussed and understood as it is. There are a lot of barriers and ordeals to face in establishing the truth in these matters. Those who cannot understand or accept the evidence and scientific proof that Srila Prabhupada was actually maliciously poisoned with lethal amounts of the heavy metal cadmium, at levels about 250 times above the average normal person, often raise various objections to what is they may call the "poison theory." Of course, it is no longer a theory, but an established fact. Those who are honest and who look at the evidence will agree with the facts, while those who have compromised their honesty will deflect the truth with defective objections as to why it just can't be true. The problem is not so much that people disagree with the evidence. It is almost entirely that

they do not know what it is. They most likely have not even looked at the evidence, nor read the late 1977 discussions about poisoning between Srila Prabhupada and his entourage. If they did, there would be 99% less doubts and questions. Our goal is to “enlighten” others with these truths.

A second reason why someone cannot appreciate the mountain of poisoning evidence is if they are Influenced or dependent in some way upon ISKCON, its leaders, or gurus, who all strenuously deny the poisoning, have covered it up, and have prohibited even discussing it. The ISKCON organization pressures how its members think, and independent thinking is almost impossible in those conditions. A third reason may be if someone is unable to bear the emotional pain, shock, and ramifications that Srila Prabhupada, our beloved eternal spiritual master, was actually poisoned right under our noses while we suspected nothing. There may be other reasons also. But the evidence speaks for itself. It is not a concocted theory; Srila Prabhupada’s poisoning has been conclusively proven and established now by the most recent evidence of cadmium findings in several hair samples provided by the ISKCON GBC themselves. Patience, gentleness, compassion, and tolerance is required. We should advocate open discussion; this will be healthy and leads to progressive realizations. Just as Srila Prabhupada tirelessly worked to rescue thousands from the entanglement of material existence, we must behave similarly in assisting those who have been adversely trapped and influenced by false information. Most devotees are sincere and when presented the facts and evidence, they connect the dots and in time understand everything quite well. Devotees are intelligent, so we should appeal to their intelligence. There is no use in quote-bashing, anger venting, or arrogance.

For example, Ambarisha das. Some may say he is compromised and lost, in league with the ISKCON corrupt leaders. But he deeply appreciated the need to determine if Srila Prabhupada was poisoned in 2003 and issued an open letter to that effect. He is a Srila Prabhupada man, but he had to choose whether to continue serving ISKCON or not, and he has surely experienced intense institutional pressure. He is definitely the type of person who will come to appreciate the truth, facts, and evidence after he studies it. The same applies to many ISKCON devotees who have been very resistant to the truths of Srila Prabhupada’s poisoning, such as Abhiram, Srutirupa, Badrinarayan, Prahlanananda Swami, Hari Sauri (hopefully?) and so many others. We know of many who have now understood the real facts. One by one, the truth will convince devotees until the vast majority has been “enlightened.” Those who have been away from the influence of the ISKCON institution and leaders for some years generally find it much easier to see these truths.

Truth tellers have been banned, exiled, demonized by ISKCON. Nityananda das was excommunicated in 1990. In 2021 the “Big Tech” companies (Google, FaceBook, YouTube, Twitter) deplatformed and restricted thousands of truth tellers, including the US President. Similarly, only those who strictly conform to the official ISKCON narratives and policies, not as prescribed by Srila Prabhupada, but as prescribed by its present misleaders and GBC, are allowed any institutional space or participation. Others are castigated and reviled, excluded and ridiculed, feared and demonized, and thus the most vital members have migrated outside the tyrannical boundaries of the corrupted, self-serving institution which operates solely for the benefit of its own elite managers and gurus. They have done so to preserve their honor, spiritual principles, honesty, and virtue. How will change come about and purity return to the institution? It will not unless there is a revolution of consciousness, an awakening within by its members, through self-education and sincere inquiry. Truth telling is essential to provide the opportunity for this awakening. Hopefully violence, chaos, schisms, divisions, and strife will not disturb the institution, but if history means anything, that is unlikely. But change will come.

ISKCON will eventually undergo many changes for the better. The old regime will collapse and Srila Prabhupada’s divine influence will replace that of the current corrupt tyranny. Once the poisoners and their sympathizers/ collaborators are identified by a thorough in-house purge and appropriately dealt with, along with their deviant policies and doctrines, the devotee society can begin to heal and thrive by absorption in Srila Prabhupada’s instructions and teachings. When it is understood that Srila Prabhupada was maliciously poisoned, devotees will gradually realize where and

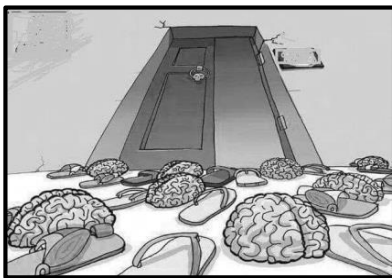
how ISKCON has gone astray since Srila Prabhupada's departure. And they will then set things straight under the divine influence of Lord Chaitanya and Srila Prabhupada. We have faith in Krishna's guiding hand. Meanwhile, ISKCON will convince their supporters that the "poison theory" has no credibility. What else do we expect, based on their past history? We expect bribes to scientists and experts in India and other places, or at least the hiring of dishonest "experts," threats to those who accept the evidence, paying off people to stay quiet, creation of forged documents, character assassinations, death threats, and even attempts to end lives. But these are their "end times." Srila Prabhupada's mission and mercy will be restored and revitalized. Of this we have no doubt.

BIG WAKE UP CALL

Uttamasloka das, June 2017: *"Srila Prabhupada stated clearly to Nanda Kumara that there were infiltrators in ISKCON trying to destroy it from within. That means they were in the leadership, not rank and file. Here is the quote from NK: 'Srila Prabhupada told me something personally. His Divine Grace said... "There are those among us wearing dhoti, sikha, tilaka and neck beads, but they are not devotees. They are agents of Kali who are here to try to stop our movement. You [said to me, but meaning all of us, especially those with a ksatriya nature] should find out who they are and weed them out." That's an exact quote.'"*

"Srila Prabhupada wrote to Hamsadutta in 1970, regarding problems within ISKCON: 'I do not know how far they are correct, but I have written him a letter that he may not do something which may harm the interest of the Society. You are also one of the members of the GBC, so you can think over very deeply how to save the situation. It is a fact however that the great sinister movement is within our Society.' Bhaktivinoda Thakura also confirms: 'After the time of Sri Chaitanya Mahaprabhu, those faithful to Him kept apart from non devotees, to avoid contamination. Seeing this, the personality of Kali sent his representatives in disguise to pollute the Vaishnava sampradaya. Posing as Vaishnavas, they spread their wicked doctrines, and appeared so intelligent and devoted that only pure devotees could detect their real identity. Most devotees- not only the most neophyte- were enchanted by their tricks. In this way Kali's agents expertly introduced karma, jnana, and anyabhilasa in the Vaishnava sampradaya and caused suddha-bhakti to vanish from the world.' [end]

"So: IF there is clear and compelling evidence to indicate that there was an 'attempt' to poison



*Srila Prabhupada, that must be brought to light and made public. It is a totally moot point whether Srila Prabhupada actually succumbed to the poison because of his spiritual shakti. That's not the issue. The point is whether there was indeed an 'attempt' to poison him. If there was, then it further validates Srila Prabhupada's statements about infiltrators. We cannot ignore Srila Prabhupada's statements in that regard. And, more importantly, it means **those infiltrators are still in the movement.** And it doesn't matter that all*

the GBC from that period in the 70's are almost all gone. Infiltrators get new people to take over for them to maintain control and continue skewing things, like editing books, etc. They don't just fade away and die. Infiltrators are not 'lone wolves'. They are agents of a much larger conspiracy. That group does not go away. Of course, many devotees will not be able to process the idea of 'infiltrators' due to their cognitive dissonance and lack of understanding about how the world really works behind the scenes. But there is valid evidence to suggest that there were infiltrators at the top in ISKCON. Just consider these facts: "If you wanted to destroy a movement like ISKCON from within after Srila Prabhupada left, what would you do? There's no way you could turn Srila Prabhupada's disciples against him or get them to destroy the movement in any way. So you get rid of 90% of them, somehow, by making it so intolerable they leave in disgust or are kicked out, which is precisely what happened. Then you exalt 11 pretenders as 'pure devotees' on the level of Srila Prabhupada, and tell Srila Prabhupada's disciples that they now have to go through them to get to him. What gall. What arrogance, aparadha. Does that sound like loyal loving disciples of Srila Prabhupada? After all the

instruction Srila Prabhupada gave us (and them), do you think Srila Prabhupada would approve of this distortion to the philosophy? Then you fill up ISKCON with your own disciples who treat you just like Srila Prabhupada and obey your every command like mindless zombies, not giving them much deep philosophy. Just enough to make them feel 'spiritual' and 'loyal to the cause'. That way, you control everything with no Godbrothers to interfere with your dirty work. Then you wait for the 11 to fall from grace, which is inevitable, since they were barely kanisthas. The top gurus all fall down in various modes of disgraceful behavior and the whole thing crumbles, top down. The new disciples lose faith in bhakti and their gurus and it is a big mess. You also allow pedophilia to run rampant and cover it up and protect the perpetrators, just like the elite do in the world today. That was the plan, and it was a good plan, and it almost worked, but Krishna didn't allow ISKCON to fail completely. But it's a stinking mess underneath with a nice smiling facade. I'm not doubting the sincerity of the rank and file and even some leaders, but that's how Kali does it. It only takes a few at that top to orchestrate these things. They are centralizing management, which is directly against Srila Prabhupada's instructions. The GBC is now an independent West Bengal corporation, which conveniently shelters them from any law suits against ISKCON, thus protecting their personal finances, etc. YES this needs to be made public IF it in fact did happen, ie: the 'attempt' to kill Srila Prabhupada. This idea to stifle things, "Would Lord Chaitanya or Srila Prabhupada want this to be made public?" is also bogus. If it's true, then everyone needs to know, and more importantly, it means the infiltrators are STILL IN ISKCON. For that reason alone it should be exposed. It is a BIG wake up call."

THE GREAT SINISTER MOVEMENT IS WITHIN OUR SOCIETY

This famous phrase from a Srila Prabhupada letter in 1970 to Hansadutta das was always a mystery to devotees: what was Srila Prabhupada referring to? The Gaudiya Math's envious Godbrothers who wanted to take over ISKCON and Srila Prabhupada's disciples? Maybe, in part. But we think it refers to the entrance into ISKCON of those who had strong personal ambitions to take Srila Prabhupada's place, to replace him with themselves. After all, this 1970 incident was about some senior disciples who had relegated Srila Prabhupada to a figurehead role and tried to take over the management. The great sinister movement is when the personal ambition to become guru becomes organized, as in the plot to poison Srila Prabhupada's body and then poison his mission with policies and doctrines which facilitate the illegitimate installation of disqualified men on the seat of Vyasadeva. In the wake of the pure devotee's unparalleled success, ambitious men sought to artificially achieve such greatness and transcendence for themselves, attached to profit, adoration, and distinction. The scheme to poison Srila Prabhupada was meant to remove him and take his place, and the zonal acharya successors did this horrendously well until they were forced by maya and their own weaknesses to modify their plan- including all other similarly ambitious persons as well! Thus the infection and pollution of serving one's dirty heart became an accepted practice, all in the disguise of... holy preaching. As though one cannot preach without sitting in Srila Prabhupada's place...

For 40+ years the great sinister movement of facilitating personal ambition by exploiting the assets of the real Acharya Srila Prabhupada have been staining, defiling, percolating, and seeping into the fabric of Srila Prabhupada's mission. ISKCON became a series of guru franchise operations from ultra-large like Jayapataka and Radhanath with 50,000 disciples each, to the one or two disciple, small-time gurus. The purity of the mission was lost, especially within the institution itself. Thousands of devotees refused to cooperate with the jackals and hyenas who ravaged Srila Prabhupada's properties for selfish desires and they remain outside the institution. The real history of ISKCON must be made known for their edification. *Book Two: The Poisoning of Srila Prabhupada's Mission and Mercy* will put together the evidence and facts of how the poisoners and their followers (cheaters and the cheated) practically ruined Srila Prabhupada's hard work, one deviation at a time until ISKCON would be unrecognizable to Srila Prabhupada himself. Today's officially accepted policies and doctrines are those Srila Prabhupada clearly spoke against. Few study Srila Prabhupada's books. Srila Prabhupada's instructions are continually de-emphasized, and new gurus are free to audaciously enunciate their

own interpretations as they like, no questions allowed. *“But when the guru departs, sadhu and shastra can take on a new import, as those who succeed him become the new interpreters of past precedents, scriptural law, and the new set of circumstances.”* (Perils of Succession, Tamal 1996)

The great sinister movement of personal ambition (Tamalism) must be weeded out and purged from Srila Prabhupada’s mission. Whether that means a restoration of the original ISKCON institution (IRM), which would seem ever more unlikely considering how badly corrupted it has become, or it means a new ISKCON, such as breakaway temples (Bangalore Group, Singapore ISKM), or starting again from scratch (Hare Krishna Society), the open discussion of issues and distribution of facts, evidence, and truths must be aggressively fought for and practiced. The truth dispels all ignorance; just as when the Sun rises, darkness is automatically dissipated. The magic of Lord Chaitanya and Srila Prabhupada’s mercy is such that, as preordained, the “Golden Age” will change the face of this planet for thousands of years. The great sinister movement does not stand a chance. Of course, how soon personal ambition is purged depends on sincere and proactive devotees who strive to please Srila Prabhupada with their words, minds, body, wealth, actions, and life. Without fear.

On the other hand, we note how Srila Prabhupada spoke of Christianity, and how that may be what will happen to ISKCON as well: *“Now, after taking instruction from Christ, first of all they killed Christ. That means they could not understand the instruction. Therefore their first business was to kill the instructor. And after that, two thousand years passed, still they are killing. So when they have accepted the teachings of Lord Christ?”* (SPConv, 1975, Perth) Can we see the parallel? Hopefully this is not ISKCON’s long-term fate. ISKCON was hijacked by low-minded men who mercilessly poisoned Srila Prabhupada and conspired to sit on his seat, stealing the assets of the Movement under the unshastric theory that they were the best men to continue with the initiating of spiritual seekers and to manage the sacred mission. They initially lied that they had been appointed as successor acharyas and hoodwinked their Godbrothers into worshipping them as pure devotees.

PUT THEM IN JAIL? AND THEN ALL DONE?

For many persons, perhaps most, when the poison matter is raised, they think in terms of obtaining justice in a mundane court of law, seeing the poisoning as simply a mundane crime that should be punished. But it should be understood that there are some issues and types of justice which lie beyond the jurisdiction of mundane courts and law. For example, in the court of Yamaraja (punishment after death) the poisoning of a pure devotee warrants a far heavier punishment than the poisoning of an ordinary man, whereas modern courts treat all men equally. Mundane courts do not consider animal killing a crime either, although with some rather strange exceptions for so-called “inhumane cruelty.” True justice will be by the laws of Manu or God, not via defective, legislated mundane arrangements. But today there are no courts administered on this planet according to Vedic culture and the laws of Manu. The many years since 1977 create a substantial challenge for initiating a legal case, criminal or civil, in mundane courts, but this means little to the mechanism of divine justice where every detail and action is completely recorded in the subtle ethereal Akashic record. Since we have no access to the Akashic record, our determinations of all person’s guilt in the poisoning of Srila Prabhupada will be imperfect. Still, if some degree of mundane justice is obtained, that would be good, and we should always take advantage when the mundane society supports the cause of our transcendental mission. ***But there are much greater concerns at hand than just sending some poisoners to prison.*** We should not be so obsessed with whether the evidence we have uncovered is court admissible or whether convictions for murder can be achieved. If these do come about, it will be very satisfying to those who have a strong sense of mundane justice, ***but this will do little to put Srila Prabhupada’s mission back on the straight and narrow course that he had fought so hard to establish.*** The best aim is to restore the mission to its original purity.

We determined in Part 9 that Tamal was involved in Srila Prabhupada’s poisoning beyond a reasonable doubt. Other living suspects must be confronted (and dead ones investigated further): “Either submit to full cooperative interviews or go away.” If those interviews determine complicity,

then they must make full amends or go away. We are far more interested in the restoration of the mission than we are simply after court convictions. What good will it do to expel a few poisoners, then leaving the movement as it is after those poisoners corrupted and deviated it for decades? Book Two explores that subject more deeply.

Finally, anyone having any pertinent or relevant information of any sort should pass it to us. Also any constructive advise, clarifications, corrections, typos, additions, deletions are welcome. Thank you for being among Srila Prabhupada's followers who want to establish the truth about Srila Prabhupada's glorious disappearance pastimes and the restoration of his transcendental mission.

Please send your feedback and comments to: srigovinda@gmail.com

DETAILED SUMMARY OF THE POISONING EVIDENCE

AURAL EVIDENCE: Multiple studies by a long list of prominent forensic audio labs have authenticated background voices and whispers of Nov.11, 1977 room conversation recordings to be discussions about malicious poisoning by Srila Prabhupada's caretakers. Tamal, Jayapataka, and Bhavananda's voices are clearly discerned as the speakers. Being a pharmacist, chemist, enlightened soul, and mystic clairvoyant, Srila Prabhupada knew he was being poisoned and clearly stated on tape three times on Nov. 9-10, 1977 "*Someone has poisoned me.*" All his caretakers fully acknowledged he was speaking of homicidal poisoning, and not some "bad" medicine as is claimed by ISKCON today. Nothing was done or came of it. These conversations including translations of Bengali and Hindi portions are in Part 2 & Appendix 2. The whispers are "*The poison's going down, the poison's going down,*" "*Is the poison in the milk?*" and "*Poisoning for a (long time).*" The "poison" word was confirmed and verified scientifically to be discussions about poisoning. The GBC claims these whispers are indecipherable, but most devotees and experts hear them clearly with minimal enhancement and filtering. They have no innocuous explanation. ***Why are they whispering about poisoning Srila Prabhupada 3 days before his departure?*** CVVS tests have determined that there was considerable amounts of deceit in key sections of spoken conversation by leading disciples in late 1977.

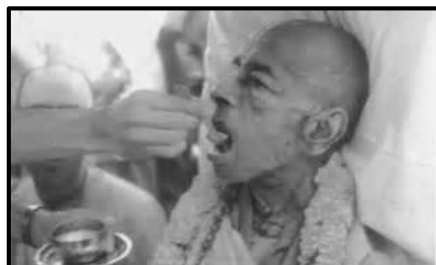
HAIR TESTS: ARSENIC AND CADMIUM: Dr. J. Steven Morris, Ph.D conducted seven separate hair tests by neutron activation analysis at University of Missouri (MURR). A 1999 test by Balavanta of Srila Prabhupada's hair (Q-1) extracted from his hairclippers contained 2.6 ppm of arsenic, 20 times more than average. This is not lethal but very detrimental to health. Average "normal" amounts of hair arsenic (excluding seafood eaters) are 0.13 ppm. UN's WHO says that chronic arsenic poisoning with serious health deterioration starts with 1-5 ppm arsenic in hair. Srila Prabhupada's arsenic level is synonymous with chronic arsenic poisoning levels and is expected to be a considerable contributing factor to his demise, as stated by an expert.

In reaction, the GBC arranged to test two of their own samples of Srila Prabhupada's hair in late 1999 but were unable to do so and abandoned them in Wisconsin while trying to find a laboratory that could do the tests. The hair samples were located and forwarded to Dr. Morris who did NAA tests 2002-05, and herecovered a third sample from the same hairclippers. He found in three samples an average of 15.73 ppm cadmium, which is a sky-high level about 250 X more than the average normal, would be lethal in a short time, and could not come from any environmental, occupational, or seafood contamination. Research into the scientific studies on cadmium show the average normal level of hair cadmium to be 0.064 ppm. Srila Prabhupada even had cadmium levels 40 times more than those who were industrially contaminated. There is no plausible explanation for these cadmium levels found in multiple differently-sourced hair samples, other than homicidal malice fed by food or drink. These cadmium levels are virtually unprecedented and are not even found in those who have major environmental or occupational exposure and accidents. The hair tests establish massive cadmium poisoning from at least Feb. 1977 until Srila Prabhupada's departure. Cadmium was the primary poison, and arsenic secondary. Antimony was also 10 X Srila Prabhupada's normal levels. Dr. Morris also found normal levels of cadmium, arsenic, and antimony in Srila Prabhupada's pre-1977 hair samples. In the hair samples with sky-high cadmium levels, the arsenic and antimony levels were also

unusually elevated, as though they were minor accompaniments to the cadmium poisoning.

EVIDENCE BY WITNESSES & TESTIMONIES: There are a number of witnesses, testimonies, and truth ascertainment tests which directly support the assessment of homicidal poisoning by way of a poison conspiracy to take over ISKCON. (see Part 8) Many witnesses and Srila Prabhupada stated that he heard others speaking about his poisoning. Days after Srila Prabhupada departed, prime suspect Tamal discussed at length with Satsvarupa das in a taped *BTG* interview about supposedly being asked by Srila Prabhupada for *“medicine to die now.”* This is a virtual admission that he and others poisoned Srila Prabhupada, clearly implying an assisted suicide as their justification. No explanation by ISKCON’s GBC or Tamal has ever been given for these statements. Tamal’s statements on this tape are extremely incriminating and shocking. Bhakta Vatsala das was a gurukula student who overheard senior devotees discussing the poisoning of Srila Prabhupada, according to his testimony and confirmed by Ramanya, Durlab, and others. A series of respectable Vrindaban residents have privately testified as to knowledge of Srila Prabhupada’s poisoning, including the witnessing of a urine test and three kavirajas in consensus on the diagnosis of Srila Prabhupada’s poisoning in Nov. 1977. An antidote was prescribed but never given. There are a variety of other testimonies.

MEDICAL EVIDENCE: A long string of doctors and kavirajas examined Srila Prabhupada throughout 1977 but the diagnoses varied, causing one to wonder why the true diagnosis was not readily apparent. Srila Prabhupada’s cause of ill health was elusive and insidious, sometimes appearing to be one thing, then later appearing to be another. The health symptoms analysis shows chronic cadmium and arsenic poisoning. Srila Prabhupada’s health history has a list of physical symptoms which are unique to chronic cadmium and arsenic poisoning and not attributable to diabetes/ kidney disease. Chronic heavy metal poisoning causes and exacerbates diabetes and kidney failure. Prior to 1977 Srila Prabhupada’s health was very good, and his diabetes was mild and non-insulin dependent. In 1977 Tamal aggressively discouraged the involvement of competent doctors to diagnose or treat Srila Prabhupada. Although Srila Prabhupada himself was not keen on doctors and preferred to rely on Krishna, he determinedly wanted to find a cure but his caretakers declined non-invasive and simple medical tests even when they could be performed “at home.” There was an ongoing changing and rejection of both Ayurvedic and allopathic doctors, regardless of their qualifications and willingness to cooperate with Srila Prabhupada’s wishes. One of Srila Prabhupada’s medicines was donated by the notorious Chandra Swami.



POLITICAL EVIDENCE- INSTITUTIONAL DENIALS, STONEMAN, WHITEWASH COVER UP: ISKCON ignored the advice of their own investigator, whom they had underfunded, that further investigation was warranted. The GBC’s irrational, hardline refusal to conduct an impartial, honest investigation itself supports the poisoning conclusion. ISKCON has vigorously denied there is any poisoning evidence. ISKCON’s GBC has conducted a series of fraudulent, make-show whitewash cover-ups in 1998, 2000, and 2020 with several of its top leaders as the prime suspects. The disgraceful GBC books *NTIAP* (produced by the suspects themselves in their own defense) and *Deception*, are devious compilation of fraud, lies, deceit, and evidence manipulations. The GBC failed miserably trying to deny the poison whispers and to designify the arsenic levels found in Srila Prabhupada’s 1977 hair, quoting only three dubious scientific references while ignoring the broader selection of scientific materials. They erroneously claimed average “normal” arsenic in hair can be anything up to 10-12 ppm, while actually it is 80 times less, about 0.13 ppm. The GBC even twisted Srila Prabhupada’s statements about being poisoned into what they ridiculously claim was Srila Prabhupada’s denial of being poisoned.

SUSPECTS: The character and history of the primary suspects in Srila Prabhupada’s poisoning are such that it is no surprise that they poisoned Srila Prabhupada. The defense that Srila Prabhupada was only surrounded by loving disciples is naive. An examination of Tamal’s life is an indictment

beyond a reasonable doubt that he was deeply involved in Srila Prabhupada's poisoning. Incriminating evidence shows Bhakticharu, Jayapataka, and Bhavananda to be highly suspected as well. ISKCON's takeover by Tamal and others was a very compelling motive to eliminate Srila Prabhupada, and they profited immediately with enormous power, prestige, wealth, and thousands of followers. ***ISKCON was guru-jacked and infiltrated by Srila Prabhupada's poisoners.***

EXPERT OPINIONS: The GBC has presented one expert opinion in 23 years to support their position of no poisoning evidence, but misinformed Dr. VV Pillay that Prabhupada Truth Commission had claimed pure cadmium metal was the means of poisoning. It is obvious from watching Mayesvara's film that Dr. Pillay did not read our book and was engaged "off the cuff," commentating only on what little Mayesvara had told him. This book however, lists 10 expert opinions, several of which are composites of many scientific studies and opinions. Dr. Page Hudson was a rare poisoning expert and chief medical examiner for North Carolina, having studied and solved many heavy metal poisoning cases. He gave his opinions on Dr. Morris' hair test results.

Dr. Anil Aggarwal, Dr. Dipankar Chakraborti, and Dr. A. Chatt have added their opinions to this book as well. We interviewed at length the manager and owner of ARL in Arizona, a commercial firm specializing in hair tests for hundreds of thousands of clients. We interviewed an old-school Ayurvedic physician, Dr. Mehta of Houston. From the vast body of scientific literatures, we compiled a consensus of many studies on the average normal levels for cadmium, arsenic, and antimony in human hair, as well as regarding the lethality, morbidity, pathology, and toxicity of cadmium poisoning. Finally, we researched the credentials of Dr. J. Steven Morris who is an expert NAA technician and nuclear scientist to verify the credibility and authenticity of the seven hair tests by which he found Srila Prabhupada's astronomical cadmium levels.

Audio forensic studies on audio recordings made in 1977 have determined beyond doubt there were several caretakers of Srila Prabhupada in his last days who engaged in conversation, whispers, and murmurs about poisoning. Jack Mitchell (CAE, NM), Tom Owens (Owl Investigations, NJ), J.P. French (UK), James Reames (JBR Technologies, VA) and others all confirmed secretive, conspiratorial talk of poisoning Srila Prabhupada.

CONCLUSIONS: For devotees who have faith in Srila Prabhupada's words, his statements about being poisoned are solid proof that he was given poison with homicidal intent. For others, the levels of heavy metals, especially cadmium, in Srila Prabhupada's hair is scientific and final proof of his being poisoned with homicidal intent. ISKCON leadership almost certainly still includes some of those who poisoned Srila Prabhupada or knew about it, and definitely includes those who learned of it afterwards. The ISKCON GBC will never cooperate with any further investigation. It is useless to submit any pleas for proper action from them. They are thoroughly corrupted. They must be removed and replaced by those who have sufficiently pure hearts. The body of evidence continues to grow and is far past the threshold of certainty, and this will lead to the purging from ISKCON of those complicit in the poisoning, those who resisted the investigations, and those who benefited from Srila Prabhupada's poisoning, which is very relevant today to the future of ISKCON.

Add it all up: the cadmium and arsenic in the hair, the medical symptoms unique to cadmium/arsenic poisoning and not to diabetes/ kidney disease, the witnesses and testimonials, the forensically certified poison whispers ("the poison's going down, etc), the poison discussions about malicious poisoning ("Someone has poisoned me..."), the motives of the suspects (very materially ambitious), the institutional non-cooperation and cover-ups (the suspects ban any further investigation after their own deceitful whitewash report), Tamal's bizarre mercy-killing interview ("He asked for medicine to die..."), the three kavirajas concluded poisoning and other evidence – there is no room for further doubt: Srila Prabhupada was poisoned with intent to murder.

Srila Prabhupada clearly stated on Nov. 9-10, 1977 he thought he was being maliciously poisoned by someone, not by a medicine, and he was disturbed about this. One who has read these conversations, (Part 2) will see that Srila Prabhupada was speaking about actual homicidal poisoning

and that all his caretakers, including Tamal and Shastri kaviraja, acknowledged on tape that the discussion was about attempted murder by poisoning. The next day after these “poison discussions,” on Nov. 11, 1977, at least 3 low-volume speech whisperings about poisoning Srila Prabhupada were recorded next to Srila Prabhupada’s bedside, spoken by Tamal, Bhavananda, and Jayapataka. The caretakers were speaking about poisoning Srila Prabhupada.

Balavanta das had Dr. Morris (MURR) test a sample of Srila Prabhupada’s hair, finding 20 times the normal level of arsenic. Three hair samples that had been arranged for testing by the GBC were located after being forgotten at a US laboratory and sent to Dr. Morris, who found 250 X normal levels of cadmium. These are lethal amounts over a short time, endured for minimum 10 months. An ordinary man would surely have passed away much sooner. Srila Prabhupada’s physical and medical symptoms show a set of symptoms which cannot be correlated with or accredited to diabetes/ kidney disease, one of the ailments diagnosed by a long parade of doctors in 1977. These “mystery” symptoms, such as conjunctivitis, photophobia, rhinitis, constant mucus and cough are, however, unique to cadmium poisoning. The mystery symptoms confirm the cadmium found in the hair tests.

Three kavirajas in Nov. 1977 all agreed that Srila Prabhupada was being poisoned, and an Ayurvedic antidote was prescribed which was never given. Other testimonials support the poisoning. Tamal has been found to be guilty in this poisoning beyond a reasonable doubt with 97% certainty. His “mercy-killing” tape recording made days after Srila Prabhupada’s departure is especially incriminating. There are also three other primary suspects in Srila Prabhupada’s poisoning: Bhakticharu Swami, Jayapataka Swami, and Bhavananda. All the primary suspects had more than ample motive, opportunity, and means, and they became zonal acharyas as soon as Srila Prabhupada had been removed by the cadmium poisoning. Bhakticharu has multiple contradicting statements which don’t look good at all. The incredible resistance, denials, blackmail, and institutional repression represents a massive cover-up of Srila Prabhupada’s poisoning, and increases suspicion that ISKCON is hiding poisoners in their midst. Such a fraudulent cover-up is damning evidence in itself.

The Founder Acharya of ISKCON, His Divine Grace AC Bhaktivedanta Swami Srila Prabhupada, was homicidally poisoned by heavy metals in 1977, involving a clique of ambitious disciples who took his seat, position, and assets by falsely assuming the posts of “enlightened” guru-acharyas. In the last 43 years these poisoners and others who have joined them in sharing the spoils of the “crime of the millennium” have accumulated vast amounts of personal wealth, power, fawning disciples, and phony prestige. The matter demands government investigation and that justice be served. Many books have been published on this subject: **(1) 1999: *Someone Has Poisoned Me*** **(2) 2000: *Not That I Have Been Poisoned*** (ISKCON denial) **(3) 2003: *Judge For Yourself*** **(4) 2017: *Kill Guru Become Guru: The Poisoning of Srila Prabhupada’s Body*** (online e-book) **(5) 2020: *Deception: Poison Conspiracy Fraud*** (from GBC). **(6). 2021: *Srila Prabhupada’s Hidden glories: His Inconceivable Tolerance and Mercy*** (print edition).

APPENDIX 1: CHIEF MEDICAL EXAMINER’S STATEMENT

DELAWARE HEALTH AND SOCIAL SERVICES

Office of Chief Medical Examiner
Richard T. Callery, M.D., F.C.A.P.
February 5, 1999.
Dear Mr. Ogle:

Forensic Sciences Center
Director, Forensic Sciences Laboratory
Re: Srila Prabhupada

I have reviewed your cover letters dated January 7, 1998 and January 6, 1999, which include the two-sheet chronology of events from late 1976 to October, 1997, and the toxicology report from the University of Missouri-Columbia dated January 6, 1999. In your cover letter you state that Mr. Srila Prabhupada turned 81 year of age the August prior to his death. During the course of 1977, he progressively grew thin, in fact becoming emaciated weighing no more than 75 to 80 pounds. At the

time of his death, he was completely bedridden and could not walk or move himself. You also state that he had a history of multiple myocardial infarcts and non-insulin dependent diabetes mellitus related to age that was controlled. I note that the report from the Univ. of Missouri-Columbia indicates that the arsenic concentrations found in the hair of Mr. Srila Prabhupada was approximately 20 times higher than what would be considered normal for unexposed individuals living in the US. You have discussed with me his living status and he was not exposed to endemic arsenic concentrations noted in some areas of India significantly prior to his death and that the hair trimming recovered from the shaving device would have been those expected to be found there from use shortly before his death.

Chronic arsenic poisoning can give a variety of symptoms, many of which are non-specific and likely to also be those associated with debilitating illnesses of other causes. Chronic arsenic poisoning results from a rather continuous exposure to very low concentrations of arsenic or repeated ingestions of small doses over varied intervals of time. In continuous exposures, gastrointestinal disturbances may be slight or non-existent and non-specific complaints of anorexia, weight loss, weakness and malaise predominant although dermatitis, stomatitis, peripheral neuropathy and hematological disorders may indicate possible arsenic poisoning. If the exposure was intermittent rather than continuous, the periodic ingestion of small doses of arsenic would be expected to produce gastric disturbances in addition to the other signs of chronic arsenic poisoning. It is my opinion, to a reasonable degree of medical certainty, that this individual, with the history of multiple myocardial infarcts (heart palpitations) and non-insulin dependent diabetes mellitus, and considering his age, would be an individual in frail health in which a chronic administration or exposure of arsenic leading to toxic levels would be expected to be a significant contributing condition to his death.

If I can be of any further assistance in this case, please do not hesitate to contact me.

Yours sincerely, Richard T. Callery, M.D., F.C.A.P.

Chief Medical Examiner, Director Forensic Sciences Laboratory

APPENDIX 2: TRANSLATIONS OF THE LAST TAPES

A few parts have been modified according to a new study, but the basic meanings remain the same.

Translations arranged by Naveen Krishna das, former GBC. Notes by Nityananda das. :KEY: SP/Srila Prabhupada; H/Hindi; B/Bengali; TKG/Tamal. **Conversations Books, Vol. 36, p. 354,** Vrindaban, dated November 8, 1977. (The actual date is Nov. 9, 1977, judging from cross-indications in various sources. Dates on the original tapes were often inaccurate and tapes often covered more than one day. We start with tape T-44, side A. Balarama Misra came to see Srila Prabhupada, and who chooses this most unlikely person to first reveal that “someone has poisoned me.”

Kaviraja (Damodara Shastri): (H) Ye apki darshan ke liye Balaramji Misra. Aap jante hai inko? Chaitanya Mahabrabhu ke... (Here is Balarama Misra come to see you. Do you know him? (He) is from Chaitanya...) **Balarama Misra:** (B) Aami edike aachi Maharaja. Aami Balarama Misra, chinte perechen to aamake? (I am over here Maharaja. I am Balarama Misra, do you recognise me?) **SP:** Han. (Yes.)

Balarama Misra: (B) Kaviraj'er shonge aamar onek purono aalap aache. Taa, kalke aamar shonge dakhai holo. Bole ...Maharaja aamaye dekecchen? Aamar to boro shoubhagya to..mane eyi shutre aamaro dakhaa hoye jabe. Keno bohudin purbe jokhon Thakura bosheni takhun..... (I am known to kaviraja for a long time. Well, yesterday I met him (kaviraja), he said, Maharaja (SP) has called for me. It is a great honour for me...that is..this way I get a chance to meet you. Because many days ago, when the deity had not been installed...) **SP:** oi ta ke?...se aldah? (difficult to confirm what is said) (Where are they (Deities)?..are they there?) **Balarama Misra:** Han. Aache. Aache Maharaja. Ami bhaablaam jadi ektu dakhaa kore aashi aamio... (Yes. They are there. They are there Maharaja. I thought, if I could come and see you...) **SP:** (B) Hotat (sarir kharap) hoe gelo. Bes kaj cholchilo, ki jani ki holo? Keu bole je poison kore dieche. Hote pare. (Suddenly I fell sick. Everything was all right, I don't know what

happened. Somebody said that poison has been given. May be true.) **Balarama Misra:** Hain. (Yes.) **SP:** Besh kaaj cholche? (*Is work going on well?*) **Balarama Misra:** Hain. (Yes.) **Balarama Misra:** Hmm? **Kaviraja:** (H) Kya farma rahe hai? (*What are you saying?*)

SP: (H) Koi bolta hai je, koi poison deya hai. (*Someone says that, somebody has given me poison.*)

Kaviraja: Kisko? (*to whom?*) **SP:** Mujhko. (*To me.*) **Kaviraja:** Kaun bolta hai? (*Who is saying?*)

SP: Ye saab friends. (*All these friends.*) **BCS:** (B) Ke boleche Srila Prabhupada? (*Who said, Srila Prabhupada?*) **SP:** Ke boleche. (*Someone said.*) **TAMAL:** Krishna das? (*Whispers*)...(conch).

Kaviraja: (H) Aapko kaun poison dega? kisleye dega? (*Who will give you poison? For what, why?*)

TAMAL: Who said that, Srila Prabhupada? **SP:** I do not know, but it is said... (Bells ringing) **Devotee:** (indistinct, whispering) ...*said, it's poison.* (Conchshells blowing)

SP: (B) Aapni to... jotish janen? (*You do know astrology?*) **Kaviraja:** (H) Kya bolte hain? (*What's (he) saying?*) **SP:** Balarama Misra... **BCS:** (B) Aapni to jotish janen? (*You do know astrology?*) **Balarama Misra:** Na..Na... (*No..No...*) **Kaviraja:** (H) Yea to jotish nahi, pundit ye hain. (*He is not an astrologer, he is a scholar.*) **SP:** Hain? (*What?*) **Kaviraja:** Yea to pundit hain. Jotish nahi jante hain. (*He is a scholar. Doesn't know astrology.*) **SP:** Hmm. **Kaviraja:** Karam kanda jante hain. (*He knows Karma Kanda.*)

BCS: (H) Aap to thora kuchh jante hain na?...Thora mutlub aap to jante hain? (*You must know a little bit?...Little meaning; you know something?*) **Kaviraja:** Thora bahout dekhlete hai. (*I do look through (study) it a bit.*) **BCS:** (B) Shastriji janen, Srila Prabhupada. (*Shastriji (kaviraja) knows, Srila Prabhupada.*) **Kaviraja:** (Hindi) Aap ko kisne bataye tha ke abhi o kushti ke andar aapko mar-case hai? Koye jotishne bataya tha? (*Who showed you that under your horoscope your death had come? Some astrologer showed you?*) **SP:** (H) Kya bataya tha? (*What was shown ?*) **BCS:** (B) Oi je aapnar aayu sesh hoye gecche aapni bolicchelen, shete ke kono jotish boleccchen?..(no answer) (Hindi to kaviraja) Kushthiko bicar me waisa tha. (*You were saying that your life has come to an end, did some astrologer tell you that?...no answer*) (Hindi) *There was something (like that) in the horoscope.* [...]

NOTES: Shastri says Srila Prabhupada will stay 10 more years. They talk about medicine from the market. Srila Prabhupada, Shastri, Balarama Misra, BCS discuss the Chaitanya Mahaprabhu temple needing repairs, who will make the estimate for the Bhaktivedanta Charity Trust. Raw tumeric was being sought. Balarama Misra is offered ten rupees by Srila Prabhupada as charity to a brahmana; he declines, although later accepts.

Balarama Misra: (B) No.. samman hi to samman...apni keyethe to samman..boleye..apna je, aapni boleccchen ayi aamar jotheshsto, bujhlen naa? Oyi taakaate je aamar...eyi..aapnaar aashirbad, ebong aami chaayi je aabar aapni bhogoban aapnaake aabar... (*No. Respect is respect. You say it, that's enough....You said that I was an astrologer, do you understand? That's money to me....this...your blessing (is what I need). What I want is that again, God will again make you...*) **SP:** Se taa aapni chaaiben..... Aamaro kortobyao aache. (*That of course you will want. I also must do my duties.*) **Kaviraja:** (H) Yeh Maharaja, yeh kotha aap kaise bola aaj ki koi bola hi ki poison diya hai? Ye aapko kuuch abhaas hua hai, kya? (*This thing, Maharaja. You know how you said today that someone said somebody gave you poison? Did anyone tell you or you got some indication somewhere?*) **SP:** Nahin. Eyse koi bola jo denese ye hota hai.Shayed koi kithabme likkha hai. (*No. Someone said that, this kind of symptoms manifest if someone is poisoned. May be there is such a mention in some book.*) **Kaviraja:** Woh koi khana se ho jata hai. Kaccha mercury se ho jata hai. Ye aur koi bhi cheez aisa hai jis se ho jata hai. Mane aapke liye kaun karega? Ham to yeh samajhta... ki aise devpurush ke liye koi manshik aisa bichar karega woh be rakshasa hai. (break) (*Yes I know that such things happen if raw mercury is administered. Or there are some other things also which can cause such illness. But who will do such a thing for a Godly person like you. According to me if someone has such thoughts for you then he is a demon (rakshasa).*) **BREAK**

NOTES: Discussions continue, with SP, Tamal, Balarama Misra, Kaviraj, Svarupa Damodara, Giriraj Swami. Deity installations and praise for Srila Prabhupada's achievements are mentioned.

TAMAL: What did Prabhupada say? **Svarupa Damodar:** Prabhupada wants to do here. He's going to.... **TAMAL:** Is he going to do it here? (speak together) **Svarupa Damodar:** Prabhupada's requesting here. He said it's better if we do it here. ...So he said, "Make all the arrangements necessary." **TAMAL:** He wants to bring the brahmins to inaugurate the Bombay temple, Srila Prabhupada? **SP:** That we shall consider later. **TAMAL:** 'Cause we already told these South Indian brahmins' to come. **SP:** Some of them may go also. **TAMAL:** Do you know this man from a long time ago? **SP:** Yes. **TAMAL:** He wants some money for some temple? **SP:** Yes. **TAMAL:** Here in Vrindavan?

NOTES: SP asks if the 10 rupees was given, and, yes, it was given. Then Giriraj Swami talks with SP about the bank account for the Charity Trust.

Giriraja: [...] I spoke to Bombay to see how things were doing, and Gopala Krishna said that everything is going nice, and he's coming here on Friday, after two days. So I told him that your condition was very serious and that I wanted to stay here for a little longer. So he said that was okay. And I confirmed with Yasodanandana Swami's assistant that he sent the letter to the South Indian brahmins to confirm that they could come on the dates which we have fixed. So we are waiting to hear that reply. **SP:** You can take some brahmin from here. Balarama Misra. **Giriraja:** Yes. **SP:** They'll chant Veda-mantra very nice. **Giriraja:** Uh-huh... We can have these brahmanas and the South Indian brahmanas. **BREAK**

NOTES: Tamal reads Jitarati's long letter who had started preaching in China. **END T-44 Side A.** Tape T-44 Side B, ConvBk Vol. 36, p. 359, still the Nov. 9th. They talk of China. **PAUSE**

TAMAL: Srila Prabhupada? You said before that you... that it is said that you were poisoned? **SP:** No. These kind of symptoms are seen when a man is poisoned. He said like that, not that I am poisoned. **TAMAL:** Yeah. Did anyone tell you that, or you just know it from before? **SP:** I read something. **TAMAL:** Ah, I see. That's why actually we cannot allow anyone to cook for you. **SP:** That's good. **TAMAL:** Jayapataka Maharaja was telling that one acharya, Sankaracharya, of the Sankaracharya line - this is a while ago - he was poisoned to death. Since that time, none of the acharyas or the gurus of the Sankaracharya line will ever take any food cooked except by their own men. **SP:** My Guru Maharaja also. **TAMAL:** Oh. You, of course, have been so merciful that sometimes you would take prasada cooked by so many different people. **SP:** That should be stopped. **PAUSE TAMAL:** Are you feeling any pain, Srila Prabhupada? **SP:** No. (PAUSE) Urine bottle. **TAMAL:** Urine? You want to try for it? Okay. Should we again continue some kirtan Srila Prabhupada? Okay. (Hansadutta: kirtan) **SP:** Hm. Through. **Upendra:** Fifty, Srila Prabhupada. **BREAK**

NOTES: Tamal then reviews a letter with SP from His son M.M. De who seems suspicious of the arrangements made. Tamal and SP discuss how India Overseas Bank has rented a space at the Krishna Balarama Mandir to operate a branch office. Tamal remembers the struggles earlier in Bombay. There is discussion about arranging for the brahmanas from South India who will conduct the upcoming opening of the new Bombay temple.

TAMAL:...Would you like to hear kirtan, Srila Prabhupada? **BREAK** Hindi discussions; Bhagatji arrives **Kaviraja:** Aaj darad to nahin hua...pisab hote hue? Shyam ko hua kuchh? (Today did you have pain while passing urine?.. Did anything happen in the evening?) **SP:** Thodasa. (Little.) **Kaviraja:** Kuchh thoda hota hai, ab to chalenge Mayapur? Iccha hai? (Some little is happening, now off to Mayapur. You have a desire (to go)?) **SP:** Iss avastha me, kahin nahin jayega. (In this state, (I am) going nowhere.) **Kaviraja:** Theek yeh avastha thodi hi barabar rahegi. Mujhe iccha to hain na mansik. (Your state (of health) is not going to remain like this forever. I have a desire in my mind.) **SP:** Han. (Yes.)

NOTES: There is talk about repairing that temple discussed earlier.

Devotee: Ghabrahati to kam hi na? (The distress is less now?) **Kaviraja:** Kuchh bechani to kam hai na? (The uneasiness is less isn't it?) **BCS:** It's less now, this restlessness and the pain. **Kaviraja:** Pisab nahin hota time me ? Thoda? ab pisab? (Urine is not happening on time?.. A little?..Urinate now?) **Devotee:** Prabhupada? **BCS:** He didn't pass urine after that. Last one is five past twelve. **BHAV:** That's all. He hasn't passed any. **SP:** Hm? **BCS:** He asking about urine, Srila Prabhupada, whether you

passed urine afterwards. **BCS:** Bara baje hua tha. (*It happened at twelve (urine).*) **Devotee:** Bara baje? (*Twelve o'clock?*) **BCS:** Uske baad aur nahin? (*After that no more ?*) **SP:** Tamal is there? **TAMAL:** Yes, Srila Prabhupada.

NOTES: SP gives some instructions regarding his son's stipend. Tamal asks about the amount to be given for the temple repairs and Bhagatji offers to go to see the temple and make an estimate. Bhagatji had gone to Agra the day before to check on stone signs for the gate and gurukula. (Whispering in the background)

BCS: Srila Prabhupada, ektu han korun, to oshudh dicchi. (Srila Prabhupada, open your mouth a little. (*I am*) giving oshudh.) **SP:** Ki abbar ? (*What (is it) again?*) **BCS:** Aarok. (*Aarok (medicine).*) **SP:** Hmm. **BCS:** Ektu han, ektuhani aache, alpo ektu aache. (*Open your mouth. A little is left. Only a little bit.*) **Kaviraja:** Thoda pani dedo. (*Give a little water.*) **BCS:** Ektu jol debo? (*Give (you) a little water?*)

NOTES: Tamal confirms with SP that Balarama Misra should do a specific puja at the ISKCON temple. Bhavananda offers he and Upendra will give a full massage. SP consents. **BREAK** SP talks with Nitai Chand das about the state of affairs and book distribution at the Mayapur ISKCON center. **END OF T-45, SIDE A.**

Tape T-45, Side B: Conversations Books, Vol. 36, p. 365, line 31. Afternoon or evening, Nov. 10, 1977

Kaviraja (H): Aaj tatti hua tha kya? (*Did you pass stool today?*) **SP:** Hmm. **Kaviraja:** Subha? (*In the morning?*) **SP:** Hmm. **Kaviraja:** Bhanna? (*Loose?*) **BCS:** 150. **Kaviraja:** Bhanna hua tha? (*Was it loose?*) **BCS:** Han...thodasa.. .Dark green. (*Yes....a little....Dark green.*) **Kaviraja:** Woh purya to aaj laiege... purya to daydia. (*Bring that dose (medicine) today... given a dose (already).*) **BCS:** He gave a medicine yesterday to control the stool, so we have to get it today. **Kaviraja:** Pulse over ninety. **TAMAL:** Ninety. That's not bad. But is it strong or weak? **Kaviraja:** Stronger. **TAMAL:** Your pulse is stronger now, Srila Prabhupada. Shastriji says that your pulse is normal rate and stronger. I think the kirtan is having a good effect, Srila Prabhupada. **SP:** Hm. **Kaviraja:** Yebhi to maha aushadhi hi hai... Krishna Naam. (*This is also a great medicine... Krishna's Name.*) **SP:** Bhagavan Sri. (*Beautiful God.*)

NOTES: Shastri talks a lot, about which medicine he is looking for in the local forests. [...]

SP: Suna Hai. Yaad hota hai. (*Heard about (it). Memory is there.*) **Kaviraja:** Uske mul chahiye hamko. Woh hone se kya hoga ki; automatic thora sa pisaab jaada hokarke aapko barabar trouble nahin hoga, ek saath hi pisaab ho jayega. Pisaab jaada hokarke jaldi jaldi aapki jo bimari, woh mitegi. (Its root is needed. If I had that what would happen; automatically (your) urine will increase a little and you won't be troubled constantly. The urine will happen in one go. When the urine increases quickly quickly your disease, will cure. **SP:** Hmm. Dekhi. (*Hmm. Let's see.*) [...] **BCS** He's explaining about the medicine that if he gets the medicine it will be all right. **BHAV:** Which medicine? **BCS:** The one that he went to look for in the forest. **BHAV:** Oh. **BCS:** He's telling that Prabhupada's condition is not bad right now. (indistinct) take care of him and Prabhupada shouldn't be left alone. [...] **Kaviraja** (English): 140 by 75. **TAMAL:** Seventy five. **Kaviraja:** Ekdam correct. **TAMAL:** Just right. What was the pulse this morning? **BCS** (Hindi): Subhe pulse kitne tha? (*What was the pulse rate this morning?*) **Kaviraja:** Subhe bur gaya tha. Subhe ka pulse ka sthiti thi inki 115. (*It increased this morning. This morning his pulse rate was 115.*) **BCS** (English): Morning his pulse rate was 115. **Kaviraja:** Abhi to 90 pulse rate hai.... Manye abhi heart bahut badya kaam karta. Ekdam jitna good condition mein kaam karna chaahiye, utna kaam kar raha. (Now the pulse rate is 90... Now his heart is working very well. As much as a heart (in good condition) can be expected to work, it is working that well.) **BCS** (English): Now his heart is in perfect order. **BHAV:** So what was the cause of that distress? **BCS:** Kaise woh kai hua tha subha? (What happened this morning?) **Kaviraja** (Hindi): Ye Maharaja ne kya to....samajh me nahin aata kya. (What Maharaja did... it cannot be understood.) **BCS** (English): He says Srila Prabhupada has done it himself. **Kaviraja:** ...minton mein theek ho jate... minton mein kur jate... aapko itna sardi lagti hai, subhe to bola to ekdam sab kapda hata diye. Subhe garmi nahin laga? (One minute it (pulse) is good... the next minute it's done again... You feel irritable. (I've heard) in the morning (you) removed all cloth. Were you feeling warm this morning?) **SP:** Hain. (Yes.) **Kaviraja:** Ekdam sab kapde phenk di aapne subha.

(Absolutely all cloth was thrown off by you this morning.) **Kaviraja:** Tatti ki liyen hum inko eisa karengye ya do roz se ek tatti hoga, to bariya hai. Mal jo hai, ab mal thoda rokness.. inmaa takat lane ki aavabhyakta hai. (To make him pass stool, (I will) do something, so that (he) will pass once every two days. This will be very good. Now if stop the mal (?)..some possibility is there for (building) strength.) **BCS:** Accha. Woh jo hai, tatti ka rung hua tha...hara. (Okay. The thing is, the colour of (his) stool was... green.) **Kaviraja:** Hara hua tha? (*Was it green?*) **BCS:** Man hamara khayal.. woh jo dawai hai, jo Makoi ka ras dete hai... (My understanding is... that medicine, that Makoi ka ras that's being given...) **Kaviraja:** Nai, nai.Hara ko matalab...liver kaam karta aacha. (*No, no. Green means... the liver is working fine.*) **NOTES:** Talk about SP's liver and some liver tonic, and how to take it. [...]

Kaviraja: Abhi, iss time, pathological test se inko koi taklif nahin hai. Ab kya test maniye, kya nahin maniye. Pulse ekdam theek. Heart theek. (Now, at this time, pathological tests (indicate) he is having no problems. Now what test to accept, what not to accept. Pulse is all right. Heart is all right.) **BCS** (English): He says from pathological point of view, there is nothing wrong. **Kaviraja:** General condition ekdam (*absolutely*) good. **BCS:** His condition of the heartbeat is perfect. **TAMAL:** So what is wrong? **BCS:** Blood pressure is perfect. **TAMAL:** That means a spiritual... **BCS** (Hindi to Kaviraja): To taklif kiun hota hai aisa? (Then why are there problems like this?) **SP** (Hindi): Nahin...us samaye hua tha. (*No....it happened back then.*) **BCS:** Hmm...us samaye hua tha..*(he translates)*... at that time it happened, but now it's all right. **NOTES:** They talk about the effects of Saturn on SP's health.

TAMAL: (in the background) But what did Prabhupada just say? **Kaviraja** (speaking over BCS): Jaise subhe position tha, subhe inka position tha na taklif hui na? ham das purya dene se jaise heart eise good position... ki ek purya se heart aisa... kya bolega bataiye ? kya mahatwa lagayenge? (How the position was this morning... the position was; there were problems, wasn't there ? Had I given ten doses his heart would not have been in the position it is. Now with one dose his heart is... What can I say tell me? What definition can (I) attach (to this).) **BCS** (English): He said, 'How can you define it? How can you explain it? **TAMAL:** in the background: But what did Prabhupada just say?) **BCS:** Like the condition couldn't have improved by ten medicines also, but one medicine it becomes perfect. **TAMAL:** (again): What did Prabhupada just say? **BCS:** Prabhupada just said that I mean, this morning his condition was bad not now.

BHAV: Prabhupada was complaining of mental distress this morning also. **BCS:** Srila Prabhupada? **SP:** Hmm? **BCS** (Bengali): Ota ki byapaar hoyechelo? mental distress? (What is that problem? mental distress?) **SP:** Hmmm. Hmmm. **Kaviraja:** (Hindi) Boliye, boliye. (*Say, say.*) **SP:** (H): Wohi bat jo koi hamko poison kya. (That same thing - that someone has poisoned me.) **BCS:** O aacha, uno soch na ki koi... (Oh, okay, he thinks that someone....) **BHAV:** Eemm? **Kaviraja** (speaking over BCS): Dekhiye bat yehi hai ki kisi rakshas ne diya ho... **BCS:** Someone gave him poison here. **Kaviraj:** Caru swami... **BCS:** Yes. **Kaviraj:** ... kisi rakshas ne diya ho. Yeh to ho sakta hai. Impossible nehi hain. Woh Sankaracharya the; unhe kisi ne poison diya. Cheh mahina tak woh bari taklif paye. Kanch to hota hai na ? botal ke kanch, yeh pees ke khane mein khila diya. To usko kya nitaja hua; bara mahina baad mai, leprosy ho gaya sab sharir ki undar. To karam to apna bhugte hai. Kintu jo medicine ham dai raka hai; jadi koi uska effect hoga poison to rahe nahin sakta, guarenteed bolta hai. Ki woh be effected hoga to rahin nahi sakta. Ki abhi to ham pakar nahin saktai usko unko diya hua hai. Abhi bhi pakarta hai jab kidney kharab ho gaya, kisi kahena ya bimari se ho, chai grahan se ho, chai poison se. (*See, the thing is, its possible a demon might have given, charu swami, (BCS says "yes") some demon might have given, its not impossible, Shankaracharya was there, someone gave him poison, for 6 months Sanakaracharya was in lot of difficulty, someone grinded the glass of a glass bottle and mixed in the food, then what was the result, 12 months later, the man who gave this got leprosy in his entire body, so for that karmic reactions he has to face but the medicine that I am giving, if that has any effect, then the poison won't remain, I can guarantee that, now I cannot catch if it is given to him, if it is found that his kidney is spoiled then it could be by sickness or astrological reason or by poison.*)

TAMAL: Prabhupada was thinking that someone had poisoned him? **BCS** (*not Adhridharan*): Yes. **TAMAL:** That was the mental distress? **BCS:** Yes. **Kaviraja:** Yeh bolte hai to isme kuch na kuch satya he. Isme koi sandeha nahin. (*This is what he says, then there must be some truth in it. In this there is no doubt.*) **TAMAL:** What did Kaviraja just say? **BCS:** He said that when Srila Prabhupada was saying that, there must be something truth behind it. **TAMAL:** Sheessssh... (*Everyone begins speaking together*) **BCS:** ...ya that someone gave him poison...you knowthey powdered the glass... **Kaviraja:** Koi rakshas hai...daina wallah..Pan me ek cheez de doon. Kya batun...doodh me de doon. Khana ek pan me dwai de doon, subhe me jindagi be bhool sakhoge. (It's some rakshasa...the poisoner...will put something in pan. What to say...(or) something in milk. To eat, (he) will put a medicine in pan, by the morning (your) whole life can be forgotten.) **TAMAL:** Srila Prabhupada, Shastriji says that there must be some truth to it if you say that. So who is it that has poisoned?

(Srila Prabhupada does not answer (pause of 13 long seconds of silence).

Kaviraja: Sabse bada poison to hota hai woh mercury ka hota hai. (The most powerful poison is mercury.) **BCS:** Woh to Gaya tha unka woh jo... (*That thing of his was gone...*) **Kaviraja:** Nahin nahin... woh to Svarupa Guha tha. Aap para tha na swamiji? Kalkatte me? (*No, no... that was Svarupa Guha. You read about it didn't you, Swamiji? In Calcutta?*) **SP:** Hmm. **Kaviraja:** Svarupa Guha? **BCS:** Unko malum nahin. (*Svarupa Guha. He doesn't know (about it).*) **Kaviraja:** Uska pati ne diya tha. (*Her husband had given it.*) **BCS:** Aacha. (*Okay.*) **Kaviraja:** Uski koi medicine nahin aatha aap ki leya. Itni dose de diya. jisko hamlok Rash Kapoor bolte hain. (*For it there is no medicine or antidote. Such a heavy dose was given. It's what we call Rash Kapoor.*) **BCS:** Nahin. Woh jo mercury isme tha....woh makhadwaja. (No. That mercury was in... the makhadwaja.) **Kaviraja:** Nahin, nahin. Woh mercury nahin hain. Uska doosra nam bolte hai. (No, no, not that mercury, there is different form of it.) **BCS:** Aacha. (*Okay.*) **BHAV:** What did he say? **BCS:** He said that it's quite possible that mercury, it's a kind of poison... **Bhagatji:** That makharadwaja... **BCS:** No, he's saying not that. **Kaviraja:** Rash Kapoor **BCS:** Rash Kapoor? **Kaviraja:** Aamer Rash. woh ekta (dota?) preparation aache. Eta very poison. (Aamer Rash. That's one preparation. It's very poisonous.) **BCS:** Woh to makharadwaja jaise hai kya? (*Is that like makharadwaja?*) **BHAV:** Who is he thinking Prabhupada [indistinct]? Who is that? **Kaviraja:** Makharadwaja to amrit hota hai, inke liye nahin suitable hota hai, yeh bat doosri. Baki woh to sab ki liye poison hota hai. (Makharadwaja is like nectar although it's not suitable for him (SP), that's for sure. But that (Rash Kapoor) is poison for everybody.) **BHAV:** What medicine was he taking before that? **BCS:** Konsa? Yogendra-ras (*What? Yogendra-ras*) **Kaviraja:** Kuuch nahin. (*Nothing.*) **BCS** (English): No, he was referring to a case, a big murder case in Calcutta, the husband poisoned the wife. **BHAV:** Oh, Guha. Oh yes. **Kaviraja:** Svarupa Guha... abhi uska case... (*the case is now...*) **BCS:** Shankara Dev Bannerjee was... **BHAV:** Our lawyer is the...(*sniggers*). **TAMAL:** Bhagatji doesn't think the (indistinct) **Kaviraja** (H): Manye (par?) inka sharir aisa hai, jeh bajra (ke?) hai chahe haazaar de do, kuch nahi hone wala. (*But his (Srila Prabhupada's) body is like that, its like diamond, even if you give him thousands, nothing will affect him.*) **BCS:** Nain ghabrana ka jo... Bhagwan jise raksa karte hai, waise to Prahlad Maharaja ke bhi to (*No need for bewilderment. The way God protects his own, similarly Prahlada Maharaja was also.*) **Kaviraja:** Swamiji, ek sloka yaad aata hai (sloka) Aapto siddhanta Maharaja to, isliye koi shankhya karneka darkar nahin hain. (Swamiji, one verse comes to my mind (verse) you are a divine soul, that is why there is no need to be anxious.)

TAMAL: No poison is strong enough to stop the Hari Nam, Srila Prabhupada. **Kaviraja:** (H) Bas. Hari Nam ke samne...woh Mira ko jitna poison diya tha; ek boond parjanese aadmi ka death ho jate. Woh sub pegeya woh, batlayie? Jo Bhagvan ke prasad lag jate na, woh poison amrit ho jata, samajhte. (*Right. Before the Holy Name...How much poison was given to Mira, a single drop was enough to kill a man. Mira drank it all. Poison when offered to the Lord becomes nectar.*) **Devotee:** Prahlad Maharaja. **BCS:** Prahlad Maharaja. **Kaviraja:** Prahlad se jada poison diya tha Halahal isko Mira. Itna jabardast banaya woh. Jaise ek alopath me ek poison aata ka uska taste aaj tak koi bataa nahin sakaa. (Halal gave Mira a stronger dose of poison than Prahlad got. It was so strongly made. Like there is one poison

in allopathy, even till today nobody can tell the taste.) (from here, there is English Conversation only till the end of T-45) **TAMAL:** Would you like some more kirtan Srila Prabhupada? Lokanatha can lead. Lokanatha, you lead.

SP: (indistinct) **TAMAL:** Lokanatha. **Lokanatha:** Not for chanting, Srila Prabhupada. **SP:** Hm. **Lokanatha:** We just had a big kirtan, but I could chant more. I have come a long way to see you and chant for you. So if you allow I will chant. **SP:** Yes. **Lokanatha:** Yes. **BREAK** [...] **BREAK**

SP: I wish that you GBC manage very nicely and consider I am dead and let me try to travel all the tirthasthana. Without any responsibility. If I become recovered from this malady I shall come back and then I shall die in, what is it when the dead body is there, let them bring to Mayapur and Vrindavan. I am thinking in this way. Bring little medicine and no medicine, little milk, and travel one place to another and if there is death, what is the lamentation? My age is ripe. In the open air and bullock cart or during daytime, eh? Or you can say semi-suicide, although living what consider me dead for the time being. You manage and nowadays there is in India ample sunshine. So during daytime I shall travel and nighttime you make a camp under the tree. In this way let me travel all the tirthas. I am thinking in this way. What is your opinion? **BHAV:** Srila Prabhupada, we promise that we'll manage everything to the best of our ability. **SP:** No, no, you are managing, I know, but you are all important men and unnecessarily you are bound up. You cannot go. So Lokanatha party has got some experience and let me go. In India the climate is now good. If I recover, it is very good. You know. So what is the wrong? If I die, then the body will be brought either in Vrindavan or Mayapur, that's all. And if I live, it will be a great end of a life. You are all experienced. **Jayapataka:** As much as you have trained us, Srila Prabhupada, that is only how much we are experienced. We don't want that you be burdened any more with material management problems but... serving... **SP:** No, not from that point of view. What is the use of lying down here? **Jayapataka:** The kavi raja said...

SP: Kavi raja may say... **Jayapataka:** ...That even that your body is going to, is got a life of six to ten years but he said even a healthy cow, if it's kept locked up in a room, then it will deteriorate. **SP:** Therefore I say, (laughs) don't keep me locked up. You do your duty as I have trained you and let me be free and if money required, he'll come and take and go back again as he is coming to take book. **Jayapataka:** What? **SP:** They've got experience Indian, you can go village to village and, arrangement as you may, but it is trouble taken, and I am no longer, you manage. If I live, I can come again. I shall be very glad. **Devotee:** Previously it was mentioned that there was some risk in travelling. **SP:** What is the risk? Nowadays there is no risk. What is the risk? Mm? **Devotee:** Well from the medical point of view it's something with the organs or something, I don't know exactly but it's been considered. **SP:** This is my proposal and... **Jayapataka:** That would be after you gain some strength, Srila Prabhupada? **SP:** Yes. If I've free air and free movement.. with some sunshine? and I can come back within a year. **Jayapataka:** You will be translating while you're travelling, Srila Prabhupada? **SP:** No, Yes and no. **BHAV:** I think it's a good idea, Srila Prabhupada. **SP:** Ha. **BHAV:** Only factor at this point is not to take any unnecessary risk. **SP:** No. As I think free, so I remain. Mm. Then when I am sane man, I shall come back again either Mayapur or Vrindavan or Bombay, any other.

Jayapataka: You would travel by a minibus. **SP:** Mm? **Jayapataka:** You would travel by a bus. **SP:** That you think of. **BHAV:** We all sit down and discuss the different arrangements that have to be made, plans that have to be made. It's a very nice idea. Real sannyas life. **SP:** Yes. Mm. You've tried doctor, kavi raja, medicine, everything. Everything has failed. Now I suppose I am taking the risk of death, what is wrong? When the I am dead you go India, within India, you go and bring the body either in Mayapur or Vrindavan. Mayapur the land is already there. Vrindavan I think on the gate side, that's all. That's wherever you like you'll do. **Jayapataka:** Srila Prabhupada, you commented that when Thakura Bhaktivinoda was put on the gate side that was no way to respect a Vaishnava. **SP:** Mm. **Jayapataka:** So then doesn't seem proper to put you by the gate. **SP:** No, not by the gate. There is ample land. Or in Mayapur, that will be very nice. Mm. **Jayapataka:** This kavi raja assures that by taking little milk frequently during the day... **SP:** I will take milk. Milk is available everywhere.

(laughter) I shall take little milk and sleep, that's all. If I live, that's all right. If I don't live, that doesn't matter. **BHAV:** Very nice program. We can all accompany you at different times of the month.

SP: Yes. Not very many, but you can come and go back. **Jayapataka:** Which holy places you would like to visit, Srila Prabhupada? **SP:** India is full of holy places. **Jayapataka:** Krishna-lila, Mahaprabhu-lila.

SP: Gradually go to Mayapur... Is someone here? **Tamala Krishna:** Yes, Srila Prabhupada. **SP:** I...

BHAV: He has heard everything. **SP:** Mm. **Jayapataka:** By you going to the holy places, you will purify the holy places. **SP:** There are two things, life or death. So if I die where's the wrong? And if there is death, that is natural. **Jayapataka:** For you Srila Prabhupada, to be alive or to die is no different because you are in the transcendental position, but for us when you leave the body then we are bereft of your association. So for us it is very unfortunate. **SP:** Then live by my words, by my training. Mm.

(pause)... So you like this idea? Mm? **Hamsaduta:** I liked it. **SP:** Who is it?

Adridharan das: It's Hamsaduta Maharaja. **SP:** Oh. (pause). Most places you beg from the local bread and subsist, otherwise purchase. **Jayapataka:** You are very famous, Srila Prabhupada, wherever you go there will be crowds of people to have your darsan. **SP:** So they will see me, I have no objection. I want little milk from them, that's all. (pause)... So far my presence is required (for) management, I think I have bequeathed, properly you can manage. Hm. It is to be admitted failure, the so called medical treatment, failure. (pause) **Jayapataka:** All the doctors say that you defy all medical laws. Sometimes you become very weak and sometimes you become immediately strong. (pause) **Giriraja:** I think this is a good idea. **SP:** Who's this? **Devotee:** Giriraja. **SP:** Oh. **Giriraja:** Because, I mean, I don't have any faith in the doctors or their treatments because they're never working and ultimately it depends on Krishna and Krishna is everywhere. He can exercise His will in any condition and you know, as you say, that if you go out and if you recover then it's very good. And even otherwise, I mean, if that is the decision of Lord Krishna, then this is a very glorious way. (pause) **SP:** All seriously consider this submission and let me go.

END OF T-45 Side B. NOW T-46, Side A, begins on p. 373 of the Conv. Book Vol: 36.

BHAV: We should begin the parikrama in Vrindavan. **SP:** Yes. **BHAV:** Because quite honestly, Srila Prabhupada, I think most of us are very worried. If you go off down the road and send us all back to our different assignments, we would not be able to serve with our full attention, knowing that our beloved father and spiritual guide was in such weak condition. So if we begin in Vrindavan, we're all here now, we can see so that we know what arrangements to make for the future when you want to leave. **SP:** Hm. You make me flat.

BREAK Whispers: "...the poison's going down. (giggle) The poison's going down."

NOTES: Three voices closest to the microphone are: Tamala Krishna, Jayapataka, Bhavananda.

Jayapataka: We heard that Your Divine Grace had a dream that a kaviraja of the Ramanuja sampradaya would treat you and bring you back to strength, and this kaviraja says that in a very short time, following the treatment, you would regain your strength. Although he hasn't got all of the medicines yet, but within a day or two they'll all be prepared, and he says within fifteen days you should be quite improved in strength. So far, he seems to have been quite sincere. **SP:** No, no, he's sincere..... I'll drink milk. Whatever strength is obtainable, there will be. **Jayapataka:** Like to follow the same treatment, only while travelling.

Whispers: "Is the poison in the milk"... "Uh huh."

Hamsaduta: So we should meet and make a program for going around Vrindavan. **SP:** Yes.

