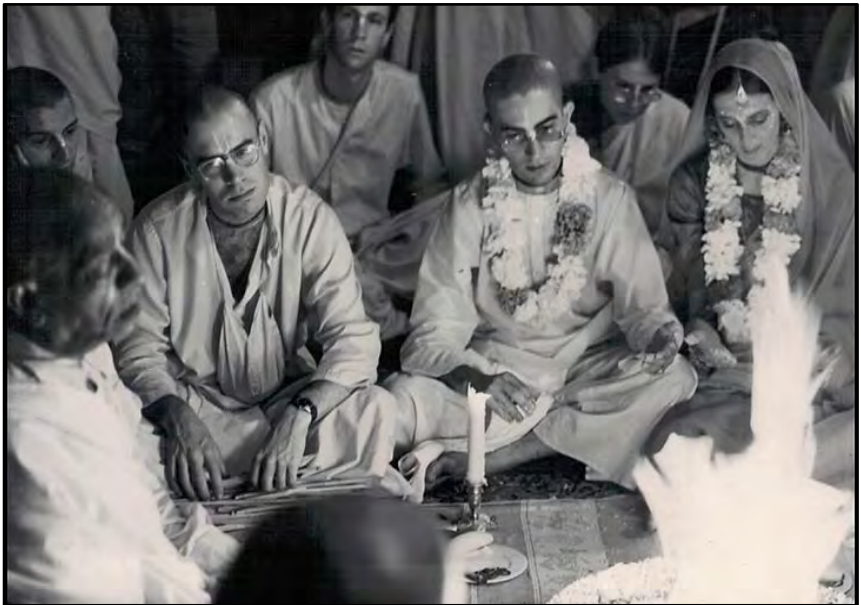


ANTI- PRABHUPADA

**THE DEVIANT IMPACT OF
THE POISONOUS
TAMAL KRISHNA GOSWAMI
ON THE HARE KRISHNA MOVEMENT**



**~VOLUME TWO~
PERSONAL AMBITION SERIES**

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**PERSONAL AMBITION SERIES
~VOLUME TWO~**

PRABHUPADA TRUTH COMMISSION

(1) “...if there is a **bad disciple** he can burn the whole institution into ashes.” (SPL Bali Mardan Aug. 25, 1970)

(2) “And he [Tamal] wants to control the whole Society. He wants to be the supreme controller.” (SP, TranD Vol. 1, p. 456)

(3) “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.” (Tamal, Dec. 3, 1980)

(4) “So who is it that has poisoned?” (Tamal, Nov. 10, 1977)

(5) “I would hope someday, someone, would write a book about how Tamal spoiled the movement, setting it back forty years and counting.” (Mahasrngas das, 2016)

(6) “The poison is personal ambition...” (SPL Nov. 1, 1970)

(7) “From this position he could control and manipulate the environment around Srila Prabhupada. ...and his desire to take Srila Prabhupada's seat.” (Gurukripa das, Feb. 4, 2009)

(8) “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)

(9) Matthew 7:15-20: “Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous wolves. [...] **Therefore by their fruits you will know them.**”

(10) “I have ruined Srila Prabhupada’s movement. What do I do now?” (Tamal, 1995, after his rasika guru deviation)

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PRABHUPADA TRUTH COMMISSION

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, who resigned, withdrew, or are anonymous and do not support the deception, cover-ups, and corruption of ISKCON's leaders. They are loyal and dedicated to the unadulterated teachings of His Divine Grace Srila Prabhupada and restoring his divine mission.

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ABBREVIATIONS INDEX:

SP Lecture: Lecture by Srila Prabhupada	SP: Srila Prabhupada
BTG: <i>Back to Godhead</i> magazine	SB hag: <i>Srimad Bhagwatam</i>
GBC: ISKCON's governing body	Conv Bk: <i>Conversation Books</i>
Tamal: Tamal Krishna Goswami	BCS: Bhakticharu Swami
SHPM: <i>Someone Has Poisoned Me</i> (1999)	CC: <i>Chaitanya charitamrita</i>
SP Conv: Srila Prabhupada conversation	SPL ila: <i>Prabhupada Lilamrita</i>
NTIAP: <i>Not That I Am Poisoned</i> (2000)	SPL: Srila Prabhupada Letter
ISKCON: International Society for Krishna Consciousness	
B Gita: <i>Bhagavad Gita As It Is</i> by HDG AC Bhaktivedanta Swami	
Trans D: <i>Transcendental Diary</i> by Hari Sauri (5 volumes)	
HS Unpub: Hari Sauri unpublished diary for Oct-Nov 1977 (printed 2022)	
ENE: <i>Eleven Naked Emperors</i> by Henry Doktorski (a/k/a Zonal Acharyas)	

The "Personal Ambition" series:

- Volume 1: Triumphant Departure: Complete Book of Poisoning Evidence**
- Volume 2: Anti-Prabhupada: Deviant Impact of the Poisonous**
.....**Tamal Krishna Goswami on the Hare Krishna Movement**
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DEDICATION

**To His Divine Grace AC Bhaktivedanta Swami Srila Prabhupada,
Founder-Acharya, 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-desa-tarine**

*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.*

INTRODUCTION TO SRI SIKSASTAKAM

(Srila Prabhupada, 1967)

“Lord Chaitanya Mahaprabhu instructed his disciples to write books on the science of Krishna, a task which His followers have continued to carry out down to the present day. The elaborations and exposition on the philosophy taught by Lord Chaitanya are, in fact, the most voluminous, exacting, and consistent, due to the unbreakable system of disciplic succession, of any religious culture in the world. Yet, Lord Chaitanya in His youth, widely renowned as a scholar Himself, left us only eight verses called Siksaktakam.”

Tamal Krishna Goswami, Narayan Maharaja at Govardhan, India



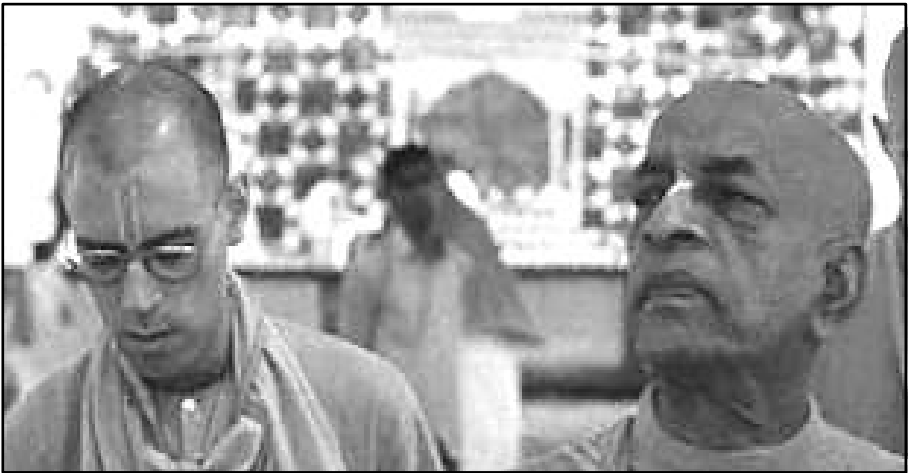
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INTRODUCTION



THE LIFE AND DEEDS OF TAMAL KRISHNA GOSWAMI

This volume examines the deviant impact on the Hare Krishna movement by Tamal Krishna Goswami, a famous/infamous disciple of His Divine Grace AC Bhaktivedanta Swami Srila Prabhupada, ISKCON Founder-Acharya. “Tamal,” as he was known, was an influential leader from 1968 until 2002 when he expired, as a leading Governing Body Commissioner. He took sannyas in 1972, led the 200 man Radha Damodar Sankirtan book distribution team; throughout 1977 he was Srila Prabhupada’s personal secretary and primary caretaker. Charismatic, dominating- he was an intensely powerful man.

Tamal surreptitiously masterminded the “*guru-jacking*” of Srila Prabhupada’s beloved ISKCON by planning and orchestrating the March 1978 lie that Srila Prabhupada had appointed 11 successor acharyas and the GBC could add gurus later if they wished. From 1978 to 1980 Tamal declared himself the next sole ISKCON Acharya, he took over Srila Prabhupada’s Bombay (and later, Dallas) quarters for himself, and in 1980 the GBC stripped Tamal of his positions as GBC and guru. Tamal then “confessed” the “appointment hoax” and soon the GBC reinstated him as a guru (if he would renounce his confession).

After the zonal acharya regime had debilitated ISKCON for a decade, it unraveled from its own unsustainable absurdities and as the majority of Srila Prabhupada’s senior disciples were alienated to the point of open revolt. Recognizing the inevitability of change, Tamal

cleverly rebranded himself as a sympathizer, subverting the guru reform movement by luring reformers to share the spoils as additional gurus. He influenced the GBC to adopt a bogus policy for approving initiating ISKCON gurus which left the remaining zonal acharyas (including himself) intact. In 1990 Srila Prabhupada's July 9, 1977 instructions for a ritvik initiation system were uncovered, (hidden, suppressed by Tamal and others). Tamal rallied the GBC against those advocating ritvik representatives. Tamal's ambition to be the sole acharya resurfaced in his 1995 attempt to install Narayan Maharaja as ISKCON's Acharya (and aiming to be his successor). This failed and finally Tamal sought to become the distinctive academic authority of and in ISKCON as "*Srila Prabhupada's the most intimate disciple,*" who knew best how to spread a reconfigured mission (i.e., with defective doctrines, deviations, and disobedience to Srila Prabhupada).

Tamal relentlessly and insidiously minimized Srila Prabhupada's position and glories. As Ravana disguised himself as a holy sannyasi, Tamal used saffron dress to befool innocent devotees to reject the true Acharya as the living link to the parampara and to instead accept *himself and other rascals* as the next, exclusive disciplic succession links to Lord Krishna. Snakes in saffron. Each time Tamal's deviant plans were exposed or crumbled, like the Phoenix rising from the ashes, he shape-shifted as a reformed devotee, but with a new subterfuge, continuing to spoil what Srila Prabhupada had struggled to establish, and *he did it as if the great defender of Srila Prabhupada's mission.*

A primary focus is on Tamal's almost certain involvement in Srila Prabhupada's heavy metal poisoning, which has been irrefutably proven by scientific forensic tests, evidence, and findings. That Srila Prabhupada was poisoned homicidally, maliciously, and lethally is established beyond doubt as an irrevocable fact, and cannot be undone by all the lies, deception, cover-ups, and fraud perpetrated by corrupt institutional deniers. Volume 1 presented the facts and evidence in Srila Prabhupada's homicidal poisoning, and Volume 2 addresses Tamal's involvement in that heinous poisoning. It is what it is, and we should make conclusions based on history, facts, testimonies, and evidence, and not sink one's head in the sand of conformity and ignorance.

This volume also thoroughly examines whether and how we should criticize or evaluate the life of another "devotee" such as Tamal. *We must judge from the results of one's life and deeds.* It is found, unfortunately, that Tamal was extremely destructive and counter-productive to the transcendental welfare of Srila Prabhupada's preaching mission. Therefore, as our spiritual duty to truth and Srila

Prabhupada, we should recognize that Tamal's influence and mark on the movement must be thoroughly purged. Judging by the results of Tamal so-called "service," Tamal is seen as ISKCON's Ravana and as personal ambition personified (see Ch. 14, 32).

We review Tamal's checkered history (what is available), which is not for those with fear of offending Tamal's memory, weak stomachs, or thin skins. He was an enigmatic paradox: ostensibly a Vaishnava, but also capable of acts of great cruelty. Noted is that Srila Prabhupada engaged Tamal in Krishna's service and even seemed to depend on him. In his 34 years in ISKCON, Tamal rendered significant service and recruited many devotees. Srila Prabhupada very kindly accepted service from all whom Krishna sent to help in his mission, although saying that Krishna only sent him fourth and fifth class men.

Distasteful as it may be, it is *necessary* to study Tamal's life to:

(1) Understand his personal ambition (2) Analyze his words, actions, and writings, esp. re: Srila Prabhupada's illness and 1977 events (3) Guard against misinformation obscuring truths critical to the welfare of Srila Prabhupada's mission (4) Ascertain a motive in Srila Prabhupada's poisoning (5) Decipher his advocacy of multiple, changing versions of guru and initiation systems (6) See his systematic *subordination of* Srila Prabhupada's instructions with his own goals and speculative ideas (7) Understand how to rectify the Divine Mission.

Restoring Srila Prabhupada's mission requires a study of Tamal's legacy (and of others, but one at a time). His life was one of powerful influence on a genuine spiritual movement, and to study the Hare Krishna movement, we must study Tamal. He was very intelligent, expert, talented, and remembered by some as a great contributor to Srila Prabhupada's mission. *But actually, is this so?* Many insist the Hare Krishna movement was worsened by Tamal's participation. His net input was very negative, and some even believe he was (or may as well have been) a disguised agent of anti-spiritual forces (e.g., Kali, the agent of anti-dharma). The poisonous effects of his "service" to ISKCON will not be easily cured, cleansed, or remedied.

"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 kamalayor 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." (Srila Prabhupada to Yasodanandan das, re: Tamal, Dec.31, 1973)

PART 1: TAMAL'S HISTORY AND CHARACTER

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 his guru competitors were involved by drugging or bribing the driver, who reportedly was slightly injured, fled the scene, and found at home some days later under suspicious circumstances. Tamal had two disciples in the taxi, Auckland ISKCON president Kalasamvara das and his wife (who also died). Tamal was in a coma for an hour before expiring with his eyes wide open, and his secrets were taken to the next life with him. The inauspicious red spot on his forehead foretold his massive head injury.

As to 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 many, Tamal is not missed. As one naïve devotee eulogist said, “*There is hardly any area of Srila Prabhupada’s movement that has not seen Tamal Krishna’s touch and influence.*” Yes, very true. Completely ignoring the widespread suspicions in ISKCON that Tamal was the prime suspect in Srila Prabhupada’s poisoning, *BTG* magazine in mid-2002 featured a big spread on Tamal’s “glorious” life. Some praise his decades of service. Others are disturbed by his role as the architect of deviation and corruption in Srila Prabhupada’s mission, and upon his demise, felt that a great burden had been lifted from the earth.

Tamal was a central figure in Srila Prabhupada's pastimes and in the Hare Krishna Movement, but that alone does not grant a divine status. He received many letters from Srila Prabhupada, was GBC chairman in 1975 and 1987, led the largest USA book distribution operation, was Srila Prabhupada's personal secretary for 1977, and was prominent in the inner GBC circle which formulated institutional policy and doctrine. Tamal has directly influenced ISKCON’s course since Srila Prabhupada’s departure, and he has invariably been at the center of one serious ISKCON crisis after another. He had a checkered, colorful, controversial history and *is widely, wildly misunderstood.*

“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

This book is about ascertaining the truths of ISKCON history and Srila Prabhupada’s glorious pastimes. We have diligently tried to be honest conveyors of only the full facts and unvarnished evidence. However, because it is the age of hypocrisy and quarrel, to ascertain truth in any arena is fraught with challenges. We are paranoid of being convinced of anything if it is controversial. Readers’ beliefs, opinions, and preconceptions should not disallow an open mind, allowing the facts and evidence a fair hearing before determining its value. We should suspend our reflexive mental blockage of new information and trust our intelligence to distinguish incontrovertible evidence/ facts from rumor, supposition, or logical fallacies. The facts and evidence may at first appear as a conspiracy theory until given a fair and full hearing. Most 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. Most truths are at first ridiculed, feared, or labeled a “conspiracy theory.” People 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. Otherwise we become a victim of what is called ***belief disconfirmation paradigm***.

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 denying its veracity. By denial, avoidance, argumentation, or disbelief one may postpone acceptance of reality. *“I think that the biggest impediment 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)*

Divine or Demonic? (Dhanesvara das p. 378): "...will likely be emotionally reeling [...] 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."

BECOMING PROPERLY INFORMED WITH FACTS

Most Hare Krishna devotees are not well informed about the facts of ISKCON history. Many blindly believe what their superiors, friends, or ISKCON guru has told them. The record must be set straight, in light of so much false propaganda and obfuscation from those who hope to fend off discovery of historical truths. 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 to clear up the lies and misconceptions which obscure what has happened to Srila Prabhupada's Divine Mission. This book is a comprehensive historical reference, using **reversionism**, to bring history into accord with the revealed facts, and aims to set the facts straight to about the life and deeds of Tamal Krishna Goswami and his deviant impact on the Hare Krishna movement. It is not a lynch mob agenda, but a crusade for discovery of truth and facts. Only sincere and honest-minded persons can grasp the actual truth. Unfortunately those under the spell of false preachers and their false narratives will miss out due to **vested personal interests** and **calcified institutional corruption**. Truth be known. No more cover-ups. Take courage. Face the facts.

CHAPTER 1: JUDGE BY THE RESULTS: A BAD DISCIPLE

JUDGE SOMEONE BY THEIR ACTIVITIES' RESULTS

Srila Prabhupada often advised: "*Phalena pariciyate*" ("judge a thing by its results") ... Or, judge a person by his activities.

"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." (SPL Aug. 25, 1970)

Many will make judgments simply from externalities or unverified information received haphazardly, without a true investigation or even much thought or discussion of the subject. This is ill-advised since we do not live in Satya Yuga, but Kali Yuga, the age of hypocrisy *where what seems true or obvious is all too often not so*. Pedophiles are exposed after decades of their hidden abuses, and they appeared to be a loving teacher or parent. Many popular politicians are secretly corrupt and not a model citizen after all. Nowadays people are skeptical, even cynical, of everything; they have been deceived too often. Two-faced, hypocrisy, cheating, duplicity, deceit, pretense- describes these times. Yet we find ourselves unable to consider the possibility that these things could enter into the spiritual movement? Are we naïve, dumb, brainwashed, or...? Why is it impossible that Srila Prabhupada's mission is infiltrated by elements or persons empowered by Kali, the personality of duplicity and corruption? This **IS** the material world after all. It is a very dirty place. The best test for bonafidity is to judge by the results, and thus we will examine Tamal's life and deeds.

LET US NOT BE NAÏVE, SENTIMENTAL, NOR OFFENSIVE

Soft-hearted devotees are endlessly indoctrinated and intimidated to suppress questions about the motives or character of ISKCON leaders, who are always portrayed as men of honor and pure devotion. However, Srila Prabhupada's many warnings and ISKCON's actual post 1977 history 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 deep corruption in the general leadership. This dark history of *maya-ISKCON* was, directly or indirectly, due to the many deviations promoted by Tamal and his associates.

Apparently and externally, Tamal served Srila Prabhupada with devotion, but he also had a very dark, hidden side with deeply ulterior motives. Since Srila Prabhupada graciously accepted his service, is a study of his character and history, evaluating his involvement in Srila Prabhupada's now-proven homicidal poisoning, offensive and inappropriate? One pondering Australian analyst's answer:

“An amount of detachment is required. If we fall under the devotee-offense curtain, where is the hope of finding the truth? We must guard against mindless sentimentality as well as mindless offenses. There should be a balanced reporting of 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 great 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.”

DHIRA GOVINDA DAS ANSWERS QUESTIONS ABOUT OFFENSES

Question: *What about offending devotees by naming ISKCON leaders and discussing their deviations?*

Answer: 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 specific names. I suggest minimizing (not avoiding altogether) the use of specific names.

QUESTION: *How to best fix problems in Srila Prabhupada's mission without causing unnecessary offenses? Should we 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?*

ANSWER: 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 free from the propensity to criticize with the material propensity to attempt to put others down, in order, in a shadow way, to try and feel good about themselves. But still, they criticized- plenty. But their criticisms came from a consciousness of pure compassion for upliftment of everyone. I see it as our responsibility to illuminate the truth, the facts, reality in a sattvic way or 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, which doesn't mean no one will be offended. If some are offended- yes, of course, let's humbly see 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, 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 throw 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 of offenses. **(END)**

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, research, and investigate who poisoned Srila Prabhupada. Hair tests have proven Srila Prabhupada's homicidal poisoning, so it is natural, logical, and reasonable to find the poisoners. This is truth-finding, not fault-finding. Intelligent discrimination will protect us from unnecessary fault-finding, 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 try to avoid being cheated and misled. One must properly utilize our God-given intelligence and Srila Prabhupada’s infallible words in assessing all relevant evidence and factual histories. Thus one can understand the truth regarding the issues at hand. Fault-finding is *unproductive* searching for faults, for no good purpose. Truth finding is the way to avoid being cheated.

INTELLIGENT DISCRIMINATION IS NOT BLASPHEMY

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 truth and circumstances of Srila Prabhupada’s departure pastimes. To discover the participants in Srila Prabhupada’s poisoning is not blasphemy. *After all, someone did it.* It did not happen by itself. The cadmium levels were due to malicious, homicidal poisoning. To ignore the 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 propagating the Holy Name, and this has been misinterpreted to prohibit any examination of the evidence and facts related to Srila Prabhupada’s now proven 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.*” (SPLecture Mar. 26, 1975)

CRITICAL, ANALYTICAL THINKING TO UNDERSTAND 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 earlier. In Part 2 it will be established beyond a reasonable doubt that Tamal physically poisoned Srila Prabhupada, and in Part 3 that he led the poisoning of Srila Prabhupada’s institution with 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*, the objective evaluation of an issue to form a judgment. It is clear, rational thinking involving critique. Also, it is: (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 careful acquisition and interpretation of information to reach a well-justified conclusion. Critical thinking is 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. and is used as a way of deciding whether a claim is true, partially true, or false, and reach conclusions based on a reasoned process.” (Wikipedia)

BHAKTIVINODA ON VAISHNAVA NINDA (by Uttamasloka das)

*“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 (ninda). To illustrate a philosophical point, it is allowed to point out someone’s particular behavior. We should be critical thinkers and not martyristic enablers. This would not be considered an offense. Bhaktivinoda explains this:*

“There are three types of proper motive: (1) If the intention in analyzing someone’s sins is to ensure he attains his ultimate welfare, that reflection is auspicious. (2) If the motive behind reflecting on someone’s sins is to benefit the whole world, this is as an auspicious act. (3) If such reflection is for one’s own spiritual welfare, it is auspicious.’ /So there is no fault in such reflection. But there will always be those who misinterpret things because of misconceptions and negativity. 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. This takes a mature understanding of Gaudiya Vaishnava philosophy."

DIVINE & DEMONIAIC NATURES MIXED IN CONDITIONED SOULS

Dhanesvara das' *Divine or Demoniatic: Spiritual Movements and The Enemies Within* (2019, 480 pg) examines how evil and the demoniac 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 fallen age of Kali Yuga, and it would be naïve to expect that this nasty environment would not affect our spiritual family, the Hare Krishna movement, and the ISKCON organization. Their participants, and everyone in this material world, are subject to material contaminations, which can result in the worst corruptions and abominations. For spiritualists to transcend all degradation depends on three things: (1) Spiritual sincerity as displayed 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) Obedient 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 Purport)

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 Krishna consciousness movement are fully divine and do no wrong. Thus we will examine Tamal's words, deeds, philosophy, life, character, and books. Yes, he rendered valuable services to Srila Prabhupada. However, his disservice is monumental.

"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 tyranny 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) July 13, 1974, Srila Prabhupada pinpointed activity by some devotees as politics, diplomacy, fraud, cheating, and he mentioned their names. We also should not be silent and allow the movement to be spoiled. We should consult with senior devotees and refer to Srila Prabhupada’s instructions. Wild fault-finding is very detrimental, seen in some crazy crusades with arrogant, aggressive 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. [...] 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 successful. [...] One has to become purified. [...] There must be now checking that all these rascals may not join and spoil the movement...

Comment: Those named were devoted to Srila Prabhupada, but they were acting wrongly. Srila Prabhupada warned that the movement could only be stopped from the inside. We must guard against deviation. Those who are threatened by truth become angry, conveniently saying truth is “blasphemy,” but truth is never blasphemy. Wrong accusations are blasphemy.

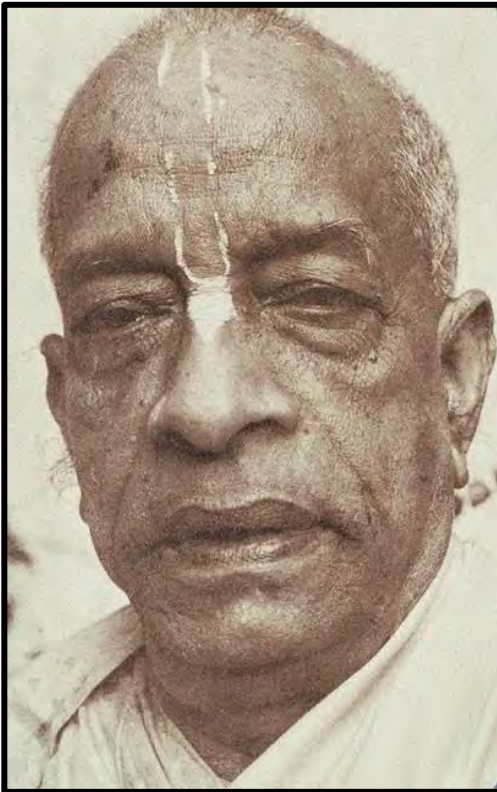
FAULTFINDING OR GAGGING THE TRUTH? by Mahesh Raja

“It is a norm in ISKCON to use this catch phrase, ‘It’s offensive.’ But devotees are now realizing this is code for someone hiding something. Also there are similar terms like ‘He’s senior,’ or ‘Who’s your authority?’ These are means of gagging. These techniques have been used to hide things from devotees. Why are we prevented from discussing the pressing issues facing the devotees and ISKCON?

ANTI-PRABHUPADA: DEVIANT IMPACT OF POISONOUS TAMAL

“(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. [...] 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.’* (SPL Sept. 22, 1976) (2) *‘Demanding respect and doing everything whimsically are demoniac qualities.’* (BGita 16.4) (3) *‘We are not proud of this; however, the truth must be explained.’* (CC Adi 7.95)” (END)

SUMMARY



Tamal and his life is evidence and is legitimately studied because it had an effect on the entire Hare Krishna movement, concerning millions of devotees and their spiritual lives. May we come to a conclusive assessment based on critical thinking, intelligent discrimination, criminal profiling methods, and evidential analysis regarding Tamal’s involvement in Srila Prabhupada’s poisoning. It is already established that Srila Prabhupada was given poison homicidally for 10 months (Vol. 1). 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 2: PSEUDO VAISHNAVAS, KALI CHELAS

(1) “...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) **Devotee:** “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) “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) “...in this Age of Kali there are **many mundane persons in the dress of Vaishnavas**, and 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 Purport)

(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 [he] 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 Madhudvisa das, 1975) (6) **SP:** ...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... (SPLecture Oct. 4, 1976) (7) “Unless you distinguish between demons and devotees, you cannot progress in Krishna consciousness.” (Hare Krishna Explosion)

(8) Chaitanya Bhagwat states that demons will take birth in brahmana families in Kali Yuga to corrupt and destroy the brahmana

class. This has happened in ISKCON- plunder the spiritual movement by turning it into an exploitative business, a guru franchise system.

FOUR KINDS OF PERSONS COME TO KRISHNA

Four kinds of persons come to Krishna, one of whom 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 one engages in devotional service, the motive may be for material benefits. One can be participating “in good standing” and yet be largely intent on personal ambitions. E.g., even long-standing ISKCON unauthorized gurus are often censored by their peers for not chanting their required rounds (Jayapataka, Ramesvara), watching pornography, etc. The zonal acharyas often suspended each other for illicit sex and intoxication.

HOW CAN A DEVOTEE BE A “DEMON”?

If someone has the dress of a devotee, wears tilak, knows the walk and talk, it does not mean he is not capable of killing his spiritual master for his own material benefit. Not at all fantastical, it is sure that agents of Kali entered ISKCON and conspired to poison Srila Prabhupada. These poisoners should be criminally indicted and tried in courts of law. Meanwhile, suspects should "honorably" resign their posts when such a cloud of doubt covers their reputation, like is done in the Vedic (or Japanese) culture. Lord Rama banished Sita because of one person's criticism; to be suspected of poisoning Srila Prabhupada is not exactly a good qualification for continued leadership.

The conditioned souls in this material world have a combination of divine and demoniac natures, and by their association and free will choices, their behavior is divine or demoniac. A person may act as a devotee in serving the Lord, or at other times, as a “demon” in serving his own mundane desires, such as with envy of the pure devotee's status or assets. Thus devotees may externally appear as Vaishnavas but have the consciousness of a fruitive worker or a demon exploiting others for sense gratification, even poisoning the Acharya to take his place. It is entirely possible Srila Prabhupada's poisoners were “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 would fit this description.

*“Everything depends on the strength of the recipient. E.g., 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 [...] 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.** [...] Krishna does not excuse offenses to the dust of that great soul’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, KARMIS IN 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) *“It is also said, phalena pariciyate: one’s success or defeat in any activity is understood by its result. 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. [...] One who works for Lord Vishnu is free from this material world [...] 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."* (Bhaktivinoda Thakur, Sajjana Tosana 18.2.13-14, 1915)

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 try to fulfill while living in the society of devotees. Eventually their conditioned nature becomes prominent by display of envy, tendencies to control others, sense gratification, and all maya. This describes some early "devotees" attracted to Srila Prabhupada in the 1960's. E.g., Tamal and Kirtanananda were constantly struggling and vacillating between their ambitious designs of sense gratification, and serving the pure devotee. Pseudo-devotees are absorbed in pursuit of 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 envy his position and glories. Often we witnessed gross imitations of how Srila Prabhupada spoke, sat, walked, or even held his head.

Why is it a surprise that demons, karmis, and pseudo-devotees have entered the movement? They are everywhere in this material

world, preachers canvass amongst them, and some will “join” the movement with private agendas of fulfilling material desires. The zonal acharyas such as Tamal, Kirtanananda, Bhavananda, etc were conditioned souls who tried to follow the spiritual path while overwhelmed by their desires, causing havoc. In the outside world many persons surrendered to false gurus, and this also happens in the Hare Krishna movement. We must learn from Srila Prabhupada’s books to avoid false gurus and misleaders. Persons envious of Srila Prabhupada entered the movement. We see from shastric history that even Daksha, although highly situated, was envious of Lord Shiva.

Is it a surprise that envious poisoners could enter the movement?

Craig Joseph Serguei Levykin, an interesting question with an interesting answer. Srila Prabhupad told me personally... “There are those among us who dress like devotees, with sikha, tilak, neckbeads and dhotis, but the 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 Prabhupad, 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.

WEED THEM OUT...

Srila Prabhupada Disciples Sanga, a “reunion” Facebook discussion group, with 800+ members: “...*this is a quote from Nanda Kumara, who was Srila Prabhupada's servant. He posted it in our group several times:*” (Uttamasloka das)

“*Srila Prabhupada told me something personally. [he] 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 (all of us...) should find out who they are and weed them out.’ That's an exact quote.” (Nanda Kumar das)

Sept. 27, 1976, Ramesvara wrote as Srila Prabhupada’s GBC secretary re: deviant followers: “...*Nitai was preaching some nonsense Mayavadi philosophy and was influencing devotees at Krishna-Balarama Mandir by his preaching. He also wrote some nonsense farewell letter to Srila Prabhupada and Harikesh Swami reports that Prabhupada’s comment in this regard was, ‘He has been kicked out by Krishna.’ [...] Srila Prabhupada’s health is not at all good but he has said these insincere men are 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. [...] 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. [...] 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. Why? They are envious. " (SP Lecture 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. [...] It is a question of degree.' [...] anyone who is not under the direct connection with God, he's a crazy man".* (SP Conv Apr. 23, 1976)

So everyone in the material world is crazy, more or less. Those that come to the movement are also crazy persons, so it can be expected that until their insanity is cleared up, which may take many lifetimes, they will be prone to acting crazy. Even a "ten year devotee" could poison their guru. Will ten years purify ten million creations worth of material desire, envy, and contamination? Yes, but only if one is *very serious*.

From Damaghosh das, 2016: *"It is a fact, 'demons' take birth, exist, and work in the movement; Srila Prabhupada has warned about them in his books. I have a CD/DVD called ENVY; 3 hours 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 maya, demons, whatever, they collaborated and benefited in destroying Srila Prabhupada's and Mahaprabhu's mission. I compiled Prabhupada and Bhaktisiddhanta quotes 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."*

"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? (END)

“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 representative comes 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 are present. *Often it is difficult to tell them apart.* Putana appeared like a demigod, and all the Vrindaban residents allowed her into Yasoda’s house and to 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 disguise 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.” (SBhag 8.9.28 Purport)* (2) *“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. [...] 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...” (CC Mad 1.218 Purport)*

(3) *“This struggle will always be there. [...] There are two classes of men throughout the whole universe. One is called daiva and the other is called asura. [...] there is always fight between the two, even in higher planetary systems. Only Brahmhaloka, 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 [...] an attempt is always going on to turn the asuras into devotees.” (SPConv Aug. 11, 1976)*

POWERFUL DEMONS TERRORIZE ISKCON

“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. [...] Sometimes, however, it so happens in this material world that great personalities, even great devotees, can also be controlled by the asuras.” (SBhag 7.4.13-14) A similar situation exists in ISKCON wherein a demonic atmosphere of disobedience and offenses towards Srila Prabhupada prevails so strongly by way of institutional repression that no member can consider banned issues or controversies at risk of punishment or expulsion. Even the sincere and pure-hearted ISKCON devotees, those not already compromised by false leaders, are compelled to serve ambitious, unqualified gurus and blocked from access to Srila Prabhupada and thus Lord Krishna.

*“The ‘titles’ of Swami and Goswami are for those 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, he 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

*“...Janaki visits, she takes exception to the painting of Lord Nrishingadeva tearing out the entrails of Hiranyakashipu. ‘It’s really ghastly, Swamiji, she says, making a face.’ ‘For the devotees, it is beautiful,’ he says. ‘The devotee praises Lord Nrishingadeva [...] 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. [...] because they’re here in this material world, they are not really innocent. Somehow, they’ve chosen to forget Krishna, and are therefore demons. [...] 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 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 rakshasa's 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, 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 the spiritual movement of a great acharya such as Srila Prabhupada will be infiltrated by those looking to exploit the movement, or that they have come to stop the Hare Krishna movement?

CONCLUSION

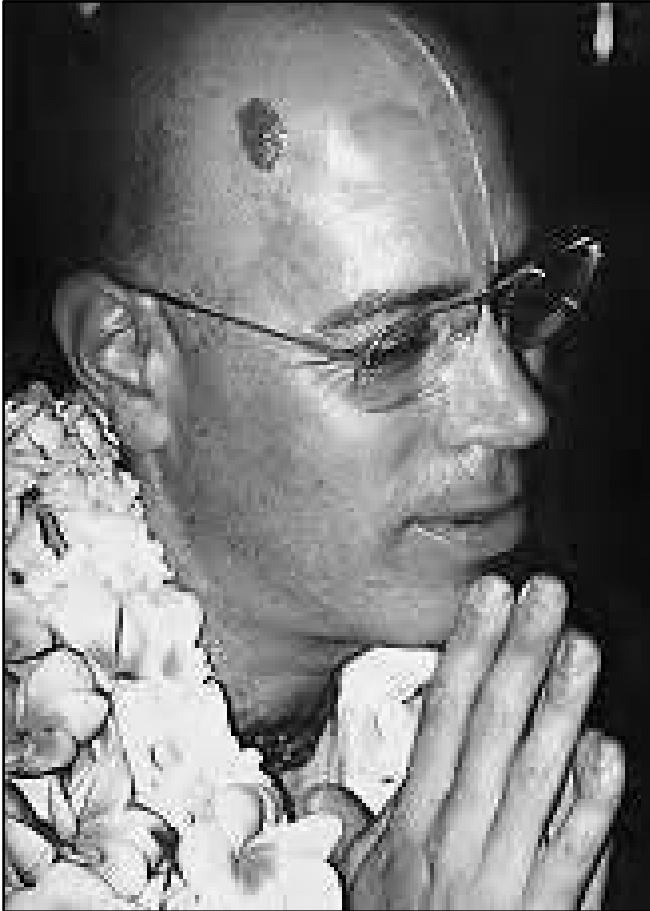
Coming in contact with the spiritual movement, some become devotees, but some are more interested in material gains as guru, distinction as a great philosopher, etc. Or they have come to undermine the preaching of the shaktyavesh avatar. In the guise of a devotee, they act like devotees but introduce deviations. E.g., Putana- she poisoned Lord Krishna, just as some poisoned Srila Prabhupada. We should be alert to protect and manage the divine mission by Srila Prabhupada's methods and instructions, and remove those who utilize the mission's assets for their own sense gratification (or pollute it). There are false leaders in the spiritual movement whose purposes are not favorable or pure, causing 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.

(1) *"...throw him away, 'Go away. I have now learned.' **Guru-mara-vidya**: the knowledge of how to kill guru. Guru-mara-vidya. [...] You take a ladder. But as soon as you rise, throw away the ladder. No more." (SPConv Dec.5, 1973)* (2) *"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*

ANTI-PRABHUPADA: DEVIANT IMPACT OF POISONOUS TAMAL

*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) It is clear- demoniac persons are in the Chaitanya sampradaya (ISKCON).

"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)



CHAPTER 3: BANISHED TO CHINA

TAMAL'S ROVING BUSES CREATE HAVOC IN NORTH AMERICA

“Tamal refused to go to China.” (Gurukripa das, 2009)

In Tamal's 1997 book, *A Hare Krishna at Southern Methodist University*, in a chapter entitled *The Perils of Succession*, many controversial episodes of ISKCON history are dispassionately and clinically described, and Tamal's own role in them is glossed over and sanitized. One episode was how Tamal operated the 1974-76 Radha Damodara traveling buses book distribution program by terrorizing the North American temples just like pirates. Tamal would steal men and take over the prime book distribution/ collection spots which supported the householder-run temples. He campaigned that all families, women, and children be sent to the new Australian farm, and temples become book distribution centers manned by celibate men (under his charge).

The temple presidents were furious with Tamal. With 200 brahmacharis, 6 sannyasis, 12 Greyhound buses, 32 vans, Tamal's Radha Damodara Travelling Sankirtan Party distributed a million dollars of books a year across America, or 50% of all books sold in ISKCON at the time. Nalinikanta das, who started the Phoenix center, said about Tamal's disturbances: *“Tamal's bus party, led by Kesava Bharati and Dhristadyumna, came to our small temple in 1975. I started it with my wife and soon we had a nice group of devotees. Their bus party was a "crash and burn" operation, preaching that all householders were in illusion and all the men were women in their last life. They were the only true preachers; others should work with them. It was a shocking mindset, different from our small family mood. When they started stealing pots and clothes, trying to get our brahmacharis 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.”*

Nityananda das, New Orleans temple president: *“Tamal and Vishnujana would come every February with several Greyhound buses for Mardi Gras, a big time for book distribution and funds collection. I spoke frankly with Vishnujana Swami about my apprehensions over their visit, making clear they were welcome as long as they did not take*

our devotees, etc. Unlike Tamal, he was gentle and understanding. So, generally, it went well. Still, we lost our only brahmachari, Rajeshwara das, who was subtly convinced he would be much better off with the sannyasis, and he went with the buses. I spent days trying to dissuade him. There was an underlying battle of wills between the temple and the bus philosophy, that the temples were in maya with women and householders. This was 75, 76. It was all about men and money, and the takeover of the movement by Tamal. The stronger he became, increasing his book distribution credentials, he attracted more sannyasis and brahmacharis to his bus program.”

Tamal’s (widely understood) plan was to use the theme of the superiority of sannyasis and brahmacharis to replace the grihastha temple presidents in North American temples and send them to the farms. The end result of the single men leaving the temples and joining Tamal’s bus parties would serve his plan as the temples weakened and he moved in. Tamal and RDTSK became the movement’s largest distributor of books, which was seen as the most important activity. Tamal wanted to be the leader and take over everything.

SRILA PRABHUPADA’S BANISHING TAMAL TO CHINA

Tamal’s plan to take over 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.**”* (Gurukripa das, 2009) Tamal was GBC Chairman at the 1976 Mayapur meetings, and with other sannyasis, they 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 grihastas objected to the resolutions. Hari Sauri’s “sanitized” account (*TransD* Vol. 1, p. 453):

“Panchadravida brought up the sannyas/grihastha conflict again... many devotees feel the [GBC] resolutions passed are too drastic. [...] calling for all householders to earn a living outside of the temple financial structure includes temple presidents. SP was told [this was]

meant to protect ISKCON from becoming financially overburdened. SP 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 [...] also resent [...] that as married men they are less useful. Many GBC members, including some sannyasis, are now also having doubts whether the resolutions passed are actually fair. [...] **Tamal was apparently not prepared to concede any ground** even though nearly everyone's complaint is against him and his marked pro-sannyas/ brahmachari inclination... I asked if Tamal's attitude of avoiding women is a material consideration. 'Yes, it is,' SP said. He was 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.' SP's reply was brusque and revealing: **'Personal ambition!'**

"In the evening the entire GBC came [...] Jayadwaita das represented the temple presidents. They had held meetings to discuss [...] the new resolutions, and he presented the results. [...] the conflict stemmed from the activities of the RD 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, SP [...] 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 grihastha then he must go away.' Everyone is entitled to the same facility to preach [...] Bhaktivinoda was a grihastha, 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. [...] better that the grihastas manage the temples and the sannyasis go out and preach. [...] the Six Goswamis, who turned over the management of their temples to their married disciples [...] Finally SP 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 [...] was finally resolved. Tamal remained in SP’s room, requesting [...] that he could spend a few minutes alone with SP [...] he didn’t want to be an obstacle to the progress of SP’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. [Tamal left] I entered SP’s room. He smiled and said, ‘Of all the GBC, he,’ indicating Tamal, ‘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] SP called for Tamal and Trivikram, but I could only find Trivikram. SP told Trivikram 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 SP’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. SP returned [and] Tamal presented all the reasonable arguments why he should not go to China. He hadn’t expected that SP would take what he said last night literally. If he were to leave the sankirtan 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...

“SP 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 SP 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 **SP 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] SP wanted [this], any sannyasi could do it. [not] a GBC 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, we received details from Gurukripa das: *“Tamal was causing trouble in all the temples with the Radha Damodar 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 SP expressed that the temple presidents were complaining, Tamal is taking essential book sellers from temples [...] Tamal wanted to control everything. SP said, ‘I want you now to go to China.’ Tamal started arguing about how much they were preaching and SP said, ‘It does not matter.’ SP 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 Damodar Party?’ Then SP said, ‘Your Radha Damodar Party can go to hell! I want YOU to go to China!’ SP 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.’ SP said, ‘Take Trivikram with you.’ Tamal said, ‘No, I will pick Dhristadyumna.”*

Other accounts give more details. Nalinikanta das, 2016: *“Tamal’s parties travelling around the US 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 SP, who called Tamal and told him that 'your resolutions have created a revolution,' and SP dismissed many resolutions. Tamal seemed embarrassed and said to SP, 'maybe I should just go to China or something.' Early the next morning, and Bhagavat das related this to me, SP called Tamal and said, 'Krishna made you speak like that. I want you go to China and preach.' Tamal back-pedaled, '**I can't do that, SP.**' SP slammed his fist on his desk and said, 'I am the guru and you will do what I say.'"

Bhagwat das, Sept. 5, 2020: "I was on Srila Prabhupada's balcony and Tamal was being called to see Srila Prabhupada, who was not happy with what he had done and was looking to rectify the situation. I saw Tamal enter the room. Srila Prabhupada and Tamal were both shouting so loud I could hear them from there. Tamal was shouting he would not go and Srila Prabhupada shouting it was an order to go. I was shocked a disciple would argue with Srila Prabhupada like that."

Yasodanandan das, Dec. 2016: "I was not in the room but Gurukripa, who told me everything, was sitting next to Tamal. SP 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 SP. 'I am not going to China.' Gurukripa then told Tamal: 'You better remember who you are dealing with here. This is SP.' Trivikram Swami then told SP: 'I can go with him, SP.' Tamal 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? [...] The saffron RDTSKP hoard and their bus temples travelled the US, stopping at the temples siphoning off brahmacaris while distributing books in that temple's area. Good for Tamal's agenda, but devastating for the temples. The TP's and their GBCs were challenged going up against Tamal and his saffron macho men, with their huge book scores. After all, 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 TPs were very disturbed [...]. We organized a meeting [...] The GBC always met in Mayapur, but not the TP's [...] Jayatirtha was the GBC liaison at these meetings, which I moderated. Each TP told their story, and we discussed as a group. Jayatirtha took our grievances to Srila Prabhupada before mangal aratik. 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. ...Jayatirtha opened the door and quietly told me the news— Srila Prabhupada is sending Tamal to China!

*“I went to the morning walk on the roof with 30 devotees and Srila Prabhupada talking to Tamal about going to China. [...] I watched wide eyed as Srila Prabhupada literally court martialed Tamal. Paraphrasing: **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 see if we can spread Krishna Consciousness there.*

“Srila Prabhupada stripped Tamal of his sannyas uniform, downgraded to a businessman in a suit. Years later Dristadyumna told me Tamal asked him to compile a one inch thick dossier on the challenges of preaching in China. After going to China, Tamal and Dristadyumna went to Hawaii to give their analysis to Srila Prabhupada, in a last ditch attempt to get out of this service. Dristadyumna put the dossier on his desk. Srila Prabhupada looked at it and pushed it back. He didn’t even read it. Srila Prabhupada then 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 skyscraper temple.”

In Satsvarupa’s *Prabhupada Lilamrita*, there is **no mention** of Tamal’s arguing with Srila Prabhupada, of Tamal being sent to China, or of anything which might reflect poorly on Tamal. It is an inaccurate whitewashed biography of Srila Prabhupada. In *The Perils of Succession* (p. 316), where Tamal describes the “*Sannyasi-Householder Controversy*,” he makes **no mention** of attempting a takeover of the North American temples, nor of his resistance to being sent to China, and he takes no responsibility for the ISKCON crisis he created. Did we expect to get the true story from these two zonals?

TAMAL’S RESENTMENT OVER BEING BANISHED TO RED CHINA

Tamal was fully energized as the powerful leader of ISKCON’s foremost preaching program and a loyal army of surrendered men. But ***Srila Prabhupada took it all away from Tamal in a flash.*** Being removed from power, like being fired by an angry company boss, deeply disgraced and deeply humiliated Tamal. He was severely chastised by Srila Prabhupada in front of the worldwide assemblage of

devotees. Adi Keshava and others say that Tamal was privately very resentful towards Srila Prabhupada for this.

Tamal and his companion Dristadyumna, disguised in business suits, went to a book publisher's convention on mainland China for a few days. They studied the preaching possibilities. Meeting with Srila Prabhupada soon after in Hawaii, May 4, 1976, Tamal submitted a thick, bleak report and described the only method of distributing books in China, as 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 there was absolutely no way to preach in China, saying *"maybe in fifty years."* Srila Prabhupada then kindly rescinded his China directive, and reinstated Tamal to his former position as head of the Radha Damodara bus program. Tamal also was made the GBC man for New York and east coast. Srila Prabhupada wrote to "All GBCs in the USA" from Honolulu, May 4, 1976:

"I have met with Tamal [KG] 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 RDTSKP. 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. Tamal [KG] will also be assuming his responsibilities as a BBT trustee for America."

Srila Prabhupada also wrote to the sankirtan devotees May 5, 1976: *"As it is impractical for anyone to be sent to China at this time, I am sending Tamal KG to resume his old position as manager of Radha-Damodara TSKP. Now all of you work cooperatively."*

Adi Keshava described Tamal's return to the bus program in New York as *"pompous and triumphant."* But Tamal had been severely humbled by Srila Prabhupada who had smashed his plan to take control of the North American temples. Tamal felt deeply wronged. His widely revered counterpart, Vishnujana Swami, disappeared, thought to have committed suicide in the Ganges. Without Vishnujana's charismatic glue that inspired the RDTSK men, Tamal no longer commanded the same awesome power, respect, and control as before. Srila Prabhupada's chastisement should be accepted humbly by a disciple, but Tamal felt dishonored, mistreated, resentful, and disgraced.

THE CHIEF COUNSELOR COMPLEX

After arriving in New York, 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, titled *"The Emperor and His Chief Counselor."* The chief counselor created havoc in the emperor's kingdom, is chastised, realized his error, repented, and was resituated in the emperor's service again. Rather than re-enact the eternal 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, Adi Keshava said the drama was *"frightening and bizarre, all about court intrigue, pride, power, and Tamal's relationship with Srila Prabhupada."* Troupe members Jahnvi dasi and Nanda Kishore das 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's punishment was wrong and unjustified, and that his 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 prepared 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's inner emotions were revealed, as the minister betraying his king, in his 1978 Vyasa-puja offering to Srila Prabhupada (after the gurujacking of ISKCON). From *BTG* magazine 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,

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 Tamal’s “exile” to China; “repeatedly to sin” to his many disturbances of Srila Prabhupada with his ambitious, controlling personality. After Tamal became a zonal acharya, he then felt reformed, and “no longer sinister.” Tamal’s poem is another confession, repentance, and imaginary restitution all in one, and he was trying to convince others of his reformation. Tamal always saw himself second in command, as 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 devotees, 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 came after the [appearance of] ‘acharyas.’ I stopped the NY devotees from performing one such play about Satsvarupa’s activity until they removed something that was made out to be mystical.”*

The Vaikuntha Players were glorifying Satsvarupa and Tamal’s “pastimes,” such was the insanity of these zonal acharyas 1978-87.

TAMAL RESENTED HIS SECOND REMOVAL BY PRABHUPADA

In 1999 Adi Keshava explained how Tamal came to be Srila Prabhupada’s permanent secretary in Feb. 1977. Adi Keshava came to see Srila Prabhupada just before his deprogramming/ kidnapping trial and Tamal denied any temple funds for his legal defense. The two could not work together. Adi Keshava expressed his discontent with Tamal to Srila Prabhupada. He said it was *Srila Prabhupada’s decision to remove Tamal* as head of the Radha Damodara bus program and as GBC for New York and the East Coast USA temples.

“FEB. 17: ...Adi Keshava Swami arrived in Mayapur today and for several days thereafter had lengthy discussions with Srila

ANTI-PRABHUPADA: DEVIANT IMPACT OF POISONOUS TAMAL

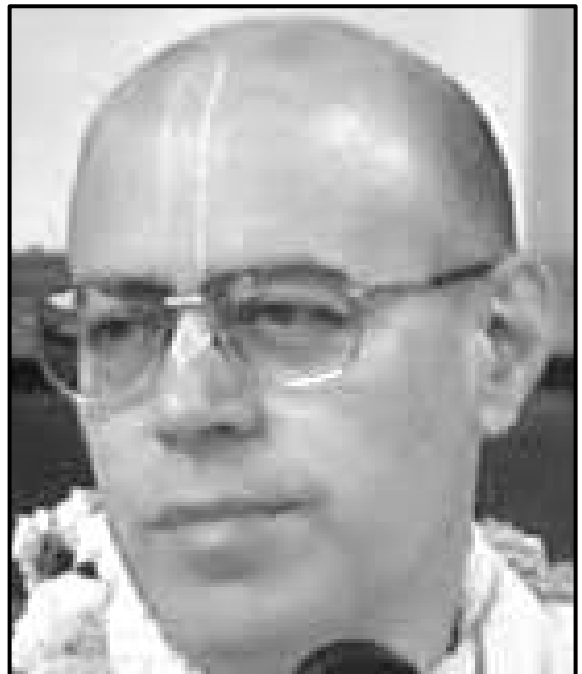
Prabhupada about American deprogramming cases and the specific court battle in which he himself was a central defendant. (Sat:6.260)

From another interview with Adi Keshava, 1998: “Adi Keshava was distressed about being ‘dumped’ by Tamal who wanted nothing to do with his legal troubles and would not allow temple funds for legal costs. Adi Keshava was on his own. Adi Keshava explained to Srila Prabhupada about this privately and said: ‘I can't deal with Tamal.’ Later, Srila Prabhupada told Adi Keshava, ‘I will take care of Tamal,’ and offered all funds and assistance he needed. Then Tamal was asked by Srila Prabhupada to become his permanent personal secretary, which Tamal definitely was not at all happy about. Once again, Tamal had been removed from his prominent positions in ISKCON.”

In 2021 Adi Keshava clarified: “TKG was not ousted from NY (by the NYC devotees in late 1976), but he didn't want to stay in NY. And my complaining about Tamal to Srila Prabhupada was possibly why he was appointed as the permanent secretary.”

TAMAL'S PLANS FRUSTRATED BY SRILA PRABHUPADA

Tamal tried to take over the North American temples. He was banished to China to preach but soon convinced Srila Prabhupada this was unfeasible, and Srila Prabhupada reinstated him as head of RDTSKP. Tamal came to India in Feb. 1977 in his turn as the *monthly* GBC to spend time with Srila Prabhupada, but who then made him his *permanent* secretary, thus removing Tamal *twice* from his prominent positions, and whose ambitions were crushed *again*. Srila Prabhupada's personal sacrifice was to keep Tamal close to him and out of trouble in ISKCON, concerned for ISKCON's welfare and not his own, and keeping Tamal engaged in all-redeeming service.



CHAPTER 4: “PRABHUPADA RUINED MY LIFE”

In early 2021, Adi Keshava wrote: *“Tamal had a complicated and very personal relationship with Srila Prabhupada.”*

Every conditioned soul in this material world has some skeletons in their closet (including devotees): namely, their lives have some less than flattering episodes. With Tamal, however, these episodes were acute, constant, and dominated in his entire history in ISKCON. This would not be of much concern if it were not that Tamal’s influence upon Srila Prabhupada’s mission has been so profoundly negative. To counteract these negative influences and restore purity in the spiritual movement, we must carefully study Tamal’s debilitating legacy so it can be understood and purged from the Hare Krishna movement.

BALAVANTA GOES TO DALLAS TO SEE TAMAL

Balavanta das, the GBC’s appointed investigator of Srila Prabhupada’s poisoning, went to Dallas in 1999 to meet and speak with Tamal, receiving “negative impressions,” and his request to examine Tamal’s 1977 original diary was flatly refused. Tamal declined 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 to Balavanta in one profound sentence: *“Prabhupada ruined my life.”* Balavanta left Dallas with a very nauseous feeling. Srila Prabhupada ruined Tamal’s life? How? By frustrating Tamal’s ambitions? This statement clearly invoked connotations of resentment, anger, competition, and Tamal’s dark mentality.

TAMAL’S PRESENCE IN ALL PRABHUPADA’S HEALTH CRISES

ONE: Tamal arrives May 3, 1976 in Hawaii. Coincidentally, Srila Prabhupada said that day, *“So as Krishna was attempted to be killed... And Lord Jesus Christ was killed. So they may kill me also.”* The same night, Srila Prabhupada called Hari Sauri and Pusta Krishna to his room, saying he would not take a walk or give class that next day; he became very ill for days. Gurukripa das: *“A day or two after Tamal’s arrival, Srila Prabhupada called for Tamal and me at 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, and then resumed a month later in Toronto.

TWO: Srila Prabhupada came for the 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 wrote, "...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. He was bedridden and replied no letters for days. An extreme debilitation lasted many weeks. He slowly recovered over the coming months.

THREE: Tamal arrived in Mayapur Feb. 14, 1977; Srila Prabhupada's health was quite good, partially recovered from last July's "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. Feb. 26, Srila Prabhupada experienced another acute health decline. Later he said, "The last fortnight I was thinking I was dead..." Tamal wrote: "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." Another coincidence?

FOUR: Srila Prabhupada travelled with a small entourage to a Hrishikesh ashram for his health, 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." (SPLila) 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 present. Just a coincidence?

FIVE: Tamal's India visa expired and he convinced Srila Prabhupada to travel to the Western countries even if bedridden. Aug. 28, 1977 Srila Prabhupada flew to London, lying in the airplane and carried in a palanquin. In London, Srila Prabhupada experienced another severe 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 believed due to urethral inflammation from poisoning. Srila Prabhupada returned to Bombay on Sept. 13 amidst this health "crisis" and he was now fully bedridden.

SIXTH: Nov. 9-10, 1977: Srila Prabhupada said he thought he was being poisoned. Tamal later admitted to whispering something on Nov. 11 which has been certified by several forensic experts as "*the poison's going down...*" Srila Prabhupada then departed within 72 hours.

These are just too many to be mere coincidences.

TAMAL ABRUPTLY ABANDONS HIS SERVICE TO SRILA PRABHUPADA

In mid-April 1974, Tamal disappeared, without notice, abandoning his GBC and management responsibilities in India, leaving Srila Prabhupada overwhelmed trying to find a competent replacement for the difficult but very important Indian projects. Srila Prabhupada had to become personally very involved in the India management problems, and the stress of construction and personnel headaches led to a near-fatal health collapse in late Aug. 1974. Srila Prabhupada was confounded, and without any qualified managerial assistance in India, he called Brahmananda Swami from Africa as an emergency measure. With no GBC man to replace Tamal in India, everything had fallen on Srila Prabhupada's shoulders. 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.*"

Very unusually, Srila Prabhupada and Tamal did not correspond for 5 months, when previously the letters were constant between them. There was a definite estrangement. Tamal left Bombay soon after he reversed the Juhu property purchase, against Srila Prabhupada's wishes, going back to the US to tour temples and join the Radha Damodara bus party. Perhaps Tamal left India because there was only hard service and little scope to become distinguished as a prominent leader. Soon Tamal found his opportunity to become a powerful leader of the RDTSK book distribution. He took over Vishnujana Swami's bus party, expanding it as ISKCON's largest book distribution team. Now he was ISKCON's number one leader, something which lasted only two years until March 1976 when he was sent to China.

“...*Tamal 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.” (SPL Rupanuga Apr. 28, 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...*” (SPL Gargamuni May 13, 1974) So Srila Prabhupada asked Tamal to come back to India and Tamal flatly refused...

TAMAL STEALTH EDITS IN REPRINT OF HIS OWN BOOK

In the first printing of Tamal’s 1984 book *Servant of the Servant*, p. 361 we find several interesting pages defending the zonal acharya system that was then the GBC rigid policy. “*Critics may doubt whether our ISKCON acharyas are actually liberated...*” These entire 4 pages disappeared in the 1991 reprint edition. Why? The positions Tamal was defending in 1984 were no longer ISKCON policy nor acceptable in 1991. Tamal stealth edited 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 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 evidence in later chapters implicate Tamal in Srila Prabhupada’s poisoning, but he also poisoned Srila Prabhupada’s mission with his concocted, deviant principles and schemes. These included the zonal acharya system, rasika bhava, mundane scholarship, ISKCON is a religion, Prabhupada was senile and old, conditioned soul can be a diksha guru, need for a living guru.

TAMAL HID SRILA PRABHUPADA’S CALL FOR ALL TO COME

On Oct. 1, 1977 Srila Prabhupada expressed his desire to his secretary Tamal to have *all of his disciples come to see him in Vrindaban immediately*. Tamal told several others about this when Srila Prabhupada travelled to Vrindaban by train from Bombay on Oct.2, 1977. Assemblage of bits of historical evidences reveal a colossal misdeed by some top ISKCON leaders in acting together to change and suppress Srila Prabhupada’s request that all devotees should come to be

with him in his last weeks. This message never reached the devotees around the world because it was **changed** to “*only leaders and a few senior devotees in rotation over many months.*” Srila Prabhupada’s deathbed instructions were modified by Tamal, with Satsvarupa, Ramesvara, and Hari Sauri assisting, as far as can be determined. Tamal was “screening” and controlling what information/ instructions from Srila Prabhupada were made available to the devotees.

This was a massive Tamal crime and one of the greatest tragedies for all devotees: that Srila Prabhupada had called all of them to come see him and be with him a final time as he physically departed, 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: Hari Sauri’s diary Oct. 3 (he says: “*changed the message*”), Tamal, Satsvarupa, BBT newsletter, Jayadwaita Swami, Ameyatma das, and others.