Hamsaduta: You want to begin tomorrow morning? **SP:** Yes. **Devotee (1):** If Prabhupada travels in a van it would be very bumpy. He should have a big bus. **Hamsaduta:** Let's discuss it. **SP:** Bus? **Devotee (1):** A big bus. **SP:** No, no, bus will be not good. Bullock cart. **BHAV:** Bullock cart. **Jayapataka:** That is very bumpy. **BHAV:** Your Guru Maharaja used to have bullock cart travel from Hulorghat (on the banks of the Ganges in Mayapur) up to the Chaitanya Matha. You told me you put a nice matteress down in the back and a cover, and you lay down there. You even told me once to go to Calcutta that way. You lay down at night ; you go little bit, little bit; and in the morning, when you wake up, you're

in Calcutta. **SP:** Bullock, you get the cow dung. **TAMAL:** Cook with it. (voice closest to the microphone) **Jayapataka:** In this part of India it's very cold for your Divine Grace. **SP:** Underneath the tree it is not cold. **TAMAL:** You sound like you are very determined to go, Srila Prabhupada. **SP:** Daytime we expose in the sunshine, and camp underneath a tree at night. That has to be arranged. **BCS:** (B) Srila Prabhupada, ektu doodh debo akhon? (*also close to microphone*) (*Srila Prabhupada, would you like some milk now?*) **SP:** Hmm. Dao. Ektu garam diyo. (*Give. Give it a little warm.*) **BCS:** Ektu han korun.....Garam theek ache? (*Open your mouth a little.....Is it warm enough?*) *Srila Prabhupada is heard drinking milk.* **SP:** Beshi mishti hoyeche. (*It is too sweet.*) **BCS:** Oh...Ektu han korun Srila Prabhupada. (*Oh....Could you open your mouth Srila Prabhupada.... A little more.*) **SP:** Bas. Aar na. (*Stop. No more.*) **BCS:** Ektu jal Srila Prabhupada? Jal o khaben na? (*Would you like some water Srila Prabhupada? You won't drink water?*) **SP:** Na (No) **BCS:** Aacha (OK) **BREAK** [Devotees ask permission to go for lunch prasadam.] [...] **BREAK** **TAMAL:** We were discussing how to make this parikrama possible, and we've concluded that the best thing was, as we said earlier, to parikrama around Vrindavan to begin with. And for that purpose we sent Lokanatha Maharaja and Panchadravida Maharaja and Trivikram Maharaja to get a bullock cart ready. **SP:** Hired or purchased? **TAMAL:** No, for now just hired, not purchased. Later on we can make a more permanent arrangement, and it can be fixed up as nicely as possible. At the same time while we were meeting, the kaviraja, he also was present. So we inquired from him what he thought about this program, from a medical point of view of course. Spiritually he is in complete agreement. So from a medical point of view, he said that you would not at all be able to withstand this kind of a trip. He said that in a bullock cart, moving around, bumping on the road, you might not be able to live more than a couple of hours. He's here now. He wanted to speak to you. **BCS:** (H) Aap boliye kuchh. (*You (kaviraja) say something.*)

Kaviraja: Bolo Maharaja kya baat hai? kya bichar hai? (*Tell us Maharaja, what's the problem? what do you think?*) **SP:** Bichar hai... jo idhar me to... sarte sarte bilkul sab energy nasht ho gaya. Usliye parikrama jayega. (*My thoughts are... that here... rotting and rotting and all my energy is being wasted. That is why I want to go on parikrama.*) **Kaviraja:** Aacha, yeh bicar hai. To parikrama to apko ek nahin, do dila denge. Thoda sharir me takat ane dijiye. Maine saath challenge, kya baat hi? Abhi apke is haalat mein; oos roz dhekiye, parikrama mein gaya aapko chakkar aa gaya....kal apko thodi shikayat hogi. To abhi thoda strength aane dijiye, thoda aur roz thairiye. Uske baad mein aap ke yahan ke parikrama shuru kar denge. Bahar ke parikrama aapka shuru kara denge. Thoda bal aana chahiye. Bal nahin hone se heart par sabse jada asar parta hai. Jo eek hi cheez; apka sabse majboot hai, jiske zariye hame yeh atmabal hai ki hamlog aapka yeh bimaar, mitadenge ki aapka tabyat bhi theek ho jaye. Ees halat mein aapka jana accha nahin hain. Yeh meri vyaktigat rai hai. (*Okay, so these are (your) thoughts. So parikramas I will deliver you not one but two. Let some strength get back into your body, we will go together, what's the problem? Now your situation is; the other day you went on parikrama and started getting dizzy. Yesterday you were a little uncomfortable. Let some strength return, wait a few days. After that I will start your parikrama here (in the temple complex) then begin the parikrama outside. A little strength needs to come. If there is no strength, the heart feels the stress most of all, and this is the one thing of yours that is strongest of all (heart). Based on its well-being, we have confidence in your recovery. Your health will be fine. In this state though, you should not go. This is my personal conviction.*) **SP:** Lokanatha? **Svarupa Damodar:** Lokanatha has already gone, Srila Prabhupada.

Hamsaduta: He has gone to Mathura for renting. **TAMAL:** He has gone out for renting the bullock cart. **SP:** Oh... (indistinct) **TAMAL:** Lokanatha says that the bullock cart could probably go around Vrindavan in about five to six hours, parikramming Vrindavan town. **SP:** Make an experiment. Then we shall decide. **TAMAL:** Prabhupada said, "Make an experiment. Then we shall decide." **Jayapataka:** What is that experiment? **TAMAL:** Jayapataka's asking what that experiment is, Srila Prabhupada. **SP:** Vrindavan parikrama. **TAMAL:** Prabhupada said, "Vrindavan parikrama." **Hamsaduta:** Prabhupada, does it mean with Your Divine Grace, or we should go alone first and see? **SP:** Hm? **Hamsaduta:** Does it mean that Your Divine Grace will come on the experiment, or we should

go without Your Divine Grace and experiment? **SP:** Why? **Jayapataka:** See if the road is very rough, if the road is passable by bullock cart the whole way. **SP:** Bullock cart is not smooth. **TAMAL:** Bullock cart is not smooth. How would you propose that we go, Srila Prabhupada? **SP:** Come, let us take the risk. **TAMAL:** Go anyway. Let us take the risk. **Svarupa Damodar:** As your disciples, Srila Prabhupada, we're all neophytes. We don't know what is right and what is wrong. But at the same time we feel that we're very hopeful that you'll get strength slowly and slowly. And this morning you were telling us that you get a little strength, so we are hoping everyday that "Prabhupada will gain even stronger and be with us for many more years." So we are taking advice from kavirajaji that you take milk more and more, day by day, so that Prabhupada will get stronger. Like kaviraja is suggesting that when Your Divine Grace gets stronger, he'll go with you in the parikrama he will accompany you. **SP:** So let us make experiment in Vrindavan. **Svarupa Damodar:** Shall we do that immediately? **SP:** Hm. Hm. **BCS: (Hindi)** Unhe sthir kya woh bailgari me Vrindavan parikrama karenge pehle karke dekhta hai kaisa hota hai. *(He has decided to do Vrindavan parikrama in bullock cart. So he'll do it and see how it goes.)*

Kaviraja: Yeh bilkul nahin karna chahiye.... *(This should absolutely not be done .)* **BCS:** Shastriji's saying that he shouldn't do it under the circumstances. **BHAV:** Srila Prabhupada, if we follow the kaviraja's instructions and advice, then he feels that within fifteen days, twenty days, you will have strength. To take an unnecessary risk at this time, we have to practically appraise what will be the loss. You have said, "If I live or die on this parikrama, it will be glorious," but the loss will be that Srimad Bhagavatam will not be finished, so many works will be unfinished. If it's just a matter of being a little patient and waiting fifteen more days- is only two weeks- then when you have strength, then we can all go on the parikrama, and you'll be able to hopefully gain more strength and finish up all of these works. But I think that the risk, in terms of the future of the whole world, is too great. **SP:** Vrindavan parikrama is not risk. **Kaviraja:** Vrindavan me dhakka lagenge Maharaja. Ham chahte vishwa parikrama karane. Abhi aap is bicharico ko mere hisab se sthagit kar dijiye. Aap ka machine ko dekhte mein apko mane anumati nahin deta hun ki aap jayenge. Hamari atma nahin manti hai. Iss sthiti meh ki jaldi jaldi mai apko Mayapur le chulun phir aap vishwa mai jana life (?) ho jai. Ye kam na karti. Ye abhi jo Vrindavan ka parikrama ka bichar aap chhor dijiye. Yeh meri rai hai. Phir aap sab ne dekhiye. *(In Vrindavan you will get jolted about Maharaja. I want to do a world parikrama. For now you should keep this decision on hold in my account. By looking at the state of your machine, I cannot give permission to go on this parikrama. My soul is not permitting. The situation is such that as soon as possible we shall take you to Mayapur. Then you will gain enough life (?) to go on a world tour. It will not work, give up the idea of this Vrindavan parikrama. This is my verdict. From now on the decision is up to all of you.)* **TAMAL:** Srila Prabhupada, when you went on this parikrama the other day around the temple, you became dizzy just going around the temple four times. That's when you were even able to sit up in bed a lot more. How is it going to be possible to go four, five or six hours, when you couldn't even... **SP:** Not four, five, six... **TAMAL:** That's how long it takes to go around Vrindavan by bullock cart. It takes three hours walking at a good pace, and it takes at least five or six hours, Lokanatha says, by bullock cart. How? We couldn't even go half hour just around this temple.

SP: No, I traveled. It takes two hours in the morning. **TAMAL:** Walking, by walking? **SP:** Yes. **TAMAL:** But not by bullock cart. That's when a man walks very quickly you can do it in two hours, but by bullock cart it will take five hours. We have... You had difficulty even doing a half hour parikrama around the temple. You became very faint. Whether you think that you can go five hours in a row? **SP:** From Madhava Maharaja's Matha, bring Krishna dasa Babaji. **TAMAL:** We should bring Krishna dasa Babaji here? OK **SP:** And Indu. **BCS:** Indu-mati Prabhu? **SP:** Indu-mati. **TAMAL:** Indu-mati. **SP:** Then talk. **TAMAL:** Okay. Krishna Balaram, you know Madhava Maharaja's mandira? You know Krishna dasa Babaji, Prabhupada's godbrother? You know? So Krishna-Balarama will go with you. Prabhupada wants to see Indu-mati and Krishna dasa Babaji. You bring them both. You go in one of the cars. Madhava Maharaja's Matha. Krishna Balarama-not the Krishna dasa Babaji from Radha-kunda. Madhava Maharaja. **Svarupa Damodara:** As your humble disciples, Srila Prabhupada, we are

ready to take up any instructions that you've kindly given us, but at the same time, you have advised us many times that we shouldn't take unnecessary risk. Just like few days ago you were telling a Bengali saying, saying that when you are doubtful, don't do it. You instructed us. **SP:** That is material. (laughter) **Jagadish:** Srila Prabhupada, can you tell us why you want to go on the parikrama? **BCS:** (B) Srila Prabhupada, ekhon ektu doodh diya apnake? (*Srila Prabhupada, shall I give you some milk now?*) **SP:** Good..paddy(?)

TAMAL: This seems like suicide, Srila Prabhupada, this program. It seems to some of us like it's suicidal. **SP:** And this is also suicidal. **TAMAL:** Hm. Prabhupada said, "And this is also suicide." (*looks away from microphone*) Now you have to choose which suicide. **SP:** The Ravana will kill and Rama will kill. Better to be killed by Rama. Eh? That Marici- if he does not go to mislead Sita, he'll be killed by Ravana; and if he goes to be killed by Rama, then it is better. **TAMAL:** Who is this Prabhupada's talking about? **Devotees:** Marici.

TAMAL: Srila Prabhupada? I mean, just judging the symptoms, which is all that we can do, certain symptoms have certainly picked up. For instance, you're passing more urine, stool is coming naturally, and you're able to drink milk without getting any cough. These things were never there before. **SP:** Hm. That will continue. **TAMAL:** So if the treatment is continuing, if the treatment is working, why not continue it under the guidance of this kaviraja for some time? His point is this. This is what I've seen, Srila Prabhupada, being your secretary all these months, that whenever you took milk you would get cough. For the first time I see there is no cough coming. Another problem, you couldn't pass urine. Now there's double the amount of urine. Another thing, you couldn't pass stool. Now it comes normally. At least it comes without any artificial means. So the one thing that has not yet come is strength, and kaviraja is suggesting what you yourself have always said, "If I can drink milk, I will get stronger." So if the kaviraja's treatment... to my feeling it has worked. At least the symptoms... the symptoms have been better under his treatment than any other doctor so far. **SP:** That will work. **BHAV:** It will work. **Svarupa Damodara:** Also Srila Prabhupada's resting is better than before. **TAMAL:** But the idea is that... according to him... I mean, obviously we're all conditioned, and... I mean, he's not claiming not to be a conditioned soul either, but according to him, going on this bullock cart is a suicide. He said within an hour or two hours, the bouncing and jumbling of the bullock cart will cause a heart attack. Just like you were having heart, a little heart spasm the other day, just laying in bed two days ago. He says this going in a bullock cart, up and down, within one, two hours it can cause a heart attack. So as his treatment has been better at least than any other doctor, and certain symptoms have improved, why are we giving up his advice? If you say his advice is wrong, then there's no comment, but all along, his advice seems to have been more accurate than any other doctors that we've had. I mean we who are closely around you, Srila Prabhupada, your servants, secretary, our opinion of him is far superior than our opinion of any of these others. I see that he's able to take care of one symptom after another somewhat successfully. He's able to deal with these problems. He can deal with the problem of not enough urine... **SP:** That I know. **TAMAL:** He feels quite confident that you can live for six, seven more years, Srila Prabhupada. **Svarupa Damodara:** We also feel very confident.

TAMAL: Better that you live for six or seven years productively than that you go on this parikrama and die within two hours gloriously. Why not live for six or seven years and then go on parikrama and die? If the parikrama can always be done, why not put it off for six or seven more years of preaching? **Svarupa Damodar:** You've already been glorious, Srila Prabhupada, all over the world. Whether you're here or outside doesn't really matter. You're already glorious. **Jayapataka:** By your presence countless souls will attain devotional service. That's more glorious. **SP:** But I think I shall be cured. **TAMAL:** Prabhupada says he thinks he will be cured by the parikrama. **BCS:** (Hindi to kaviraja) Srila Prabhupada je ne bolta hain ki unhe sochta hain ki parikrama se cure ho jayega. (*Srila Prabhupada is saying that he thinks that he will be cured by this parikrama.*) **Kaviraja:** Hmm. **BCS:** Yeh parikrama karne se... (*If he does this parikrama...*) **Kaviraja:** Sab sadak tooti hoi hai, jerking lagega jerking se heart sahan nahi payega, bilkul ekdam. Pichhe theek hona ke baad, kisibhi tarike se

parikrama karienge, kya hai usme? baithe baithe yahah, sote sote parikrama karlenge. Yeh bichar tyag dena chahiye.....itna khadde hai ki hamlogon ki heart mein dhakka lagte hain, wohan gari parti hain...aur bailgari ki andar?...woh to sahan hi nahi kar sakta hai...pandra minit nahi kar sakthe hai. *(All the roads are broken. (He) will feel the jerking. His heart will not be able to bear the jerking. Not at all. Later, after he is better, one way or another we will do parikrama, what's the problem with this? Sitting here, or even lying down you can do parikrama (mentally). You should renounce your decision (re: parikrama). There are so many pot-holes that even our hearts get jolted, and we travel by car. In a bullockcart? It cannot be done, not even for 15 minutes.)* **Hamsaduta:** Under the circumstances we have to consider whether Prabhupada's opinion is more or less than the kaviraja's, is what it comes down to. **TAMAL:** We can't continue, consider. Srila Prabhupada has to. **Hamsaduta:** If Prabhupada says that by going on parikrama he feels he'll be cured, then how can we continue to place arguments against him? **Kaviraja:** (Sarira madhyam khalo dharm sadhan (sloka))Aur apko dharam ki apko koi aava shyakta hi nahin hai. Aap to oos jagah se pareh hain. Swayam prakasha hi manlo kya? Ess ye Bhagawan ke dharamsala hai. Panch loka sarira hai. Yeh abhi sahan karne layak nahin hai, isiliye hamlog mana karte hain. Nain aise kaam ke liye koi bhi mana nahin kar sakta hain, karna wale ko paap lagta hain. Sharirk sthiti dekhite hue hamara ji nahin manta kiaiki mein apko anumati de... (sloka)... (..(sloka)... *And you do not need any additional purification. You are from there (in the pure state). You are yourself effulgent, understand this; this is God's rest-house, the body is made of the five elements of matter. This (parikrama) you will not be able to bear with. This is why we are forbidding it. Otherwise no one can object to this (holy) work. Those who do incur misfortune. Judging by your health, I do not feel you should be permitted to go.....(sloka).*

TAMAL: Ultimately what Prabhupada decides, we will do. **Hamsaduta:** Well, it just.... **TAMAL:** Yeah, but it goes on. As Prabhupada goes on, his disciples also go on. **NOTES:** The discussions continue about parikrama. The kaviraja is against it. [...] **Lokanatha:** So we're discussing bumping, so won't be much bumping on the cart. Also, we always could go slow. If Prabhupada wants to make an experiment, we could make one day... **Gopala Krishna:** A few hours. **SP:** I am thinking I am lying here... **BREAK End of T-46, Side-A.**

T-46, Side B. Conversations Books, Vol. 36, p. 383, line-36, 6th line from bottom. [...]

Hamsaduta: Srila Prabhupada? The main concern of the devotees is that whether you will be able to survive such an experiment. But before, you said that you felt that such a parikrama would actually cure you. You said that. So your vision is transcendental, because you are the spiritual master. You're a pure devotee of Krishna. So if you say that it will cure you and that it will be beneficial for you, then we have to carry out that, whatever you desire. We do not know. We are just on the mundane platform. **SP:** One day experiment. It is for one day. **Lokanatha:** We have hired it for one day. **SP:** Rest assured. I will not die in one day. [...] **SP:** Tomorrow is a great festival. **Lokanatha:** Tomorrow is Govardhana puja festival. **SP:** Yes. We're in Vrindavan, and we shall not take part? We must take part. **TAMAL:** Hm. We are in Vrindavan and we are not taking part. We must take part. **Panca-dravida:** So we should all go to Govardhana? **SP:** Why not? Who is here? **TAMAL:** About 30 or 40 devotees, Srila Prabhupada. [...] **Jayapataka:** Keu pathiye debo, seta manaar jonye naa aapni jaben? [Trans: Should someone be sent (to bring it), or will you go yourself?] **Krsna Das Babaji:** Jabo. [Trans (I will) Go.] **Jayapataka:** Gari ekbar jabe. [Trans: The car will go (only) once.] **Krsna Das Babaji:** Na hoyle, riksha kore chole jaabo. [Trans: If it doesn't happen, I'll go by rickshaw.] (some low volume discussion) **SP:** Aajke kombe. [Trans : Today (it's) reduced.] **Krsna Das Babaji:** Han kombe. [Trans: Yes reduced.] **TIME 35.14: Jayapataka:** Should there be kirtan, Srila Prabhupada? You like kirtan? **SP:** Yes.

(BENGALI SPEAKER): KAYEK DIN PARE ASHA (TRANS: IN A FEW DAY'S TIME)

JAYAPATAKA: POISONING FOR A (long) TIME (OR "POISON ISHVARYA RASA")

PRABHUPADA: TO ME? (high, squeaky, weak voice) UNKNOWN: (that's really) original.

JAYAPATAKA: GET READY TO GO. UNKNOWN: Anything might of happened today.

UNKNOWN: (Look), I'm not afraid to die. SOFT ELDER VOICE: Very good.

UNKNOWN: You're taking it right now. SOFT ELDER VOICE: How's this? UNKNOWN: Let it go.

(KIRTAN CUTS OFF ABRUPTLY: BREAK)

SP: (Bengali) Prashad peyehen? [Trans: Did you get prashad?] **Bhakticaru:** Han, peyechen Srila Prabhupada. [Trans: Yes, he got it Srila Prabhupada.] **TAMAL:** To go. **SP:** To request... not to go. **Krsna Das Babaji:** Yes. **TAMAL:** Well Srila Prabhupada, I'll tell you, I'm getting so upset sitting in the room upstairs. I mean I just... I was walking around. Two of the devotees told me this road is so bad that if you go on this road, you're going to be jolted back and forth. The road is terrible. I just can't understand, Srila Prabhupada, why it has to be tomorrow that we have to go. If anybody wants you to travel, I do. My whole desire is to take you all over the world. I want to take you on parikrama, but why do we have to go when you're in this condition? I can't understand it. It just... I was standing outside. This kaviraja, he has worked so hard. He's so much disappointed. He can't understand why he... He says that now, today, you've taken half a kilo of milk. No mucus has been produced. No stool is being passed. He says that tomorrow he wants to give you a medicine that will begin to build the milk into muscles. He's going to get you to a point where you can take two kilos of milk a day. And he says very soon you'll be able to have the strength to actually do parikrama. So why are we throwing everything out the window, that we must go tomorrow? I cannot understand. **SP:** All right. **BCS:** Jaya Srila Prabhupada. **BHAV:** Thank you, Srila Prabhupada. **SP:** I cannot refuse all your requests. **TAMAL:** And we cannot refuse your request. We will take you all over tirtha-yatra, to all the places. Just that you get a little stronger. You'll be free of all management. You simply go to tirthas and take darsana of all the Deities in India. Everyone will stay in their respective places. They'll manage. But we just want you to be stronger. **SP:** All right... That will satisfy you? (laughter) **TAMAL:** Babaji Maharaja also, you also thought that? We did not talk to him. **BHAV:** We were just on our way down the stairs to come and see your Divine Grace. **SP:** Bhavananda? **BHAV:** Yes, Srila Prabhupada? **SP:** You are satisfied?

BHAV: Now I am, Srila Prabhupada, yes. (laughter) I was in too much anxiety. **SP:** No, I cannot put you in anxiety. You have done so much. You have suffered for Mayapur so much. I cannot out you in anxiety. So I shall do what you like. [...] **TAMAL:** I mean I'm amazed, Srila Prabhupada. A half a kilo of milk you've drank today--no mucus, no stool, and that is wonderful. You could not have done this two weeks ago. [...] **SP:** Yes, other devotees can go. I cannot go. **TAMAL:** No, they'll go on your behalf, but you will go one day. That we promise you. **SP:** All right. **TAMAL:** Our greatest pleasure will be to take you on tirtha-yatra, Srila Prabhupada. We wanted so much to go with you on that. **SP:** Thank you very much. **TAMAL:** Actually, Srila Prabhupada, we're so much attached to you that you practically drive us to madness sometimes. Tonight we were becoming mad. **SP:** No, no, I shall not do that. **SP:** (B) Babaji Maharaja, dekhchen to era kirom bhabe, bhalobashe. (*Babaji Maharaja, do you see how they love me?*) **KDB:** Dekhchi to, shabi adbhut Maharaja... Eder theeke onek kichu shikbar aache Maharaja. (*I do observe. It's amazing Maharaja. There is much good to learn from them Maharaja.*) **SP:** Aar eyi Bhavananda, recently ki safai koreche akebare. (*And this Bhavananda, has done so much cleaning recently. What can I say?*) **KDB:** Bhagaban dekhben. (*God will watchover.*) **SP:** Aakhere ghushkhora... (*In the end it is...*) **SP:** Loke gaye thuk thuk diyeche. (*People have spat at him.*) **SP:** So you will take bath in Radha-kunda on my behalf. **TAMAL:** We'll get you better, Srila Prabhupada, and you will also be able to take bath personally there. We'll see you get better. **SP:** That's all right. **TAMAL:** Krishna will make all our words come true, Srila Prabhupada. **BCS:** (B) Doodh niye aashbo Srila Prabhupada? (*Shall I bring milk Srila Prabhupada?*) **SP:** Han, niye esho.....Kaviraja ato khatche..aakhere gushkhora. (*Yes, bring... Kaviraja works hard... the result is....?*) **TAMAL:** Oh, this kaviraja, I mean we are fortunate to get this sincere man. **SP:** Where is kaviraja? **TAMAL:** He's out working, at work. **BHAV:** Adri, see if he's here, kaviraja. **TAMAL:** As soon as he comes, he can come and see Prabhupada. **END T-46 Side B.**

APPENDIX 3: McCAFFREY REPORT

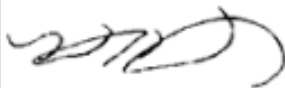
Summary Report
Acoustic Analysis of Speech
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Received
4.13.98

This document certifies that I am in agreement with the findings of acoustic analyses submitted by Jack Mitchell, Computer Audio Engineering that were completed with my consultation. Recorded signals were digitized and prepared for analysis by Jack Mitchell. Digitized signals were forwarded to this consultant via e-mail. The consultation was conducted over the telephone while Mr. Mitchell and this consultant simultaneously viewed the signals under consideration each using SoundScope speech analysis software, thus permitting each individual to view the same information throughout the consultation. Mr. Mitchell's report is a record of the findings and conclusions from that analysis session. I am in agreement with the content of that report.

This consultant first listened to the digitized signal and identified the possible phrase or word being said. Mr. Mitchell then supplied his interpretation. In the case of disagreement in perception, signals were replayed until a consensus could be reached. Following perceptual analysis, computerized acoustic analysis was conducted. The absolute frequencies and intensities of speech sounds (vowels and consonants) vary with speaker and with consonant/vowel context. Consequently, acoustic speech analysis does not yield absolute identification of speech sounds. Instead, an analysis reveals the most likely categories of sounds (e.g. made with the lips, produced with signal stopping as in /d/ or noisy signal friction as in /s/). Thus, acoustic analysis may confirm a message that has been perceived via listening to a signal and may also yield alternatives that can be further specified by attending to which word/sound choice is the most logical in the context of the probable message.

To that end, the acoustic analysis was conducted to confirm or disconfirm the perceptions of the listeners. Four analysis approaches were employed. The first and primary procedure was spectrographic analysis which is a three dimensional visual display of the digitized signal along the parameters of time, frequency, and amplitude and will be referred to as an F-T-A display for consistency with Mr. Mitchell's designation. FFT and LPC analyses provided spectral (amplitude by frequency) information and were used to identify frequency peaks in the signal at particular instances in time. An amplitude envelope of the utterance was obtained to identify amplitude peaks that are consistent with syllable production (for example, 2 peaks appear in the envelope for two-syllable words or for two one-syllable words).



Helen A. McCaffrey, Ph.D., CCC/A
Audiologist

APPENDIX 4: QUESTIONS OF PROPER TRANSLATION

VAHI BAT: THAT SAME THING: There has been some disagreement as to the meaning of "*vahi bat*" as some parties take it to mean "that same discussion or subject." The subtle inference therefrom is that Srila Prabhupada was not distressed about being poisoned, but only about the talk of being poisoned. This "wiggle room" has afforded those in denial the small opening to claim that Srila

Prabhupada never said he was poisoned and that he only was referring to someone else who was talking about it. The proper and most appropriate translation of “*vahi bat*” in his situation has been confirmed to be “*That same thing*” and NOT “*That same discussion*” or “*That same subject.*” The GBC translation of “*bat*” as “*discussion/subject*” is inaccurate and self-serving to their denials of poisoning. In Bengali, “*discussion*” would be “*mulkaat, panchaat, batcheet, alaap*” but not “*bat.*” “*That same thing*” is confirmed by Saksi Gopal das, a native Indian, and Naveen Khurana das, a Delhi native, Amoghalila das, who speaks fluent Hindi, and BCS Swami himself, a native Indian. Amoghalila received BCS’s agreement on this translation when he sent him a letter (24 Jan 2000) detailing his analysis. Portions follow: “*I want to ask you one further clarification about Srila Prabhupada’s critical statement, made in reply to your question about what was causing him “mental distress”, namely “Vahi bat – je koi hamko poison kiya.*” It is similar to the word jugglery of the impersonalists; that although a meaning is plain and obvious, they will twist the interpretation to support their illegitimate desire.

APPENDIX 5: ABOUT ARSENIC AND ANTIMONY

ARSENIC GENERAL INFORMATION: Arsenic is found in nature in low levels, and has been a common environmental contaminant in the twentieth century. In its various chemical forms, it can be highly poisonous and has been used for thousands of years for killing others, in political intrigue, revenge, murder, war, and the elimination of enemies. Medicinally, arsenic compounds have been useful in the West at least since the 5th century BC. In modern times, arsenic has been used to treat skin diseases, anemia, syphilis, and other ailments. Arsenic is a natural element having both metal and non-metal physical and chemical properties. In nature it exists as an element, and also in stable compounds, trivalent (-3 or +3) and pentavalent (+5). It binds covalently with most non-metals (notably oxygen and sulfur) and with metals such as cadmium and lead. In biochemical behavior, it competes with phosphorus analogs for chemical binding sites. Toxicity of the various arsenic compounds in mammals extends over a wide range, determined, in part, by unique biochemical actions of each compound, but also by absorbability and efficiency of biotransformation and disposition. Arsines (gaseous) are most poisonous, followed closely by arsenites and arsenates (inorganic trivalent compounds). Inorganic pentavalent compounds are somewhat less toxic than arsenites, while the organic (methylated) pentavalent compounds incur the least hazard of the arsenicals, with widespread use in pesticides. Inorganic arsenite as arsenic trioxide is the most prevalent natural form and is also the most toxic. Arsenic metal is thought to be nonpoisonous due to its insolubility in water or bodily fluids. In animals and plants arsenic combines with hydrogen or carbon to make organic compounds. Pentavalent arsenicals are relatively water soluble and absorbable across mucous membranes, while trivalent arsenicals, having some water solubility but greater lipid (fat) solubility, are more readily absorbed across the skin. The arsenite salts are more soluble in water and are better absorbed than the oxide. Experimental evidence has shown a high degree of gastrointestinal absorption of both trivalent and pentavalent forms of arsenic, most compounds exceeding a 90% absorptive rate. The greatest absorption occurs predominantly in the small intestine and colon.

Goldfrank's text states: “*Tasteless and odorless, arsenic is well-absorbed via the gastrointestinal, respiratory, and parenteral routes.*” Ingestion has been the usual basis of poisoning and gut absorption efficiency depends on the physical form of the compound, its solubility characteristics, the gastric pH, gastrointestinal motility, and gut microbial transformations. *Once absorbed, many arsenicals accumulate in and cause extensive toxic injury to cells of the kidney, liver, spleen, lungs, heart, nervous system, blood vessels, gastrointestinal tract, and other tissues.* Much smaller amounts accumulate in muscle and neural tissue, but cause great toxic injury there as well. If a victim survives arsenic poisoning after the first few days, the liver and kidneys show degenerative

changes. Two biochemical mechanisms of toxicity are recognized with arsenic: **(1)** reversible combinations with thiol groups contained in tissue proteins and enzymes **(2)** substitution of arsenic ions for phosphate in many reactions, including those critical to oxidative phosphorylation. Arsenic causes toxicity by combining with sulfhydryl (-SH) enzymes and interfering with cellular metabolism.

Most arsenic compounds are tasteless and odorless. Arsenic trioxide (As₂O₃) used to be a common cause of accidental poisoning because it is readily available, is practically tasteless, and has the **appearance of sugar as a white crystalline powder.** Arsenic trioxide, also known as arsenious oxide, white arsenic or simply as arsenic, is extremely toxic as **one of the deadliest known poisons, with 60-200 mg fatal. This is about 1/300 oz.** or the weight of two square inches of regular bond paper. Arsenic is used and stored for military purposes as a poison gas. Arsenic is extracted from nature by smelting arsenopyrite, found widely around the world. A nickel's weight of arsenic is 25 lethal adult doses. Children, embryos, the chronically-ill, and *the elderly are more sensitive to arsenical intoxication.* The type of compound, dosage, health condition and duration of exposure are critical factors. Arsenic compounds are commonly found commercially in *treated lumber*, wood preservatives, pesticides, herbicides, fungicides, dyes, and paints, and is often present in tainted tobacco and old folk remedies. Tryparsamide, carbasone and arsphenamine are a few arsenic compounds used in medicine to treat ailments such as intestinal parasites, syphilis, psoriasis and dysentery. In arsenic poisoning, urinalysis may reveal proteinuria, hematuria, and pyuria. Urinary arsenic excretion varies inversely with the postexposure time period, but low-level excretion may continue for months after exposure. In cases of suspected arsenic toxicity in which the urinary arsenic measurements fall below accepted toxic levels, analysis of hair and nails may permit a diagnosis. Because of the high sulfhydryl content of keratin, high concentrations of arsenic are deposited in hair and nails. Chronic accumulation also occurs in the lungs. Deposition in the proximal portions of hair occurs within 30 hours of ingestion, and *arsenic stays fixed at this site (in Napoleon's case, 150 years).* Hair grows 0.4 mm/ day (1/2 inch/ month) while nail grows 0.1 mm/ day. Total replacement of a fingernail takes 3-4 months while toenails require 6-9 months of growth. Because of its chemical similarity to phosphorus, arsenic is deposited in bone and teeth and is retained there for long periods.

Humans eliminate and detoxify inorganic arsenic by a metabolic process of methylation, yielding cacodylic acid (dimethylarsinic acid) as the chief urinary excretion product. Biomethylation can quickly become saturated, however, the result being the deposition of increasing amounts of arsenic in soft tissues. Arsenic can be eliminated by many routes although most is excreted in urine. The half-life for *urinary* excretion is 3-5 days, during which time *great damage is done to the internal tissues and organs.* Another half of the remaining amount is eliminated within another week, the next half-life in another month, etc. After 6 weeks there still remains about 10 to 15 % of the original amount in the urine. Thus repeated doses will begin to accumulate in the body quickly despite the process of elimination. As arsenic takes its toll, the body loses its ability to eliminate it, compounding the toxic accumulation and the rate of internal destruction of tissues and organs. In single or acute arsenic poisonings, the arsenic is deposited throughout the body. If there is chronic poisoning of repeated doses over a long period of time, the efficiency of elimination by the body dramatically decreases and arsenic accumulates much more permanently in the internal organs and tissues. The blood, liver, brain, heart and kidneys are top priority in the body's cleansing, while arsenic is pushed out the urine and into the hair, nails and skin as much as possible. Chronic poisoning gradually takes a serious irreversible toll of damage to the blood manufacturing capability, the kidneys and liver, the brain and heart, the central nervous system progressing from the periphery inwards, and the muscular system, among other areas of acute damage.

*Many of the symptoms of arsenic poisoning can be seen with other illnesses, making it very difficult for a doctor to detect it, and it is easily mis-diagnosed as more commonly understood ailments and diseases, such as kidney disease. Chronic (low level) arsenic poisoning from repeated absorption of toxic amounts generally has an insidious (subtle or stealthy) onset of clinical effects and is **very difficult***

for a doctor to recognize. Arsenic poisoning can be detected by studying the patient's symptoms, or by the testing of tissue samples, hair, fingernails, teeth, or urine. The onset of gastrointestinal symptoms may be so gradual that the possibility of arsenic poisoning would be easily overlooked.

THE NATURE OF ARSENIC POISONING

SYMPTOM DESCRIPTIONS (CHRONIC, SUB-ACUTE, ACUTE): Chronic and acute poisoning differ in that chronic means exposure over a prolonged period of time in smaller amounts and acute is more all at once. Subacute poisoning is in between the two. Because Srila Prabhupada's health declined over ten months, chronic poisoning is compatible with his health history, whereas acute poisoning might apply to the final days and subacute poisoning applies to marked and drastic downturns in His health. Signs and symptoms of arsenic toxicity vary depending on the amount and form ingested; the rate of absorption, metabolism and excretion; and the time course of ingestion (chronic, sub-acute or acute). The principal manifestations of arsenic poisoning are gastrointestinal disturbances and in four most common symptoms: thickening skin, discoloration of skin, swelling and muscle weakness. In chronic cases, skin manifestations may not appear for years. When toxicity is more acute, symptoms typically begin with nausea, vomiting, abdominal pain, and diarrhea which may be rice water or cholera like. Gastrointestinal ulcerative lesions and hemorrhage can occur.

Arsenic exploits certain pathways in our cells, binds to proteins, and creates molecular havoc. Arsenic poisoning results in the gradual onset of skin, blood and neurologic manifestations, and less dramatic gastrointestinal symptoms. *Initially patients (or victims) report progressive weakness, anorexia and nausea.* With prolonged ingestion of small doses there may be increased salivation, inflammation in the mouth, running nose, vomiting, diarrhea, weight loss and many other symptoms. Small and repeated doses of arsenic poisoning may finally result in death or totally broken health after many months or years, as was the case with Napoleon Bonaparte and his son, the Duke of Reichstadt. Cardiovascular instability often accompanies or quickly follows these symptoms. Intravascular volume depletion, capillary leak myocardial dysfunction, and diminished systemic vascular resistance contribute to the hypotension, or low blood pressure, that follows. Patients with severe poisoning may also quickly develop acute encephalopathy with delirium, seizures, coma, dysrhythmias, fever, pulmonary edema, respiratory failure, hepatitis, rhabdomyolysis, hemolytic anemia, acute renal failure, and death. The encephalopathy may develop over several days following an acute ingestion and is attributed to underlying cerebral edema and focal microhemorrhages.

Fever may occur and reinforce a misdiagnosis of sepsis, or blood poisoning from pathogenic micro-organisms. Hepatitis can develop. Acute renal failure has often occurred. The etiology may be multifactorial, including renal ischemia secondary to hypotension, myoglobinuric- and hemoglobinuric-induced failure, renal cortical necrosis, and a direct toxin effect on renal tubules. Unilateral facial nerve palsy, acute pancreatitis, pericarditis, and pleuritis are also possible. Arsenic will also cause fetal demise in pregnant women. Arsenic poisoned patients with less severe illness may experience persistent gastroenteritis and mild hypotension, necessitating hospitalization and intravenous fluids for days. This prolonged course is atypical for most viral and bacterial enteric illnesses (flu, etc) and should alert the physician to consider arsenic toxicity, especially if the gastroenteritis recurs. Patients may complain of a metallic taste. The garlicky breath odor of arsenic is typical. Arsenic irritates mucous membranes. The irritated mucous membranes can appear to be pharyngitis or laryngitis, leading to a *misdiagnosis of upper respiratory tract infection*. Dry hacking cough and buildup of mucus is common, necessitating further coughing to spit out the mucus. Other respiratory symptoms include rales, hemoptysis, dyspnea, chest pain, and patchy interstitial infiltrates. Again, the possibility for misdiagnosis of bronchitis, viral pneumonia, flu, cold, or persistent upper respiratory infection exists. Several hospital visits may occur before a correct diagnosis can be rendered in the case of chronic arsenic poisoning.

Further signs and symptoms may develop sub-acutely in the days to weeks following the acute toxic episode. Peripheral neuropathy due to axonal degeneration typically develops 1-3 weeks after

arsenic ingestion. Sensory symptoms predominate early, with patients complaining of "pins and needles" or electric shock like pains in the lower extremities. Early on, there may be diminished or absent vibratory or positional sense in the limbs. As the neuropathy progresses, symptoms include numbness, tingling, and formication with physical findings of diminished to absent pain, touch, temperature, and deep tendon reflexes in a stocking-glove distribution. Obliterative arterial disease may occur in the legs and feet. Blackfoot's disease, a type of gangrene of the extremities, may occur, as is common in SW Taiwan due to highly contaminated well water. Encephalopathic symptoms of headache, confusion, decreased memory, personality change, irritability, hallucinations, delirium, and seizures may develop or persist. Cerebral edema may occur. Sixth cranial nerve palsy and bilateral sensorineural hearing loss have been reported during this subacute period. Superficial touch of the extremities may elicit severe or deep aching pains. Diffuse, symmetrical painful neuritis begins in the peripheral extremities and progresses proximally. It also involves distinct muscle and motor weakness and wasting, perhaps manifesting as an ascending flaccid paralysis mimicking Guillain-Barre Syndrome.

In addition, prolonged central nervous system effects have been described. Abnormal electrocardiograms, peripheral blood vessel damage, and liver damage have been reported. Many types of cancer may follow arsenical poisoning: skin, lung, liver, bone, kidney, bladder and others, often as long as 30 to 50 years later. Virtually all parts of the human body are effected by arsenic poisoning. Laboratory tests for diagnosis should include complete blood count, liver and renal function tests, and blood and urine arsenic levels. An abdominal radiograph (X-ray) may well show radiopaque contents after ingestion of arsenic. Keep this in mind when you read about Dr. Gopal wanting to bring an X-ray machine to Srila Prabhupada's room in Vrindaban in October 1977. Such an X-ray could very well have shown a large white splotch in the liver or abdomen, as arsenic is radiopaque.

Dermatologic lesions can include patchy alopecia (hair loss), oral herpetic-appearing lesions, a diffuse pruritic macular rash, and a brawny, nonpruritic desquamation. Mees lines of the nails, horizontal 1 or 2 mm white lines which represent arsenic deposition, occur about 5 % of the time in acute or chronic cases. In those cases where Mees lines are found, a delay of 30-40 days after ingestion is required for the lines to extend visibly beyond the nail lunulae. Facial and peripheral edema may develop as well as diaphoresis. Numerous dermatologic lesions can develop. Other potential toxic manifestations include pancytopenia, nephropathy, fatigue, anorexia with weight loss, as well as persistence of acute gastrointestinal symptoms. With chronic, low-level arsenic exposure, many sub-acute symptoms may develop or persist, including headache, chronic encephalopathy, peripheral sensori-motor neuropathy, malaise, chronic cough, and peripheral edema. Gastrointestinal symptoms may be absent, although cases with colicky abdominal pain, nausea, and persistent diarrhea have been reported. Other results of arsenic poisoning may be lung damage, eventual atrophy and degeneration of extremities, terminal hypoxic convulsions (in acute poisoning) due to lack of oxygen reaching the body, severe damage of the blood (hemolysis) and bone marrow, resulting in the decrease of blood manufacture and the inability to regenerate tissues. Slow, partial recovery from peripheral neuropathy most commonly occurs, with mild cases having a better prognosis. In a case series of 40 patients followed for variable times, 60 % experienced partial recovery over 5 months to 5 years, 15 % had full recovery from 40 days to 6 years, while 5 % had no recovery over 5 years. The remainder either were lost to follow-up or died.

The minimum lethal exposure of ingested arsenic is only about one milligram per kilogram of weight. A dose of 200-300 milligrams would usually be lethal in an adult, but considering Srila Prabhupada's weight, much less would be lethal. For arsine gas, immediate death has occurred at 150 parts per million. These figures demonstrate the extreme toxicity of arsenic. Keep in mind these descriptions of chronic, low-level arsenic poisoning. A partial review of such general conditions are: **(1)** The principal manifestations are gastrointestinal disturbances. **(2)** Initially victims report progressive weakness, anorexia and nausea. **(3)** Small and repeated doses of arsenic poisoning may finally result in death or totally broken health after many months or years. **(4)** The irritated mucous membranes can

appear to be pharyngitis or laryngitis, leading to a *misdiagnosis of upper respiratory tract infection*. Dry hacking cough and buildup of mucus is common. **(5)** Toxic manifestations include nephropathy, fatigue, anorexia, weight loss.

NORMAL LEVELS IN HUMAN HAIR

In Ch. 41 it was determined that the normal average arsenic in human hair is about 0.13 ppm. *Sample Q-1* had 2.6 ppm, which was the highest arsenic in any of our tests. *Sample A* had 0.200 ppm, *Sample D* had 0.640 ppm, and *Shad* 0.85 ppm. Compared to the pre-1977 hair *Samples ND-2* (0.141 ppm) and *J* (0.082 ppm), the four 1977 hair samples had between two and twenty times more than normal. For this elevated amount to be found in four samples, all 1977 samples, is very telling. ***What this tells is that along with the cadmium there was some arsenic as well.*** While the cadmium was in amounts of about 250 times normal, the arsenic was 2 to 20 times normal. Cadmium was the primary poison, with abnormal but lesser amounts of arsenic as well (and, as seen below, antimony too).

ANTIMONY: NORMAL LEVELS OF IN HUMAN HAIR: An internet search for scientific studies on normal levels of antimony in human hair is documented below. Antimony is even less widely studied than arsenic or cadmium, and fewer references were available. **(1)** Dr. Morris had found that the CDC listed the average as **0.06 ppm**, with 90% of unexposed people under 0.84 ppm. **(2)** Through the local Medical Library, I obtained a 1989 study by G Ingrao, P Belloni, S DiPietro, GP Santaroni titled “Levels of Trace Elements in Selected Autopsy Organs, and in Hair and Blood Samples from Adult Subjects of the Italian Population.” Neutron activation analysis was used on washed hair samples from 90 persons. From a range of 0.01 to 0.628 ppm, the average hair antimony was only **0.0881 ppm**. (88.1 ppb) **(3)** Abundantearth.com sells hair mineral toxins test kits which are tested by a diagnostic laboratory, and their normal amount of cadmium was 0.15 ppm, in line with other cadmium values. Because antimony is rarely elevated in humans, they do not test for it. **(4)** A premier company which serves physicians and medical facilities, the Great Smokies Diagnostic Laboratories, lists their normal value for antimony in hair as “under **0.03 ppm.**” **(5)** A 1998 study in Germany by Gebel T, et. al. found hair antimony in 89 persons residing in an area with contaminated soil to average **0.026 ppm.** **(6)** The same study found 47 persons deemed to be unexposed to antimony to have higher levels averaging **0.045 ppm.** **(7)** A 1987 study in Japan by Katayama Y and Ishida N compared workers in an antimony smelter with a control group. The control group averaged **0.15 ppm.**

AVERAGE OF THE AVERAGES OF HAIR ANTIMONY IS 0.066 PPM: Averaging the above six averages gives us a figure of **0.066 ppm** antimony in hair. **SRILA PRABHUPADA’S ANTIMONY WAS ABOUT 8.5 TIMES MORE THAN HIS OWN PRE-77 AVERAGE.** Srila Prabhupada had 0.186 ppm in hair *Sample A* and 0.661 ppm in *Sample D*, an average of 0.424 ppm, which is about 6 times the average just determined. In *Sample J* it was 0.080 ppm and in *Sample ND-2* it was 0.013 ppm, or an average of 0.05 ppm, which is about the same as the normal average determined above (0.066 ppm). ***So the cadmium samples A and D have 8.5 times more antimony than the other two Srila Prabhupada (samples J and ND-2).*** It appears that with the cadmium there was some antimony also. In spite of the dearth of scientific studies which interpret significance of various antimony exposures, it is safe to say that the amounts of antimony in Srila Prabhupada’s hair were unusual ***and my guess is that they were residually present in the cadmium compounds.***

NATURE OF ANTIMONY (Sb) POISONING: Sources: A silvery-white metal often mined as a by-product in lead mines, and is used in alloys for lead storage batteries, solder, sheet and pipe metal, bearings, castings and pewter. Antimony oxide is added to textiles as a fire retardant, and also in paints, ceramics, fireworks and enamels. Antimony is naturally present in tiny amounts in the environment, often undetectable, and in larger amounts where industry, incinerators, smelters or coal burning plants have unduly polluted the local area. Antimony is found in antiperspirants, ammunition, phosphorous fertilizer production, and smelting processes. To get an idea of how little antimony exists in the natural environment, consider this: **(1)** Soil usually has less than 1 ppmillion antimony. **(2)** Air has as little as a fraction of 1/1000 ppmillion antimony/cubic meter. **(3)** Food contains 0.2 – 1.1

ppBillion antimony (4) The EPA allows only 0.006 ppm antimony in drinking water. **Toxicity:** The EPA allows only 6 parts per *billion* of antimony in drinking water, and when compared to the EPA's arsenic standard of 50 ppb, it appears that the EPA rates antimony to be much more dangerous than arsenic. Antimony is a nonessential toxic element, chemically and toxicologically similar to arsenic but *more toxic*. Little is yet understood about the toxic effects of long-term chronic antimony poisoning because it is a very rare occurrence. **Examples of Antimony Poisoning:** Antimony can be used as a poison in its form as antimony oxide, a tasteless white powder. People who once drank almost 20 ppm of antimony vomited, preventing more serious health effects. Tests with animals resulted in weight loss, death, or lung, heart, liver or kidney disease. Some scientific studies have linked SIDS (Sudden Infant Death Syndrome) with the antimony compounds used as fire retardants in baby mattresses, clothes and blankets. **Antimony Poisoning Symptoms:** Gastrointestinal problems, heart disease, inflammation of respiratory tract, nausea, vomiting, diarrhea, metallic taste, mouth sores, abdominal pain, eye irritation, lung damage, weight loss, kidney disease, high blood pressure, fatigue, muscle aches and weakness, headache, liver failure, anemia. Antimony also can cause elevated uric acid in the blood, or uremia. **Metabolism:** Antimony causes disturbances in the thiol-dependent metabolic processes and causes cardiovascular disease. Accumulates in heart, liver, thyroid, kidneys, adrenals. Antimony compounds inhibit monamine oxidase in the brain and liver, and increase cholinesterase activity in the myocardium. Antimony leaves the body after several weeks. Hair was found to be a good indicator of antimony ingestion and hair is not easily contaminated externally by antimony. Like arsenic, antimony as a high affinity for sulfhydryl groups on many enzymes and depletes glutathione pools. It also results in elevated levels of uric acid in the blood and urine. Hair antimony levels of multiple sclerosis patients were found to be higher than in controls and is often elevated in those with autism, Down's syndrome, and learning disabilities.

APPENDIX 6: DR. J. STEVEN MORRIS CREDENTIALS

The ISKCON leadership tried to discredit Dr. J. Steven Morris, who performed the NAA tests on hair samples for Balavanta and Prabhupada Truth Commission, but there is no justification for these kinds of devious maneuvers. There is no question that Dr. Morris is in the very top of his scientific field. In a 2008 bulletin from the University of Missouri Research Reactor, p. 3, it is stated:

Trace-Element Epidemiology: The Role of Selenium in Human Health.

For 30 years, Dr. J. Steven Morris, a senior research scientist at MURR, has led a trace-element epidemiology (TEE) research program focused on better understanding the influences of both required and toxic trace-elements on human health. Epidemiology is broadly defined as the study of disease in defined populations and strives for an understanding of incidence and risk factors hopefully leading to prevention, or at least delaying onset, of chronic disease. The MURR TEE research program was launched in 1978 using neutron activation analysis to investigate the hypothesis that dietary selenium is protective against cancer. Thirty years later, hypotheses linking selenium to cancer and other chronic diseases, including heart disease, diabetes, AIDS and arthritis, are still of great interest. Over this period the program has participated in approximately 50 population, case control, and intervention trials of selenium and human health – and numerous animal studies, to elucidate selenium's biological roles and how it is distributed in critical organs. So, what has been learned? First, for large population-based epidemiological studies of selenium to be feasible, an accurate biomonitor of selenium intake and status was needed. It was demonstrated that toenail clippings, which are largely protein, satisfy the monitoring requirements for selenium. Second, selenium expresses its essentiality through a collection of selenoproteins growing in number through new discoveries. Third, selenium is classified as a micronutrient, meaning the daily requirement is less than one one-thousandth of a gram. Selenium becomes toxic at intakes not greatly in excess of the requirement.

Hence, the optimal range of selenium intake is narrow. Fourth, a subset of the population has been identified in some epidemiological studies to benefit from a daily intake of selenium somewhat in excess of the requirement as established in clinical studies. This controversy regarding actual requirement has led to reports in the media that frequently overstate the benefits of selenium, resulting in a growing number of people who not only take a selenium supplement, but over-supplement with selenium. In response, a major goal of the TEE research program has been to establish a selenium-status diagnostic, using the toenail biomonitor. From research, it's suggested that the optimal range in selenium status is reflected by a toenail selenium concentration in the range of 0.75 to 1.50 PPM. Fifth, a comprehensive study of thousands of Missourians done in 2000-2002 indicates approximately 25 percent may have sub-optimal selenium status. In contrast, the increased use of dietary supplements, and particularly ones containing selenium, has resulted in mis-formulated products in this unregulated health field. MURR is currently leading a follow-up study of selenium intoxication caused by one grossly mis-formulated selenium supplement that has caused serious adverse health effects and contributed to at least one death in the Southeastern U.S. The take-away message is to be wary of dietary supplements and become informed regarding their selenium status.

Dr. Morris works on projects in these areas: **(1)** University educational classes, projects, etc **(2)** Outside contract work for profit to supplement university funding for the Nuclear Reactor Department **(3)** Research in nutritional and environmental effects of various elements such as selenium, arsenic, cadmium, aluminum, etc on human health **(4)** Two major areas of research have been how lack of selenium is related to prostate cancer and how excess of arsenic leads to hardening of arteries and heart disease. **(5)** Study of Aztec and Peruvian mummies including NAA on hair samples thereof. Therefore it would be safe to accept Dr. Morris as a pre-eminent expert on the testing for amounts of elements such as arsenic and cadmium in human tissue and hair, and an expert on what constitutes normal and abnormal levels of the same.

University of Missouri Research Reactor Center: The University of Missouri Research Reactor Center (MURR) is home to a tank-type nuclear research reactor that serves the University of Missouri's Nuclear Science and Engineering Institute (NSEI) in Columbia. As of March 2012, the MURR is the highest power university research reactor in the U.S. at 10 megawatt thermal output. The fuel is highly enriched uranium. **History and overview:** In 1959, University President Elmer Ellis proposed a research reactor, as part of the University of Missouri. The MURR began operation Oct. 13, 1966 just southwest of the university's main campus and the city's main business district. ***In 1970, MURR scientist Dr. George Leddicotte gave the first courtroom testimony on murder trial evidence using neutron activation analysis.*** Four years later MURR began operating at 10 MW, making it the highest powered U.S. university reactor. Ir-192 was first produced at MURR for fighting breast cancer in 1976. The first small angle neutron scattering (SANS) spectrometer in the U.S. was installed in 1980. In 1986 the first experiments were performed that led to developing Quadramet and TheraSphere, which were later approved by the U.S. Food and Drug Administration (FDA) for helping fight against bone and liver cancer respectively. Since 2000, systematic upgrades, renovation, and renewal to MURR facilities and instrumentation in preparation for the next 20 years of licensed operation have taken place. In 2002, a 6,000 sq ft building addition opened the way for expansion into cGMP scaleup of isotopes. Groundbreaking began in 2006 on a 25,000 sq ft addition to house laboratories, classrooms and offices to advance interdisciplinary research, education and treatment of patients. As of 2012, MURR supports research of approximately 400 faculty and 150 graduate students representing more than 180 departments from more than 100 international universities and 40 federal and industrial labs every year. A cyclotron that will supply mid-Missouri with isotopes for PET imaging and support additional research, development, and clinical trials has been installed.

Research: The MURR contributes to research in boron neutron capture therapy, neutron scattering and neutron interferometry, neutron transmutation doping of semiconductor materials, use of radioisotopes for imaging and treatment of cancer, epidemiology, and archaeology, along with many

others. Archaeometry Laboratory: The Archaeometry Laboratory at MURR has been funded by National Science Foundation (NSF) since 1988. *The neutron activation capabilities are used to characterize over 30 major, minor, and trace elements in archaeological and geological materials.* In addition to neutron activation, the laboratory maintains and operates several X-ray fluorescence spectrometers, multiple ICP-mass spectrometers, and a multi-collector ICP-MS for isotope-ratio mass spectrometry. *The laboratory is one of only a handful of facilities in the world to have access to all of these analytical methods.* Data generated by the laboratory are typically used by archaeologists to study issues relating to provenance (geological source) that facilitate understanding of trade and exchange in prehistory. The laboratory also handles analyses of geological materials in support of geology, soil science, and other environmental sciences. Neutron scattering: The neutron scattering program at MURR has a long, productive history. Many prominent scientists have graduated from this program and benefited from the in depth, hands on experience afforded by MURR's unique combination of high neutron flux and proximity to a flagship campus (UM). On the other hand, cutting edge research continues on the four active neutron scattering instruments of MURR's beamport floor: Triax (a triple-axis spectrometer), NR/GANS (a neutron reflectometer with spin-polarized capability), 2X-C (a multi-detector diffractometer), and PSD (a high-resolution diffractometer with position sensitive detectors). Furthermore, the landmark neutron interferometry experiments performed here have played an important role in opening the field of experimental quantum mechanics.

APPENDIX 7: CREDENTIALS: DR. PAGE HUDSON

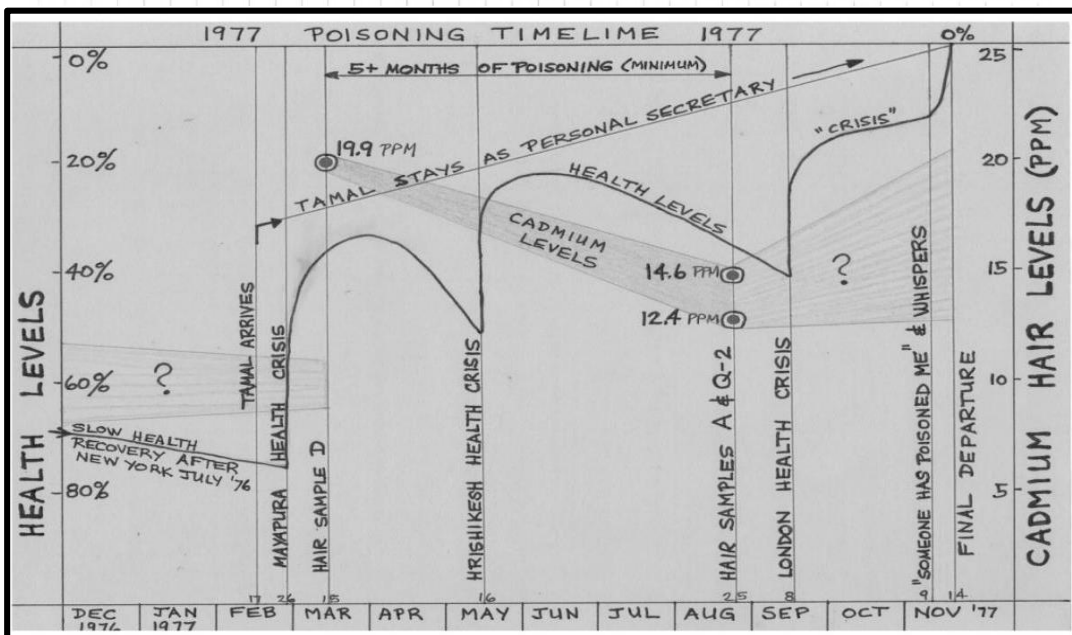
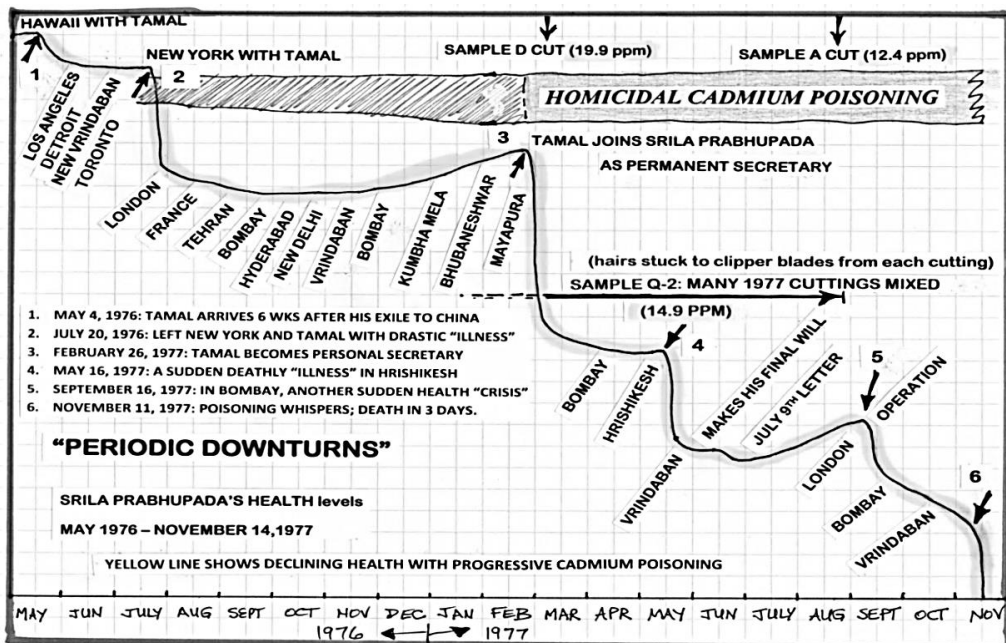
Dr. Richard Page Hudson, Jr., Chief Medical Examiner of the state of North Carolina for 18 years from 1968, NC died September 30, 2012. He was a member of ODK honorary society at Richmond College of the University of Richmond where he graduated with a bachelor's degree in chemistry in 1952. At the Medical College of Virginia he served on the Honor Council, was president of Theta Kappa Psi fraternity, receiving a Doctor of Medicine degree in 1956. He was an intern at Johns Hopkins Hospital. He was 2 years into pathology residency training there before going to Japan as a Captain/Officer-in-Charge of the Histopathology Lab at the USAF Hospital Tachikawa for two years. He followed that with a year's Research Fellowship in the Department of Legal Medicine, Harvard Medical School. Pathology residency was completed at the King's County Hospital, Brooklyn NY. After two years on the faculty of the State University of NY, Brooklyn, Dr. Hudson joined the faculty of his alma mater, MCV, in 1964. He became associate professor and specialized in surgical pathology, directed a division of a revised medical student curriculum, oversaw the general pathology curriculum of the School of Dentistry, and presented scientific work results in national meetings and medical journals.

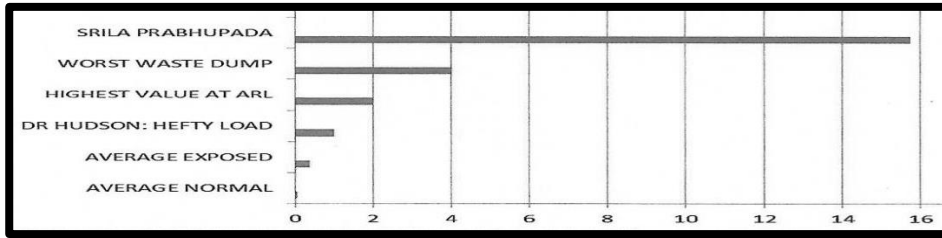
In 1968 Page was recruited to forensic pathology, as N Carolina instituted a medical examiner system to provide expert input to investigate suspicious, unnatural, and unattended deaths in counties as well as at the Chief Medical Examiner (OCME). The headquarters and central facilities were located with the Pathology Department of the University of North Carolina in Chapel Hill. Dr. Hudson was appointed Associate Professor, later Professor and Chief of the Division of Forensic Pathology, as well as serving as the state's first Chief Medical Examiner. In his 18 year tenure he led the development of the OCME to become arguably the best state-wide medical examiner system in the country. Close integration with the UNC-CH School of Medicine was necessary in his opinion in providing NC with a top-flight death investigation system. The OCME developed a forensic pathology residency training program that produced more than a score of young forensic pathologists in his tenure. As Chief Medical Examiner Dr. Hudson was also a co-founder of the Sudden Infant Death Program in NC, and of the model NC Child Medical Evaluation program for living children suspected of being victims of child abuse or neglect. He expressed throughout his professional life his admiration for the law

enforcement officers of NC, the state's Superior Court and hundreds of practicing physicians who were NC's county medical examiners and regional pathologists.

Enjoying the challenge of 'new,' he aided the medical school at East Carolina University. He taught and practiced pathology and forensic pathology there for five years while helping ECU develop a major extension of the Medical Examiner System. Hudson retired from ECU Emeritus Professor. In 'retirement' Dr. Hudson worked with attorneys, law enforcement and private citizens requiring forensic pathology consultation, testifying frequently in Superior and Federal Court and depositions. In the mid 90s he was a medical missionary in Bosnia, involved in identification of the unknown dead and evaluating prisoner abuse.

APPENDIX 8: CADMIUM POISONING CHARTS





CADMIUM LEVELS CHART COMPARING AMOUNTS OF CADMIUM IN PPM, FROM 0 TO 16 PPM

(1) Srila Prabhupada had an average ±16 ppm cadmium in his 1977 hair. (2) This is compared to the worst USA toxic waste dump with 4 ppm, (3) to the highest value at ARL Labs of 2 ppm cadmium in 500,000 hair tests, (4) to Dr. Hudson saying 1 ppm cadmium was a hefty load, (5) to the average environmentally/ industrially contaminated person at 0.387 ppm, (6) the average normal person of 0.064 ppm cadmium.

ALL HAIR TEST RESULTS 1998-2016

HAIR TESTS WITH ELEVATED CADMIUM LEVELS

ID	Date	Mass/g	Size	Tested	Source	ARS	ANTM	MER	CADM
D	Mar'77	.00072	½ cm	3.4.02	Melbourne	0.640	0.661	3.72	19.9
A	1977	.00064	1-2 cm	4.15.02	DaiviShakti	0.200	0.186	5.16	12.4
Q-2	1977	.00012	2-3mm	7.26.05	Clippers	0.85	n/a	n/a	14.9
Q-1	1977	.00130	<2 mm	1.6.99	Clippers	2.6	n/a	n/a	n/a

Samples D (Melbourne), A (clippers), and Q-2 (clippers) are averaged at 15.73 ppm cadmium.

HAIR TESTS WITH NORMAL CADMIUM LEVELS

ID	Date	Mass/g	Size	Tested	Source	ARS	ANTM	MER	CADM
J	Pre-77?	.00085	1 cm	5.15.02	Jagat das	0.082	0.080	1.62	<2.3*
ND2	Pre-77?	.00310	¾ cm	6.11.02	Nityananda	0.141	0.013	1.85	0.206

*- Sample J's cadmium level was unmeasurable, but under 2.3 ppm.

APPENDIX 9: FULL TAMAL MERCY KILLING INTERVIEW

SRILA PRABHUPADA: AN UNTIMELY DEPARTURE?

Interview by Satsvarupa das Goswami (SDG) of Tamal Krishna Goswami (TAMAL), December 1977

From a tape found in Isa Prabhu's archives: he served as Satsvarupa Maharaja's secretary in 1977-78.

SDG: For BTG purposes, we're going to have a memorial issue dedicated to Srila Prabhupada. I had an interview with Tamal Krishna as Prabhupada's secretary. I kind of conducted it a little bit like I was an outsider and asked different questions about Prabhupada. The first question is, maybe not quite as interesting as the rest. I asked him what were his duties as secretary, but then it gets into all the nectar about Prabhupada. TAMAL: My duties as Srila Prabhupada's secretary were to assist in any way that I could, and to further His mood whatever that happened to be. Of course the normal activities of replying to Srila Prabhupada's correspondence continued, except in very rare occasions Srila Prabhupada would have me reply to letters on his behalf. There were a few letters which he dictated, but even these he had me sign on his behalf. He gave me instruction that now it was time to increase the letters coming from his secretary and to decrease the letters coming from he himself. And of course in the last one or two months, the reading of mail to Prabhupada became a matter of simply trying to give him pleasure rather than to inform him of the affairs of the society. This means that there was a necessity on my part to, uhm, discriminate over which letters should be read to him and even which parts of the letters were read to him. Only good news was read to him. Apart from his correspondence, the secretary had to handle all of the various accounts which Srila Prabhupada was personally responsible for. Accounts, bank accounts, both in his personal name as well as in the name of the Mayapur Vrindaban Fund and other... of ISKCON. But perhaps the most important service

or activity, and in fact that which predominated the most towards the end of Prabhupada's appearance, was to simply give him, ah, some, ah, submissive company, to be with him. He liked to have his senior disciples surrounding him, and naturally he wanted his secretary to be there and to talk with him, to massage his body, and as a regular function, in fact, it was my duty to be to bathe and dress him every morning also. And he liked that I should have the morning shift at taking care of him, from about five o'clock in the morning till about nine o'clock in the morning, so that when he woke up his secretary would be there. And he would have me sit him up and rub or scratch his back. He would talk about what he'd been thinking of during the day. Also he wanted his secretary to act more or less as the chief nurse. I wouldn't say chief nurse, that's not the right word. In terms of Prabhupada's medicines he would always have his secretary give the final conclusive opinion over what steps he should take and what treatments he should take. I think these were more or less the secretary duties. **SDG:** The real reason I asked that is to establish that you were in an intimate position with Prabhupada. Because most devotees they've only seen Prabhupada, I think we could say, most only seen him giving lecture on the Vyasasana, and that thousands of people who are interested in his books and have never seen him... So by asking you certain questions I thought that we could get a glimpse more, for people in general, of what Prabhupada is really like. See, this is the idea that, this would be very nice, if we could have ah, if you can ah, let people know little more of what Prabhupada was like. And I have one general question about this. Well this is maybe too general but, what do you think that you learned about him by such contact? I have more specific questions, but the idea is if you can help us to know Prabhupada better, those who never knew him, what he was really like. So um, like, what kind of thing pleased Prabhupada the most, typically?

TAMAL: The thing that pleased Prabhupada the most was the devotees' willingness to serve Krishna. That pleased Prabhupada the most; the willingness of someone to engage in the service of Krishna. And he would simply look for that quality within the person. No matter how hidden that quality was, if there was even the slightest spark, he liked that person. And he would encourage that person. Sometimes he could not even see the spark of Krishna Consciousness within someone, and we would want to not allow the person to contact Prabhupada or to talk with Prabhupada, yet somehow Srila Prabhupada would push us aside and bring the person close and start to engage him, one on one, revealing his Krishna Consciousness. In fact, Prabhupada's greatness was such that even when the person practically had no Krishna Consciousness somehow he would make him favorable at least to our Krishna Consciousness movement, if not actually engaging in service. **SDG:** On the other hand, did you ever see Prabhupada angry, and if so, what kind of thing makes him angry? **TAMAL:** The biggest thing was when I saw a disciple of Prabhupada, that a disciple would disobey the orders of the spiritual master. Sometimes Prabhupada would become very angry at that person. You have to understand, this was not a question of his trying to dominate over someone, but because the person was losing his spiritual standing, and therefore out of love for that person Srila Prabhupada would become angry. Apart from that, Prabhupada would not very often become angry in the last few years at nondevotees. Basically Prabhupada's discussions and activities in the past two or three years centered mostly on his disciples. In the early years when he was in America and Europe, he had to preach to anyone and everyone to make disciples, but in the last few years he concentrated on his disciples. So in the early years we used to see Srila Prabhupada become angry at the common people who were just attending his lectures, etc., because these common people were all potential devotees that we had to defeat their nonsense philosophies and arguments. So he would become angry, but then again the anger was simply an anger of a beneficial nature, and a compassionate nature, just as sometimes the father and mother becomes angry at the only child because the child is doing something which will hurt it. That anger is actually love.

SDG: The first talk you gave after Prabhupada's disappearance you described Prabhupada as a beautiful devotee. Would you elaborate on that? **TAMAL:** Beautiful devotee means that, in fact you ask me previously... how did you see Prabhupada or something like that? **SDG:** Yeah right. **TAMAL:** So ah, I have to say that if someone wanted to understand what Prabhupada was like, then they should

read the Krishna Book or the Nectar of Devotion, and read about the intimate devotees, the associates of Krishna. Actually Prabhupada manifested all the qualities of the eternal associates of Krishna. His humor was completely sublime, his compassion was sublime and transcendental, his courage, his competitiveness, all of the qualities which we read about in the Krishna Book and the Nectar of Devotion belonging to associates of Krishna, we saw manifested in Srila Prabhupada. He was the living embodiment of Krishna, he was Krishna's representative. We learned about Krishna by seeing Prabhupada. And you could learn, we learned about to believe in Krishna by seeing Prabhupada, because we could see that he was a person who had come from the spiritual world to be amongst us. So being a beautiful devotee means that a pure devotee is most beautiful. Prabhupada says in the title of one of his chapters "Wonderful Krishna," so I'm saying "wonderful Prabhupada." Everything he did was wonderful, everything. All of the different qualities which are present in ...????? wonderful degree in Prabhupada. **SDG:** You've seen so many things it's hard to pick something out, but can you think of a specific incident that kind of revealed at least some of his character, that somebody hearing would be able to appreciate him better. Something how he dealt with something. **TKG:** Well...

SDG: It's like picking one thing out of million. **TAMAL:** I was going to wait for the proper time to say this, but to me the incidents which stick most on my mind are how in the last few months Srila Prabhupada would constantly ask to be allowed to, um, die peacefully. And, um, how he would constantly succumb to the requests of his disciples not to leave us. Our relationship with Srila Prabhupada has always been one of total submissiveness, and complete, um. **NOISE, LOUD BANG [...]** **TAMAL:** So, our position with Srila Prabhupada was one of complete submissiveness to his orders and instructions, his desires, just like a menial servant. It's hardly the position of the servant to, in any way, um, strongly request the master for anything. He should simply receive the instruction or order and carry it out. Yet we found in the later months, in the most recent months, that Srila Prabhupada seemed to be demanding from us a different type of attitude and emotion, at least especially from his most personal, you know, servants. **Um. A number of times he would say "Can you give me a medicine, please give me a medicine that will allow me to disappear now." Another time he said "I want most now to disappear. I want to die peacefully. Let me die peacefully." Now on one hand we could take it and give him that medicine or let him stop eating and fast until death. We could have done that. And yet it seemed that, of course we could not do that out of our love for him. And he seemed to respond so beautifully to that odd??? loving requests, that he would not leave, that he please stay with us longer. I think we all had the feeling, at least a few of us who were in his personal attendance, that there wasn't really a question that he would live for a long time. But even though it was only a short time we wanted him to stay with us. And he would bring us to the point of complete despair, he would stop all doctors, all medicines, and bring us to the point where there no return, where he would say "Now there's nothing left but for me to die." And this would bring within us such a great anxiety that after time we would just beg him, appeal to him, "Please Srila Prabhupada, we need you, please stay with us." And when the degree of our appeal reached a strong enough level, then he would say "Alright. I won't leave. Give me something to drink. Call this kaviraj. I'll stay with you." So in a sense he was deepening our affection, and in a fact when I brought this up the last time it happened, that afterwards I felt such relief, I said to him, "Srila Prabhupada, you're driving us mad the way you're dealing with us. You put us to the point of complete total despair, and then again you give relief by agreeing to remain with us. It this way you're simply deepening our affection." Srila Prabhupada said very, ah, very calmly, "That is simply my duty. It's not that it's... That is my duty." In fact, for one who heard him say that, in fact it was very apparent that indeed he was actually dealing with us in such a way as to make us demonstrate more and more our eternal dependence and necessity of being with him and needing him. He was teaching us how to love himself, and thereby how to love Krishna. And in fact, that's how we have to understand the last few months of Prabhupada's presence with us. He didn't do anything here physically, in the sense that he didn't do very much. He translated a little bit, but that was very little. He didn't open any new temples, he didn't give any lectures. He hardly made any public appearances, what's even outside of, even in**

terms of circumambulating the temple, he hardly did that. He simply lay on his bed, and he gave every one of his disciples an opportunity to approach him, to render very intimate service to him, and to deepen their affection and love for him. And that was actually the purpose. He said to me, that "I want to at least travel around the world one more time." This is just before we went to London. He said, "Because, if I can go around the world once more, I can strengthen this movement and the disciples. I can strengthen their love in Krishna more." So because of his physical condition did not permit this, we found that he did this simply by laying in bed, and by his expert handling of our devotional creepers, he trained us and helped us to become more and more lovingly attached to him and that way attached to Krishna. Therefore I feel that these last months with Prabhupada were the most important months I ever spent with him. And, ah, somehow I feel that by seeing the way he acted and the way he dealt with me personally, that ah, that I'll be, ah... You can take this part off, this last sentence. Somehow, I feel ???... I mean I want to say something, but I'd prefer not to say it. **SDG:** Yeah. Alright. Um. Yeah, some of these questions have plagued nondevotees. (Laugh) **TAMAL:** What to do? I mean, was that alright, did I? **SDG:** Oh, yeah! But this one, like, people want to know, what is the ingredients of greatness? Everyone's after that. **TAMAL:** What are the ingredients of greatness? **SDG:** Yeah. So Prabhupada is certainly great by any estimation, he created a world movement. So by observing him, what particular traits did you see in him which you say would most contribute to his greatness. **TAMAL:** There's only one trait that contributed to his greatness. I mean, this the actual reason. Then we can go into the mundane reasons. But the actual reason is that Prabhupada is a completely surrendered servant of God. He's completely attached and surrendered to God. As God creates the entire creation and this universe, and because He's the creator and the maintainer, He's also the controller of all activities, ultimately. And for one who completely surrenders unto the supreme controller, Krishna, Krishna enables that person to perfectly carry out the mission of the Supreme Lord. So actually, because Prabhupada chose to carry out this mission of Krishna and because he completely submitted himself to Krishna's desires and Krishna's control he became a perfect... don't say he became, say he was. Because... and you should place these words in the proper tense. Not that he became, he always was. **SDG:** Yeah. **TAMAL:** Because he was a completely surrendered and submissive servant of God, Krishna could act perfectly through him. Therefore there was nothing impossible for Prabhupada to do. Just as in the past we have seen quotes... miracles performed by great saintly personalities, this is because God can create and perform miracles, and by the grace of God His pure representatives can also do this. So this is actually Prabhupada's greatness. This is the cause of Prabhupada's greatness. Now, from a material standpoint, you could give other reasons. **SDG:** We were talking about the few of you who were with Prabhupada who learned these lessons. That brings up a question. He had so many disciples, how could he really relate to all of these disciples, except for a few? **TAMAL:** Because everyone has Krishna Consciousness lying dormant within the heart. Krishna is one, and although Krishna Consciousness, service, and attachment to Krishna comes in many varieties, the basic ingredient is the same. There's the Supreme Lord, and the part and parcel of the entity, and they eternally have a relationship. So, knowing this, Srila Prabhupada, being a perfect, Krishna Conscious realized preacher, could automatically relate everyone to Krishna, and help them to come closer to Krishna. **SDG:** But how, if they weren't with him, they were in distant parts of the world?

TAMAL: That is Prabhupada's... One of the features or the qualities of the *acharya* is that he knows how to preach according to time, place and circumstance. Therefore, from the very beginning before Prabhupada ever came to the West, he based this movement on books. His, ah, instructions in the form of books, because he called it the big *mrdanga*, *brihat mrdanga*. *Mrdanga* is a kind of a drum, and when you beat on it you can hear it for some distance. But the *brihat mrdanga*, the big *mrdanga*, the big drum, is the printing press, because it can be heard around the world. So before coming to the West, he first of all published his three volumes of the Srimad Bhagavatam, and then with that big *mrdanga* he began to play it and automatically we found the results sprung up all over the world. He was able to reach to all of his disciples. He said, um, jokingly, a few months ago, while

he was lying upstairs in his Vrindaban quarters, there, he said, quotes, "They are wondering if this old man is still living. Now they should know that I am here and I am still beating on the *mrdanga* and it is going all over the world." So simply even in his most feebly physical weak condition he was still able to create devotees and to maintain devotees by his instructions, and to completely hold back the forces of materialistic civilization. Therefore it's said that *vani*, or sound vibration, is more important than *vapu*, or physical presence. And in this respect we have to understand that Srila Prabhupada has not left us, but that he is present within his instructions. And for those who are able to repeat his instructions perfectly without changing them, all of the effect which was accomplished by Srila Prabhupada can be accomplished by his sincere, faithful followers. **SDG:** I saw one press report on Prabhupada's disappearance, and I'm getting, I've got the impression somehow people think of him as a cult leader, and so he's passed away from his cult followers. So it is important if you could tell, what is the significance of his life to people in general or to the world, aside from those who are following his guidelines. What relation does he have to our times, or is he to be regarded as the leader of his own band of... To sum it up, how can he help this troubled world in general?

TAMAL: In the Bhagavad Gita it is described that there are two classes of men: the divine and the demoniac. So this divine means, there are two armies, God's army and Maya, or Illusion's, army. There are the forces of religion or religiosity, and the forces of irreligiosity. So religion does not mean cult or faith. Religion is eternal, *sanatan*, and religion means *dharma*. *Sanatan dharma*, eternal religion. It means the principles as enunciated by the Supreme Personality of Godhead which are eternal, it means the characteristic of the living entity in his eternal relationship with Krishna. Just like *dharma* of sugar is that it's sweet, you cannot separate sweetness from sugar, you cannot separate heat from fire, and similarly you cannot separate the living entity's connection with God. Every living entity has a relationship with God. In that sense *santan dharma* means to revive one's eternal relationship with God or Krishna. So Srila Prabhupada, the movement which he has created, and the teachings which he has enunciated will guide this, ah, will guide the human civilization for at least the remaining civilized portion of this Kali Yuga. It's described that for the Kali Yuga still has another 432,000 years. And in these, during these times, for the next 10,000 years there is still going to be a revival of God consciousness. But we can understand that Srila Prabhupada has laid down the foundation of this revival, whereas other cult leaders, faith leaders, and so called religious leaders enunciated *dharma* or principles which were limited to their particular groups, the teachings of Krishna and Chaitanya Mahaprabhu and of Srila Prabhupada are eternal, and they relate to the eternal relationship with God. They are not subject to a time, place or circumstance. They deal with the most basic quality within the living entity, how he becomes a devotee again, of God. So we have to understand that the absence of the pure devotee is the most unfortunate thing which can happen on this planet. The newspapers have actually, due to their materialistic nature, which they readily admit to, due to the illusion which covers this whole material world now, they have not understood, nor have most people understood the significance of Srila Prabhupada's presence on this planet. It is the most significant thing. A pure devotee descends on this planet is the most significant, and in fact we have to admit who has influenced the world the greatest? It has been spiritual people. Spiritual personalities of the past have influenced more people for a longer time than any other kind of personalities. Now time will show that the presence of Srila Prabhupada was the greatest influence in this age. In the last... it is the greatest influence on this age. And this will be shown in time, because he has laid down, he has made available to the entire world the teachings which were contained in the Vedas, and he has also made available to the entire world the holy name of Krishna, which it is stated in this age is the only means for attaining relief from material suffering. The chanting of the Hare Krishna *mantra*. This is Srila Prabhupada's gift to the world, that he has opened up the treasure house of Chaitanya Mahaprabhu, he has opened up the treasure house which has been the sole possession of India for the past five thousand years. Now it has become for the whole world. Therefore the whole world will eventually recognize that here is the founder *acharya* of religious activities for this age, Srila Prabhupada. **SDG:** Now a different kind of question. Right in the beginning without too

much explanation you were talking about Prabhupada asking for something to let him disappear, that he wanted to die. So I thought of this question now, but I have it here, that ah, people sometimes challenge *swamis* and spiritual persons, why don't they prevent themselves from getting old and dying. What is your reply? **TAMAL:** No, it is stated in the Bhagavad Gita that for those who are born, death is certain. And for those who die, birth is certain. I think we'd better start again. This is not an appropriate verse. Don't quote this verse. **SDG:** OK? I'll be saying that takes care of ... **TAMAL:** Huh? **SDG:** But you were saying that, let it out. ?

TAMAL: We have to understand that the pure devotee comes here, it is described, by his causeless mercy. And we also have to understand that a great personality like Srila Prabhupada has descended from the spiritual world into, practically speaking, hell. So, Srila Prabhupada has a loving relationship with Krishna. In fact, it is stated that Krishna says "If you want to know where I am, you will find Me in the hearts of My pure devotees." And He is completely attached to His pure devotees, and His pure devotees are completely attached to Him. Therefore after some time, the pure devotee wants to again go back to Krishna. And Krishna wants His devotee back. Therefore **Prabhupada once said, recently he said, "It is becoming unbearable. Becoming unbearable." We can understand that it wasn't simply the material pain that was becoming unbearable, but that Prabhupada also wanted to be with Krishna, and not be burdened with this physically incapacitated body. Oh yeah, painful. That why should he be burdened or incap... with this physically, you know, burdensome form.** **SDG:** But why even that? I've... **TAMAL:** Why is, why does the form get old? That is... Because when one comes in this world he has to accept a material body. Of course, because the spiritual master uses his material body solely for Krishna, we understand it to be transcendental or spiritual, just like in the blacksmith shop an iron rod is put in the fire and eventually it becomes red hot and acts just like fire. So although the spiritual master's body is made of these material elements, because they're being utilized in Krishna's service they have a totally transcendental influence or effect. Still, because they are ultimately made of these material elements they tend to become old, and eventually he has to give them up. But he is not affected by this change of the body. That should be understood. **SDG:** At the end, or in his last months, did Prabhupada manifest any special spiritual symptoms that you'd like to talk about? **TAMAL:** I think that that would be better discussed in a, at another time.

SDG: Do you think he left untimely, too soon? **TAMAL:** Of course, we would have liked it if Prabhupada could live for hundreds of years and no doubt if he were able, would have done that, the whole world would have become Krishna Conscious. But we have to ultimately say that he left, he came by his causeless mercy, and he also left by his causeless mercy. Just as his coming was perfect, so his departing was also perfect. Just as it was full of meaning when he came, so also there is, ultimately must be, great meaning for his timely departure. We should not think that he left untimely. He left when Krishna and when he himself wanted to leave. **DG:** Could you explain that, ??? there is meaning to his leaving at the time he leaved? Do you... **TAMAL:** Means that he has to ultimately have felt, and Krishna has to have ultimately felt that there was sufficient basis for this religion, basis for this movement to endure. Sufficient basis has been already given by Prabhupada, so that he and Krishna felt satisfied that this movement would endure. **SDG:** Did Srila Prabhupada give you any special instructions at the end? **TAMAL:** His instructions are given in his books.

SDG: Sometimes think of a man at the, a person, at the end of his life, especially a great man, or a father even, giving some special... **TAMAL:** No, um, I didn't personally ask Srila Prabhupada if he had anything in particular which he wanted me personally to fulfill. I feel... **SDG:** ...for the world a special message. It's a *karmi* kind of question, but I know they want to know. **TAMAL:** His instruction he did give for all his disciples was that now this movement has attained a prestigious, respected position amongst the scholarly class of people all over the world. And our institutions throughout the world are all substantial and we're well represented everywhere. Now please maintain this. Do not let it deteriorate or decrease. Prabhupada emphasized that we may not even increase, although if we can increase it is to our credit, but even if we simply maintain what has already been established, that will suffice to alleviate the suffering in this world for many thousands of years to come. So I take this as

very significant, and in fact it is the same instruction which he wrote to me in 1970, when I was preaching in France, that we who are the senior devotees must take care to see that at least what has already been established should be maintained nicely. So I feel that all of us as Prabhupada's disciples, their first responsibility is to make sure that whatever Prabhupada gave to us, because we have to understand that whatever we have is the gift of Srila Prabhupada, whatever he gave to us, now is cherished and maintained. Now if beyond that we can further do more, that's very good, very well. We would like that, and he would like that. But at least we should not in any way allow what he's given us thus far to be in any way diminished. First of all care for your father's property, and then think of accumulating further property. But first of all care for it, otherwise it is a great dishonor to a son if, by his neglect, he squanders his father's property. That is a greatest disgrace for the son.

SDG: By property you mean his actual buildings? **TAMAL:** Property? No, property doesn't mean his actual buildings, it means this, the buildings, the writings, the teachings, it means everything which he's done thus far, and everything which has been done by his disciples in his presence. That should not be in any way neglected. Now this is the, I think, the most important duty of his disciples is that in loving concern they should see that their father's, what they've inherited from their father is maintained. And others will respect them for that. Otherwise, for a son who neglects his father's property, he has no position. **SDG:** Um. What do you think his feelings were that this would happen, or that it would go the opposite way? You think... **TAMAL:** No, he repeatedly said to me that he feels that there is great hope that this Krishna Consciousness movement will endure. He said I am feeling that it is in good hands. **SDG:** And now that he's gone, or has disappeared his physical presence, what do you think? What is your feeling about the ISKCON future? Because one of the disciples, he quoted that when the spiritual master appears, he brings order to chaos, and when he leaves, the chaos returns. **TAMAL:** So therefore, that depends upon our strength in keeping Prabhupada with us. Not by his physical presence, but by his sound vibration, his instructions. In other words, just as we were able to keep Prabhupada physically with us, at least request him to stay physically with us, and he did for many months, he'll have no objection to staying eternally with us if we request his constant instruction. So as long as all of his disciples constantly look to his instructions, and associate with him through his instructions, there will not be any chaos. But when they look away from his instructions, or when they disregard them, or neglect them, or fail to follow them, then there'll be chaos. But Prabhupada is present as much, more so, in his instructions, than physically. Prabhupada says that *vani* is more important than *vapu*, so if by the *acharya's* appearance, he brings order from chaos, then who is to say that Prabhupada is not still present? He reasons ill, let me quote that verse. Therefore we do not feel that Prabhupada has died, otherwise if we felt that way it would be unbearable to live. We regret the loss of his physical presence, but we are consoled by his eternal presence in the form of his instructions. And therefore we are very hopeful that the order which he has created will continue to exist for many thousands of years to come.

APPENDIX 10: HEALTH HISTORY 1976-77

Reconstruction of Srila Prabhupada's 1976-77 health history required a synthesizing from many sources. No single source fully chronicles Srila Prabhupada's medications, health history, the various doctors, their diagnoses, and their treatments. Various biographical sources, including:

TkgD: *TKG's Diary* by Tamal K Goswami (1998)

Archives: Bhaktivedanta Archives: Letters/Tamal

SPL: Srila Prabhupada Letter: year, month, day

TransD: *Transcendental Diary* by Hari Sauri (5 vols)

SPLila: *Srila Prabhupada Lilamrita*; Satsvarupa

ISK70: *ISKCON in the 1970's* by Satsvarupa (1997)

ABHI: Abhiram das Memoirs, Nov. 1978 (Archives)

HSUnpub: Unpublished diary Hari Sauri Oct-Nov 77

SRUTI: Srutirupa dasi Memoir, Oct 1978 (Archives)

OCEAN: Bhakticharu '77 memoirs Ocean of Mercy

SP: Srila Prabhupada

BHAV: Bhavananda

BCS: Bhakticharu Swami

ConvBk: *Conversation Books* (transcripts of Srila Prabhupada room conversations, morning walks)

We chose eight of the “mystery” symptoms which are unique to cadmium poisoning and have marked them in the health history to highlight their prevalence and to assist in future research.

- ① **EXTREME PHOTOPHOBIA/ LIGHT SENSITIVE EYES**
- ② **EXCESSIVE MUCUS, CHRONIC BRONCHITIS**
- ③ **COUGH, COLDS, CHRONIC RHINITIS & CONGESTION**
- ④ **SCRATCHY, HOARSE, HUSKY, WEAK VOICE**
- ⑤ **URINARY TRACT & KIDNEY INFECTIONS, PHIMOSIS**
- ⑥ **EXPRESSIONLESS, COLORLESS, PALE FACE**
- ⑦ **TEARFUL, SENSITIVE, MELANCHOLIC, VERY EMOTIONAL**
- ⑧ **LIVER CHANGES, ANOMALIES, PROBLEMS**

A great deal of information came from the tape recordings as transcribed in the Conversations Books. The resultant health history allows us to study Srila Prabhupada’s medical conditions in his last year, with a few brief earlier health reports from 1975-76. Srila Prabhupada’s poisoning may have started in May 1976 with consistent, recurrent physical symptoms in Hawaii, New Vrindaban, New York, and followed by a slow and limited recovery from late July 1976 to Feb. 1977 (London, France, Tehran, and India). Since hair analyses prove a massive cadmium poisoning from Feb. through Nov. 1977, it is natural to wonder how far back the poisoning began. The history of symptoms helps with this.

One should be wary of the veracity and truthfulness in some of the biographical accounts, especially those by the poisoning suspects who characterize incidents innocently. Also those who are compromised by institutional/ political influence and pressure will tend to explain things innocently. Both were trying to discredit the “poison theory.” Tamal and BCS’s accounts must be carefully screened for contradictory and unusual descriptions of events and statements unconfirmed by other sources. The tape transcripts are of course reliable. Satsvarupa’s account is often complained about as making Srila Prabhupada appear like an ordinary man, and sometimes his accounts can be shown as distorted for corrupt purposes, such as his account of the May 28, 1977 talks. Tamal and BCS have clearly doctored and spiced their books with what they want us to believe. That said, with some salt and discrimination, we can still appreciate a pretty accurate history of Srila Prabhupada’s health in 1976-77.

DECEMBER 20, 1975: *"SP is not feeling well; swelling in his legs, feet, and hands trouble him. To see his body puffed with fluid is very disturbing. During his massage I pressed gently on SP's foot with my thumb... It left an indentation for several minutes. SP said this is due to uremia, a toxic condition caused by waste products in the blood normally eliminated in the urine. It makes it very difficult for him to climb the steps to his apartment when returning from the temple. Yet, he tolerates the inconvenience without complaint and dismissed the sight of the dent with a smile and a shake of his head."* (TransD, Vol 1)

DECEMBER 24, 1975: Morning Walk, Bombay: Dr. Patel: *You have taken that tablet for passing more urine? SP: I am passing (laughing). Dr. Patel: Yes, sir, but you have got the edema on the leg, and I mean, when... SP: It is cured. That one tablet, two tablets, has cured.* (ConvBk: 18.52)

COMMENT: This shows that SP had some kidney problems well before the 1977 poisoning. **END**

MAY 1976: At 1:00 AM on May 4, 1976, in Hawaii, SP rang his bell and Hari Sauri and Pusta Krishna Swami rushed in to attend His Divine Grace. *"Looking strained, SP informed us that he was ill and would not take his usual walk or give the morning Bhagwatam class. He is again having trouble with uremia, using the bathroom every hour. His feet are badly swollen and he is suffering dizzy spells."* Coincidentally, Tamal and Dristadyumna had arrived from New York *"with a written report to give SP on their China preaching endeavours. Since the Mayapur festival, when SP ordered Tamal Krishna Maharaja to begin something in China, they have been very seriously studying books..."* The report detailed the immense difficulties in trying to preach in China. Tamal said the prospect was hopeless, *"it may be possible fifty years from now."* SP said, *"Then give it up. If it is too difficult, don't waste time."* Thus the mission to China was cancelled. SP was impressed with the difficulty of Tamal's China program. SP dictated a letter to his secretary for all American GBCs, re-installing Tamal to his pre-Mayapur responsibilities as head of the Radha Damodar travelling parties and as a BBT trustee for

North America. Tamal returned to Los Angeles on May 7 and soon thereafter relieved Madhudvisa as GBC for the New York zone. Hari Sauri said that on May 8, in Hawaii, SP was *"now feeling a little better."* For a few days he had taken a half tablet of a diuretic daily and the swelling cleared up. On May 10, SP complained that he was not sleeping well, *"feeling ill with dizziness and passing too much urine."* In Hawaii, SP went on morning walks and dramatically increased his Bhagwatam translations while also spending hours a day with Hayagriva on the upcoming book *Dialectic Spiritualism*. On May 22, however, SP rested long in the afternoon and *"complained of weakness due to heart palpitations."* Then, SP visited Los Angeles, Detroit, and Toronto, having no other striking health problems except for a short, minor cold and a serious toothache in Toronto. Then he went to New Vrindaban on June 21.

JUNE-JULY 1976: Hari Sauri Prabhu states (TransD Vol. 3, Preface): *"...warning signs of His Divine Grace's deteriorating health grew stronger. He suffered attacks of toothache, high blood pressure, heart palpitations, kidney disease and flu with stoic indifference, and relentlessly pushed himself on despite his weakening bodily condition."* On June 23, in New Vrindaban, Hari Sauri describes, *"SP said very little on his walk and the class was short. He is experiencing disturbing heart palpitations and his uremia has caused his legs and feet to swell again... (but) his face is no longer swollen."* On June 24 SP had further heart palpitations and did not go on a walk. On June 25 and 26, again there were no morning walks, and SP's heart was *"still giving him trouble."* On June 28 SP felt *"heart strain"* while riding in a pickup truck on a bumpy road. Later he said, *"Even in this weak (condition)... I am very weak nowadays. Still I am working... I think I shall not be able to go for walks. This morning my heart was beating too much."* On June 30, Hari Sauri describes, *"SP was not well again today and had an ashen pallor... ⑥ He took only a very short walk..."* and notes that SP had Pradyumna give class. He spoke for a few minutes at the end to make some comments. *"When SP is unable to discourse on Krishna conscious philosophy, it is a serious matter indeed."* Later in the morning SP began to feel better. However, the next day SP skipped his walk and his class was short, perhaps fifteen minutes. *"He is still weak and congested with mucus... ② He doesn't eat much of anything..."* On July 2 there was no morning walk, and on July 3 his health was *"still not good."* On July 4, Hari Sauri describes, *"His respiratory system is quite blocked with mucus, ② making his voice ④ sometimes thick and husky."* It is interesting to note these symptoms are the same as during his cadmium poisoning in 1977.

SP arrived in New York on July 9 and was hosted by Tamal as GBC and Adi Keshava Swami as temple president. On July 12 at 2:15 AM SP called for Hari Sauri. *"...he looked very ill. He was gaunt and complained of severe chest pains and an inability to either rest or work. He had already changed his diet to simple kichari because of these symptoms, but the problem has persisted... Despite his illness during the night, SP still went on his walk this morning."* At noon SP again complained of chest pains, which he attributed to *"too much anxiety."* In the afternoon SP had a pain in his foot, which Hari Sauri massaged for almost two hours. On July 14, *"illness forced SP to cancel his afternoon darshan."* Early in the morning of July 16, while visiting Gita Nagari farm, SP again called Hari Sauri to his room. SP was sitting at his desk but was not using the dictaphone. *"He was ashen, and told me he was experiencing severe kidney pain and could not translate. It was the same problem..."* Back in New York, Dr. Bhagat, a life member, examined SP. The diagnosis was very high blood pressure, a weak heart, and uremia which was probably due to a kidney stone. A diuretic, an antibiotic, a pain reliever, sleeping pills and a psychotropic relaxant were prescribed. No sugar or salt were to be taken either.

However, SP took no medicines and did not change his diet. On July 20, SP *"now has a heavy cold which is worsening,"* causing SP to take only a dry bath and skip his massage. Senior devotees encouraged SP to delay his scheduled departure that evening so he could rest and recover without the hardship of travel. SP could not be convinced to stay. The overnight flight to London was very hard on SP. *"Racked by a heavy cold, SP spent practically the whole flight lying down, coughing ③ up large amounts of mucus ② every few minutes."* He hardly moved for over six hours. Deplaning, SP walked slowly, wobbly, and hesitatingly. He was very ill. On the ride to the temple, it was necessary to stop twice on the roadside for SP to vomit. Harikesa wrote Tamal on July 24, 1976: *"SP has been very very sick since he has come. On the way back from the airport he vomited every five minutes, we had to*

stop the car. He did not eat for three days and is very weak." Hari Sauri: "It was alarming because it consisted more of thick, yellow bile and mucus⁽²⁾ rather than food waste." Arriving at Bhaktivedanta Manor, SP went straight to his rooms and "immediately took rest for the remainder of the day." Resting until the next morning, SP "seems to have recovered a little... He had heart palpitations," was very weak, ate only two spoonfuls of fruit, refused massage, ate no lunch except a few bites of kichari, and asked Harikesh that arrangements be made to return to Bombay at once. SP rested all afternoon again, still very ill. On July 23 and 24 his health improved a little and the "cold"⁽³⁾ receded.

The strain of preaching, the stairway, and lectures weakened SP and on July 26 he rested all morning, "although he has begun to eat more today." When George Harrison visited and asked about his health, SP replied, "I have old man's disease, cough⁽³⁾ and cold⁽³⁾, so coughing." On July 27 Hari Sauri notes that SP was still coughing⁽³⁾ and full of mucus⁽²⁾. The next day SP flew to Paris, and "he is at least well enough to walk and resume his travels." On his first night in France, he resumed some translation work, the first since leaving New York a week earlier. At the farm in France, SP is reported on July 30: "...still weak, and after a very short morning walk... He is still full of mucus⁽²⁾ and alters his diet frequently to speed recovery." On July 31, Hari Sauri describes, "Since we arrived SP has been resting until late in the morning, after 7 AM. He has not taken a full morning walk since leaving New York. This morning he ate very little for breakfast. He also told us to make all endeavour necessary to prevent him from catching cold⁽³⁾. He said that, 'With an old body, it means thin blood, and this turns to mucus⁽²⁾. And when there is too much mucus it blocks the heart, and this is very dangerous.' He has spent the last couple of days sitting quietly in his room, but at least he is once again having his massage in the sunshine and taking a full bath."

AUGUST 1-OCTOBER 8, 1976: On Aug. 1, SP felt strong enough to make a short tour of the France farm grounds. On Aug. 3, Hari Sauri says, "It was good to see him eating with relish even though it wasn't much. His appetite appears to be increasing, and he has requested fresh fruit and milk with Chyavana-prash for the morning. 'And when I'm feeling little better, someday we can take puri and...'" The next day SP asked for some bada, made with dal paste and some neem leaf powder, which he had not taken since April in Bombay. Late on Aug. 4, SP "...fell silent for a while, occasionally still coughing⁽³⁾, but at least not dislodging the heavy mucus⁽²⁾ of just a few days ago." In Tehran on Aug. 9, SP again ate some bada which contains neem leaves, which he explained was good to maintain a good appetite. On Aug. 11 SP ate at regular times in spite of the fasting till noon due to Lord Balaram's appearance day. "His health is always bad and even to miss one meal would be very detrimental to his body." When SP took his morning walk, he spent most of the hour sitting on a park bench. Back in Bombay on Aug. 14, "Dr. Patel, SP's Bombay walking partner, showed up... to go out onto Juhu beach with SP. However, because of the persistent swelling in SP's legs caused by his malfunctioning kidneys he wasn't feeling up to it..."

On Aug. 15 SP gave one of his teeth to Hari Sauri upon request. It had loosened and SP simply took it out of his mouth the night before and placed it in the drawer of his desk. Hari Sauri says, "SP is attempting to treat his disease by adjusting the spicing in his diet. In the morning he instructed Palika to (cook)... We were delighted to see him eat and he told us that the spicing had given him a good appetite." In Hyderabad, on Aug. 19: "We are all fasting for half a day (Vyasa-puja day) but unfortunately SP is also practically having to fast. He has had bad digestion and is coughing⁽³⁾ up a lot of mucus⁽²⁾. He had only a very small amount of fruit for breakfast and simply khichari and yogurt for lunch." On Aug. 22, Hari Sauri says, "SP's digestive problems are continuing, and so for lunch he elected to have only steamed vegetables and khichari, with a small amount of ghee in a separate bowl." It is also noted that a month after becoming ill upon leaving New York, SP "...is still not going out for his morning walks." On Aug. 27, in New Delhi, SP's "physical health is still weak, and so he took the opportunity for a little well-earned rest." The next day on his morning walk, he was "still feeling weak. He sat for most of the time on a bench... Since returning from Europe his health has definitely improved."

In Vrindaban on Sept. 11, Hari Sauri states, "SP's health is not very good. He has been suffering from high blood pressure for several days, and today he has toothache. Indeed, he seems to be

suffering a general decline in health and strength. At this time last year he was striding strongly down the road every morning for at least an hour and seemed quite full of vigor. Now he rarely takes such walks." SP went for a walk on the roof and had strained to manage the last few steps, saying, "Now I am old." Harikesh also observed that SP's muscle tone had declined. On Sept. 13, SP is noted as having "great difficulty speaking very much at the moment due to his high blood pressure." His classes were becoming noticeably shorter. Sept. 18: SP wrote to Gaura Govinda Swami: "I have heard that there is a famous fountain there whose waters are very digestive for people who are sick and it is a good tonic, is this true, do you know of this?" On Sept. 19 and 20, SP felt quite ill due to "high blood pressure." On Sept. 30, Hari Sauri again mentions high blood pressure. In the night of Oct. 7, SP complained of chest pains. The above is from Hari Sauri Prabhu's Transcendental Diary, Vol. 2, 3 and 4.

Satsvarupa did not include *anything* in his biography from July 20, 1976 to January 9, 1977. Hari Sauri's Vol. 5 of his Transcendental Diary covers Oct. 9 to Dec. 1, 1976, and he has not published anything for his time as SP's servant from Dec. 2, 1976 to Mar.13, 1977. The only other known source of information at present is the tape recordings transcribed in the Conversations Books. TransD: Vol. 5, Preface: "His on-going struggle to establish a good standard of management in his first big temple in India was in tandem with trying to cope with his failing health. High blood pressure was a major problem along with poor digestion."

OCTOBER 9-DECEMBER 1: Oct. 9: SP's Indian guests cooked him aloe vera chapatis for breakfast, good for high blood pressure. (TransD:5.9) Oct. 13: After walking in a park for 20 minutes, SP became tired and weak, and sat down to rest. (TransD:5.49) Oct. 14: Due to the strain of the *pandalā* program and his own weak health, SP has not translated since we have been here. He is requiring more rest. (TransD:5.76) Oct.17: Indicating SP's partial recovery from his severe July "illness," we read: "He ate an unusually large amount, even calling for seconds." (TransD:5.118) Oct. 20: "Before leaving for Vrindaban this morning, SP took a short walk..." (TransD:5.147) Oct. 22: In a letter to Ramesvara: "Yes, I am feeling a little better." Oct. 29: "Sometimes in the morning now, SP is taking his walk by simply circumambulating the temple rather than going outside our temple grounds. His strength is depleted and he complains sometimes of not having any appetite. Despite his blood pressure remaining high..." (TransD:5.211) Oct.31: "SP is still suffering quite severely from high blood pressure and has hardly been seeing anyone. He is not taking his morning walks on a regular basis, although he does sometimes circumambulate the temple several times before greeting the Deities. But he gives class every day without fail. He has to be seriously unwell before he will consider not speaking on the Bhagwatam." (TransD:5.234) Nov. 3: "SP is also coughing③ quite a lot and has had a lot of mucus②, so his voice is a little thick and nasal." (TransD:5.297) Nov. 4: "SP is following his regular schedule, but his health is getting weaker and weaker." (TransD:5.307) Nov. 5: "Due to weakness and ill health, SP is taking some dahlia, cracked wheat, with his milk in the evening. It helps with a better bowel movement... Another thing that has helped his digestion is some water from Bhubaneshwar in Orrisa, from the Bindu Sarovar Lake." (TransD:5.319) Nov. 11: "Although SP is not taking the vigorous early morning walks that he used to, he is still going out regularly, even if it is just to circumambulate the temple three times... A couple of mornings he has also driven out to a nearby lightly wooded area and taken a casual stroll for 20-30 minutes... for a little exercise and some fresh air." (TransD:5.387) Nov. 13: "SP wasn't feeling too well this morning. He is still suffering from high blood pressure..." (TransD:5.406) Nov. 14: "Palika brought in a bowl of dahlia, made with milk. SP has been experiencing some weakness and poor digestion... It is a definite help and giving him some strength..." Nov. 20: "...he is spending a good deal of his time simply sitting in the sunshine. ...and giving him strength... I always follow close behind on the stairs out of fear that he may not have the strength to make it. His health seems to be on a continual decline, and he is commenting more and more on his bodily weakness. (TransD:5.492) Nov. 21: "SP ate heartily, supplementing a large mound of rice with dal, subjis, and chapatis. He ate more than he has for a long time and even had seconds... I was concerned about the after-effects it might produce because of his poor digestion. But SP didn't show any signs of discomfort... because of his poor health he is not keen to remain in Vrindaban in the winter season." (TransD:5.506)

DECEMBER 26: In Bombay, about deprogrammers: **Giriraj:** ...Adi Keshava Maharaja is going with a swami? Chandra Swami, some Indian swami in America. He's going with Adi Keshava Maharaja to meet the new President of the USA on Jan. 27th. **SP:** He's going to see? **Giriraj:** Yes, Jimmy Carter... So Adi Keshava Maharaja and this one Indian sannyasi, they are going to make a representation to the new President. **SP:** Who is that Indian swami? **Srutasrava:** His name is Chandra Swami. **SP:** Chandra Swami? So why...? **Guest:** He's a young man. **SP:** He must be Mayavadi. He's taking advantage of this. **Guest:** He's a man who is following Tantric. **SP:** So what is this nonsense? This should not be... He should not accompany. He's taking advantage of it. **Guest:** He's also directly associated with the Prime Minister, this young man. Chandra Swami. (ConvBk:28.72-3)

DECEMBER 27: Chandra Swami again is mentioned by SP, who apparently had been informed of Chandra Swami's being favorable to ISKCON because it was the only organization converting Christians back to Hinduism. It was also noted that Chandra Swami had spoken to Indira Gandhi about ISKCON in that regard, and that Gopal Krishna Swami knew of him quite well also. SP then noted that "(Chandra Swami) said that 'I am not very much interested in Hare Krishna..." but that he appreciated the conversion back to Hinduism of many people. (ConvBk:28.120-1)

SUMMARY 1976: SP had an illness in Hawaii for a few days in May, a renewal of illness in New Vrindaban, and a much more serious illness in New York in July, worst upon leaving New York and recovering slowly for months in Europe, Iran, and India. This illness was characterized by general weakness, heart palpitations, swelling, poor appetite, and respiratory infection-like symptoms of cough(3), cold(3), and mucus(2). It is certainly an unusual combination of symptoms to find all at once: digestive, cardiac, and respiratory. It appears SP's poisoning began in 1976. The symptoms strongly support this idea but there is no forensic proof yet to this effect. That SP was old and had a long-standing weakness in the kidneys is acknowledged, yet, the illness in 1976 the symptoms resemble the 1977 cadmium poisoning perfectly, Coincidence? These symptoms began May 4, 1976 when Tamal visited Hawaii and really became extreme when he visited Tamal in New York.

JANUARY 1977: Until Jan. 1977, SP remained in fairly good health, keeping an energetic, busy schedule, and the next significant downturn in health occurred while at the Kumbha Mela on January 12-13.

JANUARY 8: SP: Orissa is good for health? [...] **Gurudas:** Yes. Your health is...? **SP:** From yesterday it is good. **Gurudas:** 'Cause you cooked for yourself. **SP:** No. Because I could eat a little... Just rice, dahl, and vegetable. That's all, nothing extraordinary. **Gurudas:** And you put lot of spice in it or not? **SP:** No. (ConvBk:29.7-13) Later, talks with a life member/ doctor: **Guest:** How is your health? **SP:** Not good. **Guest:** No, but you are taking that medicine or...? **SP:** I stopped that medicine. **Guest:** Too much bitter, I think. **SP:** Not only bitter. I got some trouble in the teeth. **Guest:** Pills are taken or not taken? **SP:** Pills? No. If required I shall take again. **Hansadutta:** I heard you're not feeling well. **SP:** No. (ConvBk:29.44)

Later, with Mr. Asnani, the lawyer: **SP:** And because my health is not good, if Allahabad atmosphere or Bhubaneshwar atmosphere helps me little, it is... Of all foodstuff, I see the kitri is good for me, little kitri. **Mr. Asnani:** Easily digested also. **SP:** So I shall begin again kitri. **Guest:** I came other day and you were advised by the doctors not to see you. **SP:** No- doctor says like that. I see everyone. **Guest:** That was the first day with the doctor. You accepted that doctor's decision. **SP:** So I did not like that idea. **Guest:** No, but sometimes, just to keep... So we, all the devotees, always pray to our Lord to give you long physical body and healthy so that the cause which you have taken up in your hand should be completely fulfilled. So for our sake your body has to last... because medically you are not advised to. You talk less... (ConvBk:29.63-7) Later SP discusses his own medical neem program: **SP:** Then I can take two pills in the morning. That will help. This neem, tickly, and bara is very good. But you people say that...(laughs) **Hari Sauri:** The ghee's not. **SP:** Ghee's not good, that I can understand. But without little ghee, we cannot eat at all. **Hari Sauri:** There's no harm for a small amount. **SP:** We have to take very little. SP then asked that Arundhati cook fresh neem leaves in chick pea flour batter, like spinach pakoras, called baras. Neem had a good medical effect on SP's digestion problems. (ConvBk:29.76)

JANUARY 9: SP told Gopal Krishna that a certain medicine was "very bitter." Palika asked today what kind of dahl he would like. (ConvBk:29.144, 152) Setting out before dawn, SP walked for an hour on the beach

in Bombay so briskly that his disciples "were flagging" behind him. (SPLila:6.213) Ramesvara replaced Jagadish as the monthly GBC secretary, and said in the morning, "SP, you look well." (SPLila:6.215)

JANUARY 10: The vigor with which SP gave lectures and had numerous daily meetings, darshans and discussions during early Jan. 1977 is to be noted. Yet, SP "was now 81 and was bothered by certain persistent illnesses." (SPLila:6.215) It seems that the reader of Satsvarupa's biography is being prepared for SP's oncoming health deterioration, but it does so without detail. (SPLila:6.219)

JANUARY 11: En route to the Kumbha Mela by train, SP preached to his disciples for four hours and then took some lunch. Later, SP asked, "You have got sugar candy?" After Hari Sauri could not find any, SP asked again, "Sugar? Where you'll find?" When Ramesvara offered that Pradyumna had some sweet mango, SP declined the offer. Again he asked, "Mango candy? Grape candy?" Finally Hari Sauri located some mango candy. His diabetes was not so serious that he could not take candy or sugar. (ConvBk:29.182-236)

JANUARY 12: KUMBHA MELA SP arrived in Allahabad at 9 AM and met with his old doctor friend Dr. G. Ghosh. (ABHI) Arriving at the site of ISKCON's camp, SP became very upset at the poor location, lack of electricity, and absence of food for distribution. SP asked Bhavananda and the Mayapur devotees to salvage the event with walking Sankirtan party and book distribution. (SPLila:6.227)

JANUARY 13: All night SP was very cold, sitting fully clothed by his desk with a small kerosene heater. "By morning, SP had a bad cold^③ with runny nose and eyes....His hands and feet were swollen, something that had happened to him before during illnesses." (SPLila:6.228)

JANUARY 14: Abhiram noted that, "SP was a little swollen, not feeling well, very uncomfortable. His hands and feet were swelling, he was very ill with a mucus^② problem ." SP went for a slow walk. Rarely had SP been so sick; he was finally convinced to leave for Calcutta. *Edema and conjunctivitis together is peculiar.* **JANUARY 15:** A special private railcar was brought up from Bombay to SP take to Calcutta. (SPLila:6.228) **JANUARY 16:** SP arrived in Calcutta. (SPLila:6.232)

JANUARY 18: Then: "After the intense cold of Kumbha Mela, SP had recuperated a couple of days in Calcutta. His head cold^③ had gone away, but the swelling in his hands and feet persisted, as did other maladies(?). Externally, he was diabetic and suffered from poor digestion, as well as from the general dwindling of physical powers common to an 81 year old body. His condition was not suited for continual travel, hard work, frequent lectures, and taxing management. Yet SP was transcendental to his apparent material condition. Although sometimes he would inquire about cures, mostly he was callous toward his poor health. Even after receiving a doctor's advice or concluding himself what was good for his health, he would often ignore it in favor of what he thought was best for spreading Krishna consciousness." (SPLila:6.232-3) At 10 PM SP left for Bhubaneshwar, arriving the next day at 10 AM. (ABHI)

JANUARY 19: "SP said that he has no digestion and that he was not feeling strong. His digestion was failing him and he could not eat foods cooked in ghee. SP referred to his kidneys." Srutirupa and Palika cooked for SP. (ABHI) "SP's failing health prevented him from eating fried foods (SPLila:6.236) SP said, "Our immediately problem is toward my health. I am not digesting food, so therefore there is some swelling in the hands and the legs." **Ramesvara:** That's due to the kidney? **SP:** Kidney or whatever it may be. **Ramesvara:** So is it affecting your translation work? **SP:** That is not affected. That is going on. **Ramesvara:** We know you have a very low opinion of doctors. (laughter) **SP:** I wish to die without a doctor... I may be seriously ill, but don't call a doctor. Chant Hare Krishna. **Gargamuni:** But maybe we could give you some temporary relief. **SP:** Yes, but no severe treatment should be accepted. Better not to take. Better to chant Hare Krishna. **Gargamuni:** Maybe for the swelling we can increase the massaging to three times a day. **Hari Sauri:** That's what this guy told me, not to massage very much. At least not while the swelling is there. Actually that medicine that Shiv Sharma gave you, that was reduced. I don't think this homeopathic medicine is any good. **SP:** So you can give me that. **Gargamuni:** My father, he also used to get swelling, but this was due to diabetes. **SP:** I have got diabetes also... There are many gentlemen who take insulin at least once a day. (ConvBk:29.289-292) Jayapataka Swami was present. (ConvBk:29.275)

JANUARY 20: In Bhubaneshwar, Srutirupa dasi, Abhiram's wife, noted in her October 1978 memoirs

that she brought SP "medicine pills with water" twice daily at 11 AM and 6 PM.

JANUARY 21: Both Arundhati and Palika could not cook today, so SP asked if Srutirupa dasi knew how to use his special cooker to prepare his "special diet" lunch. She did and cooked well. (ConvBk:29.332)

JANUARY 23: SP followed a careful diet which he could digest satisfactorily, avoiding ghee and spices. SP conceded that sometimes he wanted spices, "otherwise there is no taste." (SPLila:6.236-7)

JANUARY 25-27: Early Jan. 25, SP drove to Jagannath Puri to look at properties, remembering his last visit there in 1920. "Now I am walking with stick." The next day SP ate a hearty meal prepared by Gargamuni's cook in the back of his travelling van. SP walked to the hotel and was carried upstairs in a chair. That evening SP, sitting in a chair, prepared to leave: "...he (SP) began to stand, using his cane as a support, but suddenly, as he was about halfway up, he dropped down again onto the chair. Hari Sauri had to lift him to his feet...Not everyone had noticed SP's temporary collapse, but Hari Sauri... wrote in a letter... 'yet another sign that SP's health is very quickly dwindling away.'" (SPLila:6.241-7) At least twice in early 1977 (before Feb. 26) SP showed sudden leg weakness, in Puri and on Sridhara Maharaja's temple steps in Navadwipa. Gargamuni reminisced with SP about his 1967 heart attack, how he had to stop the doctors from taking some blood. **SP:** *They were examining my brain. Then I thought, 'I must go away.' I told, 'Doctor, I am all right. I can go.'*

Gargamuni: *They wanted to do so many tests. They wanted to take also from spine.* **SP:** *Yes.*

Satsvarupa: *They did that. They did give you that spine needle.* **SP:** *Oh. Never call doctor. Never give me hospital. Let me die peacefully if I am in trouble.* (ConvBk:30:108-9)

JANUARY 30: SP began Tenth Canto of Srimad Bhagwatam. "His words were faint..." (SPLila:6.247)

FEBRUARY 1: Jayapataka was present today for at least one day. (ConvBk:30)

FEBRUARY 2: SP spoke about restricting his diet from ghee which he said "was not good for him." Hari Sauri expounded on the benefits of a fruit diet. (SPLila:6.251-2) "SP said that Christ's followers were so low-class that they killed him. I said, 'People say he didn't resist when the soldiers came.' SP said, 'Oh, does that mean you should kill him? What rascals.' I said, 'Christ is so compassionate that even if one insists on being a sinner, Christ wants to save him.' SP repeated, 'Yes, Christ is compassionate, but you are a rascal.'" (ISK70: 248-9) **FEBRUARY 4:** SP left Orissa at 11 PM the previous night and arrived in Calcutta today. (ABHI)

FEBRUARY 7: Mayapur. Hari Sauri wrote Radhaballabha: "As far as his health goes, SP is not really any better. The swelling is still there and digestion is still bad, although his appetite is picking up now that his sister is doing some cooking. He is still avoiding ghee and salt though, so that vegetable salt is very important." (Archives)

FEBRUARY 8: "But SP's ill health persisted - an imbalance of pitta and vayu (bile and air), he said. One morning when his servant asked him how he felt, he replied, "Very bad." But sometimes after a "very bad" morning, he would feel much better. (SPLila:6.255)

FEBRUARY 10: SP went to Sridhara Maharaja's Navadwip Math for lunch. But, "while walking up the steep stone steps, SP's legs suddenly gave way, and he collapsed. Fortunately, Hari Sauri was close enough to catch him. It was the second time SP had collapsed in less than two weeks." (SPLila:6.255) In **ISKCON in the 1970's**, there is no mention of any illness with SP in Bhubaneswar, no mention of the collapse at Sridhara's Math, no mention of SP's terrible, near-fatal fever on Feb. 26, and no mention of the London operation in Sept. Tamal offered an explanation: "SP's health was not strong, even at that time. ...he could only take short walks... upon **leaving** (Sridhara's Math) he had stumbled and almost collapsed... Apparently the food had been prepared in mustard oil... which... was very difficult for SP to digest." (TkgD:1) Hari Sauri says SP was going UP the stairs, so how does mustard oil cause leg weakness before lunch, what to speak of afterwards? **FEBRUARY 11:** The next day SP's legs were still weak. **Jayapataka:** *So this morning you won't go, be going on a walk. You're not feeling up to a walk this morning? It affected your kidney or your digestion?* **SP:** *That I cannot say. But the foodstuff is not digesting. That I can say. I am not feeling at all appetite.* (ConvBk:30.325)

FEBRUARY 12: Palika dasi cooked SP's meals according to his choice and direction. Oil, ghee and spices were avoided because SP could not digest these things. Pishima came and cooked for SP also, one day not even allowing Palika into the kitchen. SP ate her lunch and "became sick. For the next two days he

did not take anything except hot milk and medicine." (Prabhupada Nectar, Vol. 3, p 98-100)

FEBRUARY 14: Tamal states: *"I began my secretarial work for SP on Feb. 22, 1977."* (TkgD:1) Tamal's arrival was Feb. 13 or 14, as he and Brahmananda were present in conversations with SP from Feb. 14 onwards. **Tamal:** *Adi Keshava is here in India... He'll be coming here in about three days, he and Tripurari Maharaja.* **Srila SP:** Speaking about the imminent New York deprogramming trial: **Tamal:** *As long as we stay within the law they cannot find any fault with us. They are trying like anything, but they cannot find any fault.* **SP:** *Yes. The poison has already entered.* (laughs) **COMMENT:** Yes, we think the poisoning had already started too. **Tamal:** *I've brought some medicines for you from Bombay.* **SP:** *Hm. What is that medicine?* **Tamal:** *I can bring them. I don't know.* **Brahmananda:** *Were you expecting something?* **Hari Sauri:** *We already got one big bag full.* **Tamal:** *Oh. There's so many more things now.*

Hari Sauri: *Did Karttikeya give it to you?* **Tamal:** *I don't know... Giriraj gave them to me.* (ConvBk:30.339) **FEBRUARY 15:** In the evening, SP asked Bhavananda to bring him "one plate" of "freshly prepared" prasadam. (ConvBk:30.15-6) Later, Tamal instigated a lengthy narration of medical horror stories assisted by Brahmananda and Hari Sauri, leaving the impression that modern doctors were to be avoided at all costs, as they were cruel, careless, callous, inexpert etc. Tamal also told SP that Jayananda Prabhu had cancer and about some nightmarish trouble Jayananda had in the hospital, how he personally went and rescued Jayananda from further harm at the hands of the "crazy" doctors. Tamal explained that doctors were now using electric shock treatments also. (ConvBk:31. 29-33) **COMMENT:** Electric shock treatments began decades earlier. Already, Tamal has started his fear-mongering about doctors, those who had the means to discover poisoning.

FEBRUARY 16: SP: *"Actually it does not matter even if I die immediately. I have given the basis for everything, and now if they simply manage things nicely... then everything will be successful."* (SPLila:6.256)

FEBRUARY 17: When Adi Keshava Prabhu came from New York, SP was energetic and showed few signs of illness or weakness. (SPLila:6.260) Tamal was then asked by SP to become his permanent personal secretary, which Tamal was definitely not at all happy about. Once again, Tamal had been removed from his prominent position in ISKCON and uprooted by SP's intervention. (Adi Keshava interview by Nityananda, 1999) **FEBRUARY 18:** SP asked that the light be turned off. Soon he asked for some sweet water, some misri. Tamal asked if SP wanted to go on a walk the next morning, and whether he would just walk on the roof, or if going around the pond, would he need a chair to be carried up the walkway steps. SP said he would go around the pond without a chair-lift. (ConvBk:31.88-142)

FEBRUARY 19: BCS's presence is first noted on this date, then known as Kshirachora Gopinatha. Satadhanya, Jayapataka, and Bhavananda are all present. (ConvBk:31.161) **SP:** *If Christ were not crucified, then his cult would not have spread so much all over the world. The Christian cult was spread all over the world after the demise of Christ, not during his time. Is it not? Because he was persecuted, his cult became so spread.* (ConvBk:31.163-4)

FEBRUARY 22: Today Tamal became SP's personal secretary, replacing Satsvarupa. Each month, by rotation, a different GBC secretary would come to spend a month with SP. Tamal was SP's permanent personal secretary and primary guardian until SP's departure on Nov. 14, a total of nine months since Tamal's Feb. 14 arrival. (TkgD: 1) In a letter some months later, Tamal told Radhaballabha that the GBC had voted and requested him to stay on indefinitely as SP's secretary. (Archives) Today SP ordered a breakfast of soaked mung dal, cucumber and fruits, not the diet of one with good digestion. SP attended the evening programs and walked through displays of extensive ISKCON preaching around the world. SP was still very active at this time. (SPLila:6.264-5)

FEBRUARY 24: SP said: *"I am not feeling very well, but I am living in Vaikuntha. I am not fit for this place."* Later, SP said, *"So let me take prasadam. Then we can talk some more."* (ConvBk:31.205, 216)

FEBRUARY 25: Bali Mardan said there was a nice house in Australia available for SP to stay in if he chose, and SP asked about the climate. *"One can get good appetite? Nowadays I cannot eat."* (ConvBk:31.260)

FEBRUARY 26: Satsvarupa's biography relates that SP *"became very ill again."* (SPLila:6.266) Late in the day, *"SP's health deteriorated noticeably. Then a very serious illness began. His temperature rose to 104 or 105 degrees. For three days and two nights the high fever continued, and*

he was always moaning." Tamal relates that he, Navayogendra and Hari Sauri were always attending SP in shifts, constantly massaging him. SP could not eat, His body was very swollen, there was great difficulty in urinating, and SP could not even talk to the devotees. He remained confined to his quarters and did not come down for the programs. Gradually the fever subsided, and SP said later that he thought he was going to leave his body. (TkgD:2)

Prabhupada Nectar, Vol. 4, p.147: "In Mayapur, in Feb. 1977, when SP first started to get really sick, we were taking turns sitting in his bedroom with him. He was just lying in his bed, so one person would always have to be there... If he coughed③, you make sure he had his spittoon there and a handkerchief to wipe his face, or you would help him with his blanket or give him water, or help him to go to the bathroom... SP was so sick that he was sometimes moaning, and he could not sleep, because he would be coughing③ so much." SP's old friend Dr. G. Ghosh from Allahabad came and prescribed various allopathic medicines, "...including Lassix tablets, which helped SP pass urine. As these medicines were very strong, SP passed not only urine but sometimes also blood." Therefore SP was forced to discontinue these medicines. SP was left extremely weak and semi-invalid, needing help with most activities, including going to the bathroom. (TkgD:2) Bhavananda began to give massages which helped greatly. "It was apparent to many who attended the festivals during Gaur-Purnima 1977 that SP was extremely weak as he required to be carried on a palanquin." (Dhanesvara interview by Nityananda) SP said in late Feb., "The last fortnight I was thinking I was dead..." (SPLila:6.269) "This is when SP began getting ill, and it never stopped. He became weaker and weaker. Some deer musk grains were obtained..." (for SP's medicine on March 10) (SRUTI)

FEBRUARY 27: There is twice a mention of SP taking medicines. (ConvBk:31.291, 294)

MARCH 1977: MARCH 2: "Until recently, SP has eaten full course meals, with Srutirupa Prabhu cooking for him." (ABHI) The GBC meetings endorsed Tamal as SP's "permanent secretary," and another GBC would also rotate monthly to spend time with His Divine Grace. Satsvarupa read the GBC resolutions regarding Tamal's zone, concluding with: "And also Tamal Krishna Maharaja will retain responsibility for Red China, whatever can be done there." **SP:** That's very good. (laughter) I asked him to do this last year. Very good. Later, Tamal spoke for the GBC: "SP, we were wondering that one time when you were ill in Vrindaban you requested that the devotees in our temples around the world could chant kirtan all the time, twenty-four hours, till you recovered your health. So the GBC was wondering whether we could request again for that." SP replied: "Yes... Bhavausadhac chrotra-mano-bhiramat. This is the real remedy for any disease." Soon thereafter Giriraj discussed whether SP would see guests when he came to Bombay later in the month. "...if your health permits and if you could come every day (from Kartikkeya's to the temple), then we could arrange very leading people for all of those days..." (ConvBk:31.336, 363-7) SP was still very ill and weak from the sudden attack of ill health on Feb. 26.

MARCH 5: Gaura Purnima: Initiations by SP including BCS getting first and second initiation.

NOTE: THERE ARE NO TAPE RECORDINGS FOR MARCH 3-21 (19 days missing tapes as Tamal begins).

MARCH 6, 7: "SP is getting sick and his appetite is failing him. He is feeling very bad, but he drank some barley water." (ABHI) **MARCH 10:** "SP is becoming very, very ill." Abhiram and Jayatirtha went to Calcutta and returned with Bimala Tanka Tirtha, SP's old, blind Ayurvedic doctor, who prescribed medicines, allopathic and Ayurvedic. An expensive medicine with musk, gold and pearls produced no visible results. After 2 or 3 days, the doctor left and SP discontinued the medicines. Abhiram left SP's association from March 10 until July 19. (ABHI) Devotees recall being asked to donate for medication during the 1977 Gaura Purnima festival, and many believed that this was for *makharadhvaja*. Interviewed, Abhiram said the collection was for a medicine called Somara-rasayana, prescribed by Bimala Thakur. Abhiram personally went to Calcutta, purchased the ingredients for this medication, and brought these ingredients back for SP. (Dhanesvara, ABHI) "SP's health had been bad for months, since he had returned to India, and now it was deteriorating rapidly. He stopped going out for his usual morning walks, and he needed help just going to the toilet... Even using his cane, he needed whoever was attending him to support him by reaching around his waist with one hand and holding his left shoulder with the other. But although his health was bad, he did not want to take any treatment. He

did not like allopathic medicine, and he felt that Ayurvedic treatment did not work, because the herbs had lost their potency and the doctors were quacks. Still, when Abhiram Prabhu arranged for a famous Ayurvedic doctor, Dr. Vimalananda Tarkatirtha, to come to Mayapur to treat him, he agreed... I brought him to SP's room every morning and evening, and he would examine SP intently, feeling his pulse, and then prescribe medicine. It was hard to tell how seriously SP took Dr. Tarkatirtha or his treatment... (they) had known each other (in Calcutta) when they were younger... the two had long, intimate talks." (OCEAN:105)

MARCH 13: Hari Sauri left SP's service and Tamal became the masseur as well as personal secretary. SP did not like Tamal's massages, and Bhavananda was over this service. Giving two hour massages in the morning sunshine, SP's "health improved." Navayogendra Swami cooked for SP, who began to eat again, although not fully recovered. (TkgD:3) Earlier Dr. Ghosh from Kodaikanal (not Allahabad) had invited SP to his health resort in South India, where, he said no one would die. Now SP remembered Dr. Ghosh and told Tamal to write and confirm the journey there as soon as possible. Dr. Ghosh was well-known as a natural healer, using massage, dieting and no allopathic drugs. SP also thought a change of location to be beneficial to his health. But, no word came from Kodaikanal. (TkgD:3)

MARCH 20: Svarupa Damodar came and SP said, "Sit down. I am little better today. Sometimes for the last... How many days? I am..." (?) When Svarupa Damodar mentioned getting a visa for SP's planned visit to Manipur, SP said, "That may be suspended for the time."

Svarupa Damodar: *SP's health. It may not be so wise. SP to Tamal:* What is this? The same tablet? No. **Tamal:** *I've gotten a week's supply of these other tablets. I got the prescription filled. SP:* Keep it here... That has given me great relief. **Tamal:** *Oh. Swelling is reduced, SP?* **SP:** *That I do not know. But internally I am feeling relief. Svarupa Damodar:* Swelling here? **Tamal:** *No. His feet. SP:* *Not very much, but there is. Tamal:* *Not so much. I think that pill (Lassix?) works for swelling. The swelling is due to urine, not... SP: (heavy coughing) ③* Then Svarupa Damodar reported Upendra would be arriving that night to join SP's party as personal assistant to replace Hari Sauri. SP said, "Oh. He has received that telegram. He is coming from Hawaii?" Tamal said, "Yes." Tamal reminded about the upcoming Bombay programs: "A lot of the senior devotees are still there. They've gone from here to Vrindaban, and now they're in Bombay, and they're waiting for your coming." SP said, "I am therefore going. In spite of my so much inconveniences, I am going there."

SP Manipur decided to go to Manipur after all. "April 5th. No harm. We are... Kodaikanal, we wanted to go by the end of the..." Tamal then postponed the trip to Dr. Ghosh in Kodaikanal until April 15 or 20. Later SP was eating and Tamal asked: "Did this tangerine remove the bad taste? So every day we can give some tangerine. Especially if you can give with this medicine, then it will take away the bitter taste." Later SP asked for hot water and a chaddar and said, "So this tablet is effective. Prepare this." Tamal and SP talked about the 8 tablets to be taken twice a day. **Tamal:** *Nobody can go through it. It's such trouble. An ordinary person can't do it. Unless you have a servant, you can't take kaviraja's medicine. (ConvBk:31.180-201)*

MARCH 22: An invitation has been received earlier from Bombay to participate in their upcoming pandal program, but "the senior devotees in Mayapur felt SP was too ill to travel." Driving to Calcutta, SP and his party flew by Bombay. Arriving at the Bombay airport, SP was lowered off the plane by hydraulic lift due to his weakness and inability to negotiate the steep disembarkment stairs. Several devotees assisted him in walking and he appeared frail. SP refused to stay in his old apartment, upset that his new quarters were not finished, and defiantly camped out in his unfinished rooms for one night. (SPLila:6.269-70; TkgD:4) Thereafter he moved to Karttikeya Mahadevia's home, and preached strongly every evening to the thousands who came for the pandal lecture, kirtan and free prasadam. Bhavananda assisted as another caretaker, and SP "could not stand and walk without assistance..." (SPLila:6.272; TkgD: 4) SP was carried on a palanquin, and he attended the week long Bombay pandal programs. SP's voice ④ was weak and he remained motionless, yet somehow commanded enough energy to answer questions forcefully but briefly, saving his limited energy. "Ever since SP's extreme weakness of health had occurred in Mayapur, he would often sit for hours alone and silent. When he

spoke his voice^④ was often hoarse or faint." (SPLila:6.274-5) **COMMENT:** See poisoning symptoms.

MARCH 25: SPL to Gurudas: "I am feeling a little stronger now. On the 28th instant I shall be moving into my new quarters..." (SPL) "And as much as he could, despite his ill health... SP gave them (guests) his time. His health was not good and he was physically weak... Due to his poor health..." (OCEAN:116, 119, 134) **MARCH 26:** Bhavananda questioned if SP should strain himself by going to this evening's pandal program, saying: "This Dr. Oja says that your blood pressure is about 210 to 220 over 100. He said it should be about 150 over 90. He said any strain moving around will cause this." SP remarked, "But after taking my meals, I require a little rest. One hour." Hari Sauri had come back from Australia for a few days. (ConvBk:32.20-3) Today BCS became a permanent caretaker of SP until SP's departure (except the London trip). After lunch, SP stated, "I have taken six chapattis." **Tamal:** Six chapattis! **BCS:** Do you require anything specific at night? **Tamal:** By starving you at night, SP, your appetite in the noontime is becoming increased. **SP:** No, I should not take at night. At night, a little milk and barley water. Light. (ConvBk:32.26) Later in the day: **SP:** Still I am 80% not good. But 20%. **Tamal:** It's very strange even now, because it doesn't seem to be anything apparently wrong, yet it's not good health. You know, like in Mayapur you were visibly ill, from fever and so many other things. So those visible symptoms have gone, but still, full health is not... **SP:** Strength, strength. That requires a little time. **Tamal:** I think it just requires some gradual recuperation... if there is still a chance of going to Kodaikanal for a month, you should take that opportunity. **SP:** Yes. **Tamal:** It may be Krishna's will that you... I think that if for one month you are under the care of Dr. Ghosh in a very first class healthy weather... **SP:** I think also. He is a very kind doctor. Whole family is attentive... This misri water and dob water... Always ready. That will clear my urine^⑤. That I have experimented. And I don't require that exacting tablet (Lassix). That tablet by chemical reaction exacts. And when there is no urine, it exacts blood. **Tamal:** That's what's wrong with these modern medicines. They work mechanically. They don't take consideration.... (ConvBk:32.35)

MARCH 27: SP had a cough^③. (ConvBk:32.44) Ratan Singh Rajda, a member of Parliament, came to visit SP, relating how he and 150,000 others had just been released after being jailed for 19 months, including J. K. Prakash, J. P. Narayan and Morarji Desai, due to the recent defeat in elections of Indira Gandhi. SP remarked to Mr. Rajda, "I am not keeping good health at the moment..." (SPLila:6.284)

MARCH 30: "I was expecting to come to Vrindaban to be with my disciples during the Gour Purnima time but I was suddenly forced to change my plans due to illness. Now, by the grace of Krishna, I am gradually recovering." (SPL) **MARCH 31:** SP moved into his new private rooms upstairs in the Juhu temple. There was lots of light, a constantly blowing breeze. (TkgD:5) Moved in, he said: "I shall go daily (to guru puja in the temple) in the morning. At seven. And I'll stay there half an hour or more... Those who are visitors, they can see me. And for lecturing, on Sunday I shall lecture... Walking should be stopped at least for some time. And if I walk, I may walk on the roof." (ConvBk:32.64-5)

APRIL 1977: SP had long ago stopped his morning walks, and remained almost constantly in his quarters for the next month, except for daily attendance at the morning greeting of the deities in the temple room. SP arranged for quiet and solitude so that he could focus on his translation work. SP had no appetite and his health neither improved nor worsened. In early April SP considered going to Kashmir but postponed those plans when Gurudas sent word that it was very cold there. (TkgD: 5) "But SP had little appetite. He could not eat anything heavy, and sometimes he had no appetite even for a cup of milk. One morning SP asked for orange juice..." When BCS took longer than expected to deliver the juice, SP reprimanded, saying, "I am sick with no appetite, and when I have a little hunger, then you take hours!" (SPLila:6.289-90) Bhavananda had been intimately serving SP since his arrival in Bombay, but now took leave and returned to Mayapur. SP said that Bhavananda's massages had been the best, but "for my bodily comforts, preaching should not suffer." Upendra, who arrived around April 1, noted the difference in SP, his diet and lifestyle. "His intelligence was ever sharp and alert, and yet his health did not improve...(Upendra) could no longer cook the kichari which SP had previously liked." No more kicharis. Glances, nods, hand motions and "Hmmm's" were common methods by which SP communicated his desires. (SPLila:6.296, ConvBk:32.102-4)

APRIL 5: SP gave an interview to a B.T. Koshi of The Current, a weekly magazine. **SP:** *All these boys I chastise vehemently. Even a little mistake.* (ConvBk:32.126) An unnamed doctor came in the morning to check SP, and said. *"I would like to have the history of the present program which is going on. It will be apparent that so much will be there. The same thing is going on."* **SP:** *I have no appetite. I cannot digest. This is going on.* After the doctor had left, SP and Tamal discussed doctors. SP felt that this last doctor was no good because he had asked about the history rather than ascertain the problem simply from feeling the pulse. Tamal added that present-day Ayurvedic doctors could not make enough money since their cures were too slow to suit people. **SP:** *To study Ayurveda is now lost. Nobody takes seriously Ayurveda... As soon as he wanted history I rejected him. He is not Ayurvedic. And Kartikkeya was sorry that I did not give him for one and a half hours.* **Tamal:** *He wanted you to stop talking to the reporter and begin talking to the doctor. What good the doctor will do, but the reporter can do so much good.* SP and Tamal agreed that BCS and Upendra would make a good crew to serve SP's needs. (ConvBk:32.128-132) During the darshan later in the day, a guest made a request: *"SP... I have a friend who is M.D., and he is doing research in Hyderabad. He is about 83 years old. So I was just wondering whether you would like to meet him some time for consultation. He has established one Ayurvedic college... whether you would like to take his advantage of the knowledge of the..."* **SP:** *Yes, I can take advantage, but no medicine.* Shortly after this, SP inquired whether Gurudas had reported back from Kashmir about the house offered by Dr. Karen Singh. **Tamal:** *You are eager to go there, I think.* **SP:** *Not very eager. I was eager only that if I simply get regular appetite, then... I can get some strength to work, that's all. So ask them to give me little orange... A little salt.* (ConvBk:32.152-154)

MORE MISSING TAPES. APRIL 6-9.

APRIL 6: *"...I am not completely fit but as soon as I become fit I shall write an introduction..."* (SPL)

APRIL 8: SP met with Parliament member Sri Ratan Singh Rajda and asked him to arrange a meeting with Prime Minister Morarji Desai. SP would meet important guests around 4 every PM. (TkgD:5)

APRIL 10: SP resumed regular translation work again, recording 30-40% of a tape nightly. (TkgD:5-6) Tamal advised SP to take some rest, and noted that SP had translated a little bit last night, but stopped, which SP said was due to feeling "sleepy." **Tamal:** *Yeah, I mean you are taking so little prasadam that it is not to be expected that you can do very much physical activity... I think simply it is just weakness now... You've been maintaining a fast now for nearly two months.* **SP:** *Yes. I like that. If there is no appetite, what is the use of forcibly eating? When appetite will come, we shall eat. Natural.* **Tamal:** *So we are not at a loss. We can chant Hare Krishna.* **SP:** *Yes, I am chanting... What can be done with this physical impediment?* **Tamal:** *Yesterday you were questioning if we had an extra quantity of that, er, to fill up your container... of one of the things that you use... Oh, tooth powder.* **SP:** *Ah, yes, that.* **Tamal:** *Do you know where it is?* **BHAV:** *It hasn't been filled up yet?* SP confirmed that BCS had already refilled his container with more tooth powder. Tamal stated that one of the advantages of SP's fasting was that it cures diseases and was perhaps responsible for reducing his swelling. SP added that it was his experience that doctors are only after money, sometimes cheating using water injections. (ConvBk:32.155-7) **COMMENT:** Was the poison administered via the tooth powder?