Jayadwaita Swami’s Mar. 1987 *List of Grievances* item #1: “*In 1977, when Srila Prabhupada was lonely [...] 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.*”

However, Srila Prabhupada actually expressed his desire to Tamal that **all his disciples** should come to see him. Only one mention of this episode is in *TKG’s Diary*, (Sept. 29, 1977), just before they left for Vrindaban. Tamal never directly mentions Srila Prabhupada’s call for the devotees, but it is understood indirectly. “*I questioned that since Brahmananda, 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.*”

Srila Prabhupada was not concerned about any setback in ISKCON, including postponing the Bombay opening for which he had pushed so hard, by devotees leaving their posts to see Srila Prabhupada and be with him in his last days. Even if 1000 or more came. Ramesvara and Tamal did not want to “hurt” the 1977 Christmas book

sale marathon, which they thought was more important than Srila Prabhupada's request. Only a few devotees came because they were never given the correct message by those whom Srila Prabhupada had entrusted his request. If ISKCON leaders at that time could so boldly change Srila Prabhupada's instructions, outright lying 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 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 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." Yasodanandan's Oct. 1977 personal diary (he was in Vrindaban at that time) also confirms of the concealment of Srila Prabhupada's order for all to come to see him.

So who is the 'we' that Hari Sauri speaks of? Tamal, Hari Sauri, and who else? Another was Ramesvara (see below). It is also interesting how at first *all should come* was modified to *whoever wanted to come*. This significant change is not mentioned in *TKG's Diary*. He omitted this major controversial incident because he would never admit to concealing and disobeying Srila Prabhupada's last dying request to see all his disciples. He knew he was wrong to do so.

"As soon as Srila Prabhupada arrived in Vrindaban on Oct. 2, Jagat Guru 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. After the devotees were told NOT to come, Srila Prabhupada complained about being lonely and no one came to see him. Weeks later, in response, Ramesvara 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 the coming months.

Meanwhile Srila Prabhupada departed and 99% of devotees were denied Srila Prabhupada's last association as he had wanted. Tamal and others thought they knew better than Srila Prabhupada. Apparently Ramesvara colluded with Satsvarupa, Bhagavan, Hrdayananda, Tamal, and others. Their flawed assumption was that ISKCON programs must be maintained, so devotees should NOT all come at once as Srila Prabhupada asked. This was a very serious disobedience.

On Nov. 13 Ramesvara received more news from Vrindaban and sent another letter to all temples, concluding: "*And every zone must go on sending senior men to be with Prabhupada in India at once!*" In *ISKCON in the 1970's* (Sept. 30, '77): "*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 left for Vrindaban. Clearly he had got this news by phone. Srila Prabhupada was expecting hundreds to fill up the empty gurukula building. Satsvarupa, nor anyone else, conveyed even this truncated message to the devotees. They all thought they knew better.

FINANCIAL MISMANAGEMENT & OKLAHOMA FARM DISASTER

Around 1980 Tamal bought a 1000 acre farm north of Dallas just into Oklahoma. Nityananda das remembers his visit there in 1981:

"The area was rocky and dry, and the entrance to the farm descended a steep bluff to a lower plateau. The old, small farmhouse was surrounded by a few sheds and small barn. We walked to the wide fertile flats, the heart of the farm. At a certain point, the soil became a thick, sticky and waterlogged gumbo. We could not walk on it without sinking into the muck, as far as we could see. It was like quicksand. A tractor was hopelessly stuck in the huge, untillable, wet bog. I wondered who thought this was a good farm?")

The payment plan for the farm seriously strained the Dallas temple finances and necessary expenses were postponed indefinitely due to the huge farm payments. The farm was a boondoggle as it simply sat there unused year after year. Some devotees went to live there, but it was sorely mismanaged. Tamal's inspiration to pioneer varnashrama dharma proved naïve and was never implemented because there was no executable plan or proper leadership (but a lot of talk and "ideas.").

“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 Tamal 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.” (Naveen Krishna das, 2016)

“I AM THE ONLY WAY” TO SRILA PRABHUPADA

In 1979 Tamal had brought most major US book distributors to work in his zone, reminiscent of the earlier Radha Damodara days. 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 claimed Srila Prabhupada told him in a dream he was THE sole acharya for ISKCON, 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 to be 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 to preach. Dec. 1980, Tamal spoke at Topanga Canyon’s Pyramid House temple, confessing there was no guru appointment, undermining the zonal acharya system that he had been ousted from. Within months, Tamal and Hansadutta were reinstated. 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 publicized it in his newsletter. Upon Tamal's return to Texas in April 1995, he gave a fiery video recorded lecture that "*persons offending the guru should be either killed or have their tongues cut out.*" Tamal was a psychopathic, megalomaniac madman. Symbolic of the GBC attitude of adamant denials of all poisoning evidence, and actually the architect of it, Tamal 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 define their positions, and they say who's wrong, and the people who are wrong **are demonized and driven out**, or (chuckling) burned at the stake...*"

In the book *A Bond of Love: Srila Prabhupada and His Daughters*, many female disciples of Srila Prabhupada described Tamal in quite negative terms. One reader noted: "*Throughout the book Tamal is like a black cloud pervading the negative experience many women had while Prabhupada was still on the planet, and of course after that too. There are constant hints of his rudeness and clear indications he was engaged in anti-women propaganda, going even to the extreme of saying that they should all be shipped to the Australian farm.*"

Kishore dasi told about Tamal who went to Srila Prabhupada and said, "*The biggest problem we have in our society, Srila Prabhupada, is our ladies, unmarried ladies and worse yet are the unmarried ones with children.*" Srila Prabhupada replied, "*Yes it is certainly unfortunate, as all ladies should be protected. It is very unfortunate that some ladies with children have no husbands to take care of them. So let those ladies play with their children, we shall protect them. They can do a little service. There is no problem.*" Tamal re-stated his point with a little more vigor. Srila Prabhupada replied the same. Tamal started again. But Srila Prabhupada said firmly, "*That is enough, you can go,*" waving his hand in dismissal. Tamal left in frustration not having gained an inch. (*Rosalba Rukmini Ramana, 2023*)

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, causing chaos: 1974 (6) Radha Damodara bus parties: disturbing, raiding North American temples, 1974-76 (7) Resisting Srila

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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 bonafide guru: 1986 (15) Alienated his own disciples in Dallas: 1985-1990 (16) Fiji revolt due to heavy-handed control: 1996-98 (17) Causing the Narayan Maharaja schism and gopi-bhava club promotion: 1992-95 (18) Fiji schism, his own disciples rejected him: 1998 (19) Stonewalling and subverting the poison investigations: 1997-2002 (20) Orchestrating the fraudulent, deceitful GBC poison cover-up: 2000 (21) His nonsense academic scholarship to "renew" ISKCON.

MISLEADING SRILA PRABHUPADA

Monkey On A Stick (1988, Hubner & Gruson) *recreated* a conversation of Ramesvara telling Srila Prabhupada that Tamal was stealing devotees from various North American temples, but was 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 sensationalized book is somewhat technically inaccurate in "reconstructed" narratives, it is 95% accurate. The authors successfully penetrated the inner workings and activities of ISKCON leaders. Incidents from *Monkey On A Stick* have been verified by 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 just a few years (via Hong Kong, Taiwan). To get his way, Tamal even would manipulate and mislead Srila Prabhupada.

CONCLUSION

Studying Tamal, we see he: (1) had great resentment against Srila Prabhupada, (2) repeatedly, openly disobeyed Srila Prabhupada, (3) thought he knew better than Srila Prabhupada (he was known as "Mr.

No” by always opposing Srila Prabhupada), (4) was extremely ambitious for personal power and prestige, (5) was very clever and intelligent.

Reviewing his infamous 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 also the opinion of many who knew him. ***One who keeps changing their position cannot be trusted, and he did so regularly.*** Noted are 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 insidious harm he would have wreaked as a scholar who specialized in “Srila Prabhupada's contribution to the religious world” was brought to an early end (Ch. 31). Tamal's so-called service did great damage to his spiritual master's mission. A dangerous outside enemy would have been much less damaging, and much more preferable.

“I knew Tamal personally: I was always wary he might lose his temper, as I had seen him do before, once with me over nothing, really. He seemed dedicated to pleasing Srila Prabhupada, at least he made



everyone think so. Yet he was largely responsible for today's deviant policies and doctrines in ISKCON. We must ferret out the poison and anomalies which were planted in ISKCON by Tamal and others. For the sake of those Tamal has misled, a spade must be called a spade.” (Nityananda das, 2016)

Tamal was often referred to and known as Hot Tamale (spiced with anger), or as Tamalasura (demon Tamal).

CHAPTER 5: WAR IN TEXAS AND WOES IN FIJI

Tamal's checkered reputation and controversial legacy preceded his arrival wherever he went, and he also experienced serious troubles and reactions to his own activities right at his home base in Dallas and also in Fiji and China, big pieces of his GBC zone. Although he considered himself the only qualified and properly trained disciple to assume the leadership of Srila Prabhupada's movement, he could not manage to keep peace or loyalty even in his own zone or Dallas headquarters. Defections, lawsuits, embarrassments, financial boondoggles, and hardcore hometown enemies wore Tamal down into a cancer health crisis. In his last years, Tamal barely survived prostate/kidney cancer, only by using the best modern medical treatments. Then he faded into the academic world, attending universities, studying, writing, and living in a private US\$6000 a month apartment near Cambridge in the UK.

"PREPARE FOR WAR"

Gordhan 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, with Tamal in the local management, and in ISKCON in general. Reading *Monkey On A Stick* (1988) greatly

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 Yittviks 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. ☺

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 100 more, and these questions are beneath my*

dignity.” Gadadhar saw that funds collected from the Dallas Hindu congregation for purposes which it was inspired to donate towards, would then be diverted to making payments on the Oklahoma farm. He determined the farm to be a colossal fiasco and the Indian community was deceived as their donations were secretly and unethically diverted.

He was unafraid of Tamal’s tyrannical regime in Dallas. He was unsatisfied by empty promises and suave diplomacy and became convinced Tamal was crooked, dishonest, and not fit to be a guru, GBC, or anything. After years of exasperation he could not tolerate the situation any longer, and he gave notice to Tamal and ISKCON’s GBC to “prepare for war.” He began to send regular newsletters to the Texas Indian community and all temples in the 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 would be misappropriated for lawsuits and Tamal’s pet projects. The more he was shunned by Dallas ISKCON management and Tamal, he turned more bitter. He literally declared war on Tamal personally, exposing his tyranny, corruption, and bad character.

Gadadhar was banned from the temple with a court order

restraining him within 500 feet. The collections from Hindus declined dramatically 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

**Complaint
of
Mother Guruvastaka
against
ISKCON of Dallas, Houston, Oklahoma, NY
Tamal Krishna Swami, Bhakta Rupa, Drista**

I. PETITION

A. \$150,000 to be paid by Tamal Krishna Goswami, and \$150,000 to be paid by ISKCON of Dallas, Houston, Oklahoma, and NY.

B. Resignation of Tamal Krishna Goswami from the GBC body, relinquishing all managerial responsibilities in America.

IV. SUPPORT

A. We fill it has been demonstrated in the past by Srila Prabhupada and the G.B.C. body wherein Tamal Krishna Maharaja was found to be out of place in his dealings with devotees, he was sent to China or India for service. It may be noted that when Tamal Krishna Maharaja was in charge of the Rhada Damodar party, the leadership in North America approached Srila Prabhupada with a unified complaint of his aggressive and non-cooperative relationship with the temple authorities. Prabhupada’s reaction was to send Maharaja to China.

Tamal, and he destroyed Tamal’s emotional state. Tamal developed

ANTI-PRABHUPADA: DEVIANT IMPACT OF POISONOUS TAMAL

cancer soon afterwards...”

Gadadhar’s complaints were: (1) Numerous lawsuits against the Dallas temple were due to 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 leaders.

By 2015 Gadadhar das was again raising funds from the Texas Indian community, but on behalf of ISKCON Bangalore’s Akshaya Patra Food Relief programs. A Hindu congregation near Dallas had developed in affiliation with ISKCON Bangalore. He included some very provoking insights in his newsletters, such as:

(1) *“What Tamal and others have been doing is worse than offending Prabhupada and devotees. They are the ones who need to be kicked out.”* (2) *“Tamal is the one who has the long history of offending devotees and Srila Prabhupada again and again.”* (3) *“I declare to the whole world that Krishna and Srila Prabhupada have left ISKCON.”* (4) *“When one false ISKCON guru gets in trouble, the others start chanting, ‘Oh! He is a senior Prabhupada disciple, he has done so much valuable service, let us be kind to him, he*

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GOVERNING BODY COMMISSION
MINISTRY OF JUSTICE
INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS
Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
72 Commonwealth Avenue
Boston, MA 02116
Tel. (617) 266-0201

August 17, 1987

H.H. Tamal Krsna Goswami
H.G. Navina Krsna dasa Ahikari
H.G. Bhaktarupa dasa Adhikari
H.G. Drsta dasa Adhikari
c/o ISKCON
5430 Gurley Avenue
Dallas, TX 75223

Dear Maharaja and Prabhus,

Please accept my humble obeisances. All glories to Sri Guru and Sri Gauranga!

I request your opinion of the enclosed complaint as well as your recommendation concerning an appropriate course of action.

In light of the recent verdict in *Murphy vs. ISKCON of New England*, it behooves us to make the right decision.

Awaiting your prompt reply, I remain

Your servant,
Guru Gauranga dasa
Guru Gauranga dasa
ISKCON Minister of Justice

is in good standing...’ This is false propaganda to bewilder the innocent and unsuspecting devotees. This buddy system will be smashed in time.”

(5) *“The GBC and gurus escape detection most of the time. They are mostly crooks. They cover up the misdeeds of their buddies, and their policy is not to remove anyone from their ranks.”* (6) *“Giving donations to ISKCON’s leaders who are rascals such as Tamal simply is a waste of hard-earned money and it is like milk fed to snakes increasing their venom.”* (7) *“The GBC dirty tricks and not admitting the plain truth and their failure to take bold steps to hold wrongdoers accountable has destroyed ISKCON and the devotee’s faith in ISKCON.”* (8) *“We must reject blind following of the deviant GBC, stand for the truth and valiantly attempt to root out evil from ISKCON. This is the duty of every devotee as they owe this to Srila Prabhupada and Krishna. Only truthful dealings can be allowed to operate the institution. Give up weakness of heart and fight for the truth.”*

TAMAL KNEW GURUKULA TEACHER WAS A PEDOPHILE

From the mid-eighties, several lawsuits were filed against Tamal himself, ISKCON Dallas, and other temple leaders. One case involved Guruvastakam dasi (Diane Stercocowitz), a major book distributor, who had two sons in gurukulas who were physically and sexually abused. It was revealed that Tamal kept the abusing teacher in the Dallas school even after he had confessed his pedophile inclinations. Years earlier this teacher wrote Tamal that he had been sexually abused as a child and he had the inclination to enjoy sex with children. Still, Tamal kept him on as a pujari and teacher with the little children. Later it came to be known that this teacher had been molesting children in the gurukula.

She tried to negotiate a reasonable settlement but Tamal was stubborn to his own detriment. Temple insurance paid out a large sum after years of legal anguish, and Tamal banished her from the Dallas temple. She had collected over a million dollars but Tamal refused to give her any money, even though her abused children required extensive counseling. She was disturbed by Tamal’s lack of concern for her children and response to her complaints, and that he was unable to deal fairly with people. An inside source claims Tamal was advised by his attorney to burn the letter he received from Guruvastakam about the sexual abuse of her children; Tamal complied in the destruction of evidence. The pedophile teacher was convicted and sent to jail for 40 years. After 15 years, he was released and he then lived close to the temple, still a devotee. Tamal obviously cared little about the children’s

welfare and less about making good on his lapses in management.

DEFLECTIONS

During 1974-76 Tamal was in charge of the Radha Damodara book selling teams in the USA and he attracted many top book distributors by achieving the highest scores in ISKCON. Tamal was recognized by Srila Prabhupada for this important service. Upon his return to Dallas in 1978, Tamal again engaged these same men in his zone, focused on airports, malls, sports events, and concerts. But Tamal's zeal for book distribution waned and he diverted his team to selling cheap Korean copies of old masters' oil paintings that cost a few dollars and sold for hundreds. He prioritized fund raising for Dallas temple renovations. Book distributors were disturbed at this, and most defected elsewhere.

REVOLUTION IN THE SOUTH PACIFIC

The South Pacific Fiji islands was an independent country in 1970, and 54% were 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 and construct a Krishna Kaliya temple. Srila Prabhupada initiated two of the Punjas: Vasudeva and Bhuhan Mohan. Tamal later initiated Jagannath and Kanti. In 1977 Vasudeva das told Srila Prabhupada he could not work with the wild and bossy American Gurukripa as his GBC; Srila Prabhupada then made Vasudeva das GBC for Fiji. In 1978 Tamal got Fiji as part of his zone and he began to initiate disciples there. However, there was much tension between Tamal and the Punjas, as Tamal's dominating and ruthless nature combined with his absolute position as the new acharya was difficult for them to accept.

In 1977 there was confusion about whether the Punjas had donated the Lautoka property to ISKCON and whether it was registered in ISKCON's name or in the Punjas' name. The Lautoka property was placed in ISKCON's name after all, but there was contention about who would be the property trustees. In 1994 Vasudeva began plans for a grand temple on 2 acres he would donate in the heart of the capital city Suva. Jayarama das, an energetic disciple of Tamal in Suva, and Vasudeva each put in a million Fiji dollars for ISKCON's showpiece temple, completed in 1996. The property was in ISKCON's name but controlled by the Punjas. In 2013 Bir Krishna Swami, who succeeded Tamal as the primary ISKCON guru in Fiji, confided that ISKCON had a serious problem with the Punjas who controlled the temple property.

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 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 an investigation by the Fiji Intelligence Service, which was inconclusive.

The Punjas and their friends and families revolted against Tamal. There was no evidence of Punjas’ misappropriated funds. The Punjas were astute businessmen and would not support foreign incompetence and Tamal’s arrogance. Hari Punjas in 2010 was the 6th wealthiest man in the Pacific region. After Tamal had led many of his disciples to the “shelter” of Narayan Maharaja (1992-95), and then flip-flopped by rejecting Narayan Maharaja, another crisis of upheaval and chaos swept across Fiji ISKCON. In 1998 Tamal had a terrible showdown and confrontation with Jagannath das Punjas, his disciple who was much older than he, and Tamal so totally alienated him that Jagannath openly rejected Tamal as his guru and took full “shelter” of Narayan Maharaja. This caused a serious split and schism in Fiji and a big setback for ISKCON Fiji from which it has never recovered.

Then came a scramble for ISKCON assets. The Labasa temple was in a Punjas building, and Tamal sent his men to “rescue” the installed Radha Krishna deities there, taking them by force to a private home. Control of the Lautoka temple was eventually returned to ISKCON, but many devotees left for Narayan Maharaja’s camp of rasika bhava. No other sabotage could have had worse results and reveals Tamal’s insanity, not his furtherance of Srila Prabhupada’s carefully organized transcendental preaching mission. Fiji remains plagued by a situation of Tamal’s making with three competitive camps: Narayan Maharaja’s camp, Tamal’s disciples’ camp, and other ISKCON gurus’ camps.

In 2012 there was a management coup in the ISKCON Suva temple by younger Tamal disciples and followers, due to a perceived need to remain loyal to a fanatical Tamal, who passed away in 2002. Tamal’s giant portrait remains on the Suva temple room wall next to Srila Prabhupada’s portrait, and a Tamal tree was grown at the front entrance. These are the results of the extreme party spirit and unauthorized guru system introduced by Tamal and 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 survived. The members, however, are mostly not trained as Srila Prabhupada wanted. They observe Holi, Shiva Ratri, Diwali, worship of ancestors and demigods like Ganesh, all being Hindu customs that Srila Prabhupada never taught. It is like in Central America where the Catholic Church has tolerated pagan rituals mixed with church services. Tamal made a royal mess of Fiji ISKCON.

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 in 2015 that the Punjas’ legal control over the ISKCON temples was yet unresolved. But probably good that way!

TAMAL'S CHINESE REVOLT EN MASSE 1998

Tamal’s Chinese disciples also revolted en masse, with 45 of them signing a public letter of rejection, citing a long list of fiascos from Tamal’s controversial and divisive history of hypocrisies and contradictions. They had seen through the Tamal hoax. This was another episode of Tamal’s chaotic life of disturbing the devotees and Vaishnava society. Turmoil and chaos followed Tamal his entire life. Excerpts from *“Colorful History of TKG”* (China, Jan. 7, 1999):

“This is an explanation of the different colorful and contradictory interpretations of TKG on the instructions of Srila Prabhupada for an initiation system in ISKCON after 1977. It is pertinent for us to carefully examine whether his record on this issue is solid and reliable. TKG has offered only confusing and contradictory positions on what should have happened after Srila Prabhupada's departure:

“(1) 1978: TKG agrees with the rest of the new gurus that the 11 men listed in the July 9, 1977 letter [Actually they only used the July 7 tape] had been exclusively chosen as the 'material and spiritual successors' to Srila Prabhupada. He enthusiastically participated in and supported this system, with the big Vyasasanas etc. [Note: Tamal led them to this false conclusion.] In a document he was party to, The Process For Carrying Out Srila Prabhupada's Desires For Future Initiations: Mar. 26, 1978, it stated:

“The GBC members [...] prepared a few last questions to put before Srila Prabhupada. [...] he said that he would name the initiating

gurus later. [...] Then one day in June [Actually July] he gave his secretary the names of 11 disciples who would be initiating [...] A delicate situation may arise when [...] there are disciples of different gurus. The natural way to avoid this is for a guru to perform diksha in his own zone. Srila Prabhupada deliberately chose gurus in different parts of the world to arrange for this. [...] Now these Godbrothers are worshiped by their disciples as genuine spiritual masters. [...] they are [...] intimate assistants in the pastimes of Krishna."

"Tamal wrote a letter to Upananda on Dec. 13, 1978:

"The argument that after the departure of the spiritual master anyone of his disciples can give initiation, cannot be applied in the case of SP who specifically named 11 persons only at first to fulfill this function. [...] were named by SP in the beginning of July, 1977... These names were dictated to me as I was serving as his secretary, and now he had me write a letter to all the GBC's and Temple Presidents which he also signed as approved on the 9th of July listing their names and defining their function. [...] SP clearly appointed 11 successors for initiation. Whatever process may have been followed by past acharyas, SP chose to appoint [...] if someone continues to blaspheme the 11 gurus, their legitimacy, then he blasphemes ISKCON, the spiritual vehicle created by SP to fulfill his will, and he blasphemes the GBC - the approved driver of the vehicle [...] he is not a disciple at all. Rather he is the killer of gurudeva and his spiritual whereabouts is unknown.'

"...this understanding by TKG above has been refuted by the GBC themselves as false and recanted by Tamal himself in 1980 at the Pyramid House talks. Also in 1998 TKG claimed in lectures that the July 9th letter was never authored by Srila Prabhupada, that the letter and its content was written by him, though ritually signed by Srila Prabhupada. Thus TKG again changed his position. [This is an incredible cover-up claim by Tamal addressed in Vol. 6, 8.]

"(2) April 1980: By this time even the GBC, themselves following a deviated path, suspended TKG as GBC and guru, relieving him of his zone because he had become convinced that even his Godbrothers could only reach Srila Prabhupada through him!

*"(3) Dec. 3, 1980: Suspended, TKG then gave a **new explanation**. 'Myself and the other GBC have done the greatest disservice to this movement the last 3 years because we interpreted the appointment of ritviks as the appointment of gurus.' TKG confirms his understanding in 1978 was wrong, but also now he has finally properly understood what Srila Prabhupada really wanted. Of course, within a very short time the GBC returned TKG to his zone as GBC and guru, fearful that*

he might upset the apple cart and their positions any further.

“(4.) 1982: TKG has changed his mind again and goes back to the version of events that he had supported in 1978 and rejected in 1980, as seen in a letter to Gadai Prabhu on June 16, 1982: ‘I do not think that there is any problem in accepting the spiritual masters who Srila Prabhupada appointed. ...before you decide on this, chant 16 rounds and follow strictly SP's orders... The real proof is to see that they are acharya, not simply by appointment, but by actions. Our movement is progressing and growing more and more [...] You have enclosed a clipping from BTG in which (Kirtanananda Swami) is advertised as 'Bonafide Spiritual Master' and 'this is something that seems a little strange to me'. Would you please explain to me what seems strange?

“(5) 1984: TKG's changing versions of what happened in 1977 is seen in his book, **Servant of the Servant**: ‘Since the disappearance of our beloved spiritual master, we have seen such disenchanted persons come forward trying to cast doubt on the legacy left by SP. [...] Though they leveled their remarks against the successor gurus, in reality their criticism was aimed at SP himself. [...] Doubt in SP's successors is a thin veneer covering the same malicious attempt as was made in 1970 to minimize SP's position as the founder-acharya of ISKCON. SP 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 SP's successors [Yes, Tamal was expert at pretending to be a faithful follower while promoting disobedience to Srila Prabhupada's instructions. Tamal considered the reformers as malicious barking critics.] to preserve the unity of ISKCON and the prestige of its founder-acharya. [...] Srila Prabhupada chose them because they merited his confidence. [...] 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. [...] **such questions bring one dangerously near the precipice of spiritual calamity.** [...] But to suggest that Srila Prabhupada was not therefore of the highest liberated realization, not qualified to fully guide his disciples, is preposterous. [Even after the embarrassing scandalous falldowns of Jayatirtha and Hansadutta in 1982-3, he still ferociously maintained in his 1984 book that all the ISKCON gurus were *uttama-adhikaris*! Truth is lies, lies are truth. This part was deleted in the 1991 edition. Tamal changed his philosophy as ISKCON changed.]

“(6) Post 1987: TKG again changes his mind and whole-heartedly endorses the new guru "reforms" in ISKCON and agrees that the zonal

acharya system for the last 10 years was wrong. [...] In a December, 1987 letter to Gauridas Pandit TKG said that the guru issue was unresolved and that open discussion would be healthy. No open discussions were ever allowed, however.

“(7) March 1990, TKG becomes very angry about the Vedic Village Review and its propagation of the ritvik philosophy, describing Nityananda das as ISKCON's "public enemy number one," and arranging for the excommunication from ISKCON of the three VVR editors. Tamal helps produce the ISKCON Journal which attempted to defend the ISKCON system of guru selection and approval. [Tamal's heavy hand was ISKCON's policy too, smashing devotees hearts. 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 Sridhara Swami, some went into hiding, and others tried to carry on preaching in a new area, or went back to material life, lost and whereabouts unknown, or wishing for the good old days with Srila Prabhupada.”]

“(8) 1992-95: TKG's guru-tattva takes a new twist with his "gopi-bhava" club, preaching that Srila Prabhupada had not given us the 'highest understanding' and we should consult with the 'rasika guru' Narayan Maharaja of the Gaudiya Math, where Srila Prabhupada explicitly forbade his followers to go.

“(9) 1995: TKG, pressured by the GBC, relented on the **rasika-guru** issue, he and other senior “rasikas” recanted their '**rasika guru**'. TKG was ready to formally promote Narayan Maharaja to be named as the next ISKCON acharya with himself being the right hand man. TKG was chastised and put on restriction and probation by the GBC. Many devotees refused to reject Narayan Maharaja, but still the defections increased and contributed to a seriously weakened ISKCON.

“(10) As soon as this ISKCON crisis was over, Tamal enacted his new plan to control ISKCON. He enrolled in college and worked hard to become a religious scholar and academic authority on the Hare Krishna Movement. He pursued his Ph.D. doctorate at Cambridge/Oxford University, attending conferences of religious scholars around the world. In this way, perhaps he would finally be accorded proper respect as a great spiritual leader, being able to transcend the many years of poor reputation earned while creating various and numerous controversial and debilitating ISKCON crises, **during which he kept changing his guru tattva philosophy.**”

CHAPTER 6: RASIKA GURU HIJACKING ATTEMPT

Increasingly over several years, by 1992 Tamal was spending most of his time in the association of Narayan Maharaja (NM), a Mathura Gaudiya Math disciple of Keshava Maharaja (who had awarded the sannyas order of life to Srila Prabhupada). Tamal featured NM in ISKCON's 1990 response to the "ritvik theory" and VVR's challenge to ISKCON's guru system. NM visited Srila Prabhupada several times in his last days and Srila Prabhupada asked NM to help with his funeral ceremonies. NM later claimed Srila Prabhupada asked him to *take care of his ISKCON disciples and to give guidance to them*. From 1990-2010 NM attracted thousands of ISKCON devotees to his camp, an alternative to the chaos and spiritual void plaguing ISKCON after 1977. After NM departed in 2010, his camp fractured into small groups. Thousands neglected ISKCON for their "rasika guru," many travelling with him full-time on worldwide tours. NM became a phenomenon.

ATTRACTED TO A RASIKA GURU

Devotees alienated from or unhappy in ISKCON saw Narayan Maharaja as a charismatic, elder, gentlemanly Gaudiya Vaishnava free of scandals such as the ISKCON gurus had. 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 had taught]. NM was a learned, erudite, clean sannyasi, and knew Radha Krishna's pastimes very well (especially Radha's). He was a "rasika guru," one who taught the esoteric understandings of the "highest" spiritual rasa, conjugal love. [He studied from the sahijiyā Vrindaban babajis against his guru's desire.] Many devotees "moved on" beyond the emphasis of Srila Prabhupada's "basic, standard" practices, believing that to make further advancement in spiritual life, a rasika guru was essential.

The swooning reverence for NM rivaled what was seen during Srila Prabhupada's manifest presence, but the program differed much from that of Srila Prabhupada. There was little practical engagement for the devotees besides rasa-lila talks, classes, kirtans, and social life. Recruits were mostly pre-existing devotees. Many objected that NM minimized Srila Prabhupada and what he had done. NM was 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 us more, but did not because his disciples were not ready. NM’s teachings were controversial, and ISKCON leaders and members became highly disturbed at the loss of members to his camp and especially with the philosophical anomalies NM was teaching.

TAMAL KNEW THE GAUDIYA MATH WAS FORBIDDEN

Tamal knew very well that Srila Prabhupada had forbidden his disciples from associating with the Gaudiya Math and his Godbrothers. Several letters made this very clear.

“Nov. 8, 1975 NOTICE TO ALL CENTERS [...] Srila Prabhupada has asked me to write to you to make it very explicit that there should be no dealings between you and SP's so-called Godbrothers. They are all jealous and are all trying to do harm to our mission and also to SP. So without SP'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. [...] 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 [...] Brahmananda Swami Personal Secretary [SP]”

Still, ***Tamal disobeyed Srila Prabhupada’s clear instructions*** to pursue a prominent position and ultimately take over the Hare Krishna Movement. He embraced the rasika guru philosophy, ***effectively promoted NM as the new Prabhupada***, canvassing amongst Srila Prabhupada’s followers to follow NM. Of course, devotees were reassured NM was sent by SP to help them. NM was happy to receive more followers and Tamal was NM’s number one agent. And after NM, who was elderly with a serious heart condition, ***Tamal would then be the next acharya***. Tamal ignored Srila Prabhupada’s instructions, and he insisted on pursuing his selfish, ambitious plan.

SIKSHA AND UNCHASTE DISCIPLES

Tamal thus advocated a “shopping” approach to spiritual life, taking spiritual instruction from Srila Prabhupada and then more from NM, who would give the “real” and ultimate thing. It was “fresh.” This is the “western disease,” to always change, even gurus. This contrasts with one who, once finding a bonafide pure devotee such as Srila Prabhupada, remains chaste and faithful to his guru, convinced he lacks

nothing and then lives forever in his vani, murti, service, etc. Srila Prabhupada is a perfected mahabhagwat who guarantees he will take us back to Godhead if we just follow his simple instructions. Otherwise, we may become an unchaste disciple. As a woman's honor and purity is known by her chastity, similarly for a disciple. Nityananda das once wrote to Srila Prabhupada, foolishly asking if there were pure devotees in India besides him, and whether we should seek their association. It was a neophyte, offensive inquiry, and the reply was:

“It is a basic principle that one must accept a bonafide spiritual master in order to achieve the highest perfection of life, love of God. I thank all of you very much for accepting me as your spiritual master, and I promise that I will take you back to home, back to Godhead. I ask you all to promise me to always chant at least 16 rounds, follow the regulative principles, read our books and try to preach this Krishna Consciousness Movement all over the world. So far my qualifications are concerned, I am simply trying to carry out the order of my Guru Maharaja.” (SPL Nityananda Nov. 12, 1972)

Just four things and Srila Prabhupada will take us back home; nothing else is required. If we carry out his instructions, then he will take care of the rest. We do not need anyone (like a rasika guru) or anything more because nothing is missing. Srila Prabhupada is fully capable to help us progress in spiritual life, and we should not foolishly rush in where angels fear to tread. The idea that Srila Prabhupada was just a first step and one must move on to higher knowledge and a rasika guru is nonsense. Satsvarupa admitted in *Srila Prabhupada Smaranam*:

“Why strain to develop a new relationship when easily you already have a very sweet complete relationship? Why try for a second one? The new relationship was compromising the old relationship [...] he is a different person, and he teaches with a different emphasis than you (Prabhupada) do. [...] I found it definitely happening, this minimizing attitude towards Srila Prabhupada. Just to think of Prabhupada as my diksha guru, one of several gurus, I just don't like it. I want him to be my all in all. And the only instructor gurus that I could entertain or have faith in would be those who would be so sold-out to SP to see him in an absolute way. Not to see him as a person whose opinion you differ with, which Narayan Maharaja [did].” (p. 102)

A SPECIAL SRILA PRABHUPADA PASTIME

Mukunda Maharaja's Vyasa Puja offering below is also told in *Miracle on Second Avenue*, *Hare Krishna Explosion*, and *SPLilamrita*.

“I am saddened to see [...] the “house in which everyone can live”

slogan used as the basis for followers to defect from your movement, seeking “shelter” elsewhere. I recount [...] the summer of 1967 at Stinson Beach, CA. Your slow rate of recuperation from deteriorating health had alarmed several of us. You were going back to India, and, we thought, we might never see you again. One of the devotees asked me to inquire of you whether someone should take over in your absence, [how] to continue our education in Krishna consciousness if you were to leave your body. [...] this would entail a particular teacher or guru who would carry on the specific work you had started [...] under the wise direction of someone you would recommend or appoint. [...] It didn’t really occur to me that the spiritual master’s potency could carry on after his physical departure. [...] it was a bit delicate, asking someone what to do after they die. [...] When you die, I queried, who would take over the movement, your work, our training and education? [...] becoming a spiritual orphan had crossed my mind. [...] After what seemed several minutes of silence, you almost distractedly uttered the name of one of your Godbrothers. [...] Finally you said, ‘Actually, it is an insult to the spiritual master.’ I would have instantly shrunk into the carpet.. [...] I knew I had committed some kind of offense, but [...] ignorance would be no excuse. [...] What was a spiritual master, anyway? [...] Then you closed your eyes. [...] Then you gasped, ‘My spiritual master-‘ [...] seemed to be crying, ‘He was no ordinary spiritual master.’ After a long pause, you said in a choked voice, ‘He saved me.’ I was overwhelmed, almost crying myself.

“[...] Now the answer was crystal clear. [...]. It was a lesson told by the spiritual emotions of a pure devotee. Vani was greater than vapu- words I then did not know. How could it have been said more poignantly? [...] You were no ordinary spiritual master. [...] You were teaching by practice, not precept. [...] the spiritual master does not die with the passing of the physical body; [...] that love for the spiritual master means fidelity, loyalty, and obedience first; that there could be no other shelter than you; [...] you started a movement that would save not only me but the whole the world as well.”

NO CONTACT WITH GAUDIYA MATH OR HIS GODBROTHERS

(1) *“...visiting him [Lalita Prasad] when you return to India. This is not approved of by me and I request you not to go and see him anymore. He holds a grudge against my Guru Maharaja and even if it is transcendental it will gradually appear mundane in our eyes. Whatever is to be learned of the teachings of Srila Bhaktivinoda Thakura can be learned from our books. There is no need whatsoever for any outside instruction.” (SPL Yasodanandan, et al Dec. 23, 1973)*

(2) *"I am pleased to hear that you are chanting 16 rounds daily and reading my books regularly and following the four rules. In my books the philosophy of Krishna consciousness is explained fully so if there is anything which you do not understand, then you simply have to read again and again. By reading daily **the knowledge will be revealed to you** and by this process your spiritual life will develop."* (SPL Bahurupa Nov. 22, 1974) (3) *"Our process is something universal. It cannot be checked by any means. [...] In conjunction with this you should always read my books daily and all your questions will be answered and you will have a firm basis of Krishna consciousness. In this way **your life will be perfect.**"* (SPL Hugo Salemon Nov. 22, 1974)

(4) *"So it is better not to mix with my God brothers very intimately, because instead of inspiring our students **they may sometimes pollute them.** This attempt was made by them previously, especially [Madhava, Tirtha, Bon] but somehow I saved the situation. This is going on. We shall be 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) (5) *"So I have now **issued orders that all my disciples should avoid all of my Godbrothers.** They should not have any dealings with them nor even correspondence, nor should they give them any of my books or should they purchase any of their books, neither should you visit any of their temples. Please avoid them."* (SPL Visvakarma Nov. 9, 1975)

(6) *"...and do not mix yourself with my so-called Godbrothers. As there are in Vrindaban some residents like monkeys and hogs, similarly there are many rascals in the name of Vaishnavas, be careful of them...."* (SPL Nov. 21, 1972) (7) *"...this cunning Puri das has taken advantage of your simplicity. So any of my Godbrothers cannot help me [...] They are simply trying to infiltrate our society to do something harmful by this attempt. So please do not have any correspondence with this Puri or any of my Godbrothers."* (SPL Nov. 9, 1975)

(8) *"...I am greatly surprised for Bon Maharaja's initiating you in spite of his knowing that you are already initiated to me. So it is a deliberate transgression of Vaishnava etiquette, and otherwise a deliberate insult to me..."* (Mar 26, 1968) (9) *"Snake is very envious. [...] Just like our Godbrothers. They are envious. What I have done to them? I am doing my business, trying to serve my Guru Maharaja. But they are envious because I am so opulent. I have got so much fame, so many influence, so much influence all over the world. [...] And this is regrettable because they are posing themselves as Vaishnava. Ordinary*

man can do that, but they are dressing like Vaishnava, and they are so envious.” (SPConv Jan. 8 1977) (10) “Regarding the Gaudiya Math, our position has nothing to do with them. They cannot do anything and if somebody does something, they will be envious. That is the nature of third class men.” (SPL Yamuna Nov. 18, 1970)

(11) “...So there is no possibility of cooperation with them. Rather you should avoid strictly meeting with them. They are not after preaching but material gain and reputation and adoration.” (SPL June 8, 1974) (12) “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.” (SPL Karandhar Oct. 8, 1974)

These quotes are from Srila Prabhupada, and there are many more. Yes, NM was friendly, he was actually a God nephew, and not hostile to ISKCON or Srila Prabhupada. But, NM’s teachings were very different from Srila Prabhupada’s, who warned us of these differences. Srila Prabhupada never asked his followers to seek siksha from a rasika guru. Dubious claims that Srila Prabhupada asked NM to “take care of” his disciples are unverified. **Tamal caused havoc by disobeying instructions he knew all too well and causing an exodus of 1000s to various Gaudiya Math camps.** It was the GBC’s and Tamal’s fault that innocent devotees, alienated due to ISKCON’s deviations and tyrannical regime, sought alternatives to ISKCON (and misled again).

Some say Srila Prabhupada apologized to his Godbrothers on his death bed, but this was not a blanket referral for us to seek their association. He only set an example how to make amends before passing away. Srila Prabhupada never retracted the April 1974 letter (above) to Rupanuga, which is a signed document, stating, “**This is my instruction to you all.**” From Srila Prabhupada’s legacy, this should be amply clear. Any Srila Prabhupada’s disciple who still associates with Srila Prabhupada’s Godbrothers or Gaudiya Math after reading the above quotes from Srila Prabhupada is bewildered by mind-tricks.

MORE ABOUT SRILA PRABHUPADA’S GODBROTHERS

“Just a story to drive home the point about not associating with the Gaudiya Math and Prabhupada’s Godbrothers: In the summer of 1973 while I was in Mayapur for a few months, Srila Prabhupada came and Pradyumna das, his main Sanskrit editor, innocently decided to go to the Chaitanya Math. He was not fluent in Bengali and wanted to ask questions of the pandits there. This was told to me by someone who was

*in the room with Srila Prabhupada when he found out that Pradyumna had gone there. Srila Prabhupada chastised Pradyumna very heavily for about 45 minutes. There was only one conclusion, that I would **never, ever** go to the Gaudiya Matha for any reason whatsoever, save perhaps seeing the Deities. Now, anyone can say, 'No, Prabhupada's Godbrothers have changed their tune. They all appreciate what he did, and it's ok to associate with them.' So you want to defy a **direct order** from Srila Prabhupada? Better we offer respects from a distance and go on with our work."* (Paul McCloud/ Pavamana ACBSP)

From Rupanuga das: *"The history of all the trials and tribulations instigated by Srila Prabhupada's Godbrothers will not be lost in the annals of time. He immortalized the true story in his letters, lectures and purports, indelible shastra, for everyone's education. He set the record straight for future followers and readers. E.g.: '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) [...] SP gave ample opportunity to his Godbrothers to cooperate with him and work conjointly, especially Sridhara Maharaja. [Many times] he tried to convince him to be a partner in ISKCON. But he maintained his concept of independence, remaining at arm's length, unable to make a meaningful agreement.

"[...] Finally, on Nov. 8, 1977, when he was about to depart, SP, the emblem of Vaishnava humility, begged forgiveness for his offenses to his Godbrothers. As the master of Vaishnava etiquette, he knew well the custom that at the time of death the devotee should show regret for any offenses he may have committed knowingly or unknowingly. [...] Factually, it was his Godbrothers' opposing behavior which had been inauspicious. When he said, 'The war is over,' he was simply saying that now that he was going, the war should stop. But that war was not SP's war, it was a war declared and maintained by his Godbrothers and he didn't want the war continuing against his disciples after his departure. Near the end, Narayan Maharaja, a God-brother's disciple, was employed by SP as a messenger to his Godbrothers. The gist of the

message was: "Help, don't hinder them." That was it. **He was not asking Narayan Maharaja or anyone else to instruct his disciples in the future on how to manage a worldwide preaching movement and he already instructed them on numerous occasions not to fight amongst themselves. He wanted Narayan Maharaja to assist in the arrangements for the upcoming samadhi ceremony and the requisite paraphernalia and rituals. Srila Prabhupada, after the events of 1967, never instructed his disciples to accept guidance from his Godbrothers. Just the opposite. But he did mention to the GBC that if they reached an impasse on some technicality or philosophical point they could (not should) consult with Sridhara Maharaja, and he indicated no one else. Of course, it would be hard to imagine a philosophical question which could not be answered from Srila Prabhupada-vani.**

"In any case, after SP's disappearance, when his ISKCON was in chaotic condition, members of the Gaudiya Math encouraged and received ISKCON refugees with open arms, thereby attaining a temporary jolt from the infusion of preaching spirit already inculcated in those devotees by SP. Sometimes some of those devotees say that the troubles in mainstream ISKCON are due to offenses to Sridhara Maharaja and/or other members of the Gaudiya Math. But the problems in mainstream ISKCON are actually due to the same cause that has been the bane of the Gaudiya Math's existence --neglect of the orders of the Founder-Acharya. Many of SP's initiated disciples have left 'mainstream' ISKCON since SP's disappearance, most often for good reasons... But leaving SP himself is another thing and/or accepting another spiritual preceptor as equal to or greater than SP is a great mistake, a valid excuse for which cannot be found moving hell or heaven. Generally, the Gaudiya Math's condescending attitude towards SP has not changed, and they have attempted to create an artificial competition between SP and Bhaktisiddhanta as to who is the last Acharya in the parampara.

"They consider Bhaktisiddhanta to be the uncontested last great Acharya, to be presumably succeeded by all of his disciples (each of whom would be on the top of the list for their own disciples). Some see SP and Sridhara Maharaja as the two equal successor Acharyas to Bhaktisiddhanta. One disciple of SP, who joined the Gaudiya Math early on, attributes to Sridhara M saying: 'Two eyes are better than one,' the implication is that by having both SP and Sridhara as equal guiding authorities, one can make better spiritual progress. [...] SP gives a nice example: another word for 'swami' is husband and when a wife is unfaithful to her swami she is considered a prostitute. Similarly

for a disciple who is unfaithful to his spiritual master. To summarize and conclude, it was the great fault of the Gaudiya Math leaders that they could not recognize SP's spiritual leadership. They could not adjust the fact that Abhaya Charan das became the 'self-effulgent acharya' Srila Bhaktisiddhanta predicted, and had emerged by word and deed as the obvious Acharya of them all, indeed of all Vaishnavas and the whole world!" (rupanugadas.com)

One who follows Srila Prabhupada's clear instructions will not associate with his Godbrothers, or the Gaudiya Math, and not offer contradictory rationalizations. Tamal knew Srila Prabhupada's mind re: the Gaudiya Math, yet he still promoted Narayan Maharaja.

TAMAL AT THE FOREFRONT OF YET ANOTHER ISKCON CRISIS

Tamal had many "intimate" discussions with NM, inviting, canvassing, and bringing others to NM's Gaudiya Vedanta Samhiti in Mathura. Satsvarupa, Sivaram Swami, Bhurijan, Giriraj Swami, Dhanurdhara Swami, BB Govinda Swami, and many others joined in. A collection of hundreds of taped talks on "elevated" subjects were made and copied for distribution, substituting for Srila Prabhupada's audio recordings. NM and his editors published many books that Srila Prabhupada had already written. Tamal was the leader of the senior ISKCON devotees who were "taking siksha" (guidance) from NM.

Many objected that NM's teachings were very different than Srila Prabhupada's. In the face of this disturbance and increasing opposition from his ISKCON Godbrothers, Tamal became more defiant. There was no way he would back down or change course, in typical Tamal style. ISKCON temples world-wide were losing members in droves 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.

Tamal wanted NM to be the next ISKCON Acharya (or primary spiritual guide). The GBC finally confronted the Tamal rasika club to deal with what they held was an influence contradictory to Srila Prabhupada's teachings. However, by that time, perhaps half of all active and former ISKCON devotees had become involved with Narayan Maharaja and paid no heed to ISKCON's prohibitions or warnings about him. Finally an emergency meeting was held in Philadelphia in Dec. 1994. Tamal, Bhurijan, Giriraj, and others were addressed in a civil discussion by various GBCs. A letter was issued to calm the situation, which had become surcharged with emotion and hyperbole. The fears and allegations leveled against Tamal and the

second “gopi-bhava” club were real and warranted. The first such club appeared in the early seventies in Los Angeles, and was smashed by Srila Prabhupada. Some issues that were addressed in Philadelphia:

- (1) Suspicions Tamal was ready to lead a schism out of ISKCON
- (2) Or that Tamal wanted to install NM as the next ISKCON acharya
- (3) NM was philosophically deviated from Vaishnava siddhanta as given by Srila Prabhupada
- (4) Tamal was no longer submissive to GBC decisions
- (5) NM was subtly engaged in offensive minimization of Srila Prabhupada
- (6) 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.

FEB. 1995 GBC MEETINGS: “IT IS VERY BAD...”

Language in the Dec. 1994 GBC letter such as “*dampen the raging fires of controversy*” referred to Tamal, the black sheep of ISKCON. After the meeting, Tamal and his associates would not back 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 NM. Tamal’s group agreed not to visit NM until the Feb. 1995 Mayapur GBC meetings, except for one last time to personally apprise NM of the situation. However, Tamal broke the agreement and after a “last visit,” he again went back to the Mathura math 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 Radhanath 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*

him. Hope somehow the rudder will be put back on the institution.”

FINAL OUTCOME OF TAMAL’S RASIKA BHAVA DEVIATION

Finally, by 1995, ISKCON leadership, though seriously divided, gathered the will to take a stand on the NM rasika guru phenomenon, largely pushed by the temple presidents. After 1976 and 1987, they were now confronting Tamal’s troublemaking a third time. But the bleeding of members continued, as devotees declined to take further risks with ISKCON gurus who were biting the dust one after another. The rasika guru schism was the biggest of all, the sixth major departure of defectors to another cause or camp (see Vol. 5). NM, although widely seen as a genuine sadhu, would speak depreciatively of Srila Prabhupada and his teachings. NM compared Srila Prabhupada’s work to “sweeping” the ground, making a basement or foundation, or as a preparation to enable one to rise to the highest platform of rasa-lila, in which NM was supposed to be expert and realized. NM said all spiritualists must ultimately find a rasika guru and come to rasa-lila before being qualified to return to the spiritual world. Many took this as contrary to Srila Prabhupada’s teachings and as sahajiya Vaishnavism, something Srila Prabhupada had very much warned against.

Tamal had succeeded once again in extremely polarizing Srila Prabhupada’s mission, greatly disturbing its participants, and bringing the ISKCON institution to the 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 15-20 ISKCON gurus and sannyasis he had gathered around him; it would be a catastrophe. 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. The GBC gave an ultimatum: either Tamal and camp submit to their decision, or be expelled from ISKCON. Tamal and company deliberated overnight and capitulated. Heavy restrictions were imposed, with a two year suspension for initiations by the deviant gurus and prohibition from visiting NM or 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: *“You know, I haven’t thought of Srila Prabhupada even once these last two years...”* [or thought how his actions would displease Srila Prabhupada]. This was another candid Tamal confession. 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 enamored by the illusory energy and when one acts for fulfillment of material ambitions. Tamal’s entire involvement with NM was not an innocent, temporary mistake or spiritual stumble; it was a plan to fulfill his own insane personal ambitions, and he cared none for the collateral damage it caused.

A confidential source 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. Tamal 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 this 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 2010, Tamal in 2002.

SECOND TIER MANAGEMENT CAN STOP THE DEVIATIONS

The GBC had no choice but to take a stand on its own members’ participation with NM, as the pressure from the second tier leaders was overwhelming. It was a massive struggle 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 temple presidents 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 Vol. 6, 7).

DEVIANTS’ ATONEMENT AND PUNISHMENT IS KEPT SECRET

Tamal meticulously negotiated his surrender to the GBC: he would comply fully and pronounce his unqualified loyalty to ISKCON, but the suspensions and terms must not be announced, kept secret, and his ISKCON good standing confirmed if questioned. He would not accept public disciplinary shaming, and he insisted the GBC agree to his conditions. But when Gadadhar das was given the full story by a GBC inimical to Tamal, he put it all in his newsletter. Tamal furiously denied it all, procuring a letter from the GBC chairman that he was in fact in “***good standing.***” Such fraud was due to Tamal’s influence, as he had the “cards” and dirt on all the top leaders, and he could “manage and supervise” his own punishments. This is sort of like a notorious criminal getting special treatment in prison or in court sentencing.

The GBC tried to hide the news, but devotees returning from India

brought the facts: Six senior men were suspended as GBC and guru for 2 years: **Tamal**, Giriraj, Bhurijan, BB Govinda, Dhanurdhara, Shivaram, banned from Vrindaban for 2 years or contacting/ visiting Narayan Maharaja anywhere in the world. ***Tamal was assigned a co-GBC for his zone due to being “not a good manager.”***

The damage done to ISKCON by Tamal’s 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 misled them into NM’s “camp,” where they stayed, and the defections continued in great numbers until NM departed in 2010. ***Altogether it was another major ISKCON schism.***

The GBC had simply slapped Tamal’s wrist. The crisis was not defined, or published in the GBC’s 1995 phony resolutions. It was treated as internal politics and never addressed philosophically. Tamal’s misbehavior or the rasika guru debacle was never made public. ***Tamal never apologized or made amends.*** Back room politics prevailed. Tamal was personally responsible for the exodus of thousands of devotees who took shelter of the Gaudiya Math against Srila Prabhupada’s express instructions. ***This was Tamal’s loyalty to Srila Prabhupada?*** What kind of disciple was he? The most confidential servant of Srila Prabhupada would accomplish such a contradictory result for his spiritual master’s institution? ISKCON would have been better off without Tamal.

Tamal deliberately and consciously steered 1000 X more devotees AWAY from Srila Prabhupada than he ever made. By Tamal’s doing, the Gaudiya Math, which Srila Prabhupada had left in the 1940’s, siphoned off thousands of Srila Prabhupada followers. Although Srila Prabhupada had smashed the early 1970’s “gopi bhava” club in Los Angeles (which Tamal had directly witnessed) the lesson was lost as the rasika guru and the premature focus on intimate conjugal pastimes of the Lord was again taken as the path to success in spiritual life. Tamal vigorously promoted NM and the rasika guru hoax, seriously undermining Srila Prabhupada’s mission?

NO TRANSPARENCY, SECRET RESOLUTIONS: CORRUPTION

The way the GBC handled this ISKCON crisis is a study in institutional corruption. 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 the GBC pretend that nothing happened: “All is well.” He was not to be besmirched, more concerned of his reputation than the harm he had done to the movement. This GBC policy is typical for handling their scandals, and it underlines *the degree of corruption that has set into ISKCON* when the deviations and decisions of the leaders are kept secret and not shared with the membership. Keep them in the dark, and do not give any proper guidance based on Srila Prabhupada’s teachings.

CONCLUSION

In 1978 the GBC perpetrated the fraud that Srila Prabhupada gave them authority to do anything they deemed necessary, so when they had to crush their own deviant members in the rasika guru deviation, it was embarrassing. They did not directly address or even attempt to remedy the GBC schism and crisis, but just said vague and “positive” things in a pretense of solidarity. How could half of the “empowered” GBC, who was supposedly as good as Srila Prabhupada himself, be chastised and penalized by the other half? Hypocrisy entails just pretending nothing happened even after being caught in a big lie.

In 1994 Naveen Krishna das met with Tamal in Dallas. Although Naveen had moved to San Diego, he often went to Texas and organized Tamal’s fund raisers with the local Hindu communities. Once Tamal smiled at Naveen, appreciating his loyalty and years of service, and put his arm around him, saying, *“I think you are ready to come with us to Narayan Maharaja.”* Naveen never went. Tamal and his select group of senior ISKCON devotees felt they were the privileged few who had progressed nicely in spiritual life, taking advantage of NM’s superior teachings on *rasika-bhakti*. Again it was the desire for distinction, to be

more advanced, to have higher knowledge, to move on to the “highest” rasa and ecstasy, a desire artificially tied to an esoteric realm far beyond the reach of ordinary devotees.



CHAPTER 7: PERSONAL AMBITION PERSONIFIED

ONE: THE TAMAL MYTH UNVEILED

We have been traumatized with fear of the “mad elephant” offense, of “blaspheming” advanced Vaishnavas, and not to question Tamal’s life. But what if Tamal’s legacy is NOT that of a Vaishnava? *What if it is asuric rather than saintly?* We must do our own careful study of his life, deeds, and massive influence on Srila Prabhupada’s mission. A doctor is educated on health conditions and thus knows the appropriate treatment for a disease. Likewise we study Tamal’s life and influence on Srila Prabhupada’s mission to know how to counteract those negative, poisonous effects. We examine the historical record in light of *shastra* and what Srila Prabhupada said about (and did) with Tamal.

For sure, Srila Prabhupada was very kind to Tamal (but who gave Srila Prabhupada and devotees much trouble). Tamal’s troublemaking became far worse after 1977, when he was the leading (direct and indirect) deviating influence on ISKCON. Presenting himself as an advanced senior disciple and Srila Prabhupada’s most intimate servant, he demanded respect for himself, and injected policies or doctrines into the movement. Tamal devised and promoted, with his allies, ISKCON’s evolving guru policies, from zonal successor acharyas to mass rubber-stamped gurus. His powerful influence on the ISKCON landscape is called *Tamalism* (Ch. 32), *wrapped in the cloak of false devotion to Srila Prabhupada* (a mask of guru-bhakti) Rather than being a confidential servant of Srila Prabhupada, the facts and history show he was *the Ravana of Srila Prabhupada’s pastimes* (Ch. 14). In his last days, Srila Prabhupada clearly referred to Tamal as “Ravana.” History vindicates this assessment to be accurate.

TAMAL’S UNREMITTED ARROGANCE

Exemplary of Tamal’s arrogant, aggressive nature, there is a defiant letter he sent to another GBC who was pressing for Tamal’s resignation due to his involvement with Narayan Maharaja, a fiasco which greatly harmed ISKCON. But soon the GBC demanded he leave ISKCON or give up his association with NM, and Tamal reluctantly backed down. *“As the senior and only remaining original member of the GBC, I stand as the #1 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. [...] 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 [...] 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 [1995] on the GBC. If Krishna wills, I will serve another 25 years and then retire gracefully. "

Other accounts of Tamal's overwhelming arrogance, false pride:

(1) *"Once Tamal gave class about 1988 and he said that if Jesus were here today, he would be an ISKCON guru like him."* (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] Jayatirtha personally bathed my feet as a perfectly humble Vaishnava, although he is worshipped by all the devotees there, Godbrothers and disciples, as absolute, fully competent Spiritual Master."* (Tamal letter Sept 1978) [He arrogantly believed he had become the new Prabhupada.]

(3) *"Tamal invited me to go with him on a visit to Fiji. I accepted. We ate very well. 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, 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 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)

NARCISSISTIC PERSONALITY DISORDER (NPD)

NPD is a mental characteristic when one has an overly inflated

sense of their own importance, a deep need for admiration, and a lack of empathy for others. But behind this mask of ultra-confidence lies a fragile self-esteem vulnerable to any criticism. An NPD person has many of the following symptoms: (1) grandiose sense of self-importance (2) fantasies of unlimited success, power, brilliance, beauty, ideal love (3) feels he is special, unique (4) needs excessive admiration (5) sense of entitlement (6) inter-personally exploitative (7) lacks empathy (8) envious of others or believes others are envious of him (9) shows arrogant behavior or attitude. *And this describes Tamal to a T.*

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 of Dallas became Tamal's enemy when he refused to answer questions about the ISKCON guru system and the temple mismanagement of collected funds. (Ch. 5)

"...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." (ENE, Doktorski)

"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 Achyuta 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)

INCREDIBLE SUCCESSOR ACHARYA ARROGANCE

Tamal's *Servant of the Servant*, 1984: (1) *"Though they leveled their remarks against the successor gurus, in reality their criticism was aimed at Srila Prabhupada himself."* (2) *"Thus he [Srila Prabhupada] considered them to be uttama-adhikari, highly advanced devotees worthy to be accepted as spiritual masters."* (3) *"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) *"...the greatest*

proof of bonafidity of Srila Prabhupada's successor acharyas is their disciples." However, after the zonal acharya system's demise, these 5 pages were stealth-edited out of his book when it was reprinted in 1991.

TWO: HOW DID TAMAL REALLY FEEL ABOUT SRILA PRABHUPADA?

In late 1970 Srila Prabhupada was in India with his entourage of Western disciples on their World Sankirtan Party tour. He asked Tamal to make train travel arrangements, and later he modified the travel schedule, and asked Tamal to make the changes. 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."*** Achyutananda related this incident to Yasodanandan, who recorded it as told word for word. It was noted by Partrikananda das in a 1998 report he wrote. Achyutananda verified this incident. Whatever Tamal felt for Srila Prabhupada, it is clear no one was exempt as the recipient of his anger. Tamal was well known for his vicious, severe anger, unpredictably displayed when personally contradicted or affronted.