APRIL 11: SP asked about Indira Gandhi, *"Some young yogis she was keeping?"* **Tamal:** *Yes, there was one (Chandra Swami) who was coming to America who seemed to have been very intimate with her. He was able to call her on the telephone. [...] He helped us, though, in our court case.* (ConvBk:32.185)

COMMENT: The photographs in the Archives of SP in Bombay for early 1977 are shocking. Most scenes had only a silhouette of SP in his darkened rooms. Already SP was averse to light, becoming photophobic^①.

APRIL 15: SP was very weak and did not have the strength for vigorous preaching as before. (TkgD:7) Mr. Rajda came to visit again with his family. **Mr. Rajda:** *How is your health now?* **SP:** *Not very good, but as Krishna's mercy going on. These are some of our latest publications.* (ConvBk:32.208)

APRIL 16: SP sent Bhavananda back to his preaching work in Bengal. Bhavananda had been giving massage and personal service since SP arrived in Bombay. Massages were up to two hours long, and were giving SP much benefit. (TkgD:7) *"Your suggestion that I come to Fiji for recovering my health is*

very good. We are now thinking of going to Kashmir... My health is very slowly improving. I am simply trusting in Krishna." (SPL, Vasudeva) SP took medicine before breakfast. Later, a conversation ensued about Jesus Christ. **SP:** *Therefore according to history, he retired. That is resurrection. He went to Kashmir. "It is hopeless."* **Tamal:** *He didn't die on the cross.* **SP:** *It is not possible to kill him. Such a great personality, representative of God, he is not killed. That is not possible.* **Tamal:** *Simply by putting some wounds.* **SP:** *He made a show that "I am killed." That is resurrection. And when you finished your business, then he will go (away)... He was a great yogi. I know that he is powerful representative of God. He sacrificed everything for God. He cannot be ordinary man.* (ConvBk:32.241-2)

APRIL 17: Palika dasi was called by SP at 4 AM to cook various neem preparations, saying, "Now I have a taste for neem, and this will also be good for me." A young, intelligent devotee, Dr. Sharma, examined SP's health condition and offered to do Russian translations of the books. (TkgD:8) SP ate some *bara* and said Palika's neem preparations were "very, very good. Have sukta-neem also. Pick the neem." (ConvBk:32.277)

APRIL 18: Dr. Sharma examined SP again and found excess water in parts of the body, also noting diarrhea and high blood pressure. SP refused some proposed injections and pills, preferring to stay with his special neem diet. "SP has little confidence in western medicines. ...if Krishna likes, He can help him get better. SP prefers dependence on Krishna to injections and pills and other artificial methods of treatment." (TkgD:9) Very few devotees were allowed to see SP and most information to and from SP was filtered through Tamal. SP became more reclusive, withdrawn and apparently internalized.

Tamal wrote Radhaballabha: "...Regarding the UHER tape recorder... So I am keeping it here as the spare. Regarding the tapes of SP's daily conversations and lectures, I am doing this, not Upendra. Enclosed please find a list of the tapes which were sent. I have noted on a list which of the tapes are particularly excellent." (Archives) Tamal wrote Bir Raghava: "SP is continuing his translation work every night even though he is not very fit in health. (Archives) SP: "Do not worry. I have not stopped my business. I am writing at night even though I am not quite fit. Thank you all for your prayers." (SPL, Ranadhir) SP instructed Tamal and BCS how to make neem paste compresses for his feet and legs, meant for reducing the swelling. (ConvBk:32.299)

APRIL 19: SP, due to lack of energy, had a hard time doing translation work last night. (TkgD:10)

APRIL 20: Again SP had trouble translating last night. Dr. Sharma came, being "very insistent about SP's taking the medicine," which SP declined firmly since he had made up his mind not to "take western drugs." Tamal criticized the doctor, that Dr. Sharma's "intention all along had been to get SP to allow him to be his doctor, rather than translate the books into Russian." (TkgD:11) **COMMENT:** Tamal demonizing doctors.

APRIL 21: Swelling in the hands and legs decreased almost to nil, and his appetite had increased. His neem diet has continued. SP thought of going to Lonauli, a cooler climate zone between Bombay and Poona. (TkgD:12) **APRIL 22:** SP chanted japa through the afternoon and evening. (TkgD:13) **Tamal:** *I was amazed to see how much [...] You translated more last night than in months, almost 200 digits... I think eating those pakoras at night is giving you strength.* **SP:** *No, not that. Something must be eaten. I was feeling weakness in the evening. But what can I eat? I have no taste for fruits. Milk also, not very much taste I have got.* **Tamal:** *You have a taste for neem?* **SP:** *That is compulsory. Whatever little benefit is there in the leaf of neem... Still I have got taste for neem begun... I think I shall take little, little milk. That will give strength. Milk produces strength. And it is suitable for everyone: children, diseased, invalid, old men. It is such a nice food.* (ConvBk:32.352)

They spoke of Hansadutta's Germany problems, as he apparently had tried to assume a post of initiating guru, causing complaints. **SP:** *No, you become guru, but you must be qualified first of all. Then you become...What is the use of producing some rascal guru?* **Tamal:** *Well, I have studied myself and all of your disciples, and it's clear fact that we are all conditioned souls, so we cannot be guru. Maybe one day it may be possible...* **SP:** *Hmm.* **Tamal:** *...but not now.* **COMMENT:** *Yet they jumped to be gurus only 7 months later?* **SP:** *Yes. I shall choose some guru. I shall say, "Now you become acharya. You become authorized." I am waiting for that. You become acharya. I retire completely. But the training must be complete.* **Tamal:** *The process of purification must be there.* **SP:** *Oh, yes, must be*

there. Chaitanya Mahaprabhu wants that. Amara ajnaya guru hana. "You become guru." (laughs) But be qualified. Little thing, strictly follower... **Tamal:** Not rubber stamp. **SP:** Then you'll not be effective. Just see our Gaudiya Math. Everyone wanted to become guru, and a small temple and "guru." What kind of guru? No publication, no preaching, simply bring some foodstuff... (ConvBk:32.356-7)

COMMENT: On May 28, SP said that his disciples could become guru "on my order." But no order ever came, however, for disciples to become acharya or full guru.

APRIL 23: **SP:** ...No taste. **Tamal:** The milk has no taste or you have no taste, SP? **SP:** I have no taste.

Tamal: You might have more taste for lassi. That's a little sweet and nice. And it's also very good for digestion. **SP:** So give me. **Tamal:** How are you feeling today, SP? **SP:** Not feel so... That jhuri (?) was very heavy for me. **Tamal:** Last night you translated only a little bit? **SP:** Not feeling well at all... Now I am getting old, old age, not good health, so try to give me relief... from this managerial... (ConvBk:33.3-9)

SP had been considering some travel, maybe to Kashmir or Lonauli, but now decided to go to Pohri for a four day program starting May 5. (TkgD:14) **APRIL 24:** TKG's Diary notes that SP's deteriorated health made it difficult to deal with the management of finance and construction, so more of time went to preaching, chanting, translating. Mr. Dwivedi came today and Tamal thought that SP should arrive a day or two early after the long journey to rest sufficiently before the preaching programs would begin. **Tamal:** "I'm only trying to think for your well-being." SP added, "And if I actually feel little healthy, I shall stay there for some time to improve my health." (TkgD:15; ConvBk:33.21)

APRIL 25: BCS offered some Chyavana-prash, a herbal health tonic. (ConvBk:33.46-55; TkgD:15-16)

APRIL 29: J.P. Narayan was going to the USA for medical treatment, just having been released from jail and house arrest after 19 months. SP "commented that he and J.P. had the same disease." Apparently J.P. Narayan had gone to Jaislok Hospital without being cured, the same hospital Dr. G. Ghosh had wanted SP to go to. SP concluded that hospitals and doctors were no guarantee of a cure, and that "under no condition should we ever allow anyone to take him to a hospital or administer drugs, even if he was unconscious. He would rather die." SP ate only fruit on this day. (TkgD:17; ConvBk:33.75, ConvBk:32.141)

COMMENT: J.P. Narayan and SP both had a possible tie with Chandra Swami, the notorious Tantric and Ayurvedic godman. Chandra Swami was closely connected to Indira Gandhi and her political intrigues, possibly being involved in the mysterious poisonings of imprisoned rival politicians rumored in the newspapers. Chandra Swami was also the source of SP's makharadhvaja in October 1977. "SP had no regular doctor. From time to time a kaviraja might show up to give a diagnosis and some medicine. But SP wouldn't take it very seriously." (SPLila:6.294) SP had low opinions of these kavirajas, and stopped taking their prescribed medicines, Ayurvedic or homeopathic, whenever they were bitter or produced ill effects. SP was more interested in preaching than health, which was determined by Krishna regardless of what doctors would do. SP occasionally would speak of departing from this world, asking his disciples to manage everything nicely without spoiling the work he had done to establish the Krishna Consciousness movement. (SPLila:6.300) **SP:** ...and let me remain free from all management. And only request is, don't spoil it... I can live without any food, simply taking these fruits. There is no difficulty... So, so far my physical necessity, there is no necessity of food... I have seen many men, for rising up, they require help. **Tamal:** Oh, that's normal in old age. That's not unusual. **SP:** I can walk, there is no difficulty. But getting up... I can, if I try, I can get up also. **Tamal:** But why should you take that risk? **SP:** No, I shall not. I fell down in Calcutta. That is bathroom, very slippery. Later SP said: "...mentally to keep the brain, little fruit, milk, is sufficient. So I may live on fruit or milk. There is no difficulty. What is the use of taking chapatis and rice?" (ConvBk:33.75)

APRIL 30: During the massage, SP directed preparation of a special vegetable. (TkgD:18-19)

MAY 1977: MAY 1: SPL to Hari Sauri in Australia: "You will be glad to know that I am feeling a little recovered now and every evening I am again able to do my translation work. Now my only disease is that I have no appetite." **MAY 2:** SP discussed different locations favorable for his health. Bombay was hot in May, and it was decided to go to Rishikesh where the air, water and climate were very pleasant. (SPLila:6.304-5) Lord Nrsinghadeva's appearance day feast, SP eating parathas also. (TkgD:23-4) **Tamal:** Today there's a little swelling in your... It seems to come and go. Is it bothering you? Is it

disturbing? **SP:** Yes. From last night things have gone bad. **Tamal:** What in particular, SP? **SP:** There is spasm in the heart. **Tamal:** On the heart. Still? **SP:** Hm. If I lie down straight... Lie down means spasm. Sit up, not so painful. **Tamal:** Maybe some gentle massaging on the heart would be good. (ConvBk:33.104) **MAY 3:** SP shed tears remembering his dear disciple Jayananda, who had recently left his body. (TkgD:24) "My health is not very good, the doctors have advised against making the long train journey as well as the vigorous preaching involved." (SPL, Akshayananda Swami)

MAY 5: Midnight, Giriraj Swami informed SP of a meeting in the morning with the new Indian prime minister Morarji Desai. SP (7) decided to send Tamal and Giriraj in his place, and said: "Actually, with this sickness I cannot sleep at night. Even if I want to, I cannot sleep. Due to this illness, I cannot eat also." (Satsv 6.303) **MAY 6:** This author clearly recalls reading the following but was unable to locate it in any book. One day, while sitting at his desk in Bombay, SP smiled and showed how his teeth were loose and wiggling by pushing on them with his tongue. He opened a drawer on his desk and showed Tamal a tooth which he had just hours earlier taken out of his mouth. Later Tamal went and took the tooth as a keepsake. **MAY 7:** SP and his party flew to Delhi from Bombay, and he chose to walk down the plane's steps by himself. That night at 10:30 PM they all took the train to Hardwar. SP's limbs were greatly swollen again, but His Divine Grace slept better on the train than the whole previous period spent in Bombay. (TkgD:027)

MAY 8: From Hardwar, the party went by car to Hrishikesh to stay at the Swarga Ashram. SP liked Rishikesh and right away ate jalebis and kicharis heartily, and then drank Ganges water. Later, SP complained about the absence of chilis to help digest some ghee in the lunch. Kirtans were held morning and night, with darshan daily for one hour at five in the afternoon. (TkgD:27-8) Tamal states SP wanted the fresh hot jalebis because it was the best sore throat treatment, which he had at the time. Tamal also acknowledged that he would personally give many of the various medicines to SP during the time of his illness. Once SP taught Tamal a type of massage to give relief to SP wherein the fingertips barely touched the skin. (Matchless Memories tapes)

MAY 9-10: SP directed and taught the cooking of many preparations, making chapatis himself. SP also increased his translation work. (TkgD:29) **MAY 11:** Many local people and some Westerners are coming to see and hear SP in the evenings. (ConvBk:33.141-150; TkgD:31) Tamal wrote Radhaballabha: "SP's health is slightly improving since we have come here to Rishikesh... the conversations are extremely enlivening as you will be able to tell when you get the cassette tapes." (Archives) SP wrote to Giriraj: "Yes, my health is improving a very little. The house that we have been given is the best in Rishikesh. It is very nice and the climate is much better than Bombay's." (SPL)

MAY 12: Cow's milk was to be obtained wherever he traveled, because this was the bulk of his diet. (TkgD:031) **MAY 13:** SP made plans to go to New Delhi on May 29 and then to Srinagar in Kashmir by May 31. SP said he did not want to eat food unless it was cooked by his own disciple. (TkgD:32)

MAY 14: SP "very much appreciated" the Ekadasi lunch today and thought he would try to follow a non-grain diet. Bhakti Chaitanya Swami came from Chandigarh with a box of fruits. SP immediately took some litchis. Travel plans were changed to go on the 20th to Chandigarh, then to Solon on the 23rd. (TkgD:33) All went well in Hrishikesh for about a week, and it is noted that SP's voice (4) was extremely faint. (SPLila:6.307)

MAY 15: Last night, with severe windstorms and no power, SP could not translate or sleep; at 5 AM told Tamal he was feeling very weak. Being massaged for an hour, SP then felt better. In the night, his hands, legs and feet had swollen again and SP said that his symptoms were not good. (TkgD:34) "But on the eighth night (in Hrishikesh), a violent storm hit, and with the storm came a drastic turn in SP's health. He said the end was near, and he asked to go immediately to Vrindaban..." In the evening, SP's hands and feet were swollen, and he said: "From the material point of view, it is not good. Please consider how everything may be turned over to the G.B.C., so that in my absence everything will go on. You may make a will, and I will sign it." (SPLila:6.307-8)

MAY 16: At 1:30 AM, suddenly SP called Tamal and BCS, and said: "As I was telling you, the symptoms are not good. I want to leave immediately for Vrindaban. If I am going to die, let it be in Vrindaban."

What time can we leave by?" Every time SP had laid down that night, "he would have heart spasms." Tamal found there were no train seats from Hardwar to Delhi, so at 10 AM SP, Tamal, Upendra and Damodara Pandit drove by car for four and a half hours to Delhi, surprising the devotees there with their arrival. SP stopped on the way for some cucumbers, which he said were good for quenching thirst. The Kashmir, Chandigarh and Solon programs were all cancelled by the sudden downturn in SP's health. "Practically, eating is finished," SP said after resting and eating a little at the Delhi temple. (TkgD:35; SPLila:6.308) "But one day the sky suddenly became overcast with dense, dark clouds. And a roaring gale began to blow, followed by a torrential rainstorm, which continued throughout the night. The storm uprooted many trees and knocked out the electricity... we set up candles to light the rooms, but without electricity SP could not translate. At around one, during my shift, SP rang his bell... When I leaned over to hear his words, what he told me left me in shock. In a soft, serene voice, he said, 'The time has come for me to leave my body. Please take me to Vrindaban. I want to leave my body in Vrindaban'... I ran downstairs and woke up Tamal... SP's health had been poor, but none of us had imagined that his illness was so serious that he could leave his body. We all thought it was a temporary setback..." (OCEAN:160)

MAY 17: This morning, staying overnight at the Delhi temple, SP left for Vrindaban by car at 5 AM. Until now SP could still walk and stand up, but arriving in Vrindaban, he was carried by palanquin before the Krishna Balaram Mandir deities and then was taken to his quarters, where he was offered worship. SP spoke solemnly about his return to Vrindaban: *"So I cannot speak. I am feeling very weak. I was to go to other places like Chandigarh program, but I cancelled the program because the condition of my health is very deteriorating. So I preferred to come to Vrindaban. If death takes place, let it take here. So there is nothing to be said new. Whatever I have to speak, I have spoken in my books. Now you try to understand it and continue in your endeavor. Whether I am present or not, it doesn't matter... So you have been taught to serve Krishna, and with Krishna we'll live eternally. Our life is eternal... Body is meant for disappearance... So live forever by serving Krishna. Thank you very much."* (ConvBk:33.197) SP had but a little cheese at lunch, later telling Tamal, "Yes, you become my eyes... You must give me complete relief from management... Now take it that I am dead." Tamal relates, *"Since he speaks often about death, I feel I must now consider how everything should be managed by all of us, as if SP were not present..."* (TkgD:37)

MAY 18: Due to heart palpitations last night, SP could hardly sleep. (TkgD:38) SP's lower room had an air cooler, and in his upper room, devotees had set up a desk, chair and bed on the outdoor veranda. SP instructed Tamal of two things, namely to try to survive and to prepare for death. He wanted to have always some men with him, reading Bhagwatam or doing kirtan. *"Now I am trying to take little food. Pariksit Maharaja would not even take water."* Tamal suggested a will and SP will dictate one to be signed by witnesses. (SPLila:6.311-312) *"I was staying in Rishikesh hoping to improve my health, but instead I have become a little weaker. Now I have come back to my home, Vrindaban. If anything should go wrong, at least I will be here in Vrindaban. Vrindaban is for residence, Bombay is office for organization, and Mayapur is for worship..."* (SPL, Gurukripa) *"For ten days I was staying in Rishikesh in a very nice house on the side of the Ganges River. But my health was not good and so I have come to Vrindaban where I will stay indefinitely."* (SPL, Hari Sauri) *"From the time Srila Prabhupada came back from Hrishikesh in May of 1977 and announced his imminent departure from this world, there was a pall of gloom, depression, and sadness, with an occasional ray of hope shining through. There was a hope that he would magically alter what seemed to be the inevitable, as when he indicated that it was his choice whether to stay or go."* Without Fear, Rupas Vilasa das, p. 305.

MAY 19: In the morning SP went for an invigorating drive in the car, and enjoyed breathing the fresh air. SP took a half bath late in the afternoon. (TkgD:39-40; ConvBk:33.198-203)

MAY 20: SP recalled how Bhaktisiddhanta had made a will on a "scrap of paper" that prevailed in court. The will was made before an operation was to take place. **TAMAL:** *He recovered from the hernia operation. SP: (laughs) No... He thought it that 'The doctor has been called to kill me.' So he did not undergo the hernia operation. TAMAL: He thought the doctor was paid off to kill him. SP: Yes. TAMAL:*

'Cause sometimes people were paid off to kill him. **SP:** So he did not go. **TAMAL:** Actually you and your Guru Maharaja are the greatest enemies of modern civilization in this century, SP. Then Tamal explained to a guest: "So Prabhupada has decided that the best medicine will be Srimad Bhagwatam and kirtan, and no need of any doctors who've promised that 'I will save your life' or anything like that. We shouldn't bring them. And no outsiders. No outsiders." **Guest:** No medicine for the body? **TAMAL:** No medicine. **SP:** Whatever medicine I am taking, that... **TAMAL:** He's taking a little bit. Yogendra-rasa he's taking. He's tried so many medicines. That is the point. Every doctor has come, and they've each given their medicine, and he's tried them. But they don't work. This medicine always works, Bhagwatam and kirtan. **SP:** ...It pleases the ear and mind... Bhagavan, glorification of His activities. **TAMAL:** SP will come and he'll sit in front of Krishna Balaram every day for a couple of hours, and he's calling some of his, all the devotees here. They'll be here. No... Perfect medicine. **SP:** No, he's calling all the GBC. Then SP explained what to do after his departure. "The system of management will go on as it is now. There is no need of changing. The money which is in my personal name in different banks, that is being spent for the society, and it will be society property." Later Tamal: You've made such an effort to get better and it still hasn't improved. So how long one can keep trying like that? **SP:** Therefore I do not wish to leave Vrindaban. **TAMAL:** Yeah. **SP:** If by Krishna's desire I survive, then we shall see later on. Otherwise... (ConvBk:33.204-209)

MAY 21: Today there was a morning car ride. Now SP would spend his mornings and evenings listening to kirtan or readings, usually lying in bed with eyes closed. His translation work still continued in the middle of the night, his massage and bath in the morning, and Tamal's daily report on ISKCON news. Tamal would carefully restrict most visitors and letters, answering them all himself and freeing SP from all worries. (SPLila:6.312) SP's morning rides and deity darshans all but ceased. Lying in bed, and sometimes sitting at his desk, he would be mostly silent, but would sometimes speak on Krishna conscious subjects, albeit so weakly that his disciples would need to lean close to hear. "Eating was almost nil." SP requested all the GBCs to be brought to Vrindaban for the preparation of his final will and to prepare for his departure, if it were to come soon. (SPLila:6.314) Tamal notified the GBC of the urgent situation and called them to Vrindaban on SP's request. Tamal expressed his mixed feelings; that although he was sad that SP's health was failing, **he was also happy that SP seemed relieved by giving up the struggle for life and giving up all worldly concerns.** Bhavananda also was sad that SP was leaving, but also happy that he would rejoin Krishna. SP warned the gathered GBC not to "spoil ISKCON and become another Gaudiya Math by splitting up." (SPLila:6.315) SP did not take the mid-day heat very well. On the roof, Tamal massaged his heart from front and back, while Bhagatji massaged the legs. Tamal notes that at this time he felt that SP's desire to "live was no longer as strong... I felt that he had tried hard to recover since Mayapur, but everything had failed. Since Bombay and Rishikesh he had grown increasingly weaker... it was a great strain for him to remain within his body, which was now malfunctioning so badly. It would be much easier to give up his body and join Lord Krishna..." (TkgD:41-2)

MAY 22: SP went for a ride in his car this morning. Later, Tamal was massaging SP and found a hard knot in his abdomen, and states that "his condition was deteriorating. For some time we discussed his health, the value of doctors and medicines, and diet. SP said the defect was in the kidney. The problem was he had no appetite and no digestion." (TkgD:42-4) That night, SP said: "This disease is not ordinary. It is always fatal. But by His special mercy anything can be done. That is another thing. Lost appetite means life is finished." (ConvBk:33.210) SP had grown very thin, appearing like an ascetic described in the Bhagwatam, saying, "There is no hope of life..." "...from the physical condition there is no hope." SP's voice (4) was hoarse and weak. Speaking about his imminent departure, SP said, "You are my body. Then you can do it," referring to the pushing on of his movement. Tamal said, "...for whoever follows the guru, the guru lives with him eternally." SP said, "But if in the kirtan you die, oh, it is so successful. Not the injection and operation- that atmosphere. But in Krishna-kirtan. That is glorious." (SPLila:6.319) Several devotees read or disclosed prayers they had made for SP's restored health, including Tamal, who said, "...we may all pray to Krishna Balaram to save you." (SPLila:6.316+)

MAY 23: At 3 PM SP signed his will which was witnessed by Upendra, Tamal and BCS. SP said, "Your love for me will be tested how after my departure you maintain this institution." (TkgD:44-6) I

MAY 24: Jayapataka and Bhavananda arrived from Mayapur. Translating at night has gradually decreased due to its difficulty for SP, who said to Bhavananda that there was now no hope, "I can only die. But if Krishna wants (I may live)." Today "SP was unable to eat. There was no motion in his stomach." Ikshvaku had returned after ten days with Dr. Ghosh in Kodaikanal, reporting that construction on the 15 room house for SP had been discontinued since SP was not able to go there. "Now, with the mention of Dr. Ghosh, who was not only a world-famous doctor but very devoted to SP as well, a faint glimmer of hope came in SP's eyes. Although he had refused any doctors and medicines so far, he was now willing to be treated by Dr. Ghosh." SP decided to ask Dr. Ghosh to come to treat him, and if he became well enough to travel, he would then go to Kodaikanal. Tamal was to write to Dr. Ghosh accordingly, asking him to come straight away. (TkgD:46) "Requesting an audience, I saw SP sitting up behind his desk looking weak, pale and yellowish⑥, having a dim voice④, sagging eyes which were sensitive to light①. I noticed that SP had blue rings under his eyes." (Ikshvaku das)

MAY 25: SP took his early morning car ride. Atreya Rsi brought fresh fruit from Iran, and SP took some orange juice. Rupanuga, Adi Keshava, Dristadyumna, and Balavanta arrived. SP asked about Dr. Ghosh again, but later said to Bhavananda that there was no hope. "I shall appoint some sannyasis as acharyas; the symptoms are very bad." (TkgD:48) **COMMENT:** This may be when ritvik was first introduced by SP. In his room, SP would now spend much time lying down and less time sitting up. SP has had much trouble at night, his sleep and translations were interrupted by heart palpitations, often caused simply by speaking. Massages of the heart area, front and back, were initiated to help calm the heart. Awaking, SP told Tamal, "Now, either you will see me pass away or eat four chapatis." (TkgD:48) **TAMAL:** I was just inquiring whether you were drinking fruit juice. **SP:** Fruit juice is very good. **BHAV:** I noticed, SP, your complexion is yellowish⑥. Liver is... **SP:** There is no hope of life. Therefore we have called you. This condition is hopeless. We have given our will. Now we can.. If I die in Vrindaban, there is no harm. But Krishna can play anything wonderful. But from physical condition there is no hope... We have become very, very weak. No appetite. **BHAV:** What can we do, SP? **SP:** You can pray to Krishna. That's all. Krishna is all-powerful." (ConvBk:33.212)

MAY 26: Today a large number of GBCs arrived. For lunch, SP was offered fruit from many countries, but ate little and drank some orange juice from Jaffa and tasted a puri. Tamal wanted to know where to repose SP's body after his departure; SP said he would answer later. (TkgD:49-50) SP appreciated the kirtans in his room. "It is very palatable. Not this ordinary medicine, some of them very bitter, pungent. It (kirtan) is always palatable. So kindly administer this medicine. It doesn't matter whether I survive or die. It doesn't matter. Both ways it is beneficial." (ConvBk:33.227) Satsvarupa: "Each time we were called, there was an urgency that SP was about to leave his body any day, so we always had the feeling that we should go there and be with him." However, after going, he described that after awhile, SP would seem to get a little better and the GBC would return to their zones, being restless with no service in the midst of the hot Indian summer. "Tamal told us the position. SP was not eating, not sleeping, and had written out his will. We should pray and chant and sometimes go in turns to his room to chant and read. My own thoughts are so fallen (?) I am ashamed to even note them here." A summary of other points made by Satsvarupa are: SP had called for the GBC because his disease was fatal, being the inability to eat. His body was finished. There was also some hope; a special doctor was coming, and SP spoke of preaching. Tamal said that if Krishna desires, there could be a recovery. There is no talk that SP is "disgusted" with his disciples. Until coming to Vrindaban, SP had been eager to recover, by taking neem with his meals in Bombay and going to Hrishikesh. Between the struggle to survive and the preparation to depart, SP has decided to come to Vrindaban to die. (ISK70: 279-283)

MAY 27: Today SP felt a little better and received some "relief" from taking Gargamuni's Mahabalesvar fresh strawberry-raspberry syrup, and defiantly ate fried food three times, saying, "that which is poison can sometimes be medicine." (TkgD:50-53; SPLila:6.326-7) Among yourselves, there is no strong man. That is the defect. All like child. That is the defect. And it requires a very strong man. That is

*lacking. In every minute details I have poked my nose." (ConvBk:33.233) SP was disturbed and warned of those who envied the assets of his movement, worried that others would try to take over ISKCON assets after his departure. **COMMENT:** We note the greater danger was from within, the takeover of ISKCON by SP's own ambitious disciples with policies contrary to SP's instructions. SP wanted his will completed immediately. Today, the GBC met and drew up a draft will to arrange for at least three GBC directors to sign on every ISKCON property before it could be sold. (TkgD:50-53; SPLila:6.326-7) Kirtanananda asked SP if he could trade his old age with his disciples' youth. SP answered, laughing: "No, why? You are my body. So you live on. There is no difference. Just like I am working, so my Guru Maharaja is there. Bhaktisiddhanta Saraswati. Physically he may not be, but in every action he is there... So I am not going to die. Kirtiryasya sa jivati. One who has done something substantial, he lives forever. He doesn't die." (ConvBk:33.248-9) Later SP, as he was fond of doing, made an imitation of a man choking at the point of death, "Ghara, ghara, ghar... Choking and... But in the kirtan if we die, oh, it is so successfully... Injection, operation... Who needs it?... Krishna-kirtan death, glorious death. Oxygen gas, (laughs) dying and so much trouble. Never call. Please accept my request. Chant Hare Krishna, bas, and let me die peacefully. Never be disturbed, call doctor- no. Chant Hare Krishna. Go on chanting." Later SP said further, " So I have called you for this purpose. So if death is to take place, let me die in your association and chant Hare Krishna. There is no harm. That is glorious." (ConvBk:33.252,256)*

MAY 28: SP went for a car ride through the Vrindaban and the forests. Being encouraged by Yasodanandana's prayer to stay longer with the devotees, SP ate some solid food and displayed a more positive mood. Late in the afternoon, Narayan Maharaja came and led kirtan and gave some medical advice. (TkgD:052-3) The GBC discussed amongst themselves the will which would protect and secure the various ISKCON properties and bank accounts, but had some other questions. Then the famous "appointment tape" conversation regarding initiations after SP's departure took place. (ConvBk:33.269-70). **COMMENT:** Satsvarupa's biography cleverly changed SP's actual May 28 statements, called the "appointment tape," by portraying SP's choosing "ritviks" as the appointment of regular gurus. However, now everyone admits there was no appointment of gurus, so Satsvarupa is exposed as a dishonest promoter of a hoax. Satsvarupa's 1983 book differs greatly from the actual tape transcriptions. To compare Satsvarupa's version in his ISKCON "authorized" biography, Vol. 6, p. 324-5, and Tamal's version in *TKG's Diary* p 52-53, with the actual transcription of tape recordings (ConvBk:33.269-270), see Book Two, and note the differences and omissions. Many even claim the tape itself was doctored and edited.

MAY 29: Jayatirtha: "You're feeling a little stronger today, SP?" SP replied, "Yes. Little improvement is there... I am very much confident of this medicine because nobody is prepared to die. That much strength I have got. Generally people do not like to die. But I will be very glad to die if Krishna wants... I have no objection either way. But I am not afraid of death. That much strength I have got. Why shall I be afraid?" (ConvBk:33.277) **MAY 31:** Tamal describes that three devotees took sannyas initiation today, but mistakenly identifies one as Bhaktiruci Swami instead of BCS. This is indeed strange, as they were very close. (ConvBk:33.289-93; TkgD:55)

JUNE 1977: There are 14 days of missing tape recordings from June 3-16. Another big gap of Tamal's missing tapes. JUNE 1: The first days of June brought hope of recovery, and SP wanted to start his morning car rides again. SP began a new routine of going to see the deities every morning while kirtan was held. SP often sat in his private garden next to his main downstairs room, and it is noted that his voice④ was still "soft and weak." (SPLila:6.330-1) Narayan Maharaja's assistant, Sukhananda das brahmachary, came today to do expert massage and apply hot and cold compresses. SP asked him to stay on for some days. Thus, Sukhananda would, on most days, come three times a day for this treatment which helped SP greatly, but did not increase his appetite. SP: "Now it is not so bad. I am drinking fruit juices. It is hot, but by midnight it cools off. There is no need for me to eat cereals, except that sometimes, someone must help me to the bathroom. And gradually, I will increase my translating." Tamal: "During the gurukula kirtana, SP is drooling more and more. These are

transcendental symptoms." (TkgD:57-8) **COMMENT:** Drooling is also a unique heavy metal poisoning symptom. "I can give you ideas... So I wanted to see that you are all busy. That I want because now I am becoming invalid. I cannot move very swiftly here and there. But if you move, I take pleasure." Sometimes SP would go up on the roof, today he asked for some cut oranges. (ConvBk:33.302)

JUNE 2: SP resumed his morning car rides, and, carried down to the car, he said, "Soon I will get down and walk myself." (SPLila:6.328) During SP's massage, Sukhananda applied hot and cold compresses on the belly; SP appreciated these massages greatly. Dr. Ghosh from Kodaikanal finally arrived and examined SP, felt his aura, and diagnosed the disease as anxiety over the movement and devotees. SP agreed, and Dr. Ghosh assured that he would be cured, wanting to bring SP to Kodaikanal in south India for treatment and recovery. He was organizing a "Prabhupada Village" there with a nice house for SP under construction. (TkgD:058-9) Bhavananda told Dr. Ghosh that SP was taking fruit juice, some cooked vegetables and black cow's milk. (ConvBk:33.307-319) Dr. Ghosh made a diagnosis (what?), prescribing medicines, treatments, and blood pressure monitoring. SP did not follow this program, instead continuing the massages, hoping to recover in 6 weeks. (SPLila:6.328)

JUNE 3: Dr. Ghosh's and Sukhananda's treatments were combined: "hot and cold massages three times a day, special organ massages, spinal nerve massages, etc. SP slept well and ate three and a half puris with fried portals." (TkgD:059) At the end of May, (actually in early June) after the assembled GBC had completed SP's final will and made arrangements for the future management and protection of ISKCON, they all returned to their places of service around the world. SP's health seemed to improve a little, and he even ate and digested some fried food, talking of resuming his translation work. (SPLila:6.329) The *Times of India* ran a front page story entitled, "SP Seriously Ill," but a few days later, on page three, the paper responded to a statement from a devotee under the title, "SP Now Better." This confirms the improvement in SP's health. (SPLila:6.332)

JUNE 4: SP spoke with Dr. Ghosh of going to Bangalore and on to Kodaikanal for health recovery, yet, at the same time, stated, "I am not leaving Vrindaban until I am well." Dr. Ghosh's opinion was that there was a grave danger of a fatal coma due to very high urea content of the blood, and thus SP's condition was critical. However, SP admitted to feeling better from the massage program, which Sukhananda said would cure SP within six weeks. SP managed two chapatis for lunch, after which Dr. Ghosh took a blood pressure reading and wanted to start certain unspecified treatments. SP became irritable, confiding to Tamal later, "They will introduce so many things- injections, operations- therefore I don't want it. Gradually he is introducing so many things." (TkgD:060) **COMMENT:** Keep in mind that Tamal is suspected in the poisoning, so it is vital to take everything he said with a grain of salt (or two). Tamal always rejected all good doctors. "Moods moved and varied within the realm of transcendental emotions... ⑦" He felt a burden to his caretakers.. (SPLila:6.333)

JUNE 5: SP was so weak he could not go on the morning car ride. In the morning, Dr. Ghosh concluded that SP had no chance of recovery. "His organs were finished; his body was filling with urea." Dr. Ghosh recommended going to Delhi for dialysis and other treatments, and, if SP did not want this, then he should be made as comfortable as possible by kirtan and no worries. SP asked Bhavananda for help in removing the rings from the fingers of his swollen hands. (TkgD:60-61)

JUNE 6: Again there was no morning car ride; even sitting was too tiring for SP. Most GBCs have returned to their far-flung posts around the world, but a few returned from Delhi upon hearing of this recent downturn in health. Dr. Ghosh and Sukhananda's treatments seemed to have improved SP greatly today, with the swelling reduced more than in many weeks. Tamal says, "The alternate hot and cold compresses and frequent massages throughout the day and night seemed effective, and Dr. Ghosh was hopeful." SP took a bath in a tub and liked it so much he arranged for it three times a day from now on. Upon request, SP was taken to see the deities, and he sat under the tamal tree in his palanquin-chair gazing upon Their Lordships Krishna Balarama. (TkgD:62)

Tamal wrote to Kirtanananda: "SP's health has not at all improved. Dr. Ghose (sic), who we were waiting for, has finally arrived, but he is not very hopeful of SP's condition." (Archives)

JUNE 7: SP awoke in the night very weak due to the massaging having been too hard, "suitable for a

horse." Upon awakening in the mornings, the first order of business was to have his back scratched. Temperatures sometimes reached 130 degrees in the Vrindaban summer daytime. SP was transported to the temple, the garden, the roof, or the car by his rocking chair palanquin. Tamal believes that the massaging was reducing the swelling. Appetite and taste have not returned yet, however. (TkgD:63-4) Tamal wrote Hansadutta: *"Unfortunately, His Divine Grace's health has taken a turn for the worst. Prabhupada's body is practically worn out and all of the internal organs are no longer functioning properly. This includes the kidneys, the liver, and the heart. Dr. Ghose (sic) is here giving him treatment throughout the day but he himself admits that there is no way to know exactly what will be the outcome."* (Archives)

JUNE 8: Dr. Ghosh predicted that SP would walk again within a week, being past the worst stage. Since Sukhananda was giving the massage treatments, and SP refused to take any medicines, cow urine, or even the Yogendra Ras after ten years of use, Dr. Ghosh decided to return to South India, thinking there was little he could do. *"Dr. Ghosh seemed a little frustrated, since he had practically not been able to treat SP at all."* Asked how he was feeling, SP said, *"Now there is some hope. Before it was hopeless."* (TkgD:64-5) SP instructed his disciples to focus on his instructions and not his physical condition or presence. He said, *"I may stay or go, but in my books I will live forever."* Taking very little food, it appeared he was being sustained by kirtan and good news preaching reports. In touring the new Gurukula building, SP's voice ④ was again noted by Satsvarupa to be *"soft,"* and *"sometimes lost in the noise of construction."* At one point, SP commented, *"my life is ending."* (SPLila:6.337-342) Tamal wrote Yasomatisuta in Hong Kong: *"SP's health has deteriorated since Mayapur. In fact his health has become so bad that SP came to Vrindaban and said, 'Now I will prepare for my departure.' We are giving him constant massage and other treatments."* (Archives)

JUNE 9: SP often slept soundly through the day, as he had last night. SP *"declared that if Upendra and Bhavananda could take care of him,"* like Sukhananda had been doing, then surely he would recover. SP: *"All the doctors are leaving; does it mean it is hopeless?... So long as there is no appetite it is hopeless. Good sleep means appetite will increase."* Later: *"Whatever I have wanted to say, I have said in my books. If I live, I will say something more. If you want to know me, read my books. Now I'm not going to travel here and there anymore, no more speaking to large gatherings. Let my disciples do that. Physically I am unfit."* (TkgD:65-6) Tamal wrote Bhumata dasi: *"As you know, SP's health has not been good and now His Divine Grace is seriously ill."* (Archives)

JUNE 10: Last night SP translated after many days of not doing so. SP complained that Dr. Ghosh was mixing naturopathic, Ayurvedic and allopathic practices. *"Why Dr. Ghosh prescribes cow urine?"* Tamal surmised SP was having ecstatic transcendental symptoms: *"He can be seen with his eyes closed, always meditating with an intense, concentrated expression. Sometimes he stretches his neck, and sometimes he drools in his sleep and his body shakes. Sometimes there is loud belching."* Tamal has taken over SP's correspondence, answering them himself, almost always without reading them or the replies to SP for review. (TkgD:67-68) **JUNE 11:** SP was not pleased Bhavananda wanted to return to Mayapur rather than stay on. (TkgD:69) **JUNE 12:** He wanted to go for a car ride, but became upset when Tamal went to chant in the forest. (TkgD:70) **JUNE 13:** SP had heart palpitations preventing him from translating at night. Bhavananda had left, so Satadhanya became the new masseur. He requested that a regular palanquin be constructed. (TkgD:070-1)

JUNE 14: According to Tamal, SP is quoted as saying, *"I have analyzed the disease as blood pressure. When I eat foods not easily digestible, it forms gas that pushes up on the heart. I will change my diet. And this Brahmi oil gives me great relief."* SP then instructed BCS as to what to cook and how. Satadhanya and Sukhananda both gave massages today. Alice Coltrane visited. (TkgD:71-2)

JUNE 16: SP recalled in Aug. 1970, when he called Tamal in Paris to come and take him back to India. *"I want to go back. There is some conspiracy... I do not wish to recall that. It was intolerable... I made my headquarter in Los Angeles. And they made a conspiracy against me."* Tamal replied, *"It was such a shock to you. We were massaging your heart and reading Krishna book. And you developed a very bad cough."* ③ **SP:** *That conspiracy was... (break) TAMAL:* *I could understand later on how it... very subtle.*

SP: *Very. TAMAL: Anyway, now we're trained to the point where that can never reoccur. Not... Never. That could only happen because we were so new at that time.* (ConvBk:33.327)

JUNE 17: In Los Angeles Satsvarupa received word that SP was feeling better. (ISK70.291)

JUNE 19: He translated last night, in spite of flying insects. SP drank pineapple juice from Manipur and milk *"in various ways throughout the day."* Milk was important to restoring SP's health. (TkgD:78-9)

JUNE 20: Last night, SP's heart was giving pain, and he awoke early. (TkgD:80) Svarupa Damodar had returned to Vrindaban and said in the garden: *"You look better today, SP."* (ConvBk:33.351)

JUNE 21: Tamal recounts a story told by SP (unconfirmed): *"One of my Godbrothers' wife was an adulterer. When her son found her out, he said he would tell his father. So the mother poisoned him. And when the father found out his son was poisoned by his mother, he committed suicide. The only hope of Western civilization is to chant Hare Krishna. Otherwise they are finished!"* (TkgD:81-2)

JUNE 22: SP: *"You are all young men. Who wants to become an invalid man like me? With three men I have to walk. Nobody wants. But you have to accept, compulsory."* (ConvBk:34.31)

JUNE 23: Tamal asked how he was feeling, SP answered that as long as he was sitting and translating, there was no problem, but to walk, he required help. (TkgD:84-5) Tamal wrote to Guru Kripa: *"SP's health is a lot better than when you were here. He is eating regularly now, although not very much. And every night he is translating again. During the morning from 9:30 to 10 he goes before Krishna and Balaram for darshan and the devotees sing bhajans. So his health has improved, although not that much."* (Archives) Tamal wrote to Kirtiraja: *"You will be glad to know that SP's health has come to the point where he is able to translate regularly in the evening. His health is not very much improving but neither is it deteriorating any further."* (Archives)

JUNE 24: Bhagatji came to SP with a unique medicine made from 45 different trees by an *"old Baba."* SP's swelling had increased since the cold water treatments were discontinued due to SP's dislike of the icy water austerity. SP commented about the new medicine: *"I cannot make so many experiments. Everyone says in four days you will be cured. Dr. Ghosh said I would walk in four days. But actually he left in four days."* Later SP took this medicine and by June 28 thought it had been effective, asking for more to be gotten. (TkgD: 086, 89, 93) SP has been translating and also has been talking more lately. Bhagatji had brought six days worth of the new medicine, to be taken twice daily. (ConvBk:34.40-58)

JUNE 25: The tape recording marked June 26 is, according to Tamal, June 25. (TkgD:87-9)

JUNE 26: *No tape recordings.* SP slept well the previous night and was taking Bhagatji's medicine. SP spoke about the intelligence of the mongoose, who, if bitten by a snake, rushes to rub himself against a particular plant to counteract the poison. (TkgD:89-90)

JUNE 27: *No tape recordings.* Jaidayal Dalmia and family visited and Mr. Arora delivered the original will back from the registrar. An incredible (literally) incident is purported to have occurred in the middle of the night, when SP called for Tamal: *"Amongst the GBC, have you selected one after me who will succeed?" I replied that we felt that we should manage together as a group, that none of us was more qualified than the others. 'Yes, each of you can be acharya of your zone.'"* SP told Tamal not to worry about going to China, but to stay as his secretary. (TkgD:91-2) **COMMENT:** This never happened and hurts the authenticity of Tamal's diary.

JUNE 28: SP asked for more of the herbal medicine from Bhagatji's old Baba, and Tamal asked if they should bring the Baba. **TAMAL:** *No, no... And then, if it works, we can bring him. I'm still not fully satisfied. I think it works, but I'm not sure. SP: Working very slowly... Slow and sure. TAMAL: Yes. But let us see.* (ConvBk:34.102-3)

JUNE 29: SP took some Phillips Milk of Magnesia, a laxative. (ConvBk:34.111-121)

JUNE 30: During his afternoon translation work, SP could not see properly and called for eye drops, which were lost, causing some inconvenience while new drops were located. SP's eyesight had become so poor by now that he could hardly do his translation work. (TkgD:096-8) The eyewash cup had also been misplaced. SP also wanted to know why it had been so difficult to find one *"from any medical shop."* (ConvBk:34.136-8) SP had conjunctivitis; his eyes runny and filled with mucus②. Adi Keshava also remembers that SP had *"conjunctivitis"* at this time. Since SP stopped Sukhananda's

massages, his swelling was worse than in many weeks, and he spoke of perhaps using Lassix tablets again. (TkgD:096-8) SP asked that some special creeping herb called punarnava be collected in Mayapur and sent to him immediately. **Satadhanya:** *It is good medicinally?* **SP:** *For me. This medicine, what I am drinking, that is punarnava. Yes, as much as possible... Then I can prepare this medicine. And I know that is the medicine for my disease, punarnava... It is available here also.* **TAMAL:** *So they should get it here, then.* **SP:** *Yes, I have asked him.* Later Tamal said Mahaksha had gone to get the herbal medicines from far away, and would return late in the evening. (ConvBk:34.124-130)

JULY 1977

JULY 1: Tamal said his tourist visa was going to expire soon, requiring him to exit India before returning to get a new tourist visa. **TAMAL:** *The visa people gave me notice earlier that on such and such date I have to leave, and I have to think how to appeal.* SP suggested Tamal simply write to Indian Immigration that his name has been submitted to the Home Minister for special consideration for permanent residency. **TAMAL:** *Yeah, by the time I write my letter, my name will be one of the people on the list, so it's a fact... Yeah, I mean, I'm your personal secretary... SP:* *"...he's acting as secretary, so important, and he's serving."* (ConvBk:34.151) Tamal said, regarding SP's going to attend the temple opening in Fiji: *"I think it may be too difficult for you to go there at this time."* Tamal read a letter from a devotee which stated: *"...and now you are better. We are informed by the devotees that Guru Maharaja is better."* **SP:** *You reply that I am progressing little.* (ConvBk:34.162-3)

JULY 2: SP went for deity darshan, and BCS continued his service to SP. (ConvBk:34.184,196) Tamal felt he had offended SP, so he apologized. SP replied that there was nothing wrong, but after awhile called for Tamal. *"Why you are thinking this way, that I am offended?" My mentality seemed to disturb Prabhupada. He said, 'Now the atmosphere is disturbed. I cannot translate.' The emotions produced by this situation were very difficult to understand."* (TkgD:103)

JULY 4: *No tape recordings.* Usually SP awakened around 6 AM, when he would sit up and Tamal would scratch his back. Later, Tamal took care of banking matters. (TkgD:105-6)

JULY 5: SP drank pineapple juice and had a cough③. Tamal advised waiting another day: **TAMAL:** *Until you're over your cold, ③ it's better not to take anything strong. That Lassix is like a brahmastra. It's like an ultimate weapon. It should only be used as a last resort.* SP regularly received massages. (ConvBk:34.218-238) SP had *"a cold" ③* the last two days. He relieved constipation with *"a medicine called Purnarnava."* (TkgD: 08) **JULY 6:** SP preached to his son, went upstairs in the evening, but still had a cough③. (ConvBk:34.243-52) **JULY 7:** SP still had his *"cold," ③* took a third of a Lassix tablet, and urination was easier that day. Tamal gave an hour and a half oil massage in the early morning sunlight. *"Because I was treating him, SP acted as though I was his doctor. He told BCS to consult me regarding which foods he should be served and asked Upendra to consult me about the kind of massage and bath to give."* (TkgD:110-111) Tamal wrote to Harikesh: *"His health is maintaining, not getting any worse but not significantly better."* (Archives)

JULY 8: SP appointed nine disciples who will initiate for SP as ritviks (Tamal says July 8). SP's cold③ has not improved, and Vick's Vaporub was used. SP wanted a very strong massage. (TkgD:111-2) Tamal pointed out to SP that the cough③ medicine he has been taking, called Expectrin, contains one fourth chloroform, which might cause drowsiness. (ConvBk:34.275)

JULY 9: *No tape recordings.* At night, SP took some of the cough③ medicine which contained chloroform and alcohol and he slept many hours, not translating. (TkgD:112) SP, upon awakening in the mornings, was too weak to sit up on his own strength and a disciple would need to pull him up by his arms. Few devotees were visiting Vrindaban, fewer still were allowed to visit SP. His health seemed stable, not improving but also not at a crisis level as it had been in May. SP remained very weak because he was eating so little. (SPLila:6.342) On July 8 and 9, SP chose 11 disciples to initiate disciples on his behalf, acting as ritviks. Tamal sent out letters to this effect, one signed by SP himself, now called "the final order."

JULY 10: Hearing of the Mayapur Muslim attack where 2 devotees were seriously injured, SP became emotional⑦, crying with choked voice. (SPLila:6.348) During July, SP progressed on his Bhagwatam

translations, despite his physical infirmities, which included heart palpitations, faint voice^④, and such weakness that it was difficult to even sit up. Massages were given often, little ones, big ones. SP was simply not eating anything of significance. (SPLila:6.349) Tamal wrote to Hansadutta: "SP is suffering from a cold^③ just now, but amazingly enough his translation work has doubled." (Archives)

JULY 12: No tape recordings. BCS: "He asked me to go look for an Ayurvedic doctor named Vanamali Kaviraj, who had treated him previously, and request him to come... I found Vanamali... Finally Vanamali agreed, and I took him to the temple on a rickshaw... SP rarely agreed to take any kind of treatment, even Ayurvedic, but he'd had good experience with Vanamali before, and now he was allowing the doctor to treat him. This had created quite a sensation among the devotees, and many were gathered around SP's bed while Vanamali Kaviraj, sitting on a chair, felt his pulse for a long time, paying very close attention. SP's kidneys were not functioning properly, the doctor reported, and as a result he was having difficulty urinating. That, in turn, was causing the swelling of his legs and pain in the body. Tamal KM confirmed that this was also the diagnosis of other doctors, including Vimalananda Tarkatirtha in Calcutta... I suggested that if he showed me how to prepare the medicine, I could make it. He liked that idea and took me to a nearby field, where he showed me two different herbs, called punar nava and patharkuchi, and collected their leaves. Back in the kitchen, he showed me how to extract their juice and added two different salts- one white (sodium nitrate), the other reddish-pink. I started to prepare the medicine and give it to SP three times a day. I would fetch Vanamali Kaviraj in SP's car to come treat him every afternoon, and I began cooking for SP regularly again. Gradually his condition began to improve... Sometimes he would go on a morning walk... As SP's health improved, so did his appetite. Each morning he would tell me what he wanted for lunch- and often how to prepare it." (OCEAN:171-4) SP called for Bonamali, an Ayurvedic kaviraja who had treated SP years ago. "The physician, after examining SP, said the trouble was inability to pass stool and urine. The pulse was very fast: 118." Bonamali prescribed a week-long milk-only diet plus some medicines, and the rubbing all over the body of cow dung ashes. No bath or massage was allowed afterwards. (TkgD:115) **COMMENT:** BCS forgets to mention the cow dung ashes, and he is mistaken that SP could walk at this time.

Nityananda interviewed BCS by phone in Nov. 1998, and was told this: In the summer of 1977, prior to SP's decision to go to the West, in very poor condition of health, SP one day asked BCS to find an old friend named Bonamali, who was an Ayurvedic physician. BCS brought Bonamali to see SP and Bonamali examined SP. Bonamali was sure he could cure SP's illness and prepared two fresh local herbs plus two salts, one being sodium nitrate. These preparations improved SP's condition markedly, giving new strength and improved function of the bowels. BCS offered that Bonamali could stay in the guesthouse to prepare the fresh herbs daily, but Bonamali could not, so BCS was shown where to collect the herbs and how to prepare the potion. BCS was in charge of SP's medicines. Thus SP was treated with Bonamali's prescription by BCS, and his condition improved so much that SP felt able to travel to the West. BCS said he did not notice any uremic frost on SP (as Tamal writes about), the white crystalline dust which is produced by the perspiration of those with kidney disease. He also noticed that SP's hands and feet would swell often, but that the swelling would decrease when SP would pass urine. During this time BCS cooked for SP and was the administrator of all medicines. **COMMENT:** BCS had studied chemistry in a German university, so even after 21 years he remembered one of the salts used in Bonamali's medicine, namely sodium nitrate. As he was at home with the names of chemical salts, maybe he also knew about cadmium salts and their use.

JULY 13: No tapes. The ash treatment began today, but SP, by afternoon, was disturbed because he could not translate or rest without his regular massage and bath. In the evening he took both anyway, and felt better. In the night, the cough^③ syrup prevented any translation work. (TkgD:115)

JULY 14: SP's swelling is down to less than in many months, "which undoubtedly has been working to help the passing of urine and thus reduce the swelling." SP discussed medicines with Tamal and BCS, agreeing to take Bonamali's medicines, but not the ash treatment. Bonamali came again today. (TkgD:116)) SP took a little of some special preparations sent from Yamuna and Dinatarini, as well as

some digestive spices. When Tamal offered to give another Lassix tablet because the feet were swelling again, SP declined, saying, "No, let me see," but mentioned that he had a bowel movement earlier. SP asked for something from the medicine cabinet which Upendra had put in it, and also asked that the chalk be put away. (ConvBk:34.292-3)

JULY 15: Translation work last night was more than any day since February. Due to rain, SP sat on the porch instead of going to the garden. Gauridas Pandit took leave of SP's service today due to visa expiration. Tamal, who differs with Gauridas's accounts of SP's instructions regarding *ritviks* and future initiations, minimized his role in serving SP: "*Gauri das, who was simply the servant of the servants of SP, was thus blessed.*" (TkgD) **COMMENT:** Here is another indication that Tamal's diary was doctored. See Ch. 63. Tamal developed a conflict of memories with Gauridas in 1989 regarding what SP spoke about the *ritvik* arrangements for future initiations. In 1990 Tamal wrote in the ISKCON Journal that Gauridas was just a minor assistant and thus could not actually be considered SP's servant, and would not know about any *ritvik* instructions. Then Tamal's 1998 diary reinforces this minimization of Gauridas's position to discredit Gauridas's claim of hearing SP say that *ritviks* were also meant for initiating on His Divine Grace's behalf *after* his departure, not just before. So we doubt this diary is an actual account from 1977: it is back-doctored (like backdating a check) trying to validate the GBC's concocted guru system. SP, himself a pharmacist and chemist, instructed that equal amounts of calcium chloride, China clay and chalk be mixed, producing "the pure ingredient" of the *kaviraja's* prescribed cow dung ash, "*which itself consists of only sixty percent calcium chloride.*" Similar to baby powder and having a cooling effect, this mixture was rubbed all over SP thrice daily. SP said, "*Like Lord Shiva.*" Later, SP became very emotional (7) and began to cry when speaking of the Mayapur devotees being attacked. (TkgD:117-8)

JULY 16: *No tape recordings.* The previous evening, SP exerted much energy speaking with Bhagatji, and as a result did not translate much in the night. Tamal has been encouraging SP to conserve his energy by speaking only to important persons. (TkgD:120)

JULY 17: Tamal asked SP, "*It seems like your voice has become a little congested (3) tonight. Are you feeling congested?*" Later, SP said, "*And people are recognizing I am great. Don't make me small. I'll not give much trouble, but I am now invalid. What can I do?*" (ConvBk:34.337-341)

JULY 18: Prabhavananda took sannyas initiation, becoming Bhakti Prabhava Swami. (TkgD:120-2) Abhiram came to Vrindaban (Tamal says the 19th) and spoke to Tamal at length. (ConvBk:34.329) Abhirama and Tamal were good friends. Tamal wrote to Viswakarma, Toronto temple president: "*You will be glad to know that His Divine Grace's health is gradually improving. Although SP cannot move around or sit up without assistance, still his work goes on unhindered.*" (Archives)

JULY 19: In the morning, SP's "*swelling was the least I have seen.*" SP attributed this to the calcium chloride (lime) powder, of which he had experience as a child of fifteen with beriberi fever. The oil massages and bathing are discontinued for several days. Bonamali came again, explaining that due to SP's age and condition, the medicines given were mild. (TkgD:122) Abhiram visited SP, whom he noted to be "*very ill, requiring a lot of physical assistance. It was taxing upon Upendra and Tamal.*" (ABHI)

Tamal wrote to Krishna Katha: "*Generally I am only reading 'good encouraging news' to His Divine Grace...*" (Archives)

JULY 20: SP said as he looked at his hands and legs, "*It is reducing so much, soon I will be only bones.*" (TkgD:125) SP received news from Hansadutta in Ceylon and dictated a reply, "*Nobody is going to disturb you there. Make your own field and continue to become ritvik and act on my charge. People are becoming sympathetic there. The place is very nice.*" Hearing of the Sunday feast menu in Ceylon, SP said, "*I want to eat, but I cannot... Although I cannot eat, simply by hearing the names, I am satisfied.*" (ConvBk:34.353)

JULY 21: Pranavdas Gupta, influential, wealthy and from Delhi, gave a report on an astrological reading he had received about SP. The report indicated stomach troubles and great difficulty until Sept. 7, but then ten years or more of good health. Three readings had been solicited; Yasodanandana got another from Asutosh Oja. **Tamal:** "*So now we have one. That is one horoscope. Now we make comparison the next two that come in. They're both coming tonight to give reports. Bhakti Prema has returned, and Yasodanandana Maharaja has returned. So after we hear*

all three, then, if necessary, you can consult a kaviraja. Or everyone may say the same thing. Then we'll all know if it's confirmed. (ConvBk:34.358) Some gentleman brought some massage oils for SP, but oil massage was only used every few days or so because Bonamali kaviraja advised against massages. SP liked them because, "It makes the whole body soothing." (Conv.34.360)

JULY 22: SP requested Abhiram to assist with his care, and Abhiram went to Mayapur to bring back his wife and things, returning late on July 25. On July 22, while speaking with Tamal, SP again became emotional, crying ⑦ and closing his tearful eyes when he thought of his disciples sincere service. (SPLila:6.354) SP had to be carried under his arms when going to the bathroom. (ABHI) Tamal wrote to Radhaballabha: "His Divine Grace just does not want to hear such letters anymore. I only read to him 'good news.' All management he wants us to handle. SP no longer personally replies any of his letters. The last letter he signed was a letter to Ambarish Prabhu, perhaps one month ago." Radhaballabha was upset with Tamal due to not getting replies from His Divine Grace directly, and Tamal challenged Radhaballabha to seek recourse from the GBC if he did not like how Tamal was managing his affairs as personal secretary to SP. (Archives)

JULY 24: Gaurasundara came with a new wife to Vrindaban and met with SP, who asked about Govinda dasi. (ConvBk:35.1-4; TkgD:128-9) Tamal wrote to Giriraj: "SP has been putting all over his body throughout the day a powder composed basically of calcium carbonate which absorbs water through the skin. As a result of this powder recommended by one Ayurvedic physician of Vrindaban, as well as some medicine also given by the same physician, the swelling in his body has nearly reduced to normal." (Archives) **JULY 25:** No tape recordings. SP has not had oil massages for a few days. But powder massages continued daily. Today he got a short "bird bath." Abhiram arrived back from Mayapur with his wife. (TkgD:129-130)

JULY 26: Dr. Kapoor arrived amidst positive worldwide preaching reports. Bonamali arrived to find that in three weeks, SP's pulse has gone down from 118 to 62 and "that the internal fever had gone." He thought appetite would return within two weeks. SP now washes his tongue in the mornings with lemon and ground ginger. SP discontinued Gaurasundara's massage today due to his hands being too hot. (TkgD:131) (What is "internal fever"?) At 8:30 pm, Tamal asked if he still wanted his massage, since they were about an hour late in their schedule. (ConvBk:35.9) When Srutirupa dasi, Abhiram's wife, came to Vrindaban to serve SP, she observed that he had no appetite, eating very little, maybe a palmful a day, and that the previous three weeks she heard he had taken only 2 or 3 sips of milk a day. BCS was cooking for SP. (SRUTI)

JULY 27: No tapes. Abhiram notes that SP's health is very deteriorated, translating has decreased to very little, and that he is restless at night. Satsvarupa's biography describes: "Towards the end of July, Prabhupada's health seemed to be worsening again. And again he mentioned that the end might come at any moment. Tamal Krishna had been acting as SP's personal secretary for six continuous months, and he had become SP's eyes and ears and his spokesman, especially in dealing with ISKCON management. And he had also become a personal confidant, assisting SP in his transcendental moods." (SPLila:6.355) Alex Kulik came to visit. (TkgD:132)

JULY 28: SP's translation work was decreasing; yesterday and last night there was none. Upendra and Tamal observed a change in SP's "disposition" through the last week. He was increasingly weaker from not eating anything for many days. At 10 PM, SP called Tamal to his room, appearing "very depressed" and said, "I think no one recovers from this disease. It is called dropsy. Look it up in the dictionary. My present health is so weak that death can take place at any time." Tamal found the definition of dropsy to indicate swelling of the body due to liquid in the skin and muscles. SP's eyes were being washed with rose water 2 or 3 times daily, and now they appeared cloudy. It appeared to Tamal that SP was not feeling encouraged to struggle for life. (TkgD:133-5) **COMMENT:** We doubt the veracity of Tamal's report that SP called his disease dropsy, which is only a symptom of some disease, such a diabetes or poisoning. Tamal proposed traveling to the West on a preaching tour. The rationale was that the transcendental enthusiasm in doing so and the love of his disciples would give SP increased will to live. SP became "very enthusiastic about going abroad," and asked that three astrologers be consulted,

"whether I should go, whether I shall be cured, how long I shall live." SP became hopeful, saying, "Tamal is arranging a big party." (SPLila:6.357, TkgD:133-135) Satsvarupa relates: "SP said that according to allopathic medicine, the only hope for him was to enter a hospital and undergo intensive medical treatment. According to Ayur Vedic medicine, however, there were specific medicines." SP was wearing "dark" sunglasses① regularly, even late in the day or in a darkened room. He appeared to have troubles with his eyes, seeing properly, and with sensitivity to light①. (SPLila:6.358-360) Yasomatinandana came from Ahmedabad. **SP:** Not very good. Old man's disease... So it is not very good to live like an old man. It is troublesome. Body will be weakened, and all kinds of disease will be strong. Unless one is very strong in body, old age means suffering. (ConvBk:35.10-23)

JULY 29: No tape recordings of this day. SP said to Tamal, "I was praying to Krishna, 'What is this slow death?'... I must enthuse them..." Thus a proposed itinerary was read by Abhiram and Tamal to SP, who became very eager to go to the West. Said Tamal, "SP, by going West, I know you will recover." SP replied quickly, "May Krishna make your words fulfilled." (TkgD:136)

JULY 30: No tape recordings of this day. SP awoke and used the spittoon, "saying that this spitting was another problem." He said the idea his spitting and drooling was a transcendental symptom was sahajiya thinking. Sitting up, he said, "This disease is in the kidney, so wherever I go, this kidney will go... According to medical science, the only cure is cutting or dialysis. But kaviraja medicine says there is cure." SP was brought onto the balcony verandah and put on his sunglasses. Tamal feared SP may be developing eye problems since "later in the day he again put on sunglasses①, though we were sitting inside a dark room." (TkgD:137) Three astrological reports arrived. Bhakti Prema's "was useless, Dr. Sharma's "was fair," and Yasodanandana's, done by Asutosh Oja of Delhi, "seemed the most reliable." All three were read to SP, and all agreed that Aug.-Sept. would be the worst months for health and travelling should be avoided. Oja recommended a blue sapphire to mitigate the effects of Saturn. "So it is not hopeless. At least for the next five weeks, keep me very carefully. For the time being, no travel. Secure this blue sapphire, and chant Hare Krishna." "I am suffering because my belly department is not working." (SPLila:6.359, TkgD:137-8, ABHI) Tamal wrote to Mahabuddhi: "P.S.: SP had us consult three different astrologers regarding his travelling. All three strictly advised against travel at this time, so SP has decided to stay in Vrindaban for now." (Archives)

JULY 31: Satsvarupa summarizes July as when SP had no appetite, hardly eating anything in the past six weeks. He was irregular in his sleep, massage, translating, etc. He gave permission to recite a prayer on his behalf: "My dear Lord Krishna, if You desire, please cure SP." (SPLila:6.359) SP translated 85 points worth on the dictaphone during the night. In the afternoon, the governor of Tamil Nadu, Sri Prabhudas Potwari, came to visit quickly for only a half hour. (TkgD:138) **SP:** ...difficult to go from this room to that room. Unless one or two men help, I cannot go even to the toilet. **Governor:** I see. Whose treatment is going on? **TAMAL:** One local kaviraja, Ayurvedic doctor.(Bonamali) **Governor:** I see. I invite you warmly to come to Madras. Stay at Raj Bhavan (governor's mansion). And we have the best medical team of Madras government at your disposal. We have got the best doctors in whole of South Asia. The physicians are the best government doctors... very good physicians. **SP:** Thank you very much. But I am not very inclined for medical treatment, their injection, operation. (laughs) **Governor:** No, they won't give you injections. There, doctors give yogic treatment also, and nature cure treatment...

SP quoted often from Bhagavad Gita about the temporary nature of the body. **SP:** ...at the present moment, I am suffering because my belly department is not working nicely... **Governor:** So I would request you to come to Madras, and we'll arrange some of your lectures also. **SP:** (to Tamal) If possible, take me there... Think over. His Excellency is inviting. It is a good opportunity. **Governor:** We'll keep Maharaja in our Raj Bhavan in very comfortable place to stay. It's like ashrama, because in our lands in my garden we have got 1300 deers of various type. We feel as if we are in Valmiki-ashrama... **SP:** So accept this invitation and fix up. **Governor:** Very good trees... 200 mango trees in our compound. Various fruit trees. Everything beautiful. Nearly 200 acres of land ... very fine, very cool... There is our small bungalow on the sea also. **SP:** So when you think it will be suitable? **Governor:** ...I'll be in Madras on the 8th back. Then I am there. **SP:** Eighth, August... **Governor:** Don't take much strain... because

*your life is precious to.. And that should not be... I will help to my best... (ConvBk:35.24-29) Afterwards, SP appeared enthused by the invitation to Madras, where he said there were "many good Ayurvedic kavirajas. I am 50 percent decided. If you agree, then we will go." Tamal notes, "I said I would have to contemplate the trip first." (TkgD:139) SP and his servants discussed the merits of travel to Madras and other places around the world. (SPLila:6.359) **COMMENT:** *There is no record of this good chance to restore SP's health being discussed further. Here was a chance to receive the best allopathic or Ayurvedic treatment in India for free in a Governor's Mansion without injections, operations, etc. One can only wonder why SP was not taken to Madras, where there certainly would have been qualified medical attention? "Having a bit more energy, SP was able to accept more visitors. The governor of Tamil Nadu, Prabhudas Patwari, came to see him... SP sat up in his bed to greet him..." (OCEAN:178)**

AUGUST 1977: There are no tape recordings for August 1 through August 8.

AUGUST 1: By now, SP was "bedridden." "There was constant sickness now, being sick all day today with pain in the right side of his chest." (ABHI) SP did no translation work last night or today, and other activities had become irregular while his sleeping has increased. (TkgD:141)

AUGUST 2: "SP is worse than he has ever been, taking some milk and fruit juices only. Today he has been vomiting, eating nothing, and there is nausea and lack of digestion." SP had slept the whole night and most of the day, awaking at 1:10 AM. (ABHI) Tamal quotes SP as saying, "I can no longer see properly. My brain is not working." And: "SP has become very weak. Never in his life has he been this ill." The kaviraja came and analyzed that the previous swelling was actually transformed blood and that the reduction in swelling was like losing blood. "Therefore, SP was experiencing weakness and poor vision." Although SP has practically not eaten in over a month, the kaviraja believed the main problem would be solved when SP's appetite would gradually return, which he expected. SP still managed to go to see the deities every morning, however, and enjoyed the dancing in kirtan by the gurukula boys. In early evening, SP drank some apple juice, but later he vomited and "felt very ill all night." (TkgD:141-2) SP thought of going to London and then America, particularly the Gita Nagari farm. Satsvarupa notes that this talk was accompanied by increased weakness, lessened conversation, no translation work and darkened quarters^①. Going to the temple in the mornings, he wore his "dark sunglasses"^① and sat expressionless^⑥ before the deities and in kirtan. SP is quoted, "I am going through a difficult time and am now feeling restless." (SPLila:6.361-2) Tamal wrote to Hrishikeshananda in Bangkok: "As you may know, His Divine Grace has been very ill since Gaura Purnima. Practically he is invalid and just to go to the latrine he requires the assistance of two persons. On his instructions we have contacted two astrologers and they have recommended the wearing of blue sapphire of 7 carats weight. If it is possible for you to procure such a gem and send it to His Divine Grace here in Vrindaban, this could be very beneficial for his health. He is suffering from an acute case of dropsy and now even his translation work has become affected." (Archives)

AUGUST 3: In the morning, SP remained nauseated. (TkgD:142)

AUGUST 4: Awakening, while Tamal scratched his back, SP explained how to bury his body with salt and where to build a memorial. It is to be noted that SP's swelling was "very minimal," even though the ash treatment was now used less often. Tamal mentioned that it appeared that the kaviraja's medicine was working, but SP said he had stopped it. "I've taken the medicine (Bonamali's) for three weeks. Now let me depend on Krishna. The astrologers say the time is bad." (This medicine taken from July 12-Aug. 3?) Hearing Asutosh Oja's astrological report repeatedly, SP drew some enthusiasm to go in some weeks to the West. The reading mentioned stomach and digestion troubles for two more years. No travel was recommended until Aug. 10-11, and if there was no improvement, he should wait until Sept. 4-5. SP, although very weak, was still able to sit at his desk in the main sitting room. (TkgD:143-4) Tamal wrote to Bhagavan: "SP's health has taken a slight turn for the worse. He has not eaten practically in one month except for taking milk. So now he has become very very weak. He has not translated for the past week. The swelling has gone away due to the treatment of a Kaviraja who is now going to attempt to revive SP's taste or appetite which is the actual problem." (Archives) Satsvarupa: "Just received word that SP is 'worse than ever' in ill health - dropsy." (Isk70:295)

AUGUST 5: SP could not sleep from the previous afternoon until 3 AM this morning; he blamed the *kaviraja's* medicine. He still could not do any translation work. Srutirupa dasi began cooking for SP today, asking for singhara and kachori, but he noted, "And anyway, where is appetite?" (TkgD:145) SP ate some solid food cooked by Srutirupa, since Palika was in Bombay. (ABHI)

AUGUST 6: Abhiram says SP "started to eat again, but his eyesight is gradually failing. He could not properly see a deity of himself that was brought for his inspection. He sat up today to chant, which was unusual." SP was in such condition that he neither rose nor spoke when important guests came to visit. (TkgD:146) **AUGUST 7:** SP awoke from a night's good sleep, and, in the afternoon, hearing Asutosh Oja's report again, said of Saturn's movement into his 8th house in Sept. and Oct., "Indirectly, this means fatal. From the circumstances, it appears hopeless." They spoke of SP's father who did not eat in his last 4 months. (TkgD:146)

COMMENT: Now the hint that SP's ailment was perhaps hereditary. We want to see the original diary.

AUGUST 8: Abhiram recorded that "Tamal is filtering through all the letters and reports to SP, bringing only positive news to His Divine Grace. SP only takes solid food very occasionally." About Gopal's projected Bombay opening date, "Do it. Do it. But after all, do it in time. I'm not going to live for long." Surabhi Swami related how he had gone to consult a numerologist, the former advisor of the Maharaja of Mansingh of Jaipur. The reading cautioned that the next three months were very critical. The advice was for taking milk from a black cow, fruit juice and tulasi. Bhagatji was searching for a black cow, and when SP asked what medicine was recommended, Surabhi replied, "No medicine." Tamal said, "Good doctor." (ConvBk:35.30-34) Tusta Krishna Swami wrote to SP: "I have just learned you are ill again." When SP heard the devotees in New Zealand were having 24 hour kirtan for SP's health, he said, "That is the only way I will recover." (Archives)

AUGUST 9: SP rose early, the sun shining on him. Guru Kripa Maharaja arrived and presented a blue sapphire ring for counteracting the planet Saturn's ill effects (maybe from Hrishikeshananda in Bangkok?). Tamal observed that SP seemed to be losing his health and strength by the day. "He speaks less and with more difficulty. His sleep is not sound. He walks with more difficulty. Worst of all, I have trouble encouraging him because I am increasingly aware of how hard this period is for him." (TkgD:148; ConvBk:35.38-40)

AUGUST 10: BCS attended SP every morning from 3:30 to 5:30 AM. Today he remarked how the blue sapphire was having a good effect, giving good dreams. He thought of going to Hawaii for his health, as Guru Kripa had advised him of the ideal climate there. SP reviewed the astrological reading again. "So if I feel little strength, I shall go to Hawaii... So you can bring milk?" In the evening, asked how he felt, SP answered Tamal, "Not at all good. I am very, very weak." (TkgD:49-150; ConvBk:35.41-4)

AUGUST 11: Thursday: After a night of having difficulty sleeping, Guru Kripa Maharaja gave SP a new pair of Polaroid sunglasses ①, which SP used increasingly, even inside when there is a light on and also when going to the temple for deity darshan. (TkgD: 50-1) BCS came with some medicine: **SP:** Actually I do not like to take. What do you think? Should I take? **TAMAL:** This is that *kaviraja* medicine? **BCS:** Yes. **TAMAL:** Well, I don't see how it is having so much effect. **SP:** No effect. **TAMAL:** Powder isn't working effectively, and milk is keeping you going. I don't see that this medicine is doing anything. It's not giving you appetite. **SP:** Not even taste. **TAMAL:** No. It's giving you bad taste. You don't like to take it. **SP:** So your opinion not to take? **TAMAL:** My opinion is that if you feel that... I don't see that it's having any effect. I think the milk is the best thing, milk, mango milk like you're taking, little juices. This is for creating appetite, I think. (ConvBk:35.47)

In the afternoon, SP called for Tamal and asked, "...continue this *kaviraja* or shall we change? If we have to change, whether that astrologer has got any information?" (ConvBk:35.50) "Now the *kaviraja's* medicine is doing nothing." (TkgD:151) Abhiram and Yasodanandana returned with an expanded analysis from Asutosh Oja and his elderly father, both expert astrologers, elaborating on the initial report. Coming into the darkened ① room, SP had the light turned on. Abhiram read the report to SP. Abhiram described a warning, "Then he mentioned that there may be some trouble from... maybe financial or maybe from juniors, from subordinates." **COMMENT:** Yes, danger from poisoners in

his midst. Abhiram explained that Feb. 28, 1978, six months hence, was the calculated fatal date, but that since SP was an exalted devotee, he could well live beyond that date. It was up to the will of the Supreme Lord. If SP survived these next difficult months, there was shown to be up to five years after that with good health. Abhiram had also arranged for Sunday that the chief resident physician from the Ayurvedic Hospital in Delhi, plus his physician wife and another Ayurvedic professor, would come to examine SP. This hospital physician had already recommended pearl with oxidized gold and the bark of the Arjuna tree. (ConvBk:35.50-52) Tamal quotes SP: *"Throughout the Society, we should be prepared. Take it for granted, the day is given. Now do everything carefully. Everyone knows when there is no appetite, it is warning: life is over."* (TkgD:152) **Satsvarupa:** *"...render service to my spiritual master, as he is very ill. Three months ago, all GBC members rushed to his bedside in Vrindaban. Then he made all legal preparations for his departure. But he appeared to recover a little and thus we left him. New word is that he is 'even worse,' but we have not been ordered to gather... Still, I think I should go."* (Isk70:297) **AUGUST 12:** No tape recordings. SP thought of asking Palika dasi to come from Bombay for a few days to cook South Indian iddli, but then changed his mind, saying, *"I have no taste. What is the use?"* Tamal then summarizes his observations: *"For the past few days, SP had been very quiet, almost transcendently morose. He would hear the correspondence without making any comment."* (TkgD:152-3) **AUGUST 14:** No tapes. Tamal: *"I also feel that as long as SP is so ill, I have no right to think of sporting in the Yamuna."* (TkgD:154) Tamal wrote Giriraj: *"I always remember ...when SP said, 'Giriraj makes so many friends and our Tamal Krishna is expert in making enemies.'" Tamal wrote Hansadutta: "He now sits every morning on the veranda before going to the temple for darshan at 9:30. He was reclining on a round bolster pillow and wearing sunglasses ①, which he always does now because his eyes are giving him some trouble."* (Archives)

AUGUST 15: No tape recordings. *"Today was the day of doctors."* Abhiram brought the head physician from an Ayurvedic hospital in Delhi, who checked SP with a stethoscope. Tamal says, *"Immediately I concluded he was bogus,"* and delineates five reasons why he thought so. What were the results of this medical examination is unknown. Later, Naveen Krishna das brought Dr. Khurana, his doctor father, who urged SP to go to a hospital for kidney dialysis treatment. *"When he saw SP did not want that, he suggested an Ayurvedic hospital in Delhi, not knowing that the bogus chief physician had already made his appearance earlier."* Before noon, Bhagatji appeared bringing a *vaidya* recommended by Seth Bishan Chand, who then took the pulse, and offered to return that evening and the next morning. SP appreciated that this *vaidya* seemed very careful. SP said, *"Regarding the Bhagwatam translation, when I get inspiration I will take it up. Don't try to force me. I am going through a difficult time and am now feeling restless. It is not mechanical."* (TkgD:155) **COMMENT:** Tamal dismisses the best doctors. Why?

AUGUST 16: No tape recordings. In the middle of the night, Guru Kripa and Tamal were called by SP, who could not sleep, feeling disturbed. He questioned the authenticity and honesty of Bhagatji's *vaidya*, and wanted to find out about him. Bhagatji's *vaidya* came again in the morning and tested a urine sample with a drop of oil, exclaiming, *"You will be cured!"* and promised to restore SP's appetite. At 11 AM Bonamali and Bhagatji's *vaidya* met together and with SP, agreeing that the past treatments were appropriate and coordinating on a joint program from that point on. The *vaidya* would stay with Bhagatji nearby for a week, and declined payment. Coincidentally, SP had felt better these last few days, which Tamal suggested was due to the blue sapphire. SP replied, *"Yes, otherwise how this vaidya has suddenly come? No one called for him?"* (TkgD:156-8)

AUGUST 17: Satsvarupa, Srutikirti, Balavanta and Madhudvisa arrived and SP became choked with emotion ⑦ in speaking to Madhudvisa. SP: *"...according to my horoscope, these are my last days. But if Krishna saves, that is a different thing... It doesn't matter I leave this body. Even in death I'll live."* **Srutikirti:** *I remember last time when you were sick, you recovered very well in Hawaii. SP: Let us see. Tamal Krishna wants me to go back to...* **TAMAL:** *I was encouraging SP to... I said that if he goes to the Western temples, that the welcome from his disciples would be so much that he would live for hundreds of years.* (ConvBk:35:65-71) Later, Tamal spoke with the devotees and explained that SP's

mood seemed to change depending on who was present and what news he received; he explained SP's plans to travel back to America via London. Satsvarupa states that SP wanted to hear only good news; it *"inspired him to continue."* (SPLila:6.363) Bhagatji's *vaidya* came and found the pulse to be high, and advised SP not to strain himself. *"He said four things were bad for SP's dropsy illness: salt, sleep during the daytime, unnatural air movement (from the fan), full bathing."* He gave a regimen of taking milk five times daily. (TkgD:159) The *vaidya* said it would take four days for the medicine to begin to act. (ConvBk:6.366)

Srutadeva wrote to Tamal: *"I was just told that SP's eyesight is failing..."* (Archives) Satsvarupa: *"Tamal said that SP's illness is psychological and subtle. A few days ago he was very bad. Gurukripa Swami brought a sapphire ring and twelve men with him, and SP has improved. He was talking of going to the West... SP is very thin. We watched through the doorway as he ate his lunch. He takes a little of his vegetable on his chapatti and eats here and there... about three fourths of a chapatti and a little vegetable."* (Isk70:02) **There are no tape recordings from August 18 to October 2, except one from Aug. 29, a long list of missing tapes. Why?**

AUGUST 18: SP decided to go to the West immediately and then postponed that decision at the request of the *vaidya*. (TkgD:160) The Bhaktivedanta Archives requested Tamal to advise whether there were any tapes made during these days, if some were still in the Dallas temple. Tamal replied he did not remember if there were tape recordings made during these 45 days and that he had looked in Dallas, but had found none. (Archives) **Satsvarupa:** *"Suddenly SP said he definitely wants to travel to the West to the Pennsylvania farm. As for his health condition, he said, 'The worst thing that could happen is death and I am not afraid of that.' He wants a cooler climate. He said he is slowly dying here. 'Let there be change, good or bad. I've decided. Let me go. I've tried to be cured here for the last six months. I have still a taste for milk, a little taste, so it is not hopelessness.' Everyone assured him that (in Gita Nagari) there would be enough milk to bathe in."* (Isk70:302-3)

AUGUST 19: Medicines given by the *vaidya* seemed to be too strong, as during the night there were incontinent bowel movements. SP seemed weaker than usual. SP was anxious to go to the West immediately, but there were problems getting his passport and green card, and SP appeared mentally exhausted by all the uncertainty. (TkgD:161-2) **Satsvarupa:** *"...we hear SP wants to leave as soon as possible. 'I'm disgusted,' he said. 'These kavirajas come, say they will get me well in four days, and then later they say it will take a long time.' 'Just get me out of here,' he asks TKG. He has said, 'These are my last days.' He's asking about direct flights to London, but he had to be carried to the bathroom in a chair. No translating for weeks."* (Isk70:303-4)

AUGUST 20: Bhagatji's *vaidya* gave an overdose, and switched medicines. But SP did not take it and called for Bonamali to come. *"The vaidya has not proven satisfactory."* (TkgD:162) Preparations continued to go to the West, and a letter arrived from Panchadravida Swami in Mexico offering to exchange his youth for SP's old age. SP is quoted by Satsvarupa: *"Surely, I am practically living on your prayers. I haven't eaten in the last six months... So many devotees are praying, it cannot be frustrated. I think this is why I am feeling inspiration to go out. In this condition, anyone else would prepare for death, but I am going on a tour."* (ConvBk:6.363-4)

AUGUST 21: Satsvarupa, Rupa Vilas, and three gurukula boys, as per SP's instruction, went to the Yamuna River to deposit the cremated remains of Jayananda into the sacred waters. (Isk70:Isk70:305) In the evening a report arrived that Abhiram had *"secured"* the passport and that the American consulate in Calcutta was helping with SP's green card renewal. Upon hearing the news from Tamal, SP, lying in bed, *"began to clap his hands, saying, 'Give me good news and keep me alive! I think if I go to London, I will be half cured.'" (TkgD:163-5) Satsvarupa says, "SP spoke on, carried by waves of transcendental emotion⁷ and carrying his loving disciples with him. 'When I go to America,' he said, 'especially Los Angeles and New York, I feel at home.'" (ConvBk:6.367) In the evening SP wore his sunglasses¹ while lying on his back on a cot on the roof. Abhiram had consulted the astrologer again, who said travel on the 29th would be good. SP's voice⁴ was tiny and weak. (Isk70:306)*

AUGUST 22: Tamal went to Delhi to book air tickets for SP's party. Meanwhile, K.J. Somaiya arrived to

visit SP, who broke down and cried when he saw His Divine Grace's deteriorated condition. (TkgD:165-6; SPLila:6.368) Satsvarupa: *"We think there will be a delay of three or four more days to get clearance out of the country for TKG and Upendra..."* But SP was ready to go immediately with Srutikirti and without Tamal. (Isk70:307) **AUGUST 23:** *"SP is scheduled to leave Saturday, five days from now. Various formalities are required for his entrance to England. Now he says he very much wants to live. I walked him to the bathroom on my shift today. First I had to pick him up in my arms to a sitting position in his bed. He is so weak."* (Isk70:308)

AUGUST 24: Kutichuk's slightly retarded, young daughter took some pills from the garbage and in minutes was in a coma, dying some time later. SP commented, *"This is the danger of allopathic medicine... No one gave her, this is destiny."* The next morning SP said to Tamal, *"I am thinking about the girl taking poison. It is a little mysterious."* Among SP's assistants and servants at this time were Satsvarupa, Guru Kripa, Madhudvisa, Srutikirti as well as Tamal, Balavanta, Abhiram and Upendra. (TkgD:166-7) While waiting for his US green card, Dr. Arkasomayaji, Ph.D, an astrologer and qualified academic from Tirupati, sent a horoscope, with supporting calculations and planetary positions. Hearing the report, SP confirmed, *"The calculation is good. He is a learned scholar."* Tamal gives the report in his diary, which glorified SP's exalted position and asserted that SP would overcome his present illness by his own spiritual strength, living at least until Jan. 19, 1984. (TkgD:167-8) Departure for London was scheduled for early in the morning of the 26th, the day after next. (SPLila:6.368)

AUGUST 25: During the night, SP *"was very sick. All night, he was awake and moaning. He said, 'Last night there was colic pain. It was a death-like pain. Just thinking of it, I am horrified. It is due to mucus' ②. Indigestion. It is a very critical situation."* Due to the *"severe pain,"* Bonamali was brought, who gave lavan bhaskar (black salt), saying it was acid indigestion, but that SP's condition was actually better. (TkgD:168-9) Many devotees urged SP not to go to London. (SPLila:6.368) SP tried to vomit all the previous night and all through the day, and considered taking a Lassix tablet. *"If he passed urine and stool, he would automatically regain his appetite. For six months, all doctors and medicines have failed to produce an appetite."* At about noon, it was learned there was an airport strike in London. Tamal states, *"Because of his indigestion, SP decided to postpone going to London. Since we were scheduled to leave ...our departure was delayed."* In the evening SP called for his servants and asked for help. *"He could not sit in any one position for more than a few minutes because of the pain. I (Tamal) felt the area which appeared to be in the colon."* Guru Kripa and Upendra, assisted by Madhudvisa and Tamal, gave enemas. SP tried Bhagatji's suggestion of drawing out *"the gas"* by placing some cotton with hing on his navel. Then Tamal gave a *"strong dose of Phillips Milk of Magnesia. During the night SP became relieved."* (TkgD:168-9)

AUGUST 26: In the morning, SP was weak but was no longer suffering from intestinal pain, or as Tamal says, *"from the gas."* Balavanta came from Delhi with the original tickets, yet uncanceled and still valid for Saturday the 27th. Preparations went all day for leaving at midnight. (TkgD:169)

AUGUST 27: At 12 AM, SP's party left for the Delhi airport in a caravan of three cars, with SP lying in the back seat of his Mercedes, on a mattress with a quilt and a pillow. His feet and hands were slightly swollen. SP assured his friend Bishan Chandra Seth, upon leaving Vrindaban, that *"if the trip became too difficult, he would return immediately."* After two hours the caravan reached Delhi airport, where SP remained lying in his car with the doors open. Bhavananda met SP at the airport. (TkgD:169-170; SPLila:6.368-9; Isk70:308-9) Departure was not smooth, and when SP was finally moved by wheelchair to the plane, he was more swollen than in many weeks. Tamal, Guru Kripa, Pradyumna, Arundhati, Abhiram, Srutirupa and Upendra accompanied SP. (TkgD:170) Abhiram describes that at the Delhi airport, *"SP seemed to withdraw within himself, not looking or advising..."* On the unusually exhaustive flight Abhiram worried about the cabin pressure and SP's blood pressure. Landing in Rome, SP waited in an airport lounge for four hours while the flight was delayed. Above London the plane circled for hours due to the strike. Twenty hours after leaving, they finally landed at Heathrow Airport. As SP emerged from the plane, the devotees greeting him were shocked to see him so thin, weak, expressionless, and wearing dark sunglasses ①. (ABHI; TkgD:170) SP *"appeared like a powerful sage*

who had been undergoing long austerities for the benefit of humankind and who had become transcendental to his body, although living in it." (SPLila:6.372) SP went to see the deities Sri Sri Radha Gokulananda and then went to his quarters. Devotees came to sit with him in his room, and he tasted various fruits from a large plate made up for him. "Then, being very tired, he took rest." (TkgD:170-1)

AUGUST 28: At 2 AM, Tamal and Bhagavan went to see SP, just awakened, who was feeling well. When Bhagavan presented some newly printed books, SP shed tears (7) from his eyes and rubbed Bhagavan's head in deep appreciation, saying, "You have no problems." SP came to the temple room, borne in his palanquin, again wearing his "dark sunglasses (1)." SP sat almost expressionless (6) during the ecstatic kirtan, although Satsvarupa notes there were tears (7) behind the sunglasses. The devotees chanted and danced, knowing the great inconvenience that SP had taken just to be with them. (TkgD:171; SPLila:6.374)

AUGUST 29: SP had some pain around the left kidney and asked that Kruschen Salts be prepared, a drink which SP took, but then complained of its bitterness. SP rested peacefully all day. "He talked hardly at all. He was constantly in trance as he sat absolutely still with his eyes closed." (TkgD:172) Tamal requested the London devotees not to sing the guru-puja prayers as "it created too much emotion (7) for SP." SP confided he no longer wanted to return to India, saying about the Indian government and countrymen, "They do not appreciate me. By such treatment, I have lost my health... I am doing such great work and they are suspecting CIA." SP "became choked with tears in anguish," saying, "I sometimes cry." (7) (TkgD:172; SPLila:6.376) SP inquired from a visiting friend of Mahavishnu das about local Ayurvedic medicine shops.

AUGUST 30: Jayatirtha finally arrived and SP admitted he was now feeling better. SP: "I want to introduce varnashram at our Pennsylvania farm, the biggest problem of life is solved: food." (TkgD:173; SPLila:6.377) **AUGUST 31:** SP was consuming mostly juices and had some trouble passing urine, (5) but resting well. (ABHI) SP has been "resting very soundly." (TkgD:174)

SEPTEMBER 1977: There are no tape recordings for the entire month of September.

SEPTEMBER 1: Abhiram reports that SP ate well, took bath and his swelling went down.

SEPTEMBER 2: Over just some little thing, SP would immediately begin crying (7) very easily. This was characteristic of this time, that at least once or twice a day SP would become choked up or cry (7) because he "was so sensitive." Each morning in the Bhaktivedanta Manor temple room, SP would sit before the deities while the devotees had enthusiastic kirtan. Abhiram presented a new pair of high-quality Zeiss sunglasses (1) to SP that were purchased by his wife, Srutirupa. These new sunglasses replaced the old ones, which looked like "biker shades." His "eyes (1) would hurt in bright lights and he would always wear sunglasses." "He ate better today than for as long as I have been with him," and that SP was passing urine easier now. (ABHI)

SEPTEMBER 3: Abhiram notes that SP's feet are swelling again and that he was in a very "upbeat mood," expecting to tour the U.S. soon. (ABHI) His emotions (7), reports TKG, "are much more noticeable recently. Whereas before, he would always check his sentiments, now he no longer does so completely, perhaps because of his physical weakness. He cries frequently (7) and with only slight provocation." Tamal interprets this as due to SP's being immersed in Krishna prema, and that he would look more beautiful with tears (7) flowing from his eyes while experiencing transcendental ecstatic symptoms. Tamal says, "All glories to SP... who is enabling the devotees to relish these drops of transcendental love of God, which now pour forth from his person!" SP had only a little mahaprasadam for lunch, assisted by Abhiram, and he shed tears (7) when Jayatirtha took his leave and again when he received a telegram (7) from Siddha Svarupananda Swami. (TkgD:178-9) After arrival in London, SP's emotions (7) were more prominent and that they were noticeably unchecked now, when they were previously rarely displayed. "He frequently cried in ecstasy... at any moment tears might come... (7) The tears would pour down his cheeks..." (SPLila:6.376-7) **SEPTEMBER 4:** He did not eat. (ABHI) Ghanashyam came from behind the Iron Curtain and gave his report. In the evening, he had pain in his left kidney, and a hot salt compress was applied for relief. (TkgD:181)

SEPTEMBER 5: SP had trouble again in passing urine today (5). (ABHI) When Harikesh arrived, SP

became very emotional, and shedding tears with a choked voice (7), rubbed his head. When he was shown color photos of the Los Angeles Rathayatra, SP again began to shed tears (7). Then he sat meditatively in silence for two hours. (SPLila:6.378-9) He had eaten practically nothing for days except some "7-Up" soda, but today frequently took some royal jelly with honey from Upendra. His digestion was not improved, his appetite was still lacking, and he had been having pains in the kidney area. (TkgD:182-4) Tamal wrote to Srutadeva: *"Your suggestion for SP's improved health by the use of chicory is very kind. But SP prefers now to depend upon Krishna, and therefore your prayers to the Lord for SP's recovery will actually be the most effective medicine."* (Archives) Tamal wrote to SiddhaSvarupananda in Hawaii: *"SP is getting very nice rest here at Bhaktivedanta Manor. There were so many things to worry about in India, but here there is no difficulty for SP to get unbroken, peaceful, recuperative rest and he is taking full advantage of the very serene atmosphere."* (Archives)

SEPTEMBER 6: Today was Janmastami, and SP took milk and rested throughout the day, but had diarrhea. (ABHI) SP went to see the deities at the Bury Place temple. Carried on a palanquin, SP came before the altar, slowly removed his sunglasses (1) and tears flooded from his eyes (7). The journey totally exhausted SP. He slept until midnight upon his return to the Manor. (SPLila:6.379 & TkgD:185) SP wrote to Vasudeva in Fiji: *"Now I have come to the West in a broken condition of health. In such condition no one would think of touring. An ordinary man would prepare for death. But I am not afraid of death, so why not let me see once again all of my beloved disciples and the Temples all over the world."* (the last letter signed by SP)

SEPTEMBER 7: On Vyasa-puja day, SP went to the temple room where Tamal gave a 45 minute speech on SP's life history and achievements, during which SP shed many tears (7). SP had swelling again, and acute pain in the genital area. (TkgD:186)

SEPTEMBER 8: Both the swelling and genital pain had increased by the next morning due to complete inability to pass urine (5). Consultations by phone revealed that this inability was very critical and could lead to coma and death within hours. (TkgD:186) Abhiram describes that SP could not pass urine. While being carried by Abhiram and another devotee to the bathroom, SP began to shake, his eyes rolled up and he had a seizure, his body stiffening. He fainted and his breathing stopped. Lying him down on his bed, Abhiram noted that SP's heart was *"violently palpitating."* SP regained external consciousness, took bath and explained that his urinary tract (5) was blocked completely. He could not pass urine. SP took an ambulance to Peace Memorial Hospital in Watford. SP was able to pass urine while at the hospital after a circumcision was performed by a young Dr. Andrew J McIrvine, who was mystified at the unusually and extremely thickened, long foreskin (5) removed from SP's body. The skin had made a total blockage of the urinary tract (5). The doctor *"had never seen such a thing in his life,"* but it is unknown if any or what tests might have been done. The bladder and prostate gland were found to be not excessively enlarged. (ABHI & TkgD:186-7) This phenomenon is suggestive of the thickening of skin (5) due to arsenic poisoning, and a similar incident occurred in another case history in Ch. 103. The doctor's analysis, according to Abhiram's Nov. 1978 recollections, was that SP's *"difficulties in passing urine had produced a back pressure on the kidneys, causing gradual damage and a buildup of uric acid in the body, weakening the body, causing the nausea, non-digestion and a malnourished body of only 60 to 70 pounds."* (ABHI) Dr. McIrvine had commented SP *"was living on his will alone."* (SRUTI) Abhiram on Nov. 5, 1997: *"Dr. McIrvine, made a very clear and definitive diagnosis of SP's condition, namely that he, 1) had, due to diabetes (and dropsy) suffered swelling which affected the flow in his urinary tract (5) over many years 2) That he had since birth a slightly constricted urethra (5) which further reduced the urinary flow. (This was the reason for surgery and gave a great deal of relief to SP) 3) The combination of these two major factors had put a constant and harmful back pressure on his kidneys, which along with a general deterioration due to age had inflicted serious renal damage. (SP complained to me that he had difficulty urinating and finally was blocked completely leading to this surgery.) 4) The kidney failure would naturally cause an increase in uric acid in his system, which would probably affect digestion and appetite. Both being prominent symptoms in SP's condition. 5) The loss of digestion and appetite led to malnutrition which caused an already aged*

and intensely taxed system to go into a total collapse. The above is, I believe, an accurate account of the diagnosis of the doctors who examined SP at Peace Memorial Hospital on 8th September of 1977, and all of my/our observations prior and subsequent to this generally confirmed this diagnosis."

Returning to the Manor the same day, SP was examined and checked by an Indian life member, Dr. Kanodia, who confirmed the success of the operation. (TkgD:187) Satsvarupa's biography glaringly omits any reference to SP's emergency visit to the hospital and his operation there, and simply reports, *"The next day SP's health suddenly became much worse... suddenly his plans changed... he now requested that he be taken back to India... The health crisis seemed to pass..."* (SPLila:6.379) *"His health had been good... However, soon after... the 6th and 7th of Sept., his health had suddenly taken a turn for the worse- he had developed a urinary-tract infection^⑤ and had a minor operation. ...his condition had deteriorated. He had hardly been able to eat and had very little energy."* (OCEAN:212) **SEPTEMBER 9:** Dr. McIrvine came to visit SP and stressed plenty of liquid and some protein would be necessary for healing, advising against Dr. Kanodia's antibiotics. At the urging of Abhiram, SP decided to live on juices alone. He fainted once more while being carried to the bathroom later that night. (ABHI; TkgD:187-8)

SEPTEMBER 10: Abhiram began keeping a record on the amount of liquids ingested and passed by SP, about one liter a day. By the use of a urine bottle, total volumes in and out of the body were checked to guard against dehydration. (ABHI & TkgD:188) SP became very tired preaching to Svarupa Damodar, having heart palpitations worse than when in Vrindaban. After resting several hours, SP asked Tamal to review the astrological readings now that the critical days had come. Tamal says the discussion revealed that *"SP had hoped to see an improvement in his health, which would have encouraged him to go on to America. Unexpectedly the situation grew critical, necessitating an operation. Now, being weaker than ever before, he was thinking of not going to America. Rather he felt that he might die soon and wished, therefore, to see the Bombay temple opening."* (TkgD:188) Tamal tried to encourage SP to continue with the plan to go to America, and they *"decided to wait a few days to see whether his condition improved."* SP *"was not appearing well,"* and had little control over bowel movements or passing urine. SP was adamant about following Dr. McIrvine's recommendations; plenty of liquids and now an all-purpose food supplement called Complian. (TkgD:189) Tamal wrote to Giriraj: *"SP has just undergone a minor surgical operation which seems to have come out successfully. His Divine Grace is resting but is very very weak, at least as weak as he was in Vrindaban."* (Archives) Tamal wrote to Hansadutta: *"His health however has not very much improved and two days ago he developed a block in passing urine. After about 12 hours of not being able to pass urine, we had to rush him to a hospital on his insistence, where a minor surgical operation was performed in which they opened the hole of the urinary tract^⑤ wider so that he could pass urine. After a few hours he returned to the Manor and it appears that the operation was successful. It is impossible for him to stand up even with assistance. Last night he attempted to go to the toilet but fainted. So he is more or less completely bedridden."* (Archives) **SEPTEMBER 11:** After the circumcision on Sept. 8, SP should not have had further difficulty in passing urine due to any physical blockage in the lower urethra tract^⑤. Yet days later on the 11th: *"SP says there is still difficulty in passing urine^⑤- He blames it on the protein supplement."* (ABHI)

COMMENT: Cadmium poisoning will inflame the urethra. Urine passed in the last 3 days was decreasing, not a good sign. Tamal, Pradyumna and Abhiram discussed at length about whether to go on to America, stay in England or go back to Bombay for the upcoming temple opening. (TkgD:190) Satsvarupa (erroneously) describes that the health crisis seemed to pass, but SP doubted his ability to go to New York. SP thought he had traveled as far as possible, and wanted to return to Bombay and Vrindaban. He resumed his visits to the temple room every morning. (SPLila:6.379)

SEPTEMBER 12: Brahmananda arrived from Africa. The urine had increased again and SP looked better, saying, *"Probably because I am thinking of returning. I am homesick."* He made a final decision to leave for Bombay on the 15th, saying, *"If I survive this time, we shall do Vrindaban parikrama. You can carry me in a palanquin."* SP told Tamal to arrange for going the very next morning, and by staying up much of the night, all was made ready for a party of four on British Airways, first class seating.

(TkgD:190-1) But Tamal refused to do the re-ticketing, wanting him to go on to America. Brahmananda had to do the re-ticketing as SP wanted. (Swamiji)

SEPTEMBER 13: SP and party left London for Bombay, boarding the plane by forklift. SP took the trip without difficulty and rested well on the plane. (TkgD:192-3) **SEPTEMBER 14:** Arriving today in Bombay, SP rested soundly the whole day. Measurements of urine were not possible as SP was using the toilet. He refused the Complian, saying it was not a fresh food, and gave up the regimen he had agreed upon, saying, "I shall try to live on milk and fruit juice. Nothing artificial." SP said about Dr. McIrvine: "I could understand when he wanted blood that he would begin his allopathic treatments." (TkgD:193-4; SPLila:6.380-1) Abhiram, having arrived from England separately, notes that "SP appears to be getting stronger," and that the massages by his servants are giving him relief. (ABHI)

SEPTEMBER 15: Abhiram reports mucus② buildup, much spitting and coughing③, and that SP's sleeping at an angle while propped up on pillows was introduced to help cope with the mucus interfering during rest. Satsvarupa notes that SP took only a little fruit juice and mung bean water. Tamal relates that SP remained almost motionless and silent in bed all day, with no strength despite taking juices, milk and Complian. Satsvarupa states that when Tamal asked how SP was feeling, the reply was "Crisis." (TkgD:194; SPLila:6.381)

SEPTEMBER 16: Tamal notes that SP seemed weaker, similar to yesterday. The passing of urine was adequate, more than half of the liquids taken. (TkgD:194-5)

SEPTEMBER 17: SP appeared to be getting worse every day, now using a bedpan for passing urine. When SP wanted to call a certain Bombay doctor who had cured a Mrs. Wallior's father from apparently the same ailment he had, Tamal said: "I presented a number of arguments against calling another doctor and told why I felt at this time it was not necessary." Tamal says, "SP said, 'Your advice is always very nice,' and he decided not to call anyone." (TkgD:195) Late in the day, Yadubara showed SP some projected movies, and even though SP put on his sunglasses, he kept his eyes shut because the light hurt his eyes①. SP could not see the movies anyway, neither could he recognize those who came before him except by recognizing their voices. "His eyes were almost completely failing him." (TkgD:196) **SEPTEMBER 18:** Karttikeya Mahadevia came to visit and he was shocked at SP's condition. (TkgD:196-7) **SEPTEMBER 19:** Tamal states, "SP's condition having grown worse, we now attend to him constantly." Up till now, Tamal spent half his shift with SP; now it is constant. (TkgD:197)

SEPTEMBER 20: That night, SP became very congested③ with a bad cough③ which he blamed on being given buffalo milk instead of cow milk. Abhiram remembers that SP sent him out to find topa-kul berries from Bengal in downtown Bombay, a difficult task. Finally he found some from a street vendor. Mixed with flowers of the drumstick tree, a tea would be made tomorrow for increasing SP's appetite. Meanwhile SP also took some tulasi tea. SP also agreed to try some vegetable broth that Abhiram would make. Today SP could only manage to sit up in his wheelchair for a minute before returning to bed. (TkgD:198, ABHI) **SEPTEMBER 21:** SP could not go for the daily greeting of the deities in the temple, and instead had a photo of the deities fixed onto the bedpost to see always. (SPLila:6.383-4) Abhiram notes that "SP is not well today; SP said 'I feel that at any moment I could die.' SP has no strength and started taking vegetable broth every day." SP passed liquid stool, stating, "I may pass away at any moment, because there is no vital force." (TkgD:199)

SEPTEMBER 22: Later SP became emotional⑦ in speaking with Gargamuni, and began to cry. In the afternoon, SP spoke to his servants and Brahmananda: "The whole machine has gone bad. You cannot expect a young body like yours. Besides it is material. When I was younger, I would always recover." (TkgD:199-200) **SEPTEMBER 23:** SP "was not at all well today." He took Horlicks, a food supplement made from grains that his mother had given him as a child, but a cough③ was the result. Sitting in a wheelchair and wrapped with a chaddar (large shawl), he was still "shaking slightly," even though it was warm. His face was colorless⑥, and his extremities were swollen more than usual. His health had turned worse still. The massage was skipped due to the cough③. "We felt that the remedy of vegetable juice, Complian, etc. was unsuccessful." SP called a meeting and it "was obvious we had to take a new direction in SP's care." It was decided to find the best Ayurvedic physician in Bombay and

that Ram Gopal *vaidya*, another Ayurvedic physician, would also be brought. He spent the day lying quietly in bed. (TkgD:201)

SEPTEMBER 24: Sri K.J. Somaiya brought Ram Gopal *vaidya* in the afternoon, who quickly diagnosed SP's ailment as liver^⑧ and kidney problems. He prescribed some Ayurvedic medicine and a diet. Tamal was not pleased with this doctor, as he states: *"We were not very satisfied with this vaidya, whose manner of acting was not appealing. After he left, I expressed my doubt to SP, saying that I wanted nothing to do with him. Since the vaidya spoke only Hindi, SP asked Yasomatinandana to remain. I said that Yasomatinandana should deal with him, since I did not want to do so. SP reproved me, saying that this mood of non-cooperation was not good."* SP urged following the treatment the Bombay *vaidya* had recommended for eight days. Tamal continues: *"I pointed out that the vaidya would be out of town for five days, during which time his disciples would attend SP. Furthermore, he had asked about cardiograph tests, and he chewed pan while taking SP's pulse."* SP took some sandesh made by Kuladri, and also a few spoonfuls of chiku and papaya. (TkgD:202-3) Abhiram notes that SP was weaker and took no vegetable broth, but took Horlicks and Complan instead.

SEPTEMBER 25: Abhiram says SP was constipated and coughing^③. Tamal notes that the whole previous night SP's sleep was interrupted by constipation and too much mucus^②. Thus SP rejected this Ram Gopal *vaidya* since apparently his treatments were problematic. Tamal coaxed SP to cough^③ up much of the mucus^② and then gave him Phillips Milk of Magnesia. SP's limbs were swollen *"more than ever,"* and Tamal assesses that due to mucus, there was difficulty in passing urine. Mr. Somaiya had supplied a hospital bed, which was installed in the sitting room. In the early afternoon, Abhiram and Upendra gave SP an enema, *"completely cleansing his bowels."* After all this, SP was left extremely weak. (TkgD:203) Abhiram noted in his diary, *"SP felt relieved... and seemed to be more alert externally."* **SEPTEMBER 26:** During the afternoon, SP sat up and put on his spectacles, holding a photo of Radha Rasabihari, the Bombay deities, in his hand. Tamal had to point out Their lotus feet. That night, however, Tamal relates that SP could not sleep at all, having mucus^② and cough^③ and even the cough syrup did not help. (TkgD:204) Satsvarupa noted that in Los Angeles: *"Now we hear again that SP's health is in crisis, 'the worst.' He is lying on his back and even to turn is a great effort. His secretary has called saying that all GBC men should come to Bombay at the end of October for the grand opening of the temple there."* (Isk70:311)

SEPTEMBER 27: SP stopped taking Horlicks until his mucus^② lessened. (ABHI) Tamal writes: *"Prabhupada was completely exhausted. Mucus^② was filling his whole system, and his legs and hands were very swollen. Even his eyes had much mucus^②. I felt nearly hopeless, seeing his condition. He asked for caranamrita from the deities."* K.J. Somaiya brought the governor of Madras, Mr. Potwari, and they were *"amazed to see SP's condition."* At night, he said that his condition had progressed from bad to worse, and he had Abhiram attend him all night. Also, SP resumed taking Ram Gopal's medicine. (TkgD:204-5) **SEPTEMBER 28:** *"Most amazingly,"* SP's condition suddenly became much better, with hardly any mucus, and he had awoken well rested after a night's sound sleep. He met with K.J. Somaiya and the governor, and at their urging, agreed to see Ram Gopal *vaidya* again. SP's signature *"was very unsteady,"* and that he was very weak. Tamal suggested that SP give power of attorney *"to someone to sign on his behalf."* SP agreed. (TkgD:205) Tamal wrote to Hansadutta: *"Since coming back to Bombay his health has steadily deteriorated and he is very ill now. He has requested that every GBC man must come to Bombay for the opening ceremony which will take place on October 22. Thereafter SP plans to go to Vrindaban Dham where he intends to make a grand parikrama of the entire Vrindaban area..."* (Archives)

SEPTEMBER 29: SP called his leading men about his idea of returning to Vrindaban to be treated by Bonamali *kaviraja*. (TkgD:206) Satsvarupa: SP called the locally available GBC men to discuss whether he should stay in Bombay and wait 3 or more weeks until the temple opening, or go early to Vrindaban for parikrama while still able. It was decided by SP to go on to Vrindaban. SP also invited discussion on the best course of treatment. Tamal read out loud a recent letter from SP's friend Dr. G. Ghosh, who advised going to a good hospital for a thorough check-up and treatment. Tamal warned of the spectre

of intravenous feeding, something he knew SP wanted to avoid. Tamal said that modern doctors were at least more effective than most Ayurvedic doctors. Abhiram protested strongly against going to a hospital. Upendra suggested that SP could be treated in his own house without having to go to the hospital. (SPLila:6.386-7) There was discussion about the negative effects of too many devotees going to Vrindaban to be with SP in his last days. Construction in Bombay and preaching worldwide would be disrupted, but SP asked that all his disciples be called to come be with him in Vrindaban. Apparently, however, Tamal or someone sent a different message to Ramesvara in the USA: "*send only the leading disciples.*" Hari Sauri was sent ahead to Vrindaban to prepare things there in advance of SP's arrival, and in Bombay preparations were made for SP's departure for Vrindaban. (TkgD:206-8) Tamal wrote to B.D. Joshi of El Cerrito, CA: "*His Divine Grace is very ill at present. While in London he underwent a minor surgical operation and afterwards he returned to India. His return to India was to see the opening of the Bombay temple, but it was also determined by his failing health. Now he is completely bedridden and cannot even turn in his bed without the help of an assistant. His condition is most precarious. His Divine Grace has stated that if he is able to survive this very trying disease, then after Vrindaban he will return to America.*" (Archives)

"2:15 AM: (SP) is staying permanently in his bedroom now and his condition is very bad. Tamal told me that he had not eaten anything solid for one and a half months. Now he takes a glass of mung water, one of grape juice, and another of Complan (a protein drink). A few days ago he took a few spoonfuls of fruit and a piece of sandesh... but this caused so much difficulty that they had to give him an enema... I was amazed to see how much his body has become reduced. The legs were so thin. Later... I was only shocked to see how much SP's bodily condition has deteriorated. He is ten times worse than he was in June... Practically he has no flesh on his body. It is just skin and bone. I could see his heart beating as the skin on his ribs moved up and down, with every beat... His body is so weak he requires assistance to turn on his side in bed. (HSUnpub:1)

SEPTEMBER 30: Due to road closure between Delhi and Vrindaban, it was decided SP would take the first-class section of the 11 AM "Deluxe" train to Vrindaban tomorrow morning. In the evening, Mr. Asnani and a notary came, and SP gave power of attorney to Tamal and Giriraj. (TkgD:209)

OCTOBER 1977: OCTOBER 1: In the early morning, SP signed letters, and then came downstairs at 9:30 AM, to leave behind hundreds of tearful devotees as he departed Juhu for the last time. SP took the train for Vrindaban. Brahmananda carried SP in his arms in and out of the car and train. (TkgD:211; SPLila:6.389-390)

OCTOBER 2: Arriving at 7:30 AM in Mathura, SP came back to Vrindaban in a much more deteriorated condition than when he had left a month ago. SP's first business was that his servants "*closed the curtains and dimmed the lights.*" ① SP again called all his GBC men to Vrindaban, as he had in May, except now it was for the purpose of his final pastimes, and gradually they began to arrive. (SPLila:6.389) SP took some mung water and spinach water and requested Bhagatji to keep a cow ready to supply him with fresh milk. SP instructed on a memorial and museum to honor him after departure. He instructed Kuladri not to allow anyone to cook for him without his permission. (Did SP suspect foul play?) Tamal opines that this referred to Pranava's wife, who cooked that day. (TkgD:212-3) "*The ride was difficult for SP. Any manhandling causes distress. His body is so weak and fragile... we lay SP on his bed and closed all the curtains to dim the light... ① he tried to move some pillows... he said he wanted to be on his side... he spoke so softly ④ I could hardly hear him and due to being so weak he could not move over himself... Practically he has only enough strength to move his arms... asked Tamal whether SP's legs were paralyzed... Now he does not go to the bathroom... an operation in London... doing a complete circumcision as there was scar tissue causing the blockage.* (UNPubl:2-4)

SP slept well for 3 hours, awake by 12:45 PM. There was cooling rain and Tamal got SP's agreement to call the Bonamali *kaviraja* tomorrow. SP's voice ④ was very weak and low. SP agreed to take darshan of the temple deities, Krishna-Balaram, starting tomorrow. He took some mung dal water and spinach water, and asked for some watered down milk later. His eyes were so bad he could not tell Akshayananda Maharaja's presence several times today. Neither could he hear the temple

bells ringing. *"In this condition, even I cannot move my body on the bed. Only chance you should give me- let me die peacefully, without anxiety. I have given in writing everything... Disaster will happen if you cannot manage it. Hm?"* Hari Sauri was present. In the evening, after SP had drunk milk for the second time today, Tamal says, *"SP said scratch hard."* (ConvBk:35.72-82) Satsvarupa: *"We arrived and heard that there is a slight improvement. They thought he was going to leave his body at any moment. Everyone was called to be here at the end. Now it is a little different. The kaviraja came today... and said his life is finished, but SP himself has said Krishna may continue his life if He desires. TKG showed me a daily log they keep of what "food" he takes and what he passes as urine. He drinks about two glasses of liquid a day. Has not had more than that daily or any solid food for months. I'll be doing some of His Divine Grace's correspondence. TKG says that without a shirt on, SP is so thin you can see the thumping of his heart. Hardly any flesh. I saw him lying in bed, very thin, but they are more hopeful today than they were. He is more diminished in his body than ever. Talk of a big Vrindaban parikrama here around Oct. 15. He has four servants: Abhiram, Upendra, Kuladri, and BCS or Hari Sauri- and one is always with him."* (ISK70.311-2)

OCTOBER 3: Bonamali came and after examining SP, ascertained that there was total weakness, but no illness. The prescription was for taking Complian, milk, pomegranate and grape juices mixed with honey, plus some medicines. Milk was producing much mucus^②, causing SP to cough^③ at night and disturbing his rest. The kaviraja insisted, though, that the *"cough^③ should come out. When the cough comes out, it will take out the disease."* Powdered milk was nixed; only pure cow's milk should be taken. SP should be covered by woolen cloth, not to be exposed, and bathing should be by damp towels only. SP then instructed Tamal, *"The kaviraja said my life is finished, now by the grace of Krishna. So under the circumstances, whatever medicinal instructions he gives, strictly follow properly... so if you are trying for my life, try very seriously. That is my formula. No negligence. Whatever he advises, that is good."* Tamal did not like Bhagatji or Sacidananda for translating with the kaviraja and helping with the medicines. Tamal said, *"Whoever does this medicine with the kaviraja should be intelligent person."* Tamal recommended, and SP approved, that BCS be telegrammed and recalled from Mayapur to Vrindaban to help. SP said the Bombay kaviraja was *"hopeless,"* and Tamal commented how he was a materialist businessman, chewing pan. Hansadutta arrived. *"After speaking more animatedly than he had for days, SP lay down, exhausted."* SP was taken to see the Krishna Balaram deities in his chair, which exhausted him so much that he returned to bed soon. (TkgD: 214-5, ConvBk:35.83-94) *"The kaviraj said... grape juice was alright mixed with honey. We had been giving it sugar water but he said no. Pomegranate juice was also advised and large raisins mashed with honey into a paste was advised or strength... Tamal asked how they could recommend milk when his cough was so bad. SP replied that it is counteracted by ginger... SP was coughing^③ on and off and also he is getting bed sores. Tamal... wants BCS to come (from Mayapur).In the afternoon he took some of the medicines prescribed by the Kaviraj; some powders mixed with the juice of various leaves... In Delhi qwe tried to get pure musk (good for the heart) but it costs Rs 1000 for about 20 grams. (UNPubl: 7-11) "SP is far less active than a month ago. No longer speaking, no walking, no solid food, no positive will to go and preach in the West, no expression of fervent desire to live. We're doing all-night chanting vigils by his bed. Not to mention no more walks, no more work on the Srimad Bhagwatam, no touring temples, nor answering mail. Hansadutta and Brahmananda cried, because if he doesn't eat or even drink, how can he continue to live? His body, as he said, is a bag of bones, and he is not eating anything, so how can he continue for long?"* (ISK70.314-5)

OCTOBER 4: Abhiram notes that SP slept poorly all last night, coughing^③ and spitting mucus^②. Tamal relates that this morning SP declared in an almost inaudible voice^④ that the kaviraja's medicines were a *"complete failure."* SP was *"drowsy"* from the expectorate taken during the night, and his *"whole body was more swollen than in many months."* The kaviraja came in the morning, and it was quite difficult to understand what was being advised for the problematic cough^③ and mucus^②. He suggested massaging with a hot cloth soaked in ginger juice. (ConvBk:36.94-101) There were two cough^③ medicines, one of which, it turned out, deliberately was increasing the cough,^③

as the *kaviraja* thought this to be necessary to remove mucus②. SP said, "The havoc caused, the medicine." Tamal then observed, "The swelling has increased since yesterday. It was never so much as today. The mucus② was never so much as today." SP said he could not even digest the medicine. There was some talk of chloroform and drowsiness. Tamal said, "What we want is to stop the coughing,③ not an expectorant," protesting about experiments with medicines and questioned why the *kaviraja* should give musk, which supposedly would give strength to the heart and body. But the heart was good, as shown by the pulse. Abhiram asked, "But where do we get real musk?" Upendra was told by SP to no longer awaken him for taking medicine, but to let him sleep. (TkgD:215, ConvBk:35.94-96) At 10 AM, Upendra bathed SP and changed the sheets. Bali Mardan said, "Scratch with your nails," explaining how to scratch SP's back. Hansadutta said, "SP, you've become so thin." A little later, SP said, "Back side itching." He asked for four raisins ground with honey. Bali Mardan confirmed that the GBC men would start arriving in the coming few days. (ConvBk:35.97-101) Today, SP abstained from all medicines. Tamal states that after learning Bonamali had raised his fees, SP said he should not be called again. SP had earlier declined Dr. Ghosh's offer (Kodaikanal) to prescribe treatment, and opted for kirtan "treatment" over any local doctors as well. (SPLila:6.392) But now, SP had Tamal write to Dr. G. Ghosh of Allahabad, inviting him to come and treat him personally, not in a hospital, but in his own quarters. (TkgD:215) "During the night SP coughed③ a lot due to much mucus②. The Kaviraj's medicine increased the cough③ so SP did not rest much. Also the swelling in his arms and legs increased tremendously. The Kaviraj came to see him. He prescribed ghee and ginger juice, hot, and applied externally to his chest to bring out any mucus②. After some discussion the Kaviraj explains that the medicine is meant to bring out the mucus②. SP said the medicine caused havoc... and eventually decided not to take any medicine until he felt a little better. The Kaviraj also recommended musk for SP's heart and to help clear any cough③." (UNPubl:11)

OCTOBER 5: At 7 AM SP awoke and asked for his bath. Tamal told SP, "We should depend on Krishna, not on these *kavirajas*." Tamal bathed SP and rubbed calcium carbonate mixed with honey on his back to assist with the healing of bed sores. SP was too weak to visit the deities, and to try to reduce the lingering and persistent swelling, he instructed that slake lime be combined with newly ground tumeric and water, making a paste to apply to the swollen parts of his body. (TkgD:216-217) The GBC men began to arrive. SP drank milk three times without getting mucus, and thought that this was perhaps due to the enema given earlier. (ABHI) When Hari Sauri spoke about how an astrologer in Delhi would be studying SP's horoscope, SP advised, "Don't waste money for this astrology," and asked for, "Bhagwatam reading and kirtan." He requested more kirtan to be held in his quarters. Again, SP asked Upendra to scratch his itching back. There was talk of the powder being rubbed on SP's body. Some telegrams were read about how devotees all over the world were increasing their service and making prayers to Krishna, in hopes of SP's recovery. Tamal took rest at 9:30 PM. (ConvBk:35.101-105) Satsvarupa saw an entry in the medical logbook, "I'm not hungry. Let me hear kirtan." When SP sat up and asked that his back be scratched, Satsvarupa volunteered, doing so too softly at first and then told to "actually scratch." His back was "so thin and bony" and his hands and feet were covered with tumeric. (ISK70.316) Directed by SP, Hari Sauri prepared a paste from slaked lime and dried turmeric root to help with swollen feet and hands. He took some Complan and one and a half teaspoon butter. "Now (he) is so weak that every little item has to be done for him... Then he asked me to scratch his back because it was itching." (UNPubl:12-13)

OCTOBER 6: His cough③ was back. (ABHI) Paramananda, president of the Gita Nagari farm project in Pennsylvania, arrived and SP expressed his regret for not having been able to go there. Paramananda's wife, Satyabhama, had made a woolen shawl "from scratch" for SP from their own sheep's wool, and SP immediately wrapped himself completely in it. SP went for deity darshan and then circumambulated the temple, followed by an enthusiastic kirtan. (TkgD:217-9) In the early afternoon, SP complained, "Although drinking nothing, cough③ is coming." Tamal: "Swelling is not very much reducing. Why you're not drinking anything, SP? I noticed yesterday you did not drink much." SP answered that he was not inclined and, further, it would only result in coughing,③ which Upendra

said, "It's just starting again." **TAMAL:** Maybe when Dr. Ghosh comes he can give some relief from the coughing③. **SP:** You have written him? **TAMAL:** Yes. The real problem is the digestion. There's no digestion. Anything you take... instead of forming blood, it forms mucus②. You're not as warm as you were yesterday, but you're still a little warm. The rest of your body is not warm. Your head is not so warm. Your pulse is very fast. I don't know what to say, SP. It's certainly bewildering. I can only expect somehow Krishna has to do something, unless Dr. Ghosh with some Western-type medicine can do something. **SP:** This oil massage is pleasing. (ConvBk) SP was brought to the temple artike and kirtan for half an hour in a palanquin, and then circumambulated the temple before returning to his rooms. After resting most of the afternoon, SP complained that :he could not drink but still he was coughing mucus②... when he drinks there is cough③... also asked me to make him 'Yogendra rasa.' This was the only medicine that remained. (UNPubl:15)

Around 2 PM SP asked for *Yogendra rasa*, an Ayurvedic medicine that he was taking years until a year ago. Hari Sauri then went to prepare rice water, honey and "smashed" cardamon at SP's detailed request. SP asked Tamal to send a second telegram to call BCS back to Vrindaban for personal service. **SP:** "Kaviraja's, his mentality I did not like." (The *kaviraja* apparently had doubled the fee for a visit from 5 to 10 rupees, and 55 rupees for two days of medicine was too much, opined Tamal.) **SP:** We are not hesitating to pay, but this mentality... **TAMAL:** Yes, exactly. The point is if that a man has this mentality, then how much can we trust him for medicine? It means he's dishonest man. He's becoming dishonest... (ConvBk:35.106-113) Then Tamal gave SP a powder massage for half an hour. He called for Sacidananda to discuss doctors and thought of a Vrindaban doctor he knew, who practiced allopathic medicine with his son in Loi Bazaar (Narottam Lal Gupta). SP decided to call for them, but postponed it until tomorrow. (TkgD:217-9) SP said, "Why not consult with father and son?", referring to the Vrindaban allopathic doctors he had remembered. **TAMAL:** He's a doctor, famous doctor. Cures people. **Sacidananda:** He has medical store. **TAMAL** (reconsiders): I don't advise it, SP. I don't think it's a good idea to do. Because I don't see why we don't consult all 20,000 doctors. I mean, why is he... **Sacidananda** just happened to be... He goes to the shop and he sees the man's shop. Why not wait for Dr. Ghosh or call Dr. Ghosh here? I mean, what I'm trying to say is that if I go to Mathura, I'll also pass many medical shops, so I could consult any one of those men, probably, just as well. **Sacidananda:** That's a fact. **TAMAL:** That's a fact, huh. **SP:** They have got good practice. **TAMAL:** Because Vrindaban is small, so everyone has to go to whoever is the doctor here. They are *kaviraja* or allopathic? **Sacidananda:** He also using both, *kaviraja* also. **TAMAL:** He's both. He says can do either one with him. You can take allopathic or *kaviraja*. He gives both. Whatever the patient likes. Right?... Allopathic. I think we're letting ourselves in for trouble when we call these doctors... My personal opinion is that when you call these doctors, you're simply..., we are simply letting ourselves in for more trouble, because they're not going to study the case very carefully. They're just going to start prescribing. Your case is so delicate that the slightest wrong diagnosis and medicine creates havoc. **SP:** No, they have good practice. **TAMAL:** But the same thing, as they were recommended, similarly, this *kaviraja* in Bombay was recommended. We can call him, but... **SP:** Consult him. **TAMAL:** I've lost hope with these doctors, SP. I'll consult if you insist, but I... I mean... I've lost hope. **SP:** And they also know me very well. **TAMAL:** So you want me to bring them here? **SP:** No, he'll (*Sacidananda*) bring. **TAMAL:** He can bring them here, and then they can examine you. **SP:** Yes. **TAMAL:** All right. Sometimes you were doing business with them? **SP:** No, no. As Vrindaban inhabitant. This father came to speak here last year. **TAMAL:** Oh. Should I send another telegram for BCS? I think it might be helpful. (ConvBk:35.106-113)

There is no record of allopathic doctors NL Gupta and son coming to see SP, although the two confirmed with Balavanta and Nalinikanta in 1999 they had examined SP during this time and determined poisoning. Tamal quotes SP as saying, "These doctors will come and give something to try and save. I don't want to be saved. Dr Ghosh may come for the clinic he wants to develop, but not for treatment." Tamal writes, "I asked whether the two doctors from Vrindaban should come. SP answered, 'No. Better to take your advice for kirtan... Better you don't pray to Krishna to save me. Let me die now.' SP lay there for some time; then sitting up, he suddenly said, "Anything to ask before I

depart?" He only drank once all day. (TkgD:217-219) **COMMENT:** This is totally unverified. SP discussed costs of the new gates on the road, now renamed Bhaktivedanta Marg, and took some mint tea with honey. He was still able to sit up regularly, but soon would lie back down to rest. Kirtanananda arrived, and SP said, "Hm. Let us see which palace I am going." Then He took rest. (ConvBk:35.106-113) "The doctor says he has no particular disease now. He is exhausted. His internal organs aren't working. The body is coming to an end. When SP awoke at 4:45 AM, Abhiram moved him onto his side, and Satsvarupa scratched his back for half an hour. Brahmananda said the kaviraja said SP's life is finished. He is so weak He cannot even make his signature. He can't turn in bed." (ISK 70.318)

OCTOBER 7: Very early in the morning, Kuladri, New Vrindaban president, delivered gifts and a check. "...dakshina, eight thousand dollars... With the new system of initiation that you've initiated, he asked them to write you a check for \$111 for each devotee he's initiating for you." SP, putting on the star sapphire ring, said, "So, why don't you find out some bride?" and the devotees laughed. He tasted some ice cream Kuladri brought and was concerned for the safekeeping of the valuable gifts. A little later, Tamal asked SP, "...so how will you live, SP? If you stop drinking everything, how will you get any strength? You're tired of trying anymore?" (ConvBk:35.113-119) "I scratched SP's back for him for over an half hour. After 10 minutes he told me to scratch hard and then after another ten minutes he said scratch very hard. I was scratching so hard I was scared of cutting..." (UNPubl:19)

SP had mucus(2) and was restless, his transcendental words were "sometimes difficult to understand." A bronze bust of His Divine Grace was brought for inspection, and he appreciated it very much, although he had great difficulty in seeing it due to his weakened vision. (ABHI) Taking Complian in the morning, SP declined to drink again all day even though there was no coughing. SP said, "Survive?" and laughed. Tamal responded, "Yes. We're not ready to let you go yet." Hari Sauri changed SP's mattress with a special one sent from America which was supposed to be better for bed sores. (TkgD: 219-21) SP rode in his palanquin around the temple, took darshan of the deities, then sat under the courtyard's tamal tree during kirtan. Tamal says, "He seemed very weak and his eyes had a tendency to roll up. Gaining control of his body, he moved his head very slightly to the rhythm of the kirtan." Circling the temple again, SP went back to his quarters for another powder massage for the swelling. (ConvBk:35.113-119, TkgD: 219-21) Asked about medicine by Tamal, SP said, "I am taking Yogendra rasa, which is the strongest Ayurvedic medicine. I want strength for hearing the prayers. Otherwise, if my senses become weak...?" Tamal said, "We want you to live," to which the response was, "I have no objection." Later, SP said it "was too difficult to make the effort any longer." (TkgD: 219-21) He spoke so weakly and hoarsely(4) that Brahmananda had to bring his ear almost to SP's mouth to hear. (SPLila:6.393) Swami In A Strange Land, J. Greene, P. 259: "SP replied, his voice uncharacteristically soft in these final days." (4)

OCTOBER 8: He awoke after passing the previous night "fairly well," but then they took away the special American mattress so SP could be comfortable. At night either Abhiram or Kuladri attended to SP, and in the day, either Hari Sauri, Tamal or Upendra were present. Other devotees would also always be there for having kirtan. (TkgD:221-23) Tamal wanted to read the astrological report that Hari Sauri had gotten from Delhi to SP because he thought the analysis and predictions to be accurate and that SP would want to know the negative indications. It was done devotionally and at no charge by Gopesh Kumar Ojah, whose son Asutosh Oja had done a reading earlier in the summer. The entire period up until April, 1978, was very negative, due to Saturn's effect, especially Oct. 8, 11, 24, 25, Nov. 20 to 22 and Dec. 3 and 4. He said, "Chant Hare Krishna. It is finished." (ConvBk) SP said, "We have the maha-mantra." (TkgD:221-23) Tamal reports that he now looked very "serene," and in an apparent resolve to prepare for departure, is eating and drinking little to nothing. Oct. 7-8, only one glass of liquid per day were taken plus some drops of caranamrita every few hours. Today he sat up only twice, briefly, and in the afternoon took his second dose of 100cc of grape juice that day. (TkgD:221-23) SP began coughing,(3) and forgot Tamal's name when he wanted his assistance. (ConvBk) "The general feeling for the last few days had been gradually more and more hopeless for SP staying with us. Gradually he has cut down what bit of fluid he was taking and now he wants only caranamrita.

Preparation for Samadhi and final ceremony are now openly discussed." (UNPubl:30)

SP asked not to be taken to the hospital, saying he came back from London to avoid hospitalization. Upendra dropped the small Sony tape recorder (Hari Sauri says it was a tape) on SP's shoulder (TkgD:221-23), who said, *"Be very careful."* SP asked again which were the critical days by astrological calculation, and Tamal offered, *"I think this program of kirtan and just taking very little drink whenever you are thirsty, this is the right program, because I am seeing how peacefully you are resting, more than in many days. And now you should not struggle so hard. If Krishna wishes, then He will do."* (ConvBk) Tamal wrote, *"SP rested throughout the day, completely peaceful and quiet, hearing the kirtan. Guru Kripa Maharaja chanted for three hours in the afternoon. Now, there was no difficulty and no struggle for bodily existence."* (TkgD:221-23) BCS, now back in Vrindaban on SP's request, in the morning went to Narayana Maharaja for getting details on the burial ceremony of Vaishnava acharyas. At 6:30 PM (TkgD:221-23) in the evening, SP asked that Narayan Maharaja be picked up by car and brought to him tomorrow. SP's hearing was failing, as he usually could not recognize or hear devotees in his room. BCS telegraphed for Jayapataka, Bhavananda and Satadhanya to come from Mayapur at once. (ConvBk) Narayan Maharaja was brought tonight instead, with some of SP's Godbrothers, and the discussions centered on making funeral arrangements and preparations for SP's departure. On SP's request, Narayan Maharaja pledged to give all advice and assistance necessary, and upon feeling SP's pulse, which he said was all right, he took his leave. (ConvBk)

In his diary, Tamal apparently translated some Bengali portions and also re-phrases the English portions of the conversation between SP, Narayan Maharaja and Tamal. SP asked about using the salt in the burial and instructed that flowers from the funeral ceremonies be taken to Mayapur for a *"puspa-samadhi,"* or memorial shrine containing sacred flowers. (TkgD:221-23) *"SP looked at us all and lifted his hand, palm open, and said "Don't fight amongst yourselves."* (ConvBk) Satsvarupa supplements, saying that SP appeared resigned to his imminent departure, and advised consultations with Narayan Maharaja about arrangements and ceremonies for departed Vaishnavas. SP chose the site for his samadhi, the place for entombment of his physical body. (SPLila) Jayatirtha arrived at 11:30 PM with Harikesh, Hrdayananda Swami and Balavanta. (TkgD:221) SP's room *"was very dark ① except for a nightlight behind the head of SP's bed."* SP had not eaten or drunk anything for days and the devotees were becoming full of anxiety and agitation, feeling that SP was resigned to departing this world soon. SP even refused to drink anything. (SPLila:6.390-401) Abhiram saw bags of salt stocked behind the temple, realizing they were imminently meant for SP's body when placed in his samadhi. (ABHI) Satsvarupa wrote: *"Some say there are still questions we haven't asked about who will initiate in the future, but actually, he has said it. Politics lurking among the devotees for sure... the patience of vultures. Waiting in the wings for the aftermath."* (ISK70.323-4) (ConvBk:35. 119-120, 125, 129-38) *"Yesterday he had only one big drink in the morning and then nothing else. Today... he drank a full glass of grape juice and then asked for more. But because it was immediately available, he lay back and took no more.* (UNPubl:31)

OCTOBER 9: SP slept long last night and his pulse was weak in the morning. SP's care involved doing almost everything for him as he lay in his bed. He was bathed as much as possible while lying down, then sat up against some pillows to finish bathing. He suddenly said, *"Yasomatinandana..."* and Guru Kripa immediately began to chant that transcendental song. As he hardly had the strength to sit up, there was no possibility of going for Deity darshans or temple parikrama. He declined to drink anything more after just taking a few spoonfuls of caranamrita, and, as was done regularly, he had his back scratched for 15 minutes. He also complained of cough ③. (TkgD) SP's eyesight had deteriorated so much that he could only see a few feet in distance and would not be able to recognize the devotees sitting in the room except by their voice. *"His arms and legs are very thin. He lies back and his voice ④ is small, but his face can still be expressive. Only very minor movements by SP. He mostly seemed peaceful."* Laborers were tearing down an old brick building in the front of the temple, preparing a samadhi site. *"I saw SP being bathed with a sponge. His body is like the picture of Rantideva- ribs sticking out, hip bones, no extra skin anywhere. To move any limb at all requires a servant's assistance.*

*The question is how can he gain weight." (ISK70.324-7) SP: Let me drink hari nama amiya vilasa... and charanamrita, (?) - diet. Diet and medicine. Let me depend on these. (ConvBk) When SP spat out some heavy mucus②, Hari Sauri observed that this was just as "the doctor said would happen. Without strength the body cells weaken; the blood turns to mucus② and the body clogs up." SP expressed concern about developing mucus② if he drank more liquids, and frowned on both the Complian and Shaklee protein drinks. (TkgD:) **COMMENT:** Mucus is also produced as a reaction to the poisoning.*

At 11:15 AM, SP awoke from a nap. (ConvBk) About 12:30 PM, devotees failed to persuade him to drink anything. Upendra thought that SP would become dehydrated. SP complained of mucus②, and said, "I feel no inconvenience. I am afraid of cough③." When Abhiram asked if he would take water, SP replied, "You discuss amongst yourselves and decide what you want me to do." Abhiram asked, "About recovery?" and SP replied, "I don't want." (TkgD) At 1:25 PM SP called for Tamal. (TkgD) SP, speaking very weakly and with great difficulty, said: "If I want to survive, of course, I'll have to take something. It is not possible to survive without taking any food. But my survival means so many, one after another, as you say... It requires... Therefore I have decided to die peacefully in...(Vrindaban)" (ConvBk) His voiced④ had trailed off, and everyone sat stunned for several minutes. (TkgD) Tamal reassured him that he had provided for everyone, including his ex-family. (ConvBk) SP heard a devotee sniffing, and asked, "Why do you want me to survive?" (TkgD) Tamal answered, "They want you to survive." SP replied, "If I want to die, this is the way of peaceful death." Tamal: "Yes." SP: "Go on chanting." Kirtan resumed again. (ConvBk) Tamal discloses discussions not found in the tape recordings: "I told SP that everything was in the hands of Krishna. SP then opened his eyes."

SP: Krishna wants me (to do) as I like. The choice is mine. Krishna has given me full freedom.