Tamal told Balavanta in 1998, ***"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

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 small kitchen, bathroom, bedroom, large office/darshan room, and a small room for his servants. I remember sitting alone for an hour with Srila Prabhupada in his 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 false successor acharyas, Tamal made Dallas his base. **He took over Srila Prabhupada's rooms as his own personal quarters.** Only the small servant's room was shut off and designated as "Prabhupada's room." Some protested, but Tamal was immovable. He periodically renovated "his" quarters, once spending US\$11,000. ***"During my absence no one shall live in my apartment."*** (DOM 1970)

NEGLECT OF SRILA PRABHUPADA'S PARAPHERNALIA IN DALLAS

Naveen Krishna das came in 1984 from Detroit to work as Tamal's

personal assistant and for years he was the Dallas temple president. He was deeply disturbed by the neglect and deteriorated condition of Srila Prabhupada's one small decrepit room. It was locked, inaccessible, filled with dust and cobwebs. The windows were broken. Naveen: *"The roof leaked on Srila Prabhupada's personal items. TKG also personally used Srila Prabhupada's kitchen and bathroom. 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, Dallas, 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."*

CC Mad 15.234: *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 "go-down," a big warehouse which housed much from the painting business. It wasn't neat or clean at all. Dust and dirt abounded. There were large leaks in the cathedral ceiling, so in this deplorable atmosphere, SP's bed, desk and famous wooden rocking chair was kept! I distinctly remember seeing his bed, covered with its sheets and coverlet, being rained on... And that didn't bother anyone. Tamal had taken over SP's bedroom, drawing room, bathroom and kitchen as his own quarters. So SP's things had to be moved out, as they were in the way. Why were his things neglected, abused in this way? As a 'submissive devotee,' I didn't ask. We looked one day into Srila Prabhupada's servants room. [...] There we found a life-size murti of Srila Prabhupada wrapped in a very dusty cotton saffron dhoti, tied with ropes; the room in a shambles; Naveen had Srila Prabhupada's bed and chair, etc. cleaned up and arranged that some devotees keep them in their homes! That's the best that could be done then! It would be nice if SP's rooms were restored."*

[It is believed Tamal's stolen rooms are now also locked up...]

TAMAL FINALLY HELPS TO RESTORE ONE 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 renovate his own quarters (which were 90% of Srila Prabhupada's former quarters), he denied any expenditure to repair the small servant's room which was now a token of Srila Prabhupada's original quarters. Naveen wanted to refurbish that room, bring back Srila Prabhupada's desk and the dust-covered forgotten murti 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 up 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 breathless, shocked, speechless.

Since he was denied any temple funds, Naveen Krishna organized a fundraising campaign to restore Srila Prabhupada's room. As the congregation donations accrued, it was clear Srila Prabhupada's room would finally be restored. Suddenly Tamal came forward as the major donor, and this was listed in the temple newsletter: Tamal was spearheading the restoration of Srila Prabhupada's quarters! It was an eye-opener for Naveen Krishna in his long tenure of working closely with Tamal. For years Tamal was absolutely averse to renovating Srila Prabhupada's room, but when it became clear it would happen without him, he jumped to take the credit as the project's inspiration.

It was all about how others would see and appreciate him.

TAMAL KNEW BETTER THAN SRILA PRABHUPADA

Vatsara das recounted a 1977 incident told him by Upendra, Srila Prabhupada's servant: "*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 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 objections to the parikrama.]

TAMAL REFUSED TO BRING PRABHUPADA BACK TO VRINDABAN

“I was recently speaking with Brahmananda Prabhu, who was with Srila Prabhupada throughout his final days. Although he cannot 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 Vrindaban. 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 Vrindaban, but Tamal refused to make any arrangements to return to Vrindaban. At this point Srila Prabhupada had to ask Brahmananda instead to make the arrangements to go to Vrindaban. Brahmananda says then Tamal stepped back. Brahmananda described the whole thing to me in detail”. (Madhudvisa das, 2011)

In confirmation, on Nov. 11, 1977: **Narayana 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 instructions to return to India. Then within days, his health took another big turn down, and when they reached Bombay, he was fully bedridden and immobile.

THREE: “HE WANTS TO BE THE SUPREME CONTROLLER

On Mar. 14, 1976, after Srila Prabhupada had met with the GBC, including Tamal, in Mayapur, and resolved 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)

On Dec. 3, 1980, Tamal admitted on tape: *"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.**"* What an admission...

Srila Prabhupada wrote to Giriraj Aug. 12, 1971 who was stationed in Calcutta and who had apprised Prabhupada of the situation and events there with Tamal as the GBC. *"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 Tamal 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. **Tamal 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. [...] But it is a fact that **the local president is not under the control of the GBC.** Yes [...] I must be informed of everything."*

Tamal was acting inappropriately, what Srila Prabhupada called exercising "his absolute authority." This incident is found 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."

From 1968, Tamal all too regularly disturbed the devotees, on through to the days of the self-appointed zonal acharyas, rasika guru club, and being the academic authority on the Hare Krishna Movement. He always wanted to be number one and no one would get in the way.

"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 in 1974 from his service in India. He first went to New Vrindaban and

then the West Coast to join Vishnujana Swami, where he proceeded to undermine Vishnujana's preaching programs, took control, and created his own style book distribution parties.” (Narasimha das Nov. 2, 2015)

MISCONCEPTION OF SANNYAS AS A POSITION OF POWER

Tamal was the GBC for India 1970-1974. In 1972 Tamal asked Srila Prabhupada to give him the sannyas order, but was told that a sannyasi could not be a GBC. Srila Prabhupada had in 1970 made the GBC with only married men. He explained to Tamal that sannyas had a different role and purpose, namely to preach, and not manage as the GBC had to do. But Tamal insisted, and Srila Prabhupada relented and accommodated him reluctantly. Tamal wanted to combine the position of authority and respect as a sannyasi with that of the managerial post of a GBC member... an inappropriate and unhealthy combination that has been shown to have been seriously problematic ever since (the hypocrisy of renunciates seeking power). (*Rupanuga das, 2022*)

EXTREMELY COMPETITIVE AND AMBITIOUS

“The next day Tamal [became] Srila Prabhupada's secretary... From this position he could control and manipulate the environment around Srila Prabhupada. ...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 he was freakishly power-hungry. So overwhelmed was he by a lust for power, even he could not contain it.” (Gopal das, 2003)

FOUR: TAMAL'S UNSURPASSED VANITY AND EGO

Yasodanandan 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 ahead for his guru lineage. Unsurpassed vanity!

TAMAL TAKES OVER SRILA PRABHUPADA'S BOMBAY QUARTERS

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 accommodation. Going to Bombay, *Tamal moved into Srila Prabhupada's rooms* and set himself up in charge of the huge, just opened complex. Though Kirtanananda and Hansadutta started to initiate their own disciples months before the March 1978 Mayapur meetings, Tamal waited, and yet he took over

Srila Prabhupada's rooms in Bombay in Dec. 1977 as the new Acharya.

Tamal did the same in Dallas. Srila Prabhupada clearly instructed in his Direction of Management (Vol. 6): "*During my absence no one shall live in my apartment.*" Tamal was a signer of this important legal document created by Srila Prabhupada to direct ISKCON's managerial affairs during and after his departure. If Tamal so defiantly disobeyed this order so openly, then what other directions and instructions did Tamal disobey and disregard? The answer, as will be seen, was many.

The Juhu Beach property was at that time the premier ISKCON property, and in 1978 Tamal requisitioned a marble Vyasasana for himself grander than Srila Prabhupada's, to be worshipped. When the Vyasasana was being installed, Mahabuddhi das objected that it was taller than Srila Prabhupada's Vyasasana. Over Tamal's objections, he had the workers shorten the legs, and Tamal had a temper tantrum. He actually thought he had surpassed Srila Prabhupada. Throughout 1978 Tamal terrorized the Bombay project. Finally it became too much for even the gentle Giriraj and Sridhara Swamis, longtime stalwarts of the Bombay project, and Tamal was wired while in the USA that he should not return to Bombay. Tamal then made his headquarters in Dallas instead. (*Mahabuddhi das interview, 1998*).

WHO DESIRES TO TAKE THE PLACE OF SRILA PRABHUPADA?

In Srila Prabhupada's 1978 Vyasapuja book he wrote 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.

From SBhag 7.3.17 purport, about Hiranyakashipu doing great austerities to become immortal: "*Rakshasas and demons worship various demigods, such as Lord Brahma and Lord Shiva, just to take the post of these demigods.*" There are many examples of demons in the past who did great austerities and used the benedictions received to kill or take the place of their benefactors. Again become a mouse... Similarly Tamal (and others of his mindset) did their service to Srila Prabhupada with the aim to achieve power, reputation, position... and then either poison him or declare him now dead and gone, taking his seat as the supposed successor.

TAMAL'S PERSONALITY TYPE: MACHIAVELLIAN

Several sources 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 heard this from several sources. Whether Tamal did or did not is irrelevant since he was the personification of Machiavellianism ("employment of cunning and

duplicity in statecraft or general conduct.") 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. Tamal could have written a better book on the subject. *"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 (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 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 desirable characteristics for a Vaishnava nor those to influence Srila Prabhupada's mission. But the Hare Krishna Movement has been highly affected by Tamal's touch, seen in the deviated doctrines which are now the mandate for ISKCON's corrupted leadership that today operates in Tamal's shadow (see Ch. 32).

TAMAL WAS VERY ATTACHED TO HIS OWN VYASASANA

At the 1987 GBC Mayapur annual meetings it was resolved that ISKCON gurus could no longer have their own Vyasasanas in the temples. The Dallas temple room had been elaborately renovated with Vyasasanas built into the wall on either side of Srila Prabhupada's Vyasasana, one for Tamal and one for guest gurus. To remove these two Vyasasanas would have left conspicuous blank spaces, which was embarrassing to Tamal, who confided in Naveen Krishna that it was very difficult to give up his Vyasasana. He said he was very attached to sitting there and being worshipped by his disciples, as he had been for years. But this GBC decision could not be avoided. Tamal winced: *"I will need time to get used to the idea. What will those two gaping spaces be for?"* Naveen suggested they be made into "Shastrasanas," beautiful displays of Srila Prabhupada's books. Tamal later accepted this proposal, and he postured that he had given up his seat for the sake of Srila Prabhupada's books, rather than being removed due to guru reforms. Tamal always needed an off-ramp that placated his ego.

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 instruction, as described by Tamal supporter Hari Sauri das, 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) After Srila Prabhupada’s departure, however, Tamal showed a mood very different from a status of purification. Also CVSA audio tests showed that Tamal’s recorded statements to Srila Prabhupada in late 1977 were actually highly indicative (up to 100%) of deceit or lies. (see Ch. 18)

Tamal became unusually and exceptionally attentive, sweet, devotional, and flattering towards Srila Prabhupada, especially during Srila Prabhupada’s last months. The statements below are from just a few days in Oct. 1977, and show why Tamal was seen by some as Srila Prabhupada’s most confidential, most intimate, and even most loving disciple. But considering Tamal’s real history, we think this behavior was *adopted purposefully* as a “mask of guru bhakti.” (see Vol. 5) In Ch. 23, it is clear Tamal was Srila Prabhupada’s poisoner, and during the whole 10 month poisoning (see Vol. 1), Tamal is gushing with sentimental, flattering praise and apparent loving devotion. It is noted that a poisoner will always appear very loving to the victim.

(1) As you instruct us, Srila Prabhupada, we will carry out your instructions exactly. (2) Today we were discussing how nice a devotee you are, Srila Prabhupada. (3) We are your innocent boys, Srila Prabhupada. (4) 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) We are not ready to let you go yet, Srila Prabhupada. We can’t resign ourselves to it. (6) 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) Yes, we do not want any disaster to happen. Only business as your sons and servants is to maintain what you have established. (8) Jaya, Prabhupada, we are going on your teachings. Srila Prabhupada, you are always the center of our lives. (9) We have only to carry out exactly as you have trained us up. (10) We don’t want... You can’t leave us now. (11) 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 this commune and first met each other there, joining the San Francisco temple in early 1968. They were well known in San Francisco's Haight Ashbury hippie district as prominent, charismatic figures. Gaurahari, Madhudvisa, Devananda lived at Morningstar also.

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, 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 expert at politics and manipulation. He enticed others into his plans by facilitating their personal ambitions. He did this also in 1986-87 during the so-called guru reforms (see Vol. 5).

TAMAL TAKES OVER THE PHILIPPINES 1983

When Hansadutta was removed by the GBC as a zonal acharya in 1983, he reluctantly ceded his Philippine temples to Tamal, who took them over as part of his zone. The largest temple was in Cebu, and when Tamal went there, being the cruel and hard person he was, 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 given their hearts and souls 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. (*Interviews: Jitarati das, 2004; Urdhvaga das, 1998*)

PERSONAL CHEFS, HEATED CUTLERY

(1) *"I ate lunch with Tamal a couple of times but taking prasad 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 acharya, Tamal had his own team of cooks prepare him very special, opulent meals. Each day he would order to his desire. He had more cooks than the temple Deities, and he used Srila Prabhupada's personal kitchen and bathroom as his own. He was eating better than the 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 instead 'austerely' accepted Sri Sri Radha Kalachandji's raj bhoga prasadam (noon offerings)."* (Naveen Krishna das, 2015)

(3) *"In the 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 his cutlery. He insisted on hot knives, spoons and forks."* (Mandapa das, 2015)

RUTHLESS, HEAVY-HANDED, ANGRY, AND DOMINANT

(1) *"After the New Vrindaban meetings in 1986, I began to question the authenticity of the zonal acharyas when Bhavananda's homosexual problem came to light. When Tamal saw 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. Later 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, devoted Tamal disciple, Rupa Ragonatha of Australia, was serving his guru to the best of his ability at the New Govardhan 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 his visit 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 I accidentally replied, "Yes, prabhu." Tamal exploded, yelling and accusing me of insulting and severely disrespecting him. Though I apologized profusely, he insisted it was an intentional "Freudian slip" insult. Everyone bore the same harsh anger, pride, indignation, and severe chastisement from Tamal." (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 these Pacific islands. The devotees constructed a cottage for him and organized a reception with a 30 prep feast. Tamal sat down to eat, but upon seeing the food, got up and stormed to his cottage, yelling angrily about the bad food. "**You expect me to eat this!?**" The devotees were shocked, and he loudly complained about his cottage too. Finally Tamal calmed down and ate his dinner. (Rasabihari das, ISKCON regional secretary, 2011)

(6) "But you overpowered everyone 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." (Urdhvaga das letter to Tamal, 1998)

(7) "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 out of sight 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 das 2016)

(8) 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, others)

(9) *“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 mis-steps.”* (Sudarshan das, 2017)

(11) Adi Keshava was distressed how he was "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, saying, *“I can't deal with Tamal.”* (Adi Keshava, 1999 interview)

(12) *“Tamal controlled everything and his nose was everywhere; he talked about ISKCON leaders, asking our opinions but never caring about them; he was a very angry man, and he demanded respect more than commanded it. My personal opinion was that he was a dishonest person and had an agenda different from SP.”* (Mahasrnga das, 2016)

(13) *“Tamal did not come with a loving demeanor. Instead, he was a bully loaded with negativities. He demanded respect, and was feared, even dreaded. Not a nice guy.”* (Vedic astrologer)

(14) *“Sri dasi said Tamal was heavily into Kaliya worship in Fiji. She said he would “freak out” if his food was not prepared just right, it had to be piping hot, and he drank hot milk often, and he insisted the room temperature had to be very warm.”* (Lene McConnell, 1999)

TAMAL’S GENTLE NATURE: MOSQUITO STORIES

Bhakticharu Swami told 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 there is 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 shoed 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.

FIVE: POLITICAL MANIPULATION, NOT CHANTING ROUNDS

Sometime shortly before Ramesvara's sudden abdication as a zonal Acharya and departure to his parents' home in 1986, ISKCON's Privilege Committee was tasked by the GBC to investigate specific internal affairs. Rupanuga was the chairman, and one issue was the complaints that Tamal, Jayapataka, and Ramesvara, three sannyasi zonal acharyas, were not chanting their rounds. The investigation found that the three were not chanting their rounds, but only Ramesvara admitted to it, and Tamal and Jayapataka denied it. Years later, Jayapataka was censured and reprimanded by the GBC for this defect.

In 1989 Naveen Krishna, Tamal's Dallas temple president, received confidential 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, was overly oppressive, had catastrophic fits of anger, mistreated the devotees, demanded endless special treatment, and it had become intolerable. Tamal also inappropriately received private foot massages from a woman disciple. Jitarati spent a week alone with Tamal and he saw that Tamal was hardly chanting. Naveen, who had seen the same in Dallas, spoke confidentially with a few GBC/gurus (Tamal's peers) to find a proper way to bring this to Tamal's attention. He privately discussed the matter with Giriraj Swami and Sridhara Swami in

Bombay. Both advised him that their experiences with Tamal were similar; Tamal had not chanted his rounds in Bombay either (in 1978).

However, while visiting the UK, Tamal found out. Outraged, he called Naveen in Boston, accusing him of spreading false rumors behind his back without speaking to him first. Tamal demanded Naveen fly back to Dallas immediately, that same day, to face the music. Naveen tied up his work in Boston, but meanwhile 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 Bhakta Rupa das, a longtime bureaucratic, dry loyalist, head up preparations for Naveen's return to Dallas. Jayadwaita Swami also mediated. Naveen was the rascal and traitor, and he found everyone was now hostile towards him. After many years of hard work together with the Dallas devotees, Tamal's politicization had suddenly made Naveen a temple enemy. There was no chance for explanations; it was a done deal. Naveen humbly took the blame as the fall guy. No longer was anyone thinking about Tamal's temper tantrums, his not chanting his rounds, or his disruptive behavior; it was now about Naveen's audacious disloyalty and betrayal of the local guru.

Naveen resigned and moved to San Diego. Shortly before he left, after Tamal was satisfied with his capitulation and apologies, they both were chanting in the temple during japa time. Tamal kept talking about various things, and Naveen saw, as he had many times before, Tamal's habit of periodically pulling down another counter bead, indicating completion of another round, 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. Naveen remarked: *"I doubt whether he ever chanted his rounds completely for many years on end, if ever."*

Later Tamal confronted Jitarati and Giridhari Swami in Hong Kong. Giridhari Swami backed down but Jitarati refused even in the face of Tamal's heavy tactics. This was how Tamal reacted to doubts in him or questions about his activities. He used political manipulation, heavy-handedness, and defamation of "opponents" as his methods.

"I worked with him basically for three years. Our 'japa' walks barely got one round done... Tamal said I was qualified to take sannyas. 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 sannyas. In this way he cleverly got approval. He pushed it on me." (Mahasrnga das, 2016)

“Tamal forced Bhagavan to take sannyas at Srila Prabhupada’s Samadhi on Vyasapuja day 1978.” (Dwaipayana das, Feb. 1, 2017)

Dharmabhavana das in Dallas, who has a Tamal-initiated wife, stated that even 25 years after the 1995 Narayan Maharaja episode, the devotees in Dallas and elsewhere in Tamal’s zone are not aware of his basic history, e.g.: (1) Tamal led the rasika guru Narayan Maharaja group in ISKCON (2) Srila Prabhupada chastised Tamal in 1976 and “exiled” him 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 and 2 years from 1995-7.

“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.’ [...] 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 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.” (Chasing Rhinos With The Swami Vol. 2.167)

SIX: TRADING POLITICAL FAVORS

When trading political favors appears in the society of devotees, it soon becomes the trading of disobediences to Srila Prabhupada. One corrupt leader will cover for another who also has something to hide.

Gadadhar das stated: *“In 1987 or so there were three law suits filed against Dallas & other temples for child abuse. [...] Once I heard Tamal tell 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 described how Tamal, Bhavananda, and Bhagavan tried in 1978 to seduce him with becoming the 12th ISKCON guru if he would accept the new eleven zonal acharyas. He declined their bribe and corrupt offer, soon leaving ISKCON. (Vol. 5)

DEVOTIONAL SERVICE TO EGO AND FAME

Bhakti Tirtha Swami’s *The Beggar Vol. II* recounts an imaginary trip to Yamaraja’s court of death, and these frank (but superficial)

confessions about the quality of his “devotional service” also readily applies to Satsvarupa, Kirtanananda, and especially Tamal.

“Death recently came and stole me away, like a thief snatching his prey in the dead of night. I found myself constantly thinking: “Why me? Why am I here of all places?” [...] At the height of my bewilderment, Lord Yamaraja, the fearsome Superintendent of Death, appeared, along with his court appointees. [...] Yamaraja looked directly at me and addressed me with stinging sarcasm. “You are Bhakti-Tirtha Swami Krishnapada. Where is the tirtha of bhakti? Have you been able to get the souls under your care to take full shelter of you and give up their sinful habits? Didn't you know that if you could not purify your dependents that you would be accountable for their sins?”

*“I tried to formulate a defense. ‘I chanted my rounds every day.’ [...] But what about all the service I did?” [...] “Do you think that the service of your ego constitutes devotional service? Throughout all your grand service, **your greatest interest was your own fame**. And now, you have achieved that success you were chasing, for you are very famous here amongst the infamous.”*

Similarly, Tamal spent his days doing “devotional service” and it was more or less motivated by attachment to ego and fame, power and position. We have no idea how purified Tamal became as a result of his association with Srila Prabhupada, but that does in no way change or nullify the evidence that he was involved in poisoning his guru.

TAMAL ENGAGED IN REFLECTIVE MOODS OF SELF-ANALYSIS

In Search of Harmony (Somaka Maharaja) is a quote from a Tamal class 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. Tamal often did this with calculation.

From Tamal’s *The Perils of Succession*, 1997: “*Tamal Krishna Goswami, the leader of a large number of sannyas and brahmacari preachers, insisted that he was now their via media in relating to Prabhupada and expected that his Godbrothers follow him absolutely.*”

And from Tamal's Topanga Canyon confessions, 1980: *"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.'"*

Tamal often had shallow remorse for his disobediences and destructive actions. However, like a pyro-maniac or a drug addict who cannot restrain themselves, Tamal soon reverted to compulsively pursuing his same ambitions to be *Numero Uno* or *El Capitan*.

TAMAL WAS UNNECESSARILY HEAVY-HANDED

In Jan. 2023, Mathura das recalled: *"At the infamous 78 Mayapur festival, we voted for Svarupa Damodar to take over management of the India Library Party, after Gargamuni left, but Tamal wasn't having it. Instead he insulted us at a meeting he convened with Bhavananda and Adikeshava, claiming we were all poisoned by Gargamuni. The result was that most of us quit the Library Party and it collapsed, ended. Tamal was a Machiavellian infiltrator. His Tamalian mood was horrible and destructive, and he turned such a sweet, sublime message that Srila Prabhupada brought into a toxic, dogmatic little cult. I have very negative opinions of Tamal. ISKCON should have been like Vishnujana Swami's mood, but Tamal made it into his dark mood."*

SUMMARY

"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 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 not that of a confidential associate of the pure devotee, nor of the magnanimous and charitable person that ISKCON has portrayed him to be (and that he himself projected). Tamal's influence is called **Tamalism**, which has undermined Srila Prabhupada's mission with the poison of personal ambition. Everyone in this material world is here to pursue their independent material plans or personal ambitions, and Tamal is recognized as **PERSONAL AMBITION PERSONIFIED**.

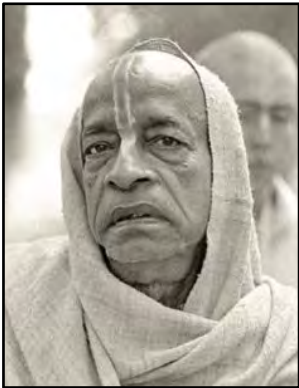
Tamal burned this asuric mentality into the fabric of ISKCON, into its doctrines, members, leaders, and collective consciousness. It is an

infectious material disease that has spread from the top leaders down to the congregation. Tamalism is a pernicious, anti-spiritual curse that needs to be thoroughly purged from Srila Prabhupada's transcendental mission. Srila Prabhupada said it best: "*'Of all the GBC, he,' indicating Tamal Krishna Maharaja with a tip of his head, 'is the most intelligent. [...] And he wants to control the whole Society.'*"

SBhag: 3.29.8, Purport: "*...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.*"

Personal ambition is everywhere, so naturally, all participants in ISKCON will have this basic contamination of the heart. But Tamal consistently acted for his own sense and ego gratification, selfishly using the Movement in one scheme after another. Tamal corrupted the leadership and doctrines of ISKCON, making personal ambition, rather than surrender to Krishna, ISKCON's primary underlying principle. He was empowered, somehow, by some unknown party or parties, to do this, and he successfully wrought havoc and destruction upon Srila Prabhupada's lifelong work. This was not accidental. It was part of the struggle between the divine and demoniac forces.

*"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) Tamal caused the same to ISKCON, whose pure preaching work has also been largely stopped.



Rescuing the material world's lost souls requires a continuous refreshing-restoration of the spiritual mission initiated by the Supreme Lord and expanded by His authorized representative. Thus we identify the corruptions and degradations to the message of Godhead, as given by Srila Prabhupada, the most recent shaktyavesh avatar. May Tamal himself attain the highest destination, but his deviant influence on ISKCON be recognized as poison and completely purged. This can

only be done by Srila Prabhupada's sincere followers.

PART 2: EVIDENTLY TAMAL WAS THE POISONER

Here we examine the historical and factual evidence that Tamal was Srila Prabhupada's poisoner. This is not character assassination. It is necessary and typical in the investigation of the unusual circumstances of Srila Prabhupada's scientifically proven poisoning (Ch. 11). Tamal was widely suspected in Srila Prabhupada's poisoning even before any investigation commenced. His factual history will be studied for his motives, methods, and actions. *How else can a crime be solved without studying the natural 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.

Many wanted Tamal to answer questions regarding Srila Prabhupada's poisoning, and questions were put online in 1997. But Tamal would not answer any questions nor cooperate with the poison investigation by Balavanta or the private investigation by Naveen, others. His death in 2002 prevented anyone confronting him with the "breakthrough" forensic cadmium evidence. Tamal will never explain to us 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. Meanwhile ISKCON continues to deny the poisoning, engaging in blatant cover-ups that were organized, pioneered, and constructed by Tamal himself.

Bhakta Vatsala das, Vrindaban gurukula schoolboy from Mexico aged 13, had various cleaning duties in 1977 in Srila Prabhupada's quarters. From a hallway *he reportedly overheard about eight senior disciples discussing Srila Prabhupada's poisoning.* He returned to Mexico in 1978; many devotees there remember him talking openly about what he had overheard: Ramanya, Durlab, Nandaprana, Mantri, Adhoksaja. In late 1999 Bhakta Vatsala was located in Mexico and asked to record his testimony. His first question was, "*Where is Tamal?*" He was too afraid to say much more but confirmed off the record he had heard senior men talk about poisoning Srila Prabhupada and arguing whether ISKCON should be in charge of one man or to divide it up amongst many men.

CHAPTER 8: PRABHUPADA-TAMAL POISON DISCUSSIONS

Srila Prabhupada's statements in late 1977 that he was being poisoned carry great weight and for many is the strongest evidence that Srila Prabhupada was indeed poisoned. Since the words of His Divine Grace are of the utmost importance to his followers, who accept his words as absolute, faultless, and 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 (including Tamal), and because they are extensively discussing with Srila Prabhupada about him being *maliciously* and homicidally poisoned, it is the epicenter of the poison issue.

On tapes recorded Nov. 9-10, 1977 there are lengthy full-voice, bedside conversations in Srila Prabhupada's Vrindaban, India private quarters about homicidal poisoning. At that time His Divine Grace spoke clearly several times of being poisoned, some in English and more in Bengali or Hindi (which has been translated). On Nov. 9, 1977 (a date confirmed by *TKG's Diary*) a local priest, Balarama Misra, whom Srila Prabhupada had long known, came to visit after Srila Prabhupada sent Shastri to invite him. Shastri and Balarama Misra had also known each other for a long time. Seemingly out of the blue, Srila Prabhupada chose this old friend to casually drop the bombshell that *someone said that he has been poisoned*. Some key excerpts:

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.) **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?

Why did Srila Prabhupada not raise this issue first with his own trusted and intimate disciples, such as Tamal, his personal secretary?

Srila Prabhupada *is talking of being actually poisoned, not bad medicine.* Always perfectly guided by the Supersoul in every action and word, he made this shocking revelation first to outsiders, and then by default his disciples and the world through his tape recorder. This message was meant to go beyond his attendants, and perhaps he did this just to ensure this news got outside his rooms and his caretakers.

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, and locals were refused entry. Many of Srila Prabhupada's old friends were turned away: Nrshimananda Goswami, OBL Kapoor, Vishwambhar Goswami, Dr. Khurana, Dr. Ghosh (VRI), etc. Did Srila Prabhupada call for Balaram Misra to get the word out to the Vrindaban locals, bypassing Tamal? Somehow this tape with so much on it did not go "missing." Srila Prabhupada casually said in Bengali, "**Somebody says that someone has given poison.**" He repeats in Hindi and confirms he is speaking of himself. He (1) is talking of actual poisoning, (2) not just the symptoms of poisoning, and (3) he states it three times. There are two unknown persons to which Srila Prabhupada has made reference, namely the *informant* ("someone") and the *poisoner* ("somebody"), neither of whom he named. The talks continue:

Kaviraja: (Hindi) *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? **Kaviraja:** (Hindi) *Aapko kaun poison dega? Aur kisleye dega?* (Who would give you poison? And why?) **Tamal:** Who said that, Srila Prabhupada?

SP: I do not know, but it is said. **Devotee whispers:** ...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* who said he was given poison, and Shastri asked who said this. The answer: "*All these friends*" and "*They all say.*" Who were they and these *friends* in the plural? One logical understanding is those right there and *present*, or Srila Prabhupada's caretakers. Bedridden, Srila Prabhupada hardly was able to move- so he *verbally* pointed out those in his presence as the ones who had said that he had been poisoned. Who else could he have

meant? Not visitors that had already left. **ALL THESE FRIENDS** means those caretakers who were *there*.

Perhaps Srila Prabhupada learned of his poisoning from one of the four kavirajas who diagnosed poisoning in Nov. 1977 (Vol. 1). *One of them (or someone they had told about their diagnosis) could have discreetly informed Srila Prabhupada about the poisoning diagnosis and poisoning symptoms.* Tamal did not know who told Srila Prabhupada. Maybe Srila Prabhupada heard poisoning talk or whispers, but did not recognize who it was, or, if he knew, he did not want to point them out. First he says “all these friends,” but, pressed by Tamal, he says, “I do not know.” It is unlikely Srila Prabhupada did not know. Tamal also thought Srila Prabhupada knew who it was who had told him about his poisoning, and asked him again later.

Three times Srila Prabhupada stated that someone said that he was poisoned (twice above, again the next morning). The **fact** that someone said Srila Prabhupada was poisoned is affirmed no less than **9 times** by Srila Prabhupada himself in the “poison discussions,” Nov. 9-10, 1977. Obviously Srila Prabhupada took his being poisoned seriously, being told **he had been actually poisoned**. Only then does the discussion shift to poisoning symptoms, as they try to link symptoms to medicines. Later Srila Prabhupada, Tamal, and other caretakers discuss extensively about actual **homicidal** poisoning, mentioning rakshasas, murder, court cases, ground glass in food, and so on. Talks continue:

Kaviraja: [*see Hindi in Vol. 1*] 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:** [*see Hindi in Vol. 1*] 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.)

ACTUAL POISONING PLUS POISONING SYMPTOMS

Srila Prabhupada explains someone told him that when poisoned, one will develop the symptoms seen in his physical condition, and he thought this true and thus he said so. So far he has stated: (1) that **someone said that somebody had poisoned him**, (2) that **someone said he had the symptoms of poisoning**, (3) that these **poisoning symptoms**

may be described in some book. Srila Prabhupada spoke about being actually poisoned, and having the symptoms of poisoning.

Shastri, highly qualified, was shocked at the poisoning revelation. That only a demon would think about maliciously poisoning a saint shows he took Srila Prabhupada's statements of being poisoned most seriously. Srila Prabhupada said he had poisoning symptoms, not diabetes symptoms, which he did not confuse with poisoning symptoms. Neither should we. It has been forensically and scientifically confirmed beyond any doubt that Srila Prabhupada was definitely, homicidally poisoned (see Vol. 1). Then, later on Nov. 9, Tamal questions Srila Prabhupada again. *Tamal's exact question is what Srila Prabhupada will answer.* It was about what *someone else said.*

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.**

GBC OUT OF CONTEXT PARAPHRASING, TWISTED MEANING

One phrase was taken out of context and twisted by Tamal and GBC as though Srila Prabhupada said he was **not** poisoned. But there is a huge difference between (1) someone saying Srila Prabhupada had poisoning symptoms and (2) Srila Prabhupada saying that he was not poisoned. The GBC's assertion of no poisoning is untenable, yet it is what they claim. This misrepresentation will be laboriously confronted as a desperate deception, not just an innocent difference of opinion.

NTIAP, the GBC book of poison denials, repeatedly asserts that Srila Prabhupada never positively stated he was poisoned, but only indirectly spoke of it. *NTIAP* says the Nov. 9-10, 1977 discussions do not support the "poisoning theory." Also the GBC goes further with an outrageous bluff and massacres truth: "*the clear and simple fact [is] that Prabhupada himself denied that he was poisoned. [...] 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 how *NTIAP* changes the conversation's meaning. But Tamal asked *who said, who did it, and what was said*, and *nowhere* does he 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 understood together. *He* (an unknown person) “said like that.” This is NOT a poisoning denial.

Let us test *NTIAP*’s butchered version: **Tamal:** Did you say you were poisoned? **SP:** Not that I am poisoned. But: *This makes no sense*: it is grammatically untenable. We can also test 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 wanted to say he was not poisoned, why did he not just say “No, I did not say that”? Srila Prabhupada explains that his informant did not say he was poisoned, but told him he had poisoning symptoms. Taken out of context, “*not that I am poisoned,*” makes no sense answering a question not asked. This manipulation by Tamal and the GBC contradicts the discussion itself. *NTIAP*, a book financed by Tamal, added a period after “No,” to make a separate answer to the mythical question “*Did you say you were poisoned?*” But a comma should follow “No,” as in the Archives version. The GBC changes what was said into, “No. Not that I am poisoned,” to answer a question never asked. Then they cut it down even more. This is dishonesty at its worst. They do the same with the May 28, 1977 talks (see Vol. 5).

WHY RESTRICT WHO COOKED FOR SRILA PRABHUPADA?

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 prasad cooked by so many different people. **SP:** That should be stopped.

Why would Tamal want to stop “anyone” from cooking for Srila Prabhupada or worry about who cooks if there was no poisoning, as he later claims? Was it a matter of “safer” cooks to avoid poison symptoms? The flaws in these poisoning denials are too many. Why take precautions or bring up the Sankaracharya story about homicidal poisoning if there was no poisoning and only innocent symptoms? Obviously Tamal is acknowledging real homicidal poisoning. And clearly Srila Prabhupada wanted to avoid poison in his food.

“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. Srila Prabhupada says Bhaktisiddhanta also was cautious about his food. If Bhaktisiddhanta was concerned about being poisoned by tainted food, why be incredulous if Srila Prabhupada was poisoned?

So far Tamal *still* does not respond appropriately to the real poisoning being discussed. Is he dumb or just playing stupid? Srila Prabhupada was not making idle conversation. If his food should be restricted because he was being poisoned, is this how to respond? “*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 later try to put poison in some food, whereas Srila Prabhupada is clearly speaking about being *already* poisoned in an ongoing poisoning.

TAMAL’S SHARP MEMORY

Tamal: ... *You said before that you... that it is said that you were poisoned?* We note Tamal corrected himself from “*you said*” to “*it is said.*” We see why earlier in the transcript: **Tamal:** *Who said that, Srila Prabhupada?* **SP:** *I do not know, but it is said...* I.e., did the informant say you were poisoned? Srila Prabhupada answered that the informant did not say he had been poisoned. Tamal’s sharp memory shows his technical focus in these discussions. *Is Tamal concerned about a poisoning or who informed Srila Prabhupada about it?* He wanted to stop whoever leaked the big secret. Why did he not care about the poisoning itself? He pressed **5 times** to reveal the informant: **(1)** Krishna das? [*Babaji*] **(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.

This is suspicious: Tamal wants to neutralize the informant. If it was a local resident, a devotee, someone in the Gaudiya Math, or a kaviraja, Tamal wanted to know. Why? It was more important to discover the informant than to stop the poisoning (of which Tamal is found guilty in Ch. 23). 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 homicidally poisoned. Suspicious.

TAMAL’S CLEVER DIVERSIONARY DOWNPLAYS

Widely accepted even among his friends, Tamal was a master politician, expert at manipulating people and situations. In these poison discussions, he serially *downplayed* the significance of Srila Prabhupada’s poisoning revelations. E.g., he said: “*Just knew it from*

before.” To create doubt if Srila Prabhupada was *actually* told he had poisoning symptoms, he asks why Srila Prabhupada thought he had poisoning symptoms; was it “just” a conjecture based on what Srila Prabhupada “knew from before” and that’s all? This is a leading question to reduce the poisoning from a disclosure to a hunch. It is Tamal’s *diversionary downplay*, a downgrade of significance.

Another Tamal’s downgrade of Srila Prabhupada’s poisoning revelation: *cooking in the future*. Tamal states “*that’s why actually we cannot allow anyone to cook for you,*” as though Srila Prabhupada’s statements about *already having been poisoned* only warranted concern over food being *maybe poisoned in the future*. So Srila Prabhupada could be poisoned later by cooks or food, and yet he made no changes in the kitchen? Srila Prabhupada was clearly saying he was *already* poisoned, so why did Tamal divert the discussion to future precautions? Tamal was just making deflective, diversionary small talk. In Vol. 1 we list six diversionary downplays by Tamal of the poison revelation.

Srila Prabhupada’s health was mysteriously declining for many months, he was about to depart, he could hardly move or speak, he just clearly stated that someone said that he had been poisoned, and then he says he also had poisoning symptoms. Tamal then suggests taking precautions with future cooks, which he did not do anyway. 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 slickly avoids the true weight of Srila Prabhupada’s words, *pretending to miss the point*. The poisoning is again fully acknowledged by all the caretakers the next day in further discussions, when Tamal only utters, “*Sheeesh!*” Srila Prabhupada speaks 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*” (Owl Investigations, 2002).

Nov. 9-10, during the “poison discussions” with Srila Prabhupada, Tamal repeatedly acknowledges that a real poisoning had taken place:

(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?*” (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.”

Yet 1997-2002, Tamal denied a poisoning? Everyone in 1977, Srila Prabhupada and Tamal included, clearly acknowledged poisoning.

THE NEXT MORNING, NOVEMBER 10, 1977

Post-midnight on Nov. 10, Srila Prabhupada became very restless and kicked off his covers, which Bhavananda characterized as “mental distress.” Shastri gave some pain medicine (*TKG’s Diary*). After a difficult night of great discomfort, Srila Prabhupada felt better.

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? [**skip ahead**]
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. **BCS:** Srila Prabhupada? **SP:** Hmm?
BCS (Beng): *Oyita ki byapaar hoyechelo? Mental distress?* (What was that problem? Mental distress?) **SP:** Hmmmmm. Hmmmmm.
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:** *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:** [*see Hindi in Vol. 1*] Listen, this is the understanding that some demon (may) have given (poison)...Charu Swami [**BCS:** 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:** 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:** Sheessh! (All speaking) **Kaviraja:** [*Hindi in Vol. 1*] **It's some rakshasa... the poisoner...** will put something in pan. What to say, something in milk. To eat, will put a medicine in pan, by the morning, whole life can be forgotten.

TAMAL AND CARETAKERS ACCEPT AND AFFIRM THE POISONING

The previous day ended with Srila Prabhupada seemingly reluctant to talk more about his poisoning, but now further talk of actual poisoning resumes. No longer does Srila Prabhupada say, "It's possible." Poisoning is now a factual reality and everyone is shocked, evident by the following frenzied conversation. Whether or not Srila Prabhupada earlier stated he was actually poisoned is now mute. Everyone present proceeds to affirm and acknowledge that Srila Prabhupada was saying that he had been maliciously, homicidally poisoned. A murderous poisoning is acknowledged **12** times:

(1) "Prabhupada disclosed his thoughts that **someone has poisoned him.**" (TKG's Diary) (2) Bhakticharu confirms: "...he thinks that **someone gave him poison here.**" (3) Shastri: "...**some demon has given (poison).** This can happen. It's not impossible." (4) Tamal: "**Prabhupada was thinking that someone poisoned him?**" (5) BCS: "Yes." (6) Shastri: "This is what he says, then **there must be some truth in it. In this there is no doubt.**" (7) BCS: "He said that when Srila Prabhupada was saying that, **there must be something truth behind it.**" (8) Tamal's "**Sheesssh!**" is an affirmation. (9) Listening to all these affirmations of poisoning, Srila Prabhupada never corrected them, *as he certainly would have if there was no poisoning.* He confirmed them with no protest. (10) Tamal poses his **final question** to Srila Prabhupada about who poisoned him. (11) They spoke of real poisoning cases- Swarupa Guha poisoning his wife, (12) and of a Sankaracharya who was poisoned by ground glass in his food.

By the end of the poison discussions, Srila Prabhupada had still not named who had poisoned him nor who told him about it. These discussions are about WHO said there was a poisoning and WHO did it. By an honest reading of these discussions, one concludes Srila Prabhupada **believed he was homicidally poisoned.** There was no talk about IF there was a poisoning. They all clearly acknowledged Srila Prabhupada spoke of actual, malicious, homicidal poisoning by someone trying to kill him. First he said that his being poisoned was

possible, and later he solidified his assertion and numerous confirmations of poisoning are given by his caretakers. “*Someone has poisoned me*” is rather clear. The talks continued:

TAMAL ACKNOWLEDGES THE POISONING

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)

Tamal’s question is now about WHO DID IT, not IF it was done, nor WHO told him. Tamal has progressed to “*Who did it*” from his earlier “*Who said it.*” Now it is clear Srila Prabhupada believes he was poisoned, and this is the cause of his “mental distress.” The Nov. 10 transcript clearly shows Tamal and others acknowledged Srila Prabhupada believed he had been maliciously poisoned. Yet incredibly, the GBC and Tamal (while alive) adamantly maintained Srila Prabhupada said he was **not** poisoned, there was **no** reason to conduct further investigation because they already investigated (in their sham book *NTIAP*) and found nothing to be concerned about! Although after 1997 Tamal claimed there was no poisoning, in 1977 the tapes show he clearly acknowledged a homicidal poisoning. Tamal never asked, “Who is it that has **not** poisoned?” Tamal asked “*So who is it that has poisoned?*” the day **after** Srila Prabhupada said, “*He said like that, not that I am poisoned.*” On Nov. 10 Tamal nullifies any idea that Srila Prabhupada denied being poisoned, and he was so convinced on Nov. 10 that he asks Srila Prabhupada who poisoned him. Who did it?

WHY DID PRABHUPADA NOT ANSWER? AND BECOME EVASIVE?

This was Tamal’s most significant question, followed by an eerie silence of 13 seconds while everyone waited for Jagat Guru to reveal the poisoner. Everyone expected Srila Prabhupada knew who it was, or 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 to Tamal. Tamal believed Srila Prabhupada knew the poisoner, but 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. 28, it is remarkable Tamal would so brazenly risk being named. Why did he have no fear of being named? Did he think Srila Prabhupada could not know it was him? Or did he talk privately with Srila Prabhupada and reach an understanding?

It is unlikely Srila Prabhupada did not know; the pure devotee can know anything via the Supersoul. The long silence indicates he knew, otherwise he would have said he did not know. Significantly, Srila

Prabhupada chose **not** to answer Tamal. *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 since he already knows the answer, or (2) you know he is the culprit. The silence speaks volumes and points a fat finger at Tamal as the poisoner.

Srila Prabhupada knew, but perhaps he chose not to say because he considered it counter-productive, or did not want to undermine the all-redeeming service his caretakers were still giving, considering their service and spiritual advancement more valuable than his own life or convenience. Did he magnanimously not want to interrupt the service of his poisoners, despite their duplicitous betrayal? (see Vol. 1)

But Srila Prabhupada DID answer Tamal the next day (Nov. 11) by speaking of how Ravana will kill, and better to be killed by Rama. (Ch. 14) In *Divine or Demonic* (Dhanesvara das) another rationale is offered for Srila Prabhupada not answering: "*Pariksit came across the 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 Purport)

Srila Prabhupada was repeatedly pressed by his caretakers over two days to reveal the informer who said that he was poisoned. Note his **progressive evasion in the poison discussions**: (1) Shastri asked "Who is saying?" and was answered, "All these friends," which is rather unspecific. (2) Bhakticharu asks who said this; the answer is, "They all say," not telling more. (3) Tamal asks if Krishna das (Babaji) was the informant, but gets no answer. (4) Shastri asks "Who will give you poison? For what, why?" but no answer. (5) Tamal again asks who said this, and Srila Prabhupada said obliquely, "I don't know, but it is said." (6) Then Tamal asks who poisoned him, and there is no answer.

Obviously Srila Prabhupada had trust issues with his caretakers.

HE TOLD OUTSIDERS, THEN WAS RELUCTANT TO DISCUSS IT MORE

Srila Prabhupada has again, as he did the day before, told Shastri very frankly in Hindi, "***That same thing – that someone has poisoned me.***" Srila Prabhupada chose to speak to Shastri about being poisoned and, again, not to his disciples. He answers Shastri but not Tamal; he did not speak with his disciples and 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 would not say more, for whatever reason, and after he put his poisoning on the record, he did not bring it up again in the days prior to his Nov. 14 departure, although he had many chances to do so. Srila Prabhupada could have easily named his informant or poisoner, but he chose not to.

Those final days had many conversations and meetings, with Krishna das Babaji, Narayan Maharaja, Bon Maharaja, etc. Yet, his not speaking further of 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 was being poisoned, and now we all know about it. He brought it up but left the matter alone after telling us briefly. That's all he wanted to accomplish.

The long silence is broken by Shastri's talkativeness, with everyone babbling various speculations, none of which was practical for dealing with a poisoning. It is like someone drowning while spectators recall other drownings rather than tending to a rescue. And decades later, this matter is suppressed by the ISKCON GBC with every trick and deceitful maneuver because of their strong motive to keep this truth hidden. Still, all caretakers acknowledged homicidal poisoning (not bad medicine as later suggested). Talks continue:

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.) **Kaviraja:** *(Hindi in Vol. 1)* 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 makharadhwaja.* (No. That mercury was in the makharadhwaja.) **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:** That makharadhwaja... **BCS:** Rashkapoor? **Kaviraja:** *Aamer Rash. woh ekta preparation aache. Eta very poison. (Aamer Rash. That's one preparation. It's very poisonous.)* **BCS:** *Woh to makharadhwaja jaise hai kya?* (Is that like makharadhwaja?) **Kaviraja:** *Makharadhwaja to amrit hota hai, inke liye nahin suitable hota hai, yeh bat doosri. Baki woh to sab ki liye poison hota.*

(Makharadhwaaja 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:** *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... (he giggles)

Why is Bhavananda giggling in the poison whispers (see Ch. 9) and also now, finding it funny that ISKCON's own lawyer Mr. Bannerjee had represented the murderer Svarupa Guha? What is amusing about this? This is particularly disturbing and suspicious.

MAKHARADHVAJA AND DIFFERENT POISONING CASES

The *kaviraja* rambles and when Bhakticharu suggests that mercury was present in *makharadhwaaja* (Tamal also does), Shastri says it is nectar (not poison), although too strong for Srila Prabhupada. Shastri talks about Svarupa Guha poisoning his wife. Bhakticharu and Bhavananda knew of this Calcutta poisoning murder, and Bhavananda giggled. This is very strange- what is funny? Clearly everyone recognized Srila Prabhupada was talking about actual, homicidal poisoning. (Jayapataka earlier informed Tamal about the powdered-glass Sankaracharya poisoning.) So why did Tamal and the GBC later say it was bad medicine? *This points to their guilt, otherwise why are they so dishonest?* Not only do Tamal, Bhavananda, Bhakticharu, and Jayapataka discuss various poisoning cases, but the same four persons are also the poison whispers' participants the next day, Nov. 11. One day talking about poisoning murder cases, and the next day whispering about the use of poison. *Thus they are obvious suspects.* A little later:

Tamal: No poison is strong enough to stop the Hari Nam, Srila Prabhupada. **Kaviraja:** (*Hindi in Vol. 1*) 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:** (*Hindi in Vol. 1*) 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? Lokanath can lead. Lokanath, you lead. **SP:** (indistinct) **Tamal:** Lokanath.

TAMAL'S RIDICULOUS SOLUTION

The chaotic conversation goes nowhere. Shastri speculates that an

allopathic poison may be involved, one with no taste (such as a heavy metal?) Finally Tamal has the perfect solution to Srila Prabhupada being poisoned: “*No poison is strong enough to stop the Hari Nam, Srila Prabhupada.*” Although somewhat spiritually accurate, this was not an appropriate response when one’s guru says he has been poisoned. Tamal thought the delicate poison discussions could be ended by resorting to kirtan, and then he never did anything about a poisoning. It reminds us of Tamal’s earlier statement to Srila Prabhupada, “*Now you have to choose which suicide.*” (Ch. 14) Why did he do nothing about Srila Prabhupada’s poisoning? This was his pseudo-spiritual response to the poisoning that pretends to be a solution. *Chant Hare Krishna and continue poisoning.* This diversionary downplay is the most outrageous of them all. Srila Prabhupada saw right through his poisoners’ pretend-devotion who never did a thing about his poisoning. And the next day the poisoning continues, confirmed by the poison whispers. (Ch. 9)

KIRTAN FOR TAMAL’S PROSTATE CANCER?

When Tamal developed prostate cancer 20 years later in 1996, he had the best physicians and medical facilities for his treatment. He went to top-rated hospitals and cancer clinics, spending (it was heard) a million dollars. The hypocrisy is that Srila Prabhupada was given free Hari Nam after speaking of being homicidally poisoned. This hypocrisy by Tamal (Bhakticharu, Jayapataka as well, in their serious illnesses) speaks volumes. Also, what does Lokanath Swami have to say about these discussions that he listened to but has never said anything about? Tamal puts an end to the “poison discussions” by urgently ordering Lokanatha to do kirtan, twice, then thrice. And after the kirtan, nothing at all was done about Srila Prabhupada’s being poisoned.

NOTHING WAS EVER DONE ABOUT THE POISONING

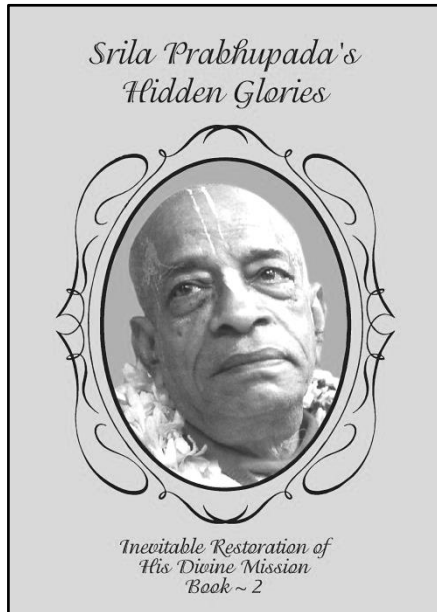
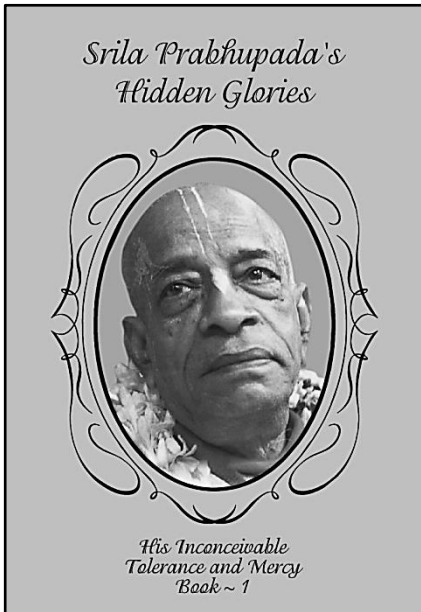
Throughout the poison discussions, Tamal was most anxious to discover **who** told Srila Prabhupada that he had been poisoned. After all, it was urgent to quickly find out who was exposing the poisoning. Murder is dangerous and risky. Tamal was concerned **only** with **who** informed Srila Prabhupada of the poisoning, and NOT about whether it was **true**, **much less doing anything practical about it**. Did Tamal, as the primary caretaker and personal secretary: (1) Call law enforcement? (2) Conduct an in-house investigation? (3) Call other 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 an autopsy or medical

exam after Nov. 14? No, he did none of these things, which is very incriminating for Tamal and his associates, now that poisoning has been positively and irrefutably, scientifically confirmed. (see Vol. 1)

CONCLUSION

Tamal was totally responsible for Srila Prabhupada's care and the daily events, assisted by Bhakticharu and Bhavananda. Srila Prabhupada very clearly made a poisoning revelation, so naturally Tamal was accountable and would be the primary suspect, especially in light of his history/character. If you were Srila Prabhupada's secretary, you'd call the police and get tests done, right? Or you could end up being blamed, right? Was Tamal so irresponsible, or what? Tamal's 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 well that everyone was intimidated lest he blow up again.

Tamal, BCS, Bhavananda, and Jayapataka participated in these poison discussions, but never spoke of them again until 1997 when the issue **became public**, and then only in terms of devious denials that blatantly contradicted their 1977 taped statements. Even a moron can see the extremely suspicious circumstances here. Thus Tamal is very highly suspected as the master poisoner. Tamal was concerned only with **who** informed Srila Prabhupada of the poisoning, and not if it was **true, nor do anything practical about it**. This is very incriminating.



CHAPTER 9: TAMAL WHISPERS ABOUT POISONING

POISON WHISPERS DISCOVERED

In mid-1997 Puranjana, Naveen Krishna, Mahabuddhi, Isha, Balavanta, and others had found several senior Srila Prabhupada caretakers whispering about poison on a tape of Srila Prabhupada room conversations in late Nov. 1977. There were also “poison discussions” between Srila Prabhupada and his caretakers, including about Rama and Ravana, and Tamal advising Srila Prabhupada that he would have to choose which type of suicide (Ch. 14). 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. Three clear whispers about poisoning were widely discerned by most devotees who listened to the last tape recording from Srila Prabhupada’s rooms in 1977: (1) *IS THE POISON IN THE MILK?* (2) *THE POISON’S GOING DOWN* (giggle) *POISON’S GOING DOWN* (3) *POISON (ishvarya rasa...) TO ME? GET READY TO GO...*

GBC APPOINTS BALAVANTA AS SPECIAL INVESTIGATOR

In Sept. 1997 GBC Naveen Krishna das was so concerned by Srila Prabhupada’s statements and the whispers on these tapes that, after consultations, he called Bir Krishna Swami on the GBC Executive Committee. 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, the ExCom appointed Balavanta das (William Ogle, attorney, former GBC Chairman) to be “GBC special investigator,” with Naveen Krishna as assistant, to research the alleged poisoning of Srila Prabhupada, with a proper study of the alarming whispers.

Tamal called Naveen, trying to have the investigation handled internally by the GBC. But it was already officially-sanctioned, funded with \$8000, 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 (Ch. 15).

FIRST PROFESSIONAL STUDY BY A SOUND STUDIO

Balavanta's only public report in late 1997 stated: *“[the poison tape] 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: **‘Let’s not poison him and go’** or **‘Lets now poison him and go.’** The GBC then insisted Balavanta only report to them (a hush order) and maintain silence. This was due to Tamal’s insistence as he was the prime suspect with his unique voice very recognizable in the whispers.

MORE POISON WHISPERS FOUND

Isha and Mahabuddhi found a total of 4 incriminating-sounding whispers on the same "poison tape." (1) ***"Is the poison in the milk?"*** (2) ***"the poison's going down, (giggle) the poison's going down"*** (3) ***"poison ishvara rasa... get ready to go"*** (4) ***"put poison in different containers." (but later eliminated as "voicing different opinions.")***

The exact wording of all the whispers was not fully discernible, but the word "poison" in the first 3 above whispers was clear to everyone. Emotions ran high. On Nov. 30, 1997 Isha das, very adept with sound recording equipment, reported his own study of the poison whispers.

"...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 ishvara 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 almost unanimous consensus of Alachua devotees and GBC members grew steadily as Naveen played the tapes and read Srila Prabhupada’s statements from the tape transcripts.

Srila Prabhupada was being poisoned by his caretakers.

PRIVATE INVESTIGATION BEGINS

Some devotees came together for a private investigation of Srila Prabhupada’s poisoning in late 1997: Mahabuddhi, Dhanesvara, Isha, Rochan, Nityananda. They decided not to wait on the GBC (Balavanta)

investigation, in which there was little trust due to the GBC denials, and that first they should organize professional audio forensic studies of the “poison whispers” to scientifically certify the their content and transcend what people thought they were hearing. Even courts accepted audio forensics as a valid category of evidence.

CAE/ Jack Mitchell in Albuquerque was engaged to do a comprehensive study on the whispers tape, and the three primary poison whispers were forensically confirmed, and many secondary whispers found also, some being quite incriminating, such as Tamal saying, “*He’s as sly as they come... he’s trying to trap us...*”

In May 1999 Nityananda das published *Someone Has Poisoned Me*, a presentation of the poisoning evidence to date. This book was distributed far and wide and seriously rocked ISKCON. It included the Mitchell audio forensic study verifying the poison whispers, the Nov. 1977 “poison discussions” where Srila Prabhupada stated he was being poisoned and all his caretakers acknowledged a malicious, homicidal poisoning, and the leaking of Balavanta’s secret NAA finding 2.6 ppm arsenic in Srila Prabhupada’s 1977 hair sample.

ISKCON’S GBC DECEITFULLY DENIES THE POISON EVIDENCE

Tamal, Bhakticharu, Jayapataka, three prime poisoning suspects, secretly organized their disciples to produce a book *Not that I Am Poisoned (NTIAP)* which was endorsed by the GBC in March 2000. In a fraudulent collection of hyperbole, hollow denials, and deception, the GBC declared the poison “theory” meritless and banned the subject. [Comment: There were no whispers. The arsenic was normal. Srila Prabhupada said he was not poisoned, and spoke of bad medicine as “poisonous.” Nothing to see here, folks, move along...] In 2001 Naveen organized the November 14 Commission to further investigate Srila Prabhupada’s poisoning *in cooperation with the GBC*, who promptly intimidated a dozen senior devotees to quit the commission. Thereafter, anyone involved with the “poison issue conspiracy” would be removed from ISKCON. Naveen assisted with *Judge For Yourself*, a book which studied the contradictions and hypocrisy in the GBC’s and prime suspects’ actions and statements. ISKCON ignored it totally.

FURTHER AUDIO FORENSIC STUDIES CONFIRM POISON WHISPERS

In response to *NTIAP*’s assertion that the poison whispers are imaginary, by 2005 the Prabhupada Truth Commission was formed and assumed the helm of the private investigation, which had done further expert audio forensic studies confirming the “poison” whispers were about poisoning. Tom Owens at Owl Investigations:

"There is conversation about poison and the use of 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." (2003 report)

James Reames, at JBR Technologies, a retired FBI audio forensic analyst, verified the three poison whispers in 2006. Thereafter there have been various studies of the "poison whispers" by groups of devotees worldwide and audio forensic analysts. Srila Prabhupada's caretakers were definitely softly speaking about a homicidal poisoning. Thousands of devotees have carefully listened to the poison whispers, easily available online, and invariably agreed on their contents. Yet the GBC (Governing Body of Cheaters/ Crooks/ Criminals) cannot hear them! (due to their obvious dishonesty and corruption).

NEW AUDIO FORENSIC STUDY DONE IN 2020-23

In 2020 anonymous, concerned senior devotees engaged one of the most reputed and globally acclaimed private investigation and forensic laboratories on the planet, who spent 500+ hours in an audio analysis of the Nov. 1977 tape recordings of Srila Prabhupada, his caretakers, and visitors. This is the most comprehensive study to date, unambiguously confirming Srila Prabhupada's premature passing away by linking the lethal heavy metals/ cadmium poisoning detected in NAA analysis of hair samples with incriminating audio evidence. ***Tamal, Jayapataka, and Bhavananda were identified as the speakers of several homicidal poisoning whispers***, as well as in secondary whispers. The study establishes a secret poisoning plot with the latest scientific technology, tools, and methods. Srila Prabhupada discussed his malicious poisoning at length with his caretakers and visitors.

The conclusion that senior disciples criminally poisoned Srila Prabhupada was made as a group opinion by a broad panel of forensic experts, including medico-legal experts, toxicologists, pharmacologists, NAA experts, digital audio experts, homicide investigators, and psychologists. This investigative forensic team has handled 15,000 cases over five decades, for governments, upper courts, senior attorneys, law enforcement, international agencies, multi-national corporations, and victims of crime and injustice. This new, sweeping, all-inclusive, encyclopedic, court-ready, revelatory study-report reveals Srila Prabhupada's mysterious health decline was masterminded as a heinous crime of malicious cadmium poisoning.

A summary of the audio forensic determinations in this new study, which confirm/ expand on previous audio analyses, is as follows:

***Tamal WHISPERS:** *So, The Poison's Going Down.* (Bhavananda: Giggle). *The Poison's Going Down.*

***Tamal:** *Is The Poison In The Milk?* Bhavananda: *Uh-Huh.*

***Tamal:** *We know he's trying to trap us./ He's as sly as they come.*

***Tamal WHISPERS:** *Prabhupada keeps asking. He's not going to stop until he finds out.* ***WHISPER:** [TIME: 07:53-57] *It's Poison.*

*(Bengali Speaker): *Kayek din pare asha* (In a few days' time)

Jayapataka: *Poisoning For A (Long) Time...*

[Srla Prabhupada]: (high, squeaky, weak voice) *To me?*

Jayapataka: *Get Ready To Go.* UNKNOWN: You're taking it right now. **SOFT ELDER VOICE:** "How's this? **UNKNOWN:** Let it go.

Any sane person would accept the many concurring studies by prominent scientific experts who have regularly solved crimes for various government authorities during their distinguished careers. All the poison whispers took place on Nov.11, 1977.

Volume One of the Personal Ambition Series: *Srla Prabhupada-Triumphant Departure: The Complete Book of Poisoning Evidence-* fully details all the forensic audio studies, the history and development of the poison issue and evidence, and ISKCON's denials and deceit.

POISON WHISPERER GETS NO REPLY FROM PRABHUPADA

In *NTIAP* Tamal *admits* that he is the speaker of the whisper, *"the poison's going down, the poison's going down,"* but contrary to the findings of many forensic studies, he claims he 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?"*). 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?"* Significantly, Srila Prabhupada did not answer Tamal, which casts more suspicion upon him. Tamal was whispering on tape about poisoning Srila Prabhupada, and there is no way to circumvent this truth which is now scientifically proven.



CHAPTER 10: TAMAL BEHIND THE COVER-UPS, DENIALS

(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) (5) *“Secrets, lies, and hypocrisy are the GBC regime’s hallmarks. A cover-up is very strong evidence of a crime, and the GBC has repeatedly engaged in covering up the poison issue, what to speak of the ISKCON child abuse, book changes, guru falldowns.”* (Nityananda das, 2021)

(6) *“In times like these, it is absolutely imperative to think for yourself, as deception is everywhere and those that tell the truth are ridiculed. 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)

ISKCON POISON COVER-UPS START IN 1997

The initial official ISKCON statement was issued Dec. 7, 1997 by Bir Krishna Maharaja (GBC vice-chair, guru) and Ravindra Svarupa (guru, GBC, Tamal ally) was the result of Tamal’s furious protests:

*“Certain **conspiracy theorists** have been propagating allegations that Srila Prabhupada met his demise due to intentional poisoning by his own disciples. The GBC considers this both absurd and offensive. [...] 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 [...] 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.** [...] the report of taped whispering conspirators is a false alarm.”*

Any honest investigation was thwarted by GBC denials, deceit, obfuscation, subterfuge, and stonewalling with one cover-up after another. The GBCs all fell in line behind Tamal and the suspects to confront the common threat of the “poison theory.” Truth and facts be damned. Tamal relentlessly stressed the pressing political necessities.

TAMAL ORCHESTRATED THE INSTITUTIONAL POISONING DENIALS

With the advent of the poison issue in 1997, an ISKCON policy evolved to: (1) Organize devious, untruthful, and misleading denials of Srila Prabhupada’s poisoning, the whispers, and all other evidence by misrepresenting and twisting facts to discredit the poison “theory” (2) Deny any investigation and make Balavanta’s a secret, under-funded, and then a sidelined investigation (3) Characterize those who wanted an honest investigation as “poisonous,” envious mischief-mongers, or demons (4) ax Balavanta’s investigation and endorse the suspects’ sham, whitewash, fraudulent “investigation” in the book *NTIAP*.

Tamal was the architect and inspiration behind ISKCON’s poisoning denials and obstruction of honest investigation into the massive evidence that Srila Prabhupada was maliciously poisoned. Seen as the prime suspect by most devotees, Tamal served his own interest by orchestrating, behind the scenes, ISKCON’s cover-ups and denials of the poison evidence. Leaked emails had Tamal cajoling and coaxing his subordinates, planting ideas for denials, counter-arguments, and strategies for discrediting “conspiracy theorists.” Tamal marshalled loyalists into a disinformation campaign. In late 1997 he devised plans for the “autonomous” *CHAKRA* website to deny the poison crisis and for an ISKCON propaganda operation to fight the allegations against himself. The poisoning suspects *including Tamal* gave statements that the “poison theory” was too absurd for a response or investigation.

Tamal was the back-room manipulator/puppet-master, pulling the strings via lackeys and agents. Tamal paid for the *CHAKRA* website with his own check. Tamal used the pronoun “we” and “us” to involve everyone in his defense. *He saw false propaganda as the only means of escape*. The GBC is as corruptly black as coal tar while maintaining a pseudo-respectable façade for those who sadly cannot see beyond their smoke and mirrors deceptions.

THE LEAKED EMAILS RE: CHAKRA WEBSITE

Tamal: 13/12/97: *"Thank you for your assurance that CHAKRA will start spinning by Tuesday."* **16/12/97:** *"The supposed witness is Nara Narayan das. Shyamasundar 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. Ravindra Prabhu, can you **give me a report of the proceedings of the investigation so I can keep a running account on the web page?**" **18/12/97:** "...there is **urgent need** to evaluate Bhagwat's statement and its bearing on seeing SP as a martyr. **Who will do it? Someone must comment on Bhagwat's statement re: that he is not strictly following. What is proof of loving SP? Persons strictly following are accused of poisoning SP, and subverting his movement by those who don't strictly follow but who truly love him. Does it sound right? This would be appreciated by readers and draw the line between the opposing sides. Again, who will write it? ...any senior ISKCON devotee could...**"

[Tamal musters allegiance, allies in a proxy defense, in his style of discrediting facts, creating a phantom enemy, provoking a group defense as a grand manipulator, and defending himself, not ISKCON.]

Tamal: 20/12/97: "**May I suggest you post your need for help--web literates, writers, researchers, etc. You may just get many volunteers. ...many would like to help, but have not been asked?**" **20/12/97:** "Is Madhusudhani (CHAKRA editor) working on this? Why not post a letter to all ISKCON gurus requesting they send us names of senior literate disciples who can write for us? ...post an appeal to all Temple Presidents... Also GBC Delegates. Ask them to write and suggest others. Madhusudhani, I request you please do this. So far most articles are Umapati's. We need variety. Writers! Vipramukhya or Umapati can write to sannyasis and articulate senior devotees to propose topics." **20/12/97:** "...a distinct, loud alarm call. **We cannot simply stand by and watch this happen. 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...**"

Vipramukhya, CHAKRA co-editor: "I agree we need to **prioritize our work of attack** and increase **our** writers team. I would appreciate **help from computer/web page literates to do work behind the scenes to handle all this stuff.**"

[Secret committees behind public "statements," arrangements made for writers, editors, literate "senior men" to rally in a propaganda war. Tamal pushes sannyasis, gurus and disciples into defending him].

Tamal: 20/12/97: "...I would be charging my opponents with a host of sins. I don't think this kind of counter-attack is ultimately going to get **us** very far. 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: “I wish to thank Puru prabhu for his trust and love for me. Can his remarks be published? Although that would not vindicate myself or others now falsely suspected of the poisoning of our spiritual master, at least it would present an alternative view. [...] Could there be a prominent link button 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 to send messages to individuals. Please continue to **war against misinformation**. An enlightened readership is the best protection against all forms of ignorance.”

[Ironic, isn’t it, how in 1997 Tamal pioneered the corrupt media’s war against “misinformation,” being himself the master of cover-ups?]

Tamal: 6/6/99: “...we benefit by two websites... Chakra’s **mood is feisty and confident and clearly partisan**. I 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. **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 FEEDS DENIAL POINTS TO THE GBC

NOTE: the following are twisted and deceitful falsehoods and hypocrisies crafted by Tamal to mislead and confuse, and suppress the truth of Srila Prabhupada’s disappearance pastimes...

- (1) Whisper is the swelling’s going down, not poison’s going down
- (2) Makharadvaja was the poison Srila Prabhupada spoke about
- (3) The caretakers loved Srila Prabhupada and could not poison him
- (4) We cannot take what Srila Prabhupada said too seriously

- (5) Srila Prabhupada passed away from natural causes like diabetes
- (6) Srila Prabhupada, in great suffering, asked for medicine to die now
- (7) Why poison someone who was already about to die anyway?
- (8) To think senior devotees like Tamal would poison Srila Prabhupada is a most dangerous spiritual calamity and great offense
- (9) Srila Prabhupada said he was not poisoned
- (10) To address the poison issue is putting devotee's lives at danger (such as Tamal, who complained to the GBC he felt in danger)
- (11) There is no poisoning evidence, just speculation and envy from faultfinders and enemies of the movement
- (12) The arsenic came from the water Srila Prabhupada drank in India
- (13) Srila Prabhupada's hair arsenic was a normal level and harmless
- (14) Hair analysis cannot determine abnormal levels of body poisons
- (15) The "poison" whispers cannot be used as evidence because they are indecipherable and imaginary, and whatever one wants them to be
- (16) The poisoning proponents are envious troublemakers, lost souls
- (17) If legal authorities have not arrested anyone, there was no crime
- (18) It is prohibited to discuss the poison issue as ISKCON policy
- (19) Simply pretending that the obvious evidence is invalid (e.g.:

(a) "...we must reject the so-called "whispers" evidence as invalid... These whispers show no hidden agenda, rather they show... loving disciples trying..." (b) "...those who feel there may be some truth to the poison rumors, 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..." (c) "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." (d) "...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."

TAMAL LEADS THE GBC IN FALSEHOODS

Tamal's propaganda war is denial of the truth. (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) *"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)

Led by Tamal, the ISKCON misleaders' first big lie, in early 1978, was that Srila Prabhupada had appointed 11 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. This is the nature of deceit: once started, it simply becomes more and 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. And Tamal was the master of deceit.

TAMAL REFUSED TO COOPERATE

The GBC Executive Committee deputed Balavanta to do an “independent” investigation into the “poisoning thesis” and expected it would be disproved. Some GBCs (Tamal, Jayapataka, etc) thought this decision unwise and rash because Balavanta was a man of integrity who would not safeguard their political interests. Tamal especially was not pleased, making sure Balavanta was underfunded. When Balavanta leaked evidence supportive of a poisoning, Tamal compelled the GBC to silence him. There was tension between Balavanta and Tamal, and Tamal refused to answer Balavanta’s questions (or Dhanesvara, Puru’s) or to let him inspect his original diary. Bir Krishna, Jayapataka, Bhakticharu, and Ravindra Svarup helped on the cover-ups. Tamal did not cooperate with Balavanta and secretly worked with his co-suspects on a pseudo counter-investigation (*NTIAP*).

Volume 1 meticulously addresses *NTIAP*’s fallacious, unscientific claims, a tedious but necessary exercise to set the record straight. The GBC deceived us with deceptive, defective denials of the evidence, stating there was ***no evidence*** Srila Prabhupada had been poisoned. They twisted and rewrote His Divine Grace’s words out of context, and labeled questioners as troubled, “wounded” agents of Kali (destroyers of religion). ISKCON confused the facts and the minds of the innocent.

SUSPECTS SECRETLY SABOTAGE BALAVANTA’S INVESTIGATION

After 2 years, Balavanta gave his ***initial*** investigation report to the GBC in Feb. 2000: “*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.”

Unknown to Balavanta, another more secret “investigation” started in mid-1999 after SHPM’s publication, headed by 3 primary poisoning suspects, executed by their disciples. Their covert project was to prepare a fraudulent report as a book to end the poison controversy and discredit all evidence. When Tamal saw Balavanta’s research and forensics, he teamed up with Bhakticharu and Jayapataka to produce NTIAP. This was a rogue project, not a sanctioned GBC project, known only to some GBC, to defend the suspects from the truth. Balavanta, a former GBC Chairman, naïvely was unprepared (as were most) for the level of GBC corruption. His appointment gave hope for a credible investigation into Srila Prabhupada’s poisoning, but the GBC (prodded by Tamal, other suspects) instead arranged a devious, deceitful pseudo-investigation as a cover-up- a political expediency. Tamal was the ghostwriter for the title, theme, and much of the script for the cover-up book “*Not That I Am Poisoned*.” This contrasts his own diary entry: “*Prabhupada disclosed his thoughts that **someone had poisoned him***.”

Balavanta reported to the GBC on interference to his investigation from Tamal/ Bhakticharu/ Jayapataka’s secret counter-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 assessed a substantial charge (\$6000) for his tests. I contacted you to ask for these funds, but they have not been forthcoming.*”

The secret cover-up participants were: (1) **Tamal, through his disciple Tirtharaj das**, Brisbane Australia temple president and the publisher/ coordinator of NTIAP; (2) **Jayapataka through his disciple Deva Gaura Hari das**, an Australian university science graduate, the author and compiler of NTIAP; (3) **Bhakticharu and Tamal**, who shared the funding for the project costs and book publication (but who declined to pay for the Dr. Morris hair tests); (4) Devamrita Swami, Danavir Swami, Bhaktitirtha Swami, and other ISKCON loyalists.

With instructions from Tamal to Tirtharaj, Deva Gaura Hari intimidated Dr. Morris by phone to sabotage Balavanta's further hair tests. Later Dr. Morris described 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 free out of academic interest. The GBC would not pay \$6000 to investigate the alleged assassination of their own Founder-Acharya. Tamal was afraid the hair tests could be decisive evidence, so he sabotaged the tests and the investigation.

Tirtharaj and Deva Gaura Hari worked with their gurus (the suspects themselves) how to disseminate *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, aides, office, and influence, remaining in the background. Tamal published his diary in 1998 to respond to the poison controversy, using his doctored 1977 account of events to "reveal" historical truths. He next orchestrated *NTIAP*. Tamal and other GBCs secretly crafted an insider's cover-up pseudo-investigation (*NTIAP*).

Just after Balavanta's report at the 2000 Mayapur GBC meetings which stated the "investigation is not complete," a surprise presentation was made by Deva Gaura Hari. Each GBC got a fresh copy of *NTIAP*, portrayed as the full GBC "poison investigation." From the GBC's CHAKRA website, Feb. 24, 2000: "*The GBC today heard convincing evidence that Srila Prabhupada was not poisoned. After 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.*"

NTIAP is a continuation of the GBC history of institutional deceit and cover-ups. All GBC members are tainted by this fraud. They all know their book is rubbish meant to obscure the truth 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.

THE NOVEMBER 14 COMMISSION (N14C)

Balavanta's investigation was terminated and the GBC had done their whitewash. Throughout 2000-01 Naveen Krishna formed a new group to investigate Srila Prabhupada's poisoning, inviting respected leaders in ISKCON to cooperate in an impartial investigation. Since the GBC felt that there was no need for further investigation, but many were unconvinced of this, Naveen envisioned a non-confrontational, friendly commission to pursue the matter privately with the GBC. (This proved naïve.) Naveen, a diplomat and tactful coordinator, attracted a broad spectrum of devotees under the *N14C*. Sept. 27, 2001: Naveen sent an announcement package to the GBC Chairman and all members.

His idea was to take advantage of the GBC offer to him to: "*enter into discussion with the Executive Committee for a resolution of this issue.*" He wrote: "*...for the sake of his Mission, the issues surrounding his disappearance need resolution... 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...*"

Participants: Dhira Govinda, Guru Prasad Swami, Jahnavi, Gupta, Naveen Krishna, Bhailal Patel, Rochan, Vrindaban, Veda Guhya, Yasodanandan, Ambarisha, Gunagrahi, Rasaraja, Sesa, Balavanta,

GBC INTIMIDATES COMMISSION PARTICIPANTS TO RESIGN

In late 2001 the GBC passed an urgent resolution re: the N14C, mobilizing its intimidation program, and compelling all active ISKCON "office bearers" to resign from N14C at once, by threat of removal from their office and service. With critical support lost, N14C had no potency. ***Tamal worked the phones and claimed he and others had received death threats***, and a resurrection of the poison issue was putting the lives of Bhakticharu, Bhavananda, Satadhanya, Jayapataka, Tamal, etc. at risk. He demanded protection and a stop to any new investigations. Prahlanananda Swami told Naveen Krishna he was personally called by a very angry Tamal, who plainly stated he would make sure Prahlanananda never had any future ISKCON position or service again unless he quit the N14C and the poison issue.

The GBC issued their Tamal-inspired response (excerpts):

“...in response to the creation of a Commission set up to re-investigate allegations of Srila Prabhupada being poisoned. ...We commissioned Balavanta to investigate ...the study was inconclusive. Then a thorough investigation was done ...in NTIAP ...we accepted the book's conclusions as solid, logical, and well researched. ...These accusations have brought about even death threats--to several devotees, and the GBC fears... has instructed ISKCON office bearers to not be involved in this Commission. ...but on this subject which ...led to threats against devotee's lives, we stand... **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 NTIAP [...] 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 [...] **No GBC member or office bearer of ISKCON should participate in this Commission. If they do so, disciplinary action will be taken against them.**”

GBC COVER-UP IS POLITICAL EVIDENCE

This resolution was based on NTIAP's fraudulent “investigation” and silenced the voices of concern and the search for truth. *This repression only increased the conviction and suspicions that Srila Prabhupada was indeed poisoned.* This whitewash cover-up constitutes political evidence, and resembles typical patterns of corruption and deceit in major religious institutions and many governments. The GBC excuse that lives have been threatened (notably the suspects) is ironic; what about Srila Prabhupada, who was not simply threatened, but slowly poisoned with heavy metals? The death threats (were they even true?) were a cowardly way to avoid further investigation. Therefore we should all live in ignorance?

The poisoning evidence denials by Tamal and the GBC, combined with their extreme dishonesty, deceit, and fraud, *becomes further evidence of a poisoning.* One trying to hide something is usually guilty. The GBC is aiding, abetting, and benefiting from repression of the truth in Srila Prabhupada's poisoning and disqualifies them from any office. Even after so much evidence was published and so many expressed concern about the circumstances surrounding Srila Prabhupada's disappearance, why the brick wall of denials? No GBC member has actually studied the body of evidence, and by refusal to honestly investigate, becomes complicit in Srila Prabhupada's poisoning.

THERE IS NO EVIDENCE?

The official 2000 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) *"...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) *"We see that untruthfulness, illusion, inability to ascertain the correct thing to be done, etc are characteristics of the mode of passion. A symptom of 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."* (Yasodanandan das, 2016)

The "no evidence" Tamal/GBC position is duplicitous and deceptive: their finding of fabricated faults in the mountain of evidence is meant to sow doubts in the minds of the innocent and uninformed. Such evil cheaters- it is disgusting. 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, surely by his leading men in 1977, some of whom still remain in ISKCON.

As seen in Vol. 1 (*Triumphant Departure, Complete Book of Poisoning Evidence*) the GBC and Tamal-led suspects tried to explain away the heavy metals by disparaging the character and motives of the evidence messengers, by fraud in misrepresented cherry-picked scientific studies, with smoke and mirrors tactics, using false witnesses and shady characters-for-hire in their defense, and denying everything with an air of righteousness as they sit upon their institutional thrones which are eroded by the termites of decadent corruption.

The series of orchestrated cover-ups on the evidence that Srila Prabhupada was homicidally poisoned, by those who have held powerful positions in ISKCON since then, reveals how corrupted the institution, for which Srila Prabhupada had such high hopes, has become. That ISKCON organized their first cover-up with Hari Sauri and Jahnu in 1998, then with a book of fraud and lies (*NTIAP*) in 2000, and then a 400 page book and accompanying hour video in 2020 aptly titled *Deception*-- shows this issue is sensitive and ISKCON leaders are very afraid of the truths about Srila Prabhupada's disappearance. They cannot afford to ignore the evidence; they feel compelled to react with

further cover-ups each time the evidence hits the news wires. With their 2020 cover-up 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. The poison conspiracy theory has become the poison conspiracy FACT.

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 constant bad news of guru fall downs and debacles. Credibility in the leadership was eroded due to the guru scandal cover-ups. New Vrindaban declared they had nothing to do with the murder of Sulochan in 1986, where community residents were instructed not to speak to media or police. Standard policy was 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.”*

An ISKCON unaccountability culture prevails with unreasonable, defiant denials of clear evidence. Srila Prabhupada's poisoning is more vile than child abuse: it is the horrible poisoning of the greatest saint and pure devotee, the very foundation of our spirituality and the Hare Krishna Movement. **ISKCON cover-ups are the norm.** ISKCON's response to the poison issue is nothing less than criminal obstruction of justice and many heads will roll when their walls of denial crumble into dust. That day cannot come too soon. The truth will prevail. See Ch. 25-27; Tamal pioneered ISKCON's cover-ups culture and suppression of Srila Prabhupada's instructions. With his material talents, he set the example for materially ambitious ISKCON leaders, exactly how to exploit the spiritual movement for one's own sense gratification. Tamal also led the way in the use of hypocrisy, falsehood, deceit, and cover-ups as the means in becoming successful little modern-day Ravana's.

ANTI-PRABHUPADA: DEVIANT IMPACT OF POISONOUS TAMAL

Who said to Srila Prabhupada in 1968? "Oh arsenic, it is a poison."
Who constantly covered up for Bhavananda's homosexual problems?
Who insisted that ALL the householders must go to Australia's farm?
Who was sent to China in 1976 because he created so much trouble?
Who drove hundreds of devotees out of ISKCON, like Revatinandana?
Who claimed Srila Prabhupada asked for medicine to die now?
Who blocked Srila Prabhupada's request for devotees to visit him?
Who was the rakshasa the kaviraja talked about?
Who was whispering about poison in Srila Prabhupada's room?
Who was the "Ravana" Srila Prabhupada said was in his room?
Whose friend whispered, "*poisoning for a long time*"?
Who was it who overturned all of Prabhupada's instructions?
Who said in 1980 that he was suspected for killing Srila Prabhupada?
Who said Srila Prabhupada could not be taken seriously?
Who asked Srila Prabhupada: "Who is it that has poisoned?"
Who is reputed to have had his genital nerve cut in an operation?
Whose disciples in China and Fiji rejected him en masse?
Who claimed to be the sole successor after Srila Prabhupada?
Who was took over Srila Prabhupada's personal quarters as his own?
Who poisoned Srila Prabhupada? Yes, the infamous Tamal.



CHAPTER 11: IRREFUTABLE FORENSIC BREAKTHROUGH

By Nityananda das

In 1999 Balavanta's *Q-1* neutron activation analysis by Dr. Steve Morris at MURR found unusually elevated arsenic levels in some of Srila Prabhupada's 1977 hair that was recovered from his personal hair clippers. The 2.6 ppm arsenic level was not lethal but still, 20 X above normal. Being reported in *Someone Has Poisoned Me*, the GBC went to great lengths of deceit and trickery in denying this level was harmful. *NTIAP* described that the disciples of Tamal and Jayapataka had obtained two of Srila Prabhupada's hair samples from Vrindaban ISKCON (Daivi Shakti) and from Melbourne ISKCON (Hari Sauri). They were sent to Larry Kovar in California and then Dr. Cashwell at the U. of Wisconsin, both of whom did not have the facilities for testing such small samples. Although Dr. Morris at MURR was contacted by the GBC agent about doing these tests, the GBC declined to pay the \$6000 bill and the samples were not tested. I located them almost 2 years later and arranged for them to be sent on to Dr. Morris in Nov. 2001, with whom I renegotiated the cost of a series of 7 tests for \$3500.

We would complete the GBC's own tests on their abandoned Srila Prabhupada 1977 hair samples, and without taking possession of them. Dr. Morris was enthusiastic about the neutron activation analysis (NAA). He had done many hair tests for law enforcement agencies, court actions, and in numerous academic studies with Incan and Aztec mummies. Using a pseudonym, I communicated with the GBC Agent Dennis Hooper and Hari Sauri to definitively identify the history of each hair sample sent from Dr. Cashwell in Wisconsin. Sample A and Sample D were authenticated as 1977 Srila Prabhupada hair samples.

On Jan. 7, 2002, Dr. Morris and I decided to start with GBC *Sample D* and test for arsenic, antimony, and mercury. He suggested we broaden our search "while we were at it," as cadmium would be easy to include, and all the tests were geared for these four elements.

THE UNEXPECTED FORENSIC BREAKTHROUGH

In early March 2002 while I was in Fiji, I got 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 then Dr.

Morris said: “*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.*” Dr. Morris then explained about cadmium, an extremely toxic heavy metal 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 described in various records and sources.

CADMIUM LEVELS ARE SKY HIGH

I was stunned, shocked. How did Srila Prabhupada get these cadmium levels? We were focused on arsenic, but the cadmium cadmium was sky-high! Subsequent research showed *normal average societal levels of cadmium to be 0.064 ppm*, or 1/16th of one part per million. *Sample D’s* cadmium levels were about 300 X times normal. This was a *breakthrough in forensic evidence that removed all doubts about Srila Prabhupada’s poisoning*. Scientific-minded persons wanted hard-core, irrefutable forensic proof, and here it was. There was doubt of 2.6 ppm arsenic’s significance, “only” 20 X normal, but who could dismiss these amounts of cadmium poisoning? Arsenic was now a secondary poison, and *cadmium was the primary poison*. Krishna had led us to discover the evidence to settle the question of Srila Prabhupada’s poisoning with finality. Srila Prabhupada *was* poisoned, primarily with cadmium, secondarily arsenic.



TAMAL DEPARTS THIS LIFE

Dr. Morris ascertained the cadmium in *Sample D* on March 5, 2002. On the 15th, the primary person of interest in Srila Prabhupada’s poisoning expired in a car crash in India. Why did Tamal depart just upon this discovery?

CADMIUM: RARE, EXOTIC, POTENT POISON

April 1, 2002 I conferred with Dr. Morris. He was scheduled to irradiate *GBC Sample A* that week, including the container that had held it. *Cadmium is 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 substance, unlike plutonium, mercury, anthrax, etc. Cadmium was available by mail-order. I asked who would know of such an unusual poison such as cadmium, and who would have the expertise to use it in proper dosages? Dr. Morris replied, “*Someone with a very*

good knowledge of chemistry and poisons.” The recipe, doses, and application of a cadmium poisoning was beyond the ability of the average Joe and required some sophistication or chemistry training. Bhakticharu Swami had 5 years of university chemistry education prior to his joining ISKCON in late 1976. The poisoners knew which cadmium chemical would work best.

MORE HAIR TESTS AND CADMIUM CONFIRMED

The details of the forensic hair tests is given in Vol. 1. In summary, Dr. Morris did six Srila Prabhupada hair tests 2002-05; three had sky-high cadmium, and two were normal, giving us an excellent comparison between pre-poisoning and post-poisoning levels. Samples ND-1 and M did not provide any useful results, so are irrelevant.

Sample D: Dr. Morris later refined his calculations to 19.9 ppm cadmium. This sample was collected by Hari Sauri as Srila Prabhupada’s servant in early March 1977 and had been kept safe in Srila Prabhupada’s rooms at Melbourne Australia ISKCON from 1977 to 1999. It reflects Srila Prabhupada’s cadmium levels Feb-Mar. 1977, during the time of his severe health decline on Feb. 26, 1977.

Sample A: It had 12.4 ppm cadmium, another confirmation of ultra-high heavy metals poisoning. It was collected from Srila Prabhupada’s personal hair clippers by Daivi Shakti dasi in late 1977 and kept safely in ISKCON Vrindaban until 1999. It reflects Srila Prabhupada’s *average* cadmium levels from mid-Nov. 1976 to Sept. 1977 as a mix of hairs from many cuttings over 10 months. Thus Srila Prabhupada averaged 12.4 ppm cadmium for at least 10 months.

Sample ND-2 and J were all normal in all 4 heavy metals tested, providing a pre-poison baseline “normal” for Srila Prabhupada.

Sample M: This sample proved fraudulent and was not Srila Prabhupada’s hair, being the wrong color.

Sample Q-2: In 2005 Dr. Morris removed the bottom plate of the hair clipper’s head and found some hairs still stuck there since 1977. It had 14.9 ppm, and like *Sample A*, reflected an average over 10 months.

CONCLUSION OF THREE CADMIUM RESULTS

Based on the cutting dates of the hair samples and the history of Srila Prabhupada’s hair clipper use, Srila Prabhupada’s hair cadmium level was 19.9 ppm in mid-Feb. to early March 1977, and averaged 15.74 ppm (19.9, 12.4, 14.9) from Nov. 1976 to Sept. 1977 (when the clippers were last used). In Vol. 1, the research into average normal societal cadmium hair levels was found to be 0.064 ppm, so Srila Prabhupada’s levels were average of 250 X normal, over 10 months.

ANTI-PRABHUPADA: DEVIANT IMPACT OF POISONOUS TAMAL

Also in Vol. 1, research into scientific literatures established that these cadmium levels are LETHAL over a short time.

ALL HAIR TEST RESULTS 1998-2005

HAIR TESTS WITH ELEVATED CADMIUM LEVELS

ID	Date	Size	Tested	ARS	ANTM	MER	CADM
D	Mar '77	½ cm	3.4.02	0.640	0.661	3.72	19.9
A	1977	1-2 cm	4.15.02	0.200	0.186	5.16	12.4
Q-2	1977	2-3mm	7.26.05	0.85	n/a	n/a	14.9
Q-1	1977	<2 mm	1.6.99	2.6	n/a	n/a	n/a

Samples D (Melbourne), A (clippers), and Q-2 (clippers): average 15.73 ppm.

HAIR TESTS WITH NORMAL HEAVY METALS LEVELS

ID	Date	Size	Tested	ARS	ANTM	MER	CADM
J	Pre-77	1 cm	5.15.02	0.082	0.080	1.62	<2.3*
ND2	Pre-77	¾ cm	6.11.02	0.141	0.013	1.85	0.206
ND1	Pre-77	1 cm	1998	1.1			
W	Pre-77	1 cm	1998			4.0	

Sample J's cadmium: under 2.3 ppm. Sample M was not SP's hair.

OTHER KNOWN SAMPLES OF SRILA PRABHUPADA HAIR, TEETH

ID	Date	Location etc.
Tooth	April '77	In TKG's Mayapur Samadhi tomb
Tooth	Aug 76?	GBC reportedly took from Hari Sauri
Tooth	??	Ramesvara, Los Angeles
Tooth	Late '75	Kumar das, Pittsburgh, USA
Hair	1977	Satyanarayan das
Tooth	1975	2 roots, Acrylic encased, viable mt DNA
Hair	1974	1-C, Sruti Kirti, in a Vrindaban museum
Hair	1975	1-A, Sashikala, in a Vrindaban museum
Hair	1977	Yamuna dasi, with Dinatarine dasi
Hair	1977 ?	London, UK, Prabhupada das
Hair	1968	Los Angeles/ Samba das
Hair	Late '77	Nrhari das, Hawaii (2005)
Hair	1977	Abhirama das
Hair	??	Taruni/ Yadunandana
Meds	Late '77	Indradyumna Swami Had a "tin" of last medicines in 1988

ARSENIC AND ANTIMONY

The *average normal* levels of hair arsenic in human society was researched and found to be about **0.13 ppm** (Vol. 1), corresponding to pre-poisoning levels in *Samples J & ND-2*. Yet, arsenic was notably elevated above normal in *D* (5 X), *Q-2* (6 X), and *Q-1* (20 X). **Why? Arsenic was secondarily present at elevated levels along with the cadmium.** The varying arsenic levels in these 3 tests are *too elevated to ignore* or attribute to normal variances, although not lethal like the cadmium. The pre-poisoning average of arsenic (seen in *J* and *ND-2*) was 0.112 ppm (vs. 0.13 normal), and the four 1977 samples (*D*, *A*, *Q-*

I, Q-2) averaged 1.07 ppm arsenic. Thus there is almost 10 X more arsenic in 1977 than pre-1977 (and 20 X more in *Q-1*): just not normal.

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 elevated in *Sample D* (10 X normal) and in *Sample A* (3 X normal). *Antimony was also secondarily present at elevated levels.*

Conclusions: Srila Prabhupada's poisoning was via a *heavy metals cocktail of primarily cadmium but secondarily with arsenic and antimony*. Why is unknown. Other poisons could also have been used but due to limited testing we do not know of them. The 2.6 ppm arsenic in *Sample Q-1* was 32 X more than *Sample J*, a huge jump from pre-poison to post-poison levels (not a standard variation). *Samples J* and *ND-2* conform to normal societal levels as per the scientific literatures.

All these cross referencings and comparisons of test results confirm the accuracy of Dr. Morris's calculations. Srila Prabhupada was deliberately and intentionally poisoned with super-high levels of cadmium over 10 months, demonstrated by the dating of these hair samples, constituting proof of deliberate homicidal intent (Ch. 12). Srila Prabhupada travelled widely during these 10 months, so the poisoning was in-house- it came from someone on the inside, not from the air, water, etc of any one location. How health threatening 2.6 ppm arsenic may be is now irrelevant in light of 250 X average normal cadmium throughout 1977. Cadmium is *twice as poisonous* as arsenic.

SOME EXPERT CADMIUM OPINIONS: (see Vol. 1 for more)

DR. STEVEN MORRIS, NEUTRON ACTIVATION EXPERT ANALYST

He did NAA tests from 2002-05 on six Srila Prabhupada's hair samples. Three were normal and three had very high cadmium with elevated arsenic and antimony, but all had normal mercury. Normal levels reflected pre-July 1976; abnormal levels reflected post July 1976.

DR. PAGE HUDSON, FORENSIC PATHOLOGIST, 2002

“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

DR. MORRIS FINAL HAIR TESTS REPORT 2015



Research Reactor Center

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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

did would more likely have received multiple doses or had chronic

exposure to reach a person reaching the high concentration the subject 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.”

DR. ANIL AGGARWAL, FORENSIC TOXICOLOGIST June 2002

“Cadmium 20 ppm in hair is prima facie evidence of poisoning with malicious intent.” [...] “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. DIPANKAR CHAKRABORTI, HEAVY METALS EXPERT, 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

ANALYTICAL RESERARCH LABS, COMMERCIAL HAIR ANALYST

Interviews with Russ Madarash (head chemist) and Kenneth C. Eck (president) confirmed: (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.”

Russ Madarash, ARL’s head chemist, also confirmed that: (1) Values are usually under 0.10 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.

CONCLUSIONS FROM CADMIUM POISONING SCIENTIFIC STUDIES

(Refer to Vol. 1 for more on how these conclusions were reached):

(1) Average normal cadmium in human hair is 0.064 ppm. Srila Prabhupada’s 15.73 ppm cadmium average in 3 tests is 250 X normal.

(2) Even those who had serious environmental or occupational exposure to cadmium only averaged 0.387 ppm cadmium. Srila Prabhupada had 40 X more than those who were accidentally poisoned.

(3) Srila Prabhupada had 4 X more cadmium in his hair than in the worst USA cadmium-polluted waste dump.

(4) Srila Prabhupada’s astronomical cadmium levels are lethal over a short time. Somehow he survived these levels for at least 10 months.

(5) Cadmium aggravates, causes, and accelerates diabetes and

kidney disease, what the GBC claims was Srila Prabhupada's natural cause of death, an explanation which ignores the lethal cadmium levels.

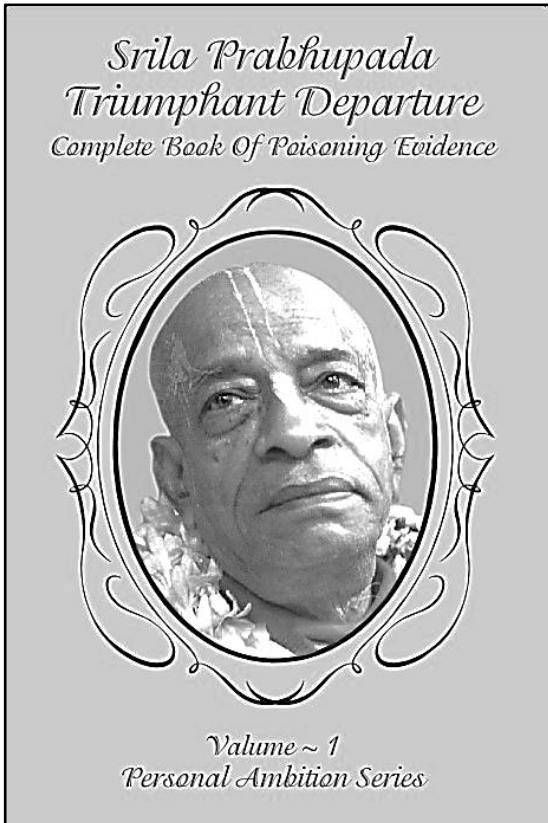
(6) Srila Prabhupada had at least 12 physical symptoms unique to cadmium poisoning which are NOT found in diabetes or kidney disease, as well as 10 different physical symptoms which are not found in diabetes or kidney disease. (Vol. 1, Ch. 31: The Mystery Symptoms)

(7) Srila Prabhupada's medical history for 1977 totally matches the outcome of a chronic, serious cadmium poisoning, with fatigue, no digestion or taste, physical wasting, anorexia, excessive constant mucus/ colds/ rhinitis/ conjunctivitis/ heavy cough.

(8) There were no (known) medical tests, including at the London hospital where Srila Prabhupada went Sept. 8, 1977, to confirm any diabetes or kidney disease that Srila Prabhupada may have had. The ISKCON GBC's claims in this regard are unsubstantiated by any medical test. Both his personal servants (Hari Sauri, Sruti Kirti) stated there was no indication of diabetes or kidney disease, 1972 to 1977.

(9) The primary poison was cadmium, with arsenic and antimony

secondary. (10) Average 15.73 ppm hair cadmium only come about by a malicious, homicidal poisoning through food or drink, via cadmium salts which are water soluble, tasteless, colorless, and look like sugar. (11) The Bengal arsenic water crisis began in early 1980's when new deep bore wells were dug. Srila Prabhupada's elevated arsenic thus could not come from water wells that did not yet exist, neither would arsenic tainted water explain the cadmium. (see Vol. 1, Ch. 47)



CHAPTER 12: MALICIOUS, HOMICIDAL POISONING

SRILA PRABHUPADA HAD GOOD HEALTH 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 3-4 hours a day, worked constantly to expand his mission, etc. At age 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. He had occasional minor health problems such as colds, indigestion, high blood pressure, or swelling of hands and feet. He managed these with a strict diet and a few basic Ayurvedic medicines. These things were not serious.

This good health was described by Melbourne TP 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.”*

Swami In A Strange Land, J. Greene, p.217: “Prabhupada had trained himself to minimize physical needs and sleep. [...] 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.”

PRABHUPADA’S PERSONAL SERVANT SRUTIKIRTI’S TESTIMONY

(1) *“In Apr. 2002 I contacted Sruta Kirti das for details on Srila Prabhupada’s health. He was SP’s personal servant Sept. 1972 to end 1973, and then Sept. 1974 to mid-1975. Over these almost three years,*

he had Srila Prabhupada's constant close association and would know about his health conditions 1972-75. If there was advanced diabetes, or whatever, he would know. But he knew nothing of **any** diabetes. My first question: 'While you were Srila Prabhupada's servant, what did you learn about his diabetes, kidneys, or 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 1 or 2 in the morning many times..."

(3) Nityananda's next question: "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."

PRABHUPADA'S PERSONAL SERVANT HARI SAURI'S TESTIMONY

From an ISKCON GBC response to the "poison issue" in 1998: "We asked Hari Sauri, who, apart from being with Srila Prabhupada continuously from Nov. 1975 until Mar. 13, 1977, was also with His Divine Grace for almost three weeks in late May to early June 1977, and all of Oct. in Vrindaban, about Prabhupada's attitude towards his disease and curing it." Hari Sauri's 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, he never took anything for diabetes. He took Yogendra Rasa, a brain tonic, fall of 1976, then stopped it; Triphala Churna for constipation; 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 and Hari Sauri were serving Srila Prabhupada 1972-1977. If diabetes had developed by Nov. 1977, Hari Sauri would have known about it, but he did not. Diabetes/kidney disease was not an accepted health diagnosis at any time. Yet today the GBC proclaims

that these ailments were well known in the 1970's and were the natural causes of death. But Srila Prabhupada's personal servants were unaware of any diabetes or kidney problems. 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 at most a minor inconvenience, and *not what caused his "natural death" within just 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 advanced, as claimed by those denying a poisoning. No doctor ever produced any known quantitative assessment of Srila Prabhupada's diabetes or kidney ailments derived from proper medical tests. No test records are known or available today. ISKCON's statements about Srila Prabhupada having advanced diabetes and kidney disease are contrived diversions from the massive evidence of a malicious cadmium poisoning at ultra-high, lethal levels. In observing Srila Prabhupada's stubborn reluctance to take any food or drink for many months, and in light of how he himself stated he was being poisoned, Goldfrank's medical 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."*

TOO MANY MISDIAGNOSES TO A MYSTERIOUS "ILLNESS"

No one in 1977 (nor afterwards) knew exactly the cause of Srila Prabhupada's illness in his last year. It was a mysterious illness without a definite description or name. *"For 20 years after Srila Prabhupada's departure, no one amongst hundreds of devotees, including leaders, equals, or rank and filers, ever articulated anything to me 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 evidence. Although they were somehow certain in 2000, it confounded everyone in 1977, all the doctors, kavirajas, and, apparently, as indicated by his actions and words, Srila Prabhupada as well (until Nov. 9, 1977 when he stated he thought he was poisoned). Srila Prabhupada's mysterious illness worsened during a bewildering parade of doctors and treatments. There was no 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. The mysterious illness grew progressively worse with anemia, indigestion, no appetite, physical weakness, and constant “colds,” mucus, cough, raspy voice, chronic bronchitis. Srila Prabhupada began to lose his sight 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? From the history and tapes, it is clear the search for a cure was urgent, constant, and frustratingly evasive. No one knew why Srila Prabhupada was “ill” or what to do about it. So many doctors were consulted. So many treatments were undertaken (see chart in Vol. 1, Ch. 32). 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. There was no diabetes diagnosis until 1998.

CONFUSION OVER SRILA PRABHUPADA’S MYSTERIOUS ILLNESS

Satsvarupa’s confusion is clear in *ISKCON In The 1970’s*: (1) ...because his disease was fatal- he couldn’t eat, so his body was finished. (May ‘77) (2) ...his sickness, which prevents him from eating, will cause his departure. (May ‘77) (3) ...he is very ill; his body has “run out,” he is going to die. (May ‘77) (4) Srila Prabhupada is “worse than ever” in ill health- dropsy. (Aug. 4, ‘77) (5) Tamal said that his illness is psychological and subtle. (Aug. 17, ‘77) (6) Tamal: “This is one cure you haven’t tried- going to the West.” (7) SP: I’m disgusted. These kavirajas come, say they will get me well in 4 days, and then later they say it will take a long time.” (Aug. 19, ‘77) (8) Vegavan: Srila Prabhupada’s illness and his relation to it as his disciple was confusing” (Aug. 20, ‘77) (9) Srila Prabhupada’s health is in crisis, “the worst.” (Sept. 26, ‘77) (10) 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, ‘77) [Another vague diagnosis]

Satsvarupa’s 6 volume GBC-authorized 1983 Srila Prabhupada biography does not state what the 1977 illness was. He gives no real diagnosis, except old age, travel stress, an “overworked system.” If the diagnosis for Srila Prabhupada’s illness was so clear before 1983, it would be stated in this official biography. But it was not. The diagnosis became “clear” only when the GBC began their poisoning evidence denials and cover-ups in 1997. In *TKG’s Diary* (1998), no opinion about Srila Prabhupada’s health and medical condition in 1977 is given

except vague, contradictory “diagnoses” by 40 doctors and kavirajas, like “internal fever, “gonorrhoea,” or “no disease, just weakness,” none of which make sense. Tamal said in 1977 it was “psychological and subtle.” Hari Sauri’s Oct-Nov. 1977 diary also has vague ideas about the mysterious illness and his *Transcendental Diary* (5 volumes, up to Oct. 2, ‘76) also gives no clear diagnosis, only symptoms, e.g., swelling of extremities, indigestion, old age. Even on 100s of 1976-77 tape recordings we find no real diagnosis. (None above mention diabetes.)

The fact is there never was a clear diagnosis for Srila Prabhupada’s illness until 2002 with discovery of lethal cadmium levels. ISKCON’s diabetes defense that arose in 1998 is a manufactured theory and a dishonest cover-up. The GBC must deny a poisoning or any credibility they still have would be lost. In mid-1976 his health mysteriously began to decline, and no doctor could put a finger on the real cause. There were as many misdiagnoses as there were doctors! No biographical accounts (Tamal, Satsvarupa, Hari Sauri, Sruta Kirti, Vegavan, Giriraj, Abhiram, Srutirupa, others) say his illness was diabetes. The GBC only has vague memories by Dr. McIrvine (see Vol. 1, Ch. 42). The London hospital where Srila Prabhupada had a minor operation has no 1977 medical records, and Dr. McIrvine cannot recall if or which tests were done, if any. Why did Srila Prabhupada’s health decline so rapidly, within months? Diabetes, kidney disease, heart disease, plain old age? Were these accelerated, exacerbated by the now scientifically proven massive cadmium poisoning?

The list below is a brief review of the general events sequence in the mysterious circumstances of Srila Prabhupada’s departure with the essential medical information briefly summarized. It is useful to understand the medical evidence, misdiagnoses, and physical symptoms analysis (see Vol. 1). The full health history is in Vol. 3.

HEALTH HISTORY SUMMARY

- 5.4.1976: **HEALTH DECLINE:** Tamal visits, Srila Prabhupada’s Hawaii illness; weakness, heart palpitations
- 6.23: New Vrindaban; weakness, heart palpitations, indigestion, heavy mucus, prolonged cold
- 7.9: SP 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: SP recovered enough to eat a little and walk a little at France farm
- 8.27: Back in Bombay, still weak with poor digestion for many months

- 1.13.1977: **HEALTH DECLINE:** Srila Prabhupada is very ill at Kumbha Mela; weak, edema, cold, mucus
- 1.26: Srila Prabhupada collapses in Puri due to sudden leg weakness
- 2.10: SP 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, 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 & Upendra replace
- 3.22: SP arrives Bombay for pandal program; cannot walk without help
- 5.8: SP goes to Hrishikesh for health recovery in a cool climate
- 5.16: **HEALTH CRISIS:** Hrishikesh: SP suddenly becomes so ill, returns to Vrindaban to die, carried in palanquin and to go to toilet
- 5.17: SP goes to Vrindaban, makes his will, final arrangements
- 5.28: SP instructs GBC about ritviks to initiate on his behalf
- 6.5: **HEALTH DECLINE:** After GBCs leave, another downturn
- 7.9: SP chooses 11 ritviks, signs & sends "Final Order" letter
- 7.12: SP calls for Bonamali kaviraja to tend to his health treatment
- 7.25: Abhiram starts as SP's nurse and assistant (until 10.16 / 83 days)
- 7.27: **HEALTH DECLINE:** Another turn for the worse in SP's health
- 8.25: **HEALTH DECLINE:** SP becomes very ill just before travelling
- 8.27: SP 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:** Health worsens, SP returns to Bombay
- 10.2: **HEALTH DECLINE:** Returns to Vrindaban thinking end is near
- 10.16: Dr. Ghosh and Dr. Gopal treat SP for kidney infection, etc
- 10.22: Dr. Gopal rejected; SP has dream of Ramanuja kaviraja's MKD
- 10.26: SP takes Chandra Swami's kaviraja's MKD 2-3 times, then stops
- 10.28: Kaviraja Shastri arrives, begins SP's final treatment program
- 11.9: SP says he heard someone saying someone has poisoned him
- 11.10: SP says again someone has poisoned him; nothing at all is done
- 11.11: **FINAL DOSE:** The whispers: "Is poison in the milk?" and "Poison's going down"
- 11.14: Srila Prabhupada departs at 7:25 PM; chaos ensues in ISKCON

WHICH POISONING CLASSIFICATION IS APPLICABLE?

SUB-ACUTE POISONING? *Yes, sometimes.* **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, Oct. 1977.

The hair tests and medical history of Srila Prabhupada indicate *mixed mid-level chronic and sub-acute cadmium poisoning over an extended time* of small amounts of cadmium with insidious, hidden, deadly effects. Heavier sub-acute doses may have been intended as lethal doses but which Srila Prabhupada somehow withstood. 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. The unexplained mysterious, progressive health decline was portrayed as a divine pastime-lila to deflect any inquiry. Cadmium and arsenic are “masquerade” poisons-virtually undetectable. They cause a physical condition of chronic invalidism and chronic starvation which appears typical to old age and arouses little suspicion. *This was a planned, homicidal poisoning.*

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 minimum of 10 months and up to 18 months.* (Vol. 1, Ch. 8) 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 poisoning started between May 1976 and Nov. 1977 (up to 18 months, in a chronic manner), the poisoners needed regular access to Srila Prabhupada, and that would rule out outsiders like Gaudiya Math members, Vrindaban caste brahmanas, or occasional visitors. It was those stationed around Srila Prabhupada.

Cadmium would produce the slow health debilitation and starvation syndrome seen in Srila Prabhupada's health history. Small

doses of "cosmetic" poisoning would result in a feeling of malaise and increased weakness. Between the first two major episodes of July 20, 1976 and Feb. 26, 1977, Srila Prabhupada recovered somewhat while traveling without Tamal. *Hair tests confirm massive cadmium poisoning in 1977, and medical symptoms indicate it may have started in May to July 1976, or up to 18 months in all.*

POSSIBLE AVENUES FOR ADMINISTERING CADMIUM POISONING

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 (Vol. 1, Ch. 35) (2) Sprinkled in milk, water, or fruit juice (readily dissolvable). (3) Mixed in his kitchen's sugar or salt jar, (4) His tooth powder. Items 1, 2, 3, 4 are most the most likely.

(5) Dry powder Horlicks or Complan food supplements (6) Special vegetable salt (7) His *Hedges* snuff powder (but not used much), (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. But we note that no one medicine was taken throughout the 18 months.

A tiny sprinkle of cadmium salt crystals, what might fit on the very tip of a key, would produce another downturn in health. Cadmium is potently poisonous. No one else ever used Srila Prabhupada's personal items, meant strictly only for his use, so an insider could secretly taint any of those items, and watch the gradual homicidal poisoning. Then administer periodic sub-acute, higher doses, such as on July 20, 1976, and in 1977, Feb. 26, May 16, Sept. 8. According to Bhaktisiddhanta das, Srila Prabhupada's 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, although sometimes deity offerings were sent over.

On Apr. 10, 1977, Tamal, Bhakticharu, and Bhavananda were 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 in chewing tobacco. Or cadmium could be mixed with Srila Prabhupada's other personal items.

POISONING, LITTLE BY LITTLE

The progressive history of Srila Prabhupada's declining health, with ups and downs, plateau periods, and sudden onsets of worsening, suggests a scenario of a *steady "maintenance" poisoning punctuated by periodic, more intense doses*. The mysterious and persistent "ailment" appeared to be *"Srila Prabhupada's body being old and worn-out from constant travelling and preaching."* (TransD) Travel was prevented, avoiding new doctors or treatments which might uncover the true nature of the "disease." The accumulating cadmium would wreak havoc through 1977 because half of it is not expelled from the body for 17-30 years. The constant anemia, lack of appetite, no taste, and muscle weakness resulted from a background of regular poisoning to produce a chronic invalidism and chronic starvation.

But 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. It needed to look natural, being a frustrating, gradual, unexplainable decline of health over a year. If other than a prolonged illness, then an autopsy or investigation might discover the poisoning. It was also necessary until Srila Prabhupada made his will and *legally* turned over management and bank accounts to his disciples, or ISKCON's assets would have ended up in a legal limbo.

His body gradually lost weight, becoming weaker, from being unable to eat or digest, from the kidneys "spilling" sugar and protein into the urine, from no taste or appetite. *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 covert poisoning method: *"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 no one is surprised when there is a severe turn for the worse that defies medical diagnosis or doctors' medications."*

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. As protocol, a tape recorder was routinely left on in Srila Prabhupada's

room to capture all his words, and the “poison” whispers were also captured, and repeatedly confirmed by audio experts to contain the word “*poison.*” The poison whispers: (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 SP is heard drinking milk.)

After Srila Prabhupada said several times (Nov. 9-10), “*Someone has poisoned me,*” and all his caretakers extensively acknowledged homicidal poisoning (Nov. 10), the *very next day,* Nov. 11, the certified whispers about poisoning are found in the background on tape recordings. A chance coincidence? No. Did the poisoners become alarmed that Srila Prabhupada had discovered them and would name them? The likelihood of several poison whispers, out of 1000s of days, popping up the day after the “poison discussions,” is not coincidental. It was the consequence of Srila Prabhupada’s stating he thought he was being poisoned. The poisoners rushed to finish before being caught. Srila Prabhupada (*whom Tamal whispered about: “He’s as sly as they come”*) was now on to them and the situation was now critical. Is it coincidence that caretakers, after discussing homicidal poisoning and acknowledging Srila Prabhupada was very distressed about being poisoned, that they just ignored the matter, and then whispered about poisoning him the next day? The statistical probability of these three coincidences three days in a row is next to zero.

SUMMARY: HOMICIDAL CADMIUM POISONING

Advanced testing by NAA of hair *Samples D, A, and Q-2* finding 250 X more than the *average* normal levels of cadmium in human hair has irrevocably established Srila Prabhupada’s *homicidal cadmium poisoning*. Science confirms these levels are lethal. Cadmium was the primary ingredient in a *heavy metals cocktail* including elevated levels of arsenic and antimony, enhancing the cadmium. 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. Cadmium ingested early in 1977 would still be fully potent at the end of 1977, continuing to wreak havoc on the health. Slow death follows with malnutrition, starvation, indigestion, diarrhea, etc. Any discussion of Srila Prabhupada’s medical condition must address the ± 16 ppm hair cadmium maintained for a minimum 10 months. If not for the cadmium, Srila Prabhupada may well have lived with whatever non-insulin dependent diabetes or intermittent kidney problems he may have had, for perhaps 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.*

“THE BASICS OF HOMICIDAL POISONING INVESTIGATIONS”

Office of Justice Programs (ojp.gov) Abstract: *“Those at highest risk for being victims of poisoning are the terminally ill and mentally incapacitated, drug addicts, **the elderly**, and the very young. [...] **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. [giggle, giggle] Substances that can be lethal in small amounts appeal most to perpetrators. The ideal poison is odorless, tasteless, difficult to detect, producing 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. The following poisons have been used to perpetrate homicidal poisoning: arsenic, cyanide, thallium, strychnine, aconitine, atropine, and **antimony**. Some “red flags” that indicate homicidal poisoning are [...] whether **the victim received medical treatment, appeared to recover, and then died later [...] caregiver isolation of the victim.**”* [Do these descriptions fit Tamal & co.? Yes!]

INSIDIOUS AND VIRTUALLY UNDETECTABLE

Arsenic and other insidious poisonings are routinely overlooked and unrecognized, what to speak of cadmium, although there are a number of cases- see Vol. 1, Ch. 9. *Cadmium is a “masquerade” poison like arsenic, and 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 separate, expensive tests for each possible poison are necessary. Heavy metals are usually missed by medical examiners, physicians, homicide investigators, and coroners. *There is a 10-15% detection rate in poison murders.*

CADMIUM POISONING RESEMBLES COMMON DISEASES

Whoever master-minded Srila Prabhupada’s cadmium poisoning likely knew that the resultant symptoms would closely resemble those of diabetes and kidney disease, and many other ailments. It would be next to impossible to discover. Who would suspect?

(1) All this hints at professional involvement. (2) Tamal was very intelligent and knew about arsenic poisoning in 1970 (as recorded on tape.) (3) Bhakticharu studied chemistry for years at university, but it he joined the caretakers’ circle *after the poisoning started.* (4) Thorough investigation of the scene, circumstances, consideration of medical history, full toxicology testing is necessary to detect most

poisons. (5) *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.

FROM ACCIDENT, ENVIRONMENT, OR OCCUPATION 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 Vol. 1 practically rules this out 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 Srila Prabhupada did. (2) The poisoning was chronic, so how can there be an accidental exposure that would remain constant for so many months while Srila Prabhupada moved to many different locations?

What item or pollution, etc could cause cadmium to reach ± 16 ppm cadmium in hair for 10+ months? Many others would also have died. An accidental exposure is totally implausible. Environmental pollution or occupational hazards are also ruled out because Srila Prabhupada *alone* suffered this "disease." No one else in Srila Prabhupada's entourage was exposed. Clearly his cadmium levels were from a deliberate poisoning in food or drink. ***This was a pin-pointed, exclusive poisoning.*** *If the GBC really wanted the truth, why don't they test their own Srila Prabhupada hair samples and teeth?* This would cost them less than all their books, videos, and research to find faults.

Was Srila Prabhupada poisoned? Yes, it was a lethal, homicidal, malicious poisoning that cannot be explained in any other way. *These extreme cadmium levels only occur when one is given cadmium chemicals to ingest through food or drink as a deliberate poisoning.*

POISONING TIMELINE KEY EVENTS AND DATES

"Hothat hoye galo. (It all happened suddenly.)" [SP, Nov. 9, 1977]

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. The key poisoning timeline events:

(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 serious 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, slowly recovering *while travelling without Tamal* over the next 7 months. Tests of 1976 hair samples or teeth would confirm what is *very likely: Cadmium poisoning began sometime between May to July, 1976.*

(4) *Tamal joined* Srila Prabhupada in Mayapur, Feb. 14, 1977, became his personal secretary Feb. 22, and Feb. 26 Srila Prabhupada became ill, thinking he would die. *Tamal was present* at both the July 1976 and Feb. 1977 health attacks. (5) After Feb. 1977 SP no longer went on walks and ate very little. (6) Srila Prabhupada's hair was cut with his clippers every 3-4 weeks; saved by devotees as sacred relics.

(7) Afterwards, the health condition declined steadily, with no appetite, digestion, and significant weight loss. Mucus congestion was present almost constantly. (8) In Mar.-Apr. 1977 his health worsened; Bhakticharu became Tamal's assistant. (9) May 16, 1977: His health suddenly, severely worsened and he rushed back to Vrindaban, thinking to die soon. This was another acute poisoning episode.

(10) SP's health languished all summer of 1977, punctuated by further minor downturns. (11) At the end of Aug. 1977 SP flew to London, bedded flat in the car and plane, then he was carried about in a palanquin.

(12) Hair Samples A & Q-2 confirmed 12.4 & 14.9 ppm cadmium; both were hairs accumulated on the SP's hair clippers from many 1976-77 cuttings. The cadmium levels are 250 X normal levels. (13) Sept. 8 there was inability to pass urine; SP had a minor surgery.

(14) SP returned to Bombay Sept. 13, Sept. 15 brought another health "crisis" The excessive mucus worsens. (15) SP went to Vrindaban Oct. 1; he asked all disciples to come see him (this message was suppressed); his health is the worst.

(16) Oct. 25-26 he took 3 makharadhwaja doses. (17) Nov. 9-10 he said he had been poisoned; his caretakers discussed homicidal poisoning. (18) Nov. 11 there are caretaker's poisoning whispers on the tapes, Srila Prabhupada departs Nov. 14.