Brahmananda: It doesn't matter whether you live or die, you will always be with Krishna; and we will be with you because we will follow your instructions. **SP:** Whether I live or die, I will always be Krishna's servant. If Brahmananda has assured me that this movement will go on, then better let me die peacefully. (TkgD) Some senior men met in the next room to discuss the situation and the meaning of SP's words, "The choice is mine." Kirtanananda encouraged the devotees to ask that SP stay, noting that recovery would be no problem for a great yogi such as SP. At 3:30 PM, all crowded around the bed and Kirtanananda broke down sobbing, head on the side of the bed. (TkgD) SP said, "Who?" and someone answered, "Kirtanananda." "So what you want? Eh?" Finally, crying but gaining his composure a little, Kirtanananda pleaded emotionally, "If Krishna gives you the choice, don't go. We need you." **SP:** That is your trouble now, distress. **TAMAL:** Yes, SP. **Brahmananda:** We have all met together, SP. We want you to remain and lead this movement and finish the Srimad Bhagwatam. SP considered and uttered several "Hmmm" sounds, then yawning, very casually said, "All right." (ConvBk) "It was the most completely casual decision on life or death ever made. At that moment, we understood SP's supremely independent position. He could stay or go as he chose." (TkgD:240)

SP: So give me something to drink. **Kirtanananda:** All glories to SP! **SP:** That is real affection. (ConvBk) SP sat up to drink a full glass of grape juice. Later SP took vegetable broth, speaking stronger and longer. The dreary mood changed to one of hope and optimism, as the news spread that SP decided to stay. (SPLila:6.405-7) "The entire atmosphere completely changed... Instead of withdrawing his energy as he has done steadily for the last few days, he came to life again." (TkgD:241) Abhiram also noted that on October 9, after taking no liquids for days due to fear of cough,③ SP began eating again and decided to stay longer. Shaklee protein and vitamins as well as Complian and barley water became part of SP's diet. (ABHI) He ate some fresh strawberries and received reports from Tejiyas about Hyderabad and Ramesvara about preaching in the royal palace to the Shah's family. Later SP asked, "Why not scratch hard?" Tamal: "Why not scratch with nail?" SP, "Whole area... Anyone can scratch very hard?" Kirtanananda: "I'm afraid you won't have any back left." (ConvBk) Thus, late in the day, SP retired and slept well that night. (TkgD:234-246; ConvBk:35.125-128, 139-51)

OCTOBER 10: SP spoke with Tamal and Bhavananda at 7 AM (TKG says PM, we think in error). **TAMAL:** Your pulse is strong and nice. **SP:** What is the attitude of our Godbrothers? **BHAV:** Favorable and helpful. Bhavananda said it was time to send out the Hare Krishna Boat along the Ganges again, and

that there were 160 devotees in Mayapur. Asked if he would like something to drink, SP said, "I have no thirst." (ConvBk) "SP: 'Things are coming bad to worse.' He increased his liquid intake today to 450 ml mixing some glucose in his drinks." (UNPubl:42) SP said, "So, for myself, I may live or not live. It doesn't matter." Tamal: "Everything is still incomplete, what to speak of the fact that we are all very much neophyte still. We need you more than anything else. This movement has to last 10,000 years. We're not ready yet. We're still very much conditioned and contaminated... Due to your being in this condition, I am not seeing very... I've not been very alert to looking at those things because I was worried about you." Shortly afterwards, "Actually, SP, the motive behind which we do everything is to please you. You must be present to accept whatever service... We are not very good servants, but whatever little we do, we do for you. Without you being present, we would lose our very reason for working hard and serving." (ConvBk)

Later, SP asks if it was cloudy outside, but Tamal pointed out that even though the weather was clear with the sun shining, the room was very dark^① due to the windows being covered by curtains to accommodate SP's sensitive eyes. Tamal and Upendra discussed with him what he should eat without causing a cough^③ or mucus^②. (ConvBk) He took some Complan and barley water, but then coughed^③ for quite awhile as the drink at once turned to mucus^②. (TkgD) A Hindi woman named Shaktimata came from Vancouver and offered to make non-mucus^② forming drinks and liquid foods for SP, who, after speaking with her, said, "Give her to prepare. I cannot take thick. Only thin..." A little later, Tamal said to SP, "I have no idea. I want you to know that I don't know. I don't know what to say medically what to do." (ConvBk) Talking was very tiring, and SP complained of weakness. After a sponge bath, Dr. Kapoor arrived and asked if a doctor named Hakeemji had come. Told no, he said, "You should call some good doctor from Agra, from Mathura. Dr. Vyas of Mathura is good... Isn't there any doctor amongst the disciples of SP who can stay here for some time?" Then:

Giriraj: Well, there are doctors, but actually it's very difficult to find a doctor that the treatment is effective. So it's very difficult. **Dr. Kapoor:** But there should be some qualified doctor who stays here permanently for the purpose of checking him out from time to time, because you are all laymen. If there is any complication, you don't understand it. So if there doctor by his side always... In the present condition of SP it is necessary that you always have some good medical advice available here. So if you had one of the disciples of SP... There was one Dr. Batnagar, I think, who retired as civil surgeon of Mathura... **SP:** Sometimes they recommend hospitalization, and I don't like that. **Dr. Kapoor:** No, that wouldn't be good for you... If you want a vaidya, an old vaidya, experienced one, I can bring Raj Vaidya Pandit Lakshmi Narayan. **SP:** Where is he? **Dr. Kapoor:** He's here in Vrindaban. He was principal of Ayurvedic College in Jaipur... He's a good friend of mine. I think he would come. SP said that his old Allahabad friend, Dr. G. Ghosh, had been summoned to Vrindaban. SP recounted how the politician J.P. Narayan was admitted to a Bombay hospital and, "Again he was sent to foreign country. This is the difficulty. They want up-to-date scientific treatment, which means taking blood, injection, operation, like that." **Dr. Kapoor:** Yes, yes. No, you can't stand all that... I think Raj Vaidya Pandit Lakshmi Narayan. Let him examine... he can feel the pulse and say exactly what is wrong. **SP:** He can be brought now? **Dr. Kapoor:** I can try. **SP:** So give him... **Giriraj:** I'll arrange a car. (ConvBk)

When Dr. Kapoor went outside and was waiting to go by car with Sridhara Swami to try to fetch the Lakshmi Narayan vaidya, another old Ayurvedic doctor was called in. He had taken a vow of silence, and wrote medicinal prescriptions on a slate. "As Dr. Kapoor was leaving, the Agra doctor (Lakshmi Narayan) happened to be passing by in a car. SP said it was Krishna's arrangement." (TkgD) There was a lengthy session and discussion while the vaidya Lakshmi Narayan examined SP and made recommendations. The vaidya agreed injections would be cruel, and recommended checking the blood pressure and sending a urine sample for examination at a laboratory. He suggested breathing exercises would help to reduce the cough.^③ He suggested changing posture every two hours and regular massage. He thought that there was a Vitamin B complex deficiency and urged Abhiram to start giving the vitamin supplements on hand already. "But it will only be effective if given." (ConvBk) Upendra referred to the medical journal and saw that about 275cc of liquid were being taken and

passed over the last four days. The doctor did not want anything done for the "edema," saying the swelling would naturally reduce when SP regained some strength. Upendra: *"Same thing the doctor in London said."* The *vaidya* said, *"It is mainly a question of improving the appetite,"* and suggested some salt would help. Upendra told the *vaidya*, *"But SP hasn't got any taste."* SP admitted he liked lemons, so the *vaidya* said lemons would help in restoring appetite. (ConvBk)

The *vaidya* said SP should drink as much fluid as possible, and that treatment for the edema, or swelling, could be ascertained after obtaining a urine test report. The *vaidya* prescribed three syrups, Neurovian, Santivini, and Digiplex, one tablespoon of each thrice daily with whatever juices being taken. The *vaidya* suggested 100 to 150 grams of glucose daily and avoiding water since it had no nutrition. Upendra said, *"But SP doesn't feel thirsty either."* The *vaidya* said, *"That is due to deficiency of the... and ulcers of the mouth. They are there. They are in intestines..."* SP said, *"I have no desire for water."* Finally, the *vaidya* encouraged some protein intake, at least some whey perhaps, if SP did not like anything else. (ConvBk) Due to "strain" in his left leg, SP had some Vicks salve applied and rested his bent leg on a pillow for support. (TkgD) Upendra asked if there was some pain. SP answered, *"Not pain, but veins straining."* (ConvBk) The GBC met, deciding they all would stay at least another week and chant for SP. Then both SP and Harikesh began to cry (7) as SP spoke, *"He was rotting here, typewriting. I said, 'You go.' I had ten servants... He thought that I am degrading him. No. Now you understand?"* Harikesh replied, *"Yes, I understand, SP."* Harikesh Swami thanked SP, and said, *"Now you just have to become better, more healthy."* To this, SP replied, *"Healthy? I have nothing to do with this body. Have to do with your work."* (ConvBk) In this way SP showed his complete dependence on Krishna and how he wanted to save time and energy for preaching. SP quipped, *"I think every day is crisis (laughs). Things becoming bad... Things becoming bad to worse."* (ConvBk) It was noted that SP increased consumption of liquids (some glucose), totaling 450 cc for the day. That night was restful. (TkgD) (TkgD:246-251; ConvBk:35.152-181; SPLila:6.393)

OCTOBER 11: Dr. Kapoor came in the morning with the *vaidya* Lakshmi Narayan, and SP began taking some of the prescribed medicinal syrups. SP felt intoxicated (ConvBk), and this was analyzed as due to taking glucose and protein after several days of fasting, (TkgD) although Brahmananda at first thought there was codeine or alcohol in some of the medicines. (ConvBk) Dr. Kapoor then observed, *"SP seems to be slightly better today. He takes interest in other things and wants to speak."* They then discussed the upcoming scientific conference. Dr. Kapoor felt SP was being strained by the discussion, so he decided to leave. (ConvBk) SP had been speaking only with great effort. (TkgD) At noon, Atreya Rsi and Parivrajakacharya Swami arrived with a large plate of fresh fruits and juices from Tehran, and SP took some sweet lemon juice. The first Parsi language magazine, called Bhakti, was shown to SP. *"I understand that you go to the royal family and talk with them for hours. So it is very good sign."* He preached encouragingly to them, and asked about the Tehran restaurant. **Atreya Rsi:** *You should come and visit us, SP.* **SP:** *I am ready to go immediately.* **Atreya Rsi:** *Jaya. You will come... There are millions of people waiting for you.* **SP:** *And now you have to take a bundle of bones... Persians, they are Aryans. When they were attacked by the Muhammedans they fled from Persia to India.* (ConvBk)

SP stroked Parivrajakacharya's head, saying, *"Thank you very much. You are a great rajarshi. Do it very nicely. Don't commit mistake. Present the philosophy. Make them rajarshis."* (TkgD) **Parivrajakacharya:** *These people, they are the door to people all over the world who are rulers, because they are the closest friends of King Khalid of Saudi Arabia, King Hussein of Jordan, King Constantine and Queen Tina of Greece. They... have great opulence and great intelligence and who simply lack spiritual knowledge.* **SP:** *Raja. And if we turn them rishi, then our mission is fulfilled.* (ConvBk:35.183-199) *"SP complained about the feeling of intoxication but this was explained away as being due to taking glucose and protein drink after not taking anything for the last few days. He has not taken any of the syrup prescribed by this doctor but today he is taking some of his medicine... Asked if he was any better today SP said on the whole he is not any better... Today he took 620 ml of juices, most since Sept. 30."* (UNPubl:46) Total liquids for the 11th was noted to be 620 cc, more than in two weeks. Kirtanananda Swami convinced SP to sit up and breathe deeply. (TkgD:251-256)

OCTOBER 12: Early, SP took more Persian sweet lemon juice, but was coughing③ more again and had trouble sitting up due to a sore on his seat. Lokanath arrived and gave a report from Bengal. (TkgD, ConvBk) Unexpectedly, Dr. Ghosh from Kodaikanal came at mid-day, and was shocked at SP's condition, but SP was not interested in his treatments and said nothing. Hari Sauri and Upendra filled Dr. Ghosh in with a brief history of the last several months. When Dr. Ghosh went out, SP asked for Tamal, "Did you send telegram to this doctor?" Tamal did not know who called him, but he suspected someone. **SP:** I said you don't ask him about anything. **TAMAL:** ...I would never communicate We already had our business with him four or five months ago. We already rejected him. **Kirtanananda:** It seems that someone has to be in charge of your care. One day it's this allopath, one day this quack, that quack. That's not good. I'd like to see you ask one of us... I'll be glad to do it. Anyone... Take charge of your care, and we can do the best we can... **SP:** But we have already asked Dr. Ghosh of Allahabad, but he has not yet come. **TAMAL:** No, he hasn't. We received a letter from him. I think he may have missed our letter, but he said that any correspondence should be sent to Allahabad and would be forwarded to him. But he hasn't come yet. **SP:** You can see that letter. He is qualified man. **TAMAL:** Dr. Ghosh's letter, you remember, he suggests that we immediately take you to that Bombay hospital. **Hari Sauri:** He wanted to do that last March when he saw you there at Mayapur. (ConvBk)

Soon thereafter, Kirtanananda Swami, who has assumed the role of chief health caretaker, and Tamal spoke with SP further on the question of whether to pursue bringing the Allahabad Dr. G. Ghosh to Vrindaban for medical evaluation and possible treatment. **SP:** He is qualified man. **Kirtanananda:** He's qualified. He's your friend. He's very understanding. But, of course, putting ourselves under his care means we have to follow his instruction. **SP:** He instructed hospitalization. **TAMAL:** Yes, hospitalization. **Kirtanananda:** Ultimately, whatever he says we have to do if we're going to accept him. But he's also very understanding, and I think in your condition there may be no need for hospitalization. We need to get some regular care established. There has to be a regimen for recovery. **SP:** No, that I have already explained. I don't want to go to the hospital. **Kirtanananda:** So that is not necessary. (SP coughs③ heavily) (break) **SP:** Come here. (heavy coughing③) Mucus② is generating, either you take milk or fruit juice. I have given my opinion in that correspondence. And he's qualified man. If you want him, then somebody may go to him and talk. **Kirtanananda:** Yes, that should be done. We'll do that today. **SP:** He wanted to retire and start a clinic here. **Kirtanananda:** So he can come now. **SP:** So we can help. **Kirtanananda:** Yes. It's a very good idea. (re:Dr. Ghosh of Allahabad) (ConvBk)

"SP had some more sweet lemon juice this morning but now he is coughing③ up much more than usual. We tried to sit him up to prevent the coughing but he complained of pain around his seat where he has a sore now... Dr. Ghosh from Darjeeling arrived... SP asked who had called him. He had already rejected the doctor's treatment last June. However he is willing to receive some personal treatment. Kirtanananda offered to take charge of SP as far as administering some kind of medical care. SP said twice that was alright but there must be no hospitalization. SP coughed③ up some mucus② and said that with milk and fruit juice the result is that mucus② is generated. During the night SP passed blood and pus⑤ in his urine. He spent the afternoon sitting up in spite of his sore, because as soon as he lays down he fills up with cough③." (UNPubl:47)

Tamal: "Dr. Ghosh from Allahabad was also discussed and SP said a man should be sent to see him. He wanted SP to go into a nursing clinic, which SP absolutely rejected. However, he was willing to receive some personal treatment. Later, about 2:30 PM, SP suggested to try by telephone first as it might be quicker. Eventually Lokanath Swami left by train." (TkgD) Jayapataka arrived about 1 pm (TkgD) and gave SP a report on how the Mayapur attack court case was reversing in their favor. The Muhammedans wanted to have the charges against them dropped, but SP said that was up to the government, not us. Jayapataka also described how he and Bhavananda had consulted a "tantric" astrologer who said after Nov. 28 SP would recover and live another seven years. Pishima, SP's sister, arrived with her son from Calcutta, and she spoke in Bengali to SP. (ConvBk) Reports/rumors have been heard repeatedly that SP told Pishima in Bengali that he was being poisoned. (Author) SP spent most of the afternoon sitting up to avoid the coughing of mucus② that occurred as soon as he lay

down. (TkgD) Satsvarupa reports that SP had mucus^② and cough^③ again, very badly all day. SP began translating again with the help of Pradyumna Prabhu and Jayadwaita Swami. Kirtanananda Swami took charge of feeding SP specified and increasing amounts of liquids, hoping to lead SP to recovered health. (SPLila:6.415) (TkgD:256-7; ConvBk:35.199-200, 181, 201-7)

OCTOBER 13: SP said of the Mayapur incident, "Everything will be settled up. Don't be disheartened... Yes, they are gundas (thugs)" (ConvBk) "Samples of SP's urine have been sent to the doctor due to the blood and pus^⑤ passed last night. He asked his sister Pisima to cook for him because he cannot drink fruit juice, so he may as well eat something solid. The last time he took anything solid was in Bombay last month. Despite Kirtanananda's protests, SP took a dozen spoonfuls of solid food at lunch. Later he took some puffed rice with cream, very little. SP complained that he had no taste (appetite and digestion). So he settled for a drink of sweet lemon." (UNPubl:51) Tamal translates Bengali into English that SP asked BCS to ask his sister for forgiveness for any offenses, as she was also his godsister, being initiated also by Bhaktisiddhanta Saraswati. BCS protested, "You can't ever commit offenses, SP..." But SP responded, "I am a little temperamental person. Often I used to use words like rascal, etc. I never compromised. They used to call it *kurul niye prachara*. Preaching with a pickaxe. Kurul in one hand and Bhagwatam in the other hand. That's how I preached." SP said Pishima would cook for him today, whether for good or bad. (TkgD) Hridayananda arrived from Brazil. **SP:** Ah. Hridayananda has come... Thank you very much. Printing of book is our real work... Print more books... This is life. This material world and the bones... The bones are not our... This is life. We are not concerned with bones and stones. Our real concern is the living force... So there is a science by which you can sustain life - only bones. Hiranyakasipu did it, practically. **TAMAL:** You are also doing it, SP. **SP:** So take care of the bones as long as possible... Print books, and as I have given in my will, half, print again, and half spent for propaganda as you like. In this way go on. In this way, in all languages, distribute. Thank you very much. Hare Krishna. (ConvBk)

In the morning, Tamal opened the curtains and window to get fresh air. (ConvBk) Tamal makes note: "When BCS mentioned that Lokanath Maharaja had gone to get Dr. Ghosh of Allahabad, SP said it was not really necessary but that there was no harm." Kirtanananda hoped Dr. G. Ghosh would be able to enforce some discipline of medical treatment. (TkgD) Abhiram notes that SP's urine^⑤ was milky and reddish, with small particles of blood clots. Abhiram took a sample to a local lab for testing and the results showed the presence of both blood and pus^⑤. SP ate a handful of food, and the next day the urine had cleared. That night SP slept well, having his itchy back relieved earlier by some oil. (ABHI) SP's urine from the previous night was full of pus^⑤ and blood clots, and Bhagatji took the urine sample for analysis, returning with a doctor's prescribed pills, reporting that otherwise death could come within days. SP declined to take the pills. (TkgD) SP received and spoke with Krishna das Babaji and Ashrama Maharaja. **SP:** I have given them the philosophy of "American money and Indian culture." Combined together, the face of the world will change. Don't keep Indian culture airtight, and don't keep American money for sense gratification. Use it for Krishna. (ConvBk) Kirtanananda, trying to nurse SP back to health, began to be more aggressive, saying, "Drink. This is to be drunk, not spit out. Drink it, whole thing. Please, SP! How will you ever get well? Come on! (laughs) Get a cloth."

Upendra: He rinses his mouth. **Kirtanananda:** He can take a little more. Your body needs more, SP. SP, you know, mother Yasoda, she was very fortunate because she could completely forget that Krishna was God, and she would simply tell Krishna, "You have to do it." Unfortunately, my love is not that great, because I can still remember you are my spiritual master. **SP:** I am doing your order. (laughter) **Kirtanananda:** Thank you very much. One more? Half water. Thank you... SP, you're not really going to try and eat that khicori are you? **SP:** Really? Why not? (ConvBk) Kirtanananda opposed SP taking the rich food Pishima was cooking for him, fearful there would be some negative reaction. But SP was fixed, saying: "So my body is now dead according to medical point. You cannot give life. So let it be doomed.... This is a dead body." Upendra announced, "Prasadam has come, SP." SP said, "So you can for the time being, disperse. Let me... Whatever possible, I'll take." (ConvBk) Pishima cooked five preparations with great love: kichori, shukta (stew), fried eggplant, cauliflower, chutney. "SP ate

quite heartily for the first time in many months." He took some lavan bhaskar and lay down again. Kirtanananda came back into the room. (TkgD) Some devotees were worried that eating like this after fasting so long could cause a severe reaction. (ISK70.329-330)

SP said, "Medical science finished." Hari Sauri: "When all these doctors come, they can't understand how it is that you're still here." Kirtanananda explained the need for taking the tablets given by the doctor for clearing up the blood and pus^⑤ in the urine. SP asked, "Who is the doctor?" Bhagatji replied, "Dr. Gopal in Rama Krishna Seva Ashram. Physician. He's an M.D. He is the best doctor in Mathura district." There were tablets and a syrup, after which a blood sample for testing was requested. SP said, "But that is the difficulty... Let me taste the tablet." (ConvBk) But SP never took the tablets. He appeared determined not to take further medicines. (TkgD) SP asked for Kirtanananda, who stated during the discussions: "SP, even the astrologers all say that you are transcendental, that if you want, you can change your horoscope. And that's what you told us, that Krishna said the choice is up to you." SP soon replied, "So something to eat. What shall I eat?"

TAMAL: *I personally feel that the prasadam here at lunchtime is some of the nicest prasadam I have eaten ever.* **SP:** *So kindly maintain this standard. That is very important item. I am not eating, but I am hearing (laughter) and getting the appetite.* (ConvBk) Late in the afternoon, Puri Maharaja, Ashrama Maharaja, Ananda das and a group of other Gaudiya Vaishnavas came to visit SP. "They talked and sang for SP, and even massaged his body." (ConvBk) Puri Maharaja said, "Your body is divine. You are fully conscious. Tirtha Maharaja was unconscious for fifteen days in the hospital. This is the symptom of your divinity." (TkgD) Tamal spoke: "At noontime you seemed to be getting a little taste. Did you have a little? You said gradually." SP replied, "And now... Just now, I have no taste ." Tamal: "So I don't think there is any problem. I mean, what you ate today was more than I saw you eat in three months, SP. You ate a Love Feast today." SP asked that the Persian sweet lemons be saved aside to make juice whenever he desired some. Then he asked, "Where is Kirtanananda? He is annoyed?" Tamal laughed (ConvBk), knowing that Kirtanananda was upset about SP's refusing allopathic medicines and breaking the regimen he had prescribed. Later in the day, SP took some sandesh. (TkgD) Paramananda came to say farewell, as he was returning to the USA tomorrow. At 9:30 PM SP asked for two teaspoons of glucose. (ConvBk) Kirtanananda asked if SP wanted to take the urine pills. SP said, "No. That much, warm glucose, that much, and nothing more possible. You don't increase or decrease... And preserve those sweet lemon...And chant Hare Krishna." (ConvBk) SP seemed determined to decline any medications, wanting glucose and sweet lemon juice only as medication. (TkgD) (ConvBk:35.213-241; TkgD:257-265)

OCTOBER 14: Upon awakening, SP called for Pishima and asked her to chant Nrsinghadeva mantras over him while massaging his chest. Amazingly, in the morning, the first urine for ten hours turned out to be once again clear and free of blood. (TkgD) Atreya Rsi and Parivrajakacharya chanted for SP for hours before returning to Tehran. He looked at a photo of Krishna Balam for a long time, although Tamal had to show where Their lotus feet were due to SP's very poor eyesight. All day, SP would ask for a spoonful or two of sacred Yamuna water while lying down. Later in the morning, a strong oil massage was given, and SP preferred to take prasadam before his bath. "But unlike yesterday, he had no taste and hardly ate anything." (TkgD)

Asked whether he would like to sometimes hear Bhagwatam rather than kirtan, SP said Bhagwatam hearing was a little straining. SP asked BCS to go and see Bonamali, the Vrindaban *kaviraja* who had cared for SP last summer, and, explaining the current condition, see if he would come again. (TkgD) Bhavananda noted that SP had only taken 200 cc of liquid so far today, so SP agreed to take some sweet lemon juice. (ConvBk) About 5:30 PM, SP asked Hari Sauri whether he should start taking some milk tomorrow, but Hari Sauri discouraged the idea out of fear for the mucus^②. SP again said he could not taste anything. Hari Sauri asked if he would like soup and vegetable juices, and the answer was: "Cannot take. No taste." Thus SP would not eat because to do so was very unpalatable. (ConvBk) After 8:30 pm, Upendra said: "Whatever you say, SP, is being recorded, and then Tamal Krishna and Hari Sauri, they're all busy copying down, rewriting into their diaries, because your words

are so nectarine." (ConvBk) Late in the evening, Pradyumna helped SP review the Delhi astrological report again but in much greater detail, and SP asked what was the predicted "fatal" day. The indications from Sept. 1977 through April 1978 were all very negative, as were the prashna chart and annual chart. Disease, ineffective medicine, hospitalization, and no recovery were indicated. The recommendation was for japa and havana. **SP:** *So this japa, maha-mantra japa, and Bhagwat patha, that I am doing.* **TAMAL:** *And you should try to drink and eat whenever you have a little desire... You shouldn't try to fast until death.* **SP:** *No. That is useless. Do you recommend that?* **TAMAL:** *No, definitely not... You shouldn't artificially fast or stop eating.* **SP:** *No, no. That is suicidal.* (ConvBk) "SP asked Pisima to make dal and roti for him. He showed no discomfort from the solid food yesterday, so he will take again today. He takes sips of Yamuna water every 15 minutes or so. He took a little roti and dal, but had no taste for it." SP decided against milk due to risk of mucus②. (UNPubl:55)

Then SP instructed Pradyumna to start reading from the Bhagwatam "from the point where I have stopped," and with Jayadwaita, he again resumed his translation work. SP told Upendra to keep the honey close by and, miraculously, began translating and composing purports to the Bhagwatam while lying prostate in bed. SP asked Pradyumna to sit on the bed because "I cannot hear properly," and Tamal brought out a flashlight for Pradyumna. Tamal held the tape recorder, and word for word translations were followed by commentary of the verse. SP said to go slowly, and asked for discussion, and then expert editing. (ConvBk) Satsvarupa, "visiting secretary to SP," wrote to Ms. Anna Pashel of W. Los Angeles: "Out of your loving concern for SP you have invited him to come to the US and go under the care of your physician. But now he has become too weak to travel. Be assured he is getting all medical advice... After so many doctors tried to prescribe cures for SP and mostly failed, she (Pisima) has come and given SP prasadam cooked by herself and it is the first solid food he has been able to eat in months." (Satsv. letter) (TkgD:265-8; ConvBk:35.242-274)

OCTOBER 15: The previous night SP received massage with hot mustard oil from Rupanuga, and had asked that a special oil be prepared from smashed mustard seeds and camphor. Heated on a charcoal stove and applied all over the body with massage, it would warm and stimulate him. "If this rubbing goes on, I think I can eat." SP said that by the devotees keeping his body fit, he could work, and he asked Bhagatji to bring a masseur to use the special oil. Bhagatji brought Nathiram from Vrindaban, who added some opium to the oil and proceeded with the massage treatment. Nathiram found a knot in the intestines and thought this was the reason there had been no hunger. "He applied a hot water bottle as well as neem leaves to keep the heat." Bonamali came and checked the pulse, saying it was good and that there was only weakness, no complaint in the body. SP asked Pishima to make chana dal, a soup. SP could not even click the button for the dictaphone; he has almost no body left. (TkgD; ISK 70.331) In the morning Tamal observed that SP's urine was "very colored again." Tamal explained to SP that the cure to his disease was simply to drink sufficient liquids for cleaning out the "bodily poisons." "If you take no liquid, then it's very dangerous. You don't have to eat anything." Thus SP agreed to drink a half cup every four hours or so. Tamal asked why SP had been drinking so little the last few days, and SP answered, "I cannot..." and coughed③ up mucus②. Tamal: "I don't think this milk should be given again... it has caused maybe this mucus."② SP could not hear very well at all, and Bhagavan had to say his name thrice before being recognized. (ConvBk) SP said, "Hm? What is that pish-pish?", referring to whispering in the room. Tamal and Giriraj were whispering about the transfer of the local bank manager. (ConvBk)

Nathiram's massage was appreciated by SP, who at one point complained of some pain in one hip. Visvambhara (Bhagatji) offered his youth to SP, who said, "No... you live on." Visvambhara then asked that he stay and complete his Srimad Bhagwatam, and SP responded, "That is my desire also." **Visvambhara:** *Will Krishna not fulfill your desire?* **SP:** *Oh, Krishna is independent.* Giriraj then read to SP a prayer to Lord Krishna he had composed asking for SP to receive a new body. SP said, "Excellent... I am getting little glimpse. He may agree to your prayer, yes..." (ConvBk) SP could not see well, saying, "Who are you?" and the reply was, "Abhiram, SP." **SP:** *Massage. There is oil?* **Bhagwat:** *Dry the oil into the skin by rubbing.* **SP:** *Whose hand is cold?* **Bhagwat:** *Oh. My hand. Bhagwat. I am sorry. I will not*

touch you. I am very cold. **SP:** (laughs) (ConvBk) Bhagwat asked SP if he had taken some of the dal and roti prasadam yesterday, and Abhiram said, "Just tasted." **Bhagwat:** Oh. Just tasted. **SP:** Simply touch. **Bhagwat:** How was it tasting? **SP:** It was very tasteful, but my tongue has no taste. Maybe gradually by stimulating the body... A little later, Svarupa Damodar translated SP's Bengali, "SP says by activating his muscles, by massaging, that will generate energy. That will bring appetite." (ConvBk) When the urine cleared up, SP asked what it was that had caused the change. Upendra, Hari Sauri and Tamal then spent a long time discussing and speculating on various factors of the past few days. Hari Sauri thought the Persian citrus drinks were too strong for the kidneys, causing the blood and pus^⑤ to make the urine cloudy. (ConvBk) Tamal wrote to Vidyananda: "SP is lying very ill in his bed and is being chanted to 24 hours a day..." (Archives) (ConvBk:35.275-297; TkgD:268-270)

OCTOBER 16: At 3 AM, SP translated one Bhagwatam verse with a long purport. Beforehand, he had told Abhiram, "It is a nasty world. The only safety is to take shelter of Rama... When there are so many inconveniences. Very nasty world." (ConvBk) The cough^③ returned this morning, maybe due to a little milk he had drunk the day before. SP took cough^③ syrup and drank pomegranate juice with his gold straw, and was concerned about possible pneumonia. Nathiram gives massage twice daily. Bonamali analyzed SP's very discolored urine^⑤ as due to a gonorrhoea-type disorder which could possibly block the ureter completely, the urine containing semen. SP had a lunch of vegetable broth and fruit paste. Lokanath Maharaja returned with Dr. G. Ghosh after tracing him all the way to Darjeeling and undergoing a grueling, bone-breaking journey back to Vrindaban. (TkgD) "SP had a very bad morning, coughing^③ up large amounts of very thick jelly-like mucus^②. He had drunk some milk yesterday evening. Asked why he was not drinking more, he said he cannot. He also drank some pomegranate juice with his golden straw. Then he took a mix of papaya, coconut-milk, avocado and pepper and a little subji for lunch. SP was given a prolonged enema treatment and he felt better. He is actually very weak and talks with a very low voice^④. He decided to stay and struggle in this way. Only 250-300 cc's per day. He is very weak. Dr. Ghosh came later; he advised some sugar and channa, and gave a massage, followed by the masseur's massage for another two hours. (UNPubl:57)

Dr. G. Ghosh examined SP, asking many questions and giving many instructions. There had been no bowel movement for six days and daily glucose and salt enemas were recommended. The previous urinalysis report was not available, but Tamal said "It will just be coming. Just coming." Dr. Ghosh then went to bathe in his quarters at the guesthouse. Lokanath Swami told SP that Dr. Ghosh liked him very much, and had dropped everything at once to come, even though his daughter had protested. **SP:** "He is the only person remaining. Otherwise all my contemporary friends gone." (ConvBk) Upon returning, Dr. Ghosh stressed the importance of getting a new urinalysis and reducing the swelling. Dr. Ghosh thought that the citrus juices had not been responsible for the bloody and cloudy^⑤ urine. He showed the correct massage techniques for SP. The posture should be changed every hour or two; grape juice, some Horlicks, chana and some dahi. He opened the window for more oxygen and fresh air, saying less people should be in the room. SP complained of coughing^③ and mucus^②, which BCS said resulted from as little as the 60 cc of milk taken last night. The car was readied and took Dr. Ghosh to obtain the urinalysis. (ConvBk) Abhiram sought SP's permission to leave his service, turning over his responsibilities to Bhavananda and Satadhanya. (ABHI) Satsvarupa's biography gives practically no details about SP for Oct.-Nov. save a bit of philosophizing over his impending departure. Thus we are left with the accounts in *TKG's Diary* and the Conversations Books. (ConvBk) (TkgD:270; ConvBk:35.298-17)

OCTOBER 17: Dr. G. Ghosh stressed that reducing the number of persons in SP's room would increase oxygen and decrease the spreading of germs, so the kirtan party moved into the next room. SP met with Acyutananda Swami, who was on his way to preach in America. Govardhan came from Detroit and gave a report. Tamal took permission to bathe in the Yamuna, but SP asked for him twice while he was gone, saying he felt alone. Also, Upendra had been laid up with a cold. (TkgD) Dr. Ghosh also found no problem with the liver or stomach, and asked SP to eat more solids and lots of liquids. Pishima cooked many wonderful preparations such as puris and fried eggplant which SP "ate very

heartily. Dr. G. Ghosh gave vitamin C, B-complex and Lassix tablets." Dr. G. Ghosh brought a young doctor specialist, Dr. Gopal, from the local Ramakrishna Hospital. Dr. Gopal appeared very expert and was well mannered. SP's pulse was 96 and a full array of medications was prescribed for what was diagnosed as a serious chronic kidney infection⁽⁵⁾. The two doctors agreed on this diagnosis. Dr. Gopal was better versed in the latest available medications, however. (TkgD:272-4) "Dr. Gopal diagnosed a severe kidney infection⁽⁵⁾ which could be fatal if not treated. He gave some medicines and stressed increase of liquid intake. The pulse was 96 but it skipped a beat every 18. Blood pressure normal at 130. SP's urine was very dark, so he needs to drink more liquids. SP drank a full glass of Complian. The caretakers struggled to encourage SP to take his medicines and drink more." (UNPubl:64-6) "Dr. Ghosh did whatever he could. He personally took a urine sample to Agra for testing and then advised that SP should take not only liquid but also some solid food, like chena (fresh cheese) mixed with sugar, and he prescribed an enema with glucose and salt. He showed us how to massage SP's body from the feet upwards to improve circulation and help the blood move toward the heart, and how to massage his stomach in a clockwise direction." (OCEAN:220) SP was examined by Dr. Ghosh and Dr. Gopal, making recommendations. **BHAV:** He's been taking glucose in fruit juices. He hasn't taken today very much. **Dr. Ghosh:** Every hour, a sip, sip. If he can't take at one time, let just him sip every half an hour a teaspoon. Otherwise it is very low. **SP:** Teaspoonful I can take. [...] **BHAV:** Would you like a blanket around you, SP? (Around noon) **TAMAL:** Urine, urine? To do what? Take blood pressure? **Dr. Ghosh:** Stomach is all right. Liver is all right. So then only what have got to do is to eat. [...] **SP:** I saw you yesterday. **Dr. Gopal:** I examined you yesterday. **BHAV:** There's bad cough⁽³⁾ when he takes any milk. Give him very deep cough. (ConvBk)

Bhavananda discussed with the doctors about the prescribed medications, which could be all mixed together and given thrice a day. **SP:** So, what doctor says? **BHAV:** I was just discussing with them. They've given a, a series of medicines. That one doctor, Dr. Gopal, said that you have a chronic kidney infection⁽⁵⁾, and they both, Dr. Ghosh and Dr. Gopal, say it is very serious, that if it's not treated, that it could develop into uremia, which could be fatal. So he's given a whole group of medicines. However, the medicines can be combined. They say everything is functioning well, but the kidneys are not. Renal, they call it renal infection⁽⁵⁾. **TAMAL:** Renal. Renal damage. **BHAV:** Chronic. And Dr. Gopal, just like all the other doctors, both Ayurvedic and allopathic, they all insist that you have to take more liquid. They said you should measure how much you pass urine today. Say you pass 250 cc's of urine. That means tomorrow you should take that amount plus 400 more in liquid. Each day. **TAMAL:** Always 400 more than the urine passed. **BHAV:** ...You should take any sort of liquid- milk, juices, water, anything. He also said that you have to take rich protein foods. Milk, curd, chana, Proteinex, fruits, juices... **TAMAL:** Bhagatji says that this Dr. Gopal is the best doctor in Mathura district. Very, very expert doctor, he said. He seemed pretty competent. **BHAV:** Everyone... All the doctors agree that your liver and digestion, spleen, is all in good working order. **TAMAL:** And also the blood pressure is normal. It's 130. **BHAV:** But he said that your pulse is so weak that every 18 beats it skips a beat, misses, because you're in such weakened state. **TAMAL:** But he was hopeful in general. **SP:** So do it. (ConvBk) Lassix tablets and hydrogen peroxide mouthwash were not approved by Dr. Gopal, and Dr. Ghosh subsequently agreed. Thus the program was outlined: a mixture of medicines three times a day, more liquids and more nutrition. (ConvBk:35.318-326) "He was hardly audible and did not talk much anymore. Dr. Ghosh has stressed that the drinking of lots of fluids to clear out the kidneys, saying the stomach and liver are alright." (UNPubl: 45)

OCTOBER 18: Before mangal arati, SP had Bhavananda, who was on the "night shifts," summon Tamal, telling him, "I cannot sleep. This allopathic medicine does not agree." SP had not been able to rest properly all night and was quite exhausted. (TkgD) When Dr. Ghosh came in the morning, he asked if SP had taken the Complian yet, and BCS said no. Dr. Ghosh found the pulse to be definitely improved, and observed that the swelling had gone down. But SP could not rest well, and SP appears to have suggested discontinuing the allopathic medicines, blaming them for his restlessness, and calling for Bonamali instead.

TAMAL: But if I can give my opinion, SP? **SP:** Hm? **TAMAL:** But you have been sleeping a lot, SP... You were sleeping so much yesterday, and even while you're taking these medicines. In other words, the idea with the allopathic medicine is that it does many good things. So I'm sure Dr. Ghosh could recommend something to help you sleep. **SP:** And they will help this, this, this... (ConvBk) Bhavananda noted that the urine had cleared up due to the allopathic medicine, and asked SP to take it for at least one more day. **Hari Sauri:** It definitely seems to be having a good effect. **TAMAL:** The only bad effect is that you're having a little difficulty last night in sleeping. Is there any other bad effect? **SP:** That is the worst effect. **TAMAL:** But the kaviraja could give something for inducing sleep, or Dr. Ghosh could give something. [...] **BHAV:** We can cut the dosage of the medicine in half. **TAMAL:** Why not just give something that helps SP to sleep? That's the easiest thing. [...] **TAMAL:** The main thing, SP, is... You have to get strength, get rid of the disease, and be able to rest nicely. That we have seen, that the kaviraja's medicine is not so effective, neither simply doing without any medicine is so effective. We have not tried allopathic medicine, because within a few days or two you always stop it. Whenever you take for one day, then you say, "No more." If you want to get better, you have to take some cure. No cure- that is not good. And switching from one thing to the other, that is also not good. Why not follow some series of cure, regular, and stay with it for some time?... So in such a critical condition, why not take help? What can be gained by switching to this Bonamali? (ConvBk) Next, Tamal and Bhavananda try hard to convince SP to drink much more than he has been. He responded, "I cannot take so much." **BHAV:** They said that one of the symptoms of this infection - this poisoning - is that you become averse to taking any liquid or any food... (ConvBk) Tamal emphasizes that SP's digestion was fine; whatever little he did eat had been digested. Tamal also noted in the afternoon that the urine had become darker and cloudy⁽⁵⁾, because, in over ten hours, only 150 cc liquid taken.

BHAV: And he (Dr. Gopal) also was able to analyze your inability to eat and drink as a result of this poisoning from the kidney infection⁽⁵⁾. **COMMENT:** Poisoning? Freudian slip? Or deliberate introduction of the poison word? **Abhiram:** They both agreed on it was the same disease. **TAMAL:** ... But as to treatment, Dr. Gopal seems to be more aware of the more modern and up-to-date discoveries that science has made than Dr. Ghosh. **SP:** When I don't take anything, I feel more comfortable. **TAMAL:** But you don't get better. That is the policy of death. **SP:** So let me die peacefully. **TAMAL:** But we already explained to you that we don't want you to die. **Hari Sauri:** But the other day you said that to fast like this means suicide. **SP:** Now I am puzzled. **TAMAL:** What, SP? **SP:** Puzzled. Being encouraged, SP finally agreed to drink a whole glass of Complian and some fruit juice. SP said, "And one thing... Just now I am forgetting..." as though his memory was failing him. A little later a conversation took place about ritvik initiation system. **SP:** Hare Krishna. One Bengali gentleman has come from New York? **TAMAL:** Yes. Mr. Sukamal Roy Chowdury. **SP:** So I deputed some of you to initiate. Hm? **TAMAL:** Yes. Actually... Yes, SP. **SP:** So I think Jayapataka can do that if he likes. I have already deputed. Tell him. **TAMAL:** Yes **SP:** So, deputies, Jayapataka's name was there? **Bhagavan:** It is already on there, SP. His name was on the list. **SP:** So I depute him to do this at Mayapur, and you may go with him. I stop for the time being. Is that all right? **TAMAL:** Stopped doing what, SP? **SP:** This initiation. I have deputed the, my disciples. Is it clear or not? **Giriraj:** It's clear. **SP:** You have got the list of names? **TAMAL:** Yes, SP. **SP:** And if by Krishna's grace I recover from this condition, then I shall begin again, or I may not be pressed in this condition to initiate. It is not good. (ConvBk)

SP discussed with Jayapataka about ISKCON's application for obtaining clear title to some property in Panihati. (ConvBk) Tamal lists this incident on October 19, even though in the Conversations Books it is recorded just prior to the painting gift to Dr. Ghosh, which Tamal shows as being on the 18 th. Messages also were a regular feature of SP's care. Before the day was over, SP had drunk more liquids and passed more urine than any other day since record-keeping was begun (1000 cc and 495 cc). **SP:** Who are present here now? **TAMAL:** Giriraj, Jayapataka, Bhavananda, Hari Sauri, Bhagavan and myself. We are all sitting around you, SP. (ConvBk) Dr. Ghosh came in and talked with SP, Who said, "...mind, niveshaya, fix up in Krishna. This is Rupa Goswami method," and then presented an oil painting as a gift to Dr. Ghosh. (TkgD: 274-9; ConvBk:35.327-49)

OCTOBER 19: There is no tape recording today. Again SP complained that the allopathic medicines had prevented sound sleep the previous night. There was no visible improvement in the condition, and although the pulse was strong and the taking of liquids and the passing of urine had increased, SP continued to have no strength, lying silently, and not able to move without help. BCS cooks, Satadhanya and Upendra attend to SP's physical needs, and Bhavananda and Tamal struggle to maintain the taking of medicine and drink. Tamal says SP *"lamented throughout the day, 'Why the kaviraja is for everyone, but not for me?'"* when Bhavananda and Giriraj both went to see Bonamali for minor ailments. Dr. Gopal thought strength would come within a few days, and deemed the frequent bowel movements as favorable and natural and *"indicated the elimination of poison."* When SP was fed mashed potatoes and custard by BCS, he vomited *"after hardly a mouthful. So much mucus⁽²⁾ and saliva immediately came out."* SP had also vomited yesterday when trying to eat solid food, and so SP became *"completely averse to trying."* SP was disturbed by frequent bowel movements, and argued with BCS of the use of eating when there was no sign of increased strength. SP asked Bharadvaj to sing *parama karuna* with the harmonium, which SP appeared to enjoy greatly. Hansadutta also led a kirtan, during which, SP *"lifted his hands and arms and said, 'Jaya! Everyone join together and chant Hare Krishna.'" (TKG 280-1)*

OCTOBER 20: Again SP had trouble sleeping during the previous night, and he vomited when trying to eat in the morning. SP's *"skin has taken on a shiny appearance, as if he were perspiring."* Dr. Gopal fed SP four spoonfuls of cold custard and cut the medicine by half due to his complaints: *"Constant medicine is disgusting. Constant medicine gives brain trouble."* SP translated early in the morning. (TkgD) Dr. Gopal's visit: **Dr. Gopal:** Vomiting? **SP:** There was some tendency. **Dr. Gopal:** There was some tendency, but you never had. **SP:** Had little. **Dr. Gopal:** Do you feel any difficulty during urination? **SP:** Not at all. **Dr. Gopal:** It is passing without any hesitation. **SP:** I think so. Bhavananda then showed the medical journal with a record of only 290 cc urine being passed yesterday. After Dr. Gopal asked what else he could take besides some water and SP answered, *"Harinama,"* Dr. Gopal said, *"Yes, yes, I understand. For your body, I can say. Can you take little bit of ice cream or cold custard?"* **SP:** Yes... Best thing is harinama... Let me hear Hare Krishna and peacefully pass away. **Dr. Gopal:** But I think I am not making any hindrance in your normal routine. And whatever medicine I am giving you, I will cut it down by fifty percent now. **SP:** If I can pass in that way, that will be very nice. (ConvBk)

Dr. Gopal saw the swelling had gone down very much, and Bhavananda said that for SP to keep his legs raised up on pillows for more than a short time was too uncomfortable. Dr. Gopal asked if SP liked warm or cold foods better, and the answer was cold. Dr. Gopal said not to be concerned about the diarrhea and discussed the insomnia, noting that it had been SP's tradition not to sleep much at night anyway. After eating the cold custard, SP said, *"I... I'm feeling nicely... after eating."* Dr. Gopal asked SP to eat a little every hour or two if possible. *"And a little water, either plain water or with the electro powder, you can do."* **BHAV:** That electro powder will reduce the nausea? Dr. Gopal asked that a little water be given regularly so that SP's mouth would not stay dry. Devotees reported that SP had slept a few hours yesterday and about five hours this morning. Dr. Gopal asked if SP wanted to change his sleeping hours, and SP said no. **Dr. Gopal:** No. You want to provoke the sleep? You just take little more liquids, number one. Two: whatever you like, you take. I will reduce your medicine by fifty percent. And don't worry for these loose stools. **SP:** Why kirtan has stopped?... Tired? **Upendra:** They are hanging on for every word you say, SP. **SP:** Hanging? **TAMAL:** They were eager to hear your words. (ConvBk) (TkgD:282; ConvBk:35.350-358; ConvBk:36.14)

OCTOBER 21: SP took no medicine this day and was much more relaxed and alert. In the early afternoon, SP tried to eat from the feast for Lord Ram's victory over Ravana, but was unable due to everything tasting bad to him. (TkgD) In the morning, Dr. Ghosh came to say farewell to SP, as he was returning to Allahabad. SP observed that although his family life was a failure, Dr. Ghosh's was very successful. There was some talk about Dr. Ghosh's opening a dispensary at the Krishna Balaram Mandir, but no conclusions were reached. (ConvBk) Dr. Ghosh felt confident that SP would be *"in good hands with Dr. Gopal."* (TkgD) At about 9:30 am, Tamal comments that SP had just slept *"many, many,*

many hours," and that "you slept at night pretty much also..." (ConvBk) **TAMAL:** For some time your urine had become very dark. So the medicine was supposed to clear it up. Now your urine is clear. And, of course, the medicine was also supposed to help you to recover your strength, but that has not happened. ...the purpose of the allopathic was that during the time when your urine became very dark, we wanted to make it, you know, take away the poisons that were causing the urine to become dark... And the other thing was that we were hoping somehow to get you back to more strength, give you more strength by taking away whatever disease was there. (ConvBk) Tamal suggested that Pishima cook a feast for SP. SP agreed, saying, "Hm. I'll take." Later, Tamal says, "...today, SP? Maybe the medicines are having some good effect." (ConvBk) Various preparations were suggested to SP for Pishima to prepare, bundi laddhu, lugdu, luci, etc. Sometimes brahmi oil would be rubbed on SP's head. (ConvBk) The room was dark①, as revealed by Tamal's statement: "Yadubara wanted to film you translating. Is that all right? You don't mind. We can have a little light here while he films for about half a minute?" He consented, "Yadubara has freedom to do anything." (ConvBk) He is informed that he has taken no medicines since yesterday, and apparently he asked when this was decided and why.

BHAV: Very early this morning... Tamal and all of us have met and thought that "Let us..." Our position is to serve you according to your desire. Since you didn't request any medicines, we felt that we shouldn't try to... From what we've seen, today you've rested very much deep sleep, and the vomitous nausea has disappeared." **COMMENT:** First Bhavananda and Tamal are fighting to get SP to take the medicines because that is how he would be cured, then they change course without asking and discontinue the medicines. Bhavananda points out that without the medicine there are no more negative effects. What's going on here?

SP asked what were the present medicines. **BHAV:** There's so many medicines, but today you haven't taken any. There is medicine for the infection⑤ in the kidney. There's medicine for the heart. There's medicine for passing urine. There's medicine for preventing any cough③ in the lung. There's vitamin supplement... That's five different medicines. We felt yesterday that your... When the doctor came you told us that to take so many medicines is disgusting, and that it bothers your brain. And I know that I personally feel that my position is simply to follow your instruction and command as my very life and soul, not to try and force my idea or feeling onto Your Divine Grace. So we all of us felt that you had given us so many hints." **SP:** So medicine kirtan. Tamal continues to explain to SP that since no medicine was requested at five in the morning when SP briefly awoke, none was given and that it was up to SP to ask for it if he wanted to take it. **TAMAL:** Formerly, even if you didn't ask, we were encouraging you, 'Please take medicine, please take medicine, please take medicine.' So today we decided that whatever you ask, that we will do. So therefore, as you did not ask for medicine, we didn't give medicine... so you direct what you want to be done... It's not good for us to over... to too much push something upon Your Divine Grace. If you want to have the kaviraja, then we can call the kaviraja. Whatever Your Divine Grace considers to be the best course of action... I think we can wait until tomorrow and see the results of NOT taking any medicine are. If you want to, you could do that. (ConvBk) **COMMENT:** Here we are a week into Dr.'s Ghosh and Gopal's treatment. Why are they trying to show that the medicine is what is causing the negative effects of nausea, diarrhea, and sleeplessness? Is it to precipitate another rejection of doctors and medicines? This episode has the smell of manipulation. Whereas all along the devotees were pressing that medicine and treatment be taken, now they had reversed and are waiting for SP to ask for it. Maybe by discontinuing the medicines (and poisoning), the doctors who might discover the poisoning would be rejected because SP would feel better NOT taking their medicines?

SP: "If you are puzzled and I am patient...? **TAMAL:** We are not puzzled for treatment. It's a spiritual consideration. **SP:** Treatment is material. **TAMAL:** Yes, and the treatment is having some success, because you are remaining alive. **SP:** So go on with the treatment. So Tamal claims the medicine was to be continued, and also that Dr. Gopal would come **only when called**. (TkgD) After noon arati the feast was brought to SP, who, starting with the laddu, tasted and spit it out, not finding it agreeable at all. One after another, he similarly rejected all the preparations, "being unable to taste

any of them satisfactorily." (TkgD:282-286) In the evening SP translated for more than an hour, and then lectured strongly for another hour. **Jayadwaita:** *You've been speaking so strongly just now that I was sorry that I suggested that we stop. So now I'm glad that you're continuing. Flashlight?* Later, Dayananda came from Tehran with a crate of fresh fruit. (ConvBk:36.14-42)

OCTOBER 22: When awakening at 7 AM in the morning, SP said he had dreamt of a *kaviraja* wearing large Ramanuja tilak marks who was preparing *makharadhvaja*. Bonamali had previously been supplied with musk, gold and pearls and had recently delivered to BCS what was supposed to be *makharadhvaja*. SP had not taken any yet, because it was recommended that SP become stronger first and also wait for cooler weather. (ConvBk) When Dr. Gopal came, BHAV asked whether it was a problem for SP to take Bonamali's *makharadhvaja*. Dr. Gopal seems to have thought the Bonamali medicine was not *makharadhvaja*, but *moti-dristi*, although both are prepared from the same ingredients. He said it would not interfere with the medicines he was giving. (ConvBk) Dr. Gopal seemed perplexed because SP was not getting strength after taking his medicines for almost a week. SP told him, *"Regarding food, anything as soon as I hear the name, I become afraid."* Listening to the breathing, Dr. Gopal suggested there may be a lung problem and prescribed a strong anti-tubercular drug, and further, suggested X-rays. Thus SP and his caretakers concluded that Dr. Gopal's treatment was a failure, and that the doctor was now simply speculating. **SP:** *Eh? What is that? No. This doctor's treatment is failure.* **TAMAL:** *Yes, he's starting to guess.* **SP:** *They will simply guess.* **TAMAL:** *Oh, he's guessing.* **BHAV:** *On and on.* **SP:** *So it is failure. Now take makharadhvaja, one dose, and leave everything to Krishna.* **BHAV:** *Yes. We felt that your dream, SP, was very significant.* **SP:** *Doctor treatment finished. Don't try any... They will simply guess and make huge complication.* (ConvBk)

Tamal and Bhavananda gave their opinion that the clearing up of the urine may have been due to the increase in liquid intake and not Dr. Gopal's medicines. BCS pointed out that the allopathic medicine cleared up the urine. Tamal said: *"The urine has been clear for five months in a row, so when it got unclear for three days and SP wasn't drinking anything, then as soon as he drank it became clear. So I can't conclude that it was the doctor."* (ConvBk) Bhavananda elaborated on how Dr. Gopal "was stumped as to why you (SP) had no appetite" and how Dr. Gopal thought there might be a lung infection due to taking less air in the left lung, which "...generally is denoted also by lack of appetite- of some tubercular or pleurisy or pneumatic nature." Svarupa Damodar added: *"So he's prescribing that antituberculin drug called Isotoxin. That's also called Isonayazid."* Tamal protested, saying *"But he doesn't even know... if it's tuberculosis."* Adi Keshava added, *"That is a very, very strong drug, very, very strong. It has a very heavy effect."* SP next states, *"Then he'll say, 'Remove to the hospital'... Then who will take care of me? Hm?... Don't move me to the hospital. Better kill me here."* (ConvBk)

Svarupa Damodar then encouraged taking X-rays to test the tuberculosis theory, but X-rays were never taken. Tamal opposed it, even though the X-ray machine could have been brought to SP's room. Heavy metals are radiopaque and show up X-rays. Tamal then adds, *"Actually the whole thing only began when Dr. Ghosh came... you didn't want Dr. Ghosh to come, but it was too late. ...we were obligated to try these allopathic medicines. It was Dr. Ghosh who brought Dr. Gopal... you always don't like the allopathic. You never like it very much."* (ConvBk) SP next said, *"I'll treat myself. Let the kavirajas come. And makharadhvaja... Then I will give direction. Simply I want to know about the makharadhvaja, consulting both the kavirajas... And stop all medicine."* Then Bhavananda said, *"His desire was to remove you from here somehow or other. First to remove you for an X-ray, then..."* Tamal added, *"Another trick they have is that you have one trouble, so they give you a medicine, but the medicine causes a worse trouble. And eventually such bad trouble is created that they get you depending on them, and then they say, 'Now the only thing left, you must come to the hospital for operation.' Then they kill you."* Next there was given a long series of medical horror stories told by Bhavananda, Tamal, Svarupa Damodar and Adi Keshava, and SP also recalled an incident of medical bungling. The mood was decidedly very anti-allopathic doctors. (ConvBk)

Next there was discussion on the merits of moving SP to Mayapur, where the room ventilation was better, and the climate was warmer and there were fresh vegetables grown by the devotees.

Plans were discussed on the best method of travel and who should go on the team for Mayapur. SP said, "And if there is any danger, Bhavananda has got his gun." (laughter) (ConvBk) SP sent BCS to search for a Ramanuja *kaviraja*, possibly the one from the dream. Late in the day, he found a *kaviraja* at the Janaki Vallabha temple and brought him back to SP. Checking the pulse, he diagnosed a malfunctioning of the kidneys and the digestion, and agreed to return the next day. (TkgD:287-290) The Conversations Books (mistakenly under the date Oct. 20) record an interesting discussion, summarized and excerpted as follows: SP asked Tamal what he thought of the Ramanuja *kaviraja* that was brought in. Then Tamal converses with Bhagatji about the situation. Bhagatji clearly wants that SP's urine be tested by Dr. Gopal and that the X-rays be taken by bringing the machine to SP's room. In this way he thought a proper diagnosis could be made and proper treatment obtained. However, Tamal vigorously criticized allopathic doctors and medicine, telling more medical horror stories like how someone had a scissors left inside someone after an operation. Bhagatji questions: "Why sometimes pus ⑤ and blood comes out of the urine?" Tamal: "Only for two or three days." Bhagatji: "Why is it? They have to test it. They have to find out. That is the reason of all this." (ConvBk) Again, Tamal had his way, and no Dr. Gopal or X-rays or urine tests were done.

Tamal recounts how the Ramanuja *kaviraja* that day felt SP's pulse and immediately diagnosed malfunctioning kidneys and a nearly extinguished fire of digestion. They discussed how the Ramanuja *kaviraja* had looked at the medicine that Bonamali had just recently completed preparing from musk, pearls and gold, and emphatically declared it not to be *makharadhvaja*. (ConvBk) **TAMAL:** *Prabhupada gave us an opportunity to try this allopathic medicine... And factually you saw he was vomiting, dizzy, and losing sleep. Then yesterday we didn't give any medicine, and he was much better off. You heard how he was speaking strongly... So Prabhupada said... "Then no more allopathic. It is finished." ...it didn't work... But that whole science of Western medicine is very speculative. It's guessing work... And as soon as we agree to X-ray, X-ray is only the first step... it means you are ready to take his treatment.* (ConvBk) **COMMENT:** Tamal is using scare tactics. A doctor's treatment can be stopped anytime without obligation to continue, whenever the treatment becomes unacceptable. Did they not reject Dr. Gopal after a week? Tamal's logic is so obviously faulty, one can see he feared the doctor's expertise. Dr. Gopal came to see that the "illness" was elusive.

Tamal emphasized how even though all doctors and *kavirajas* had agreed the problem was malfunctioning kidneys, including the London surgeon, Dr. Gopal was now "guessing" as to the problem, speculating and experimenting with medicines. Tamal explained how there had been no change with SP's lungs in the last week, so why did Dr. Gopal suspect a lung problem now? Tamal worried whether Bonamali had cheated them with the supposed *makharadhvaja* and SP said, "Bonamali is no use." The conclusion, Tamal claimed, was that these allopathic doctors were useless. Tamal encouraged the use of Ayurvedic *kavirajas*, if a qualified one could be found. Bhagatji offered to bring one from Mathura that he knew to be qualified, but Tamal said it would be best to see what the Ramanuji *kaviraja* would do tomorrow. (ConvBk:36.32-57, 1-13) **COMMENT:** Tamal has now blocked any further involvement with Dr. Gopal. Why? Perhaps he was afraid that further tests and examinations of SP, such as X-rays, would reveal the cadmium and arsenic in SP's system. Dr. Gopal knew that there was something unusual taking place, something he was having difficulty diagnosing. Heavy metals poisoning is difficult to recognize. Given the opportunity to continue his tests, Dr. Gopal may have soon found out about the heavy metal poisoning. That Tamal is so much against any further involvement with Dr. Gopal is very suspicious.

OCTOBER 23: Early in the morning, SP's left leg was beginning "to feel very heavy," and he asked Tamal if he thought it might be paralyzed. His legs were massaged for two hours until the professional masseur came at 8 AM. The Ramanuja *kaviraja* came in the late morning, again stating that the preparation prepared by Bonamali was not *makharadhvaja*, thus causing great hesitancy to use it for SP. The *kaviraja* was asked by SP about going to Mayapur, but the *kaviraja* said that the jerking of the train would damage his internal organs and thus travel would be dangerous. He advised waiting a few weeks. He had patients at his dispensary to attend to every day and thus he could only make fresh

makharadhvaja at his own dispensary. It would cost 3500 rupees, but he emphasized that it was the only medicine *"that would be effective at this late stage."* (TkgD) The *kaviraja* left while the devotees tried to decide what to do, as now there was considerable doubt in trusting the authenticity of anyone's *makharadhvaja*. SP repeatedly stated that he did not want to be hospitalized under any circumstances. SP said, *"Allopathic treatment is horrible and they are peacefully cheating. I am frankly speaking, becoming afraid of these doctors."* He then directed that the devotees try to find a bonafide Ramanuja *kaviraja*, giving ideas of who and where to contact. Gopal Krishna and Adi Keshava went to Delhi *"for phoning,"* apparently because the Vrindaban phone was still out of service. (TkgD:290-293)

OCTOBER 24: There is no doctor or *kaviraja* treating SP at this point. The masseur is still coming daily, however. There was discussion on how to obtain the *makharadhvaja* and it was decided to send Smara Hari Prabhu to south India on this mission, where the Ramanujas were prevalent. There was also discussion about travelling to Mayapur to stay in a warmer climate, and how they might be able to ensure the reliability and purity of whatever *makharadhvaja* medicine that might be found and obtained. SP was concerned that the maker of the medicine be sincere and experienced. When Tamal suggested that the Bonamali-made so-called *makharadhvaja* be used as medicine until a Ramanuja *kaviraja* who could make new *makharadhvaja* was found, SP said to wait. (ConvBk:36.60-64) Tamal spoke to SP about discrepancies he suspected in the ingredients and pricing of the *makharadhvaja* available from both the Vrindaban Ramanuja *kaviraja* and Bonamali, calling them cheaters. As a result, Bonamali's *makharadhvaja* was not used, and none was ordered from the Vrindaban Ramanuji. Adi Keshava and Satadhanya had gone to Delhi yesterday to search for a Ramanuja *kaviraja*. Thus expectations for *makharadhvaja* was focused on Delhi and south India. Once again, when it was time for a bath, SP asked for the light to be turned on. Darkness was all that SP's extremely photophobic eye^①s could tolerate. (ConvBk:36.67-68)

Then Adi Keshava called from Delhi, regarding Chandra Swami: *"...a very prominent sadhu friend from New York who happened to be in Delhi. He had called his friend, Candidasa, who knew the best kaviraja available, one of the Ramanuja sampradaya. Candidasa phoned the kaviraja, who amazingly had just completed a ten-day preparation of makharadhvaja. Candidasa had saved seven tolas and was going to donate them to SP."* (TkgD: 294) ConvBk36, p. 71-2: Bhavananda brings some news to SP: *"And the other one is that Adi Keshava Maharaja, he has a friend in Delhi named Chandi Das. He's a big yogi, I think? ...He has quite a bit of money. And so Adi Keshava called him up, and he had a kaviraja in the Ramanuja sampradaya. And Chandi Das went to see his kaviraja, and his kaviraja had just gotten finished mixing makharadhvaja medicine. He'd been preparing it for the past ten days. And Satadhanya Maharaja and Adi Keshava were just now going over to see this kaviraja. That Chandi Das has purchased seven tolas of the medicine for Your Divine Grace as a gift. They are going over to pick it up."* SP laughed and said, *"Just see. Krishna arranges... Very good... So very good news."* Then Bhavananda said, *"And that kaviraja in Delhi said that no, the gold is absorbed in the medicine."* Bonamali had said that the medicine just passes through the gold and does not absorb it. SP wanted the dosage information to be obtained also. (TkgD:293-5; ConvBk:36.58-72)

OCTOBER 25: In the morning, SP was feeling all right, but with no physical energy. Waiting for Satadhanya and Adi Keshava to bring the *makharadhvaja* from Delhi, SP *"became anxious,"* saying that the *makharadhvaja* dealing was another mystery in that just exactly when the *kaviraja* was contacted, he coincidentally was just finishing the preparation of the medicine. *(A chance out of thousands)* Tamal relates, *"I reminded him that Candidasa was paying; but SP said, 'Whether Candidasa or we pay, if the man cheats...' I said, 'Anyway, we have our real medicine- harinama.'" Later SP asked again not to be taken to a hospital, and decided not to go to Mayapur, but stay in Vrindaban, thinking he might die en route. (TkgD) The Conversations Books relate Satadhanya's arrival: "I have brought the makharadhvaja from the kaviraja in Delhi. This kaviraja, he's not Ramanuja-sampradaya, but many people say in Delhi that he's the foremost kaviraja in India. He treats the Prime Minister, Morarji Desai, and all the ministers also. So many people trusted him, and he mixed this medicine... He was mixing it for some other person, but when he heard that you were ill, he gave it to us... There's different kinds of*

makharadhvaja, six kinds. This is the most potent kind. This is called siddha makharadhvaja. This contains gold and pearl and musk and mica and many other ingredients." (ConvBk) SP asked what was the cost, and Satadhanya replied, "Nothing. We got it for free because we got it through one influential man named Chandra Swami."

TAMAL: "Oh, Chandra Swami. That's that person Adi Keshava was always working with." (Tamal already knew where the medicine came from; why does he say "Oh" as though it's news?) **SP:** "That means he is honest, that's all." **TAMAL:** "You met Chandra Swami?" **Satadhanya:** "No, he's in Madras. This is 48 doses, two doses a day... 24 days medicine... But he did say that what the other kavirajas said about dosage was very wrong... it would have been detrimental... One tola. He said that's not sane... He just said it's very powerful medicine." (ConvBk) Thus they had received not seven tolas, but 48 packets, each weighing two ratis or half a gram. SP said, "They charged nothing. Then he is honest." He then put the *makharadhvaja* in the charge of Tamal and BCS, the former to keep locked up, the latter for giving it. That evening SP, encouraged by Bhavananda, took his first dose of *makharadhvaja* with honey on his gold spoon. A little earlier, he had declined his regular massage due to becoming "black and blue," although up till now he had enjoyed the masseur's work. (TkgD:295-9) Then he requested Hansadutta to arrange for parikrama around the temple on the next day, saying, "Instead of dying- train jerking (laughs) or aeroplane jerking- why not parikrama? Die or live, it doesn't matter... Either in palanquin or make a stretcher, but have parikrama... So arrange like that with leading men. Let me have parikrama. If I live, that's all right; if I die, that's all right." (ConvBk:36.73-79)

OCTOBER 26: SP said he was "puzzled," and he expressed doubt about continuing the *makharadhvaja* or any effort to live. He felt that devotees were avoiding him, saying, "Now I have become poisonous." (TkgD:299) However, the devotees noted that he seemed stronger after two doses of the *makharadhvaja* and was sitting up for almost an hour, longer than in a long time, and then was not tired after the temple parikrama. (ConvBk) SP decided to take *makharadhvaja* only once a day and observe the results. Later, he decided to cease it altogether, complaining that it was causing loose bowel movements even though he was not eating. The conclusion, he said, was that the medicine was taking his strength away, not giving it back. (ConvBk:36.86-93) Tamal asked SP, "How can we reject the medicine so quickly?" SP replied, "Because it is reacting so adversely... Don't give me any medicine. Simply chant and parikrama." (TkgD) Upon questioning, SP was told by Tamal that the *makharadhvaja* was being kept locked in his almira "to make sure it was not lost or anything." SP wanted to see one of the doses, to see the color of the powder. Using a mirror, Tamal showed SP, who wanted to know from which *kaviraja* the *makharadhvaja* had come. Tamal said it was from the Delhi *kaviraja*, not Bonamali. Bhavananda said, "The *kaviraja* said because the gold is oxidized into gold sulphur..." Later SP mentions a medicine called *svarna-sindhu*, similar to *makharadhvaja*, and that his father used to take *makharadhvaja*. (ConvBk) SP said, "If I can continue this parikrama, that is spiritual cure." There was discussion about expanding the parikrama out into the Vrindaban area, perhaps camping out for several days. Talking about the merits of the *makharadhvaja*, Bhavananda said: "SP feels all hope is frustrated. The *makharadhvaja* medicine is to give strength, but now he's passing stool, so all the strength he has is lost. At the same time, SP, you're taking a lot of liquid intake now. There has to be some stool. You're taking almost 1000 milliliters a day, 960, 890, like that. So that's quite a large amount." (ConvBk) BCS then said, "Another thing is that this is a very strong medicine, and Bonamali Prabhu was hesitant to give it at this point because it was too strong for his..." **SP:** "Therefore I say stop it. **BHAV:** Still, we saw some positive signs. Of course, it might not have been from the medicine, but it is... You appear stronger. You went on parikrama, you sat up. **SP:** But, I mean to say, from medicinal point of view, it is not at all hopeful. All is..." **BHAV:** ...also that Persian melon. We've been giving you that Persian melon juice. That is a diuretic. Let us not give that, take one more... See how the night goes. In the morning take another dose of *makharadhvaja*. Tamal then opines that it may not be due to the *makharadhvaja* that SP has increased his bowel movements. (ConvBk) Then Bhavananda says: "Bharadvaja Prabhu was just telling me that he's noticed- he's been massaging your legs- that your legs and feet are warmer today than they were yesterday. I have noticed over the past three or four

days that your feet have been cold. Extremities, your hands and feet, have been very cold..." (ConvBk) (TkgD:299-301; ConvBk:36.80-93)

OCTOBER 27: SP again did morning temple parikrama. He was convinced to take a third dose of the *makharadhvaja*. During the second evening translation session, there was a bowel movement again. Tamal: "The passing of stool has continued to increase to a serious degree." (TkgD) SP: "Too much sleeping means weakness." Tamal: "Bhavananda felt it was due to not sleeping at night that you were sleeping during the day. But you slept an awful lot today. But yet..." Tamal noted that there was less urine but more stool, which he thought was normal. BCS wanted to check the clearness and color of the urine in the darkened room ①, saying, "Can I see it in the light, please?" On another occasion, SP could not tell that the sun had risen an hour earlier, because the room was so darkened ①. When Tamal tried to read a newspaper article to SP, he said, "Is there a flashlight?" BCS noted that, "Even the swelling is down." (ConvBk) BCS fed SP some rice and plantain, which was meant to counteract the loose bowels. (ConvBk) That night, at 1:00 AM, SP called Tamal and Bhavananda, demanding, "Stop the medicine for one day and consult the kaviraja in Delhi." SP implied that whatever little blood he had left was being changed into stool by the medicine, robbing his little remaining strength. (TkgD)

TAMAL: I agree... SP. I think it's a good idea to stop the medicine for a day and to consult the kaviraja, and also to try to drink something else besides only fruit juice... Hansadutta... said when he would take this fruit juice diet, he said there's no question of passing stool... So the fact that SP is passing stool is very unnatural, at least for taking fruit juice. He's not eating anything, so how can he pass stool four times? What is the stool coming from if he's not eating? **SP:** Whatever little blood is there. **BHAV:** I think it's a mistake, SP, to take this strong medicine without having the kaviraja actually come and diagnose himself and... **SP:** Yes. **Satadhanya:** Actually the kaviraja said to me that he never prescribes medicine without first seeing the patient. **SP:** So bring him. And stop medicine. (ConvBk) First they convinced SP to start the medicine; now they remembered it shouldn't be taken without the kaviraja's presence. (And Adi Keshava said the Delhi kaviraja gave a letter cautioning the taking of the medicine by a very weak or ill person.) These are the "qualified" caretakers. They spoke about Svarupa Damodar going to Delhi to try and bring the kaviraja who gave the *makharadhvaja* to examine SP and determine the correct course of action. They thought to bring one of the Bonamali pills to see if the Delhi kaviraja could tell whether it was *makharadhvaja* or something else useful. Tamal said: "Something is amiss, that instead of coming out as urine, it comes out as stool." (ConvBk) When Bhavananda reminded SP, "But you did say Krishna advised you through that dream to take that *makharadhvaja* medicine." SP: "But Krishna directed Ramanuja Vaishnava." (The Delhi kaviraja was a Shivaite) Tamal: "Jayapataka had called... they have arranged for one Ramanuji kaviraja there in Bengal side..." Bhavananda added that this Bengali kaviraja was recommended by L.M. Bangor. SP asked if this Ramanuja kaviraja could come to Vrindaban, to be the very last doctor. After one more, then no more. Tamal then asked Svarupa Damodar to call Adridharan, the Calcutta temple president, to see about flying the Calcutta kaviraja to Delhi and then bringing him to Vrindaban. Adridharan found the kaviraja and proceeded to try to make arrangements to bring him to Vrindaban. SP said, "Bring one Ramanuja. He has the *makharadhvaja*..." (as in his dream) (ConvBk) Then, reviewing the last two days' experience with the "Delhi" *makharadhvaja*, SP said, "It is acting adversely. If still I take, then, knowingly..." Trivikram finished the sentence, "Drinking poison." Svarupa Damodar asked whether the Delhi kaviraja should be consulted even though they would bring the new Calcutta kaviraja. But since he was not a Ramanuji, the *makharadhvaja* did not match the dream anyway. (ConvBk:36.94-119) Tamal concludes: "We all sat surrounding SP. We had waited so long for this *makharadhvaja*, and now it had turned into poison. We sat silently, confused. Satadhanya Maharaja then called Calcutta and told Adridharan to bring the Ramanuja kaviraja immediately." (TkgD:302-305) (The poison was the cadmium).