ANTI-PRABHUPADA: DEVIANT IMPACT OF POISONOUS TAMAL

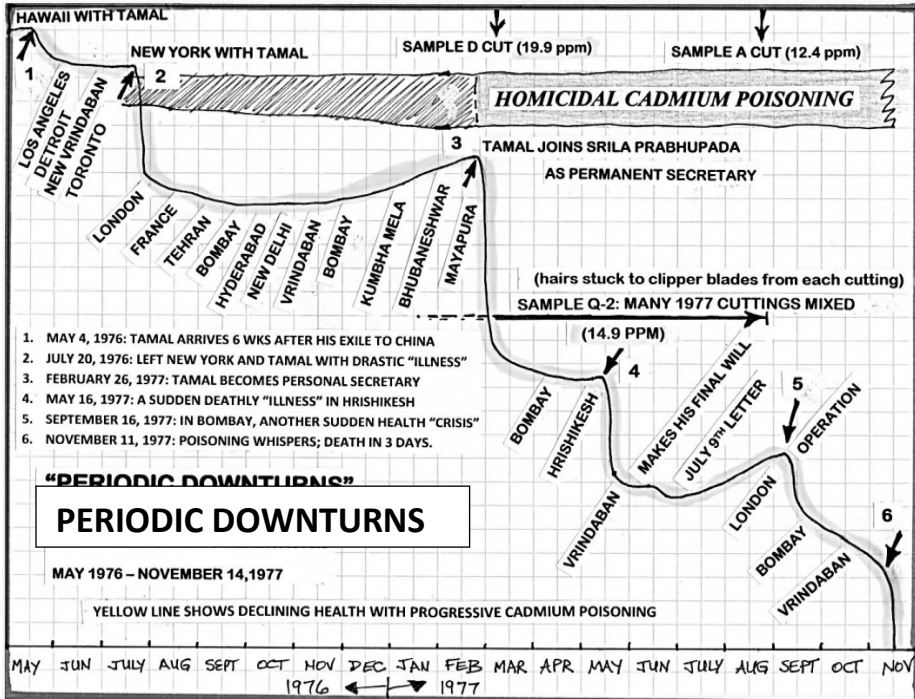


CHART CORRELATES HAIR TEST RESULTS WITH HEALTH HISTORY

CADMIUM HAIR TESTS FACT CHECKLIST: WHAT THEY TELL US

Three new tests of the GBC's Srila Prabhupada's hair in 2002-2005 revealed astonishingly sky-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. Arsenic was secondary. Chronic cadmium poisoning with sub-acute episodes was the poisoning methodology. Cadmium levels were "off the chart," about 250 times above the average normal, clearly homicidal and lethal in a short time.

If not for Krishna's choosing when Srila Prabhupada would depart, we could say Srila Prabhupada was stolen from us by those, including Tamal, who wanted him gone. Kill guru, become guru. The poisoners' false hopes that time had dissolved the molecular needle hidden in the chemical haystack was shattered by the hair tests. Russia's most famous serial killer said he never expected the advancement of forensic science by which he was caught. Similarly, Srila Prabhupada's cadmium poisoning "cold case" was unveiled by forensic science advancements by Lord Krishna's arrangement. The summary of the major conclusions from the forensic "breakthrough:" (1) The GBC failed to complete tests on two samples of Srila Prabhupada's hair,

abandoning them, but they were located and forwarded to Dr. Morris, an NAA expert. Hari Sauri das gave the background on these samples, confirming their authenticity.

(2) Dr. Morris did the tests in 2002, finding off the chart levels of cadmium. Prime suspect Tamal quit his body, hampering the investigation by his permanent unavailability for interviews or depositions. A third test in 2005 confirmed similarly lofty cadmium levels. (3) SP's hair had 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 SP acquired these high cadmium levels by environmental pollution, accidental exposure, or occupational hazard. Expert opinions confirm homicidal poisoning and these levels are unprecedented, off the chart.

(5) Two more Srila Prabhupada hair samples from an earlier time period were tested, and were normal, thus giving a comparison between SP's pre- and post-poisoning cadmium and arsenic levels. (6) Cadmium was the primary poison; elevated arsenic and antimony are coincidental as secondary poisons. (7) Other SP hair samples/ teeth should be tested for confirmations. (8) The kidney is the target organ for cadmium via oral exposure, with appearance of malnutrition, starvation, indigestion, diarrhea, vomiting, and stomach pain, exactly SP's medical symptoms.

(9) Cd poisoning is very hard to recognize, resembling common kidney disease or normal "old-age" deterioration of physical health. (10) Many cadmium compounds are colorless, tasteless, odorless, white crystalline powder, soluble in drink, food, or medicine, readily obtainable and virtually undetectable. (11) SP's case was mixed mid-level chronic/ sub-acute poisoning, small doses punctuated with heavier ones. (12) By mid-1977 he had photophobia, conjunctivitis, hoarse voice, ongoing rhinitis, constant mucus- not diabetes or kidney disease symptoms but which are uniquely associated with cadmium poisoning.

(13) *Sample D* (19.9 ppm Cd) was cut early March 1977 and 3 weeks of hair growth and represents blood deposits from mid-Feb. to early Mar. 1977. It includes the assumed Feb. 26, 1977 poisoning.

(14) *Sample A* (12.4 ppm) and *Q-2* (14.9 ppm) had extreme cadmium, accumulated on the clippers as a mix from many cuttings from mid-Nov. 1976 (when these clipper's use began) to early Sept. 1977 (time of the last clippers use), reflecting average cadmium over 10 months (or, "poisoning for a long time.") (15) Half the cadmium is eliminated from the body after 17-30 years. SP's *average* hair cadmium was about 15.73 ppm (avg. 19.9, 14.9, 12.4) for 10 months, Nov. 1976 to Sept. 1977. These are lethal levels over a short time.


ANTI-PRABHUPADA: DEVIANT IMPACT OF POISONOUS TAMAL

(16) Once a cadmium level was reached, it takes years to decline, with arsenic it is just days. SP's cadmium levels would continue to rise with each successive dose. There was more cadmium poisoning in SP's last 2-3 months (no hair tests cover this time) as it is indicated in his health history and by the poison whispers ("is the poison in the milk?")

(17) *Extended Malicious Homicidal Cadmium Poisoning Is The Correct Diagnosis of Srila Prabhupada's Last Year.*

WAS CADMIUM POISONING KNOWN IN 1977?

Yes. Knowledge of poisoning methodologies were available in 1977 from modern literatures and medical publications. The well-publicized 1960's discovery of Napoleon's high arsenic levels in hair brought much attention to the subject of poisoning. SP's poisoners may have read *Who Poisoned Napoleon?* (1972) Sources confirm cadmium was known as suitable for homicidal poisoning before 1977. *Toxicology of the Eye* by WM Grant (1974): "Ingestion of cadmium salts has caused severe and sometimes fatal poisoning." Cadmium poisonings were studied from the 1950's, e.g., the major 1960's "itai-itai" incident in Japan (cadmium poisoned rice fields). The GBC says cadmium poisoning was unknown in 1977, but this is not true. The GBC also claims there have been no cadmium homicide cases, but many of them are listed in Vol. 1, Ch. 9, several involving intelligence agencies.

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		Account Number: 1909-8986-0	
		Page: 4 of 4	
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Dec. Value	USD 50.00	Total Transportation Charges	USD \$ 8.32

CHAPTER 13: TAMAL'S MERCY KILLING

LATE NOV. 1977 TAMAL INTERVIEW FOR BTG MAGAZINE

On March 31, 1999, 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 *BTG* 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 even a house fire. This interview is shocking, and his claims are unsupported anywhere else. Any remaining doubts one may have that perhaps Tamal was just a loving and faithful disciple will be extinguished after listening to this tape. Any sincere Srila Prabhupada follower will be profoundly disturbed.

Tamal's chilling voice rises to a nervous, squeaky high pitch as he claimed Srila Prabhupada stated: *"Can you give me a medicine, please give me a medicine that will allow me to disappear now."* This audio recording is the clincher, the one thing that finally tips the scale re: Tamal. In his own voice, Tamal was a mastermind calculator of dark intentions, consumed by his personal ambition. His claims on this tape are incriminating, outrageous, evil, and frightening. Tamal describes a rationale for euthanasia or a mercy killing of Srila Prabhupada. The creepy, insidious undertones in his stuttering statements are the groundwork for a defense in a poisoning, as he was simply being compliant with Srila Prabhupada's supposedly suicidal last wishes. Tamal practices justifying the poisoning as the dying request of one in great pain and misery, of one most anxious to "now die." Tamal portrayed Srila Prabhupada's mood, as he did in his bizarre book *The Final Pastimes*, in an atrocious, nauseatingly offensive manner.

ESSENTIAL EXCERPTS FROM TAMAL'S INTERVIEW

TAMAL: *"My duties as Srila Prabhupada's secretary were [...] discriminate over which letters should be read to him and even which parts... Only good news was read to him. [...] 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 5 in the morning till about 9 [...] 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. [...] I wouldn't say chief nurse [...] In terms of SP's medicines he would always have his secretary give his final conclusive opinion what steps and what treatments he should take... **Comment:** Tamal describes his intimate and confidential service to Srila Prabhupada, how he would do whatever was asked of him. We also 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: "Allow"? A 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?

"[...] 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? Note his many um and ahs.

Satsvarupa: [...] *you were talking about Prabhupada asking for something to let him disappear, that he wanted to die.* **Comment:** Clearly Satsvarupa accepted the mercy killing scenario, wanting to explore it further. Within months, he became an initiating ISKCON guru, 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 consenter? Or accessory after the medicine to die? Also why would Srila Prabhupada be in distress about being poisoned (Ch. 8) if, as Tamal claims, it was his wish to die? This is contradictory and shows Tamal's mercy killing to be a cover-up.

Tamal: *Therefore after some time, the pure devotee wants to again go back to Krishna. And Krishna wants His devotee back. Therefore SP 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. [...] painful. That why should he be burdened or incap... with this physically, you know, burdensome form.*

Comment: These Tamal explanations are absolute 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:** [...] *We should not think that he left untimely. He left when Krishna and when he himself wanted to leave.*

Comment: If Srila Prabhupada asked repeatedly 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?

Tamal's statements are frightening and assault our understanding of Srila Prabhupada's stature as a fully self-realized soul. Below are eight direct, word-for-word quotes from Tamal's interview:

(1) SP 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 6 times Tamal clearly claims that Srila Prabhupada wanted assistance with "disappearing" now, meaning an unnatural, immediate, assisted death. Of course, Tamal was not posturing for philosophical accuracy, but rather to rationalize Srila Prabhupada's poisoning, now proven by the cadmium hair tests. ***Was it euthanasia, assisted suicide, a mercy killing?*** Justifiable and compassionate homicide? Or just poisoning the pure devotee? The terminology for Tamal's description of Srila Prabhupada wanting to "disappear now" is "active voluntary euthanasia" or "assisted suicide," or Srila Prabhupada voluntarily asking for active assistance with lethal "medicine" to die immediately. This is a preposterous claim by Tamal to justify the proven poisoning.

The 2002-05 cadmium hair tests 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 be the most controversial person in the Hare Krishna Movement. In light of this *BTG* interview and the cadmium tests, he would need to go into hiding. How can a massive 10 month heavy metals poisoning cause a "peaceful" or a merciful death?

Tamal described an assisted suicide based on the poor quality of remaining time alive and the repeated insistence of the patient, and This involving administration of a lethal drug or poison. This is much more controversial than withholding a necessary medicine or life support. But where is the issue of quality of living in Srila Prabhupada's case? Was Srila Prabhupada regularly expressing great discomfort or pain?

No, he was not. Was he experiencing mundane loneliness, frustration, depression, typical in terminally ill patients? No, of course not; he was in full transcendental consciousness, ecstatic, absorbed in pure thoughts of Krishna. Srila Prabhupada did not want to force an end to his life. Tamal suggests he wanted to be freed of the burden of a physically incapacitated body. This is nonsense: he was transcendently situated beyond the body. No wonder Tamal was stuttering, ums and ahs.

TAMAL PREPARED A EUTHANASIA DEFENSE

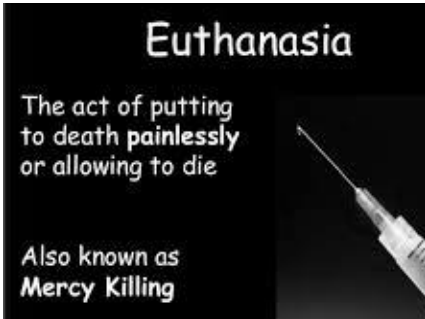
Tamal was concerned that the poisoning was about to be discovered and he was rehearsing his concocted explanation of a “mercy killing.” The poison discussions just prior to Srila Prabhupada’s departure must have gotten a number of people asking questions, and just a few weeks later, Tamal was surely worried that they would become public. Rumors from those who knew of or suspected the poisoning, or from Srila Prabhupada’s speaking of being poisoned-would have pushed Tamal to talk about “medicine to die.” The news was spreading about Srila Prabhupada’s Nov. 9-10 poisoning discussions and Tamal was pressured to release his clever defense that Srila Prabhupada asked to be assisted in an immediate death.

Tamal introducing a rationale for a poisoning as a “mercy-killing,” should Srila Prabhupada’s poisoning go public. Tamal was practicing his explanation that it was Srila Prabhupada’s dying request. In Tamal’s book, *TKG’s Diary*, a careful reading finds several claims in Oct. 1977 that 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.*” But this is NOT found on the tapes and we think they are Tamal’s preposterous fabrications. Cadmium poisoning is an excellent way to **increase** one’s suffering, and is not good if one wanted to die peacefully by being given “medicine,” which we now know was cadmium? Make any sense?

Of note is that Tamal never mentioned “medicine to die” again after this one 1977 interview, as the issue laid quiet for 20 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 resurrected his mercy-killing claims- if he had, then why was he silent for 20 years? A mercy killing idea was not believable anyway, so he pretended he never said it. It was typical of Tamal to come up with radical statements or positions, and then drop them, as he did with his 1980 Topanga Canyon confessions and his 1995 support for Narayan Maharaja. This habit is the hallmark of deviation and non-truth.

TAMAL'S SUGGESTIONS OF 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 astronomical cadmium levels was cut and dated from early March and early Sept. 1977, which constitutes a chronic or long-time poisoning over many months, way 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 Tamal's "medicine to die" would have to be in mid-Nov. 1977, not in March 1977. This proves Tamal's suicide suggestions were lies. And perhaps it is why Tamal himself exited (died) 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 as he hints. But the March and Sept. hair samples had high levels of cadmium, meaning that the poisoning started at least by Feb. 1977, long before Srila Prabhupada had stopped eating, become bedridden, and supposedly asked for medicine to die. The cadmium hair tests have disproved any idea of a final-days lethal medicine to die episode, either homicidal or a mercy-killing. ***Tamal is lying*** with his 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 "modified/enhanced" 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.*** Tamal warped the truth with no conscience to hide his actions. Here are some quotes from the historical record (excluding Tamal), and none of them imply anything suicidal or give any rationale for a suicide, such as Tamal's fallacious claim that Srila Prabhupada had unbearable pain.

Yes, Srila Prabhupada was finished pursuing 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. He was prepared to depart peacefully with Krishna kirtan, a glorious death, but certainly **he never asked for suicide assistance**. Tamal twists the sublime into a hideous fabrication. Srila Prabhupada never asked for medicine to die.

(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) (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."* SP: *"If I want to die, **this is the way of peaceful death.**"* Tamal: *"Yes."* SP: *"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.* SP: *So let me die peacefully.* (9) Abhiram: *About recovery, Srila Prabhupada? SP: I don't want.* HSUnpub, p. 20

Nowhere else do we find any hint of confirmation of Tamal's claim that Srila Prabhupada asked for medicine to die. Being so close to the end of his life, Srila Prabhupada simply wanted to go in peace. He did not want the anxiety of further struggle for a cure, useless as it was.

WHY DID TAMAL CONCOCT THE MERCY KILLING STORY?

Tamal was inventing an experimental defense he feared would be needed for an imminent exposure of a homicidal poisoning. Srila Prabhupada's letting the cat out of the bag, stating to so many persons that he thought he had been poisoned, causing discussion and controversy on the subject, was worrying to Tamal. That he was in the

crosshairs is confirmed 3 years later in Dec. 1980 at Topanga Canyon: “...I've been accused of the same thing. ‘That you tried to kill Prabhupada.’” These “accusations” led to a *mercy killing defense strategy*. However, the issue receded into the background for 20 years.

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, nor 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 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 Krishna’s plan to leave his physical body and he asked for parikrama as his last activity. Searching the audio record, we find on Nov. 2, 1977, Tamal (not SP) 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 (while someone was poisoning him with 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, 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 was 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 eerie 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. **Tamal:** “*A number of times (SP) would say, ‘Can you give me medicine, please give me medicine that will allow me to disappear now.’*” Tamal’s claim is preposterous; Srila Prabhupada never endorsed, advocated, or was inclined to suicide, assisted or not. **Tamal is lying**, 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 artificially 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? Srila Prabhupada is portrayed as a weak person, bereft of transcendental understanding, desiring to be killed by his faithful servant Tamal, and opting for suicide in order to escape physical pain and an incapacitated condition. Nonsense.

TAMAL REVEALS THERE WERE OTHERS BESIDES HIMSELF

Tamal says that “*we could have done that*”- meaning there were others also involved in 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 wanted Srila Prabhupada’s seat all the sooner to inherit the kingdom, glory, wealth, followers, and power they had been drooling over for years. Further hints of “we”: (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?

Tamal used the words poison and medicine interchangeably. This unique idiosyncrasy also appeared several times during the “poison discussions” (Ch. 8) by the last kaviraja Shastri. Tamal and Shastri often discussed Srila Prabhupada’s health. It seems Tamal promoted this euphemism and confused Shastri (and others) by blurring the lines between poison and medicine. Tamal claims Srila Prabhupada wanted to die with “medicine,” which is really poison. But medicines heal and poisons kill; they are not the same, colloquially or otherwise. *What medicine was Tamal 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? Or was it cadmium, the extremely poisonous non-medicine found at extreme levels in 3 tests of Srila Prabhupada’s hair that Hari Sauri certified as being cut from mid-Nov. ’76 to early Sept. ’77? The hair tests *prove* that cadmium is the so-called “*medicine to die*” that Srila Prabhupada was given for 10 months minimum. The “medicine to die” was not a one-time dose a few days before Srila Prabhupada’s departure, but ongoing “*for a long time.*”

WAS TAMAL ABOUT TO SAY HE WAS THE CHOSEN ONE?

Tamal was clearly very nervous in this interview, confirmed by his ah, um, stuttering, and high squeaky voice, heard clearly on the tape. He could not muster the courage to fully speak his lie about Srila Prabhupada’s assisted suicide. He starts speaking, and then retreats: “***I mean I want to say something, but I’d prefer not to say it.***” So what is it that Tamal is struggling to say? Let’s see what is on the tip of his tongue but couldn’t come 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 tells us 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 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 directly implies Srila Prabhupada asked him to do the most confidential service, namely "let" or allow him to die (meaning, a mercy-killing). Srila Prabhupada trusted him so much and he was so special, that Tamal 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"?

DID SATSVARUPA KNOW OF SRILA PRABHUPADA'S POISONING?

Upon reading the *BTG* magazine article (#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- **all gone, omitted!** *BTG* Chief Editor Satsvarupa had cleaned-up the transcript and cut out the parts about assisted suicide. Did Tamal ask him to clean it up after he had second thoughts? Thus Satsvarupa is also a suspect (Vol. 3).

SIX QUESTIONS ON THE MERCY KILLING HOAX

(1) Why did Tamal, the primary caretaker, introduce his claim of assisted suicide only **after** Srila Prabhupada's departure? 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 assisted suicide request not discussed by at least the senior GBCs? Why did Tamal not immediately inform the GBC, improperly keeping such a monumental thing secret? (3) Further, why weren't we the devotees told, and if Srila Prabhupada requested it be kept secret, then why is he

telling us anyways? The contradictions are many. (4) What medicine would Tamal have used in the mercy killing? What “medicine” could explain the 10 month cadmium poisoning?

(5) Why does Tamal raise this explosive issue in a post-departure interview, which he intended to be broadcast in ISKCON’s *BTG*? Did Tamal fear he needed to establish an alibi and defense for the poisoning which was about to become public? With Srila Prabhupada’s body entombed in his samadhi grave, and with the taboo on exhuming a saint, Tamal thought his claim could not be disproved. (6) Why did Tamal not fully confess the mercy-killing? At the last second he changed his mind and opted for only a half confession. It seems the poisoning was about to be leaked and Tamal was preparing his defense. But after the interview and before it was published a few months later, Tamal/ Satsvarupa decided to omit reference to a mercy-killing. Maybe the rumors had died down enough by then? After all, the mercy killing story was an big gamble that turned out was not necessary after all. It would create a whole new set of problems.

FOLLOW THE FACTS AND LOGIC TO ITS NATURAL CONCLUSION:

(1) Tamal claims Srila Prabhupada asked “for medicine to die” (2) Tamal says “*we could have done that...*” (did they?) (3) Medicine that kills is actually called poison (4) Srila Prabhupada actually *was* poisoned, confirmed by ultra-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 he 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.”

WHY IS THE GBC SILENT ON TAMAL’S ASSISTED SUICIDE CLAIM?

Tamal’s *BTG* interview tape became public well over a year before the GBC endorsed *Not That I Am Poisoned*, yet it contained absolutely nothing about Tamal’s bizarre mercy killing interview. *This major piece of evidence in Srila Prabhupada’s poisoning was simply ignored.* Why? It was too difficult to discredit, cover up, or explain away, so they chose to simply ignore it? This is the GBC’s abominable dishonesty by omission, as though ignoring it makes it disappear? Anyway, how could the GBC explain Tamal’s mercy killing statements? 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 POISON DISCUSSIONS

Tamal's claim of euthanasia contradicts the "poison discussions" where Srila Prabhupada raised the topic of being poisoned and was "mentally distressed" about it. If Srila Prabhupada wanted to die or asked for immediate suicide-assistance from his confidential servants, why would he say he was being poisoned and be "mentally distressed" about it? Otherwise, if one wants to die, discovering he was being poisoned would 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 all makes no sense.

If Srila Prabhupada was waiting for Tamal to facilitate his early death, why did he speak about being homicidally poisoned on Nov. 9-10? And why would Tamal ask Srila Prabhupada as to who poisoned him if Srila Prabhupada 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 an awkward attempt to reframe Srila Prabhupada's homicidal poisoning as the fulfillment of Srila Prabhupada's last wishes for a quick assisted death.

INCREASING ACCEPTANCE OF EUTHANASIA & ISSUE OF MORALITY

Euthanasia and assisted suicide for patients in continuous, unbearable, and incurable suffering is becoming increasingly legal worldwide. The patient must independently, voluntarily, and persistently request to die. 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 from old, crusty relatives who are too slow to die may be unfairly taken advantage of by euthanasia? Similarly, Tamal and colluders stood to usurp the position, worship, disciples, and wealth of Srila Prabhupada, which they did within months. This fact is more than a coincidence, more than circumstantial. It was a conspiracy.

Some of the issues are passive vs active euthanasia, physician assistance, informed consent/ refusal, advance directives, irreversible loss of consciousness, withholding/ withdrawing intervention, quality of life, patient competence, futility, and how to prevent abuse by those who would exploit the weak. Dignity in dying is the catch-phrase. The medical/ ethical debate centers on the risks, abuses, and morality of private and legal practice of euthanasia. Many argue for provisions to

prevent relatives from forcing patients to end their lives prematurely, and to protect the vulnerable and disabled. 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 was the case with Tamal and others who soon sat on the guru seat in a classic conflict of interest. Why is this so hard to recognize?

Conditions have been imposed wherever euthanasia is legalized, which typically are: (1) A licensed physician (or 2) must certify there is unbearable physical pain with no way to provide sufficient relief. (2) The patient must give repeated consent for assistance in suicide, with witnesses or in valid wills, and/or consent of family members. (3) A clear diagnosis from two physicians must show the actual ailment, 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 a cover for murder. Applying these safeguards to Tamal's mercy killing 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? (2) Where are the witnesses to confirm Tamal's claim? (3) When did Tamal involve Srila Prabhupada's "family" of disciples to approve euthanasia? (4) What was Srila Prabhupada's properly ascertained diagnosis by a legitimate physician? (5) How to determine no hope of a cure without a diagnosis, knowing what illness was incurable?

Therefore, in any legal jurisdiction, Tamal's proposed assisted suicide would be **criminal homicide**, even in places with liberal protocols. Tamal shows 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 between carrying out his final wishes and wanting him to stay longer. Crocodile tears...

PRABHUPADA EXPERIENCED OVERBEARING PAIN AND SUFFERING?

In Srila Prabhupada's last months, there was no 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 was not suicidal nor asked "to die now." Once in the last two days of Srila Prabhupada's manifest presence he in "mental distress," having pain in his legs, and for which 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 where a Vaishnava acharya asks a disciple to give him poison (or medicine) to end his life.* Such an offensive suggestion is a covered confession of attempted homicide.

ACTUALLY PRABHUPADA WANTED TO LIVE AND PREACH MORE

The key feature of Srila Prabhupada's final pastimes was his 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 *Bhagwatam* 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 like Hrishikesh, Kodaikanal, Manipur, Kashmir (9) stating he was being poisoned.

Srila Prabhupada was intent on living, not dying as suggested by Tamal. Tamal's outrageous attribution of such a statement by Srila Prabhupada is another evidence that he poisoned Srila Prabhupada.

That Srila Prabhupada was poisoned out of mercy is a preposterous diversionary ruse to conceal homicide. Did Tamal value his own promotion to institutional guruship more than Srila Prabhupada's extended presence among us? History is replete with examples of those who killed even their families. We are often surprised by the secret actions of someone we thought we knew or trusted.

TRANSCENDENTAL PERSPECTIVES OF 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..." [...] 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. [...] (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 nor fear

it. Instead, he was intent on living as long as Krishna allowed, so he could further preach Krishna consciousness.

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.**’” So, we reject Tamal’s claims Srila Prabhupada asked him for assistance in suicide, or in poisoning him to fulfill his last wishes to “die now.”

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 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.

“Prahlaḍ 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 Narasimha Deva. [...] There are many histories illustrating that great devotees cannot be killed by rakshasas or poison. Gaudiya Vaishnava Sampradaya acharyas 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.

*“Srla Prabhupada was translating and totally coherent until his very end; Krishnadas Babaji noted in the last hours that Srla Prabhupada, although not moving, was chanting the maha mantra almost invisibly. Srla Prabhupada wanted to translate and explain other books like Mahabharata as well. Srla 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 Srla Prabhupada knew that his top leaders were already busy dividing up assets of his mission and that most devotees were under their sway. He was not attached to living or dying. He would not have asked for help to end his life prematurely. There is no evidence he wanted to die by chronic poisoning. **Tamal’s blasphemous idea is one more proof of his guilt**, as he prepared for a full investigation into Srla Prabhupada’s being poisoned. Srla Prabhupada wanted to go on parikrama, wanted to go to Gita Nagari, and wanted to finish his Bhagwatam. He warned of being poisoned and for his caretakers to be on guard about this. 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 were corrupted and useless, so on his own volition and choice, he departed.” (END)*

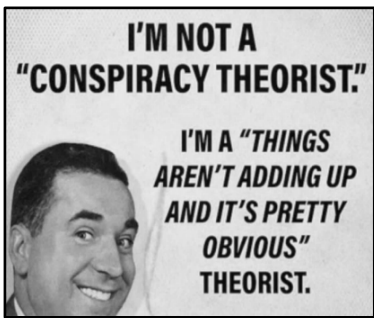
TAMAL STUTTERS ONLY WHEN HE TALKS ABOUT POISONING

Tamal’s creepy mercy-killing interview with stuttering and high-pitched nervous voice gives listeners the shivers, very different to the normally steady-voiced Tamal. Listen to it online.

Also Tamal spoke about the poison issue in Malaysia in June 1999. SHPM had come out in May 1999. 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 two dishonesties: (1) He claims Srila Prabhupada's health was already failing and his departure was imminent, so why



would anyone bother to poison him? But Srila Prabhupada's being poisoned caused him to lose his health? 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 on that tape comes earlier, and means "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." It is interesting he quotes the one whisper which was confirmed as innocuous, but he 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.*

TAMAL'S ABANDONED EUTHANASIA DEFENSE

Tamal's interview claims Srila Prabhupada asked to be assisted with suicide. However, after once proposing a "euthanasia" defense for Srila Prabhupada's now proven poisoning, **Tamal never again brought up the subject**, although he vaguely alluded to mercy-killing in his 1988 book *Final Pastimes*. Apparently he felt more secure as time went by that the poisoning would not be discovered. But when the poisoning evidence surfaced in 1997, 20 years after his 1977 interview, Tamal instead adopted a policy of flat denials. This shows Tamal's untrustworthy, chameleon nature, as well as his life of contradictions. His standard of truth was whatever would benefit him.

After Srila Prabhupada let it be known to outsiders, the kaviraja, his caretakers (and the tape recorder), about a dozen persons, that he

thought he was being homicidally poisoned, surely this could have led to widespread rumors behind the scenes and among senior devotees. This explains Tamal's radical *BTG* mercy-killing interview 10 days after Srila Prabhupada raised the subject of being poisoned (Ch. 8).

Anuttama dasi wrote to Hansadutta in 2017: “[*Considering*] the circumstances in Vrindaban 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 by official GBC edict. The mercy killing interview was Tamal's plan to get ahead of the expected exposure of the poisoning, but eventually it simply further incriminated him in it.

CHAPTER 14: RAVANA'S CONFESSION

“I have studied this man carefully, and he is not a Vaishnava.”
(Srila Prabhupada to Yasodanandan das, Dec.31, '73, about Tamal)

TAMAL EFFECTIVELY CONFESSES TO THE POISONING

By connecting 4 key admissions and statements by Tamal from the 1977 conversations, we see that Tamal effectively confessed to poisoning Srila Prabhupada. This requires objectivity and mental neutrality, setting aside preconceived notions, that by simply connecting the dots, Tamal's confession is seen. Solving a dilemma, crime, or problem often requires stepping back to get a fresh perspective. This analysis is for those with faith in Srila Prabhupada's words and with some transcendental insight. This is not a typical confession, but this analysis is certainly thought provoking.

When we study the “poison evidence” closely, we will be soon convinced Srila Prabhupada was indeed poisoned. The evidence is too massive to be anything else. 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's being poisoned was true. They concluded this in their own words, and on tape: Shastri, Bhakticharu, Bhavananda, and Tamal Krishna Goswami.

FIRST PART

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. Tamal: Prabhupada was thinking that someone had poisoned him? BCS: 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! 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 these Nov. 10, '77 talks is 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 PART

In the Oct. 1977 discussions Srila Prabhupada asks who is responsible for the medicines that he is being given. 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 PART

Just after Srila Prabhupada's departure, Tamal was interviewed by Satsvarupa for *BTG* magazine. On tape Tamal made 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 PART: Nov. 11, 1977, day of the poison whispers

Jagadish: SP, 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. **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. **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 PARTS TOGETHER

Put the four parts together and see the picture.

(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.* (See also Naveen Krishna das' letter in JFY.)

A VERY DISTURBING STATEMENT: CHOOSE WHICH SUICIDE

On Nov. 9-10, 1977 Srila Prabhupada stated several times that he had been poisoned, and early on Nov. 11 were the multiply-forensically certified whispers "*the poison's going down*" and "*is the poison in the milk?*" Then a very unusual conversation took place later on Nov. 11 (ConvBk36.378). Srila Prabhupada's desire and proposal to be taken by bullock cart on a multi-day pilgrimage to Govardhan, many miles on rough country roads was discussed. An intense controversy developed as some, particularly Tamal, Bhavananda, and Jayapataka (the three poison whisperers) try to dissuade Srila Prabhupada from this parikrama by citing the physical stress and danger to his health and life. The kaviraja thought the trip would be fatal due to the rough roads.

Srila Prabhupada was determined to go, however: **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:* (turns to others) Hmm. Prabhupada said "And this is also suicide." (turns 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.

A little later, after Tamal, Bhavananda and Jayapataka vigorously try to convince Srila Prabhupada to wait until his health is stronger before trying a strenuous physical ordeal as a Govardhan 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 to take him on parikrama, then how could a faithful disciple put forward any contrary arguments?

TAMAL'S REVISION OF THE "CHOOSE WHICH SUICIDE" INCIDENT

Tamal altered this Rama/Ravana conversation in his *TKG's Diary* (p. 345-6). He re-engineered the talks, rewriting history; here we see his "sanitization" skills. Compare the actual version above his below: **"Jagadish:** *Why do you want to go on parikrama? SP:* *Let us call Krishnadas 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.*"

Conspicuously, Tamal has removed himself from the conversation completely, 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 outrageous, controversial pages from 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, Urdhvaga das wrote to Tamal, stating: "...you suddenly screamed, pointing your finger at Hansadutta, yelling: '**Yoouuuu want to kill Prabhupada, because he will die if he goes on parikrama!**' I was standing right there witnessing everything." Why would Tamal want to accuse someone else for trying to kill Srila Prabhupada?

WHY DID THE SUSPECTS OBJECT TO PARIKRAMA?

Conspicuously, Tamal, Bhavananda, and Jayapataka (all primary poisoning suspects) resisted Srila Prabhupada's desire to go on

parikrama, especially when he said it would cure him. They claimed this due to love for Srila Prabhupada and to protect him from the rigors of a bullock cart ride on the rough roads of rural India. But this did not stand up to Certified Voice Stress Analyses (CVSA) of Tamal, Bhavananda, and Jayapataka's recorded voices in this conversation. In Ch. 18, we see the acclamations of loving concern for Srila Prabhupada and the relief when he agreed to not go on parikrama, were phony, full of deceit. So their real motives are hidden and not easily understood.

If, as indicated by the CVSA tests, they were *not* concerned about Srila Prabhupada's welfare by objecting to parikrama, then what was their rationale? Concern that the poisoning would be discovered? What if Srila Prabhupada expired on the road and he was taken to a hospital for tests by a coroner doing an autopsy? 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? Most likely this was to impress everyone how much they wanted Srila Prabhupada to live and thus deflect the poisoning suspicions.

RAVANA WILL KILL, RAMA WILL KILL

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? Some have suggested Srila Prabhupada was not in full control of his faculties at this time. But we reject this, and it is really not difficult to understand Srila Prabhupada's clear message. Some observations on this very unusual Rama-Ravana conversational riddle:

(1) Srila Prabhupada interprets Tamal's word "suicide" as "kill."
(2) What is the choice between Ravana and Rama? (3) Is Tamal Srila Prabhupada's Ravana? (4) Srila Prabhupada compares himself to Marica. (5) What choice of suicides was Tamal offering? (6) Tamal was so cool, sarcastic, smug, and quick with his reply about choosing which suicide (listen to the tape). (7) Tamal showed no concern about the "suicidal" situation nor ask who was "the Ravana." (8) Why does Tamal offer suicide as a choice? (9) How would the parikrama cure Srila Prabhupada? (10) How does "choose which suicide" relate to "medicine to die" in Tamal's mercy killing interview?

Conclusions: Srila Prabhupada said to stay in his room was being killed by Ravana, or suicide. But going on parikrama, even if he dies, is preferred because then he would die by Rama's hand, not by Ravana's. Srila Prabhupada identified his killer as Ravana, and he compares himself to Marica who will be killed by either Ravana or Rama. Srila Prabhupada felt that his death in his rooms by Ravana was imminent,

and by going on parikrama, he would be cured. Clearly Tamal is the Ravana who casually offers two choices of suicide. Srila Prabhupada was pointing out Tamal as his assassin, as the Ravana.

Why did Tamal offer suicide, either by poison or parikrama? It seems Srila Prabhupada was saying this also. He 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. Ravana (Tamal) disguised himself as a sannyasi to deceive Sita (the movement), Ravana performed great austerities to achieve his ambitions, but Ravana was fooled and only got a false Sita.

Similarly, sannyasi Tamal underwent great austerity to gain his “rewards,” and “kidnapped” a false ISKCON by misleading the devotees. Just as Ravana ultimately served to increase Rama’s glories and failed to win Sita, so Srila Prabhupada’s glories are increased by being poisoned by “the Ravana” --and those abducting ISKCON will fail. Srila Prabhupada’s mission will be rescued from the Ravana and be restored. Note that the previous day, Shastri had fortuitously spoken about a *rakshasa* giving Srila Prabhupada poison.

Thus Srila Prabhupada called his poisoners as Ravana. Who was “the Ravana” who “will kill,” that Srila Prabhupada wanted to get away from by going on parikrama, *if not Tamal?* This “Ravana will kill” episode occurs a day *after* Srila Prabhupada spoke of being poisoned, and *right after the poison whispers* in the recorded room conversations. He 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 fully demoniac person, and manifested all the principal evil and materialistic qualities found in a degraded man. Some quotes about the nature of Ravana to compare to the poison suspects:

(1) Ravana Kidnapped Sita As Sannyasi: “*Subhadra was kidnapped by Arjuna in the dress of a sannyasi. Don't learn this business, sannyasis.*) *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.*” (SPLecture: June 22, 1973) **Comment:** The “Ravana” in Srila Prabhupada’s movement are dressed as sannyasis to facilitate their exploitation of the innocent.

(2) Ravana’s Policy Of Insulting Sita: “*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 Ravanas (pretender gurus) who stole the false ISKCON will be removed, defeated. Imitating the acharya, disobeying his orders, and enjoying his assets will prove futile.

(3) 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. [...] svarnalanka means at that time Ravana’s kingdom [...] was covered with gold everywhere. [...] It was very prosperous and rich country. And the policy was without God. Material civilization means like that...”* (SPecture, May 24, 1969) **Comment:** Once Srila Prabhupada was poisoned and removed, the rascals could establish their own kingdoms, but without 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 become baffled in due time.

(4) Ravana’s Fault: *“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.”* (BGita Lecture Apr. 5, 1971)

Comment: SP’s poisoners were unconcerned about retribution from the laws of God, as they lacked faith in Srila Prabhupada’s exalted position, being greedy to enjoy his assets, unconcerned of offenses.

(5) Ravana’s Associates All Punished: *“All the fights in Mahabharata or in Ramayana, it was meant for chastising the godless... Lord Ramacandra, chastised Ravana. So he went to Lanka [...] ‘This rascal demon is a godless person; so therefore he must be punished.’ Anyone who joined with him, everyone was punished.”* (SPecture 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: *“Ravana could not kidnap Sita-devi as she is. That is not possible. ...when Ravana came to kidnap Sita, Sita-devi disappeared from there and she kept a maya form, false*

form, and Ravana kidnapped her. [...] **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.**” (SPLecture Oct. 3, 1976) **Comment:** Those who poisoned Srila Prabhupada to exploit his assets could not touch Lord Chaitanya’s spiritual movement; they gained an illusory ISKCON.

(7) Ravana’s Philosophy:

(a) “Ravana. ‘Bring Rama’s wife, Lakshmi, Sita.’ This is demonic. He was a great devotee of Lord Siva, [...] first-class demon, rakshasa. [...] 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. [...] Then you’ll be finished, just like Ravana.” (BGita Lecture Oct. 7, 1973)

(b) “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 [...] 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 ISKCON’s material assets poisoned Srila Prabhupada and are “enjoying” as unauthorized 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 busy satisfying their material ambitions. Tamal was the leader of these Ravana-nugas, as he led them into temptation and doom.

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 well aware of being poisoned, 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. **SP:** 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, better to kill me here, rather than in the hospital? This indicates he acquiesced to being poisoned, and was 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, forensically authenticated low volume speech)

Comment: How is Srila Prabhupada sly? What cunning and competition was Tamal having with Srila Prabhupada?

(4) *"He's trying to trap us."* (Tamal, about Srila Prabhupada, Nov. 9, 1977, forensically 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"* statement.

SUMMARY

"Ravana will kill" is full of significance and meaning. Srila Prabhupada, who spoke of being poisoned on Nov. 9-10, wanted to go on parikrama (even if he dies) on Nov. 11 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. What does Tamal mean, *"Now you have to choose which suicide,"* where his tone of voice is unmistakably smug with sarcastic amusement? This is a subtle admission of complicity in the cadmium poisoning. Also, just as Ravana used Marica to mislead Sita, so the ISKCON Ravanans (bogus gurus/ sannyasis), have misled millions, using Srila Prabhupada's name without following his instructions. *In his name only... lip service... a mask of guru bhakti.* At least Ravana cast off his disguise and revealed his identity after kidnapping Sita, but fraudulent sannyasis in Kali Yuga never give up their disguise even after exposed as cheaters. Ravana's ten heads kept rejuvenating. Likewise, Tamal was repeatedly resurrected after each self-made calamity. Why does ISKCON adore

Tamal but ignore his influence of disobeying the Acharya? Because they are today dependent on the doctrines that came from him!

CHAPTER 15: WE SHOULD NOT TAKE HIM SERIOUSLY

"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

Sept. 16, 1997, 10:30 pm, Tamal called Naveen Krishna (GBC, ISKCON Foundation director) about the Srila Prabhupada poisoning issue that had recently arisen in ISKCON. Naveen had Tamal's statements written down and transcribed, with selections given below.

(1) Tamal was disappointed [...] 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 [...] He responded by saying that Prabhupada said so many things during that time, suggesting [...] that Prabhupada was an old, dying person, and [...] how people get like this in their old age. **Comment:** *Here are Tamal's real colors. Dedicated and faithful disciple? Or seeing him as an ordinary man?*

(2) 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 one had access to Srila Prabhupada because Tamal watched everything like a hawk, that leaves only Tamal to suspect. Tamal seems to know Srila Prabhupada's mind, how he would behave if he "actually was being poisoned." This is a defensive smokescreen of one confronted with accusations of murder.*

(3) He went on to discuss the lack of leadership in our society. He said 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 [...] 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. Those who knew Tamal, saw how freakishly power-hungry he was.*

(4) He stated [*that from*] Feb. to Nov. 1977 [*he*] has no misgivings at all about his service [...] he would welcome a full inquiry by qualified people, and we discussed Balavanta, Sesa, Burke Rochford, Mukunda Maharaja, as being proper persons for doing such an inquiry.

Comment: *He welcomes a full inquiry by qualified people? So he says. 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 SP’s disappearance. Tamal may have no misgivings about his role as personal secretary/ caretaker in 1977, but many others certainly do. He never gave even one interview or deposition, and simply denied everything. He refused to answer Balavanta’s questions or even allow him to inspect his original diary.*

(5) He also said it’s ludicrous to believe that Srila Prabhupada could not create persons fit to continue the disciplic succession.

Comment: *Tamal came up with the theory Srila Prabhupada was fully capable of creating new gurus, and therefore, this confirms the authenticity of 11 hijacker zonal acharyas. 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 prolific in Tamal’s bogus arguments.*

(6) [**Re: the missing tapes**] He said it was because of his diligent recording that these tapes were now available to us, taking credit for the tapes being available, and that he had nothing to hide. He said he was recording constantly. **Comment:** *The implication is that there is nothing incriminating on the tapes because he had already screened them... if there was anything incriminating on them, he would have disposed of them. If Tamal was “recording constantly,” why are there about 240 missing tapes from just 1977? (Ch. 25)*

(7) Tamal also said the hardest thing in the investigation would be to convince devotees *Srila Prabhupada made statements that were not*

believable or acceptable, because of his old age and health condition—that words coming out of his mouth that **could not be taken seriously**.

Comment: *How to convince devotees of such an outrageous and offensive idea? Yet Tamal influenced the movement profoundly with his nonsense for 25 years. Tamal had no faith in Srila Prabhupada's words because he knew better and believed he should lead the movement. Deeply entrenched Tamalism has ruined the purity, philosophical sanctity, and honesty in ISKCON. (see Ch. 32)*

Tamal also asserted that the manner of death in Srila Prabhupada being poisoned would be seen as inglorious, as though how things “look” is more important than actual truth. But is Jesus being crucified considered inauspicious and demeaning to Jesus? Is Tamal's car accident death by massive head injury more auspicious than Jayatirtha's death by decapitation? Tamal manufactures clever but defective reasons to reject the poisoning evidence, true or not. So if we should not take Srila Prabhupada's words about being poisoned seriously, then why does Tamal and the GBC emphasize the phrase “*Not that I am poisoned*”? They use his words out of context as their proof on one hand, but then they also say **NOT** to listen to Srila Prabhupada. Which is it? Another example of Tamal's **hypocrisy**.

BALAVANTA'S DISCUSSIONS WITH TAMAL

Balavanta told Nityananda in 1998 he visited Tamal in Dallas re: the poisoning controversy, receiving negative impressions and he was very disturbed by Tamal's behavior. He never got anything from Tamal in his 30 month investigation. (1) *Tamal would not allow him to inspect his original diary, (2) Tamal openly emphasized to Balavanta 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.*

“Better to remain an ever fool before the spiritual master. [...] is the real qualification for a bonafide 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)

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, Mar. 12, 1997)

Shyamasundar das in 1998 denied this account. Maybe Tamal spoke this to someone else. But In Syamasundar's *Chasing Rhinos with the Swami Vol. 3*, he has clearly explained Tamal's offensive attitude in Bombay 1973. The historical fact is Tamal disobeyedly sold the Juhu land without permission. He did so because he lacked faith in Srila Prabhupada's vision for the Juhu land, as Tamal later admitted. And he audaciously took over Srila Prabhupada's quarters in the Juhu temple as his own rooms just 4 years later! As Srila Prabhupada's personal secretary and 1977 caretaker, he always thought he knew better than Srila Prabhupada, whose words he considered to be defective compared to his own superior intelligence and skills (also seen when Srila Prabhupada sent him to China). The loss of the Juhu land upset Srila Prabhupada deeply as he was forced to personally negotiate the land's repurchase with great difficulty and expense.

Confirmation of Nara Narayan's account does comes from Srutakirti in *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... He was determined to acquire this particular piece of land... Some disciples [Tamal] questioned why Srila Prabhupada was so attached to this property, to the point of being offensive.*"

Tamal's offensive characterization of Srila Prabhupada's statements as the meaningless stutterings of a nearly dead, senile, and paranoid ordinary person is utterly amazing. We see how far Tamal and others have minimized Srila Prabhupada's stature and transcendental position, to further their corrupt policies of self-aggrandizement by dishonestly criticizing the evidence 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, namely, behind themselves.

BHAGWAT MAHARAJA CONFIRMS IN 1998

"Some have been diminishing the words of the pure devotee SP by portraying him as an ordinary man. Some 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 SP. If these assessments are accurate then how could he translate SBhag until

his last days? Are we to accept that last translation work was the ranting of a confused, senile old man?" (Bhagwat Maharaja, 1998)

This is two years before the GBC adopted *NTIAP*, where this same garbage was included as official policy, reflecting this "senile" mentality propagated by Tamal right from the start of the poison issue.

SBhag 10.3 Foreword, published just after Srila Prabhupada's departure, notes how he was unaffected by his physical condition.

"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)

NOT TO TAKE SRILA PRABHUPADA SERIOUSLY ENDS IN FAILURE

(1) *"The least deviation from the truth is multiplied later a thousand fold."* (Aristotle, 384-322 BC) (2) *"As soon as the disciple thinks independently, not caring for the instructions of the spiritual master, he is a failure."* (SBhag 8.17.1 Prt) (3) *"Our only business is to follow the superiors. Just like a faithful servant, if he simply follows the instruction of the master, then he is perfect. If he does not adulterate the instruction of the master, then he's perfect."* (SPLecture Apr. 6, 1971) (4) *"The instructions received from the spiritual master must be followed immediately. One should not deviate from or surpass the instructions of the spiritual master."* (SBhag 5.5.14 purport)

(5) *"But if he makes addition, alteration, then he is finished. [...] If you concoct, 'I am very intelligent than my guru, and I can make addition or alteration,' then you are finished."* (SPLecture 12.07.75)

(6) CC Adi 12.10: 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. (7) *"One who deviates is not a sage. He's a thief."* (SPConv June 12, 1974) (8) *"...the number one offense is to disobey the orders of the Spiritual Master. The instructions given to the disciple by the Spiritual Master at the time of initiation should be strictly followed. [...] But if one deliberately defies such instructions, [...] means to disconnect the relationship with the Spiritual Master."* (SPL Gargamuni, Sept. 23, 1967)

CHAPTER 16: TAMAL REJECTS PROPER MEDICAL CARE

TAMAL COMPLETELY CONTROLLED THE SCENE

As 1977 progressed, Tamal, ever the control-freak, 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 decided who visited or spoke to Srila Prabhupada, and which medicines and doctors would be accepted or rejected. He directed the health care, with Srila Prabhupada's input decreasing over the months, and he filtered the news, guests, and letters read to Srila Prabhupada. He was firmly situated as Srila Prabhupada's guardian, advisor, primary caretaker, executor, personal secretary. *Tamal was in control, from an external perspective, and Srila Prabhupada appeared to acquiesce*. He had great latitude in charting the course of Srila Prabhupada's health care, travel plans, and interaction with devotees, guests and doctors.

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 on his health, generally he deferred to the recommendations and decisions of Tamal, and his other servants and GBCs. Everyone was intimidated by Tamal and compliant with *his program of avoiding 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.

Also 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. On Aug. 17: *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. (ConvBk35.65-71) Tamal conveniently promotes a foreign tour, despite Srila Prabhupada's bad health. Tamal consequently renewed his India visa in London.

TAMAL CONTROLLED PRABHUPADA'S MEDICAL CARE

Tamal was responsible for Srila Prabhupada's medicines, assisted by his protégé Bhakticharu. These medicines were locked in Srila Prabhupada's almirah cabinet, and only Tamal and Bhakticharu had access to them. Tamal maintained tight control of all Srila Prabhupada circumstances, guests, doctors, food, drink, and medicines. *Tamal was in control of Srila Prabhupada's medicines and health care, deciding on doctors and treatments.* After the Feb. 26 '77 health attack, Srila Prabhupada increasingly deferred to Tamal for his medical care, although he would propose ideas, kavirajas, and medicines. Tamal listened, but he would regularly just ignore instructions or steer events in another direction. The result was an endless loop of changing kavirajas and treatments, with an avoidance of any proper medical care.

“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...” (Tamal, BTG interview)

REJECTION OF MEDICAL PROPER CARE

The historical record of Srila Prabhupada's last year, especially the last 3 months, shows *his caretakers rejecting proper medical care for Srila Prabhupada*. This was aggressively vocalized and implemented by Tamal and supported by Bhavananda. Why? Although Srila Prabhupada was adverse to allopathic drugs, the primary caretakers:

(1) even opposed visits by unintrusive kavirajas, whose treatments were optional and could be decided upon, and (2) they never made any effort to obtain a *correct diagnosis* for Srila Prabhupada's mysterious illness. Throughout 1977 Tamal begrudgingly allowed doctors to do 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 if performed “at home” and when Srila Prabhupada did not object. *Tamal restricted the level of medical care to a revolving door of low-medium quality, local, traditional-medicine kavirajas, or those unable to detect poisoning.*

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. *In retrospect, this was an obvious program of*

rejecting proper medical care. Why was there no proper medical care nor even a proper diagnosis obtained? Why were doctors repeatedly engaged, discharged, and criticized? Why was there so much suspicion about all allopathic and Ayurvedic doctors? Why was there typically only village kavirajas, babas, vaidyas, and quacks that were consulted, and then rejected? Below is a partial list of a parade of doctors that resulted in confusion, with too many speculative misdiagnoses and treatments.

THE POISONING SABOTAGED TRUST IN DOCTORS, TREATMENTS

Effecting an insidious, creeping health debilitation, the poisoning would discredit all doctors and kavirajas as it superseded their diagnoses, medicines, and treatments. Faith and trust in each new medical practitioner and his prescription was sabotaged by continued poisoning, as everyone thought the ill effects were due to the new medicine or treatment. A sprinkle of cadmium would override whatever good effect a medicine produced. E.g., Shastri believed his herbs would rejuvenate Srila Prabhupada's strength, but all his efforts were frustrated by a relentless health decline. As the unseen poison acted, the new doctor was perplexed and his medicine rejected for causing ill effects. The parade of doctors continued, increasing skepticism in all doctors or medical attempts. But poison cannot be cured, only stopped.

Suspiciously, each time a competent doctor was conscientiously treating Srila Prabhupada with medicines and attention, inevitably there came ill side effects, and this recurrence was due to the poison, causing an adverse reaction and 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) It was best to return to India where Ayurvedic kavirajas would continue to be baffled by Srila Prabhupada's condition.

No medicine or treatment could counter a cadmium poisoning.

Also Bonamali kaviraja was rejected because Tamal fumed he raised his fees by 20 rupees (\$3 in those days), arguing this was dishonest and contemptible. Bonamali, though Srila Prabhupada's old friend, was immediately dismissed. An atmosphere of intense distrust and suspicion of doctors and medicines, especially allopathic, served the interests of the poisoners. When Satsvarupa came in Oct. 1977, Tamal told him all doctors and medicines had failed, and they could only chant and pray for a miracle. Satsvarupa accepted. Srila

Prabhupada lay bedridden, slowly withering away from the cadmium.

The nature of Srila Prabhupada's illness was a mystery, being indecipherable and elusive to all medical practitioners. There was a deep 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.

In Bombay, Sept. 24, prominent life member Sri KJ Somaiya brought Ram Gopal, an acclaimed Ayurvedic *vaidya*. After taking his new medicines, sure enough, Srila Prabhupada developed heavy mucus and discomfort that same night. The next day the *vaidya* was dismissed after Tamal said he "*wanted nothing to do with him.*" This was a repetitive pattern; each 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 sewed up into the patient, requiring further surgery later. (2) Oct. 6: Tamal discourages a father and son team of doctors from coming. (3) Oct. 4: Tamal spearheads the rejection of Bonamali, raging over a tiny fee increase, 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 all 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. **Comment:** Can we see the pattern here?

This went on all through 1977. Tamal (especially) displayed immense prejudice against doctors and medical treatments. This was self-serving, and not to protect Srila Prabhupada from "dangerous" doctors, but due to fear that doctors would discover the poisoning.

ANTI-PRABHUPADA: DEVIANT IMPACT OF POISONOUS TAMAL

Tamal: (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."*

THE PARADE OF DOCTORS IN 1977

1. Jan. 12 Dr. G. Ghosh of Allahabad Kumbha Mela
2. End Feb. Dr. G. Ghosh of Allahabad Mayapur
Diuretic caused blood in urine
3. Mar. 7 Bimal Tarka Tirtha, kaviraja Mayapur
Ayurvedic medicines, stopped in days, no results
4. Mar. 26 Dr. Oja Bombay
High blood pressure, rest and no strain prescribed
5. Apr. 5 New doctor Bombay
Unknown prescriptions but the treatment was rejected
6. Apr. 18 Dr. Sharma Bombay
Tried to give injection with pills, SP refused to take
7. June 4-5 Dr Ghosh Kodaikanal Vrindaban
Collapsed organs; recommended dialysis etc; treatments refused
8. June 24 Bhagatji's old baba Vrindaban
Medicine of 45 tree barks, SP took, felt better
9. June 12 Bonamali kaviraja Vrindaban
Milk, cow dung ashes, medicines, 3 weeks: no results
10. Date ?? Triguna kaviraja/Delhi Vrindaban
He told Yashoda dasi later he treated SP, details unknown
11. Aug. 15 Chief Dr of Delhi Ayurvedic Hospital, Vrindaban
Came and left, Tamal rejected him
12. Aug. 15 Dr. Khurana Vrindaban
Kidney failure; dialysis at temple; but Tamal declined
13. Aug. 15 Bhagatji's local Vaidya Vrindaban
Dropsy, fast pulse; no salt, less strain; no results.
14. Aug. 25 Bonamali kaviraja Vrindaban
Some Ayur. Meds; but SP left for London in 2 days
15. Aug. 27 Tamal, his own diagnosis Vrindaban
SP illness was psychological/subtle, cure was to preach
16. Sept. 8 Dr. Andrew McIrvine London
Kidneys, diabetes, malnutrition; performed circumcision
17. Sept. 8 Dr. Kanodia London
Courtesy follow-up check-up after circumcision
18. Sept. 9 Dr. McIrvine London
More liquids, food, protein, antibiotics prescribed
19. Sept. 24 Ram Gopal Vaidya Bombay
Liver/kidney problems; meds, special diet; SP rejected
20. Oct. 3-4 Bonamali kaviraja Vrindaban
Only weakness; diet, Ayur. Meds caused cough, rejected

ANTI-PRABHUPADA: DEVIANT IMPACT OF POISONOUS TAMAL

21. Oct. ? Dr. Kapoor's Vaidya Vrindaban
Ordered urine test, Vit. B, breathing exercises, massage, supplements, no results after 10 days, treatment stopped
22. Oct. 12 Dr. Ghosh, Kodaikanal Vrindaban
Tamal obstructed his treatment, he left after a few days
23. Oct. 13 Bhagatji intervened Vrindaban
Arranged urine test; kidney infection; pills, SP refused
24. Oct. 15 Bonamali kaviraja Vrindaban
Gonorrhea type disorder? -treatment rejected
25. Oct. 16 Dr. G. Ghosh, Allahabad Vrindaban
Fresh air, protein, posture, urine test, treatment accepted
26. Oct. 17 Dr. G. Ghosh & Dr. K. Gopal Vrindaban
Kidney infection/damage; Lassix, meds, liquids, nutrition
27. Oct. 20 Dr. G. Ghosh Vrindaban
After his prescriptions, he left, Dr. Gopal took over
28. Oct. 20 Dr. K. Gopal Vrindaban
Eat, drink more; treatment was continued for a week
29. Oct. 22 Dr. K. Gopal Vrindaban
Suspected a lung problem, wanted at home X-rays, Tamal rejected
30. Oct. 22 Ramanuja kaviraja local Vrindaban
Kidney, digestion; his ideas & his makharadhvaja rejected
31. Oct. 25 Delhi kaviraja gave makharadhvaja Vrindaban
Self treatment, makharadhvaja rejected after 3 doses, diarrhea
32. Oct. 28 Dr. Damodar Prasad Shastri Vrindaban
Fresh Ayurvedic Meds to cure kidneys, treatment continued
33. Nov. 1 Dr. NL Gupta consulted Vrindaban
Liver problem; prescribed a poison antidote, but not made, given
34. Nov. 7 Dr. D. P. Shastri returns again Vrindaban
Kidney problem; new Ayurvedic herbal medicine to make blood
35. Nov. 10 Sri Ramduttji kaviraja came Vrindaban
Milk, cough meds, Shastri stays to make fresh medicines
36. Feb. 1978 Death certificate obtained in Mathura
Heart attack listed; an arbitrary misdiagnosis 3 months later
37. At least several other unnamed doctors came, gave misdiagnoses and ineffective treatments:

The total for 1977 was at least forty doctors.

SRILA PRABHUPADA TRIED VERY HARD TO CURE HIS "ILLNESS"

Feb. 17, 1971: **SP:** *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. [...] go to a medical man, especially in your country, first of all, you have to give blood, immediately. (laughter) [...] And then other injection. Because I underwent so many medical examination, I have got experience. For my immigration. I think, 3 or 4 times I was under health examination, and blood-taking, and injection. [...] "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 Krishna and die peacefully."

However, notwithstanding this cautious attitude towards doctors, the historical record clearly shows ***Srila Prabhupada wanted qualified doctors and take effective medicines to restore his health.*** Although he disliked medicines, if he thought they would help, he tried them. *He was practical* while well aware of the defects in the modern medical system. He sent devotees to find makharadvaja. He seemed perplexed by his "illness," so he only took those medicines he had faith in.

After all, why did he continue to vigorously undertake so many cure programs? Why did he himself repeatedly call for kavirajas, doctors? Why did he agree to go to Kodaikanal and elsewhere for medical care? ***He wanted to be cured with medicines and treatments.*** Abhiram das, Srila Prabhupada's nurse for 3 months in 1977, notes Srila Prabhupada was actively involved in his own health care. Much to the chagrin of Tamal and his 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 service. ***Srila Prabhupada was very serious to restore his health.*** This is repeatedly seen by his calling for doctors (some that he knew) and by how he made his own medicines and treatments. He was more inclined towards natural and Ayurvedic medicines, and he was correctly suspicious of most allopathic doctors who tended to "experiment" and try this, try that... He took some medicines and not others. He chose those he thought could help.

He had a personal policy of avoiding medicines, as seen in his speaking to Dr. Patel in Bombay on Aug. 15, 1976. *"It is my personal, I am trying to avoid, that's all."* His reluctance to take medicines was also *because no one knew what the health problem was*, and being a pharmacist and medicine compounder, he could understand that why take speculative medicines unless the doctor knows what he is doing and has made a correct diagnosis of the illness? *Of course* he would avoid useless medicines. Otherwise, he determinedly tried to cure his ailment, even self-prescribing treatments. He was rightfully suspicious of doctors' injections, drawing blood, and "experimental" treatments.

WHY DID ALL THE TREATMENTS FAIL?

Each remedy undertaken to restore Srila Prabhupada's health produced no lasting results. Adridharan das felt great frustration with these ineffective health care attempts. He and others hoped for a qualified doctor 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. Adridharan arranged the last *kaviraja* (Damodar Prasad Shastri) to treat Srila Prabhupada in late Oct. 1977. Despite Shastri's stellar qualifications, his treatments were also ineffective because he also had misdiagnosed the ailment. No doctor was engaged long enough to suspect or detect heavy metals poisoning.

Why was each new treatment discontinued? Why were there *adverse reactions* **every** time Srila Prabhupada began a new treatment? In the last weeks, Bhavananda and Tamal were "*relieved*" that Srila Prabhupada decided to die peacefully, without further botheration with "*the struggle to live.*" The problem was no one detected the poisoning. ***All the treatments and medicines failed because they treated either symptoms or a misdiagnosis.*** But due to the extreme difficulty in detecting cadmium poisoning, these doctors should not be 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 ensure the poisoning was **not** detected, the poisoners changed or discredited any half-way proficient doctor that came, and thus perpetuated a sense of total frustration and resignation to Srila Prabhupada's imminent and inevitable 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 ultra-modern hospitals, spending a reported \$1 million on his treatments, tests, surgery, medicines, and recuperation.* Having kidney cancer that required removal of one kidney, he no longer had the same aversion to modern medicine he fervently promoted earlier for Srila Prabhupada's protection. Tamal was cured with modern medicine. *Why did Tamal not take the same advice he gave to Srila Prabhupada, and go to Vrindaban to chant and die in complete mistrust of medicine and doctors? Why the double standard? This is Tamal's most shameful **hypocrisy.***

Somehow no doctor was appropriate for Srila Prabhupada and all were rejected. Why was Srila Prabhupada so neglected and left in the care of a baba who gave medicine made of bark from 45 trees? 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 was never even a diagnosis. Of course, now that Srila Prabhupada's lethal poisoning with cadmium has been proven, we know why Tamal did not want hospitals or doctors: *he was afraid the poisoning would be discovered*. (This implicates Tamal's involvement in the poisoning.) He got proper medical care for himself, but none for Srila Prabhupada.

LACK OF RESPONSIBILITY, SUSPICIOUS SEQUENCE OF EVENTS

There was another undeniable factor why Srila Prabhupada never received proper medical attention: a general irresponsibility and incompetence. *Everyone trusted Tamal. No one thought independently*. Note the suspicious circumstances that no devotee could recognize:

(1) No hospitalization. (2) No competent attending doctor. (3) No certified attending nurse. (4) Patient complains about being poisoned. (5) Patient says he overheard discussions about being poisoned. (6) No report to police about poisoning. (7) No pathological investigation undertaken. (8) Ten months pass by as patient unexplainably withers away. (9) No autopsy. (10) Death certificate issued 103 days later. (11) Body interred within 13 hours of death. (12) The incorrectly registered cause of death was "heart attack." (13) When concerns of foul play led to a GBC investigation and arsenic was discovered in a hair sample, the GBC investigation was terminated by the suspects with a whitewash, deceptive cover-up. (14) Funds for the investigation were redirected by the suspects to their cover-up 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 intent to murder Srila Prabhupada with a lethal heavy metals poisoning.

TAMAL REJECTED QUALIFIED MEDICAL CARE FOR PRABHUPADA

Many times in late 1977 Tamal opposed hospitals visits, doctors, medical tests, etc. (1) *"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)* (2) *"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 (see Vol. 3) 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 to address Srila Prabhupada's health problems.* Understandably, Srila Prabhupada was cautious with Western hospitals and doctors, as they more easily ruined one's health than improved it. Still, funds and contacts were in hand to select from a range of qualified, sympathetic doctors without experiments, injections, and operations. ***Five known opportunities*** would have provided proper medical diagnostics and treatments on Srila Prabhupada's own terms: the Madras Governor's estate physicians, Dr. Ghosh (Kodaikanal), Dr. Khurana, Dr. McIrvine in London, and Dr. Krishna Gopal; but all were dismissed, discredited, and circumnavigated by Tamal, the chief "caretaker." This deliberate avoidance of proper medical care prevented detection of the real cause of declining health, namely the poisoning. The poisoners were anxious about each new doctor, who might discover their evil work, and thus made sure none stayed too long.

ONE: MADRAS GOVERNOR'S ESTATE

On July 31, 1977 the very kind and favorable Governor of Madras visited, offering a wonderful opportunity for proper medical care:

Gov: *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) Gov: No, they won't give you injections. 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... Think over. His Excellency is inviting. It is a good opportunity. Gov: We'll keep Maharaja in very comfortable place to stay. [...] SP: So accept this invitation and fix up. (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 (there are no tape

recordings for the next 8 days!). 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. Why was Srila Prabhupada not taken to Madras, where there was qualified medical attention? Why did Tamal reject this opportunity for proper medical attention?

TWO: TAMAL'S REJECTS DR. GHOSH (KODAIKANAL)

Iksvaku das (Heinz Dullinger) gave a statement (abbreviated below), Oct. 4, 2001. He got permission from Srila Prabhupada to bring renowned life member Dr. Ghosh, who had a cool climate medical retreat in Kodaikanal, to Vrindaban to treat him and restore his health.

“Dr. Ghosh’s private clinic/retreat was highly rated, specialized in paralyses. Srila Prabhupada’s room was guarded, hard to get in. Srila Prabhupada sat behind his desk looking weak, pale, yellowish, with a dim voice, sagging eyes, sensitive to light with blue rings underneath. I explained how I met Dr. Ghosh, a doctor who loved him and that I could ask him to come treat him. Srila Prabhupada was skeptical and asked questions. Then, trusting me, he definitely agreed for the doctor to come. It would take a week for him to arrive. I went to Tamal’s office and reported that I was to get the doctor. He said we don’t need another doctor, everything was under control; I should not concern myself. He was very skeptical, 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 was upset, pestered and not accepting Srila Prabhupada had agreed for Dr. Ghosh to come. I said I would get the doctor if he liked it or not. On May 27 I arrived in Kodaikanal with my bus, planning to drive Dr. Ghosh, his wife and his son Prahlad to the Madras airport. Unfortunately my radiator gave out and so they left on their own. On June 2 Dr. Ghosh arrived in Vrindaban, shifted room to room and asked to pay. June 12 I arrived and solved his accommodation problems. He told me of the troubles he had with Tamal. (1) He was not allowed to conduct a complete diagnosis, including tests, X-rays or a urine lab analysis. (2) He could not administer a time plan therapy treatment, without upsetting the massage routine. (3) His medicine was rejected by Tamal. (4) His failure to distance Srila Prabhupada from management and allow him to relax.

*“We met with Bhagatji (Visvambar Dayal) where we discussed how Prabhupada was fully in Tamal’s hands and there was not much Dr. Ghosh was allowed to do. **Bhagatji was of the opinion that a conspiracy** was going on but nobody could confirm this. When*

Hansadutta and I stayed with Bhagatji in May for a week, he was already talking about a conspiracy against Srila Prabhupada, but I did not understand what he meant. Dr. Ghosh asked me to promise that Srila Prabhupada would stay in Vrindaban; any climate change would be bad for his health. He said his treatment proposal was at first rejected by Tamal but later accommodated into the existing massage treatment. He tried to take full charge of Srila Prabhupada's treatment and recovery with massage, food management, etc, practically moving in with Srila Prabhupada, whose health improved; he again gave classes. But Dr. Ghosh said he was bumping into corners every which way he turned. Then I had a hard time seeing Srila Prabhupada. I only could see him mornings in the temple, 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 activated the blood flow and was a stimulant. One day Srila Prabhupada was walking a few steps with two devotees. I thought the long awaited improvements had come; he was getting better. But we had no access to Srila Prabhupada; we all speculated from the outside. Dr. Ghosh thought there was not much more he could do in this situation, but he believed if Srila Prabhupada would remain under stable conditions in Vrindaban, he had a chance to recover by year's end. Tamal would not even talk to him. Srila Prabhupada appeared trapped under Tamal's intense control over him.

*"Finally, Dr. Ghosh left on June 15, **frustrated and rejected**. On June 25 I left for Madras, thinking Prabhupada's health was improving. On Nov. 11 a sadhu baba came to me saying, 'Your gurudeva is very ill, you must go see him.' I left for 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. The day after Srila Prabhupada's disappearance the GBC met. I was staying in Hansadutta's room, and he told me that during the meeting he became disgusted, walked out and paced the halls. Hansadutta told me, 'They are already fighting over his inheritance.'"*

HISTORY OF DR. GHOSH'S JUNE 1977 VISIT

May 24: SP decided to ask Dr. Ghosh (Allahabad) to come to treat him. Tamal wrote, asking him to come straight away. (Conv, TkgD)

JUNE 2-3: Dr. Ghosh (Kodaikanal) arrived instead, examined SP, felt his aura, and diagnosed the disease as anxiety over the movement and devotees. SP agreed, and Dr. Ghosh said he would be cured, wanting to bring SP to Kodaikanal. (TkgD.058-9) Dr. Ghosh made a

diagnosis, prescribing medicines, treatments, and blood pressure monitoring. SP did not follow this program, but took his massages. (Sat:6.328) Dr. Ghosh's treatments were combined with Sukhananda's massages. (TkgD.059) **JUNE 4:** SP spoke with Dr. Ghosh of going to Kodaikanal for health recovery, yet stated, "*I am not leaving Vrindaban until I am well.*" Dr. Ghosh feared grave danger of a fatal coma due to very high urea in the blood. SP's condition was critical but he felt better from the massage program. Then Dr. Ghosh wanted to start other treatments. SP became irritable. "*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 dubious claims about Dr. Ghosh and Srila Prabhupada's reaction to his treatments.

JUNE 5: SP was too weak for the morning car ride. Dr. Ghosh concluded 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, he should be made as comfortable as possible by kirtan and no worries. (TkgD.60) **Comment:** Iksvaku's account differs much from Tamal's.

JUNE 6: SP improved greatly with the swelling much reduced. 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:** "*Unfortunately, SP's health has taken a turn for the worst. SP'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.*" (Tamal letter to Hansadutta) **JUNE 8:** Dr. Ghosh said SP could walk in a week, the worst was past. SP refused to take medicine or cow urine, so Dr. Ghosh decided to return to South India, as there was little he could do. Srila Prabhupada said, "*Now there is some hope. Before it was hopeless.*" (TkgD.64-5)

JUNE 24: SP 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. 86, 89, 93)

Comment: These statements by Srila Prabhupada are not in the June 23-26 tapes. We cannot believe Tamal's doctored diary version of events.

DR. GHOSH, KODAIKANAL COMES BACK OCT. 12

Dr. Ghosh from Kodaikanal came back to Vrindaban again on Oct. 12. Tamal again was not happy about this. Tamal blocked everything Dr. Ghosh wanted to do, who, further insulted, then soon left. But *Dr. Ghosh first went to fetch Dr. K. Gopal*, a new, young, bright lallopathic

doctor from Mathura's Rama Krishna Hospital, who tried to diagnose and treat Srila Prabhupada, but he was also rejected after a week. The tapes show Srila Prabhupada had acquiesced to Tamal's negativity of all doctors. Tamal opined that by inviting doctors from hospitals, there would certainly be tubes, operations, and drugs. Better stick with the common kavirajas who did not recommend hospitals or poison-detecting medical procedures (like X-rays Dr. Gopal wanted). 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 4 or 5 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. 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, how Tamal had neglected to arrange proper medical attention for Srila Prabhupada. Was Tamal so blind? No, Tamal knew exactly what he was doing in rejecting all proper medical care and doctors.

THREE: DR. KHURANA, NAVEEN KRISHNA'S FATHER

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 declined.* Dr. Khurana offered to treat Srila Prabhupada in his temple quarters, 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. On Aug. 24, Tamal replied by letter: "*SP 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 diplomatically rejected. He was a professional,

competent doctor who tried to offer his services to Srila Prabhupada, and it is a great shame that this opportunity was not taken.

FOUR: DR. McIRVINE IN LONDON

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 fainting. Abhiram, his 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 "surgical resident" Andrew McIrvine, who did a circumcision, after which urinary retention was relieved. Srila Prabhupada returned to the temple the same day, but the urine remained partially blocked, likely due to urinary tract inflammation or infection. In 2000 the GBC obtained statements from Dr. McIrvine, who remembered Srila Prabhupada from 1977.

Dr. McIrvine and the London hospital were engaged only for a minor surgery and the specific crisis event of the day, *not* for any comprehensive evaluation of Srila Prabhupada's health. Is it not strange, to go to a modern London hospital for only 2 hours to unblock the urine, but not take advantage to determine what was actually the cause of the overall health decline? What would be the problem to order a multitude of tests on Srila Prabhupada's urine and blood, return to the temple, and wait for the results? But the poisoning could have been discovered, and therefore Tamal nixed this idea. He had already created a mood of hate and fear for doctors and hospitals.

FIVE: DR. KRISHNA GOPAL FROM MATHURA

Mathura's best doctor, Dr. Krishna Gopal, was brought by Dr. Ghosh of Kodaikanal in mid-Oct. 1977. He was respectful and accommodating, but became perplexed that his medicines effected no improvement after a week. He saw lung irregularities and re-thought his diagnosis of kidney infection, and wanted further tests, suspecting asthma and prescribing an asthma medicine. Immediately he was severely criticized by Tamal (who instead claimed Dr. Gopal had speculated tuberculosis). Dr. Gopal wanted to bring an X-ray machine to the temple for examining internal organs, and to get a blood sample for analysis. Tamal would not approve this and Dr. Gopal was terminated. Either of these two things could have discovered the poisoning. Heavy metals deposits in the lungs and body would show up on the X-rays. *Tamal smelled trouble and rejected Dr. Gopal.*

CARETAKERS “SEEDED” THE “POISON” WORD INTO 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 suddenly used very often by the caretakers. And the bizarre thing was they were not referring to actual poison, but to medicine or infection. Talks were peppered with “poisonous” or “like poison.” Was it meant to characterize the *makharadhvaja* (MKD) as *poison* so future suspicion of poison would be associated with “bad medicine?” Was it meant to confuse and blur the difference between that which is “like poison” and the now proven poisoning? The inter-substitution of the words poison and medicine was peculiar. Was this intentional to create numbness to real poisoning? We shouldn’t underestimate Tamal’s devious intelligence. It appears to be a deliberate seeding of the poison word into conversations- to obscure actual poisoning, calling medicines as poison, diluting any idea of real poisoning, to distract from the poisoning that the poisoners feared would be suspected.

Poison first came up Oct. 18 (a week before the MKD) when Bhavananda spoke of Srila Prabhupada’s kidney infection as “poisoning,” referring to the blood and pus in his urine. On Oct. 25 Panchadravida: *“If the devotees are staying away, it is not because you are poisonous. It is because we are poisonous.”* On Oct. 27 Tamal: *“That medicine (MKD) turned out to be poison.”* In late Oct. Tamal: *“...it had turned to poison.”* In TKG’s Diary, Tamal says: *“Satadhanya had also arranged earlier for the makharadhvaja, 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 makharadhvaja 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: *“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.”* This poison-medicine conflation has become a key part of the GBC’s efforts to disparage the poison evidence.

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 makharadhvaja." Bhakticharu's *Ocean of Mercy* also explains the talk of poisoning as due to the bad effects of the makharadhvaja.

Later when Damodara Shastri participated in the Nov. 9-10, 1977 "poison discussions," he also interchanged the words poison and medicine. This confounding use of opposites is odd. Likely, he picked up this habit from Tamal and Bhavananda who appear to have created the confusion between poison and medicine starting weeks earlier. Shastri (translated): (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..."

THE "MEDICINE IS THE POISON" THEORY HAS SERIOUS FLAWS

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*. 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. This idea was introduced by Tamal himself early after the poison issue first arose in 1997. 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 adverse effects from medicines 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 2 weeks earlier. This deceptive ruse contradicts Srila Prabhupada's statements about being poisoned. 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 A* was cut in early March 1977 with 19.9 ppm cadmium. How does medicine taken in late Oct. relate to hair levels in March? The GBC never links the scientific facts in the

hair tests to the “poison discussions.” Their dishonest methodology is to separately fault each piece of evidence. There is more:

(1) How does talk of slightly adverse medicinal effects in late Oct. relate to Nov. 10 talks (2 weeks later) of murder, rakshasas, homicide, lawyers, ground glass in food, and restricting Srila Prabhupada’s cooks? The two things have *nothing to do with each other*. It was 14 days after the MKD was taken, the diarrhea ended 12 days earlier, and Shastri’s new program of different medicines, including vrikksan jivani, had been underway for 10 days. The old history of MKD and Srila Prabhupada speaking of being poisoned on Nov. 9-10 are too far apart to have any relation. The GBC tries to connect the two things to confuse us. Also, talk of diarrhea and murder are quite different.

(2) Srila Prabhupada was being poisoned by heavy metals since at least Feb. 1977 (proven by *Sample A*), and then there is talk of poison in reference to non-poisonous things- this is all too coincidental. Real poisoning is obscured by talk of medicines being poison.

(3) In a late Nov. 1977 interview Tamal claims Srila Prabhupada asked for “medicine to die.” (Ch. 13) Of course, it is poison that kills and medicine that cures, unless we listen to Tamal and others using these two words interchangeably. Tamal’s mercy-killing interview has extreme deception as to what was poison or medicine. The current GBC theme that the medicine was the poison is highly suspect as well.

(4) Srila Prabhupada would know if medicine from two weeks earlier was poisoning him. Instead, on Nov. 9-10, Srila Prabhupada 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 any medicine*. Otherwise, why did Srila Prabhupada not just say he thought he had been poisoned by MKD? Why speak of being poisoned on Nov. 9-10 if it referred to a day of loose bowels two weeks earlier?

(5) Srila Prabhupada did not refer to MKD when he said “*Someone has poisoned me.*” How can medicine be “someone”?

(6) Why on Nov. 9-10 did Srila Prabhupada speak how he heard from “all these friends” that he had been poisoned, if it was medicine? Medicines are friends? (7) Tamal asked “Who is it that has poisoned?” and not “Which medicine has poisoned?” (8) 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? Srila Prabhupada himself did not even allude to medicine when he said “Someone has poisoned me,” yet rascals try to confuse us with their devious misassociation of two unrelated events.

Reading the “poison discussions” (Ch. 8), it is clear Srila Prabhupada was not speaking of medicine as poison on Nov. 9-10. 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 wrong. The theory that “*Someone has poisoned me*” refers to the Oct. 25-26 medicine makes no sense and is only meant to deceive the lesser informed. 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 clearly show that the talk of poisoning was not about bad medicine or bodily toxins that had built up over the years. These are cheap and deliberate diversions from the truth. Srila Prabhupada clearly spoke about homicidal poisoning, as was acknowledged by his caretakers.

Tamal was the innovator of this medicine is the poison narrative.

CHAPTER 17: METHODS OF TRUTH ASCERTAINMENT

As the present age of hypocrisy progresses, all methods of truth ascertainment are increasingly confronted by an atmosphere of lies and misinformation. General interest in truth has precipitously declined, and it is popular to adopt false narratives in pursuit of illicit wealth, undeserved power, and unrestricted sense gratification. With medical scams, political-educational-moral-cultural degradation, election fraud, corrupted science, and general chaos, few care about, know, or live by truth. Even when truth is understood, profit comes first. Truthfulness is the last leg of religiosity in this age of hypocrisy, and it is weakening by the day. People habitually cover the truth of something and substitute lies and fraud instead. It is no longer a matter of proving truth with good arguments and evidence; now most everyone is deliberately propagating or supporting falsehoods with deceptive agendas. This is seen with the GBC books *NTIAP* and *Deception...* any and all methods of deception and falsehoods are used without any regard for truth.

This is why the poisoning investigation went “private,” as the ISKCON institution has been hijacked by misleaders intent on self-aggrandizement, with a slate of doctrines to justify cheating of the innocent. ISKCON has been completely corrupted by the *poison of personal ambition*, from poisoners to false gurus. There is little honesty, truth, or decency remaining in ISKCON’s GBC.

Modern science has made significant progress in new ways to determine truth, especially in response to an interrogator. Each method has drawbacks and some are impractical, undeveloped, or unavailable for public or private use. *But 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 stress analysis (10) fMRI (11) fNIRS (12) Brain observations (13) Nonverbal behavior (14) Truth drugs such as sodium thiopental. It is a struggle to discern truth from falsehood and deception, which has confronted Srila Prabhupada’s poisoning investigation since its 1997 inception. A look at the scientific and physiological indicators of lying by Tamal and others is useful for the investigation into the truth of the “poison issue.” (see next chapter)

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 truthful or not. This skill is often more of an art, but with much science to it as well. Each person is unique and no set of rules applies to everyone. Investigators will often ask questions where 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, 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. But each liar behaves differently; investigators must be trained in professional investigative techniques to improve lie detection. Despite these inherent limitations, social scientists are better understanding the psychological, emotional, and behavioral cues associated with deceit. Three approaches have the most promise:

(1) emotional, (2) cognitive, (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 to do, 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 already said, anticipating future questions, and not saying too much. The effort required to lie varies among people; liars are more likely to exhibit certain behaviors—hesitating, making errors, speaking slower, stuttering, pausing more, and waiting longer before answering.

The cognitive approach to deception reflects that lying requires more mental load than truth telling, to create, formulate, and communicate a plausible story, monitor body language, emotional expressions, and anticipate questions. Thus liars are vulnerable to additional questions that they fail to anticipate. Longer interviews give more opportunities to examine the interviewee's responses.

Lies also fail due to the unnatural appearance of liars who *attempt to control their behavior* using countermeasures. Liars know they must manage their nonverbal behaviors to make themselves appear honest and sincere. They 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 are beyond conscious control.

There is no universal sign of deception. Lies are of two types: concealment or falsification. In studying Tamal's words and writings, he employed both means. Investigators attempt to sort fact from fiction. It actually is difficult to distinguish between truthfulness and deception, so investigators first conduct a *baseline assessment* by asking open-ended questions to glean information 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.*

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 (often 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. Paul Ekman has used the Facial Action Coding System (FACS) and when combined with voice and speech measures, it reaches detection accuracy rates up to 90%. 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.

SCAN (scientific content analysis) is a method of determining deception in someone's written statements. The 3 steps: Ask the subject to write down on paper their version of the incident, analyze the statement, solve the case. Law enforcement and corporations use SCAN *because it works*. ISKCON's Child Protection Office in 1998 used SCAN to help evaluate written statements. Lies, deception, and falsehood are artificial, unnatural events that stand out from the perfection of the Lord's creation. Science can assist in detecting them.

CONCLUSION

The truth always exists, or as it is said, "The truth is out there." Lies are detectable, by new science, forensics, interrogation techniques, and by tripping up the liar in his own contradictory fabrications and denials. ***We have done this simply by analyzing Tamal's and the GBC's statements, such as in NTIAP (Ch. 10) and TKG's Diary (Ch. 20).*** This method of simple, logical analysis of the actions and words of the "suspects" is used extensively in Vol. 2 and 3 of this series. Tamal is found ***guilty beyond a reasonable doubt*** of involvement in Srila Prabhupada's poisoning (Ch. 23) - based on the evidence that is available, particularly in his own false statements and deceptive actions. The darkness of lies cannot hide from the light of truth. In a Dec. 15, 1997 email from Tamal to those who were thinking of joining the *Independent Vaishnava Council* that aimed to discuss and investigate the newly arisen poison issue and evidence, he wrote:

And that is our purpose: to discern and uncover the truths that have been hidden and covered-up by deceptions, lies, subterfuge, illogic, falsehoods, fraud, word and mind games, smoke and mirrors, irrelevancies. It is the battle between good and evil, devas and asuras in Kali Yuga. We wage war on the enemies of truth by speaking the truth.

CHAPTER 18: CVSA TESTS SHOW TAMAL'S 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 learned of computer voice stress analysis (CVSA), which definitely has immense potential for assisting with the investigation into who poisoned Srila Prabhupada. Two 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, espionage, relationship fidelity, commerce, and many other applications. CVSA is used by municipal, county, state and federal LE agencies as well as Depts of Correction, mental health facilities, and probation/parole. Impressive CVSA endorsements come from LE using 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 truth, but CVSA, a less intrusive truth verification device, is also in widespread use. CVSA 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 and use either one or both. Introduced in 1988, the original analog CVSA became a success, solving many crimes and cold-cases. Individuals where polygraphs were "inconclusive" took 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 a computer screen.

CVSA is well established in the LE and investigative communities. When there is a significant potential for consequences of lying, such as with crime suspects, CVSA is most effective. The polygraph test and CVSA test are equally controversial, yet both are widely used. 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 cumulative successful results. Many LE agencies insist on CVSA's great value and utility, and CVSA is also accepted in the courtroom.

HOW THE CVSA TECHNOLOGY WORKS

The body has two nervous systems, *central* and *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 awareness threshold 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 speech components: amplitude modulation (AM), and frequency modulation (FM). AM sound is audible, FM is not. Under relaxed conditions, the human voice box is controlled by 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 results in loss of FM signal. CVSA shows the presence of stress and can indicate *deception*. CVSA measures stress changes in a person's voice as the nervous system kicks into high gear, sending the voice response into an abnormal range.

All muscles in the body, including vocal chords, vibrate in the 8-12 Hz range, considered a feedback loop, as the muscles tighten/ loosen as they maintain a constant tension. During stress (when telling a lie 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 records **micro-tremors**, tiny voice frequency modulations. Lies cause an inaudible increase in the micro-tremor's frequency. CVSA detects, measures, displays voice print frequency changes. Software on a computer processes these voice frequencies and displays the voice patterns. A normal-range response, the truth, appear as peaks on a print out. Lies, or stress, look like squared-off blocks.

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, etc.

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 from not using 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 quick time (average 40 min). It can be conducted anywhere. By 2004 the NITV™ manufactured CVSA™ was used by over 1100 LE agencies across the United States.

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. Increasingly, LE agencies use a technology measuring "voice stress," small frequency modulations in the voice that occur when one 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: PLUMMER PRIVATE INVESTIGATIONS (CVSA)

PIB Investigations, Syracuse, NY: specializes in high-level confidential investigations, surveillance, intelligence gathering, truth verification, and compensation fraud investigations for insurance companies, law firms, and corporate clients. Our team has extensive investigative expertise in the insurance, legal, and business sectors. Owned by WM Plummer, U.S. Navy veteran, w/ 50 years' experience in investigations. This is an advanced, convenient, cost-effective truth verification service to identify various truth-related problems in pre-nuptial or post-nuptial relationships. An advantage CVSA has over

other lie detection services is that it does not have to be used at the time of the interview. The question-and-answer interview can be tape recorded and later analyzed. Questions of infidelity are put to rest, with a high reliability factor. The final report, within 72 hours, has graphic labeling of questions and answers on printed charts. CVSA requires a trained 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 CVSA exams since 1970.

TRUE CASES OF CRIMES SOLVED BY CVSA TESTS

Below are 4 testimonials of actual cases by detectives in which CVSA was instrumental in solving. In several cases, old recordings were analyzed and pinpointed deception. *The late 1977 recordings with Srila Prabhupada, Tamal, and caretakers would show who was truthful or deceitful, and this was done on a limited scale (below).*

(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 went cold. The suspect passed another polygraph ten years later in 1991, then 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: Brink's reported a theft of \$10,000,000. Thieves tunneled from a house across the street to the depository, emerging at night. Police used CVSA examiners who instructed them on the interview techniques, and the police conducted the interviews remotely with no eye contact. The recordings were processed by CVSA examiners, finding 16 persons with deception. This led to all being charged and \$3,000,000 was recovered.

(3) Middle East, Industrial Espionage: Security officials, trained as CVSA examiners, covertly investigated suspicions of a firm's infiltration for acquiring operations and technical secrets. Suspects were interviewed as an 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, Florida Police: Analyst/Det. Don Bauman was contacted from Michigan re: an individual they were holding but was suspected of many crimes 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. 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*.

TRUTH VERIFICATIONS 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," although 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 otherwise unsolvable for decades. 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 Tamal and others speaking truthfully or not?

CVSA SPECIALIST IS HIRED FOR TESTS ON 1977 TAPES

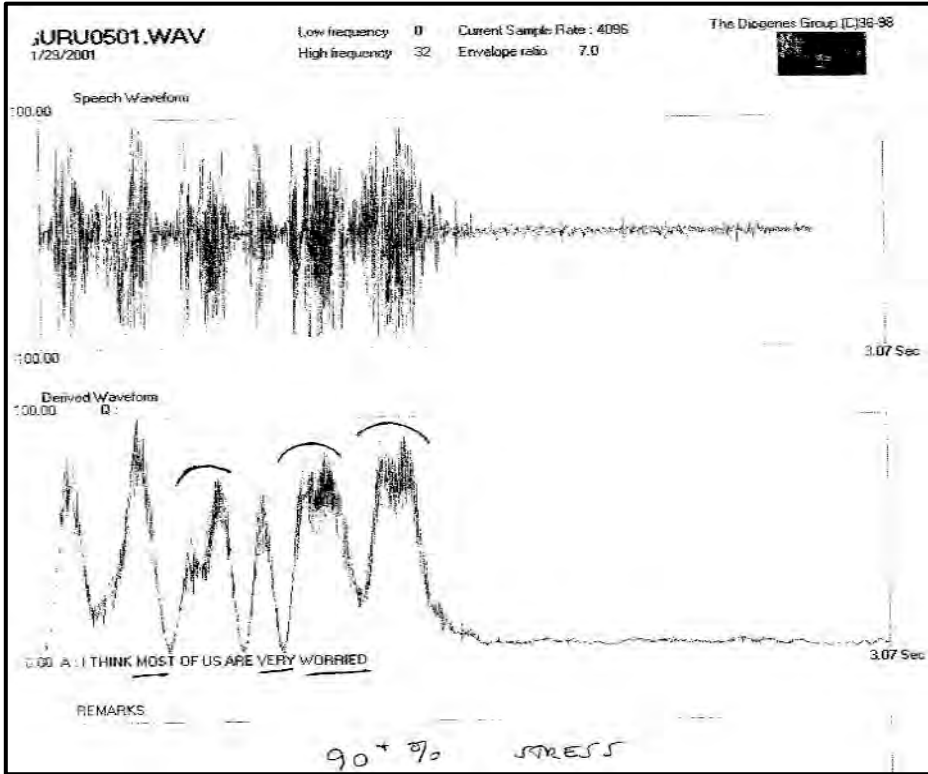
Parts of taped conversations were selected from Srila Prabhupada's last weeks and also from Tamal's "Mercy-killing" tape (Ch. 13, App. 1). A Sacramento, CA private investigator/ CVSA specialist was engaged to test Tamal and Bhavananda for levels of voice stress and deception in their Nov. 1977 tape recorded speech. Steven Ulrich, Sunrise Investigations, was a retired highway patrol officer before going into private practice. On Apr. 10, 2002 he sent me a first set of preliminary test results, and he found **very strong deception** in many of the taped segments I had chosen. The report included:

(1) Section 11: Tape T-46 B, ConvBk.36.373: **Bhavananda:** *"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 and were **90% stressed/deceptive**. Apparently "most of us," Bhavananda and others, were NOT very worried about Srila Prabhupada's well-being at all. (*see graph below*)

(2) Section 13: Tape T-46 A, ConvBk.36.378: **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:** Hmm. Prabhupada said, "And this is also suicide." Now you have to choose*

ANTI-PRABHUPADA: DEVIANT IMPACT OF POISONOUS TAMAL

which suicide. / The two words “seems like” were analyzed and were 75-80% stressed/deceptive. Tamal did not think SP’s going on parikrama was like suicide; he had other motives to discourage Srila Prabhupada from going. 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.36.393: **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 and were 100% stressed/deceptive. Tamal *lied* that he and others were attached to Srila Prabhupada. This indicates they were poisoning him because they were attached to his death and assets, *not to his continued living.*

(4) **Section 16:** Tape T-46 B, ConvBk.36.393: **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 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:** Tamal's "Mercy-killing Interview" late 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 and 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

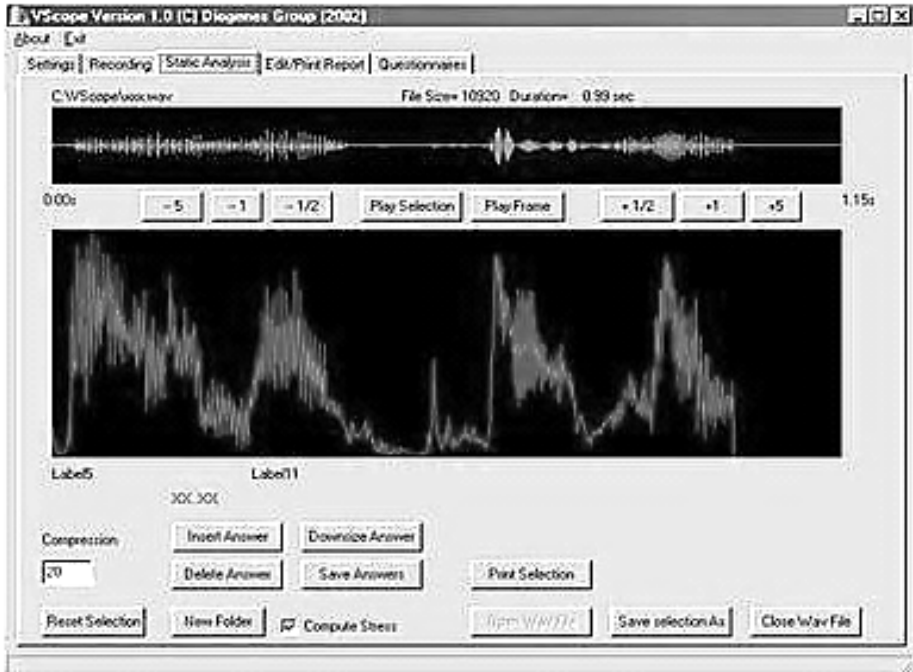
*"It is the expert opinion of this Voice Stress Analyst that there was abnormal stress displayed in several portions of the test, which is indicative of deception on the part of the speakers. The ideal analysis of a pre-recorded interview would be to have the interviewer use a direct question and answer 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 (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 done by Leo L. Brunette of La Center, WA, USA; he expanded on and verified Ulrich's findings. *"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 “Who said that, Srila Prabhupada?” **Moderate Stress/ Deception** (ConvBk.36.354) (2) When Tamal says to SP, “We cannot allow anyone else to cook for you.” **Moderate To Heavy Stress/ Deception** (ConvBk.36.359) (3) When Bhavananda asks, “So what was the cause of that [SP’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 says: “No poison is strong enough to stop the Hari Nam, Srila Prabhupada.” **No Stress/ Deception** (ConvBk36.368) (6) When Bhakticharu is telling about the Calcutta murder case. **Moderate Stress** (ConvBk.36.368)

(7) The subsequent discussions (ConvBk.36.369-76) 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 that “*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 on parikrama, he is: **Heavily Stressed/ Deception-** (ConvBk.36.391)

(11) When Bhavananda melodramatically says he was in too much anxiety about SP’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 where he makes “*his statement that SP 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.*”

BRUNETTE’S EXPERT PROFESSIONAL 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. Leo L. Brunette, Private Investigators, Expert VSA Specialists”*

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, & is a member of International Society of Stress Analysis (ISSA). He 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, Hrdayananda. Of course, they will not agree.

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 from 1977 to the present.

Another private investigator I consulted with for half an hour about this case believed 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 emotions can also clearly be separately indicated on the graphs. CVSA's technology can greatly assist 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 facilitating Srila Prabhupada's death, and this could also lead to discovery of the poisoning.

(2) Further, the poisoning was ongoing 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 his health was a good ploy. A deadly parikrama could be problematic.

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. "...*the truth is not always apparent at first.*"

"*Three things cannot long be hidden—the Sun, the Moon, and the truth.*" (Confucius) Facts are stubborn and cannot be avoided for long.

CHAPTER 19: TAMAL'S FINAL PASTIMES BOOK

Tamal's first book on Prabhupada's departure was *The Final Pastimes of Srila Prabhupada* (1988), a drama-history. Careful comparison between the actual taped conversations and this book shows Tamal obsessed over every line and detail of these final pastimes, with a demented proclivity for interpreting these events. Tamal expended great energy to recast the history of Srila Prabhupada's last months the way he wanted it to be. Also one clearly senses that Tamal has some selfish sick agenda, as he portrays himself as the most intimate and dear disciple who is revealing the inner meanings of Srila Prabhupada's departure. This book was published well before the poison issue arose in 1997.

EERIE AND DARK UNDERTONES

The eerie undertones in *The Final Pastimes* 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 is Tamal's attempt to gain prominence from his role as Srila Prabhupada's "most intimate" associate in 1977, as well as somehow placate his troubled conscience. The two year editing process was "arduous and difficult," said Garuda das, who published the book under his *Institute of Vaishnava Studies*. The book has an uncomfortable feel of Srila Prabhupada being used to enhance Tamal's reputation (and that of Bhakticharu Swami, Tamal's close assistant in 1977). Tamal fought hard to retain various passages, such as: "*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 of the Tamal tree? Tamal is obliquely hinting that due to his intimacy with Srila Prabhupada, he is the deliverer of relief to devotees who miss Srila Prabhupada? Tamal claimed Srila Prabhupada asked him for a mercy killing, assisted suicide (see Ch. 13). Tamal's creepy, insidious, dark, and stuttering statements in that recorded interview are shocking and leave a definite impression that Tamal was defending Srila Prabhupada's "untimely departure" as compliance with supposed last wishes for assisted suicide. Tamal justifies a medicine-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 *The Final Pastimes*. Whatever the rationale, it is still murder. From the "mercy-killing" interview, *TKG's Diary*, *The Final Pastimes*, and Tamal's statements in the 1977 recorded conversations (e.g., "*Now you have to choose which suicide*") -- one clearly sees his demented mentality that was the backdrop to Srila Prabhupada's now-proven 1977 poisoning.

THE HERO WITH A DEATH-WISH?

The Final Pastimes portrays Srila Prabhupada as a "hero" with an already dead body, with a death-wish, and struggling with his impending death. These suggestions are Tamal's attempted self-therapy and to mislead innocent persons, being another addition to Tamal's trail of debris and deceit. *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 tape recordings 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, he overlooks Shastri’s acceptance of the poisoning, confirmed by Shastri’s son Dr. Rajesh Sharma in Calcutta (Vol. 1). Tamal also acknowledged the poisoning Nov. 10, 1977 by asking SP, “*So, who is it that has poisoned?*”

TAMAL’S SUGGESTIVE MIND-TRICKS

Various passages from *Final Pastimes* reveal a pattern of subliminal, auto-suggestive messaging, a kind of repulsive propaganda. Many of these passages are distorted from what actually took place in 1977, not at all accurate or correct. A drama format is convenient for pushing absurd ideas about Srila Prabhupada’s suicidal intentions.

(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: SP is not 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) [*Nonsense- SP tried hard to be cured.*]

(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) [*Ridiculous: 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: Pure devotees are in ecstatic consciousness, not struggling through tortuous events. Does wishing SP serene means wishing him dead?]*

(10) **Bhakticharu:** 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: SP was 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) *[Tamal will propose medicine to die rather than “merely 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) *[Here is another subtle mind-trick: the convenient injection of the poison word to numb us to its actual presence. Using the poisoning concept for innocuous circumstances, Tamal reduces suspicion of a real poisoning. These are concocted or grossly distorted from the original wording.]*

(13) **Bhavananda:** Prabhupada seems to ***want to die***. As if he’s ***welcoming death*** with open arms... (p. 82) *[So you will help him die?]*

(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) *[The hint of death-wish and euthanasia is strong here. It reminds us also of the ‘which suicide’ statement from a previous chapter. Tamal suggests SP wanted medicine (poison) to die. Tamal’s “dilemma” is allowing continued “survival” or assisted suicide, their supposed choice of two ways to please Srila Prabhupada and show their love.]*

(15) **Bhavananda:** Even when healthy, Prabhupada couldn’t tolerate pain. I’m afraid he’ll ***prefer to die***. (p. 87) *[Bhavananda casts his vote. Tamal 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. See Appendix 1.]*

(16) **Jagadish:** His ***relief*** is to join Krishna, not to remain in this world. (p. 90) *[Another vote to let or help him die, or mercy-killing.]*

“REVEALING THE SPIRITUAL SIGNIFICANCE OF THIS DRAMA”

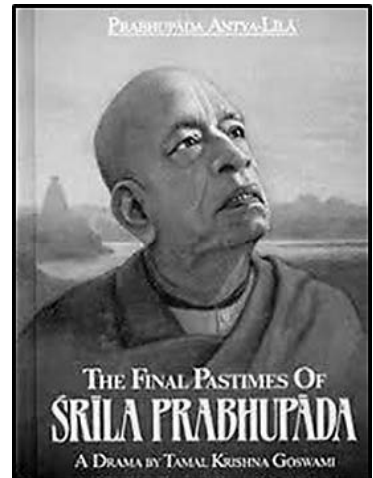
From the introduction: *“...allow the author (Tamal) to reveal to*

the audience the spiritual significance of the drama. The devotees' faith and spontaneous devotion (sraddha) 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 compares his dilemma (choosing to "let" Srila Prabhupada die or dissuade his supposed desire to die) with Bhishma's being killed by Arjuna in the battle at Kurukshetra. Shockingly Tamal identifies with Arjuna, who was being ordered by Lord Krishna to kill Bhishma, and the insinuation is that he was ordered to kill Srila Prabhupada! Totally bizarre! Tamal (Arjuna) had an unpleasant duty to kill Srila Prabhupada (Bhishma), fulfilling the last wishes of Srila Prabhupada to allow Tamal and others (Pandavas), to inherit the ISKCON kingdom.

Comparing Tamal's *Final Pastimes* with Tamal's mercy-killing interview (Ch. 13) and the statements he made about helping Srila Prabhupada's last wishes to die "now," or "untimely," we get a glimpse of *Tamal's private agony* and his efforts to rationalize why he poisoned Srila Prabhupada. It was, he is trying to tell everyone, not a crime, it was Srila Prabhupada's last order and it was Tamal's horrible, painful duty to fulfill. "Now we could have done that." And Tamal did do it. Every murderer lives with his own haunting conscience, forced to justify that he did the right thing- it was not wrong. Krishna wanted the Pandavas to rule the kingdom... and Tamal with others to rule ISKCON as successor acharyas... except this was a lie and hoax.

CONCLUSION

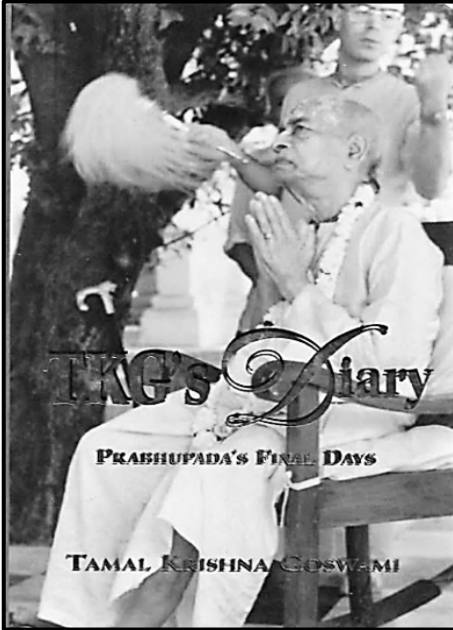
Even the artistic rendition of Srila Prabhupada on the front cover of *Final Pastimes* has an eerie resemblance to Tamal. Everything in this book is very dark, portraying Srila Prabhupada wanting to die, with undertones of mercy-killing. It also exalts the "selfless and devoted" caretakers such as Tamal, Bhavananda, and Bhakticharu. We cannot recommend this book to anyone at risk of being adversely spiritually affected by Tamal's subtle, demented messages. It an evil attempt to change actual history and it defames Srila Prabhupada's glories, depicting him as suicidal and an ordinary man. *Final Pastimes* massages the guilt of Srila Prabhupada's poisoner.



"I had this book on my shelf forever, but every time I picked it up, I

put it back down. Bad vibes. When I finally reviewed it, I knew why I was avoiding it for so long. It makes Srila Prabhupada look worse than an ordinary man. Very distasteful.” (Nityananda das)

CHAPTER 20: TAMAL’S DOCTORED *TKG’S DIARY*



THE SUSPECT’S VERSION

Serious questions arise about the honesty and veracity of Tamal’s account of 1977 events in his 1998 *TKG’s Diary: Prabhupada’s Final Days*. *A thorough study finds it to be falsified, tampered with from actual events, counterfeit, un-genuine, synthetic, contrived, and too often, fictitious in its accounts.* Rather than answer questions or cooperate with the poison investigation, Tamal diligently worked behind the

scenes to orchestrate the institutional denials and cover-ups in Srila Prabhupada’s poisoning.

He opposed Balavanta’s honest investigation, and he had his disciple Tirtharaja produce *Not That I Am Poisoned*, in cooperation with two other prime poisoning suspects: Jayapataka and Bhakticharu. Tamal admitted he published his (doctored) diary to try to show there was no poisoning. But being the chief suspect, how can we trust Tamal did not fudge, sanitize, or doctor his diary accounts, sacrificing truth for his personal defense in the poisoning? The book *NTIAP*, Tamal’s organizing of ISKCON websites behind the scenes, and his dubious diary are all plagued with the classic conflict of interest problem- so none of it can be trusted. Conflict of interest- like Big Pharma making us sick to sell more drugs.

TAMAL HAS ATTEMPTED TO REWRITE RECORDED HISTORY

In *TKG's Diary* Tamal carefully doctored and recast the actual history of Srila Prabhupada's last months. Often Tamal copied the 1977 taped conversation transcripts verbatim, yet, several key discussions, such as Srila Prabhupada's statements on Nov. 9-10, 1977 that "*Someone has poisoned me,*" are conspicuous by their total or partial omission. He omitted the extensive discussions of caretakers speaking of homicidal poisoning, and he inserted countless dubious incidents and statements not confirmed by any other source. Tamal edited, twisted, re-worded, and adulterated Srila Prabhupada's words and 1977 events. There is not the space herein to document each example. It is a fact Tamal was adept at propaganda and disinformation. There is a subtle and dishonest agenda behind his "pastimes" books as he crafted a rewriting of history to cover his own tracks as the prime poisoning suspect (and to justify deviations that he introduced into ISKCON).

In mid-1998, just months after the "poison issue" became prominent in the Hare Krishna movement, Tamal suddenly published his 1977 diary of when he was with Srila Prabhupada. The book's foreword acknowledges that the main motivation for Tamal to come out with his diary was that many suspected him in the poisoning of Srila Prabhupada. The reason Tamal waited 21 years is given in Ravindra Svarupa's foreword (ISKCON guru/ spokesman/ 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 SP'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.'"

So, when the poisoning controversy broke out in late 1997 with the discovery of poison whispers and the onset of the GBC's own investigation into the matter, Tamal rushed to release his diary which supposedly contained facts to counter the "poison theory." ***Upon inspection, it is found to be heavily doctored*** to reduce suspicions about a malicious poisoning of Srila Prabhupada. *TKG's Diary* is an attempt by the prime suspect in Srila Prabhupada's poisoning to falsify history and recraft the events of 1977 for his benefit. Tamal has

changed the wording of conversations, fudging and fiddling with information to *absolve himself*. However, instead of clearing the air, after comparing *TKG's Diary* to the tape transcripts and other accounts, we find a long stream of counterfeit dishonesties as a cover-up.

As described in *Judge For Yourself* (2004): "...*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 Tamal, claiming to be a scholar, could publish his memoirs without first researching and correlating his work with the archived tape recording transcripts, especially as he was involved with recording that tape library. There are perhaps 200 missing tapes. Conspicuous 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 TAMPERING WITH THE ACTUAL POISON DISCUSSIONS

There are 3 areas which we identify as the intent of Tamal's diary fabrications: (1) Trying to give credibility to the idea that Srila Prabhupada wanted 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 butchering the actual Nov. 1977 poison conversations. E.g., compare his chop-job account of the Nov. 9-10 "poison discussions" with the actual transcripts in Ch. 8. Tamal writes: "*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.'*"

This is so far off from the actual transcript! Tamal has joined "*I want to die*" from another day and "*I do not know*" from a later conversation, yet Tamal combines three separate phrases from 3 different times all together as though all spoken at once, and omitting the lengthy discussions. This is a fraudulent paraphrasing to cheat and deceive and mislead us with blatant misinformation. Then he writes: "*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 then he writes: "*We asked Srila Prabhupada later what was the cause of his mental disturbance. Prabhupada disclosed his thoughts that someone has poisoned him.*"

With just these few lines, and in quotations, as though it were the actual conversation, Tamal omits words, sentences, paragraphs, other speakers, discussions of homicidal poisoning, all the caretakers acknowledging Srila Prabhupada believed he was maliciously poisoned and that this was the cause of his health failure. Tamal just ignores all this, and of course does not mention that on Nov. 11 he was tape recorded whispering in the background: "*The poison's going down.* (giggle) *The poison's going down*" and "*Is the poison in the milk?*"

IS TKG'S DIARY "AS IS" OR DOCTORED?

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...*"

We are told Tamal did not refer to the tape transcripts of those day's events. "*TKG constructed his chronicle of the day's events entirely from memory and notes.*" However, in *TKG's Diary* we see Tamal repeatedly presents Srila Prabhupada's words in quotation marks that read **IDENTICAL** to the tape transcripts. Or they are just very *slightly* different. The similarities are too close and exclude any possibility Tamal remembered detailed conversations of five or more speakers, **unless he did use the transcripts**. Tamal borrowed heavily from the transcripts, maybe making a couple small changes, and then claiming this was in his diary. And this applies throughout 1977, not only after Oct. 8! *TKG's Diary* was crafted from (1) his original diary notebooks (2) his memory (3) the transcripts (4) and many outright fabrications, some even preposterous.

We can trust nothing in *TKG's Diary*; it is a dishonest history, "doctored" to discredit the "poisoning theory." The diary portions that do not match the tapes-- are they really from his diary or just made up? Examining his original diary notebooks would tell. Comparing *TKG's Diary*, the audio transcripts, and other sources shows that his book:

(1) has numerous omissions of Srila Prabhupada's health from the tapes that should have been in Tamal's diary (2) repeatedly softens or omits many incidents of Tamal's hardline opposition to doctors and medicines (3) has a very inaccurate, sanitized account of the May 28

ritvik appointment conversation where he does not even use the word "ritvik" spoken by both he and Srila Prabhupada. He rewrote Srila Prabhupada's words (as did Satsvarupa in his "biography") and altered this important conversation (4) we conclude he "composed" many fake diary entries to obscure the poisoning evidence. The original diary should be seen for comparison.

(5) 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 in spite of the 200 tapes he disappeared (Ch. 25). (6) E.g., Oct. 9, 1977: he quotes 27 lines of a conversation almost identical to the transcript, but he inserts a few new words. In this and other instances, by comparison to the transcripts, it is clear Tamal just modified the transcripts a little bit so they would look "original." Any English teacher would recognize this as plagiarism. Sorry, that's what it is. We need to see the original diary. Where is it?

TKG's DIARY ACCOUNT (p. 293-9) ABOUT CHANDRA SWAMI

Oct. 23: "Adi Keshava went to Delhi for phoning." Oct. 24: "We received a phone call from Delhi, however. Adi Keshava M. 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."

We note 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 occurs throughout *TKG's Diary*, with many sections matching the tape recordings exactly. The point is this- if Tamal can fabricate his diary by simply borrowing from the tapes and passing it off as his original 1977 diary entries... then he can also just as well fabricate his diary with his own inserted, concocted "entries."

QUESTIONS OF CREDIBILITY AND HONESTY

Tamal changed his position on the guru issue many times, he revised his book *Servant of the Servant* to conform to ISKCON's changing guru doctrines, and he never allowed for a "general reckoning" of his past actions. Tamal was perhaps *the least credible and honest* of all the GBCs and gurus in ISKCON history. If Tamal was truly sincere in addressing the "poison issue," he should have:

(1) Agreed to be deposed, interviewed by Balavanta, Prabhupada Truth Commission, N14C, etc before he passed away in 2002 (2) Replied to questions, but he pushed others to defend him instead. He said "*If I answer one question, there will be hundreds more.*"

Some of Tamal's detailed and unique diary accounts of Srila Prabhupada's lengthy talks with others seem *as though they come from "missing" tapes*, being rendered in quotations, as if the exact wording. These complex conversations are too long to have been remembered verbatim, even if he ran to write them down just after they had been spoken. What's up with this? We think he either made them up, or took them from the missing tapes that he had kept. (see Ch. 25)

INSPECTION OF ORIGINAL DIARY IS NECESSARY

Tamal gives no description of the nature, style, length, character, etc of his original diary notebooks, nor how he recorded his entries in 1977. We heard it was 2 notebooks. *TKG's Diary* is likely more the product of memory and contrivance based on some brief notes, then enhanced from the tape transcripts (possibly missing tapes too), and then spiced/edited with what Tamal wants us to believe happened. *The original notebooks would tell.* When Balavanta visited Dallas in 1998, in his capacity as GBC "poison issue" investigator, Tamal did not allow him to inspect his original diary notes. It is unknown where his original diary is, but Tamal wrote the Archives in July 1996 stating it was in Dallas, and likely is still in his former Dallas personal quarters.

At least a copy of his original diary notebooks, as important ISKCON materials, should be given to the Bhaktivedanta Archives for study and scrutiny by historians and devotees, and to authenticate *TKG's Diary*. Tamal's original diary should be compared to the printed book to check for fraud because Tamal often changed his statements and positions to serve his ambitions and defense. We need historical verification to determine the truth of *TKG's Diary* in all its details. And without such verification, we cannot take its contents seriously at all.

If Tamal intended *TKG's Diary* to clarify events in 1977 and to answer suspicions regarding Srila Prabhupada's poisoning, then his

original diary should be made public. This is not about Tamal's right to privacy; it is about authenticating *TKG's Diary* as historically accurate. Ravindra Svarup also did not see the original diary; he just repeated what Tamal told him. Unless verified by tape recordings, other persons' memories, and a study of the original diary, no sane person will take Tamal's accounts as true. As the prime suspect in poisoning Srila Prabhupada, Tamal had plenty reason to hide the truth. Standard scholarly procedures should be facilitated to authenticate his diary, to determine its credibility. One who produces controversial biographical claims of the greatest person of the modern era must allow for open resources. Hari Sauri, another biographer of Srila Prabhupada, has made his original diary available to others. Abhiram put his diary in the Archives in 1978. Tamal's estate trustees should do the same. Since Tamal refused any authentication or review of his diary, it will continue to be regarded as contrived history contaminated with invented history. It has innumerable unverifiable claims and must be rejected as bogus.

A FEW EXAMPLES OF DIARY ANOMALIES

(1) As seen in Ch. 14, Tamal completely altered, in *TKG's Diary*, the actual wording of conversations on Nov. 11, 1977 when Tamal tells Srila Prabhupada, "*Now you have to choose which suicide.*" Tamal omitted the following 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 never explained these statements. Are Srila Prabhupada and Tamal sparring, each knowing the other knows what's 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 someone to cross-check his versions with the tape transcripts?

(3) *TKG's Diary* (p.91) June 27: He describes a literally incredible incident in the middle of the night, when Srila Prabhupada called for Tamal, with no one else around as witness. He claims SP 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 going to China, but to stay on as his personal secretary so **at least one good man would be trained up**. There are no tapes to confirm this,

coming from the mastermind of the zonal successor acharya system! Who can believe this? This was added by Tamal to legitimize what he and others did with the successor acharyas. Srila Prabhupada could never have said this- it doesn't fit at all with anything he ever said at any other time. ***This is another Tamal lie.***

(4) In his counterfeit account of the May 28 talks he gives two lines to this 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 the actual conversation 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 to 100% verbatim from the tape transcripts, this conversation is 5%, and Tamal deceitfully rewrites it to accommodate his own false interpretation.

(5) We compared his Oct. 8, 1977 diary entry with the transcript in ConvBk.35.131, when Srila Prabhupada speaks with Hansadutta about simple living and farm projects. Tamal uses quotation marks, but although almost identical, there are just a few different words, obviously to make it look like he did not copy the transcript. To hand write 35 book lines as a diary entry would be impossible even during the conversation. *Tamal simply made some changes to the transcript and pretended it came from his diary.* This is unnecessarily dishonest and he claims he did not do this. In Hari Sauri's *A Transcendental Diary*, he added into his printed diary the exact transcripts of many conversations and lectures, not pretending otherwise. Tamal changed a few words to pretend it is his own diary entry. Is this because Tamal cannot help but be deceitful and pretentious even when unnecessary, or, was he trying to give credibility to those entries which are not on tape, such as #(3) from above, about zonal acharyas? Never trust Tamal...

(6) Also, when Tamal gives conversations in quotations that are **not** found on the tapes, where did he get them from? Are they from missing tapes that he kept? Many of his Aug/ Sept. 1977 diary entries are long Srila Prabhupada statements (in quotations) that he could not

possibly have memorized verbatim nor written down as a very busy personal secretary when he made his diary entries once a day. And there are no tapes from Aug. 18 to Oct. 2. Did **Tamal use missing tapes?** Where are Tamal's belongings, the original diary, backup files, papers, etc? The missing tapes may also be found there.

(7) Then again, very often Tamal's version greatly differs from the tape transcripts, which are the benchmark historical baseline, and so they are head-scratchers. *TKG's Diary*, 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 on the tapes Srila Prabhupada never said: "*How to do the rest, you decide.*"

(8) When we compare *TKG's Diary* with the transcript (ConvBk 36.43-51) on how Dr. K. Gopal was rejected Oct. 22, 1977, we see Tamal sanitized this entry. He claims Dr. Gopal suspected tuberculosis, but Dr. Gopal said in 2002 he suspected asthma, not tuberculosis. In the transcript we see Bhavananda and Tamal demonizing Dr. Gopal at length, but the diary mentions nothing at all about this. Why?

(9) Feb. 10, 1977: Tamal was in USA, yet his diary notes how Srila Prabhupada collapsed in India going **down** some stairs **after** a lunch cooked in mustard seed oil, blaming this for causing indigestion and 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 creating a back-story for why Srila Prabhupada's legs were weak? Heavy metal poisoning causes leg and muscle weakness.

(10) Tamal describes that three devotees took sannyas initiation May 31, 1977, but mistakenly identifies a Bhaktiruci Swami instead of Bhakticharu Swami. (TkgD.55) But Bhakticharu and Tamal were **very close** long before this initiation, so why this error? Very strange...

(11) July 15, 1977: Here is another indication that Tamal's diary was doctored. Tamal: "*Gauri das, who was simply the servant of the servants of Prabhupada, was thus blessed.*" Tamal and Gauridas had a conflict of memories in 1989 regarding what Srila Prabhupada spoke about 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 so, he could not know about Srila Prabhupada's ritvik instructions. *TKG's Diary* reinforces minimization of Gauridas, to discredit his 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. This diary entry appears doctored (like backdating a document), which was

intended to support the GBC's/Tamal's concocted guru system.

(12) Who copied who? There are accounts in Satsvarupa's Prabhupada biography (1983) and Tamal's diary (1998) which are too similar, even though published 16 years apart. Their accounts of Srila Prabhupada's crying and displaying ecstasy are *so similar* that one must have borrowed from the other. Likely, Tamal's account was taken from the already published biography. What in *TKG's Diary* is genuine, what comes from other sources, and what was invented? Without access to Tamal's original diary notebooks, *TKG's Diary* fails to put to rest the many justified suspicions about Tamal and Srila Prabhupada's poisoning. (E.g., compare *TKGDiary* p. 178-9 to *SPLila*: 6.376-7).

CONCLUSION

TKG'S Diary is just another whitewash cover-up by Tamal. The fact that Tamal published it exactly when the poison issue became very public in 1998, instead of anytime in the preceding 20 years, means he produced it for his defense as a poison suspect. And he did so by doctoring and fictionalizing much of it. *How could he not have?* The urge to do so was pressing and irresistible. There are many incidents and histories that do not concur with other historical records, like other's memories, tape transcriptions, or Srila Prabhupada's teachings. It is full of omissions and obviously contrived additions. *TKG's Diary* cannot be trusted at all as an accurate history, but rather, it should be seen as Tamal's flawed alibi and synthetic deceit.