OCTOBER 28: Tamal explained to Madhava das how important it is SP continue to take as much fruit juices as possible. SP again asked for his back to be scratched. SP enjoyed parikrama again. His son came for a long discussion about Vrindaban De's book business and his loan from the BBT. (ConvBk)

Whenever someone would enter the room, SP would either ask or be given the identity of that person, since his eyesight had become so poor. He *"was in great anxiety"* as to why the *kaviraja* was taking so long in arriving. Satadhanya confirmed Adridharan stated he was bringing the *kaviraja* by plane that morning, but no word had been received yet. Through the day, SP seemed very emotional ⑦ that the *kaviraja* had not yet arrived. SP had a little diarrhea in the morning, and was reluctant to drink anything. At the mention of solid food, he said, *"Rice I cannot touch even. If I hear about rice, any solid food, immediately..."* Tamal: *"Vomiting tendency. Hm. Then fasting?"* Then there is some discussion with Tamal about bank *"passbooks."* Tamal recapped the recent events: *"First we had that... Ramanuji came from Sri Rangaji temple, and he seemed to be a cheater. Then this one... We got this medicine from that sakta-kaviraja, and that medicine turned out to be poison. And now this kaviraja who's supposed to be coming from Calcutta..."* (Conv) Adridharan arrived with the Calcutta *kaviraja* near midnight. SP began to cry ⑦ asking Tamal to guide his son in spending of the *"inheritance"* money. The *kaviraja* was a Marwari with Ramanuja tilak, middle-aged and named Damodar Prasad Shastri. SP and the *kaviraja* spoke extensively in Hindi, and the devotees filled the *kaviraja* in about urine reports, the record of fluids, eating habits, the dropsy diagnosis and the swelling, when the blood was in the urine, what allopathic medicines were taken, and other bits of relevant information. The *kaviraja* felt the pulse, used the stethoscope and ruled that *makharadhvaja* was inappropriate. BCS related, *"He's saying that in this condition, SP can't take makharadhvaja. That any medicine that contains mercury and arsenic is poison to him."* Bhavananda agreed, saying, *"That's what SP said."* The *kaviraja* said a list of medicines would be made, and that he believed that SP would recover due to having a strong heart. His medicines would repair the bad liver ⑧ and kidneys, then *rasayana* would increase the strength of the overall body. In 10-15 days he thought SP might be recovered enough to travel to Mayapur, but not yet, not in his present condition. SP responded, *"Take his chart and strictly follow. I'll not object. I'll strictly follow. This is the last resort. Whatever it may be. No more trials."* (Conv, TkgD) (TkgD:305-7; ConvBk:36.120-54)

OCTOBER 29: Early in the morning, SP again became emotional and was crying ⑦, feeling sorry he could not return his servants' service, saying, *"Please excuse me."* At 8 AM, the Calcutta *kaviraja* came and prescribed various medicines, and said the intestines have no digestion or secretions due to extreme shrinking. Bhavananda noted how the kidney malfunctioning had caused SP's skin to shine with salt, a condition called uremic poisoning. One kidney was in better condition than the other. If the *kaviraja's* medicine worked, results would be immediate; if not, SP could expire soon. *Makharadhvaja* was discussed, and only one kind was recommended as acceptable, that made of mercury, gold and sulfur, costing 200 rupees per tola. Musk was unnecessary; it was usually used for sexual potency. SP's day was irregular, sleeping until 5 PM, being very weak and tired. Then SP took the first medicine, being personally prepared by the *kaviraja* after collecting ingredients himself in the Vrindaban forests. SP ate three spoonfuls of loki and talked with the *kaviraja* for an hour in the evening. (TkgD:307-309) A discussion ensued in the morning between Tamal, BCS and the Calcutta *kaviraja*, deliberating how a special apparatus was required for distilling SP's medicines. (Shastri sought to borrow this from NL Gupta, another *kaviraja*. See Ch. 50) D.P. Shastri advised that SP drink at least a kilo of milk a day and that he stay in Vrindaban for 10-15 days to recover before going to Mayapur. D.P. Shastri needed to return to Calcutta and wanted to bring a young *kaviraja*, different from any that were used before, from the Ramanuja Sri Rangaji temple to administer the treatment program while he was absent in Calcutta. (ConvBk) Later, about 10:30 AM, Tamal, Bhavananda and Satadhanya reported to SP of some talks with D.P. Shastri, *"...he was thinking to leave, but now he's agreed to stay on for at least five or six days. We convinced him that 'You stay here and you take SP to Mayapur personally.' ...Then he described what's wrong with you and how he's going to be treating it. He said he wouldn't take any money..."* Tamal explains that Shastri was wanting to establish a charitable dispensary in honor of his own father, who was a religious man, and Tamal said, *"I'm thinking if he cures you we will give him a nice donation towards that charitable dispensary."* Shastri drove in SP's car to downtown Vrindaban that morning to obtain necessary medicinal ingredients, and

how Shastri was very confident of his diagnosis and medicines. (ConvBk) Tamal explained how Shastri was devotional, first-class, that he emphasized it would be undesirable to leave SP under the care of the younger *kaviraja* assistant, stressing how Shastri should personally see to the treatment program. SP said that he had taken some Horlicks earlier, and Upendra offered some grape juice. (ConvBk)

Later, Svarupa Damodar asked, "Light?" ① SP began to speak in Hindi, and Upendra pointed out that there were no Hindi-speaking disciples present just then. SP: "Oh. Just make it dark. ① (sound of curtains closing)" Apparently SP could not recognize by eyesight who was present even when there was light in the room. Tamal said, "We'll put your sunglasses on so you won't be disturbed by the light ①." (ConvBk) Shastri was chanting mantras constantly while preparing SP's medicines. Adridharan had preached to Shastriji, as he was called, for ten hours on the way from Delhi, and that he was now very favorable towards SP's mission of saving the fallen souls. Later, BCS said of Shastriji, "He's saying that the more SP sleeps, it's better for him." Tamal replies, "Really. He's sleeping a lot. Today you were sleeping a lot, SP." (ConvBk) Shastriji spoke mostly in Hindi. SP's diarrhea had ceased, which Tamal again blamed on the *makharadhvaja*. Tamal asked Shastriji why SP had no thirst, and BCS translated the reply, "He says it's not good to have too much thirst. It's better in this condition. He's not eating anything. To have the thirst is a kind of disease when the bile secretion increases." Adridharan assisted Shastriji, but SP wanted to know about the young *kaviraja* assistant. Unknown to Tamal, apparently, BCS had taken Shastriji to see the Rangaji *kaviraja* earlier, to consult him and his medical textbooks. Shastriji liked him for being his assistant, and wanted him to come to see SP the next day to become prepared to carry on the treatment while he would be gone to Calcutta. (ConvBk:36.155-167)

OCTOBER 30: SP dealt with his former son, Vrindaban De, quite forcefully, and Panchadravida Swami said, "SP, your voice ④ is much stronger now." SP "had a cough ③ that gradually increased" during the day, "perhaps because of taking Horlicks in the morning." The *kaviraja* used a herbal medicine to reduce the increased swelling. The assistant *kaviraja* from the Rangaji temple would care for SP when D.P. Shastri had to return to Calcutta, and would also help in the distillation of medicines. D.P. Shastri decided to stay a few days more. SP ate some solid foods, including sukta and cabbage sabji, but could not eat parathas and eggplant, saying, "No taste. It is desired, but no taste. The juice has taste. Now if I can just take some milk, I will become strong." (TkgD:309-311) He was still going daily on temple parikrama. **TAMAL:** There's a little swelling today here, SP, around the eye. And the hands are kind of swollen. **Kaviraja:** (Hindi) **TAMAL:** What's that, BCS? **BCS:** When the skin sags, that means that it's... **TAMAL:** Going away. Yeah, but here it's... **BCS:** I was telling him that it comes and goes. **TAMAL:** Yeah, it comes and goes. But in the eye it's very much today. (ConvBk) Shastriji was informed that SP had only a small bowel movement "the day before yesterday" and there was discussion in Hindi about milk, Horlicks and coughing. ③ Later Tamal asked, "How do you feel that this *kaviraja*'s medicine is affecting, SP? Can you feel a change or..." SP answered, "Yesterday I felt some. But this massage is always (welcome)." Then SP had a Bhagwatam translation session with Jayadwaita and Pradyumna. (ConvBk:36.168-184)]

OCTOBER 31: SP expressed concern about being possibly left in the care of the assistant *kaviraja* if D.P. Shastri went back to Calcutta. The *kaviraja* agreed to allow SP to leave for Mayapur in two days, and plans were made for travel. Bhavananda said to SP, "You seem to be better." SP answered, "Yes." Tamal countered, "I want to see some proof of being better. You should be able to sit up or turn over." SP took cough ③ medicine with his milk and barley water, and passed more urine than any other recorded day, clear and 650 cc. Late in the evening, the *kaviraja* noted good progress in SP's recovery. For six hours he distilled 22 ingredients to make an extract called *brikka-sanjivani-arak*, meant to revitalize the kidneys. (TkgD:311-3) They discussed Shastriji wanting to return to Calcutta and Tamal had reservations about the younger *kaviraja*'s competency and feared his possibly taking Shastriji's place. It was decided to try to keep Shastriji with SP a few more days and then, in spite of Shastriji's contrary advice, take SP to Mayapur so that Shastriji could come for treatments by coming and going from nearby Calcutta, where there was already a stock of the required distilled medicines. Tamal was emphatic about avoiding the junior *kaviraja*. Meanwhile, Shastriji was distilling medicines for over six

hours at a facility in Mathura. Renewal of strength would come from a return of appetite, and this was the desired result hoped for from Shastri's treatments. Apparently, due to cough, ③ BCS elected to not give SP milk the previous night, although Shastriji had supplied cough ③ medicine to be put in the milk. BCS said, "*Kaviraja is stressing on milk and barley.*" (ConvBk) They all discuss about persuading Shastriji to stay in Vrindaban as long as possible before going to Mayapur, which would be done when Shastriji returns to Calcutta and only if there are distinct positive effects from the medicines. SP asks to sit up by leaning on some pillows and Tamal, translated by BCS, tells Shastriji: "*So SP seems to be feeling a little bit of benefit already from the treatment... He feels a little confident under your care.*" Earlier Bhavananda said, "*...we're all feeling that you're feeling some effect. You told me the other night.*" SP confirmed, "Yes." (ConvBk)

Tamal explained to Shastriji how any assistant *kaviraja* would not be trusted or wanted if Shastriji left, and in that event SP would want to go to Mayapur so Shastriji could continue monitoring his recovery by regular visits. Shastriji replied that the drier climate in Vrindaban would make recovery twice as easy, and that SP's condition had progressed positively over the last three days. It was decided to arrange for going to Mayapur in two days, after Shastriji understood how SP would be comfortably handled during the 10 hour journey. Then Tamal said, "*The urine was a little brown today.*" (ConvBk) Later Shastriji came for examination. Tamal said, "*The main thing we saw today, SP passed more urine than ever before, and very clear-colored.*" Shastriji advised SP should speak less and, "*He is saying it's impossible, that he had cough ③ today, and tomorrow there is no sign of it. So these are all SP's pastimes.*" Shastriji asked to save early morning urine samples for his examination, saying "*SP, you also ate a little bit of vegetable, and you said there was a little taste today.*" Svarupa Damodar reported that the urine amount was 500 cc. Shastriji explained that SP's kidney medicine was difficult and time-consuming to make, prepared from 22 ingredients, carefully distilled. SP drank the medicine called *vrkka sanjivani*, an extract for revitalizing kidneys. Then SP took rest. (ConvBk)

Later, Shastriji had a long talk with SP in Hindi and then left. SP, Tamal, Adridharan and Bhavananda discussed the situation. They appreciated Shastriji for making by his own hand pure and undiluted medicines and how he had immediately offered his services free due to SP's position as exalted devotee. Adridharan described how he found Shastriji to have many good Vaishnava qualities. SP said, "*This is last resort. Whatever it may be. Is that all right?*" Tamal: "*We might as well try. We've tried everyone else.*" Then Bhavananda said, "*He did agree with your own diagnosis, SP. He said makharadhvaja at this point would be poison and today you said that it was poison.*" Adridharan said, "*He said there will be improvement, in a few days, two or three days... His mind is not made up. I'll have to talk to him and ask him to stay longer.*" Tamal: "*At least for a few days he should stay here and see how the medicine is working.*" Tamal then urged Adridharan, who was staying in the same room with Shastriji, to go and talk to him before retiring. (ConvBk) SP spoke about Shastriji, "*So take his chart (treatment) and try to follow. This is the last resort... He appears to be very hopeful.*" Tamal replied, "*They all say that your heart is very strong... that because the heart is strong, they say there's no question of dying. And actually that agrees with the astrologers.*" **SP:** *Somebody said tuberculosis.* **TAMAL:** *Yeah, that was that allopathic Dr. Gopal.* **Adridharan:** *He was guessing.* **TAMAL:** *He was guessing but he gave the recommendation for a strong anti-tubercular medicine.* **SP:** *No, no, therefore I am not going to.* **TAMAL:** *No, these allopathic doctors have been totally a failure for you. There's no question of going back to them in any case... and strong medicine he prescribed... He would have created havoc with his testing... if you don't have the disease, then they'll make sure you get it, simply to be right.* **SP:** *So I shall remain in his (Shastriji) treatment... strictly follow.* (ConvBk:36.184-212) Late that night, at 2 AM, SP had a "*very lively conversation with Bhavananda*" about various topics. (TkgD:311-3) Tamal wrote to Tulasidas in South Africa: "*SP's health is still very poor but he is going to Mayapur in two days time to be under the treatment of an especially good Kaviraja.*" (Archives)

NOVEMBER 1977: NOVEMBER 1: SP went on temple parikrama and then met with Rama Krishna Bajaj, Sri Narayan and the head of Auroville. Shastriji checked SP in the morning, saying, "*You may not care about your body, but I will see that you get all the proper foodstuffs and medicines. I will never*

leave you." (TkgD) SP got some good sleep at the end of the night, and apparently took some Horlicks. (ConvBk) A long discussion ensued regarding the overall situation, complicated by SP's complaint of fainting during the temple circumambulation. SP asked that once around would be sufficient, and expressed doubts about the treatment, as there was no dramatic turnaround yet. SP took milk and barley in the morning and 12 spoonfuls of solid food for lunch. Plane tickets were reserved for Delhi to Calcutta, and Satadhanya had already gone ahead to Mayapur, but it was decided that SP would stay in Vrindaban for ten days to regain strength, taking Shastriji's medicine even if Shastriji had to leave. Then Shastriji would return and take SP to Mayapur. SP concluded, "If he cannot stay, let his medicine remain and let him go." (TkgD, Con) BCS spoke encouragingly, "Actually the kaviraja has left it up to you, SP. He said that the way you have cured your cough^③ and cold^③ in just a day, in just a few hours' time, the same way you can cure all your disease if you want, just yourself, without any medicine. ...and ever since you started taking the medicines there has been some good effect, like you started passing more urine, you started getting a little appetite, little taste, your swelling has gone down, to some extent." (ConvBk) SP several times asked if he was a burden to his caretakers. **BHAV:** "SP, something must have happened that you're feeling somehow that we think that you have become a burden. But we don't feel that way at all." (ConvBk) Tamal: "SP, you fainted... Although you don't remember sometimes, you have fainted at least a half dozen times in the last month or two. I know you don't recall it, because we did not say anything. But we have seen you faint... falling backwards a little bit in bed when you were sitting up. In extreme weakness, fainting is natural... The blood does not circulate properly in the head, and one faints." (ConvBk) SP called Shastriji, who checked the pulse and blood pressure, which was good at 160. Shastri: "You are weak, but the heart is strong. There is little blood in the system, and this causes weakness and fainting." He was asleep before 10 PM. (TkgD) The swelling reduced. (ConvBk) (TkgD:315-9; ConvBk:36.212-27, 242-9)

NOVEMBER 2: In the morning, SP joked that he was not to fault for changing the plans of going to Mayapur. The lawyer was too late in coming the previous night to complete documents for the new Bhaktivedanta Swami Charity Trust, and the cars from Delhi arrived at 4 am, too late to return to Delhi for the 7 am flight to Calcutta. The trip to Mayapur thus did not take place. (TkgD) This morning SP drank little and did not want barley water. Tamal noted after SP awoke later in the day, "This resting is very good. Kaviraja said that two things, resting and passing urine, are signs of recovery for you. Sleeplessness is bad. But constant resting means that the body is getting a chance to renew itself and take strength. He said that we should look for that resting as a sign of gradual recovery, called 'rest and recuperation.'" (ConvBk) After working on medicine preparations till 11PM the night before, Shastriji and Adridharan left for Calcutta, to return in about a week to ten days and then stay for at least a week. In the morning, the young kaviraja assistant came to check SP. "Checking the pulse, he said there was more energy." However, SP skipped the parikrama due to weakness. According to Tamal, SP's mood changed: "As your disciples, our duty is to help you fulfill your desire. It seems like your desire is to die in Vrindaban. But it's very hard for us to execute that service... to assist you in dying... I mean for the past few days you've been saying that you want to live. Now suddenly you say that you want to die." (TkgD:319-323; ConvBk:36.228-241) **NOVEMBER 3:** "In the early morning, SP asked BCS to soak chickpeas and almonds." SP found a little taste in some avocado for lunch. (TkgD:323-324) **NOVEMBER 4:** SP asked for kirtan again, doing without much of it while Hansadutta and Baradvaj had been away. **BHAV:** "Is there any pain this side?" Satadhanya returned from Calcutta, bringing portals and jinga for SP to eat. He related how the Bengal devotees were disappointed when SP did not come off the plane, having made ready a large reception party. Tamal spoke about SP's upcoming trip to Mayapur, offering that they take the Taj Express from Mathura to Delhi to avoid the bad roads. Tamal said, "This time, until the kaviraja comes, from now until then, you should rest as much as possible, take these medicines. I think it's having a positive effect. You mentioned this morning that when you sit up you feel a little stronger now." (ConvBk:36.262-9: listed as Nov. 3) SP took milk at 8:15 AM, and 10:30 AM asked for more, instructing BCS, "So, every two hours give me something. Hm? Little, little." BCS and Tamal offered to bring SP various things besides milk and barley, such as fried

portals, capattis and rice. SP chuckled, saying, "I'll not be able to take. Better not bother. This fruit juice or milk." It was decided that chewing and solid foods were too difficult for SP, so BCS suggested making a portal soup with avocados besides the standard menu of barley water and barley milk. (ConvBk:36.274 Shastriji was expected to return by Nov. 11 or 12, a week away. Tamal observed, "You look very peaceful, SP." (ConvBk:36.275-6)

SP: So far I am thinking, I'm not improving in strength. And how can I improve by drinking little barley and milk and little fruit juice? I have no appetite for anything else. In case I... Most probably, I am diminishing my strength. So... **TAMAL:** How? I don't see that you're diminishing in your strength. **SP:** Yes, I cannot sit. **TAMAL:** But you haven't been able to sit for a long time... Now when you try and sit up, you always fall over to the side. **SP:** ...From the fact I can see that I have no appetite. Then how can I increase my strength? **TAMAL:** He (kaviraja) states that you can't expect to eat as long as the liver^⑧ and kidneys are not functioning properly... he says that he can get it to function properly. **SP:** He says, but I practically see. **TAMAL:** He also says that his medicine cannot be judged over a period of five or six days. **SP:** I mean in case I do not increase... Then what I will do? **BCS:** SP, the Ayurvedic doctor was telling that one great factor is your willpower... **SP:** I am losing my willpower, because practically I see that I am becoming more and more weak. **BCS:** Don't you think there has been a slight improvement, SP? Over the last few days there has been a little improvement? **SP:** What is that improvement? **BCS:** Your intake has increased. Your voice sounds stronger than before. (ConvBk:36.276-280) SP worried they might put him in the hospital at some point, but Tamal reassured him that would never happen. SP said that in case the treatment failed, "Yes, that starving and chanting and a little ganga-jala (Ganges water) or... In this way let me pass away peacefully. **BHAV:** "Fasting, that you can always do. But let us see this treatment through. We have hopes in it." (ConvBk:36.280)

When Krishna das Babaji came to visit, SP requested, "Get one small light."^① He began speaking to his godbrother before he came in, not able to tell that he was not there yet. Krishna das Babaji was astonished to see SP's extremely depreciated physical condition while still maintaining such perfectly clear consciousness. SP again emphasized that under no kind of circumstances should Tamal allow SP to be hospitalized. Tamal agreed, and related the story of Samjata, a devotee in Orissa, that had been hospitalized after severe illness and suddenly had died, possibly from the allopathic drugs given by hospital doctors. Tamal concluded, "We see one example after another that these hospitals, they are simply meant to kill, not to save life." SP concluded later, "This is the decision, that in case it does not improve, let me die here..." Later, Tamal observed, "Improvement hasn't come yet. Simply because you're drinking more, passing more urine, is not the sign of any improvement." (ConvBk:36.280-2) When the kaviraja assistant came on his own volition to check on SP, he was not allowed to do so, but was given a report by BCS. Tamal noted that after a few days, SP finally had a good bowel movement and felt relieved. Tamal said, "One thing I feel, that while there hasn't been any great improvement, on the other hand, I do not find that there has been any negative reaction or any regression since the time the kaviraja's treatment began. Of course, Your Divine Grace says that you feel weaker now than you did a week ago. If that's a fact, then..." The discussion continued with SP, Tamal and BCS. SP seemed to have more trouble sitting up, slumping over to the side. (ConvBk:36.301-4)

Tamal: "So for another week or ten days, SP, we should carry on, and let us see... I think that this is the last kaviraja that we should take the help of. If his medicine works, that's very welcome. And if it doesn't, then I don't think that we should try any more kavirajas or any doctor. We've tried enough... At least we've seen that with other kavirajas there were so many negative effects. Remember? Now, with this kaviraja, nothing has even happened badly with the medicine he's prescribed..." (ConvBk:36.304) SP complained that upon turning on his side or sitting up, at first he would become very dizzy. Tamal noted how SP's improvement could be expected soon due to the positive signs of increased urine, taking milk without getting cough^③ and reduced swelling. BCS noted that glucose gives temporary energy, but when stopped, one becomes more weaker than before. However, Shastriji's program will very gradually build up a more permanent strength. After fifteen days of curing the liver^⑧ and kidneys, then Shastriji would begin to administer strength-

increasing medicines such as *makharadhvaja*. (ConvBk:36.305-6) SP was reluctant to take the medicines that evening. BCS explained, "There are two different types of medicines. One, I'm supposed to give once in the morning, once in the evening. And another one is in the noontime and late in the evening. And there's one medicine, that's sometime in the afternoon." SP said the medicines were very bitter, some being powders, some distilled liquids. BCS suggested adding some glucose to improve the taste. SP said, "Give me," and swallowed the medicine. (ConvBk) (TkgD:324-327; ConvBk:36.262-307) **NOVEMBER 5:** "Today, after passing stool five times, SP said that all medicine should be stopped. We were afraid that while the *kaviraja* was in Calcutta, there would be some side effect in discontinuing the medicine." Tamal called the local assistant *kaviraja*, who came and prescribed ginger and honey to add to the original medicines. SP arranged to pay the *kaviraja*, to ensure his return. "Even though it was decided that he should come each day, it was obvious to everyone that he was not at all expert." In the evening, SP amended his will and the registration papers for the Bhaktivedanta Swami Charity Trust. Tamal writes; "Because his hand could not move properly, the signatures were quite unsteady..." (TkgD:329) Conversations Book 36:310-23:

TAMAL: The medicine can be given for ten or twelve days and everything will go exactly according to some plan... The *kaviraja* probably can adjust very easily to stop stool from passing. Naturally, if you stop the medicine, maybe the stool will stop, but that doesn't actually solve the problem. That doesn't cure the disease. The disease is not that you're passing stool. That's a side effect of, perhaps, the medicine or maybe something you're eating. The medicine is required for getting better, but now, if the medicine causes you to pass stool, if that's actually the reason, then it has to be adjusted. **Satadhanya:** Just a couple of days ago, SP, you were constipated, and you were thinking that it was necessary to take an enema. **TAMAL:** But stool passing this many times is not right either. Passing stool five, six times, that is not right. It's obvious that it's a result of something. It's either the medicine or the diet. SP says it's the medicine, just like last time when he took that *makharadhvaja*, and he was right. It was the medicine...(break) So if by giving you some other small medicine at the same time, you can still take this medicine and you don't pass stool, then that's the best thing. This only a *kaviraja* knows... and maybe for this small thing we should call that assistant who was here yesterday. That's why that *kaviraja* from Calcutta arranged for there to be an assistant here, in case... This is a common ailment that people have, diarrhea or passing stool too often, loose bowels. That's not a very major problem. **SP:** No, you have to stop. **TAMAL:** No, that's not necessarily the only solution, to stop... that is not the only way. Another way may be that they add some other kind of medicine which stops the passing of stool. The medicine you're getting is supposed to be doing good to your kidney and liver. ⑧ That it causes you to pass stool, that is not good, but at the same time, it may be doing good for the kidney and liver... What we want is that you should not pass stool too much and at the same time you can still have your kidney and liver healed. Naturally, if you stop taking medicine, the stool may stop passing. [...] **TAMAL:** ...I don't think that requires a highly learned *kaviraja*. That's a common ailment... not a very difficult ailment to take care of. **SP:** So consult him. **TAMAL:** ...we're putting some hope on this *kaviraja* from Calcutta. If eventually he is shown that his medicine didn't work, then I won't, I wouldn't say anything. But I'm going on the argument that his medicine is doing some good. So I don't want to see it stopped. So you have no objection if we consult the other *kaviraja*, do you? **SP:** What can be done? **TAMAL:** ...I'll tell BCS to consult him. (break)

Later, the *kaviraja* assistant came to check SP. **Kaviraja** assistant: (Hindi) **BCS:** He's saying that for controlling the stool he's going to just give juice of ginger roots and honey mixed together, and just that. He's not going to give any other medicine for that. **BHAV:** Gentle. **TAMAL:** That will stop the stool? **BCS:** He's saying yes. He doesn't want to change this medicine. He says that none of these medicines has any ingredient that might cause stool or make him pass stool. (Hindi) He's saying that passing stool is due to the old stool that was in the stomach. That is coming out. They are not laxatives, as such... He's saying that these two agents are natural digesters, both ginger juice and honey... (Hindi) Now, last few times, SP has passed very light stool and liquidish. So ginger root and honey will make it sort of thicker. (ConvBk) Later, after the signing of the documents, Tamal said: "Your signatures were

quite good, SP... Some of them were very good. They remarked that the signature was strong." Tamal wrote to Tusta Krishna Swami: "SP's health has not shown any marked improvement. He is still quite critical." (Archives) (ConvBk:36.308-323; TkgD:327-329)

NOVEMBER 6: SP asked Tamal at 3 AM to read the Bhaktivedanta Swami Charity Trust document to him, and an error was found, which Giriraj corrected the same day at the registrar's office ("Swami" had been omitted in the title). "SP sat up for bathing his face; but in the middle of bathing, he had to lie down, he was so weak. When it was time for him to eat, he said he could no longer sit up; however, he would (be able to) take very little prasadam while lying down. We could understand SP's condition was becoming very serious, that unless we did something immediately, SP would soon stop eating altogether." Thus Satadhanya and BCS were sent to Mathura to call Adridharan for bringing the Calcutta kaviraja immediately. The phone in Vrindaban had been disconnected for over a week due to an unpaid bill. Adridharan was reached. Later in the day, Tamal and Bhavananda were able to convince SP to continue taking the medicine and drinking liquids until Shastriji arrived. (TkgD:329) Conversations Book 36.315-331: **SP:** *Wherever you kept, keep, I shall remain. The institution depends on the GBC.* **TAMAL:** *Yes. I think that the time that you always were looking forward to- of the GBC managing things- has come, and that if you can survive, then you can simply be free to translate... (and) chant.* **SP:** *Yes.* Tamal again summarized for SP the plan for dealing with his health crisis. They would follow Shastriji's treatment for some more days, then when Shastriji returned from Calcutta, it might be time to start the strength-giving medicine if the kidneys and liver (8) are sufficiently restored. Then SP might be able to go to Mayapur, and if the medicine was not effective, they would fall back on hari-nama medicine. Meanwhile, Tamal observed, SP's liquid intake and urine have recently doubled. SP responded: "There is no alternative." (ConvBk) **TAMAL:** *No. There's no alternative. There's no question of going to any more kavirajas. This is the last one. He's the best we've found, and if his medicine doesn't work, then let us simply depend on Krishna... We're all praying to take some disease from you. We're all praying to take over your disease on us.* **SP:** *What is that sound?* **TAMAL:** *That's one of the brahmacharis shaking out the dust in the rugs. In my office we have some rugs, so he takes them outside and shakes them. He's a nice brahmachari, young boy from the Gurukula, from Mexico.* (ConvBk) **COMMENT:** Bhaktavatsala- who heard senior disciples discussing polisoning.

Then Tamal goes on: "So I think it's nice that he (Shastriji's local assistant) comes. There should be someone with a little bit of knowledge who we can consult each day. He may not be as expert as the Calcutta kaviraja. Still, he is more expert than we are. And he was appointed by the Calcutta kaviraja to come and check up on you and see how you are doing, see if there were any side effects. The real question is that your kidney and liver (8) should be getting better. There's no doubt that you're getting weaker now. That I can see. I've never seen you this weak." **SP:** *Very weak. I sit up, oh, everything...* **TAMAL:** *Finished. No, I could see that when you were sitting up, everything was becoming dislocated... You can't sit up very much...* (ConvBk) SP did not want to be sat up for drinking any more. He would drink what he could while lying down, although Tamal said it would be hard for SP to drink as much. BCS, Bhavananda and Tamal tried to get him to drink more than the mere 50 cc of barley water that he had taken. **SP:** "No more... I cannot." (ConvBk) **TAMAL:** *It's difficult. This means you will stop practically getting any nourishment at all now. So then we should call the Calcutta kaviraja. SP's not being able to maintain his program. So we'll call the kaviraja from Calcutta, SP, because now you are not able to keep up the program which he fixed up. And this other kaviraja, he can't do anything this difficult. Usually by this time (of the day) you've drank about 400 cc's of liquid or more. Today you haven't even drank 100 cc's yet. So in this way you will go back to about two or three weeks ago, when you were planning to depart...* **SP:** *What is the use of calling him?* **TAMAL:** *...the main problem you're feeling is that you have no strength.* **SP:** *So how he can give strength?* **TAMAL:** *...Just like makharadhvaja is for giving strength.* **SP:** *Makharadhvaja was not giving strength.* **TAMAL:** *No, that was not makharadhvaja. That kaviraja said that was not makharadhvaja. (Is Tamal confusing Bonamali's with Chandra Swami's makharadhvaja?)* **BHAV:** *And he also said that in your condition now you can't take makharadhvaja.* **SP:** *I cannot take anything. I feel comfort only lying down.* (ConvBk) Further discussion

confirmed that SP did not have the strength to drink more than just the little he would take, and that Shastriji should be called back from Calcutta at once to see what could be done to increase SP's strength. SP said re: his willpower to remain, *"That strong desire has now disappeared."* (ConvBk)

TAMAL: *One thing is that this kaviraja's medicine has never had any adverse effects. Everybody else's medicine has had some adverse effects except for his... He did not say that the medicine he gave you would make you stronger... So what is the harm if we call him and let him give the medicine which he says will give you strength?... You are feeling hopeless... But as we are hopeful still... He is our last hope. We have to admit, if his medicine does not work, then we simply have to depend solely on Krishna... We also accept that if this kaviraja is not successful, then finish with all kavirajas and medicines... (break) [...]* **TAMAL:** *BCS and Satadhanya have gone to Mathura, SP, to call the Shastriji from Calcutta.* (ConvBk) The assistant *kaviraja* came again, saying that the heartbeat had increased a little. There was some confusion about the medicines. **Upendra:** *Did we give him medicine so far today?* **BHAV:** *Yes.* **Svarupa Damodar:** *Which medicine?* **Upendra:** *I don't know. BCS never writes which one it is.* **BHAV:** *That one that you boil up.* **Upendra:** *Oh. What's it say? It's the one you boil, cook for some time. Maybe he knows... It's the one you cook for some time.* **BHAV:** *Where is the prescription?* **Kaviraja assistant:** *(Hindi) Svarupa Damodar: He's saying that among those medicine, first one or second one has some ingredients that give some little strength... Actually SP rested very well from nine to two o'clock last night. (Hindi) SP said, 'No appetite.'* (ConvBk) Tamal emphasized that Shastriji's treatment program should be followed strictly until the *kaviraja* arrived from Calcutta, thus enabling him to analyze the results of his medicines and treatment program. SP agreed. Tamal said that he would only be inconvenienced for sitting up when it was time for eating or taking medicine, and then only briefly for a minute or so. In this way SP would not be strained or discomfited. **SP:** *If there is no appetite, how there will be strength?* (ConvBk) When Upendra wanted to sponge-bathe SP, he remarked that, *"We can't use hot water."* This was a regimen followed due to a particular health condition. Tamal said: *"And we will not ask you to do anything exerting. Sometimes only Bhavananda and I will personally sit you up for a minute only to drink something. And then the kaviraja will be here very shortly. Then he can give the advice what to do. We simply want to give one try with this kaviraja. If it doesn't succeed, then we simply... I'll lock my office and we'll simply chant hari-nama. But as we are a little hopeful..."* (ConvBk) (TkgD:329-332; ConvBk:36. 324-331)

NOVEMBER 7: Shastriji arrived at 4 AM with Jayapataka Swami, who had accompanied him from Calcutta on an all-night sleepless journey. *"When we asked SP to drink, he retorted, 'How can I drink? There is no thirst, no hunger. I cannot sit up.'"* (TkgD:332-3) *"SP was becoming increasingly weaker, despite the medicine. The kaviraja said all organs, except for the kidneys, were all right. There was no blood, marrow, flesh or muscles."* Shastriji had decided to stay with SP for the time being, even though he had patients dying back in Calcutta. (TkgD:332-3) Jayapataka brought a champa flower garland, the sweet smell of which SP was able to appreciate somewhat. Thus Tamal said that there must be some taste as well, so SP agreed and asked for very thin dal (bean soup) and Gujarati rotis (flat bread). Vishnutattva and his wife, both Gujaratis, cooked the rotis, dal, mashed potatoes, dhaniya (coriander) and tomato chutney. SP ate a little, complimented the cooks, and asked about malpoora. (TkgD:332-3) Tamal writes: *"Everything in SP's body was drying up. Although the kaviraja had high hopes, improvement would be slow, because SP's getting better would mean that he would be perfectly well for ten years. At present, his body was unable to tolerate the really strong medicine because of the kidney trouble. Since the kaviraja wanted to see SP every two or three days, he had to take him to Mayapur. If the medicine worked that was now being given, SP would be able to leave in one week; but he would have to go to Mayapur even if the medicine didn't work, because the kaviraja, wanting to see SP almost daily, was unable to remain in Vrindaban for three months."* (TkgD:332-3) Upon arrival early in the morning, Shastriji took note that SP's swelling was much less than before, and that there was no heart weakness. Since Shastriji had left, SP had not gone on parikrama. (ConvBk:36.331-353)

SP: *"My lifetime... (laughs) It is now very brief. At any moment I can..."* **Jayapataka:** *"We're all praying that Krishna will give your strength back."* (ConvBk:36.331-353) Later Shastriji came to see SP

again, discussing SP's diet with BCS and Tamal. SP did not appear interested in eating rotis, dal or malpooras, but expressed interest in *shrikand* (thick sweet milk). Shastriji wanted to wait three more days before starting his strength-giving medicines. After some time, Tamal inquired from SP as to how he was feeling. SP replied to the negative, as again there were loose bowels. **TAMAL:** *We'll bring that to his notice. Now that he's here, all of these things can be adjusted. Actually, SP, he explains that because of the fact that you have not eaten for so many months, all of your inside has become dried up and shriveled, and therefore you cannot expect that you'll be healed very quickly. He says it will take time, but it can be done.* (ConvBk:36.331-353) Satadhanya related that the bowel movements were small, once the previous morning and then today in the afternoon. Tamal reassured SP that the bowel movements were normal, although perhaps a botheration. While Tamal wrote letters in the next room, SP rested while being attended by Satadhanya and Bhavananda. Panchadravida came. SP resisted sitting up to drink grape juice, wanting to stay lying down. Tamal returned later to report a number of points he discussed with Shastriji: **(1)** SP was brought to him at the last possible moment; six months earlier would have made a cure so much easier. **(2)** The main problem was the kidneys, which were working, however, otherwise there would be no urine. **(3)** The medicine over the last week has been working to improve the kidneys, resulting in the increase of urine. **(4)** There is very little blood due to no eating for so long, resulting in great weakness and practically no muscles left. **(5)** Due to weakness, strong medicines must be avoided or given very gradually in small amounts, very carefully. **(6)** A new medicine was started today for making new blood, the effectiveness of which would be noted from the pulse, even if increased strength was delayed. **(7)** Sitting up to eat would strain the heart; better to eat while lying down. **(8)** Solid food was not necessary, and certain foods were restricted, such as ghee, dahi, malpoora. **(9)** Shastriji believed SP's chances of full recovery were quite good if the treatment was followed for three or four months. **(10)** Shastriji had seen worse cases who survived, and would work very slowly with the treatment plan, encouraging SP to keep up good spirits. (ConvBk:36.331-353)

NOVEMBER 8: Shastriji found SP to have a strong pulse, and said that in four or five days, SP would be fit for parikrama. Shastriji recommended the wheat supplement, Horlicks, be resumed now. Shastriji worked very hard, being dedicated to the healing of SP, and searched for five hours in the forests for specific herbs without success. The swelling had increased by evening, and SP had four bowel movements and passed urine 14 times **(5)**, a little each time. SP observed, *"I think I am feeling a little strength."* A urinalysis report was returned from Dr. Gopal at the Ramakrishna Mission Hospital. There were much too many pus **(5)** cells due to very poor kidney functioning, where blood was being converted into pus. This was a very serious situation; there was pain in the left kidney, but no kidney stones were detected. (TkgD:334-5) Yesterday's report: 1000 cc's liquid taken, 475 cc of urine. Tamal noted that SP's eyes felt better after being washed with rosewater. Shastriji predicted that his new medicine would enable SP to resume going on temple parikrama in about four or five days. Jagadish and Tamal related that the passing of urine **(5)** was somewhat painful, and coming *"in installments."* BCS noted that the distilled *arak* medicine for the kidneys would need to be increased. The curtains **(1)** were closed again, and SP requested soft kirtan, taking rest. (ConvBk:36.344-53: as Nov. 7)

NOVEMBER 9: An acquaintance of SP, Balaram Mishra, came with Shastriji to see SP. Balaram Mishra wanted to offer Tulasi leaves to Lord Narayan for SP's health. SP casually told him he thought he was being poisoned. See Part Two and Appendix 2 for the full "poison discussions" of Nov. 9-10, which we will not duplicate here. Tamal read a report from Jitarati about preaching in China. Tamal discussed with SP about his family's stipend arrangements, and later, the project in Bombay. SP signed the amendment to his will, which he could hardly see, requiring Tamal to place his hand in the right spot. *"At night, the kaviraja examined SP and found the pulse to be very weak. SP has felt cold all day, asking to be covered by a quilt. This condition was due to so little blood. SP's urine was very cloudy **(5)** and brown. Though he has taken about 800 cc of liquid, much of it was in the form of medicine."* (TkgD:335-8) ConvBk 36.354) SP's son thinks he is being cheated in of his stipend and inheritance. (TkgD:335-338; ConvBk:36.354-363)

NOVEMBER 10: There was a discussion about Balaram Mishra and a temple that he wanted money from SP to repair his temple. *"During Bhavananda's shift, SP was very restless. "Now it has become unbearable. Why am I suffering like this?" SP threw off his covers. Bhavananda asked, "Are you feeling some pain?" SP responded, "No, it is all mental."* Bhavananda called for Shastriji and Tamal, and some medicine was quickly given that *"immediately relieved the pain."* Shastriji noted that SP's *"pulse was missing some beats. Privately, the kaviraja said to us that since last night, he has become hopeless about SP's condition."* At noon Shastriji came to see SP again. That morning he had spent hours in vain in the forests looking for special medicinal herbs. The pulse was 90 per minute, stronger than the 115 earlier that morning. Blood pressure was read as 140/75, which was quite normal. *"Now the heart was in order."* Shastriji was amazed to witness the extraordinary fact that SP was *"suddenly able to become better."* Shastriji went to Delhi to procure the medicines which he wanted to help SP pass urine *"all at one time, rather than in small amounts."* (ConvBk:36.331-353) Nitai Chand visited from Mayapur and spoke with SP. However, the detail with which Tamal chronicles the conversation between SP and Nitai Chand in his diary leads us to believe he got it from a tape, as it was lengthy and detailed. However, it is not included in the Conversations Books. (TkgD:338-340) According to Tamal, it was now the morning of November 10, and Shastriji arrived and BCS noted that SP's restlessness and pain were less than in the night. The color of stool indicated the liver was working, and Shastriji found the heart to be good, summarizing that pathologically there was nothing wrong and the general condition was good. (ConvBk:36.363) Tamal wrote to Jitarati in Hong Kong: *"...So this is the fourth time that SP has told me to forget about preaching in China. You may stay there and do as you like, but I will not go to China. I have my directions from SP, so I cannot disobey them."* (Archives) There were lengthy discussions about mental distress and homicidal poisoning after SP repeated the statement he had made yesterday: *"Someone has poisoned me."* All the caretakers acknowledged SP thought he was being poisoned. Yet nothing at all came of it and the matter was amazingly ignored. See Part Two and Appendix 2 for details.

NOVEMBER 11: Early in the morning, SP spoke with Bhavananda and Giriraj. Calling for Tamal, he said: *"I am not getting strength. Even to lift my leg, I need help. Practically my left leg is not working. What should be done now, you consider."* Tamal called for Shastriji, who then recommended milk, but not yogurt. Yesterday Shastri had gone to Delhi and consulted Sri Ramduttji, whom he considered the best *kaviraja* in India. Ramduttji, a specialist in kidney and heart problems, said that SP's *"disease could definitely be cured and that the most immediate necessity was to increase his strength. For that purpose, milk was very important."* Shastri told SP that he would *"give medicine to control the cough^③ and the passing of stool. The kaviraja said that he was not afraid of the disease, rather of SP's weakness."* Shastri asked SP for his cooperation for one week, saying he would cure him by then, and that he could go to Mayapur in 15 days if he took the medicines he was prescribing. SP noted that there was very little space in his stomach; Shastri advised eating a little bit many times. SP complained that devotees were avoiding him, so more devotees began to stay in his room at all times. (TkgD:340-348) *TKG's Diary* says Lokanath Swami did not arrive until the 11th, but according to the tapes, Tamal asks him to lead kirtan at the end of the mental distress/ poison conversation which Tamal shows as being on the 10th. Thus we believe Lokanath arrived on the 10th. Lokanath explained to SP that, *"we just had a big kirtan, but I could chant some more. I have come a long way to see you and chant for you. So if you allow I will chant."* SP said, "Yes." Then there is a break in the recording. As best we can piece things together, Lokanath returned sometime the next day, as Tamal verifies, to give book distribution and preaching reports as well as talk about his trip to Badarinath. This is recorded on pages 368-9 as November 8, but is assumed to be actually Nov. 11. Lokanath then left the room, but Tamal says SP asked Lokanath to return at 4 o'clock, presumably the 11th. We thus list the event of SP proposing Vrindaban parikrama as taking place on Nov. 11, as does *TKG's Diary*. (TkgD, ConvBk)

TKG's Diary notes that SP said, *"Lokanath, I want to discuss something very important with you. What time is convenient?"* Four o'clock was set as the time to meet, but shortly thereafter, SP called for Jayapataka and Bhavananda, and spoke of going on parikrama. (TkgD) We read that SP

proposed that he be taken on pilgrimage to various holy places, camping at night and cooking outdoors. SP did not want to expire in his room, locked up, and said: *"I wish that you GBC manage very nicely and consider I am dead and let me travel all the tirthasthanas, without any responsibility... You have tried doctor, kaviraja, medicine, everything. Everything has failed. Now suppose I am taking the risk of death (by going on parikrama), what is wrong?... I have bequeathed, properly you can manage. Hm. It is to be admitted failure, the so-called medical treatment, failure... All seriously consider this submission and let me go."* Thus SP seemed to reject the attempts to restore his health by going on a final parikrama. Bhavananda seemed to think this would happen after SP recovered; Jayapataka expressed concern for SP's health; Hansadutta and Giriraj approved of the plan. (ConvBk:36.369-372) The devotees left SP's room to discuss the parikrama proposal. Lokanath left for Mathura to find a suitable bullock cart for hire, while some discussed how to dissuade SP from going on parikrama in a cart, thinking it would jeopardize his frail life. Then the devotees return to SP for more discussion. ConvBk 36.373 (Tape 19), during this discussion, there are found in the background a series of extraordinary and incriminating whispers. These whispers have been forensically analyzed and verified to be about poison and poisoning. **SP:** *Hm. You make me flat. (break) (Whisper: Push real hard. The poison's going down. (Giggle) Poison's going down.)* The phrase *"The poison's going down"* is probably the most audible and clear of all the controversial "poison tape" whispers, and almost anyone can hear it very clearly.

Then the recorder is turned off and later, back on. Jayapataka talks about SP's dream. SP replied, *"No no, he's sincere. I'll drink milk. Whatever strength is obtainable, there will be."* In the middle of his statement, there are undecipherable whispers. Jayapataka then said, *"Like to follow the same treatment, only while traveling."* Then follows another whisper: *"Is the poison in the milk?"* A few minutes later, at 1:30 PM, BCS gives SP something to drink, which SP said was too sweet after BCS asked if it was too hot (only milk is hot; not juices or water). Was there poison in BCS's milk? (ConvBk, Blackwell, Balavanta, Owens, Reames, French, Mitchell, McCaffrey, SkyLab) Tape 46 side A: ConvBk:36.373, provides the exact whisper locations. See Part Three for the full transcript and forensic analyses of these "poison whispers."

Bhakti-caru: *SP, shall I offer you some milk now?* **SP:** *Yes, give a little hot. (SP drinks milk)*
Bhakti-caru: *Is it hot enough?* **SP:** *It's too sweet.* **Bhakti-caru:** *Please wipe you hand, SP.* **SP:** *Inaudible.*
Bhakti-caru: *Would you like a little water, SP? You don't want to drink water?* **SP:** *No.* Then Tamal asked SP if the devotees in the room could go to take lunch prasadam and return at four o'clock to discuss the parikrama plans. It was agreed Lokanath would also come to the afternoon meeting to organize parikrama starting the next day, the 12th. (ConvBk) The devotees return to SP's room. Tamal said, *"Spiritually he (kaviraja) is in complete agreement. So from a medical point of view, he said that you would not at all be able to withstand this kind of trip. He said that in a bullock cart, moving around, bumping on the road, you might not be able to live more than a couple of hours. He's here now. He wanted to speak to you."* The kaviraja discouraged the parikrama idea, and Tamal, Bhavananda and Svarupa Damodar tried to dissuade SP also, deeming it too strenuous an endeavor. SP proposed to experiment by doing a shorter, local Vrindaban parikrama, one that would be a two hour fast walk or, by bullock cart, maybe five to six hours. SP then asked that his Godbrothers Krishna das Babaji and Indumati be brought from Madhava Maharaja's mandir. (ConvBk:36.75-378) Later: **TAMAL:** *This seems like suicide, SP, this program. It seems to some of us like it's suicidal.* **SP:** *And this is also suicidal. (Why is it suicide to stay?)* **TAMAL:** *Hm. SP said, "And this is also suicide." Now you have to choose which suicide.* **SP:** *The Ravana will kill and Rama will kill. Better to be killed by Rama. Eh? That Maricha, if he does not go to mislead Sita, he'll be killed by Ravana; and if he goes to be killed by Rama, then it is better.* (ConvBk:36.378-380) **COMMENT:** SP's compared staying in his room as suicide, being killed by Ravana, is chilling. Ravana was in his room? SP knew he was being poisoned, so better to die on parikrama, killed by Rama? (Ch. 61 for the full details)

Tamal explained that SP was beginning to show improvement from Shastri's treatment, and that Shastri thought SP would get a heart attack within an hour or two from the rough road on a

parikrama. SP then stated that the parikrama would cure him. Hansadutta thus observed: "...we have to consider whether SP's opinion is more or less than the kaviraja's..." In the middle of page 380, while Shastriji is speaking Hindi, Tamal is heard speaking softly, "**We know he's trying to trap us.**" And, "**He's as sly as they come.**" Then Tamal said, "We're voicing different opinions...", which was previously and erroneously thought to be "Put poison in different containers." (ConvBk: 36.378-380, Mitchell) Lokanath returned to inform SP that he had found a bullock cart in Mathura for 100 rupees, which would be coming that night at 11 o'clock, ready for going at 5 AM in the morning. (ConvBk:36.380) Then SP discussed with many senior devotees how the Vrindaban bullock cart parikrama program would be organized. (ConvBk:36.381-389) Krishna das Babaji came later in the evening, who spoke with SP convincingly about not going on a parikrama (TkgD:347). Another whisper is found ConvBk:36.391, just after Jayapataka asked, "Should there be kirtana, SP? You like kirtan?" A Bengali phrase follows next, then in the background Jayapataka stated, "**Poisoning for a long time...**" SP, sounding surprised, asked, "**To me?**" Then another voice said, "That's really original." Next, Jayapataka states, "**Get ready to go.**" After some more faint whispers, we all can hear Hansadutta's kirtan begin. Then there is a break in the recording. (ConvBk, Mitchell, VNN) **COMMENT:** The chronological integrity of these tape recordings has been researched in numerous instances to be "time-line" jumbled by as much as several days. Whether "poisoning for a long time" was spoken on Nov. 11 or late on Nov. 13 when SP withdrew internally is unknown. See Ch. 59 re: misdated tapes.

Next on the tape, Tamal and Bhavananda both pleaded with SP not to go on the parikrama, and SP relented. "All right... I cannot refuse your request... No, no, I cannot put you in anxiety... So I shall do what you like... Lefthand, righthand. I cannot refuse." Thus it was decided that devotees would take the bullock cart on Vrindaban parikrama the next day on SP's behalf. (ConvBk:36.391-2) Tamal said, in relief: "Actually, SP, we're so much attached to you that you practically drive us to madness sometimes. Tonight we were becoming mad." (ConvBk:36.393) Tamal encouraged SP to continue to follow the kaviraja's treatment, as already SP was taking a half kilo of milk with no stool, no mucus or adverse effects. SP called for the kaviraja, who had been very disappointed at the prospect of SP's parikrama. SP spoke very kindly to him. SP had taken 500 cc of milk. (ConvBk:36.394) Tamal relates: "Tomorrow, he (kaviraja) will give medicine for building muscles. The next day, he wants to go to Jaipur for medicine. For now the kaviraja was giving medicine made from crushed pearls and will be giving crushed emeralds later, which are even more powerful than crushed diamonds." (TkgD:348) SP asked that the "left corner of the waist" be briskly massaged. It was arranged that Krishna das Babaji and Bon Maharaja would be picked up by car to come for prasadam two days hence (the 13th). (ConvBk:36.395-8) The kaviraja came again to see SP, who admits to feeling stronger. BCS said, "He's saying that SP's pulse is ninety, which is normal, and he gave three other medicines for SP's heart. That missing beat that SP was having- that's no more there... he hasn't seen a body like SP's. In one moment it is very critical, and the next moment it's in perfect order. And he is now absolutely confident that SP is going to get well... And he's just requesting SP that he keeps on taking the milk and the fruit juice and the medicine." (ConvBk:36.398-9) "At 9:30 AM... SP is incredibly thin but his hands and feet are noticeably swollen. He is so weak that he can only move the lower parts of his arms, and only to raise his hand as a signal. If he wants to move his legs or turn over, he requires assistance. As for parikrama to Govardhan, finally the kaviraj said it would be fatal. Even circumambulating the temple, sometimes 7 times, was too straining and the Kaviraj wanted it stopped." (UNPubl:Nov.11)

Yudhumanu das brought news to Ramesvara in LA, who sent out a letter to all temples: "With excerpts from Jayadvaita Prabhu's diary describing the critical situation which was taking place on Nov. 11 [...] In the last two weeks, Srila Prabhupada's physical health, what was left of it, has deteriorated even more. He has not translated or gone out on palanquin to see Sri Sri Krsna Balarama [...] taking treatment from an excellent Calcutta Kaviraja, the last doctor Srila Prabhupada is going to accept treatment from. Either his medicine will be effective and afford some physical strength, or else [...] and leave this material world. Initially the kaviraja's medicine showed some signs of effectiveness, but then His Divine Grace grew weaker, and this morning he complained of severe pressure in his chest.

The Kaviraja then said that his heartbeat was much weaker and was skipping beats. 'It is the pulse of a man with perhaps two weeks to live,' the Kaviraja said. But the latest report, about an hour ago, is that the Kaviraja found Srila Prabhupada's heartbeat and pulse completely reverted to normal. The kaviraja is amazed. He has never seen anything like it! Srila Prabhupada's own desire or lila..."

NOVEMBER 12: TKG's Diary, p. 348: SP again wanted to go on parikrama, even though the previous night he had agreed not to. Tamal asked: "You were thinking to travel again, SP?" SP replied, "Not now." Lokanath then returned from going into Vrindaban with the Gurukula boys and a large group of devotees doing kirtan with the bullock cart. It was Govardhan Puja day, and a large feast was to be served after noon *arati* worship service. The time was 11:35 AM. SP asked Lokanath and Tamal to make up a tour of where to go on parikrama when SP would be a little stronger. SP said, "...since a long time I have got a desire." SP wanted to purchase at least four vehicles for the upcoming tour of India's holy places. Plans were discussed how the preaching tour would distribute books and have evening programs wherever they traveled. (ConvBk:36.400-4) *"The rest of the day passed with SP taking rest most of the time, and devotees always performing kirtan. In the evening, SP talked a long time with Svarupa Damodar. Around 11:30 PM, he complained of pain in his left thigh, the same leg which he has had us keep elevated on a pillow for so many weeks now. SP took 900 cc of liquid, including 550 cc of milk, and passed 560 cc of urine, but no stool."* (TkgD:350) The last incident recorded for Nov. 12 was Bhavananda wanting to move SP to remove the bedsheet. SP said, "You'll bruise... It is already bruised enough." (bedsores?) Tamal concurs, "It is already rough and bruised." (ConvBk:36.405) *"During the night Svarupa Damodar and Bhavananda had been attending SP, helping him to turn, and giving him massages. At 8 AM the Kaviraj felt SP's pulse and stated that it was perfectly normal again; he had never seen, of his many patients, one who had a body like SP's. One day it would be in disorder then the following day everything would be perfect. Also the blood pressure is not abnormally high. The Kaviraj again assured the devotees that if SP takes the medicine prescribed then all would be well."* (UNPubl:Nov.12)

NOVEMBER 13: SP had severe pain in his left leg. It subsided after awhile, and SP slept deeply from 2 to 3 AM. At 3 AM the pain resumed, and with help, SP was moved from side to side. SP asked for a coal stove to heat salt compresses for applying heat to his thigh. SP moaned from the pain while Tamal rubbed on some Sloan's liniment. "...but this did not bring sufficient relief... The devotees had stopped kirtan and were surrounding his bed. The kaviraja was also present. It was concluded that rubbing witchhazel had produced too much coldness. SP said, 'Upendra wants to give cold to get rid of cold.'" Hot water bottles also brought little relief. Only when Tamal used a heating lamp, did SP become calmer. A hot plate was found; Upendra alternated with two hot salt poultices. SP was now able to rest again. (TkgD:350-1, ConvBk:36.405-6) SP felt very cold, wanting many blankets, but then also threw off the blankets. The pain was only in the left leg. **BHAV:** *SP was saying he is heavy all over his body. Just before all this pain, he was feeling heavy.* **BCS:** *(Hindi) Kaviraja: (Hindi) Indian devotee: Which side? The left side of the body? BHAV: He said all over. SP: (Hindi) BHAV: Also he called me. He was feeling very cold, and so many blankets and quilts. BCS: Medicines might have caused some cold in the body. Milk is also quite cooling. TAMAL: SP? Are you feeling a little relief now? Try and take some rest now, SP. BHAV: The swelling's gone down every day. It's not increasing. Have you noticed?* (ConvBk:36.405-6) Tamal continues by noting that the pain returned again and again, every three hours, at 6 AM, 9 AM, noon and 3 PM. Ironically, during all this, SP drank 1150 cc, half of it being milk, and he passed urine sufficiently. (TkgD:350) In the evening, as planned, Krishna das Babaji and Bon Maharaja who were impressed by the photos and documents on ISKCON's preaching around the world. SP spoke with Bon Maharaja several times in Bengali. (TkgD:351, ConvBk:36.407-9) Tamal's last entry for Nov. 13 was that SP spoke with Bhagatji, quoting Gita 2:44. However, in the ConvBk:36.405, this incident is before SP's pain in the left thigh and being so very cold in the early morning. (TkgD:351) Satsvarupa: *"Don't wish for SP's departure. Pray he recovers. Hope against hope. The cat meowing... the man shouting on the phone... Why am I writing this as if I am crazy?"* (ISK70.334) *"SP complained of the cold but his covering quilt is too heavy and is removed. His left leg was causing pain, and he*

insisted all the covers be removed. He has caught a cold ③ and is very weak." (UNPubl:Nov. 13)

NOVEMBER 14: *"Today, the attacks continued in regular three hour intervals. SP was in deep consciousness, not external. The kaviraja came frequently, but SP took medicine only with great efforts on behalf of BCS. When the attacks came again, SP moved his right arm back and forth gracefully in the air, but we could not properly understand him. Although we all wanted to help him, we felt we could not. The kaviraja confirmed that SP's condition was very serious. No entry was made in the medical journal, because SP had not passed any urine... We could all understand the end was approaching. Thus the room was packed with devotees, and chanting was continuous." (TkgD:351) The GBC did not approve the kaviraja's request to catheterize SP for emptying of the bladder. SP had before disliked how Tirtha Maharaja expired with tubes in his body. "Besides, catheterization would have prolonged his presence only a short while; and we could now sense that our beloved SP wished to return back to Godhead, back to home. We tried everything and it failed; thus, we informed the kaviraja of our decision and he agreed and understood, being himself a devotee." (TkgD:351-2)*

"At 11:30 AM SP was completely uncovered and awake and the devotees were surrounding, all gently massaging various parts of his body. He occasionally moved his hand in the air. The Kaviraj said that since SP had not passed any urine that his liver would be very affected and predicted he would only live for 6 to 10 more hours." The Kaviraj knew that SP was experiencing great pain and that he would depart when we wanted, that he had complete control. Asked to pass urine, SP spoke his last words: "Iccha nahin hai" meaning "I have no desire." BCS gave some drops of water into his mouth and sometimes SP would wave his hand around or make some noise or groan. His breathing was very slight, and at the end it became very heavy, heaving. The Kaviraj leaned over and read SP's lips as he said, "Hare Krishna." (UNPubl:Nov. 14)

The devotees crowded around SP very tightly. Pishima, SP's sister, came in and repeatedly asked SP if he had eaten something, but there was no answer. She put Ganges water in his mouth. Bon Maharaja, Krishna das Babaji, Ananda Prabhu and Narayan Maharaja came and sat on benches at the side of the bed. *"They... watched intently, observing SP's consciousness. Narayan Maharaja spoke in SP's ear, but there was no response; but when BCS spoke into SP's ear, telling him that Narayan Maharaja and others were present, SP slowly raised his left hand to his head in salutation and started crying." ⑦ SP's Godbrothers thought the attacks were not painful, being only movements of the body airs, noting SP's perfect consciousness. They left after some time, promising to return upon being called. (TkgD:352) BCS: "The day he left his body sometime during late morning or early afternoon it seemed that the pain in his left thigh became so acute that he started to writhe. By that time he had stopped speaking. The last time he spoke was the night before, at about 12 o'clock, and he told the Ayurvedic doctor from Calcutta about some discomfort he was feeling. When SP started writhing in pain, making some faint moaning sound, Bhavananda, who was sitting on the bed next to him held him tightly and from that time onwards SP became very still and practically did not move at all. From time to time he only opened his mouth and I poured some Yamuna water, which he drank with great relish. Although his body became totally still, yet his tongue was constantly vibrating. Srila Krishnadasa Babaji Maharaja, a god-brother of His Divine Grace, pointed out that SP was chanting the holy name incessantly." (May 1998)*

Shastriji thought there were only 2-3 hours left. Devotees chanted and waited. The last attack was at 3 PM, when SP rubbed his hand quickly back and forth across his heart. Upendra took the hint and massaged the heart area. For four hours, *"SP was very peaceful. At 7:25 PM, Prabhupada opened his eyes, which were very clear, more so than in many months. His mouth opened, his tongue moved, and then he became still." The kaviraja detected no movement of air by placing a cotton swab under the nostrils. Srila Prabhupada had departed. (TkgD:353) The time, 7:25 PM, was the most auspicious time of the day. Srila Prabhupada was brought before the temple deities and kirtan was held all night. At 6:30 AM, on November 15, Srila Prabhupada was taken on Vrindaban parikrama, visiting the seven major temples. He rode sitting up on his palanquin and gave his last darshan to all the Vrijibasis. At 9:30 AM the funeral ceremonies were held and Srila Prabhupada's transcendental body was interred*

in his samadhi site. Salt was poured nine inches deep over his body, the hole was filled with dirt. Arati was done to Srila Prabhupada's picture, placed on a small mound over his transcendental repose. Later, a glorious memorial shrine was built on that spot. (TkgD:353)

ADDENDUM: KNOWN OR POSSIBLE URINE TESTS

We find 6 urine tests in Srila Prabhupada's health history for 1977. They are as follows:

- (1) August 16: Bhagatji's vaidya tests some urine with a drop of Ayurvedic oil ("He will be cured!")
- (2) Sept. 8: At hospital in London- probably there was a urine test for blood count/diabetes, but this is not certain and neither is it sure what it was tested for, what the results were (no records are still extant)
- (3) Oct. 10: Dr. Kapoor's Raj vaidya "ordered" a test. It is unknown if it was done or what the results were.
- (4) Oct. 13: Bhagatji and/or Abhirama went to a local lab to test a urine sample, the results are unknown, but they came back with a prescription of allopathic pills
- (5) Oct. 16: Dr. G. Ghosh from Allahabad took a urine sample to a local lab- the results are unknown.
- (6) Oct. 28 or so: Bonamali kaviraja tested at his clinic a urine sample with Ayurvedic powders and he declared that Srila Prabhupada had been poisoned, declining to treat Srila Prabhupada any further.

APPENDIX 11: ABHIRAM & WIFE TESTIMONIES

ABHIRAM DAS STATEMENT: Nov. 5, 1997

Abhiram das posted a letter before any investigations began which described his knowledge of Srila Prabhupada's health in 1977, presenting evidence including an opinion of advanced diabetes.

"I have recently become aware of incredible theories of the poisoning of Srila Prabhupada, circulated by some poorly informed devotees. I acted as Srila Prabhupada's nurse and assistant secretary from July 25 to October 16, 1977, and was therefore in the best position to evaluate the factors influencing his health during this time. I kept a diary which often documented his physical condition, food intakes, and discomforts. I also was the primary player when he was taken to hospital in Watford England during his last stay at the Manor. I convinced His Divine Grace to go to a hospital, accompanied him there, negotiated with the surgeon not to give general anesthetics and intravenous feeding (as was the policy), provided most of the post operative care to SP etc. I give this background to emphasize not only my intimate role in his care, but also to let you know that this same surgeon, Dr. McIrving, made a very clear and definitive diagnosis of SP's condition, namely that he,

(1) had, due to diabetes (and dropsy) suffered swelling which affected the flow in his urinary tract over many years (2) That he had since birth a slightly constricted urethra which further reduced the urinary flow. (This was the reason for surgery and gave a great deal of relief to SP) (3) The combination of these two major factors had put a constant and harmful back pressure on his kidneys, which along with a general deterioration due to age had inflicted serious renal damage. Prabhupada complained that he had difficulty urinating and finally was blocked completely leading to this surgery (4) The kidney failure would naturally cause an increase in uric acid in his system, which would probably affect digestion and appetite. Both being prominent symptoms in SP's condition. (5) The loss of digestion and appetite led to malnutrition which caused an already aged and intensely taxed system to go into a total collapse.

This is an accurate account of the diagnosis of the doctors who examined Prabhupada at Peace Memorial Hospital on Sept. 8, 1977, and all of my/our observations prior and subsequent to this generally confirmed this diagnosis. When SP first arrived at the hospital, they had refused to treat his urethra constriction unless he was totally hooked up to intravenous feeding and any other life support systems they may need to employ. SP had warned me many times that he did not want to die in a hospital and I had convinced him to visit on a promise that he would receive only minor surgery to open the urethra ("some minor plumbing work" as I described it to him). I had to use considerably persuasive arguments to convince the surgeon to risk an operation on someone he said was nearly dead, without all the support systems required by hospital policy. In making my (magnum opus) arguments to the

doctor, I pleaded that SP wanted only enough relief to be able to travel back to his home (Vrindavan) to die as he wished. I challenged the doctors that "if he submits to all of your treatments, how much time can you extend his life?" They answered he was so far deteriorated they could hardly understand how he was living at all; and they could not even propose adding three more months to his life with all of their medical interventions employed. As his nurse I had been instructed by him to "never leave my side day or night" and had spent most days in 24 hour contact with him. I slept holding his hand, I bathed, dressed, fed and carried him. In short, I am a credible witness. One day in mid October, I noticed some coolies delivering salt bags and a stretcher, to the back porch of SP's house. As preparations for a funeral at this stage would have been an unthinkable offensive act, I guessed that only SP himself could have dared to request it. My inquiries confirmed my suspicions, and it was then that I finally came to terms with the fact the SP had made an irrevocable decision to leave this world soon. I had become a near fanatic to maintain his physical condition, I felt an overwhelming sense of defeat, hopelessness and could not adjust to this new paradigm (due to spiritual immaturity). So I asked Prabhupada to transfer my duties to Bhavananda and Satadhanya who were by now fully attending to him with equal or greater skill.

My assessment of the accusations of SP being poisoned are: (1) SP's exoteric conditions were carefully observed by a variety of care givers and medical professionals. (2) All diagnoses generally confirmed that his body was in an overall crisis, precipitated by his diabetes, dropsy, kidney damage, and overstressed due to age, travel, etc. (3) Prognosis was not optimistic; death seemed imminent, at least from Sep '77. (4) There was no indications of any other cause of his ill health (i.e. poisoning) noticed by me or any medical professional up to 16 October 1977 and SP did not say anything to indicate that he suspected such a thing during my time with him. (5) His eventual physical departure within one month of my departure as his nurse, was a logical and expected conclusion to the above mentioned indications. I was not at all surprised, although I will remain broken hearted over his departure throughout my life. I have written these details for those who wish to know them. I have no ulterior motive and pray that my effort will be pleasing to the Vaishnavas and help to maintain a truthful historical perspective on SP's departure. **(END)**

COMMENT: A careful review of all historical records for Srila Prabhupada in 1977 shows that he and his caretakers in 1977 appeared totally confused and bewildered as to the cause of Srila Prabhupada's illness. They undertook many different treatment programs from many doctors, none of which was for diabetes. Diabetes was never discussed in any recorded conversations after Srila Prabhupada in early February 1977 when he made a casual remark that he had "a little diabetes." Only Dr. Khurana, Naveen Krishna's father from Delhi, prescribed kidney dialysis, something that was strenuously rejected by Tamal. Perhaps Abhiram's understanding is more a product of hindsight. Did he himself ever discuss with Srila Prabhupada the diagnosis of diabetes, its proper treatment, and what was the use of all the other treatments for indigestion, liver problems, malnutrition, tuberculosis, cough, etc? And if Abhiram was there in Vrindaban on November 9-10 to hear Srila Prabhupada say three times, "Someone has poisoned me," he might have a different opinion. He left Srila Prabhupada's service October 16. Of course, diabetes does not rule out poisoning, and poisoning causes/ exacerbates diabetes. Three tests of Srila Prabhupada's 1977 hair samples averaged $16 \pm$ ppm cadmium renders the theory that Srila Prabhupada's demise was due to serious diabetes as erroneous and irrelevant. *The clear and proven over-riding factor in Srila Prabhupada's health was his heavy metals poisoning.*

ABHIRAM ON THE NEW CADMIUM YOUTUBE FILM May 17, 2017

"I watched the 'new' video from the PTC, which seemed to be trying to add some zest to the sad proposal that SP was poisoned and yet I saw nothing substantive or 'new' to me, it was just the same twisting of minuscule details, completely taken out of the context of how SP spoke and the myriad of circumstances that were going on at that time. **COMMENT:** Did Abhiram miss the video part about the cadmium findings in three authenticated GBC hair samples done by the laboratory chosen by the GBC?"

"I will make here only a few of many points that I, as the natural witness to the final days observed; which should smash any further doubts among sincere devotees who genuinely want to understand the truth of what really happened. The rest will always see and hear what they want to. [...]when I have become cleaner of heart, I will sit down and put pen to paper (or finger to keyboard) and try to elaborate on the miracle of SP's departure, but for now, I give only these skeletal points to help you all heal from the pain of doubt about your Godbrothers. If they ever were actually serious to investigate, why did they not contact me?" **COMMENT:** "What really happened..." Whatever Abhiram's experiences were, they do not negate the hair tests on three GBC-certified authentic Srila Prabhupada hair samples that were tested at a laboratory chosen by the GBC themselves, confirming homicidal poisoning. We look forward to his memoirs of Srila Prabhupada.

"I was SP's nurse from May/June 77 till Oct. and traveled with Him substantially preceding that all the way back to early 76. Everything that happened was entered into my diary at the time, so I am the only living witness from the full-time party of servants and probably a fairly credible one, since I obviously got no benefits from SP's departure. Neither I became a guru, GBC, or XYZ. [I never] noticed something untoward, considering that I was following the order that SP's had given to me; "never leave my side, day or night" for most of that time as His 'nurse'." **COMMENT:** There is no reason to suspect Abhiram in this poisoning. Poisoning is a very secretive undertaking by cowards; Abhiram is neither. He served as a caretaker from July 25-October 16, 1977, almost three months. He was also at the same location with Srila Prabhupada for another 2 ½ months. He says Srila Prabhupada could not have been poisoned because he and his wife were watching Srila Prabhupada constantly and saw most of the food and drink that was given to Srila Prabhupada. But would that have been 24 hours a day? There could be many things Abhiram and Srutirupa could have missed, and according to Dr. Morris' report, they did miss. To say that "I was there and saw nothing untoward" only means they did not see it. They were with Srila Prabhupada constantly, and even if they were, how could they know tasteless, colorless, odorless cadmium was not in some drinks or food say, once a month? Of course they wouldn't know. **RESPONSE FROM GUPTA DAS, ATTORNEY:** "Abhiram's testimony is certainly relevant, but you may want to ask him to confirm that, when he was nurse to Srila Prabhupada, whether there was a 24 hour shift of only him and his wife (Srutirupa), and, if not, who else was around Srila Prabhupada during the periods that those two were not awake and right around Srila Prabhupada."

"Nearly everything that went into His mouth was prepared by my wife or me (in the case of all supplements, medicines, etc) and if not, it was usually eaten by me as mahaprasad (and her), as he hardly took much of what was prepared. I was then extremely healthy and remain healthy..."

COMMENT: That Abhiram and his wife took Srila Prabhupada's remnants does not refute Srila Prabhupada's poisoning, as poison would have been introduced in such a way that only Srila Prabhupada was poisoned, and not others as well. Did Abhiram drink ALL the leftover water, milk, and fruit juices that were given to Srila Prabhupada? Did he take his medicines? Was he and his wife the only ones giving medicines, food, and drink? The answer is no to all those questions. Abhiram did not even suspect poisoning in 1977 and would not have thought at that time to watch specifically for that in mind. Further, he was not the caretaker nurse on July 20, 1976 or on February 26, May 15, June 2, 1977, when Srila Prabhupada had serious health declines. If Srila Prabhupada himself did not witness his own poisoning, how could Abhiram, being present only part-time?

COMMENT (Narasimha das): The poison revelations may eventually help a few devotees understand how the bogus guru club began in the first place. Srila Prabhupada himself complained of poison symptoms, and noted that someone had said he had all the symptoms of one who was poisoned and all evidence confirmed that someone was trying to poison him. This argument that "I was closest to Prabhupada and would have known about it" is foolish, sentimental, a bit arrogant and misleading. The poisoners would let him see?