CHAPTER 21: TAMAL'S MEANS, MOTIVE, OPPORTUNITY

Did Tamal have the means, motive, and opportunity to be involved in the scientifically, irrefutably proven cadmium poisoning of Srila Prabhupada? There is no doubt of the crime, but who is the criminal?

SUSPECTS

Suspect: Someone viewed with suspicion of committing a crime.

Person of Interest: This is a term used by law enforcement to identify someone under criminal investigation who has not been arrested or formally accused of a crime. It refers to a person in whom there is "interest:" one cooperating with an investigation, who may

assist with information, or merits further attention. Same as “suspect.”

Srila Prabhupada was homicidally, lethally poisoned by heavy metals, an undeniable fact proven by forensic science. *The investigation then 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 during his relentless, debilitating “illness” of 1977. It is natural and logical to look closely at those who gained materially from Srila Prabhupada’s early 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 those for whom substantial evidence exists that they were involved.

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. 23).

Many are very suspicious of the prime suspects Tamal, Bhakticharu, Jayapataka, Bhavananda, and for good reasons, due to their understanding of the evidence and the suspects’ incongruous, implicating denials. The evidence speaks for itself and there is no need to make more out of it than it is (see Vol. 1). The specific and circumstantial evidence is complex and needs a serious hearing. The uninformed protest loudly but without knowing the facts. Vol. 1 to 5 are the references on the subject. Ignoring the body of evidence leaves one ignorant. Of course dishonest persons whose material interests are threatened by the truth will resist the truth because it may disrupt their personal attachments, world view, psyche, or dominant paradigms. This is called cognitive dissonance (see Vol. 1). But anyone can overcome these constraints with an open, honest mind, a little sincerity, and by objectively examining the evidence.

STANDARD CRIME STRATEGY

A standard strategy used by law enforcement and criminal investigators in any crime, wherein progressive proofs are sought, is: (1) Prove a crime was committed (Vol. 1) (2) Find who had the means (3) Find who had the opportunity (4) Find who had the motive (who gained) (5) Investigate suspicious behavior by the suspects (6) Determine other victims and sufferings (7) Determine remedies and “punishment” (8) Pursue how to restore and rectify.

(1) CRIME WAS COMMITTED:

The crime of Srila Prabhupada’s poisoning is fully proven by the body of evidence, especially by Srila Prabhupada’s own statements and

the series of hair tests finding lethal levels of cadmium. 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) MEANS:

Means is the ability of the defendant(s) to commit the proven crime. The means or ability to poison Srila Prabhupada were available to any of the caretakers, and especially to those who fed him, gave his medicines, as his caretakers. Anyone who was trusted with access to Srila Prabhupada, his quarters, or his care, had the means to deliver the cadmium found by NAA tests. The knowledge of how to dose an unconventional poison like cadmium would require some expertise, expert advice, or involvement from special outside sources.

(3) 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 *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, etc. One or more took this opportunity, evidenced by the proof from hair tests.

(4) MOTIVE:

Motive is the reason the defendant(s) committed the crime. *Often a crime has no motive*, but in this case great motive was obviously present. We must ask: Cui bono? Most crimes have been solved in this way. Who benefited the most from Srila Prabhupada's poisoning and early departure? The clear answer is the "successor gurus," whose motive is clear. Srila Prabhupada stood between them and what they intensely desired, namely the glory, position, power, assets, and prestige as Srila Prabhupada's successors and virtual owners of ISKCON. Tamal had a secondary revenge motive due to perceived mistreatment from Srila Prabhupada. There was an enormous motive for a number of persons to eliminate Srila Prabhupada, who himself even stated that some disciples were praying, waiting for him to die, to get his assets. Some who gained position, power, money, prestige in 1978 are still operating today. It only makes sense that they are persons of interest in an investigation as to who poisoned Srila Prabhupada.

Our existence in this material world is due to envy of God's supreme position, and envy of Srila Prabhupada was in that same vein.

When Srila Prabhupada declined to name any successor acharyas and instead instructed that he wanted representatives, not inheritors, the sons became incensed and frustrated in their aspirations. They would not accept this arrangement and pushed forward their scheme to remove Srila Prabhupada. They also suppressed His Divine Grace's instructions regarding how ISKCON should go on after his departure (Vol. 4). Elimination by poison was a logical choice for those with envious, polluted hearts. They wanted the whole package, to be on par with Srila Prabhupada, not simply as representatives or humble servants. They envied 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 would rationalize it all: it was tradition, parampara, and their initiated right.

By mid-1977 it became clear to the ambitious disciples that Srila Prabhupada had opted to follow Bhaktisiddhanta's precedence, and to have a body of commissioners manage the institution. There would be no next ISKCON acharya. All information relating to the "final order" had to be erased, concealed, modified, and re-interpreted. Srila Prabhupada was quarantined. No letters in or out, no unapproved or unmonitored visitors, and "contradictory" taped conversations and instructions were disappeared. (Ch. 26) Srila Prabhupada spoke of future disciples initiated on his behalf as his own disciples, and the envious pushed their take-over plot. There was an enormous motive for removing Srila Prabhupada quickly. Their inheritance was at stake. Questions to ask on motive in poisoning Srila Prabhupada are:

(a) Who constantly criticized doctors and medicines, rejecting proper medical care for Srila Prabhupada, even with no injections, operations, or hospital? **ANSWER:** Tamal, Bhavananda, Jayapataka.

(b) Who had cause for revenge against Srila Prabhupada, being shamed, dishonored, embarrassed, severely chastised in front of all in ISKCON? **ANSWER:** Tamal, by being exiled to China. (see Ch. 3)

(c) Who displayed great ambitions for power and prestige in the previous years? Which ISKCON leaders were known for their relentless, personally motivated ambitions? **ANSWER:** Tamal, Kirtanananda, Hansadutta, Satsvarupa, Hrdayananda, Bhavananda, etc. They all became aiders and abettors during or after the crime.

(d) 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 and the right hand of God for the rest of their life? **ANSWER:** The eleven zonal acharyas.

(e) After Srila Prabhupada's disappearance and the emergence of the zonal acharyas, who amongst them claimed to be the sole inheritor of Srila Prabhupada's position? Who claimed that they were now the via medium to the disciplic succession, even for Srila Prabhupada's disciples? **ANSWER:** Tamal, Hansadutta, Kirtanananda. (see Ch. 24)

We can compare Dhritarashtra's life and character evolution to how Tamal was at first devoted to Srila Prabhupada, but later developed a motive to kill him for personal gain. Initially Dhritarashtra was fully supportive of the Pandavas, but gradually, due to material attachment to his sons and his own prestige, his heart became foul and he endorsed schemes to poison and kill the Pandavas with deceit and treachery. Dhritarashtra consulted his chief minister, who advised:

"...my heart burns with envy and I cannot find any relief. Should I try to keep friendly relations with my nephews or should I deal with them as enemies? Kanika then advised, 'O King, you should act in such a way that your own sons will always be protected from the might of the Pandavas... any person who had become one's enemy, never mind whether he be a son, friend, brother, father, or even a GURU; he should be killed by any means possible. He can be killed by curse, by POISON, by deception, by weapons, or by any other method... After listening to the advice of his chief minister, Dhritarashtra became very pensive and melancholic, for his mind had become so poisoned that whatever sympathy he had for the Pandavas was now destroyed.'"

Similarly it is easy to understand that Tamal and his cronies may have had love for Srila Prabhupada, but due to the motive of material gain, then envied him enough to poison him and usurp his assets.

Rochan das, March 1998: *"When we logically consider the zonal acharya system, we 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 acharyas in his place; this motive was the envy of great wealth, devoted followers, prestige, power. History shows the original 11 gurus were clearly consumed by these desires. Some of these 11 remain as GBC members, gurus, or top managers.

Some are positively identified in the forensically certified poison whispers. To become a successor guru in ISKCON, and be as good as God Himself, was *one of the most powerful motives imaginable*.

“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 Lecture 12.05.73) Also: *“Hiranyakashipu wanted to receive a benediction from Lord Brahma so that in the future he would be able to conquer Lord Brahma’s abode. Similarly, another demon received a benediction from Lord Siva but later wanted to kill Lord Siva through that same benediction. Thus self-interested persons, by demoniac austerity, want to kill even their benedictors.”* (SBhag 7.3.1)

(5) SUSPICIOUS BEHAVIOUR BY SUSPECTS:

Certain factors make suspects suspicious in poisoning cases:

(a) Unusual behavior by caregivers: fanatical avoidance of proper medical care, closing off access to the victim, refusal to cooperate with investigations, evidence cover-ups, ignoring Srila Prabhupada’s complaints of being poisoned, missing tapes and letters, obsessive remembrances and deliberations of the victim’s dying months.

(b) Delay in reporting symptoms: the caretakers never sought qualified medical attention, passing off poison symptoms as old age.

(c) No autopsy and quick burial: Srila Prabhupada was entombed within hours with no coroner’s examination, autopsy, or doctor visit.

(d) Misleading, subverting honest investigation: The suspects sabotaged the GBC’s honest investigator’s progress and discoveries, arranged a sham cover-up, and all further investigation was thwarted.

(e) Knowledge of or access to poisons: Bhakticharu was a university chemistry major and Tamal knew about arsenic poisoning.

(f) Large inheritances: They assumed Srila Prabhupada’s assets, power, glory, and used his assets selfishly with little constraint.

(6) OTHER VICTIMS AND SUFFERING:

The result of the poisoners’ takeover of ISKCON was disastrous, with multitudes of suffering victims, primarily those induced or forced to accept false impotent gurus instead of Srila Prabhupada’s direct shelter. From the deviations and fall-downs of these false gurus, millions were alienated and discouraged from the path of spiritual practices. Children and women in the movement were severely abused, Srila Prabhupada’s sacred books were adulterated with innumerable bogus changes, and the compounding doctrinal deviations introduced to justify and validate concocted initiation and guru approval systems brought total chaos to the poisoned mission.

(7) REMEDIES AND PUNISHMENTS:

Legal punishments for those who participated in Srila Prabhupada's poisoning is best decided upon by the secular authorities. As for internal cleansing and healing, ISKCON and the wider Hare Krishna movement should convene representative bodies for discussions and resolutions as necessary, such as removal and sanctions for those who cooperated with or benefited from the poisoners (slept with the devil), who knew about the poisoning but did not blow the whistle (complicit), those who supported the cover-ups. All such persons' samadhi tombs should be removed from the Holy Dhamas.

(8) RESTORE AND RECTIFY:

See Vol. 5, 6, 7. Purgings of the defective doctrines introduced by the poisoners and their followers/cronies/benefactors since 1978 is top priority. Restoration of purity in the Divine 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 popularly known poison in 1977. 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. 12)

A wider circle of involvement is thus suspected. Chandra Swami (Vol. 3), a tantric herbalist and poison specialist, is a natural suspect. National intelligence agencies with their assassination techniques are another (Chandra Swami was connected to CIA, Mossad, MI-6). Rogue elements in the Gaudiya Math may have been involved- 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 this was 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- 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. Srila Prabhupada’s close assistants and caretakers in 1977 were: Tamal, Bhavananda, Bhakticharu, Abhiram, Upendra, and Hari Sauri. Upendra is deceased and 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 and his close associates Bhakticharu Swami (deceased July 2020), Bhavananda das (residing in Mayapur), and Jayapataka Swami (speaker of one “poison whisper” and who visited Srila Prabhupada often in 1977). Others like Satadanya and Satsvarupa should be carefully interviewed to determine any knowledge or complicity due to their cooperation with prime suspects. Other than the main suspects, there are dozens more who cooperated with the silent conspiracy to hijack the movement, and they are thus accessories to the wrongs and crimes seen since 1977 (see Vol. 5).

The poison whisperers are Tamal, Bhavananda, and Jayapataka: they are quite clearly heard on tape discussing Srila Prabhupada’s poisoning. These whispers were forensically certified multiple times.

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. Persons of interest other than Tamal are reviewed in Vol. 3 (Bhavananda, Jayapataka, Bhakticharu, etc). Suspicions are increased by the continuous stream of deceit, cover-ups, and denials from ISKCON as well as the persons of interest themselves. New evidence will be found by examining and cross-interviewing these suspects. None of the suspects, including Tamal:

(1) Agreed to truth analysis methods such as voice stress analysis or polygraph tests. (2) Agreed to be deposed for questioning and interviews. (3) Agreed to provide documents, statements, email correspondence, or diaries. (4) Agreed to submit their samples of Srila Prabhupada’s hair and teeth in their possession for testing (Tamal has one in his own Samadhi. Bhavananda, Hari Sauri each have a Srila Prabhupada tooth and/or hair samples). (5) Worked with the private investigation or others under mutually agreed upon protocols. Why?

Maybe some of these suspects are innocent. The reality of criminal and murder investigations is that sometimes innocents 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 happen, and that they can act to clear their names by lie detection tests,

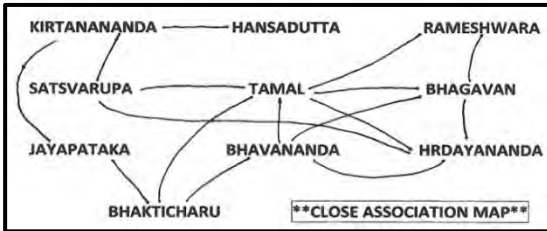
full disclosure, and cooperation in the search for the guilty. But *all of the suspects* have simply issued flat denials. Thus, they increase suspicion in themselves by their false and deceptive statements.

VAISHNAVA APARADHA? (see also Ch. 1, 2)

Most 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 poison his guru? Yes, gurus in India are often poisoned by disciples. Srila Prabhupada used the term “unscrupulous devotees” (CC Adi-lila 7.4 Purport), indicating that some Krishna devotees may have an “unscrupulous” character. Sentimentalism should not stop us from discovering the truths of Srila Prabhupada’s pastimes, especially since his poisoning is now proven scientifically. We will not abandon the search for his poisoners just because someone may be offended. Neither should we just wait for confessions. To ignore this crime of the millennium would be a disgrace.

According to shastra, *apathy or non-cooperation makes one complicit in a wrongdoing*. Knowledge of a known crime requires appropriate action, not neglect due to complacency, vested interests, apathy, or fear of insulting someone. All Hare Krishna devotees need to honestly address and deal with this issue. Our approach should be based on philosophical principles. Stick to facts and evidence, not personal agendas. We should be “*devoid of the propensity to criticize.*” But a Vaishnava doesn’t wear blinders. He distinguishes reality from illusion for the welfare of all and truthfully communicate those distinctions, doing so in a compassionate spirit of genuinely wanting to create auspiciousness, and in the service of Srila Prabhupada.

INTER-CONNECTIONS



As a rough idea of how the eleven zonal acharyas and Bhakticharu were connected by friendships and mutual interests, this sketch 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. E.g., the 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, Jayapataka and Bhavananda were not “companions” and each tried to supersede or diminish the other. They 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 re: Mayapur management, and Bengali mafia, while competing. 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.” (Tattva Darshan, 2017)

AIDING AND ABETTING, EVEN IF NOT DIRECTLY A 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 Vol. 3 for more on this subject.)

There are three types of involvement: direct commission of a crime, aiding and abetting, and accessory after the fact. (This would implicate MANY persons in Srila Prabhupada’s poisoning.)

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... SP 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 stated Tamal added lime to the salt. May 2020, we got a third

confirmation, Bhagwat Maharaja (Joseph Sylvester, Alachua, FL):

“Tamal arranged the lime for obvious reasons; Narayan Maharaja, who kept insisting it was not needed, was opposed to the use of lime. I was present and saw the bag of lime with my own eyes. I heard Narayan Maharaja ask why lime was needed, as you are only supposed to use salt. I witnessed with my own eyes Tamal in the pit sprinkling lime on Srila Prabhupada. I don’t know how much of the bag he used. You could ask Sarvabhavana. I saw who was in the pit. Ananda Brahmachari who was Srila Prabhupada’s God Brother. Also, Narayan Maharaja, Tamal, Bhakticharu and a brahmachari. 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 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.”

“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. Typically lime prevents odor from latrines or mass burials at shallow depths. Lime will harden over time as it did in “Roman cement.”

However, studies years after 1977 found that lime actually **preserves a body** buried in the earth by preventing putrefaction. It is very alkaline and slows down aerobic decomposition. At greater depths, there is less air, and decomposition can be very slow, 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 days before departure: **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 who also verified he saw lime was used along with the salt when Srila Prabhupada was interred. That is four witnesses.

ANTI-PRABHUPADA: DEVIANT IMPACT OF POISONOUS TAMAL

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.

CONCLUSION

From Tamal's history, character, statements, etc, we established he had the means, motive, and opportunity to poison Srila Prabhupada.

L to R: brahmachari, BCS, Narayan M, Ananda das, Tamal



CHAPTER 22: GUILTY BEYOND A REASONABLE DOUBT

“The Ravana will kill...” (Srila Prabhupada, Nov. 11, 1977)

WILL PRABHUPADA'S POISONING GO TO THE LEGAL ARENA?

In 2003-04 some 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, it was learned the attorney was an ISKCON mole who likely sabotaged the case. Now, who knows 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 may have some bearing on the case. Nevertheless, other suspects remain alive as of 2022, what to speak of the aiders and abettors, or accessories after the fact. There is no statute of limitation for murder in India or USA.

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 hard evidence is presented properly, the CID/authorities in India would take the case. After all, Srila Prabhupada is dear and famous in India, and especially since he was surrounded by western disciples at the time of his death, this unsolved poisoning crime would aggravate national pride. *If a law enforcement division and criminal court ascertained Srila Prabhupada was homicidally poisoned, even without determining by whom, this would have dramatic effects **within** the Hare Krishna movement.* Institutional cover-ups and denials would force the GBC's downfall in a serious housecleaning. Devotees would question everything since Srila Prabhupada's departure-- doctrines, guru system, GBC authority. A governmental confirmation of poisoning could soon lead to the poisoners and an unraveling of this dark secret.

If Indian court or law enforcement investigations mandated further testing of Srila Prabhupada hair samples or teeth that are held by the ISKCON GBC, the truth of Srila Prabhupada's poisoning would be determined **officially**. This would be a game-changer, so to speak. Or a civil court lawsuit against the GBC in India and/or USA brought by concerned parties on various grounds could also bring out the truth.

MEMBERS OF THE MOVEMENT MUST RECTIFY THE ANOMALIES

However, it is very doubtful that secular courts and judges can thoroughly correct the deviations and corruption in Srila Prabhupada's spiritual mission of delivering the fallen souls. Such rectification is beyond the understanding, capabilities, and jurisdiction of mundane courts or authorities. The Hare Krishna Movement is propelled by pure-hearted devotees, and only they are able, knowledgeable, and competent to restore purity and life to the Divine Mission. Courts can determine that Srila Prabhupada was homicidally poisoned and by whom, and also confirm the rights of institutional members to clean their own house. But it is the duty of Srila Prabhupada's sincere followers to themselves rectify the philosophical and shastric anomalies that have become entrenched since Srila Prabhupada's departure. Secular courts and mundane laws cannot do this. Our focus should be to educate and 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 Vol. 5-7).

PUT TAMAL ON TRIAL IN THE COURT OF PUBLIC OPINION

Rather than wait indefinitely for others to ascertain Tamal's culpability and guilt in Srila Prabhupada's cadmium poisoning, it is completely legitimate to conduct a theoretical trial by evaluating the evidence of Tamal's involvement. This can be done in the *court of public opinion, one person after another*. Each Hare Krishna devotee will be a juror in putting Tamal on mock trial "in absentia." For discussion and theoretical purposes, they will evaluate the direct and circumstantial evidence implicating Tamal in Srila Prabhupada's poisoning and then add up the score to evaluate a degree of certainty in guilt or innocence. Because there is so much evidence, and since no court has yet taken this case, we will make our own assessment. Each person will objectively examine the evidence and facts, discuss freely and openly within the protocol of Vaishnava etiquette, and thus become educated in Srila Prabhupada's departure pastimes. How certain are we that Tamal is guilty of poisoning Srila Prabhupada?

This trial is beneficial in that change in the movement must start with conviction that leads to positive action. A spiritual revolution begins at home, with one person at a time understanding the facts and evidence, sharing with family, friends, others, and then implementing reform and restoration in Srila Prabhupada's mission, which includes but is much greater than institutional ISKCON. Srila Prabhupada built his movement by convincing one person at a time, and a restoration of the Divine Mission can only be done in the same way.

This trial will weigh the evidence to see if Tamal was complicit in the poisoning. We obviously cannot adhere to strict legal standards with objections, hearsay rules, cross-examination, plea bargaining, jury instructions, relevancies, authentication issues, etc. But the evidence has reached the threshold of full viability for a criminal trial and can be considered to make our individual judgments. We will only address the poisoning question, nothing after 1977. When there is no secular venue for establishing truth, justice, and a verdict in the face of a great wrong, it is appropriate for the harmed parties to conduct their own private review of evidence as an alternative to a trial court, such as a commission, debate, book, convention, or individual assessment.

STANDARD INVESTIGATIVE METHOD: CRIMINAL PROFILING

The crime of the millennium is now proven: Srila Prabhupada was criminally poisoned by lethal amounts of cadmium with homicidal

intent (Ch. 11-12). This proof was the result of a private investigative committee's work, not a secular court or law enforcement agency. Soon an expert forensic, scientific report will be completed as an extensive study and verification of Srila Prabhupada's poisoning. This truth will transform the awareness and focus of the Hare Krishna movement.

The primary suspect is Tamal Krishna Goswami, a controversial, poorly understood figure who was Srila Prabhupada's personal secretary for 10 months prior to His Divine Grace's physical departure. Tamal is suspected of Srila Prabhupada's poisoning *because of the evidence*. We will use standard investigative methods in *profiling* Tamal to better grasp the evidential weight that implicates him. These are accepted practices by crime investigators to evaluate evidence in pursuit of justice. Tamal should be profiled by psychology, behavior, character, personality, and statements in an *evidentiary appraisal*.

THE FOUR PHASES OF CRIMINAL PROFILING

(1) **Antecedent:** What plan motivated the crime? *Answer:* The desire to be 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 exam. No police.

(4) **Post Offense Behavior:** Did the murderer inject himself into the ensuing investigation or try to obstruct it? *Answer:* Yes, Tamal made incriminating claims in his "mercy-killing" interview, anticipating an exposure of the crime. Two of his books obsess with Srila Prabhupada's "final pastimes." He orchestrated multiple sham white-wash cover-ups to undermine all unbiased investigations into the clear evidence of Srila Prabhupada's poisoning.

Violent crimes are grouped into four distinct sub-types: (1) Power-assertive (2) Power-reassurance (3) Anger-retaliatory (4) Anger-excitation. *Power-assertive and anger-retaliatory* seem most befitting to Tamal, who desired power, and after Srila Prabhupada removed him twice from control of the most dynamic ISKCON operation (the bus parties), he was resentful and angry, his ambitions frustrated.

PROSECUTOR HAS THE LEGAL BURDEN OF PROOF

Convicting someone of a crime involves a prosecutor, defendant, evidence, judge, and the jury. This book is the prosecutor, Tamal is the defendant, the evidence has been presented herein and will speak for itself, and the judge and jury are the readers (public opinion). Tamal is

innocent until proven guilty by the incriminating evidence via the prosecutor, who has the legal burden of proof. The evidence will either prove the guilt of the defendant, clear him, or be inconclusive.

Even Tamal asked who did it? “*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)

This book, by the evidence, hereby charges Tamal KG with being complicit in Srila Prabhupada’s homicidal poisoning.

There may be no smoking gun or an outright confession, but still, the total evidence is massive and weighty, including Srila Prabhupada’s own words, which are taken by devotees as being perfect and true.

PROGRESSIVE LEVELS OF PROOF CERTAINTY

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. How certain are we Tamal was the poisoner?

(1) Reasonable Suspicion: A low standard of proof, like whether a *brief* investigative stop/ search by a police officer is warranted.

(2) Some Credible Evidence: Often used in administrative law and Child Protective Services proceedings. This standard can bring a controversy before a trier of fact, and into a legal process.

(3) Substantial Evidence: This 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, arrest, or indictment is warranted. Courts vary when determining what constitutes a "fair probability": some say 30%, others 40%, or 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 an even higher level of burden of persuasion. It means the evidence presented must be highly and substantially more probable to be true than not true, or *about 80%*. It is used in administrative courts as well as in civil and certain criminal procedures in USA. 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 since 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 (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 in guilt (or if the only doubts are *unreasonable* doubts), then the defendant's guilt is *proved beyond a reasonable doubt*. Any reasonable doubt must be defined and describable: *What exactly is that doubt?*

However, "*beyond a reasonable doubt*" does not mean an absolute certainty. It means a very high degree of probability, sufficient for action, but not 100%. 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. E.g., the cadmium levels found in hair samples which gives proof of his being homicidally poisoned. Circumstantial evidence relies on an inference to connect it to a conclusion or reasoning of fact, like a fingerprint at a crime scene.

There is a perception 'all they have is circumstantial evidence', but the probable conclusion from the circumstances may be so strong that there can be little doubt ("beyond a reasonable doubt" in a criminal case.) Particularly in criminal cases, "eyewitness" type evidence is often lacking and may be unreliable, so circumstantial evidence becomes essential. Indirect or circumstantial evidence is typically a large part of any crime investigation. With circumstantial evidence, if it

is sufficient, the point of beyond reasonable doubt is often attained. In this book we try to present all evidence clearly, accurately, and honestly, suggesting a common sense, logical interpretation.

STANDARDS OF PROOF CERTAINTY

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. Thus a civil lawsuit against the GBC for cover-ups and failure to perform their obvious fiduciary duty in honestly investigating this issue could be their downfall and lead to an opening of the evidence to unrestricted scrutiny by all devotees.

LIST OF EVIDENCE AGAINST TAMAL

Testimony, Witnesses, Expert Evidence: (a) Several audio forensic experts verified the whisper: *The Poison’s Going Down*, which Tamal admitted was his voice (b) Also the Tamal whispers: *Is The Poison In The Milk?* (c) The Mexican gurukuli overheard senior leaders discussing Prabhupada’s poisoning (Vol. 1)

Documentary Evidence: (a) *TKG’s Diary, Final Pastimes* reveal Tamal’s obsession with Srila Prabhupada’s departure and his clear attempts to recast/ revise those events. (b) Tamal engaged his disciple in producing a cover-up book (*NTIAP*) and paid for it as well.

Real Or Physical Evidence: (a) Mercy killing interview (Ch. 13). (b) Tape recordings of poison whispers “*Poison’s going down...*” & “*Is the poison in the milk?*” (c) Hair sample test results.

Digital Evidence: (a) Poison whispers (b) telling Srila Prabhupada “*now choose which suicide*” (c) Poison discussions Nov. 10, Tamal acknowledges homicidal poisoning but does nothing and goes silent

Lies As Evidence: (a) Certified Voice Stress Analysis shows Tamal’s high degree of deception in speaking with Srila Prabhupada about his health (b) 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 (c) Tamal denies whispers even though forensically certified as being about poisoning.

Confessions As Evidence: (a) Tamal has essentially confessed to poisoning Srila Prabhupada, as shown in Ch. 14 (b) Tamal admitted to being the speaker of the whisper, “*the poison’s going down*” (c) Tamal

never referred to his 1980 Topanga Canyon confessions again, showing his dishonesty (see Ch. 28).

Spoilation Evidence: *Intended alteration/destruction of documents, evidence.* (a) 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 (Ch. 25). (b) Tamal refused to share his original diary with investigators, leading to suspicions that he has fudged the historical events.

Character Evidence: (a) In order to assess the credibility of the evidence, it is helpful to have knowledge of the past behaviour or character of the defendant. (b) Tamal had a long history of pursuing selfish ambitions in ISKCON, which resulted in great turmoil or losses to ISKCON (c) Tamal was competitive, manipulative, cunning, and ruthless (d) Those who knew Tamal understood he was the most selfishly, egotistical, ambitious megalomaniac in ISKCON to date.

Circumstantial Or Indirect Evidence: (a) Tamal speaks about Srila Prabhupada wanting medicine to die, something he and others "could have done." Hair tests find 250 X more than average normal levels cadmium. This incriminates Tamal in the poisoning. (b) Tamal was the primary caretaker during the time that Srila Prabhupada was being slowly poisoned (c) Tamal rigorously controlled all food, drink, and medicines given to Srila Prabhupada (d) Tamal relentlessly and unreasonably discouraged any quality medical attention or tests, but used them in his own cancer crisis 20 years later (e) all of Srila Prabhupada's sudden health declines of May '76, July '76, Feb. '77, May '77, Sept. '77 occurred when Tamal was present (f) Tamal minimized Srila Prabhupada's statements about being poisoned, saying he was old, senile (g) Tamal did nothing after Srila Prabhupada claimed he was being poisoned (h) Tamal acknowledged the poisoning in 1977, then denied it 20 years later (i) Tamal ferociously opposed any open or independent investigation into the poisoning, and orchestrated the ISKCON cover-ups and denials of the poison evidence.

Motive Or Intention As Evidence: (a) Tamal was highly motivated to be the next sole acharya after Srila Prabhupada (Ch. 24) (b) Tamal took over Srila Prabhupada's quarters in Dallas and Bombay as the next acharya (c) In 1980 Tamal insisted that Srila Prabhupada be worshipped through him, he was the next sole ISKCON acharya. (d) Tamal led ISKCON's guru hijacking, became one of 11 new gurus.

Credible Hearsay: (a) Multiple, compatible testimonies and

credible hearsay that point to Tamal.

ADDING UP THE EVIDENCE AGAINST TAMAL

We can assess a probability of Tamal's guilt by assessing the evidence stacked up right in front of us. An unbiased person of integrity will reach the verdict that Tamal poisoned Srila Prabhupada as a very high probability. This is the clear conclusion from the evidence. Below is a mathematical assessment, adding up the pieces of evidence with percentages 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 Srila Prabhupada?

EVIDENCE ASSESSMENT THAT TAMAL POISONED PRABHUPADA

Honest, unbiased assessments of percentages assigned to the evidences that Tamal poisoned Srila Prabhupada are:

- 20%: *Tamal's Mercy Killing Interview, "Medicine To Die"*
- 20%: *"The Poison's Going Down" & "Is The Poison In The Milk?"*
- 12%: *Tamal's Character And History*
- 4%: *Tamal Controlled All Medicines & Food*
- 4%: *Tamal Ignored Prabhupada's Concerns Of Poisoning*
- 5%: *Serious Health Declines Whenever Tamal Is Present*
- 5%: *Resistance To Honest Investigation, Organizing Cover-Ups*
- 4%: *Tamal's Sabotage Of All Proper Medical Care And Tests*
- 3%: *Obsession With Srila Prabhupada's Disappearance Pastimes*
- 3%: *Truth Indicators Showing Deceit In Tamal's Statements*
- 2%: *Only Interested In Who Told Srila Prabhupada He Was Poisoned*
- 2%: *Tamal's Topanga Canyon Confession And His Later 180 Turn*
- 2%: *Bhaktavatsala Implicated Him, Overhears Talks Of Poisoning*
- 2%: *Prabhupada Was "Old, Dying Man, Not To Be Taken Seriously"*
- 2%: *Right After Prabhupada Was Lethally Poisoned, Tamal Led ISKCON Take over By 11 Successors s Who Were Liars And Frauds*
- 2%: *"Now Choose Which Suicide," SP Implies Tamal Is Ravana*
- 2%: *Tamal's Crony Bhavananda Incriminates Tamal Since He Was Accused Of Attempted Murder, Child Rape, Devotee Abuses (Vol. 3)*
- 2%: *Tamal's Adding Lime To The Samadhi Is Highly Suspicious*
- 2%: *Tamal As The Chief Caretaker Is Implicated Simply By The Poisoning Being Forensically Proven*

98% CONFIDENCE TAMAL IS GUILTY BEYOND A REASONABLE DOUBT

Add it up and we are over the 90-95% threshold of confidence that Tamal actually poisoned Srila Prabhupada, even with no "smoking gun," outright confession, and that he is deceased 20 years ago. *Tamal was just one of the poisoners. True, beyond a reasonable doubt.*

HOW COULD TAMAL NOT HAVE DONE IT? WHO ELSE COULD IT BE?

Who else but Tamal could have poisoned Srila Prabhupada over the same months he was his primary caretaker? Was it a ghost who came in the window? Someone from the Gaudiya Math who snuck into the kitchen? A visitor with poisoned cookies? An evil roof monkey?

As an example of how a poisoner was convicted based solely on circumstantial evidence without any direct, absolute proof or “smoking gun” (although the evidence in our case has much direct evidence), there is the case of Dr. Swango (see Vol. 1): 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...*”

A REVISION TO SOMEONE HAS POISONED ME

Any remaining prejudice in favor of Tamal’s possible innocence is now rejected. The evidence and conclusions in *Someone Has Poisoned Me* (1999) remain mostly valid, but *due to further 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* due to the nature, quantity, and certitude of the evidence implicating him.

The evidence is there, Tamal’s devious defense is there, and Tamal’s beyond a reasonable doubt verdict is there, so: (1) Tamal’s legacy must be adjusted from being St. Peter to less than Judas, who at least committed suicide after betraying his master, and he did not poison Jesus. (2) Known as Srila Prabhupada’s poisoner. (3) History rectified. (4) His Mayapur samadhi removed. (5) Tamalism purged from the movement by open discussions and conventions.

SRILA PRABHUPADA’S POISONING: A CRIME THEORY

The crime of Srila Prabhupada’s poisoning has been forensically proven by three cadmium hair tests by Dr. Morris in 2002-05. Based on the total evidence to date, our theoretical crime analysis is:

Led by Tamal, some senior disciples, consumed by ambition, poisoned Srila Prabhupada, becoming the new ISKCON acharyas. The cadmium salt poisoning began slowly in May 1976 with the first heavy dose on July 20, 1976 in New York. Srila Prabhupada gradually, partially recovered while travelling in Europe, Iran, and India. But with Tamal’s return as his permanent secretary, his health collapsed on Feb. 26, 1977 but stabilized until another health crisis in Hrishikesh on May 16. Srila Prabhupada knew of being poisoned and he stopped eating. He spoke of being poisoned on Nov. 9-10, 1977, and then departed by his own will after surviving longer than anyone else could have. Poisoning rumors compelled Tamal to claim in an interview that Srila Prabhupada

asked for medicine to die. Due to Ravana-like men, massive destruction and damage to ISKCON's spiritual mission has occurred.

"SRILA PRABHUPADA'S CARETAKERS HAD SO MUCH LOVE FOR HIM"

The GBC claims no ISKCON leader could have poisoned Srila Prabhupada because they all loved him so much, and they could not even think of doing this. However, some caretakers may have *also harbored other stronger and over-riding emotions and motives*. Poisoners are cowards and typically seem incapable of poisoning. But appearances prove nothing; a poisoner will profess his love or be caught! This bogus argument tries to rule out an exception by reference to a generality. Usually a poisoner is unsuspected until evidence implicates them, but Tamal, the suspects, and GBC have covered-up the prolific evidence with fraud and denials. Are we to ignore this evidence? Out of thousands of loving disciples, it only took one to secretly poison Srila Prabhupada. Those who poisoned him blended right into the backdrop of loving caretakers. Or why the sky-high cadmium levels in three of Srila Prabhupada's hair samples?

This GBC soundbite-protest reminds us of Shakespeare's Hamlet: *"The lady doth protest too much, me thinks"* -describing someone's overly frequent and vehement attempts to convince others of some matter of which the opposite is true, and so they appear defensive and insincere. Then why did Tamal and the GBC oppose a real investigation if there were only loving disciples? Why fear the truth? The ferocious outcry by the poison suspects and their supporters seems like a mask of guru-bhakti: *"According to a Bengali proverb: ati bhakti corera laksana: 'Too much devotion is a symptom of a thief.'"* (CC Mad 17.15 purport) 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.

A German hospital nurse was arrested in 2017 after finding he had killed over 100 patients with injections, 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?

The now proven poisoning was done from amongst those close to Srila Prabhupada with easy access. Poisoning is secretive and cunning, and lethal cadmium was intentionally administered right under the noses of all the loving devotees. We cannot naively 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. Srila

Prabhupada himself said his disciples were praying for him to die. The evidence strongly implicates the caretakers.

“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...” (KRISHNA, Advent of Lord Krishna)

ISKCON is similar to the Kuru dynasty, in which Dhritarashtra and his sons 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 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 later generations, as 11 “princes” paraded around 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 benefit. It is accepted that agents of Kali entered ISKCON. One can have great love for Srila Prabhupada while having a greater love for taking his seat. *“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. They do not think and act like us. 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)

“...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.” (SBhag 5.14.35)

Why wonder how such a horrible thing like Srila Prabhupada’s poisoning could possibly happen, as though it is too incredulous to be a reality? We have seen many incredulous crimes in this material world.

The crucifixion of Christ. Stalin's 50 millions genocide. Twin Towers. Holocaust. Inquisition. Nagasaki and Hiroshima. The 250,000 dead in a day, Battle of the Somme. Iwo Jima. The Jonestown massacre. The material world is full of horrible things, and especially great saints often face stringent trials and tribulations at the hands of the envious materialists. If Judas betrayed Jesus for 30 pieces of silver, why couldn't some betray Srila Prabhupada with poison to inherit his assets and become as good as God? Murders occur every minute for far less.

AVOID GURU-MARA-VIDYA--GURU KILLING ART

"Therefore, they are now taking action how to stop this Hare Krishna movement in Europe and America. [...] They will never be successful, rest assured [...] 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' [...] 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. [...] Krishna cannot be killed, neither His movement cannot be killed. Rather, those who are attempting to kill, they will be killed." (SP Lecture Nov. 19, 1976)

Srila Prabhupada explained that sometimes a demoniac person, or a so-called senior disciple, will try to kill his guru. (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 [...] Sometimes this art, guru-mara-vidya, is done by rascals and fools. That should not be done."* (SP Lecture 4.10.76) (2) *"...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) (3) *"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.

CHAPTER 23: ASTROLOGICAL INDICATIONS

Due to Kali Yuga's effects, astrological calculations are imperfect and not hard evidence, but may still provide general insight into the nature and character of an individual. Astrology is a valid Vedic science, though astrologers are not proficient in these times. Astrology cannot prove Tamal did anything in particular, but can 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 past karma. Yet, if a devotee pursues his material ambitions, even in the association of a pure devotee and his sincere followers, he will simply cause disturbance. Srila Prabhupada spoke about western devotees, the more they are washed, the more dirt comes out, just like washing coal.

From external appearances Tamal seemed to be a devotee, but he caused great havoc in Srila Prabhupada's mission. Duryodhana was a demonic person, yet he was close friends with Lord Balarama. Duryodhana was sent by the asuras to frustrate Lord Krishna's Mission. Was Tamal also sent, even though close to Srila Prabhupada? We look at Tamal's nature with astrology to understand more about his influence on Srila Prabhupada's movement and his capability for secret, harmful acts. This may be of interest to some.

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 'karakā' 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 [presumably 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.” (END)

Tamal/Thomas Herzig, New York, June 18, 1946, 6:00 pm: 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.

PROMINENT VEDIC ASTROLOGER GIVES PRIVATE OPINION

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, would 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. 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 uses his guru for sense

*gratification, and to illegally inherit his material assets. Intelligent people can ‘judge for themselves,’ although most 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 once an ISKCON temple devotee who remains well-connected in the 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 8th 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 EVALUATES 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 being in the 8th house while aspecting the 2nd house of wealth and status, ruled by Jupiter. Thus the native had a strong desire to become a leader in the field of spiritualism so he could fulfill his personal aspirations for name, fame, wealth and status. The Moon, the lord of the 9th house occupies the 3rd house of karma. Jupiter casts an aspect on the Moon. 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 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, and afflicts very closely the 1st, 4th, and 5th 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, disputes, opinion differences, 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 is weakly disposed and in infancy occupying

ANTI-PRABHUPADA: DEVIANT IMPACT OF POISONOUS TAMAL

the 9th house of Dharma. Venus the lord of the 12th 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

Yet another Vedic devotee astrologer summarized re: Tamal:

“(1) Good marriage unlikely, austere, easy death, sometimes harsh, difficult childhood, intelligent. Feels restricted and feels misunderstood by guru (2) Greedy for power, duplicity, charismatic, earns his deserved bad reputation. (3) Very ambitious and competitive to become the leader/king (Leo), pushy, bully, egotistic (4) His horoscope indicates the capability to do harm to the guru.”

Tamal’s chart is thus fully compatible with the poisoning of his own guru so to become the next leader. It gives very little protest to the proposal that with his bad friends, Tamal was capable of this crime.

“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)

	31	37	28	28	
	Pisces 5th (As)	Aries 6th (As)	Taurus 7th (As)	Gemini 8th (As)	
			Ra 27:40	Su 03:55 Me 23:25	
	10th (Su)	3rd (Mo)	11th (Su)	4th (Mo)	12th (Su)
	Aquarius 4th (As)		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	Cancer 9th (As)	
31				Sa 01:13 Ve 07:44	22
	9th (Su)	2nd (Mo)		2nd (Su)	7th (Mo)
	Capricorn 3rd (As)			Leo 10th (As)	
25	Mo 20:10			Ma 06:04	29
	8th (Su)	1st (Mo)		3rd (Su)	8th (Mo)
	Sagittarius 2nd (As)	Scorpio 1st (As)	Libra 12th (As)	Virgo 11th (As)	
		As 03:57 Ke 27:40		Ju 24:22	
	7th (Su)	12th (Mo)	6th (Su)	11th (Mo)	5th (Su)
	21	34	23	10th (Mo)	4th (Su)
				28	9th (Mo)

PART 3: ARCHITECT OF DISOBEDIENCE

WHAT IS DEVIATION AND DISOBEDIENCE?

(1) *“The least deviation from the truth is multiplied later a thousand fold.”* (Aristotle, 384-322 BC) (2) *“As soon as the disciple thinks independently, not caring for the instructions of the spiritual master, he is a failure.”* (SBhag 8.17.1) (3) *“Our only business is to follow the superiors. Just like a faithful servant, if he simply follows the instruction of the master, then he is perfect. If he **does not adulterate the instruction of the master**, then he's perfect.”* (SPLecture Apr. 6, 1971) (4) *“One should not deviate from or surpass the instructions of the spiritual master.”* (SBhag 5.5.14) (5) *“But if he makes addition, alteration, then he is finished. No addition, alteration. [...] If you concoct, 'I am very intelligent than my guru, and I can **make addition or alteration**, then you are finished.”* (SPLecture July 12, 1975)

(6) CC Adi 12.10: *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. **Purport:** [...] 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) *“One who deviates is not a sage. He's a thief.”* (SPConv June 12, 1974)

(8) *“Deviations are a kind of hypocrisy, to change a thing into something else although it may look the same. Deviations have changed Srila Prabhupada's movement into something very different to what it was. Let us not be naïve. It is not accidental. It is effected by very dark, organized, and unseen forces.”* (Narasimha das, 2017)

THE NATURE OF DEVIATION IN SPIRITUAL LIFE

Disobedience or deviation from Srila Prabhupada's instructions disconnects us from the parampara. The GBC's concocted guru system of vote-approved, conditioned soul diksha gurus is the epitome of disobedience. The irony is that the GBC claims their concoctions were necessary to preserve the continuity of the disciplic succession, but the truth is that they have disconnected themselves from it. Srila Prabhupada never approved of anything like this and he actually spoke out expressly and repeatedly *against* such a thing. The results have been horrific and devastating.

(1) *“Out of the ten kinds of offenses, the number one offense is to disobey the orders of the Spiritual Master. The instructions given to the disciple by the Spiritual Master at the time of initiation should be strictly followed. That will make one advance to the spiritual path. But if one deliberately defies such instructions, then his advancement is hampered from the very beginning. This defying means to disconnect the relationship with the Spiritual Master. And anyone who defies and therefore disconnects the relationship with the Spiritual Master can hardly expect the assistance of the Spiritual Master life after life.”* (SPL July 11, 1969) (2) *”I entrusted this matter to Kirtanananda but he has disobeyed which has given me a shock. Once he disobeyed my order and we lost \$1200.00 in connection with Mr. Payne. This time he has again disobeyed me. If he sets such example in the Society it will be a great impediment. Obedience is the first law of discipline. We are thinking of a great worldwide organization which is not possible to be executed if there is disobedience.”* (SPL Gargamuni Sept. 23, 1967)

MIS-INTERPRETATION RESULTS IN PHILOSOPHICAL DEVIATION

Sometimes it is wondered how there can be various and differing interpretations of the same philosophical teachings, such as those given by Lord Krishna in the Bhagavad Gita or those expounded by Srila Prabhupada in his books. There are 650+ English Gita editions with differing interpretations. We find many camps in the Gaudiya Vaishnava tradition as well, with significant interpretative differences that lead to confusion and sectarianism. *This problem arises from mis-interpretation of the pure teachings according to one’s impure motivations*, and is not because there is no correct absolute siddhanta. These adulterations occur in the material world where everyone has material desires and deceitful motivations to “adapt” or twist scriptures and the divine teachings to suit some ulterior purpose. It is almost universal. And it is because Srila Prabhupada did not have any mundane motivations nor make any impure interpretations of shastra that his teachings were so effective in delivering the Absolute Truth to millions, whose lives and hearts were profoundly uplifted.

Unfortunately, many in ISKCON, presumably well-versed in scripture and Srila Prabhupada’s teachings, make misinterpretations to accommodate impure desires and ambitions. This is the nature of cheating, of which one may not be fully aware. Defective interpretations can be made to appear as logical and factual by selective and subtly defective or devious argumentation. Cheating has become standard practice in ISKCON, in contrast to those purified of material motivations, who have no need of false misinterpretations. Various

false interpretations can be made of the same shastric truth (e.g., mayavadism), but the pure interpretation or true understanding is only one, that which is revealed by Srila Prabhupada in his books.

We must surrender faithfully and honestly to the siddhanta as given by Srila Prabhupada without giving sway to personal ambitions. Only one who is sufficiently purified and detached from personal motivations can understand Srila Prabhupada's instructions. In reconciling or correcting false interpretations and philosophical deviations, an atmosphere of open discussion and debate with standards of Vaishnava etiquette is essential. Open-mindedness is key, so the true meanings can be perceived without prejudiced intelligence. Open-minded means being unattached to selfish outcomes.

The policies of repression, partisan interpretation, banning "dangerous philosophies," etc. are counter-productive. Social or political correctness should not enter into the culture of transcendental science. Otherwise philosophy is custom-tailored to suit one's impurely motivated agenda and attachments. There must be sincerity of purpose to realize sanatan dharma, or eternal truth. Our understanding should not fluctuate depending on circumstances. Maya, or illusion, is very expert at bewildering those whose purpose is not sincere or pure, and therefore misinterpretations and deviations arise. Until one's convictions are firmly based on undeviated philosophy and all doubts are removed by understanding truth as it is, one will remain confused. Until one's mind and heart become purified of mundane ambitions and desires, it will be difficult to understand Vaishnava siddhanta properly, and the cheating propensity will remain in the mind. Cheating is the technique by which truth can be modified to suit one's material desires. Cheating will not be purged from Srila Prabhupada's Divine Mission while faith in Srila Prabhupada's instructions is weak or compromised, or if one is not strict in sadhana. The summary is:

"Any opinion different from the opinion of the spiritual master is useless. One cannot infiltrate materially concocted ideas into spiritual advancement. That is deviation." (CC Adi 12.9 purport)

UNNECESSARY INTERPRETATION IS A DEVIATION

Unnecessary and materially-motivated interpretation of Krishna's or Srila Prabhupada's philosophical instructions results in deviation from the path of going back to Godhead. E.g., some say that Srila Prabhupada's system for officiating acharya initiations after his departure is unprecedented and untraditional, and it was "understood" to be only a temporary measure anyway, and Srila Prabhupada actually

forgot to make any arrangements for initiations and the parampara's continuation. And that therefore the GBC had to fill the gap and devise a no-objection vote method for approving new living initiating gurus. And this is proposed even after the appointed zonal acharyas were exposed as a total hoax after 10 years of insanity. However, Srila Prabhupada's instructions were very clear on May 28, 1977:

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 initiations would be conducted.*

SP: *Yes; I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating acharyas.*

However, the GBC ***unnecessarily mis-interpreted*** and concocted a different, indirect understanding (as mayavadis do), reinforcing their interpretation by reference to their "authority," unrelated shastric quotes, how "everyone at the time understood" this, it "is only logical," otherwise it would be unprecedented, and so on. Dishonest persons with a corrupt agenda can make an argument for almost anything.

(1) *"...all these books should be studied from the direct meaning. Don't try to interpret. [...] Two lawyers are fighting on the principle of one clause or section in the lawbook. One is interpreting in a different way, one is interpreting in a different way, and the judges give their judgment. Now, the opportunity for interpretation is there **when the meaning is not clear.**"* (2) *"So when there is such doubt, one can interpret. **But when there is no doubt—everyone can understand clearly the meaning—there is no question of interpreting.**"* (SPLecture Feb. 20, 1970) (3) *"Satisfaction of the spiritual master is the secret of advancement in spiritual life. The Lord is the original spiritual master, and a person in the disciplic succession can convey the message of the Lord as it is to his sincere disciple. **We cannot manufacture our own process, therefore mental speculation does not at all help us in spiritual life.** One simply has to surrender himself to his guru and everything will be revealed to him."* (SPL Nov. 7, 1974)

Srila Prabhupada often used the terms "direct" and "indirect" interpretation when describing how a text must be understood. He wanted us to use the direct or literal method of interpretation, explaining how the indirect interpretation leads to the meaning being lost. Those who have been reading Srila Prabhupada's books for years do not have doubts nor ambiguity. However, as Sir Walter Scott says *"Oh what a tangled web we weave, when first we practice to deceive."* Selfishly motivated souls seek ways to distort the self-evident truth of

Srila Prabhupada's words for their own advantage. We must make a careful study of Srila Prabhupada's instructions to be able to discern the diversionary tactics of various cheaters. This is more so for devotees who hail from countries where English is their second language. Most devotees in South America, Europe, Russia have very little knowledge of Srila Prabhupada and have very disturbing misunderstandings of Srila Prabhupada's instructions. They are bewildered and confused due to misinterpretations and to Srila Prabhupada's role within ISKCON. There is also amazing ignorance of the actual history of our movement.

Srila Prabhupada's words are clear, self-evident. When anyone says '*That is your interpretation*' -don't listen to them. They want to instill doubt into your mind and heart. Find out for yourself from Srila Prabhupada's original books and instructions. Take what Srila Prabhupada explains 'as it is' at face value. Or you will be deviated.

FALL-DOWN COMES FROM PRIDE AND FALSE SELF-PROMOTION

Bhaktivinoda Thakur stated on progressive levels in spiritual advancement: "*Each and every gradual step has different prescriptions and prohibitions. Whenever a living entity steps to one level and stays there, he is obliged to follow the prescriptions and prohibitions of that step. By following those enjoined prescriptions and prohibitions, one becomes eligible to attain the next step. If one is unable to attain the next step, he falls down to a lower step. This is called degradation.*"

When one acts beyond one's level of advancement (adhikara) the result is degradation, which manifests as two enemies— pride and envy. Pride is an inflated, overly-exalted conception of oneself. Envy, pride's companion, directs negative thoughts and criticism toward others who are actually superior. Both result in offenses to devotees. One who does so quickly loses taste for chanting or devotional service. Recognizing the problem, or strong introspection, is a first step to a cure. The root cause is acting beyond one's adhikara. E.g., many rush to sit on the seat of the Vyasadeva, pretending to be able to grant divya-jnana into the hearts of others, a power far beyond their station and capabilities. It is just cheating, plain and simple. Thus they fall down from their presumptive status as a supposed guru who can deliver disciples.

TAMAL: THE ARCHITECT OF DEVIATIONS

In the policies, philosophical positions, and resolutions of the ISKCON GBC-guru leadership there are many deviations from the teachings of Srila Prabhupada and the shastras. The deviations in ISKCON philosophy and practice arise from the desire to extract and interpret what is not there in Srila Prabhupada's teachings. The

duplicity, cunning, and insidiousness of it is that rather than go elsewhere and make up one's own philosophy or movement to suit his material purposes and ambitions, the dishonest ISKCON misleadership has since 1977 adulterated Srila Prabhupada's teachings with their own unnecessary interpretations.

*"So I am traveling all over the world. I am going to see how things are going [...] So you kindly help me. **Don't deviate. That is my only request.** (starts to cry) Then you will remain solid. Thank you very much."* (SPDeparture Address July 15, 1974)

"Unless one is enlightened by the knowledge given by the spiritual master, he cannot see things as they are, even though he remains constantly with the spiritual master" (CC Madhya 18.99)

"Unfortunately, when the acharya disappears, rogues and nondevotees take advantage and immediately begin to introduce unauthorized 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. [...] 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." (SBhag 4.28.48-51)

Tamal was the architect of deviations and disobedience to Srila Prabhupada's teachings. Tamal was the destroyer of the Divine Mission. He introduced many kinds of deviations into the Hare Krishna movement. In the future many books will be written on this subject. While some praise Tamal's service from 1968-2002, others are more disturbed by the great volume of his *disservice* to Srila Prabhupada's work. Upon Tamal's demise, many felt that a great burden had been lifted from the earth, with increased hope for ISKCON's future.

"I remember Bhakticharu Swami telling me in '84 or '85 ad verbatim: 'Tamal is the biggest problem we have in the movement right now'. He didn't elaborate, but he openly criticized Tamal at that time. And he was so close to Tamal..." (Sadhusangananda das, 2022)

CHAPTER 24: SOLE ACHARYA, I AM THE ONLY WAY

(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 [Tamal] wants to be the supreme controller.”* (Srla Prabhupada 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, definitely he was a motivated personality. Back in 1975 I shared an office with Karandhar. (Los Angeles president) At the time he was in charge of the FATE Doll project that I worked on. We spent some 6 months together. One day Tamal came in to talk with Karandhar, telling him he had a BIG Plan, but he could not execute it himself; he needed the help of someone who was a strong leader. He wanted Karandhar to join him, and that if they carry out his plan, Srila Prabhupada will be so pleased and they would become Srila Prabhupada's favorite disciples. Tamal asked if I could leave the room, so I went into the back room. I could not overhear. Afterward I asked Karandhar about it all. Karandhar told me Tamal was **extremely** motivated and egotistical. Karandhar told Tamal he wanted nothing to do with this BIG plan. Karandhar would not tell me what his plan was, but said Tamal was MAD like someone possessed--with a strong drive and a big ego. **Karandhar said that Tamal wants to become the next Acharya.** Tamal wants to make it so that when Prabhupada leaves this world, he will be the next Acharya.”*

INTERESTING EXCERPTS FROM TKG'S DIARY

According to *TKG's Diary* (p. 91), June 27, 1977, in the middle of the night, Srila Prabhupada called for Tamal and asked [*this is unconfirmed 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.”* Tamal claims Srila Prabhupada said about China: *“Do not go! I want to train you. At least one of you may know everything, can be qualified.”* Tamal replied: *“I answered that I was not at all qualified to be singled out.”*

Tamal thus 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. No other source confirms Srila Prabhupada said this; Tamal's claim completely contradicts everything Srila Prabhupada taught. Tamal inserted unverifiable fictitious pastimes into his diary.

Other dubious entries in *TKG's Diary* bolster Tamal's guru ambitions and being the favorite disciple: (1) "*Srila Prabhupada: 'I shall appoint some sannyasis as acharyas.'*" (p.48) But later Tamal had to admit the opposite: "*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]

(2) "...if I die there is nothing to lament. You are quite competent [...] My physical presence is not important." (p. 217) (3) "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) (4) "Tamal, my brain is not working now. You are very intelligent; so whatever you decide, I will do. (p. 190) (5) "There is nothing lamentable if I pass away. My age is now ripe. You conduct affairs." (p. 191) (6) "Calling for me Prabhupada said, 'Now practically the whole situation will depend on you.'" (p. 329) **These assertions by Tamal are unconfirmed and are certainly contrived.**

ACCOUNTS ABOUT TAMAL FROM HIS CONTEMPORARIES

Nara Narayan das has known Tamal since 1968. "*I knew Tamal very well since the movement's early days. From the very start, he wanted to be Srila Prabhupada's only successor. He 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!'** But Srila Prabhupada never recognized Tamal as any sort of moon and Srila Prabhupada certainly did not see him as his sole successor acharya."

At another time, Nara Narayan described: "*I knew Tamal very, very well right from the very early days of the movement. He was an adversary of Srila Prabhupada, mimicking Srila Prabhupada, trying to become Srila Prabhupada, [...] From the beginning, he wanted to be Srila Prabhupada's only guru successor, and he believed with his heart and mind if he duplicated Srila Prabhupada, that he would actually become the next Srila Prabhupada!'"*

Mahasrnga das, 2016: “*Tamal wanted to take Prabhupada's place and become the Acharya but when the GBC stopped his initiations in 1980 he made 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.*”

Nityananda das interviewed Bhagwat das, May 18, 1999, and was told: “*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.*” [Others in that meeting could verify this]

Tamal also formulated this narrative for the zonals: “*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” TO SRILA PRABHUPADA

After he abandoned his service to Srila Prabhupada in India, Tamal expanded the Radha Damodara bus program for almost two years (1974-76). Tamal had 12 Greyhound buses and 35 vans with 200 men, sannyasis, and many prominent book distributors. He was then “exiled” Tamal to China, although that order was rescinded after two months. Tamal was told not to return to Bombay in 1978 due to his claims of being Srila Prabhupada’s successor. He settled in Dallas and many senior preaching devotees came to his zone for book distribution, such as Pragosh, Mrigendra, Sura, Vaisesika, etc, reminiscent of the Radha Damodara bus party four years earlier. In the midst of a successful, push to widely distribute Srila Prabhupada’s books, Tamal began in early 1978 to declare himself better than the rest of the GBC combined.

As chronicled in *Hare Krishna in America* (Rochford, 1985, p. 227-8), Tamal, who invaded Srila Prabhupada’s private quarters in Bombay as his own, demanded a larger public seat and daily worship:

“*One of the appointed gurus... 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 ...Many felt he was trying to equate himself with Prabhupada by instituting such forms of worship for himself. This initial controversy [...] Wouldn’t such worship ultimately detract from the overall importance of Prabhupada?*”

From Tamal's *The Perils of Succession: Heresies of Authority and Continuity in the Hare Krishna Movement*, 1997:

*"Tamal [KG], the leader of a large number of sannyas and brahmachari preachers, insisted that **he was now their via-medium in relating to Prabhupada** and expected that his Godbrothers follow him absolutely. [He] engaged them in raising funds for community development rather than continue the service of book selling, the principal missionary directive they had received from Prabhupada."*

Tamal insisted that *even his Godbrothers*, what to speak of his disciples, HAD to approach Srila Prabhupada *only through him*. Tamal was the only way. He had a dream that Srila Prabhupada wanted him to be *the* sole acharya for ISKCON, as the chosen one out of the eleven "appointed" acharyas. Gadadhar das, Tamal disciple, wrote in 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 Tamal's zone were disturbed and protested. Tamal hardened his position, *claiming 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 insistence on being worshipped as the current via-medium to the disciplic succession severely disturbed the ISKCON devotees. He claimed to be the best among the eleven successor acharyas and Srila Prabhupada's most intimate disciple.

Vehemently, he demanded 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 at the time, a parody of radical Christian theology. This went on for 18 months, causing most senior preachers and Godbrothers to leave, as they felt their spiritual life subverted. Only Tamal's disciples remained. 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 glories, 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 all. Jayatirtha was *constantly* on LSD, displaying intoxicated "devotional ecstasies," and had an extra-marital affair. At an emergency GBC meeting late April 1980, Tamal, Hansadutta, and Jayatirtha 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 there never was a guru appointment, effectively undermining the entire zonal acharya system that he had been ousted from (see Ch. 28).