"It was only I who spoke to SP about going to hospital in Watford and it was only I who spoke directly to the surgeon on His behalf. Not TKG, nor anyone else. By the way, GuruKripa was there at the hospital as well [...] The surgeon at Watford gave me a very simple explanation for SP's condition;

namely that his dropsy, caused by diabetes, created a lot of swelling. This compounded with a congenitally small urethra to cause blockage of the urinary tract. This, in turn, created back pressure during urination, over time causing renal (kidney) damage. The renal damage caused an excess of uric acid in His system, which made him nauseated and unable to eat or digest properly. This in turn, caused 'malnutrition' which was all exactly in line with everything I observed as His primary care giver, during those months.

COMMENT: This diagnosis certainly sounds good, but cadmium poisoning CAUSES and ACCELERATES both diabetes and kidney disease as its primary symptoms. And the fact is he was poisoned with sky-high cadmium.

"That surgeon conducted normal blood tests, affiliated with the circumcision he performed upon SP, to successfully help relieve the blockage. He [is now] the chief surgeon at Watford General. [...]He also took a very affectionate view towards HDG and they enjoyed a mutually warm rapport.

COMMENT: We also interviewed the London "surgeon" Dr. McIrvine in 2001, and he could not confirm if or which blood tests might have been given- he just assumed there were some blood tests because that is normal procedure. But any blood tests would have been routine, for blood counts, hemoglobin, diabetes, infection, etc. McIrvine said there were no tests for poisoning since it was not suspected then. Such tests must be ordered by the doctor, patient, or police for each specific poison, requiring MANY tests. The London hospital records were destroyed in the early nineties. If there were tests, they would not have detected cadmium.

"There was also a now significant discussion I had with HDG, subsequent to the surgeon's analysis, about the 'toxins inside of your system, essentially poisoning you' (my words to Him) that HDG took very seriously and we spoke a good bit about Him going on a juice fast, 'to eliminate the toxins/poisons.' I read him a few passages from Ann Wigmore's book, which was all the rage at the time and HDG said to me, 'Yes, we will do like this. Yogis adopt such simple diets for their health.' If anyone has actually spent private time serving SP, they would know it was perfectly normal for him to say 2 months later 'I am being poisoned' which I heard Him say and at the time seemed obvious to me that He was referring back to our several discussions about this. Once, when His sister Pishima was helping Srutirupa to cook for HDG, He told her; 'I am swelling from all the mustard oil she uses (in the shukta). She is trying to kill me. Do not let her back in the kitchen.' Should we now open an investigation into His sister? He spoke like that sometimes and anyone who was around Him, or anyone who actually researches His casual comments would know this. I suggest that there are still many senior devotees who would testify to this way of His speaking, who were either His servants or spent extensive time around Him.

COMMENT: "...it was perfectly normal for him to say 2 months later "I am being poisoned" which I heard Him say..." Srila Prabhupada said "Someone has poisoned me," three times, and this was when Abhiram was NOT THERE on Nov. 9-10, 1977. Has Abhiram ever read the actual transcripts from Nov. 9-10, as the caretakers and Srila Prabhupada clearly discuss HOMICIDAL poisoning with reference to lawyers, courts, murders, rakshasas, dead by the morning, ground glass in the food, restricting the cooks and sources of Srila Prabhupada's food, etc? Abhiram's suggestion about these talks being about eliminating systemic toxins in the body is not in the audio record. A brief review of Part 2 gives only one very clear conclusion: Srila Prabhupada's caretakers ARE NOT discussing bad medicine, mustard seeds, toxic build up in the body from food or medicines over the years, alleviated by a juice fast, etc. "I am being poisoned" is not found. The "poison discussions" of Nov-9-10 are NOT one of those times when Srila Prabhupada was joking around.

Following are prime parts of poison discussions Nov. 9-10, 1977 minus much of the foreign language, leaving just English translations. We can review and see if Abhiram's crazy ideas are correct or not.

SP: Someone says that, somebody has given me poison. Kaviraja: To whom? **SP:** To me. **Kaviraja:** Who is saying? **SP:** All these friends. **BCS:** Who said, Srila Prabhupada? **SP:** They all say. **TKG:** Krishna das? **Kaviraja:** Who will give you poison? For what, why? **TKG:** Who said that, Srila Prabhupada? **SP:** I do not know, but it is said... [...] **Kaviraja:** This thing Maharaja. You know how you said today that

someone said somebody gave you poison? Did you get some indication or feeling about this, or what?

SP: No. Someone said that, when given poison, this happens... Maybe it's written in some book.

Kaviraja: That happens from some foods. Raw mercury makes it happen. And there are other things with which it can happen. I mean, who would do that to you? My understanding is that anyone who thinks about doing this to a saint, is a demon (rakshasa). [...]

TKG: Ah, I see. That's why actually we cannot allow anyone to cook for you.

SP: That's good.

TKG: Jayapataka Maharaja was telling that one acharya, Sankaracharya, of the Sankaracharya line - this is a while ago - he was poisoned to death. Since that time, none of the acharyas or the gurus of the Sankaracharya line will ever take any food cooked except by their own men.

SP: My Guru Maharaja also.

TKG: Oh. You, of course, have been so merciful that sometimes you would take prasada cooked by so many different people.

SP: That should be stopped. [...]

SP: That same thing – that someone has poisoned me.

BCS: Oh, okay, he thinks that someone...

Kaviraja (speaking over BCS) **BCS:** Someone gave him poison here.

Kaviraj: Caru Swami...

BCS: Yes.

Kaviraj: ...Listen, this is the understanding that some demon (may) have given (poison) ...Caru swami (BCS says, "yes") ..some demon has given (poison). This can happen. It's not impossible. There's that Sankaracharya (person), someone gave him poison. For six months he suffered. There is glass you know? Bottle glass? It was ground and fed in food. What befell him; after twelve months leprosy spread inside his body. Everyone suffers their karma. But the medicine I have given, if any (poisonous) effect occurs; it cannot stay. I give a guarantee, that even if there are effects, they will not stay. Because right now I cannot detect (poison) has been given to him. It is detected when the kidneys go bad, or by some symptom of disease, by (effects) of the eclipse(?), or by poison.

TKG: Prabhupada was thinking that someone had poisoned him?

BCS (not Adhridharan): Yes.

TKG: That was the mental distress?

BCS: Yes.

Kaviraja: This is what (he) says, then there must be some truth in it. In this there is no doubt.

TKG: What did Kaviraja just say?

BCS: He said that when Srila Prabhupada was saying that, there must be something truth behind it.

TKG: **Tsheesssh!** (Everyone begins speaking together)

Kaviraja: It's some rakshasa ...the poisoner ...will put something in pan. What to say...(or) something in milk. To eat, (he) will put a medicine in pan, by the morning (your) whole life can be forgotten.

TKG: Srila Prabhupada, Shastriji says that there must be some truth to it if you say that. So who is it that has poisoned? (pause of 13 seconds of dead silence): Srila Prabhupada never answers this question.

Kaviraja: The biggest (worst) poison is mercury.

BCS: That was Gaya, that which...

Kaviraja: No, no. That was Svarupa Guha. You read about it didn't you, Swamiji? In Calcutta?

SP: Hmm.

Kaviraja: Svarupa Guha?

BCS:...he doesn't know (about it).

Kaviraja: Her husband had given it. For it there is no medicine or antidote. Such a heavy dose was given. It's what we call Rashkapoor.

BCS: No. That mercury was in... the makharadwaja.

Kaviraja: No, no. That's not mercury. It's called by another name.

BCS: Okay.

BHAV: What did he say?

BCS: He said that it's quite possible that mercury, it's a kind of poison...

TKG: That makharadwaja...

BCS: Rashkapoor?

Kaviraja:...Aamer Rash. That's one preparation...It's very poisonous.

BCS: Is that like makharadwaja?

Kaviraja: Makharadwaja is nectar, although not suitable for him (SP), that's a different story. But that (Raskapoor) is poison for everybody.

BHAV: What medicine was he taking before that?

BCS: What....?

Kaviraja: Nothing.

BCS: He was referring to a case, a big murder case in Calcutta, the husband poisoned the wife.

BHAV: Guha.

Kaviraja: Svarupa Guha ... the case is now...

BCS: Shankara Bannerjee was...

BHAV: Our lawyer is the...(sniggers/snickers).

TKG: Bhagatji doesn't think the...

Kaviraja In my mind, his (SP) body is such that it is like a thunderbolt. You can beat it a thousand times, but nothing will happen.

BCS: No need for bewilderment ...The way God protects his own, similarly Prahlad Maharaja was also...

Kaviraja: Swamiji, one verse comes to my mind... 'Without protection, one remains fixed if protected by fate, whereas one who protects himself but is condemned by fate is destroyed. Without a protector, one person can live carelessly alone in the forest, whereas another takes all precautions in his home, and still dies.' ...you are a divine soul, that is why there is no need to be anxious.

TKG: No poison is strong enough to stop the Hari Nam, Srila Prabhupada.

Kaviraja: Right. Before the Holy Name... How much poison was given to Mira, a single drop was enough to kill a man. Mira drank it all. Poison when offered to the Lord becomes nectar.

Devotee: Prahlad Maharaja. **BCS:** Prahlad Maharaja. **Kaviraja:** Halal gave Mira a stronger dose of poison than Prahlad got. It was so strongly made ...Like there is one poison in allopathy, even till today nobody can tell the. **TKG:** Would you like some more kirtan Srila Prabhupada? Lokanatha can lead. Lokanatha, you lead. **SP:** (indistinct) **TKG:** Lokanatha.

Abhiram's statement continued: *"There is so much in my memory and diary that I probably could write another hundred points refuting this poison theory, but I never felt motivated to do so, since it is obvious to me that none of the proponents of this theory could be even half sincere, since they never even asked me to explain my observations and experiences, before publishing their mad theories and I am one person that should be considered an important and credible witness. Remember, I got nothing but sorrow and darkness by the loss of His Divine Grace ... I am sure you all are sincere to know the real truth, versus what some would want you to believe, for some reasons unknown to me. With my warmest regards to the followers of SP, Abhiram Das (ACBSP)"*

COMMENT: The point is that irrefutable evidence of Srila Prabhupada's poisoning has been found, but many devotees are reluctant to consider the actual evidence such as the sky-high levels of cadmium that are far beyond anything seen in environmental contamination. For many, the very idea of Srila Prabhupada being poisoned homicidally is more than their tender hearts can accommodate right now. It is a slow process in dispelling cognitive dissonance, step by step, and no one should be unkind or impatient with these persons.

FURTHER SUBMISSION FROM ABHIRAM DAS, May 18, 2017

"[...] SP had been discussing the shortage of servant help with TKG over a few weeks, when I came to visit HDG in Vrindaban and it was SP who suggested that I stay on and not TKG. Certainly, I had a warm relationship with TKG, but he did not favor me in such assignments and had nothing to do with the decision, except to agree with SP's suggestion. I had already been serving HDG personally, as TP of Calcutta ISKCON for almost two years and my wife was often His cook [...] **COMMENT:** We don't believe Abhiram had any part in Srila Prabhupada's poisoning nor was he aware of it. *"On his other point about cadmium. I did not see their lab work [...] I cannot answer something that is firstly unproven to me and secondly am unqualified to interpret, as, I suspect, is he. He claims "it was off the charts" as if he is qualified to interpret [...] there seems to be no published history of cadmium being used to poison someone [...] the symptoms of cadmium poisoning (described in Wikipedia and other sites) is almost always from environmental contamination and also do not correspond to the health problems manifest in HDG's external body, according to my direct experience.*

COMMENT: We sent an email with basic documentation as to the hair tests and cadmium levels to Abhiram das in early June 2017, with a humble appeal to look at it openly and offering a number of informational points regarding the evidence that Srila Prabhupada was poisoned with very high levels of cadmium. We agree that only experts in toxicology, forensics, and pathology should give opinions as to the impact of these high cadmium levels. These expert opinions are found in Chapter 31, and more in the works. The few historical examples of homicidal cadmium poisoning are documented elsewhere in this book. Srila Prabhupada's levels of cadmium were far beyond anything seen in cases of environmental contamination, and this fact is the basis for the assumption of homicidal intent. We disagree with Abhiram on the health symptoms comments he made- cadmium is known to cause diabetes and kidney failure, the health problems he has claimed he saw. Further, the symptoms of cadmium poisoning exhibited by Srila Prabhupada are listed in Ch. 35.

"I also have some of the hairs that I cut from SP's head, during His illness and will have it tested someday, but everyone born in and around West Bengal will have super high levels of mercury, since the waters all around WB are the most contaminated with mercury of practically anywhere on earth.

COMMENT: It is an arsenic crisis in West Bengal, not mercury. Six samples of Srila Prabhupada hair that we tested with Dr. Morris all had normal mercury. We ask that Abhiram test just 3 or 4 little pieces of his 1977 hair sample by neutron activation analysis for arsenic and cadmium, and let us all see what will be the results.

“Also, we should ask if the cadmium or mercury levels (depending on which theory is promoted) are present throughout the hair sample, or only in one small area. [...] To infer that HDG was not in complete control of His surroundings and that His mental state was anything but crystal clear is totally incorrect [...] He was lucid and powerful to the last breath [...] Knowing a little about SP’s manifest personality directly, I cannot imagine He would have tolerated being poisoned, bullied, manipulated or controlled. [...]

COMMENT: Philosophical discussion on whether or not Srila Prabhupada would tolerate his own poisoning does not change the fact that his hair contained lethal levels of cadmium that could only come from a deliberate homicidal attack. None of his disciples can claim to know exactly how Srila Prabhupada would deal with various circumstances. A strong philosophical argument certainly can be made that he would tolerate his being poisoned, just as Christ tolerated being crucified and Haridas Thakur tolerated and even invited his own severe deathly beating. Evidence indicates that Srila Prabhupada chose to depart by his own time and will. But the cadmium levels still remain as lethal levels. Haridas Thakur and Jesus did not feel pain from being tortured. Still, someone TRIED TO KILL Srila Prabhupada with very high levels of cadmium.

“...how do they explain away the statement made by Sruti Rupa, that TKG was not even on the scene for a few months after HDG began to fade? Did TKG have the mystic power to be in two places at once? [...] **COMMENT:** Before discussing Tamal, let us examine the evidence that someone did deliberately try to homicidally poison Srila Prabhupada with cadmium at levels about 250 X above the average normal person. *[...] SP would have never tolerated the freedom of expression (meaning the freedom to be offensive and to be able to say stupid things while demanding equal attention, etc) that is now prevalent on this Kali Yuga social network and I shall follow that principle as well. [...]* *Abhiram Das (ACBSP)”* **COMMENT:** We completely agree about the internet and devotees who spout off wild statements without knowing what they are talking about. That is why we are presenting this book with all the real evidence.

SUBMISSION FROM SRUTIRUPA DAS IN 2017 (abbreviated)

“[...] I was personally with SP for 1975, 1976 and 1977 when he was in India. I was cooking with Palika and then on my own in 1977. I was Srila Prabhupada’s last ‘official’ cook and flew with him to London. [...] SP began getting sick in December in 1976 in Bombay. [...] Tamal Krishna was not even on the scene yet. [...] he was told by a Ayurvedic doctor to stop ghee and salt, so he would come into the kitchen in Bombay and cook for himself [...] Then we went on to Kumba Mela, Bubhaneswara, Calcutta and Mayapur and I was the cook along with Palika and she then left and it was only Pishima and myself cooking for him from February 1977. During his stay in Mayapur he told me ‘not to let Pishima back into the kitchen because of the mustard seeds and that ‘she was killing him with the mustard seeds’! This was not a literal statement! We stopped the mustard seeds and nothing more was ever said! BUT if you heard this on a tape, you would think differently, it seems, not understanding [...] how Srila Prabhupada spoke in these circumstances.

COMMENT: How does the mustard seed story negate Dr. Morris’ tests report on cadmium poisoning in lethal amounts? This poisoning was in place from at least February until November 1977, during the time Srutirupa was in Srila Prabhupada’s entourage. Srutirupa’s testimony is interesting but does not counteract the hard proof of lethal cadmium poisoning. And we understand how Srila Prabhupada spoke like this sometimes.

“Tamal did not join Srila Prabhupada till February in Mayapur. SP’s health continually deteriorated from December and he was bed ridden in Mayapur by now and only continued to get worse and TKG had just arrived on the scene after SP had been ill for several months now and deteriorating.

COMMENT: Srutirupa says Srila Prabhupada became ill in December 1976, likely due to seeing again after awhile? Srila Prabhupada became very ill on July 20, 1976, and spent the next 7 months recovering slowly, being weak but doing fairly well, going on walks and traveling. He became ill at the Kumbha Mela in January, but recovered. But on Feb. 26, 1977 he suddenly became more ill than ever,

bedridden and in great pain. Tamal had just joined the entourage days before. Two major health collapses came on July 20, 1976 and Feb. 26, 1977, both times in the presence of Tamal. But let's understand the fact of poisoning first, then who did it.

"[...] This whole idea that he was poisoned is madness and ever who says this, never spent time around SP. [June] in Vrindavan and SP went 2 weeks without anything solid to eat and was skin and bones! He then called for me and said that he 'wanted to test me' and then what I made was the first thing he had eaten in 2 weeks [...] for the next several months what he ate in a day on the palm of my hand... it was simply tiny, tiny amounts for he had lost all appetite. [...] There was NO poisoning going on. I was there and in and out of his rooms and saw him daily, spoke to SP and gave him his medicines, barley milk, Ayurvedic teas etc. [...] no matter how one feels or felt about Tamal Krishna Maharaja, he loved SP so intensely and did everything he could to care for SP during this time and wanted him to remain. He was what he was, but he loved Srila Prabhupada [...] I am sorry, but this idea of poisoning is simply madness and words taken out of context or not understanding. Never at any time did SP think that he was being poisoned. AND yes, with all the blood work in London, it would of been obvious if he was. [...] your servant, Srutirupa devi dasi"

COMMENT: Srutirupa dasi ignores the actual poisoning evidence and is relying on her own experiences of the time to judge if there was a poisoning or not. Even expert doctors are fooled by poisoning and cannot ascertain the real cause of health decline. The hair tests confirm that the whispers and "poison discussions" were about homicidal poisoning, not just talk of mustard seeds, Pishima "killing him," bad medicine, or a toxic buildup.

CONCLUSION: We do not dispute that Srila Prabhupada had some diabetes, but the cadmium was the primary cause of Srila Prabhupada's ill health and constitutes attempted murder. In these testimonies we clearly witness how disbelieving persons will simply toss aside the real evidence and facts that prove poisoning and cling instead to their own limited personal experiences. This is called cognitive dissonance, and is difficult to overcome. You can lead a horse to water, but you can't force him to drink. Patience and kindness is required to help those who are fearful of the truth. Poisonphobia is an unfortunate condition that will take time to cure.

APPENDIX 12: SEVERAL GRIEVANCES AGAINST THE GBC

"The grievances listed here are meant for thought and consideration. I have tried to include only items pertaining to all or many present GBC men, not only one or two and not only those no longer active. The extent to which these complaints are true, the depth of what they mean, and the best way to respond, I leave up to the Vaishnavas, and each GBC man himself, to reflect upon and decide. (Jayadwaita Swami, Mar 5, 1987)

(1) In 1977 when Srila Prabhupada was lonely ('I have become poisonous'), he wanted many devotees to come be with him in Vrindaban. But the GBC falsely conveyed that what he wanted was GBC men and very senior devotees. The GBC arranged to send only a handful of men, in rotation, and preached to the other devotees that "for service" they should stay home. The devotees stayed home, and Srila Prabhupada left the world. **(2)** In 1977, most GBC men abandoned Srila Prabhupada in Vrindaban. They flew in when they heard his departure was imminent, then flew out when they found there was no way to know how long he might stay. **(3)** The GBC has shown gross incompetence and neglect in regard to the construction of Srila Prabhupada's samadhis. **(4)** The GBC instituted, encouraged, and for many years belligerently and obstinately defended symbols, rituals, practices, teachings, and structures subversive to the unique importance of HDG Srila Prabhupada, ISKCON Founder-Acharya. **(5)** The members of the GBC have, with few exceptions, neglected their pledges to take on, in rotation, Srila Prabhupada's personal seva at his Vrindaban samadhi and Radha Damodar temple. **(6)** The GBC has failed to adequately implement Srila Prabhupada's last will in regard to trusteeship of properties. **(7)** The GBC has failed to adequately maintain and protect the reputation and prestige of the Society.

(8) The GBC has failed to adequately maintain and protect the spiritual standards of the Society.**(9)** The GBC has allowed the material and spiritual deterioration of ISKCON's Vrindaban, Bombay projects. **(10)** The GBC has allowed the spiritual deterioration of ISKCON's Mayapur project. **(11)** Competing for zonal primacy and undue control over disciples and prospective disciples, the GBC has helped undermine Srila Prabhupada's plans for the Internat'l Vrindaban Gurukula. **(12)** On the whole, the GBC members have failed to maintain in their own lives a proper standard of Vaishnava behavior. ("The GBC should personally observe strictly all the rules and regulations and they should become the practical example to others. Then everything will be alright." SPL Bali Mardan, 5.9.74) **(13)** After Srila Prabhupada's disappearance, for many years the GBC systematically misrepresented Srila Prabhupada's teachings and instructions about carrying on the disciplic succession. **(14)** The GBC instituted, encouraged, and for many years belligerently and obstinately defended symbols, rituals, practices, teachings, and structures meant to create and perpetuate for a small group an elite status to which they were never entitled. **(15)** The GBC pushed and pressured disciples of HDG Srila Prabhupada to worship selected GBC Godbrothers as though on the same level as Srila Prabhupada himself. **(16)** The GBC has allowed, have failed to halt, or have arranged for, or demanded gross misappropriation of facilities and funds for their own self-aggrandizement. **(17)** Various GBC members have unfairly pressured devotees to accept initiation from persons those devotees were legitimately reluctant to accept, and have needlessly canvassed or competed for disciples, even against the expressed wishes of local ISKCON leaders. And this is still going on. **(18)** The GBC has needlessly kept incompetent, fallen, or deviant persons as active GBC members, suppressing, denying, and misrepresenting the nature of their incompetence, fall, and deviation. **(19)** The GBC has failed to ensure adequate shelter for distressed and wronged persons who appealed to its members for protection. ("If a person is able to care for or give protection to old parents, a chaste wife, children, the spiritual master, brahmanas and other dependents but does not do so, he is considered already dead, although supposedly breathing." KRSNA, Vol. 1, 354) **(20)** The GBC members have allowed, have failed to halt, have defended, have encouraged, and have deliberately brought about mistreatment and persecution of innocent persons. **(21)** The GBC, both indirectly by impure acts and directly by confrontation and force, has driven large numbers of Srila Prabhupada's disciples out of their service, out of their homes, and out of ISKCON. ("You should always deal things so tactfully that people may not fall away. Every living being is important in Krishna conscious service, and we must take all precautions that one may not fall away." SPL, Tamal 18.10.69) **(22)** The GBC displayed naivete, incompetence, crudeness, offensiveness, and gross self-interest in dealings with Sridhara Maharaja. **(23)** The GBC has displayed gross, rampant impurity in dealings with one another. **(24)** The GBC, in neglect of its own rules, has consistently failed to promptly, fully, and accurately publish its annual resolutions. In 1986 its executive committee deliberately held back resolutions from the published minutes and misrepresented to ISKCON members that it was constitutionally entitled to do so. (In 1972 a similar act was among the GBC moves that led Srila Prabhupada to revoke authority from the GBC.) **(25)** The GBC, in concert with the BBT trustees and against the expressed will of the ISKCON temple presidents, deliberately suppressed publication of Srila Prabhupada's letters, even in edited form. **(26)** Various GBC members have permitted, encouraged, or demanded the use of ISKCON funds to publish books, magazines, newsletters, recordings, etc., that excessively advertise their own glories, blaspheme other Vaishnavas, propagate falsehoods, and disturb the peace of the Society. **(27)** The GBC members have systematically misrepresented- and allowed and encouraged others to misrepresent- Srila Prabhupada's teachings and instructions about business and sankirtana. **(28)** The GBC members have neglected and misrepresented numerous other teachings and instructions of HDG Srila Prabhupada. ("So if there are any defects within our Society it is only symptom that the instructions of the Spiritual Master are being neglected." SPL, Karandhar 10.02.73) **(29)** The GBC has failed to adequately respond to just and ongoing pleas for self-reform. **(30)** Faced with the above greivances, GBC men have tried to avoid individual responsibility for acts- or failures to act- for which they are clearly responsible. **(31)** The GBC has lost the trust of a majority of Srila Prabhupada's disciples. **(32)** By allowing, advocating,

taking part in, perpetuating, and defending these and other forms of contamination and decay, the GBC members have brought the ultimate managing authority of the entire ISKCON to a state of disrepute and pollution.

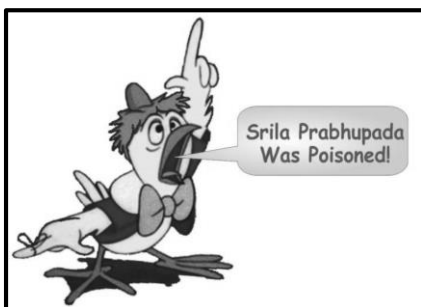
APPENDIX 13: NONE SO BLIND AS THOSE WHO WILL NOT SEE

“Facts are stubborn things; and whatever may be our wishes, our inclinations, or the dictates of our passion, they cannot alter the state of facts and evidence.” (John Adams)

Prabhupada Truth Commission has disseminated the 1977 statements and discussions by and with Srila Prabhupada about his being poisoned, along with scientific forensic tests on hair samples and audio recordings. They bring forward other evidences such as witnesses; medical symptom analysis; discussion of motive; institutional obstruction, fraud and deceit; the long and worsening history of deviations and corruption in ISKCON; why certain persons are suspected in this poisoning; and shastric quotes to counter objections that a pure devotee could be poisoned. The evidence is conclusive that Srila Prabhupada was maliciously poisoned in 1977, and he confirmed this himself. Then there are others who insist that these evidence messengers are themselves mind-poisoners by delivering what they claim is a false message. They speak of a “poison antidote” to counteract what they characterize as an envious and disturbing mentality. They nitpick the poisoning evidence with their clever misrepresentations, and ignore the bald facts. They allude to imaginary faults, then proclaim the entire “poison theory” as null and void, that there is no evidence at all.

In Oct. 2017 Mayeswara das of Ojai, CA compiled a supposed rebuttal to the “poison theory.” His 80 page e-book (precursor to his later 400 pg Deception book) claims that his work is “completely independent” and that he is “no GBC patsy,” however, from emails to his wife, we see “...that the GBC, it seems, has now “commissioned” your husband...” Interestingly Mayeswara is not inspired by the GBC and makes it abundantly clear that he is not inspired by them either. “I am [...] in no way a fan of any bad decisions we have all had to endure from ISKCON leadership for the last 40 years. I have stood up to injustice, and in doing so, had to endure unfair encounters with some leaders who fabricated things... [...] attempted to bribe me with privileges and perks if I would agree to cover up... I was assaulted with horrible obscenities... if I was still in the temple the next morning, I would be tossed into the street and beaten. [...] What I got was the betrayal of the local GBC Guru... Srila Prabhupada’s disciples were cast out to the tundra, ISKCON youth got so badly neglected...”

But we have inside info Mayeswara **was** “commissioned” by the GBC to write his booklet and later book, and while he claims to be completely independent and “neutral,” he **also** denies, distorts, and deceives by repeating the same untruths found in the GBC’s 17 year old book *NTIAP*. He adds in his bluff of a “rebuttal” many yellow journalistic cartoons which are mockingly distasteful, plus a travesty of “scientific” conclusions that are even rejected by his own quoted references. Many have reported there is nothing new in his work, unimpressed with his “antidote.” It is, as usual, smoke and mirrors and misleading sound bites. If you look at it, look at it carefully to see the patterns of deceit. He has misrepresented the facts and evidence, twisted things around, even totally backwards, and creates a whirlwind of falsehoods to confuse, giving a short-circuiting overload of doubts, in hopes we will tune out this ultra-important historical and spiritual issue: **Was Srila Prabhupada really maliciously poisoned, and if so, who did it?** As the GBC did before him, Mayeswara will fool only the ill-informed, but as devotees learn more about the actual facts, 1977 conversations, poisoning evidence, and scientific tests, increasingly less persons are being tricked by these politics of deceit.



Mayeswara’s wife wrote that her husband was the true scientist and defender of truth: “Besides other things his

conclusions are also based on scientific research that the majority of this so called evidence is so unprofessional and forced that all he feels an objective individual with no covert agenda can really do is laugh at it." Up is down and down is up; this is the confusion of the world of lies in which we live today. But we will assert that it is actually HIS conclusions that are fraudulently UN-scientific, unprofessional, and laughable. Apologies, but his descriptions fit himself best. His strategy is the same as that of the GBC in the past: simply pronounce one segment after another of the evidence to be flawed in some way, even if by insinuation only. Neti, neti... not this, not that. It is a cheating method to avoid the obvious bigger picture of evidence, which, if taken all together, is overwhelmingly convincing. Sure, there is a 0.0001% chance that in some way maybe each piece of evidence may be invalid- nothing is impossible, after all. But with so many pieces of evidence, each multiplied by 0.0001%... it becomes one chance out of zillions that Srila Prabhupada's poisoning evidence would be all a coincidental assemblage that is actually something innocuous. This is the ill-motivated denier's technique: to cause nagging doubts. Mayeswara (MAYA) is a professional doubt manufacturer. Honest persons approach issues differently, without predisposed conclusions, motivated agendas, or circular arguments. So let's examine his main points by which he claims the "poison conspiracy" is not valid.

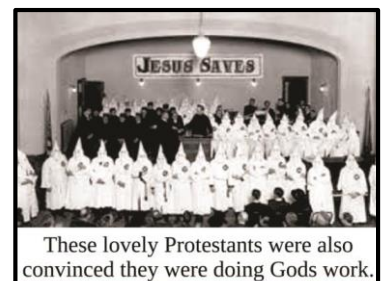
(1) *"Those seeking vengeance for all the past transgressions feeling compelled to stop the GBC Kings. To do so they cleverly devised the "Who Poisoned Prabhupada" conspiracy knowing that it would have far more disruptive consequences than just introducing some new philosophical controversy."* (p. 9) **REPLY:** So "poison theorists" concocted something out of nothing due of malice. This is standard propaganda methodology: to paint the adversary as having a different agenda than what he speaks to; in other words, the poison theory is not about the poisoning evidence, but about guessing their hidden motives... The simple truth is many are sincerely and genuinely disturbed by the evidence that Srila Prabhupada was poisoned, and do not take kindly being characterized as having evil intentions. We have *compiled* the evidence, not created it. For example, Naveen Krishna and Balavanta were GBCs, but concocted this controversy for revenge? **(2)** *"Here was an opportunity to unleash a tsunami of doubt, intrigue, and suspicion at the very top of ISKCON management."* (p.9) **REPLY:** In actuality, the level of doubts and suspicion in the GBC body was and remains very low already, and a "poison theory" is not required to do what the GBC themselves have done to their own reputation. Back in the late 90's, a devotee poll showed a 19% approval rating of the GBC- a level that no US president has ever achieved. Of course, the GBC decision to deny all the poisoning evidence and obstruct any honest investigation undermined their reputation further, and not because of those wanting the truth. **(3)** *"The vile idea that Srila Prabhupada was poisoned by his top disciples became the acorn which fell on the head of Chicken Little."* (p. 9) **REPLY:** This very un-scientific evaluation is both infantile and sickening.

(4) *"Conspiracy theories help insecure individuals cope with distressing events, as it offers the frail a way to make sense out of difficult circumstances."* (p.10) **REPLY:** Now MAYA psychoanalyzes the "poison theorists," explaining their frailties and insecurities... no thanks. **(5)** *"To accuse anyone of conspiring to poison another human being with little more than rumors, controversial whispers, unconfirmed lab studies on suspicious evidence is so blatantly reckless that those who are not blinded by their own negative conditioning will be quick to dismiss this scandal."* (p. 10) **REPLY:** He minimizes the evidence, just like the GBC deniers. But simple denying does not invalidate that evidence. It stands on its own merits when examined. **(6)** *"The association with the racist bigot Harry Barnes pretty much reveals exactly what we are dealing with here. Behind a very thin veil of a not so convincing scholarly patina, we find an extremely deviant agenda."* (p. 11) **REPLY:** Barnes was once highly regarded as a prodigious scholar and historian, and in this context the book *Kill Guru Become Guru* referred to the term "revisionism" which was coined by Barnes. We must set history straight with the facts and truth, whoever Barnes was. MAYA claims we endorsed Barnes' other work (such as Holocaust denial), which we were unaware of. He unfairly associates us with "the bigot Barnes." **(7)** *"On one side, we find a 13-year-old boy doing simple janitor work; on the other side, there is an entire institution of individuals who have organized huge preaching projects, overseen massive book publications, and commanded*

Akshauhini's of sankirtan forces..." (pg.12) **REPLY:** He deems the Mexican gurukuli who claims to have overheard senior men discussing Prabhupada's poisoning in late 1977 as having lesser credibility, as the "janitor," as though evidence is validated by social status. The Mexican witness is only a part of the massive body of evidence, but he discredits many pieces by saying, "Isn't it ludicrous to put all our faith in a couple of young boys?" (8) He quotes from Abhirama das: (p. 12) **"If they ever were actually serious to investigate, why did they not contact me, ever?"** **REPLY:** We did contact Abhirama in June 2017 and we had a good exchange-we assured him he was not considered a suspect, his affection for Srila Prabhupada was not questioned, and he agreed to look at the cadmium and other evidence with an open mind. (9) **"Even more to the point is [Abhiram's] personal testimony that confirms he often ate Srila Prabhupada's remnants and never suffered from any ill effects."** (p. 12) **REPLY:** It is a faulty assumption that because Abhiram often ate Srila Prabhupada's leftovers that he was not poisoned, as though the food was the route of administering poison. It would be a dumb poisoner to poison others while poisoning Srila Prabhupada, thus exposing himself. A poisoner would be careful not to be discovered like this. (10) **"Listed here is the proof of how callously indifferent the truth detectives can be regarding the good counsel of other more prudent and mature devotees."** (p. 13) **REPLY:** He lists 9 items of "ruthless agenda" by nitpicking on details out of context, such as our quoting interviewees without getting their written permission. Also he refers to the reverse speech studies done by Dhanesvara das in 1999, something clearly disassociated and omitted from our 2017 compilation of evidence in Ch. 104. This is selective dishonesty.

(11) **"We are asked to believe their lust for immediate power was so strong that they plotted to murder His Divine Grace by poisoning him with cadmium."** (p. 15) **REPLY:** Yes, actually, this is the rationale for poisoning someone, namely to gain something from the death of the victim. In this case it would be to sit on Srila Prabhupada's seat as the next acharya, **which is exactly what they, suspects included, did do** immediately after Srila Prabhupada departed. This is obvious from the ISKCON 1977-1987 history of these men. (12) **"To suggest that Srila Prabhupada felt like he was being poisoned by his most trusted men implies that he didn't even have enough common sense to immediately send anyone away he did not trust. ...he could summon mystic powers and know who was betraying him, as Jesus knew it was Judas. Yet, we would then have to assume Srila Prabhupada just went along with it? Why would he do that? If Srila Prabhupada knew he was being poisoned, he was empowered with divine wisdom, and certainly could have outsmarted his envious disciples. Srila Prabhupada is offensively portrayed like a confused martyr, who was willing to sacrifice his own life because he was so tolerant, compassionate..."** (p. 15-16) **REPLY:** MAYA assumes his philosophical interpretation negates the possibility of Srila Prabhupada being poisoned. This is a common objection, that Srila Prabhupada would have saved himself from poisoners and stopped them. Yet Jesus Christ, a pure devotee, did not protest his crucifixion, even carrying his own cross up to Calvary. Christ could have employed his mystic powers to save himself, but did not. Did Haridas Thakur stop the soldiers from whipping him? The philosophy of his disappearance pastimes is fully and properly analyzed in Part 12.

(13) **"...Prabhupada's total commitment to his preaching effort ...He wouldn't be so short-sighted to let a few so-called very devious converts have their way with him. This is especially true for Tamal Krishna Goswami, who had felt the hammer of Srila Prabhupada's anger before... If he had any suspicions about Tamal Krishna, he could have easily had him removed..."** (p. 16) **REPLY:** No one can understand the mind of the acharya. We do not know why Srila Prabhupada accepted his poisoning, even choosing not to answer Tamal when asked who was poisoning him. Perhaps his mission here was complete. It is presumptuous to say what Srila Prabhupada should have done when he knew he was being poisoned, which he clearly knew, evidenced by the tapes. (14) **"Overwhelming ... with a mountain of paperwork is an effective sleazy, legal tactic."** (p. 17) **REPLY:** Here he complains we presented a mountain of paperwork, quoting WC Fields: **"If you can't dazzle them with brilliance, baffle**



them with bullshit.” He insults the intelligence of so many devotees who appreciate the evidence as seriously conclusive and very substantial, and not as BS. Why else did he have to write his “rebuttal” if not for many devotees taking the evidence seriously? **(15)** MAYA uses photos such as of the KKK in the 1950’s to ridicule the poisoning evidence. Without any valid counter-evidence, he resorts to defamation of character. He does not give any sound counter evidence. He plays the psychoanalyst too: *“Such extreme behavior is confirmed by those who study the mentality of individuals who rely on conspiracies to make up for the lack of accomplishment or control in their own lives.”* (p. 17-18) He compares the “poison theory” to holocaust denial with another cartoon, claiming we want to “change history” ... MAYA seems a little bit wacky with some loose screws... **(16)** *“The Truth Committee leads us to believe there were widespread rumors about Srila Prabhupada being poisoned right from the first day he departed. Yet, those rumors never surfaced in Vrindavan where the crimes were allegedly committed.”* (pg. 18) **REPLY:** Prabhupada Truth Commission does not rely on any rumors as proof. **(17)** *“There is no doubt that these men still had a lot to learn and grow as true leaders and saints and they may have even done some disgraceful things along the way because they were not perfected human beings... but they also most certainly were not killers!”* (p. 20-21) **REPLY:** Is it inconceivable that Tamal and others could have poisoned Srila Prabhupada? Apparently for some it is, but for many others it is very plausible, especially after examining Part 8 and 9. Tamal’s very incriminating “mercy-killing” interview is a virtual poisoning confession. Poisonings are very common and most often done by someone very close to the victim, someone that everyone else would never suspect.

(18) *“If you read this entire paper you will learn that it was completely impossible for Srila Prabhupada to have been poisoned by cadmium!”* (p. 21) **REPLY:** A crazy statement, as though his wild announcements make any difference to the truth as established by scientific tests and many expert opinions. He contests the scientific world with his own interpretations. **(19)** *“...phrases they believe are communications coming from disembodied ghosts and spirits. Once the Truth team found some good mondegreens that could be interpreted as the word “poison”, all they had to do was plant the suggestion in the minds of those wandering on the dark side and -whamo... yea... I can hear it! Someone is whispering “Is the poison going down.”* (p. 21) **REPLY:** Having at least studied the poison issue somewhat, MAYA should have seen it was not just hundreds of devotees who agreed on the general content of the poison whispers, but also that five prominent, qualified audio forensic specialists or laboratories confirmed them as being about poisoning. One recommended a homicide investigator and forensic toxicologist should be consulted. There were many certifications the whispers were about poisoning, yet he warns about “wandering on the dark side...” The reason that audio experts were consulted was to avoid what people “thought” they were hearing and determine what was actually being said via the science of audio forensics. We should trust these scientific experts well before we trust MAYA with his denials. Mondegreens? **(20)** *“The only place that Srila Prabhupada asserts himself clearly in regards to the poison issue comes up when Tamala Krishna directly asks him ‘it is said that you were poisoned.’ Srila Prabhupada immediately answered ‘No. Not that I am poisoned.’”* (p. 24) **REPLY:** Here the GBC’s rearranging of the conversation is again employed: the actual narrative is: *“No. This kind of symptoms are seen when a man is poisoned. He said like that. Not that I am poisoned.”* (Nov. 9, 1977) Tamal asked what someone else had said, and Srila Prabhupada replied that someone “said like that,” namely that someone spoke about **symptoms**, not poisoning. Srila Prabhupada did not deny his poisoning and himself spoke about actual poisoning earlier that day and AGAIN the following morning The GBC deception about “no poison” is a cover-up. See Part 2. **(21)** P. 25-8: MAYA pathetically tries to discredit the forensic laboratories as frauds, nincompoops, bribed... He suggests Prabhupada Truth Commission has been smoking marijuana. He dismisses the “poison theory” because poisoners would never be so dumb to be recorded speaking about their crime. Maybe they thought the recorder would not pick up their whispering in the background... Why would they be whispering otherwise? **(22)** P. 28. MAYA claims that **cadmium poisoning is only possible by inhalation**, but this is **not true**. Oral ingestion is the obvious avenue for intentional cadmium poisoning. Pure cadmium would not be used, but rather a cadmium salt, such as cadmium chloride, which is water

soluble, odorless, colorless, and tasteless. His science is totally off... **(23)** *“Still, too much prevarication seeping in from those too haughty to just admit that Reverse Speech Analysis is not being used by ANY law enforcement for ANY reason because it is disregarded as sophomoric bunk.”* (p. 30) **REPLY:** Yes, it was a mistake 20 years ago to include Dhaneshwara’s reverse speech work in our first book. Our 2017 book disavows reverse speech as evidence, although the CIA does use it. We have interest in proven methods of truth ascertainment such as voice stress analysis, used by law enforcement agencies worldwide. MAYA looks for things to ridicule while bypassing the substantial evidence that he doesn’t want to see, such as Srila Prabhupada’s caretaker discussions about homicidal poisoning on Nov. 11, 1977. **(24)** MAYA says we have used the poisoning of Napoleon to prove that Srila Prabhupada was poisoned. ***This is untrue.*** Napoleon had high levels of arsenic in his hair samples, discovered 150 years after his death. This inspired us to test Srila Prabhupada’s hair samples, by which his poisoning was scientifically confirmed. MAYA is a master of baseless ridicule. **(25)** *“Truth is the coroner diagnosed the cause of death as kidney problems due to diabetes.”* (pg. 30) **REPLY: Untrue.** There was no Vrindaban coroner or autopsy or doctor report. Nothing. No blood or urine test results exist, nor are any specifically remembered by anyone. Thus we must conclude from the available evidence that Srila Prabhupada was poisoned with cadmium. MAYA, calling us Goofy, ***is talking gibberish.***

(26) On p. 31, MAYA says that since cadmium is an unusual murder poison, and there are few historical examples of its use, therefore the cadmium poisoning idea is “pathetic.” But Dr. Morris’ 3 separate hair tests have determined this. MAYA is also a very rare and unique person, not to be found elsewhere, and thus he also is “pathetic”? ***Cadmium poisoning is unusual but very real.*** See Ch. 36. **(27)** *“However, despite the complete lack of exemplary evidence, those wanting to poison the faith of the innocent seem destructively determined to press on.”* (p. 32) **REPLY:** Prabhupada Truth Commission



is out to discover the truth. Rather than a lack of evidence, there is a mountain of it. **“None so blind as those who will not see...”** **(28)** On p. 33-4, MAYA makes much fuss about how sometimes hair tests finding near-normal levels of cadmium will not accurately reflect the actual body burden of cadmium. Actually, we have TEN EXPERT OPINIONS listed in Ch. 33 of our book which make it very clear that 250 X normal is lethal and ***“prima facie evidence of poisoning with malicious intent.”*** The science of hair analysis is highly advanced and reliable, including tests for cadmium as well. **(29)** MAYA lists 29 studies of cadmium in hair, admits he did study them, yet insinuates they all cast great doubt on the value of testing hair for cadmium.

This is ***very dishonest***, as they do not relate to Srila Prabhupada’s sky-high and unprecedented levels that were 40 times higher than the most contaminated USA waste dump... MAYA is a scammer. **(30)** On p. 34, MAYA again makes ***false accusations***, saying Prabhupada Truth Commission needed *“at least 1 mg... but could only find 0.00012 grams of hair dust.”* He states it clearly in his goofy cartoon. The truth is that Dr. Morris can accurately test very small amounts of hair, ***and he did-*** the 3 tests had similar levels of cadmium. **AFTER** the test the hair was reduced to radioactive “dust.” We did not test hair dust. He also claims ICP-MS testing methodology is better than NAA, but NAA is able to test much smaller quantities than ICP-MS. His insinuations we used the wrong testing method is ***scientifically unknowledgeable*** and another faulty faultfinding exercise. Shameful deception. **(31)** *“The way it was used in analyzing Srila Prabhupada’s hair is so rare this lab may have never used it for this type of purpose before and therefore the results are only nominally useful.”* (p. 35) **REPLY:** MAYA faults Dr. Morris as never having done tests on hair for elemental contents before. ***This is so untrue***, as Dr. Morris’ specialty is testing Aztec and Peruvian mummies, including their hair, for arsenic, cadmium, and so on. Dr. Morris has done innumerable hair tests. MAYA is the one with the devious, cheating agenda... **(32)** *“Another less often used NAA reason for studying hair forensics is to confirm the identity of a crime suspect by comparing samples of his hair to a strand of hair found at a crime scene.”* (P. 35)

REPLY: Wrong science! It is DNA (not NAA) testing that determines the identity of the person's hair. MAYA just threw together stuff that sounded good to himself. **(33)** "Dr. Morris was apparently savvy enough to realize he was dealing with the most intoxicated members of the Goof Team, so before he took their money he issued some type of professional disclosure due to the inadequate size of the hair dust." (p. 35) **REPLY:** Again, **untrue**. His dishonesty and cheating is astounding. He is not an honest man, but a deliberate liar intent on deceit, even by twisting the words of other persons. Dr. Morris explained that with smaller samples, the accuracy declines, and this is reflected in his final report. For example, *Sample D* was 0.00072 grams, and the finding of 19.9 ppm cadmium was 95% sure to be within [2.0] ppm either way, or from 17.9 to 21.9 ppm. But sample Q-2 was only 0.00012 grams, and the finding of 14.9 ppm cadmium was 95% sure to be within [3.8] ppm either way, or from 11.1 to 18.7 ppm. NAA was used because it is more accurate than ICP-MS, especially on such small amounts, upon which the accuracy is still very good. This attempt to discredit the NAA testing methodology and Dr. Morris is just him peeing in the wind. The "large uncertainty" is explained above; the less the mass, the larger the range of inaccuracy, but Dr. Morris' tests were very accurate. MAYA is just a blustering faulty faultfinder. He depicts Dr. Morris in a cartoon, calling his nuclear reactor facility a "*Hyperpure Dermanium Generator Detector*." Insanity. **(34)** P. 36, MAYA takes another potshot at Dr. Morris: "With all due respect to Dr. Steve Morris and his *Hyperpure Dermanium Generator Detector at the University of Missouri*, he simply isn't an expert in the field of toxicology." Dr. Morris is fully qualified to make a toxicological evaluation of the cadmium findings, but he did not do so, so what's the problem? We challenge MAYA (or anyone) to find their own expert and see what 250 X normal average hair cadmium means! He could not do this. Instead he finds **faulty faults**. **(35)** On p. 36, he becomes an expert himself on hair cadmium and found this quote: "Hair analysis is not the best biological medium to serve as an indicator of [...] exposures." "Not the best" means blood and urine are more accurate, but does not disqualify hair analysis which is used by thousands of scientists and laboratories every day, providing meaningful and useful results. The super-high cadmium in Srila Prabhupada's hair do not require the slightly more accurate readings from urine to clearly indicate a massive, catastrophic, homicidal poisoning, as ascertained by those far more knowledgeable than the **amateur** MAYA.

(36) The GBC wanted to do hair tests, namely the ones which were completed by Prabhupada Truth Commission, and also the official GBC investigator Balavanta das did hair tests. So the **GBC does believe in hair tests**, but MAYA does not, as is evident by his finding fault in hair analysis science. This is simply sour grapes philosophy; if the hair tests are positive for poisoning, then they must be defective! **(37)** P. 37, he gives three quotes from a 2001 Hair Analysis Panel Discussion to try and establish that Srila Prabhupada's ultra-high cadmium could have come from exogenous sources, namely air dust, shampoo, massage oil, or anything external. The problem of external sources contaminating hair and thus getting a false reading for what was inside the body is a real one which scientists face all the time. However, it does not apply to our situation because the cadmium levels were so high that no external source of contamination could produce such readings. For Srila Prabhupada's hair to have been externally contaminated to the level of 250 X normal quickly rules out any plausible external contamination. Also Dr. Morris examined the hair samples beforehand under a high-powered microscope and saw **no external contamination**. All these arguments, such as it was the cadmium in medicines, massage oils, shampoo, air, dust, smoke, pesticide-treated food, etc- are thus seriously and fatally faulty. **Trace contaminations will never add up to 250 times above the average normal**. **(38)** P. 38, he tries to discredit hair analysis again by referring to FBI corruption where hundreds of trial cases were given biased testimony by FBI agents to favor the prosecution. But this was not about inaccurate hair tests. He is looking for any **devious way to cover the truth**. It was the testimony by FBI agents that was faulty due to agency corruption. The GBC favored hair tests, why doesn't MAYA? **(39)** P. 39 he complains that Prabhupada Truth Commission had in effect stolen the GBC hair samples from Wisconsin to send to Dr. Morris, and thus the tests are questionable. But the GBC abandoned their hair samples in Wisconsin, declining to pay the costs, and the GBC book states: "We will fully cooperate by providing full details of the specimens, which are already at a lab in the US,

and what were their origins. If there are some who feel strongly that this investigation should be done, then they are **more than welcome to come forward** and meet the costs associated with it." MAYA also complains that we "intentionally misled" Dr. Agasie in Wisconsin by claiming to be colleagues of the GBC. He is just throwing mud all around to see if some might stick somewhere. (40) P. 39: he **gets his hair samples mixed up**, referring to the wrong one. Then he implies that the "poison theory" is invalid because an expert stated that these super-high cadmium levels means death within a few days, and Srila Prabhupada lived for many months. We also are amazed how Srila Prabhupada appeared well one day, ill the next day, and "survived" for so long in spite of severe poisoning. But this does not invalidate Dr. Morris' hair test results.

(41) P. 40 and elsewhere, MAYA tries to establish there are prohibitive difficulties specific to cadmium levels in the body and hair, and he gives some short quotes appearing to support this contention. But various conundrums may appear when comparing normal cadmium to slightly elevated levels; the slight abnormality could be due to many factors. Srila Prabhupada's hair was **astronomically elevated**. So these objections do not apply. The same HAPD document he quoted from clearly states: "**Substances/elements for which reliable analyses exist include [...] cadmium.**" (pg. C-40) (42) "When their first conspiracy assault was no longer gleaning the attention they wanted to sustain, they came up with three more hair samples to test, but this time they made sure the alleged testing suggested that the amounts of Cadmium were unequivocally deadly." (p. 40) **REPLY:** It was actually the GBC agents who came up with more hair samples to test. "Alleged" testing? MAYA insinuates fraud on the part of Prabhupada Truth Commission and Dr. Morris, but he does not show where this fraud exists. Just more BS by MAYA. (43) On p. 40 he contends that cadmium poisoning is "**just too unpredictable, complicated, risky, and unreliable**" and that cadmium always accumulates in the body slowly over years and that large amounts of cadmium will simply pass through without being absorbed into the blood. This is **scientifically incorrect**. We featured the entire clinical description of a lady who ingested spoonfuls of cadmium chloride and the results. She died quickly, suffered greatly in the interim, and is one of many cases that prove cadmium salts poisoning works all too well. (44) On p. 41 he concludes Srila Prabhupada's levels of cadmium were "impossible." But these levels are a fact established by very advanced science (see Ch. 33-36), and MAYA's **weird science is faulty**, biased, and misinterpreted over and over because his agenda is to deny the "poison theory." He does not disprove the poisoning via his own scientific tests; he simply creates doubts in the science and the tests that prove Srila Prabhupada WAS poisoned. Sour grapes man.

(45) On p. 41-5, he speculates that Srila Prabhupada, having ingested or absorbed cadmium tainted mustard seeds and oil all his life, became immune to cadmium, even though he had high levels of cadmium and he died from causes other than cadmium. However, millions of others who always use mustard seeds and oil should then also have ultra-high levels of cadmium, but this is **not the case**. Where are the case studies of 250 X normal cadmium due to mustard seeds? There are none! So why does he bring up this idea? Because he is dishonest. (46) On p. 47 he has the audacity to state (and this really takes the cake): "**The fact that NOBODY called the police or felt it was necessary to have a blood test done was because none of the people who were there had any reason to believe that Srila Prabhupada was being poisoned. He never came out and said that to anyone...**" **REPLY:** Many who have listened to Srila Prabhupada speaking about being poisoned believe this is the strongest poisoning evidence. Three quotes that disprove MAYA's idea: "**Someone gave him poison here!**" Bhakticharu (Nov. 10, 1977) "**Prabhupada was thinking that someone had poisoned him?**" Tamal (Nov. 10, 1977) "**That same thing that I said, that someone has poisoned me.**" Srila Prabhupada (Nov. 10, 1977) Still, MAYA says Srila Prabhupada was talking about something else than actual poisoning he never directly states for sure he was being poisoned. And so he asserts there was no poisoning evidence in Srila Prabhupada's words. This is amazing, and shows how far persons will go to bypass, overlook, dismiss, prevaricate, and obscure real, solid evidence and reach their preferred conclusions to support their model and paradigm lest their reality collapse, which would mean facing a huge emotional, philosophic, and practical readjustment in life. "**None are so blind as those who will**

not see.” (47) On p. 49, he has a cartoon which accuses us of using the following as evidence: **Rumors:** We never used rumors as facts and solid evidence. **Astrology:** This is a valid science, and is useful, although we never claimed it proved anything because in Kali yuga there are no great astrologers, only mediocre ones. **Hair Dust:** No hair dust was tested, but after the tests, the hair became dust. **Dirt Files:** Unfortunately there is lots of dirt in this material world, so we are to be naïve? **Guess Work, Speculations:** We are always clear what are facts or possibilities. **Dreams:** We do not present dreams as evidence. **Payoffs, Hallucinations, Ghosts:** What does he refer to here? He never explains. **Voice Stress:** Yes, we did some CVSA tests and they confirmed the prime suspects were very untruthful with Srila Prabhupada in 1977. This is widely used by law enforcement/courts in crime solving, and we hope to employ this truth ascertainment technology in determining exactly who was involved in or had knowledge of Srila Prabhupada’s poisoning. **Opinions:** Everyone is entitled to their opinion, expressed for consideration by others. No wrong here. **Bribes, Palm Reading:** He fails to give any examples. **(48)** *“They are the ones who also assert that by March of 1977 the cadmium accrued to 300 times more than anyone could survive! ...How could he have possibly survived 300 times the lethal limit and then live for another 8 months?” (p. 50)* **REPLY: Untrue.** It is “up to 300 X more than the average normal person,” not the lethal limit. Big difference.

(49) On p. 54, he tries to explain away Tamal’s mercy-killing interview: *“A number of times he would say ‘Can you give me a medicine, please give me a medicine that will allow me to disappear now.’ Another time he said ‘I want most now to disappear. I want to die peacefully. Let me die peacefully.’”* MAYA says Tamal was emotionally confused. Tamal clearly explained Srila Prabhupada wanted his **assistance in suicide**, which is preposterous and extremely suspicious. See Ch. 60. Nothing close to Tamal’s claims exist on any other recorded tapes, and neither has any other witness verified these claims by Tamal. **(50)** *“Tamal Krishna Goswami has been very unfairly accused, tried, and condemned by this kangaroo-court of self-appointed prosecutors. That is why so many learned and sober devotees don’t give any credence to any aspect of this completely concocted conspiracy fable. The whole thing is founded on the worst form of envious stinking-thinking that only a wicked mind could possibly dream up.” (p. 55)* **REPLY:** The illogic here is that since Tamal is being unfairly accused of Srila Prabhupada’s poisoning, this proves there was no poisoning at all. But the evidence conclusively proves that Srila Prabhupada was indeed poisoned with sky-high levels of cadmium over 10 months. Such a poisoning was deliberate, malicious, and homicidal; there is no other plausible explanation. Further, senior men were recorded on tape speaking about poisoning. They had a huge motive to poison Srila Prabhupada, were extremely ruthless and ambitious, as history shows in their words and actions, and they gained enormous material benefits upon his departure. They took over the movement illegitimately, lying about being appointed as the next acharyas. Tamal’s history/ character is infamous, and it is only natural for so many devotees to suspect him of the now proven poisoning, especially in light of all the evidence that clearly implicates him. Let’s not be naïve here, and allow the threat of “Vaishnava aparadha” to prevent clear thinking. **(51)** *“Most of what makes up all the so-called evidence in this dispute is circumstantial at best, irrelevant or just hurdy-gurdy side-bar ostentation.” (p. 55)* **REPLY:** Why do many take this evidence seriously? It is because the facts and evidence have a strong ring of truth, solid credibility, and are substantial. Even if this case never makes it to a mundane court of law does not mean Srila Prabhupada was not poisoned. Court convictions are for WHO poisoned, not for WHETHER there was a poisoning. There’s a big difference. Admittedly, court convictions of poisoners is always much harder to obtain than proof of the crime. The hair tests are the smoking gun. That’s why in this case the court of public opinion is so important- we are appealing to the intelligence of devotees by presenting the facts and evidence for their evaluation. And this truth campaign has been very effective. **(52)** *“The fact that the hair samples, which changed hands many times, were not stored in a clean, controlled environment and could have even been stolen and replaced with other hairs by a zealot disciple, are all possible.” (p. 55)* **REPLY:** The hair samples’ chain of custody is addressed in Ch. 5, Evidence Authenticity. The chain of custody of the 3 cadmium hair samples is impeccable and fully documented. The GBC had custody of them throughout, and

Prabhupada Truth Commission simply paid for the tests. Dr. Morris was engaged by the GBC through Balavanta. The GBC and their agents arranged for these authenticated hair samples to be tested in hopes of disproving arsenic poisoning. The GBC fully expected a negative result and had no motive to fudge with the samples because they wanted to disprove the poison proposition. To fraudulently arrange Dr. Morris' results, as is suggested by MAYA, could have been done only by the GBC. It is just another injection of doubt to cause confusion. **All of his doubt-mongering has been found to be baseless exaggerations and dishonest deceptions.** Also, the poisoning proof does not rest solely on the hair tests. There is plenty of other evidence as well. Why not do new hair tests instead of denigrate past ones?

(53). *"Keep in mind those in the law enforcement business tell us that when someone is murdered with poison, it is rarely done by any more than one very secretive assailant. It simply doesn't require more than one person and it doesn't make any sense for an assassin to involve anyone else."* (p. 56) **REPLY:** Are the KGB, CIA, Mossad a one person show? They use poisons as their MO. An ISKCON takeover would be hard to pull off by just one man, and therefore Tamal needed allies or at least silent conspirators. There are three persons involved in the forensically-certified "poison whispers," strongly indicating at least three participants. (54) On p. 56-7, Mayeswara das writes about Chandra Swami and about how ridiculous it was that we hinted maybe Chandra Swami was not an appropriate supplier of Srila Prabhupada's 1977 medicine even though he has been implicated in assassinations, murder, bribery, political frame-ups, and more. Really? (55) *"If this were heard by a trial jury, the prosecuting attorney would have to explain with great detail where the poison was acquired, who obtained it and how they learned to administer it."* (p. 69) **REPLY:** He ridicules the idea of cadmium poisoning because it is so "complicated" and "difficult," joking that maybe Tamal was in the back alley making cadmium potions with NiCad batteries and hydrochloric acid. But anyone with a basic idea of chemistry could acquire a few teaspoons of cadmium chloride and administer a tiny bit whenever wanted. Maybe Chandra Swami told someone how to do it; maybe someone studied chemistry in college, as Bhakticharu did for years in Germany; there are many possibilities. We don't know. But the hair tests prove that a lethal poisoning took place and now we should find who did it. If this case does enter the legal system, it will be in India and prosecuted by the government, so MAYA might want to advise the CID over there. And after all his goofy cartoons, jokes, and ridicule, there is one reminder: We are dealing with a mountain of evidence that insiders tried to murder Srila Prabhupada, now scientifically proven to have happened. This is no laughing matter.

(56) His weird arguments became more incoherent by the page. His "work" is all deceptive huff and puff, much ado about nothing, self-contradictory, and **basically unscientific mudslinging**. His material meets with a fail grade, sorry. (57) An ISKCON sannyasi guru compiled for us some points MAYA had supposedly made: **1. "Toxicologists warn to not equate high levels of cadmium in hair with illness, as there is no demonstrated connection between the two." This refers to amounts close to normal and would not apply to levels 250 X normal as found in Srila Prabhupada's hair. 2. "Hair analysis is a very undeveloped science and so-called experts can come up with highly different results from the same sample." Again, this refers to slightly elevated levels and not the catastrophic and lethal levels Srila Prabhupada had in his hair. Also, the vast majority of sources hold the science of hair analysis in high esteem and it is used worldwide everywhere. 3. "One of the forensic analysts to whom hair was submitted said that the quantity was far too low to give any meaningful result." This is untrue. The quantities were more than sufficient to obtain very accurate readings. 4. "An accepted medical principle is that laboratory tests on hair should be cross-checked by other standard ways of examining the body." Well, yes, the more verifications the better. So can we cooperate on further tests? Still, the three separate tests of high cadmium and three tests of normal cadmium represent a very substantial testing regime which is cross-correlated and confirmatory. 5. "Cadmium poisoning is unusual and is always by oral inhalation." Untrue and dumb wrong. 6. "Cadmium ingested via the mouth is passed out of the body without being absorbed." Untrue and dumb wrong. Cadmium chemicals are readily absorbed in the gut. 7. "The forensics consulted by the authors of KGBG were**

unreliable. Some were not experts in that field and some were fly-by-night scammers.” Untrue. MAYA made a fuss about Great Smoky Diagnostics but we never used that lab. He tried to discredit Jack Mitchell, but we have their credentials and expertise documented. False accusations. Mudslinging. He may succeed in befooling some with his faulty faultfinding, and this is to be expected in Kali yuga and especially in and around ISKCON, where he has deep loyalties and motivations to defend by using any means whatsoever. (58) He made a fuss about our quoting from Srila Prabhupada, “***This is my only request, that at the last stage don’t torture me and put to death.***” Ten days previous to that, Srila Prabhupada stated: “***Don’t move me to the hospital. Better kill me here.***” Srila Prabhupada doesn’t want to be put in the hospital, yes. But it is very strange he had to ask his caretakers not to torture or kill him. Later he speaks about preferring to be killed by Rama than by Ravana. So who is the Ravana? Not much about these statements is innocuous. (59) “***There are none so blind as those who will not see, nor none so deaf as those who will not hear.***” The proof is there to see and hear, but some cannot or will not see or hear it. It is counter-productive to waste one’s valuable time to try to convince those who are dishonest at heart or who are not open to higher truths. Those who cling to the hope that Srila Prabhupada was not poisoned, in spite of the mountain of evidence that proves it, will even try to explain away why Srila Prabhupada said he was poisoned, why the science of hair analysis is invalid, why the “poison theory” is crazy and inconceivable, and so on. Such people are like the old saying: ***You can lead a horse to water but you can’t make him drink, nor it is not possible to wake up someone pretending to be asleep.*** It is no use to deal with people like this, just as we do not waste time trying to deal with fanatical Christians. Their paradigm of beliefs is very threatened by truth. Srila Prabhupada’s poisoning will end their world, leaving their futures uncertain and insecure. The ramifications of this truth are enormous for the Hare Krishna movement.

ISKCON misleaders and their supporters like MAYA resort to lies, deceit, fraud, misrepresentation, misquoting, information overload, controlling the narrative, false assertions, the big lie strategy, institutional obstruction, and all sorts of dishonesty to desperately stave off the bright light of truth that is now blinding them in the face. Instead they take shelter of argumentativeness: “*It is rather astonishing that you find the fallacies of reasoning in the Poison Antidote Paper but do not see fallacies such as the Ad Nausian (sic) Fallacy, Vividness Fallacy, Entrenchment Fallacy, Straw man fallacy and Confirmation Bias Fallacies in the Srila Prabhupada has been poisoned theory. So if you are unable to recognize all these other reasoning errors then it is our opinion that you are engulfed by the Attention Bias Fallacy.*” He invented these five new logical fallacies. Very fertile imagination! Also he insists the “poison rumor” is so harmful: “*This poison conspiracy has caused so much alienation, hurt, resentment, and chaos in all branches of the Vaishnava community, and this rumor has been so disruptive to Lord Chaitanya’s movement.*” Well, truth sometimes hurts, but ultimately it is healing, and is the only right path to follow. Should we hide from the truth, afraid of it? Let us discover and go with truth. No one knows who to trust these days; the world is full of lies. ISKCON’s GBC and gurus have disappointed us time and again. Each one of us must use our God-given intelligence to ascertain the truth, regardless what others believe. Study the facts and evidence and judge for themselves.

APPENDIX 14: SRILA PRABHUPADA’S TRAVEL ITINERARY 1976-77

1976:

Jan 01	Jan 02	Madras
Jan 03	Jan 09	Nellore
Jan 10	Jan 12	Bombay, Calcutta
Jan 15	Mar 22	Mayapur, Haridaspur: Mayapur Festival, Tamal exiled to China
Mar 22	Mar 24	Calcutta
Mar 24	Mar 28	Delhi
Mar 29	Mar 29	Modi Nagar

Mar 30	Mar 30	Aligahr			
Mar 31	Apr 10	Vrindaban			
Apr 11	Apr 11	Delhi			
Apr 11	Apr 17	Bombay			
Apr 18	Apr 26	Melbourne: His health is strong, brisk walks in the cold mornings			
Apr 27	Apr 28	Auckland			
Apr 28	May 02	Fiji			
May 03	May 31	Hawaii: Tamal visits and pleads not to go to China, SP becomes ill the same night			
Jun 01	Jun 10	Los Angeles			
Jun 11	Jun 15	Detroit: Naveen Krishna does not notice any health problems			
Jun 16	Jun 20	Toronto: his cold, mucus, cough returns			
Jun 21	Jul 01	New Vrindaban: For weeks he has weakness, heavy cold, cough, very ill			
Jul 02	Jul 06	Washington, DC			
Jul 07	Jul 07	Baltimore			
Jul 08	Jul 09	Washington, DC			
Jul 09	Jul 14	New York (Rathayatra): As Tamal's guest, SP's swelling reappears			
Jul 15	Jul 15	Gita Nagari Farm, PA.			
Jul 16	Jul 20	New York: Upon leaving SP becomes ill, on plane extremely ill			
Jul 21	Jul 27	Bhaktivedanta Manor, UK: Vomiting, in bed for days, no eating or walks			
Jul 28	Jul 28	Paris			
Jul 29	Aug 05	New Mayapur French farm: Able by now to take a short walk around farm			
Aug 06	Aug 07	Paris: For next 6 months he slowly recovers his strength somewhat			
Aug 07	Aug 13	Tehran: While he travels in Asia, India	Aug 13	Aug 15	Bombay
Aug 16	Aug 16	Hyderabad/Mr. Badruka	Aug 17	Aug 24	Hyderabad
Aug 25	Sep 02	Delhi	Sep 03	Oct 08	Vrindaban
Oct 09	Oct 10	Aligarh	Oct 11	Oct 12	Delhi
Oct 13	Oct 18	Chandigarh	Oct 19	Oct 19	Delhi
Oct 20	Nov 30	Vrindaban	Dec 01	Dec 01	Delhi
Dec 02	Dec 05	Hyderabad	Dec 06	Dec 17	Hyderabad Farm
Dec 17	Dec 17	Train to Venkatesvara	Dec 18	Dec 20	Venkatesvara
Dec 20	Dec 21	Bombay	Dec 22	Dec 22	Poona/ Mr Malhotra
Dec 23	Jan 10	1977: Bombay			
1977:					
Jan 11	Jan 11	Train to Hardvar			
Jan 12	Jan 15	Allahabad/ Kumbha Mela	Jan 16	Jan 18	Calcutta
Jan 18	Jan 18	Train to Bhubaneshvar	Jan 19	Jan 24	Bhubaneshvar
Jan 25	Jan 25	Jagannath Puri	Jan 25	Feb 02	Bhubaneshvar
Feb 03	Feb 03	Train to Calcutta	Feb 04	Feb 06	Calcutta
Feb 07	Mar 01	Mayapur: Mayapur Festival, Tamal comes Feb 16, SP extremely ill Feb 26			
Mar 02	Mar 30	Bombay Pandal/ Mr. Mahadevia: cannot take walks, no appetite			
Mar 31	May 06	Bombay Juhu New Quarters			
May 07	May 07	Delhi			
May 08	May 15	Rishikesh: Goes to Himalayas for his health, but becomes extremely ill late May 15			
May 16	May 16	Train to Delhi: SP decides to go to Vrindaban, thinking death is near			
May 17	Aug 27	Vrindaban: GBCs come and go, Final Will, May 28 talks, July 9 Order, health declines			
Aug 28	Sep 13	Bhaktivedanta Manor, UK: Minor operation Sept 8, health declines further			
Sep 14	Oct 02	Bombay: SP cancelled his US tour, bed-ridden, very weak			
Oct 03	Nov 14	Vrindaban: GBCs come again, makharadhvaja, poison whispers, poison discussions			
Nov 14, 1977		SP departs, intrigue, ambitions, full takeover March 26, 1978 by successor acharyas			



All Glories to His Divine Grace Srila Prabhupada!

NOTES:



[PHOTO: Sept. 6, 1977 London: Very swollen hands, the dark sunglasses due to photophobia.]

This publication is the conclusive, comprehensive summary of evidence, facts and investigative results of the homicidal poisoning of His Divine Grace Srila A.C. Bhaktivedanta Swami Prabhupada, respectfully submitted to his followers and admirers. It is factual, unbiased, honest and has only a truth agenda. Included is primary evidence such as Srila Prabhupada's own statements and little known talks he had with his caretakers about being maliciously poisoned, as well as forensic scientific studies and discoveries. It is a collaborative, investigative effort by Srila Prabhupada's disciples who cannot ignore the immense proof of his physical poisoning, believing this should be made public so that the truth of this matter is known. This book discloses and discusses how Srila Prabhupada was maliciously, chronically and lethally poisoned by heavy metals for up to 18 months. Also, who poisoned Srila Prabhupada beyond a reasonable doubt, the whitewash coverups by the corrupt institution, detailed facts for those in blind denial, which are more than sufficient to convince an objective and honest person who does not fear the truth. Also, the remaining open questions. It examines the futility of poisoning Srila Prabhupada's body. May His Divine Grace always shine brightly everywhere and his glories be appreciated even in how he departed.

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