Within three months, Tamal and Hansadutta were reinstated and Tamal pretended his Pyramid House confession never happened. In an open letter to Tamal shortly before his demise in 2002, Urdhvaga das confirmed: *"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 Godbrothers that the only way to approach Srila Prabhupada was through you alone, since you had become his sole successor."*

PRABHUPADA SABOTAGED TAMAL'S SOLE ACHARYA AMBITIONS

Srila Prabhupada knew of the pretentious ambitions of his senior disciples, and so he cleverly named 11 representatives to initiate on his behalf, sabotaging any idea of a sole Acharya. Even if they claimed they had been appointed or authorized as guru, still, there was at least eleven and could never be just one. Tamal's dream of becoming the sole acharya was doomed, and eventually he was but one of a hundred. Tamal could never be the sole successor after the GBC turned on him in 1980, and especially after guruship was opened to everyone via a "no objection" authorization vote from the GBC in 1987.

Srila Prabhupada thus frustrated Tamal and the others with his choice of 11 ritviks, which prevented ISKCON's breakup as happened with the Gaudiya Math in 1936. The ambitious senior men were bound together with token cooperation under the ISKCON umbrella because Srila Prabhupada had named eleven, not one. Thus ISKCON was kept somewhat unified despite the intense personal ambitions of senior disciples to be the sole acharya. At best they were only one of many.

Just after Srila Prabhupada departed, his senior disciples colluded to blatantly, falsely claim Srila Prabhupada had appointed and

empowered them as 11 successor gurus. But as Tamal wrote in in 1997, *“a succession of all is a succession of none.”* For 25 years Tamal’s 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!” (verified by Kalasamvara, a surviving passenger) -which summarized his failed life.

TAMAL CALLS NAVEEN ABOUT POISON INVESTIGATION

In late 1997 Naveen arranged that Balavanta be appointed as the GBC investigator into the poison issue. Within hours Tamal called Naveen and he was not pleased. 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:** *“I should have been the leader of this movement.”*

Tamal reminisced that just as he was about to succeed in leading ISKCON in 1980, the GBC suspended his guruship and exiled him from his zone of temples and disciples. Tamal 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 and BBT. He is distributing so many books, opening so many temples. My days are over.”* **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.

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...*” **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.” **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.*”

PLUNDERING THE LEGACY

In *Monkey On A Stick*, a section titled *Plundering The Legacy* described the 1978 GBC Mayapur meetings where the zonal acharyas were inaugurated and the 11 new gurus set off to establish their dynasties/franchises and plunder the assets of Srila Prabhupada. It is a surprisingly astute, 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 [...] ‘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.’”

TAMAL’S GUIDING PRINCIPLE

Naveen recalled an incident 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.*”

TAMAL’S “SPIRITUAL TACTICS” TO BECOME NUMBER ONE

Around 1993 Tamal had confided in Naveen a new plan to become the leader of the movement through “*spiritual tactics*” -he was frustrated with 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 of this, the movement was in the convulsions of yet another Tamal-engineered crisis, with up to half of ISKCON deeply involved with the rasika guru phenomenon. In 1995 the GBC ended Tamal’s plans by suspending his guruship for 2 years, imposing many stringent restrictions and prescriptions for “rectification.” 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 leading manager. Narayan Maharaja would be a figurehead while Tamal controlled everything. But his plans once again came to naught.

Then in 1996 Tamal devised a 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 some leaders became “scholars” with advanced degrees from top universities. Tamal and his scholarly cronies (Hridayananda, Krishnaksetre, Ravindra, etc) were behind this propaganda. He went to Oxford and Cambridge, his ally Hridayananda went to Harvard, and a number of others followed their examples.

Tamal’s newfound scholarliness produced his doctoral thesis, examining Srila Prabhupada’s “*contribution to religion*,” titled: *A Living Theology of Krishna Bhakti: Essential Teachings of AC Bhaktivedanta Swami Prabhupada*. “His Divine Grace” is not an acceptable title in academia. Tamal analyzed Srila Prabhupada and his teachings in mundane terms, e.g., his “*colonial background*” and Christian indoctrinations at Scottish College, as though Srila Prabhupada were simply a brilliant inventor of a new, ingeniously blended, modified theology. Tamal used Srila Prabhupada’s legacy, his supposed intimacy with him, and university credentials to establish his intellectual, academic stature in ISKCON- another reach to finally be the movement’s number one leader. Tamal chose the world’s #1 and #3 universities, Oxford and Cambridge. Tamal’s Ph.D. dissertation was

almost complete when his plans were fatally ended in 2002 by divine arrangement. Tamal said his book would be controversial- it was completed 10 years later by another ISKCON scholar, Garuda das.

TAMAL WAS READY TO LEAD THE MOVEMENT IN 1972

In the summer of 1972, Tamal, Yasodanandan, and Gurukripa were preaching in India. One day in Ranchi, Behar, Tamal took Yasodanandan for a private walk, speaking to him confidentially. Tamal explained Srila Prabhupada would not be present much longer and then someone else would need to lead the movement. 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?”**

Yasodanandan das was flabbergasted, giving no answer. A year later (Dec. 31, 1973), Yasodanandan and Gurukripa met Srila Prabhupada in Los Angeles, who appreciated their hard work with the Nama Hatta Sankirtan Party. Their fundraising for Vrindaban Krishna Balarama Temple had been \$60,000 for 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 Yasodanandan 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 kamalayor 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 BHAKTIC HARU 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. After the festival, a number of temple presidents and other senior devotees met upstairs in the office. They discussed Jayatirtha’s fall-down, and how Jayatirtha told Naveen it was clear that Srila Prabhupada had never wanted fallen souls 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.

In this Toronto meeting, the behavior of the remaining ten zonal acharyas in ISKCON then became the discussion topic and many personal experiences started coming out. Earlier that day, during the Rathayatra parade, Bhakticharu Swami recounted personally to Naveen an incident from Srila Prabhupada's last months. *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 him to meet with the GBC and discuss 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 history was told to Yasodanandan das by Dhruva Maharaja das in 1986, repeating the same account that Naveen had been told 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: CARBON COPIES: 1937 AND 1977

After Srila Bhaktisiddhanta's departure Dec. 31, 1936, the Gaudiya Math institution that he founded was essentially taken over by Tirtha Maharaja [Right], although the institution eventually shattered into three primary factions. As Tirtha Maharaja was the primary leader of the post 1937 (hijacked, deviated) Gaudiya Math, so Tamal was leader



of the post 1977 deviated ISKCON (see Vol. 5-7). 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, causing great chaos.

Srila Prabhupada spoke of Tirtha'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. Srila Prabhupada said it best on Sept. 21, 1973, Bombay (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)

So, just as the Gaudiya Math had its prominent managerial personality who falsely became acharya 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 the 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 accepted 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 Dhritarastra 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. [...] again I become proprietor. 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.' ...the same maya Dhritarastra was thinking. And 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 from ISKCON as a whole.

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, intimate disciple (4) By the guru "appointment" hoax and manipulating his way to be a leading acharya (5) "Piggy-backing" with Narayan Maharaja, becoming ISKCON's manager, later its Acharya (6) With academic credentials, as the top authority and leader.

But only by sincere surrender to the pure devotee can one understand the futility of material ambitions, and not by academic credentials. All Tamal's schemes failed, and the collateral damage of his mischievous history has scarred ISKCON's consciousness and landscape. Tamal was responsible for most of the problems, turmoil, deviations, and crises that ISKCON has undergone, even long after his demise. 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.

To confirm that Tamal could have the mindset to "take over" the movement, is the case of Kirtanananda, documented in *Killing For Krishna* (H. Duktorski) and in Srila Prabhupada's letters, who tried a take-over in 1967-8. He even stole and tried to sell Srila Prabhupada's Gita manuscript as his own book. Kirtanananda, Tamal, and others all angled, connived, and struggled to be **#1 most powerful guru**, and the sole acharya in ISKCON. Thank Krishna none of them succeeded.

CHAPTER 25: WHERE'S THE MISSING TAPES, TAMAL?

THE MYSTERY OF 240 MISSING 1977 TAPE RECORDINGS

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 March or April which was followed up on May 28 as some of the GBC members met with Srila Prabhupada to ask questions. A short, profound, but confusing-to-many conversation was tape recorded and is still available today (see Ch. 26). 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 to all ISKCON GBCs and temple presidents signed by Srila Prabhupada explained the process of initiations "henceforward," although its import was suppressed. 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 definitely 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 went missing and unavailable, Tamal and company were able to misconstrue Srila Prabhupada's directions on the future guru system, bringing much chaos into the movement. The GBC later admitted they lied, although they then invented new mis-constructions. 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 (their guru system doctrine changed 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 and letters 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 Vol. 5. 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 strongly indicates the nature of these obscured instructions.

However, many hold 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 confirmation, and lead to increased harmony. 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 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 combined below with excerpts from other essays. A tape list for 1966-1977 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 to the whole world of these recordings beyond the few who would directly hear from Srila Prabhupada.

On May 24, 1977, Tamal told a guest: *“We tape everything Prabhupada says. Everything he says, we tape [...] 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.”* We note Tamal also stated he made a list of the tapes sent to the Archives.

Then suddenly in March 1977 and continuing until October the number of tapes decreased dramatically. This was exactly at the time that Tamal was responsible for the tape recordings and sending them 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**, and 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, his every word was increasingly vital to preserve. Tape recorders had become portable and lightweight and were much easier to operate with pop-in cassettes. We note that Tamal **bragged** he was very diligent in making tapes in 1977, yet strangely there are many missing tapes, especially 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.”* (Naveen)

SOME BASIC DATA ANALYSIS OF THE MISSING TAPES

The months of Jan-Feb. and Oct-Nov. 1977 are “normal” and their “no tapes days” are in line with the averages for 1976. *Surprisingly, these normal levels also apply to these last 2 months of Srila Prabhupada’s life, 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 normal days of Jan, Feb, Oct. and Nov., just 15 days 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 is not the reason for missing recordings. However, March to 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 spoken by Srila Prabhupada, known to have been given from testimonies/ other indications, are all missing.

THE MISSING TAPES COVER 7 MONTHS (MARCH–SEPT. 1977)

The months of March thru Sept. have an extremely high number of “no tape days” -and September has *no tapes at all*. March 1 to Sept. 30, 136 of the 214 days (64%) have no tapes. There are also 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?

(3) **A staggering 45 empty days from Aug. 18 to Oct. 1**. Actually, after the July 9th letter, there are only 15 tapes in the next 53 days (28%). This is *highly 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 the one month of October had 62 tapes when Srila Prabhupada was far more ill than earlier. Four times 62 means May 28 to Oct.2 could have produced ± 248 tapes, but it was only 55, or about **200 missing tapes**. This is for May 28 to Oct. 2. March to May 28 have perhaps 40 more missing tapes. Where are these 240 missing tapes?

They were sent in bundles of 20, so how could 12 bundles be lost unless on purpose? Srila Prabhupada would daily sit in his garden and talk with visitors or servants (he could not stop speaking)- so where are these tapes? What can possibly explain their absence? We will see that specific tapes are known to have been made, but are now missing.

WHO WAS RESPONSIBLE FOR THE TAPE RECORDINGS IN 1977?

April 18, 1977, Tamal wrote Radhaballabha at the LA 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.” And, he knew very well what was on all of them. So it would be no problem for him to identify and disappear the ones he felt were problematic.

No Tape Days Each Year:		<u>No Tape Days In 1977:</u>	
1966	230	JANUARY	3
1967	324	FEBRUARY	5
1968	225	MARCH	20
1969	245	APRIL	11
1970	313	MAY	14
1971	256	JUNE	16
1972	142	JULY	18
1973	119	AUGUST	27
1974	95	SEPTEMBER	30
1975	60	OCTOBER	5
1976	47	NOV. 1-14	2
1977	151		

1996: ARCHIVES ASKS TAMAL ABOUT MISSING TAPES

Bhaktivedanta Archives’ Ekanath das, hearing that missing tapes may be 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, Nov. 29, 1996:

“...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: SP 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?”

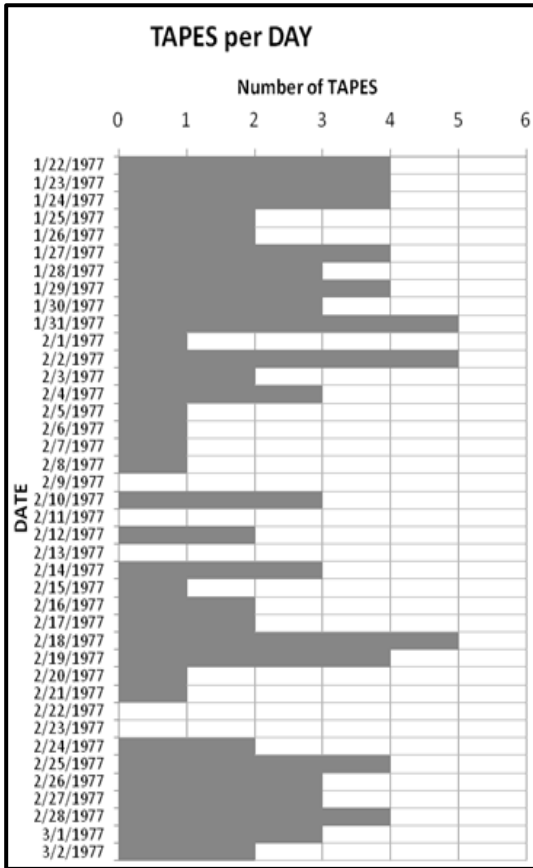
No, that does not explain the 240 missing tapes. And Tamal never said what he found after looking at his diaries? Why has no one else been allowed to examine them? These “diaries” should be studied as historical evidence. So Tamal did not remember anything, except for the lame excuse of illness which we already discredited above. But his statement, “*same tape to record a number of days conversation,*” does not explain why there are no tapes for 45 days straight (Aug. 18-Oct. 2, except 19 min. on Aug. 29). Tamal saw the huge gaps in the list he got from Ekanath with the missing dates, yet he coyly says there may be only one tape every few days (this is not the pattern on the tape chart below). He is just 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.*” Each tape was dated with a fine felt-tip pen in Tamal's handwriting. He had an office for secretarial work where he gathered, labeled, and bundled batches of 20 tapes to be sent to the LA 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 secretary in Feb. 1977, any missing tapes would directly be his responsibility. Tamal finally made a defensive statement in May 1998:

"We kept a small Sony tape recorder by SP's bedside and turned it on whenever possible to record whatever he said. Often 2 or 3 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. This would explain why there appear to be many "missing" dates. Furthermore, on Aug. 26, SP left Vrindaban 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 SP has been lying in bed. He does not speak at all and hardly moves." When I asked SP how he was feeling, His Divine Grace simply said: "Crisis." On Oct. 1, SP left for Vrindaban. Obviously, this period represented days and even weeks when no recording was made."

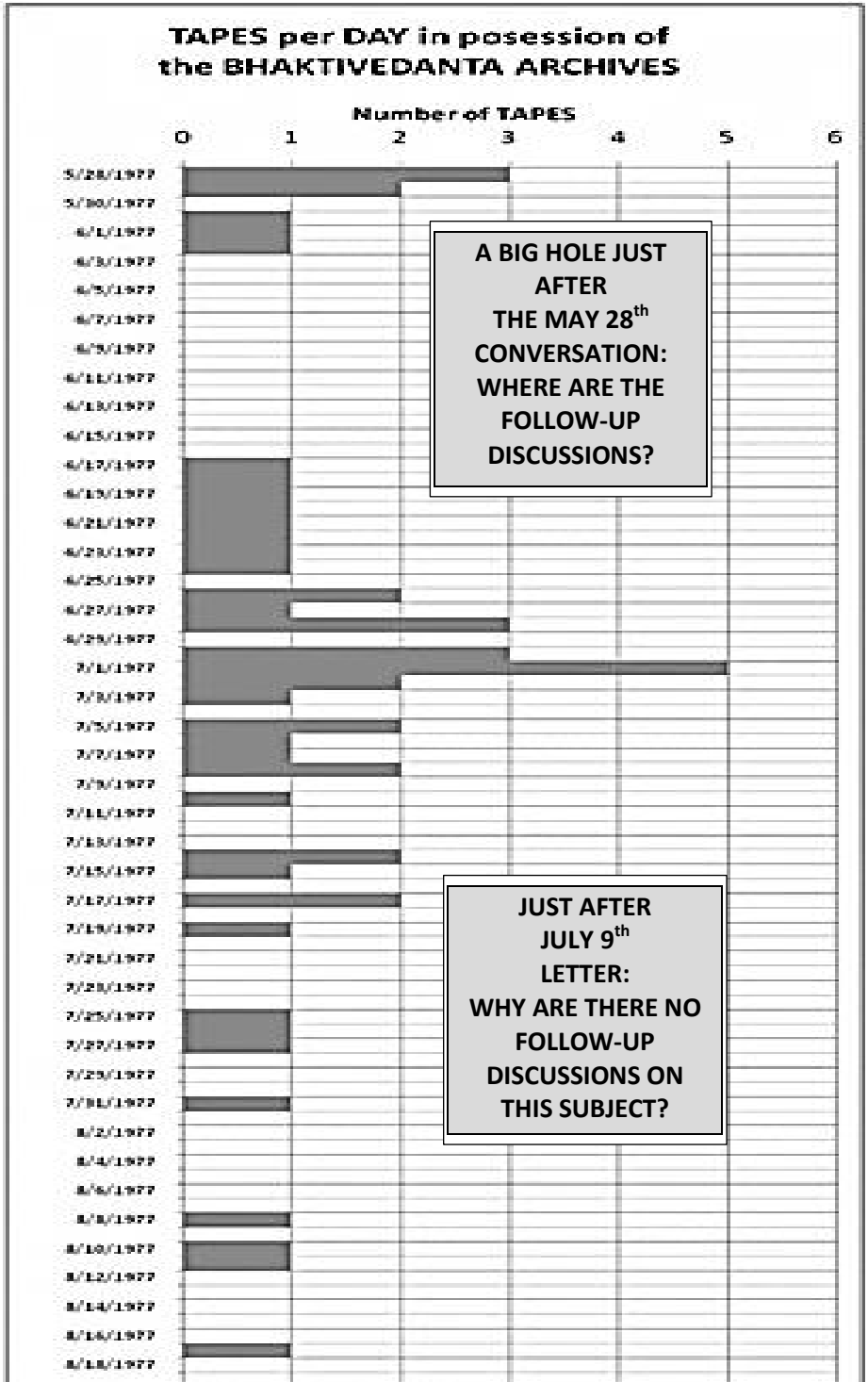
Chart below shows dates & no. of existing tapes Jan. 22-Mar. 2, 1977 Note: there are almost 2 1/2 tapes a day on average. Compare that to 15 tapes in 84 days July 9-Oct.1 (or 13 X less). Why?



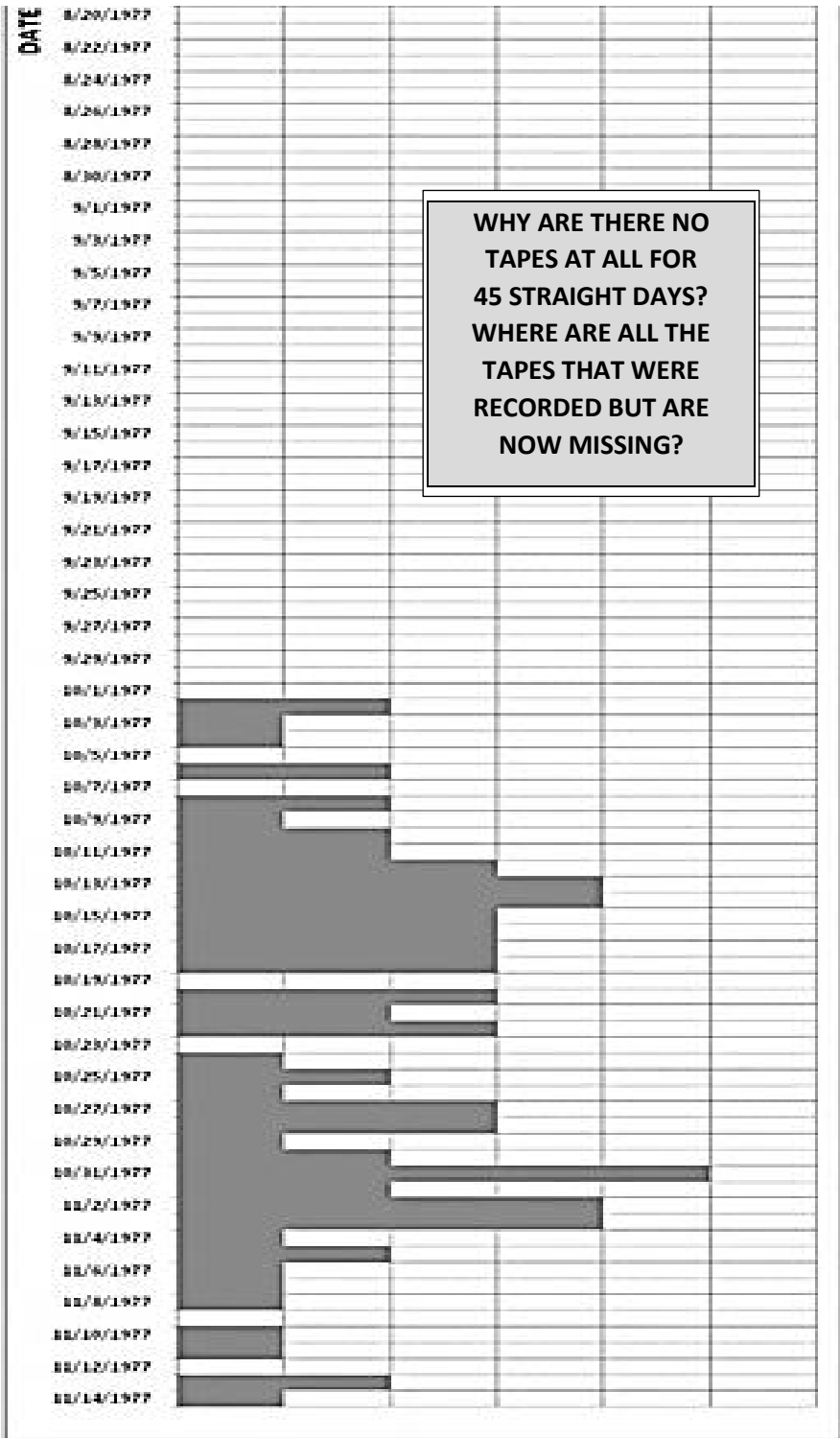
On the second chart below we note there was only one tape July 9-13 (5 days) when we would expect plenty of discussion on the July 9 Letter. Also why only 3 tapes May 30 to June 16 (18 days) when surely there was discussion about the May 28 “ritvik representatives” and Srila Prabhupada’s Final Will signed June 6? Where are the tapes of Sept. 12 with Tamal refusing to take Srila Prabhupada back to India? Or Oct. 1 when all the devotees were asked to come? **NOTE THE SUSPICIOUS AREAS OF MISSING TAPES IN JUNE, then July to Sept with only 15 tapes, then back to full 1976 levels in October. Why?**

Tamal continued: “...how the recordings were transferred to Los Angeles. They would be sent conveniently with some responsible devotee returning to America. E.g., Isha das claims one batch was brought back by Satsvarupa DG who asked Isha to send 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, in charge at that time of the Golden Avatar Prod’s, Bhaktivedanta Tape Ministry forerunner, 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 Vrindaban 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 remembrance of the Sony recorder as I do in Vrindaban), I cannot imagine we did not record him there at least some times. And yet you state that there are no available tapes at all within that period of his London visit.



ANTI-PRABHUPADA: DEVIANT IMPACT OF POISONOUS TAMAL



"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 emphasize I am only surmising there must have been some talks recorded; I cannot state certainly, but it seems reasonable. ...if there were such tapes, there was no point to bring them back to Vrindaban. Rather I would have sent them along with whatever I had brought with me from Vrindaban 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 in Hawaii."

Comment: Seems, ifs, buts, maybes, uncertain, possibilities. He doesn't explain the missing tapes at all. He doesn't know if tapes were recorded or lost? But he was responsible for these tapes. He prided himself on being an great manager. He said: "We tape everything Prabhupada says" and he was "personally taking responsibility for the tape recordings." Tamal remembered so many other things in great detail, so it seems he has selective memory loss re: the missing tapes, which Tamal suggests as being simply less frequent tapes due to illness, but which is really an erratic pattern with gaping holes.

Apr. 18, 1977, Tamal wrote: "*I will take the responsibility to see that the manuscripts [of Srila Prabhupada's translation tapes] are sent to LA regularly on time.*" Again we see Tamal was on top of everything, everything *except* the 240 missing tapes!

TAMAL'S EXPLANATIONS ARE UNSATISFACTORY

Tamal's defense is very weak. *The conclusion is Tamal purposely vanished many tapes.* Tamal deprived us of a vital segment of Srila Prabhupada's instructions for the movement's future.

Even though Srila Prabhupada spoke less when ill, the tape recorder was simply left on, and at least the same number of tapes were made, albeit with maybe less conversation. Srila Prabhupada speaking less during severe illness is understandable, but that he said nothing for months is unbelievable. The recorder was left running, so tapes would have had less spoken content, as they do in Oct/Nov. And it is not plausible that the BBT Tape Ministry would 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 loss patterns are not from carelessness. 240 missing tapes is by deliberate, calculated intent,

not spotty, accidental losses. If a batch of 20 was misplaced and lost, what about the other 220? In 1975-76 there are no gaps of 20 tapes, what to speak of 240. The patterns of the missing tapes seen on the charts are explainable only by deliberate losses, not random accidents. Why are there less tapes only at some times and not others?

And why are there big holes right after the key times of May 28 and July 9? *The obvious conclusion is that someone got rid of these tapes because they had instructions from Srila Prabhupada about the future of initiations and gurus, which Tamal did not want distributed.*

Tamal's excuses might 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 missing tape gaps over many consecutive days, the best explanation is ***Tamal got rid of these tapes.*** His feigned ignorance of what happened by disowning responsibility insults our intelligence. If he had wanted, there would be no missing tapes. As a control-aholic and micro-manager, ***Tamal's defense is rejected.***

Tamal refers to Hari Sauri noticing that some tapes were mislaid in 1976. But we see *no gaps in 1976* like the huge glaring holes in 1977. *Good try, Tamal, but there is no similarity.* Tamal recorded 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 when, to whom, how often he gave "batches" of tapes to take to Los Angeles? He is playing dumb. He can't remember anything? Why take the trouble to record Srila Prabhupada's words, lugging a big heavy 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.

Tamal wrote to Radhaballabha of a precise system to transcribe and edit Srila Prabhupada's book dictation tapes, involving teamwork, showing his exact control of every step and aspect of this operation. But he doesn't know where the tapes went? *The tapes were sorted out in his office, and only some went to the Archives (others were discarded).* And when Srila Prabhupada returned to Vrindaban on Oct. 1, suddenly the normal volume of tapes resumed. Why? Because Hari Sauri was back on the team and would notice any missing tapes? The paucity of tapes abruptly ended and tape numbers reverted to normal again. This extraordinary anomaly is also unexplained by Tamal.

SATSVARUPA TOOK THE LAST 20 TAPES IN LATE NOV. 1977

Isha das was given the last 20 Srila Prabhupada room conversation tapes upon Satsvarupa's return to Dallas, end Nov. 1977. Strange that it

was coincidentally exactly a full set of 20, as the tapes came in boxes of 20? Isha made 11 sets of copies and sent them to various parties, with one set for himself. He sent the originals to the Tape Ministry (Archives precursor). In *Prabhupada Smaranam* (p 236): *“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. [After] a month until I went to LA, [where] the mood was different.”*

TWELVE EXAMPLES OF MISSING TAPES

We either know or deduce that specific topics were discussed by Srila Prabhupada at certain times, but find no tapes available of these discussions. Also there is testimony that the tape recorder was on at specific times, but that recording is missing. Notable examples are listed below, when Srila Prabhupada would have given crucial instructions that were recorded but those tapes went “missing.” This points to *a calculated, deliberate purge of specific instructions* from Srila Prabhupada. Significantly, many missing tapes were talks about Srila Prabhupada’s directions for future initiations and gurus.

ONE: SRILA PRABHUPADA INTRODUCES THE RITVIK CONCEPT

On May 28, 1977 Tamal asked Srila Prabhupada: *“Is that called ritvik acharya?”* This means he had already heard Srila Prabhupada speak about ritviks, yet there are no pre-May 28 tapes on ritviks. The tape of earlier discussions on ritvik initiations *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, 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?’”* So, Tamal confirms Srila Prabhupada spoke about choosing ritviks *before* May 28. It would be at this previous time (March-April?) when Tamal first learned about the idea of ritviks for future initiations.

When asked about this, Tamal claimed he first heard about ritviks in south India, *but this is a lie*, as he himself says, *“Srila Prabhupada mentioned [before May 28] that he might be appointing some ritviks.”* On April 22 Srila Prabhupada stated, *“I shall choose some guru”* re: Hansadutta being worshipped as a kind of guru in Germany, and perhaps this was when Srila Prabhupada introduced the idea of ritviks.

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?

Above are Satsvarupa's handwritten questions formulated in the GBC meeting held just **before** the GBC met with Srila Prabhupada on May 28, when he reiterated he would appoint some ritviks to initiate after his departure. Unless Satsvarupa and Tamal (and others) **already** knew and were discussing about ritvik, how would they know to draft a question asking **whose** disciples the ritvik's initiates would be? Such a question only arises when a ritvik would initiate for Srila Prabhupada as a proxy. The question of "whose disciples" is derived from the ritvik concept- where else? So, Srila Prabhupada had introduced the idea of ritviks **before** May 28, yet **where is this missing tape?**

TWO: WHERE ARE THE RITVIK DISCUSSIONS AFTER MAY 28?

Just as there were ritvik conversations before May 28 that are "missing," how could there **not** be many further conversations **after** May 28 on this topic, but now conspicuously missing? No tapes on this critical subject in the next 6 months? This is implausible. **These tapes disappeared.** Who would initiate after Srila Prabhupada's departure? It is unimaginable the subject was not discussed again.

THREE: PRABHUPADA ADDS TWO MORE TO THE LIST OF NINE

After Srila Prabhupada chose nine persons on July 7 to initiate on his behalf (which is on tape), he added 2 *more to the list* before he signed the July 9th Directive. **But there is no tape of the two additions.** Why? Nor is there anything about choosing more ritviks in the future. These two items were discussed and recorded, as per the testimony of Gauridas Pandit das, Tamal's assistant in Vrindaban, May/June 1977. This is also mentioned in *TKG's Diary* and Topanga "confessions:" *"Later on I asked him two questions: 'What about Brahmananda Swami?' I asked him this because I happened to have an affection for [him]. So SP said, 'No, not unless he's qualified.' Before I got ready to type the letter, I asked him, 'SP, is this all or do you want to add more?' He said, 'As is necessary, others may be added.'"* Where is the tape with the appointment of two more ritviks (Bhavananda, Hansadutta), and the question about Brahmananda?

SPLila.6.345: "That's all," said SP. "Now you distribute. For the time being seven names." Then he added two more. "So without waiting for me," said SP, "Whoever you consider deserves. That will

depend on discretion." SP said nothing else, and after a few minutes Tamal asked if SP would like to hear a kirtan. SP assented by a slight gesture, and the chanters, who had been waiting, came to join him. The next morning SP 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."

Where did Satsvarupa get this conversation to include in his biography? ***It is not on any tape!*** He used the July 7 tape for his 1983 biography, but how did he know of the last 2 ritviks? Not being with Srila Prabhupada at that time, and with no tape of the last two ritviks, ***how did he know?*** This tape between July 7 and 9 of Srila Prabhupada adding Bhavananda and Hansadutta to the list ***is now missing.***

FOUR: SOME TALKS WITH NARAYAN MAHARAJA MISSING

According to Bhagwat Maharaja there were Srila Prabhupada and Narayan Maharaja talks on Nov. 12-13, 1977, but are not found in the existing tape recordings. He wrote an essay giving specific and convincing evidence and arguments that these talks occurred.

But the tape(s) of these conversations do not exist today. Why?

FIVE: WITNESSES HEARD A DOZEN TIMES ABOUT RITVIK SYSTEM

Ameyatma das testified Pita das told him that he heard Srila Prabhupada in mid-1977: *"One other thing he mentioned in the same letter was that he heard Srila Prabhupada say **at least a dozen times** in Vrindaban in 1977 that initiations would be performed after his departure by the "ritvik acharya..."* Pita das confirmed this, and also in Gauridas Pandit's testimony. ***Where are these missing tapes?***

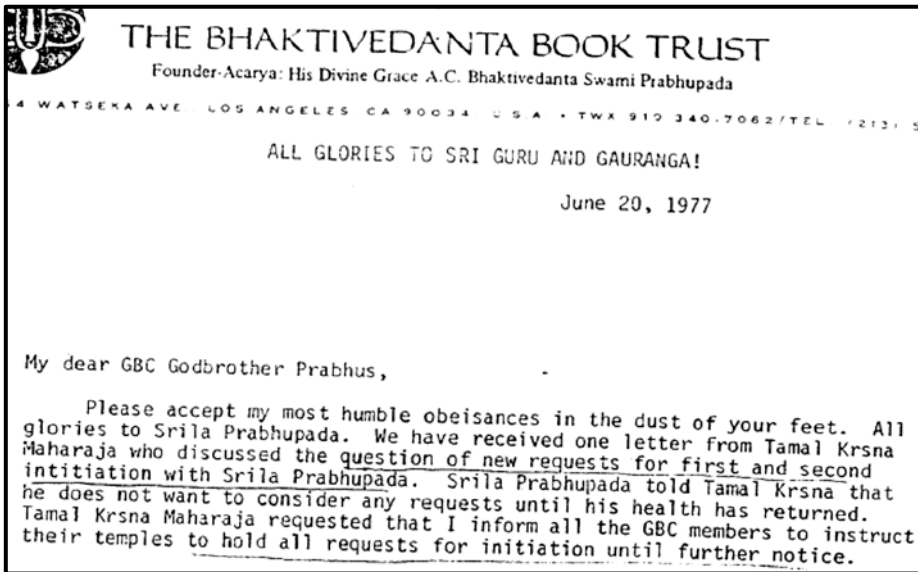
SIX: INITIATIONS TO BE HELD UP UNTIL FURTHER NOTICE

At Topanga Canyon, Tamal revealed another missing, significant Srila Prabhupada instruction which must have been recorded: *"Later on (after May 28) 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, in a June 20, 1977 BBT newsletter, informed all GBCs that due to Tamal's discussions with Srila Prabhupada about new initiation requests, *that they should all be withheld until further notice.* So, even when there ***were specific and vital discussions,*** there are no tapes of them. ***Where is the tape of Srila Prabhupada authorizing the holding up of initiation requests?***

SEVEN: WHERE ARE THE LONDON TAPES?

ANTI-PRABHUPADA: DEVIANT IMPACT OF POISONOUS TAMAL

From *TKG's Diary* we find descriptions of Srila Prabhupada speaking during his visit to London Aug. 28-Sept. 13, 1977. There were emotional meetings with Jayatirtha, Bhagavan, Harikesh, Ghanashyam, others. There is only one short Aug. 29 London audio file, added in 2015 to the Archives VedaBase™. Srila Prabhupada asked Mahavishnu das' friend about local Ayurvedic shops. It seems this tape was not recorded by Tamal and only appeared in 2015. It is 19 minutes whereas Tamal's tapes were all 60 minutes. Srila Prabhupada **was not too ill to speak**. *TKG's Diary*, 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.' 'SP, 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.** Also on Sept. 6, Srila Prabhupada sent a letter saying he looked forward to touring all over the world to see his disciples and temples again. Obviously a lot was being spoken and was surely recorded. It is extremely suspicious no tapes now exist from London.

EIGHT: TOMORROW I WILL ANNOUNCE SOME RITVIK ACHARYAS

In VVR #10 Sept. 1989, Gauridas Pandit shared his memories: "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 on July 6. However

there is no tape of this event, even though there is a July 6 recording of Srila Prabhupada discussing other matters. *Where is this missing tape?*

NINE: THERE WERE NO DISCUSSIONS ON JULY 9?

Srila Prabhupada appointed 9 ritviks 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 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 OF SPECIFIC DISCUSSIONS NOT ON ANY TAPE

From *SPLila* 6.345: *"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, SP sat silently. Tamal, 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.'"*

Now how did Satsvarupa know these details for his biography? Did Tamal tell him? *There is no tape of this.* Satsvarupa nor any GBC men were there at this time. This brahmachari was Gauridas Pandit, who fanned Srila Prabhupada in his garden every day; 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 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 this tape?*

ELEVEN: NO LATER DISCUSSIONS OF THE JULY 9 LETTER?

There are *no ensuing discussions* about future initiations on any other tape after July 8, except for 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*.

TWELVE: PRABHUPADA ASKED ALL HIS DISCIPLES TO COME SEE HIM

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. However this instruction was suppressed and only a few senior men were asked to come on rotation over coming months. This was around Oct. 1, 1977 just as Srila Prabhupada left for Vrindaban. Tamal, Hari Sauri, Satsvarupa, Ramesvara, etc, conspired to change this instruction and thousands were denied their right to see Srila Prabhupada before he physically departed. *Where is the tape of these conversations?*

CONCLUSION: WHERE ARE THE ±240 MISSING TAPES OF SRILA PRABHUPADA SAYING ALL THESE THINGS AND SO MUCH MORE?

TESTIMONIES & EVIDENCE ON MISSING TAPES

ONE: TESTIMONY REGARDING A MISSING TAPE

In March 2004 Nityananda das interviewed Bhaktisiddhanta das, living next door to ISKCON Vrindaban since 1975. He told how he was given a cassette tape by a visiting European temple president in mid-1977, who had taken it from a trash bin in Srila Prabhupada's rooms. Listening to it, he was amazed that it was the conversation he had with Srila Prabhupada the very previous day. The other side of the tape had 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 left the sannyas order of life a year earlier, amidst much disgrace and suspicion of funds theft. *Why was this tape discarded? Answer:* Tamal decided this tape had private discussions with his friend Madhudvisa, not suitable for others, nor for archival purposes, and Tamal threw the tape in the trash! Other sources detail how Srila Prabhupada spoke strongly that Madhudvisa should not be made to feel ashamed or embarrassed, but be welcomed back. Bhaktisiddhanta das thereafter lost this tape.

So, Tamal trashed this recorded tape. If the tape's content was objectionable to Tamal (embarrassing to his friend Madhudvisa), then disposal was justified? Typical Tamal: his own opinion was supreme. Naveen Krishna said Tamal's nickname was "**Mr. No**" since he openly disagreed with Srila Prabhupada on almost *everything*. Tamal found Srila Prabhupada's taped instructions for ISKCON's future very objectionable and contrary to his own ideas. *He would have disposed of them*, and that is why they are missing. *This explains the missing tapes*. Tamal did not take Srila Prabhupada's words seriously (Ch. 15), so to dispose of tapes was fully justified in his own mind. He knew

better than Srila Prabhupada and would often say so. That Tamal threw out one tape of Srila Prabhupada's conversations, then why not more?

This explains the huge gaps in the recorded audio of Srila Prabhupada for 7 months from March to Sept. 1977, when instructions about future initiations were much discussed. The logical conclusion is Tamal disappeared those tapes containing instructions which subverted his and his cronies' guru ambitions. They were already lethally poisoning Srila Prabhupada, impatient to take his seat, so why let a few tapes complicate things? Tamal knew best and thus felt no guilt or hesitation disappearing 240 tapes. He was ultra-conceited, after all.

TWO: DAYALCHANDRA TESTIMONY RE: 1977 MISSING TAPES

In 2004 Nityananda das interviewed Radha Damodara Party bus driver Dayalchandra das in Hawaii. He recalled when Srila Prabhupada left Bombay on Oct. 1, 1977, that Tamal gave him the key and custody of Srila Prabhupada's almirah (cabinet). Curious, he one day unlocked the almirah and saw a *“stack of cassette tapes which had been marked with dates and numbers.”* These tapes almost certainly were those missing from Aug.-Sept. for which time none exist today.

Dayalchandra sat in Srila Prabhupada's rooms listening to the Srila Prabhupada conversations on these tapes. There were long stretches of background or construction noise with interspersed conversation. He became bored and Srila Prabhupada's faint voice was hard to hear. He could not remember any contents. When Dayalchandra left Bombay he gave the almirah key to Surabhi Swami. *Why did Tamal leave “a stack” of tape recordings in the Bombay almirah* upon leaving Oct. 1, not sending them to Los Angeles or taking them to Vrindaban? It is not known what happened to these tapes. When Tamal returned to Bombay two months later in Dec. 1977 as the local acharya (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.* Today all these estimated 100 tapes are still missing.

THREE: TAMAL CONTROLLED PRABHUPADA'S BOMBAY ALMIRAH

Tamal returned to Bombay right after Srila Prabhupada's departure and moved into Srila Prabhupada's personal quarters. Juhu Bombay was then the premiere ISKCON property; Tamal was its GBC and the successor acharya. He could have addressed the matter of these almirah tapes from Dec. 1977-Nov. 1978 when he was in Bombay, but did not.

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.***" (Archives VedaBase™)

Clearly Tamal was very aware of and responsible for this almirah's contents, but he forgot he gave the key to Dayalchandra. In TKG's *Diary* (Sept. 28, 1977) we see Tamal was in charge of Srila Prabhupada's Bombay "desk." "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. Tamal put the tapes seen by Dayalchandra into this almirah while they were still in Bombay. In a later 1977 letter to Giriraj das, Tamal described his keys to various cabinets, giving complex meticulous directions for controlling his Bombay office of 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 drawer 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: AMEYATMA AND PITA TESTIMONY ABOUT MISSING TAPES

A statement from Ameyatma das, slightly abbreviated: "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 1977 tapes 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 him instead.** Pita told me that in 1978 Sankarshan showed him the tapes (both were serving under Tamal).

Pita said it was like 200 tapes. Pita never thought much about them until years later when he heard devotees talking about missing tapes. He contacted Sankarshan das, who by then was granted Guru status by the GBC, and he totally denied any knowledge of these tapes.” (Pita das verified this to several devotees before his death in 2021.)

FIVE: LOCANANANDA DAS TESTIMONY RE: MISSING TAPES

Locanananda das’ statement, slightly abbreviated: *“Concerning the Audio Legacy, the following was sent to me by a disciple of Srila Prabhupada. [This is Pita das, matching Ameyatma’s testimony and Pita das’ own testimony re: what he heard in Vrindaban] He claims to have seen a collection of 200 tapes from Srila Prabhupada’s final year (1977) at the Houston temple during 1978. I haven’t asked his permission so I am not giving his name. One other thing he mentioned was that he heard Srila Prabhupada say at least a dozen times in Vrindaban in 1977 that initiations would be performed after his departure by the ‘ritvik acharya...’ This is the text of his letter:”*

*“While staying at ISKCON Houston in 1978 I saw in the Radha Damodara Tape Ministry (Tamal’s official tape ministry) **all of the recordings Maharaja made of Srila Prabhupada while he was His Divine Grace’s secretary.** Sankarshan das showed them to me as he was in charge of them at the time, and he told me that he made copies for all the ISKCON Houston brahmacaris. There are many witnesses to the presence of these [1977] tapes. I saw 2 shelves of ‘cd4’ tapes, each 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 guru in ISKCON and he now says 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 [...] 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 written by Pita das.]

SIX: ARCHIVES STATEMENT ON HOUSTON MISSING TAPES

In Oct. 2015 we wrote to Parama-rupa das at the Bhaktivedanta 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 had seen them. Our enquiries led to a dead end with Sankarsan claiming it was not true and never was.”* The Archives is clearly interested to find

any missing tapes. *The Archives team should go to ISKCON Houston and Dallas to investigate these estimated 200 “lost” tapes.*

SEVEN: TESTIMONY FROM MEXICAN GURUKULA STUDENT

In Vol. 1 describes how Bhakta Vatsala das, a 13 year old Mexican Gurukula student in 1977 had found 2 cassette tapes under Srila Prabhupada’s mattress just after his departure. Almost every day he cleaned Srila Prabhupada’s quarters. He hid the tapes in the wall of his room behind a picture, but when he left Vrindaban a few months later, Bhakticharu found the tapes in his luggage, and took them. Bhakta Vatsala never listened to them. This testimony was recorded under oath in 2001 and is hardly a story that could be invented by a 13 year old. He told many devotees in Mexico about this in 1978, which they have confirmed. What was on those tapes? *Where are these tapes?*

EIGHT: GAURIDAS PANDIT TESTIMONY RE: MISSING TAPES

Gauridas Pandit das, Tamal’s assistant in July 1977, wrote 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 SP if there could be more ritviks appointed in the future. SP 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 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: TAMAL SAYS “IT’S ALL ON TAPE,” JULY 10, 1977

Yasodanandan kept a personal diary in 1977, which he still has. He was the Vrindaban gurukula headmaster and saw Srila Prabhupada and Tamal daily throughout 1977. On July 10, 1977, Yasodanandan recorded a conversation outside of Tamal’s office in his diary:

Tamal: Yasoda, did you see this? **Yasoda:** No. What is it? **Tamal:** This is signed by Prabhupada. [*Tamal showed Yasodanandan the July 9th letter and pointed to Srila Prabhupada’s signature on the left hand bottom corner. He read 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. **Yasoda:** *And when Prabhupada departs?* **Tamal:** *They'll be ritviks. That's what Prabhupada said. It's all on tape.*" (This was reported in VVR #11 Dec. 1989) Yes, it was all on tape, stated by Tamal himself. **Where is this tape today?** Tamal disappeared all audio evidence of the ritvik acharya system as set up by Srila Prabhupada.

TEN: MEMORY BY CHAITANYA DAS REGARDING MISSING TAPES

"I was in the guesthouse room of the Kolkata temple with Bhakti Vikas 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, 2012, 35 years after 1977) At least amongst some ISKCON leaders there are convictions somebody reduced the available Srila Prabhupada tapes.

ELEVEN: MORE ON MISSING TAPES FROM GAURIDAS PANDIT

"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. [Siddhanta's wife] has the scoop on that one. After SP 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 from the Archives!" (Gauridas Pandit das, May 24, 2010)

Interesting... although the May 28 and July 7 tapes are now available separately from the Archives, it seems this 1990 unchronological tape was made by someone, patching pieces together, apparently trying to support the ISKCON guru system's legitimacy.

TWELVE: ONLY FOUR TAPES EXIST FOR AUGUST & 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 (and zero Aug.

18-Oct.1)! It is 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.

THIRTEEN: ANOTHER GBC GURU TRIES TO EXPLAIN MISSING TAPES

Ravindra Svarupa das in *TKG's Diary* foreword: "...all the tapes 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 to deliver to the LA BBT. I have heard devotees recall how the tapes thus sent sat without supervision in an open box, from which they felt free to borrow and return at will. We should accordingly be glad to have as many tapes as we do."

This is another obfuscation by a Tamal follower, who speculates why there may be less tapes throughout 1966 to 1977, failing to address the *hundreds of tapes missing under Tamal's supervision*. 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. [Although by 1977 this was no longer the case like it was in earlier years, as better management practices had developed at the LA tape ministry.] But the *only gaping hole* of missing tapes is March to Sept. 1977. These cheap excuses fail to explain how the penultimate manager Tamal could do so poorly in 1977. Tamal assured Radhaballabha he was personally responsible for recording everything Srila Prabhupada said, and he even kept a backup spare Uher recorder, just in case it was needed. Still, there are much fewer 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 DAS: TAPES ARE 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 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 him the credit.

FIFTEEN: ARCHIVES DOES NOT HAVE ANY MISSING TAPES

Some wonder if the Bhaktivedanta Archives is withholding some missing tapes that are hidden for political reasons or under pressure from its ISKCON masters. *This is highly unlikely, almost impossible. [However, it seems quite clear the Archives knew of materials being hidden from the society of devotees by the GBC/Ramesvara at least*

1977-87, e.g., *the Final Will, Direction of Management, July 9 Letter, May 28 tape, etc.*] On Feb 5, 2010, Ekanath das from the Archives stated: *“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’ VedaBase™ Folio includes ALL the available 1977 audio, including those previously being “processed” with transcribing, translating, minimal background noise removal, etc. With every annual VedaBase™ update, the Archives included 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.”* We note the standard length Archives cassettes (before the digital tech era) often cut off the ends of lectures, but the full recordings are now included on the VedaBase™. **Everything** that was recorded and that is with the Archives has now been released.

That said, before 1987, the Archives did not have access to certain tapes and letters hidden by the GBC and Ramesvara. But 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 about US\$85,000, but its directors (Ekanath, Nitya Tripta, Parama-rupa) are staunchly faithful to preserving Archives materials without any concealment or prejudice. The Archives has also flatly refused pressure from BBTI to “redact” so-called controversial portions of Srila Prabhupada’s books. They simply will never do this.

SIXTEEN: ARCHIVES CANNOT IDENTIFY “NEWLY-RELEASED” FILES

It is confusing that the VedaBase™ index does not correlate to the audio files’ identifiers, nor to the previous tape dates. Comparing their index to the tape transcripts is very confusing, also because some dates have been recently corrected. E.g., try to find tape T-46A in the Vedabase- it is now broken into separate audio files with new identifiers. Only by listening to all the audio, from start to finish, can one locate any of the “new” material released in 2013. We could not get answers from the Archives on finding any “new” 1977 audio releases. In 2020 we tried again to get a list or reference to the “new” 1977 audio files, but failed. There may or may not be any new audio.

SEVENTEEN: TAMAL SEEN 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 70 odd tapes.”*

TAPES DISAPPEARED TO HIDE SRILA PRABHUPADA'S INSTRUCTIONS

Tamal colluded with others to hijack the Hare Krishna movement by illegally taking the position of successor gurus (Ch. 27/ Vol. 5). There was a standard procedure to record everything Srila Prabhupada spoke, with the tape recorder and its operator always ready. Tamal rigidly controlled this recording process, and he was responsible for these missing tapes. Tamal selectively culled Srila Prabhupada's 1977 tape recorded instructions. ***It was a purge of information about ISKCON's future guru and initiation system.*** About 240 tapes with crucial information were disappeared. What other conclusion is there?

Judging from the gaps in the above tape charts, a tape here, a tape there, and then a whole bunch of tapes ***went missing, and this is only explainable by being deliberately purged.*** Curiously, there is absolutely nothing on the existing tapes about ISKCON's future initiation system except for May 28, July 7, and a tangential tidbit on Oct. 18. Such a huge issue, and known to be discussed extensively, this is too thorough an act to be an accident. Srila Prabhupada spoke about this extremely important subject only twice, briefly? No, this was a demonic purge. Tamal's excuses for missing tapes are laughable, raising more questions than they answer. He was an expert micro-manager; how did 240 tapes specifically discussing the key events of May 28th and July 9th go missing under his watch? *“He said 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 specific instructions from Srila Prabhupada in these tapes to get out to the society. These tapes were a threat to his and others' guruship ambitions because they provided for a contrary system (see Vol. 5, 6). Tamal was very ambitious to be the sole succeeding ISKCON Acharya. Open knowledge of Srila Prabhupada's directions for an initiation system that excluded gurus with absolute authority was a death knell for those false ambitions. Hence, the tapes disappeared. To facilitate their guru hopes they had to make it appear Srila

Prabhupada did not give clear instructions on future initiations and gurus, allowing their lies, hoax, and misinterpretations to prevail.

From Chaitanya das/ Paul Howard's 2010 essay re: the missing tapes (abbreviated): *"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 SP 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) SP'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 SP's disappearance, (4) SP's never naming any successor acharyas, (5) SP'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 SP spoke extensively in July about the ritvik system, (8) Testimonies about tapes that have disappeared, (9) Tamal's assertion that everything SP spoke had to be recorded, (10) Proof that SP was speaking 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."*

Regardless whether one believes an ongoing ritvik system was Srila Prabhupada's intention, **still, the fact is these tapes are missing.** Tamal did not want us to know what was on them- so he and his associates could hide Srila Prabhupada's instructions. **Thus, ISKCON today is deviated from Srila Prabhupada's missing directions.**

CONCLUSION ON THE MISSING TAPES

Tamal's feeble excuses for the missing tapes are a cover-up for his disappearing essential and vital instructions that Srila Prabhupada imparted. **The missing tapes are a major representation of the disobedience of Srila Prabhupada's instructions for the future of his movement.** There is a chance these missing tapes are still stowed somewhere, such as a safe, box, or closet in an obscure location. Tamal met his demise in 2002, but there may be others who know of these missing tapes, such as those who were close to him. If they were in the Bombay almirah cabinet in Oct. 1977 or in Dallas/Houston in 1978, as testimonies indicate they were, it means they were not destroyed right away, they may not have been destroyed later, and these tapes could

still exist. After all, Tamal's death was sudden and unexpected. Crimes are often left open-ended and stolen goods eventually recovered, like a missing Da Vinci or Rembrandt that re-surfaces centuries later. We can only hope so. And look in Tamal's Dallas locked-up personal quarters.

TKG's Diary contains numerous "entries" matching the existing tapes *verbatim*, and Tamal clearly copied them straight into his book. He also included many detailed conversations and statements by Srila Prabhupada in quotation marks that are unique and not on any tape. ***Did Tamal use missing tapes in 1998 when he wrote his book?*** Did he get that material from missing tapes? This idea naturally arises when researching *TKG's Diary*. It seems Tamal used tapes that we do not have, but that he did. No one has inspected Tamal's original diary or his personal effects in his now-locked-up quarters. Where are Tamal's personal belongings, original diary, files, office materials? No one has seen them! Henry Doktorski stated 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, and studied by devotees and objective religious historians.

We envision Tamal sitting in his Vrindaban office in 1977 sorting through batches of tapes, culling those he did not want others to hear. He already knew the contents of most tapes, or he may have listened again to some to check their contents, or he just put bunches of them aside, like those after Aug. 17. All these rejected tapes were locked up in the Bombay almira, perhaps to be disposed of later. Maybe Tamal kept them secretly as they would somehow be useful to him later?

Back in Vrindaban on Oct. 2, Tamal was being watched very closely by Hari Sauri and others, and thereafter he could only cull a few tapes without being noticed. This resulted in the missing tapes' odd pattern seen 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.

Sept. 2, 2020 Parama-rupa das at the Archives wrote: "*As to Bombay, this is speculation whether the "missing tapes" were ever in Bombay. I went to Srila Prabhupada's Bombay quarters in 2016 and had a locksmith open locks with no keys. No tapes did I find, even in Srila Prabhupada's private locked safe. So that is a dead end.*"

ANTI-PRABHUPADA: DEVIANT IMPACT OF POISONOUS TAMAL

The last known likely place that missing tapes could be found is in Tamal's Dallas quarters, which are now sealed off from the public, or in the vast new Houston temple. Nevertheless, even without these missing tapes, there remain sufficient available instructions from Srila Prabhupada by which sincere and honest followers can clearly understand his real intentions for his Divine Mission. The unfortunate result of missing tapes does, however, provide sufficient confusion and latitude for claims that one may assume the role of an initiating guru and to misinterpret the May 28 talks and July 9 letter. Krishna always has His plans and arrangements to simultaneously facilitate the desires of all parties, whether devious, ambitious, or sincere.



[IMITATION OF SRILA PRABHUPADA'S EXALTED STATUS]

YOU TUBE FILMS AND BOOKS ON THE POISON EVIDENCE

- (1) Kill Guru, Become Guru: The Forensic Breakthrough:
<https://youtu.be/PIBqNBMBpVY>
 - (2) Poisoning Objections Answered:
<https://www.youtube.com/watch?v=gOLeHjRhZMc>
 - (3) Crime Of The Millennium: Poisoning Srila Prabhupada:
<https://www.youtube.com/watch?v=IMuUqqZDqTQ>
 - (4) In Pursuit Of Prabhupada's Poisoners:
<https://www.youtube.com/watch?v=6unXi7zSil>
 - (5) Reward On Prabhupada's Poisoners:
https://www.youtube.com/watch?v=GZg_rNP6HiY
 - (6) Tamal: We Could Have Done That (Poison Srila Prabhupada):
<https://www.youtube.com/watch?v=XoRz1ENORFg>
 - (7) WEBSITE: <http://killgurubecomeguru.org>
- Books On Amazon.com:
- (8) Srila Prabhupada: Triumphant Departure- Complete Book of Poisoning Evidence: <https://www.amazon.com/dp/BoBBPPFMFV>
 - (9) Private distribution: Srila Prabhupada's Hidden Glories (hardcover 2 volume set, 880 pg each, ask for PDF, available free)

CHAPTER 26: HIDING SRILA PRABHUPADA'S INSTRUCTIONS

GBC SECRETARY CONCEALED MAY 28 DISCUSSIONS

In a Dec. 13, 1999 essay published on VNN.org (Story #5073), GBC Suppressed the Truth, Locanananda das revealed that the 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 (GBC secretary) and was sent to all temple presidents and GBCs in the BBT newsletter. In his list of the topics discussed, he excluded anything about initiations in the future, after Srila Prabhupada would no longer be physically present. This item was 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. Satsvarupa deliberately left out of his report.

Only 6 of the 23 GBCs attended the May 28 meeting with Srila Prabhupada, so 17 GBCs and all the movement were denied this vital information about future initiations. *Tamal was Satsvarupa's co-partner in the talks with Srila Prabhupada*, and they worked as a team, trying to get confirmation that they would be future gurus. After the meeting with Srila Prabhupada, they must have decided what not to include in the report to the GBCs, and *surely Tamal helped Satsvarupa decide to omit the May 28 talks* from the report; Satsvarupa would not do this alone. We see that six months before Srila Prabhupada's departure, the *conspiracy* to hide the May 28 instructions that Srila Prabhupada had given for future initiations.

Tamal had Satsvarupa act as the public relations front-man. Even though the handwritten notes in the Mayapur GBC Minutes Book included the question about future initiations, it was left out of the report to the GBC body. Although Srila Prabhupada's answers could be twisted to be supportive of full gurus after Srila Prabhupada's departure, still they concealed this discussion from ISKCON. Why? Because surely many would ask Srila Prabhupada for clarifications and thus spoil their plans. *Privately they knew Srila Prabhupada wanted ritviks and not gurus.* Thus it was much better to keep these statements

ANTI-PRABHUPADA: DEVIANT IMPACT OF POISONOUS TAMAL

by Srila Prabhupada hidden and to prevent further discussion. It was a cat-and-mouse strategy until the cheese could be stolen.

GBC MEETINGS Vrindavana (Krsna Balarama Mandir) May 27-29, 1977

Signatures of Attendance

Adi Kesava Swami (acting GBC)	Harikesa Swami
Atreya Rishi dasa	Hridayananda Goswami
Balavanta dasa	Jagadisha dasa
Bali Mardan dasa	Jayapataka Swami
Bhagavan dasa	Kirtanananda Swami
Bhavananda Goswami (non GBC member)	Pancadravida Swami
Brahmananda Swami	Ramesvara Swami
Gargamuni Swami	Rupanuga dasa
Giriraj das (non GBC member)	Satsvarupa Goswami
Gopal Krsna das	Swarupa Damodara dasa
Guru Kripa Swami	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.

MISSING LETTERS

Not only were there 240± missing tapes, but the concealment of Srila Prabhupada's instructions for ISKCON's future regarding gurus and initiations also involved missing or hidden letters from Srila Prabhupada and his secretary Tamal. There are only three known personally signed letters from Srila Prabhupada after May 18, 1977. (1) July 9 letter announcing adjustments to the ongoing initiation system that would continue "henceforward" (2) to USA Immigration, Aug. 2 (3) 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 some have been only recently uncovered.*

TAMAL CONTROLLED AND RESTRICTED ALL THE LETTERS

After Tamal became Srila Prabhupada's personal secretary in Feb. 1977, he gradually took over replying the letters Srila Prabhupada received, signing his name as the secretary. Srila Prabhupada's signed letters 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 discussed with Srila Prabhupada about the issues and questions that came in the mail, and then compose his own replies without Srila Prabhupada's initials or review. In June 1977 Tamal stopped reading Srila Prabhupada's mail to him and would only share select bits of "good news." Often Tamal would not consult with Srila Prabhupada on issues that came in the mail; Tamal did not "trouble" Srila Prabhupada. Instead, he became the sole access 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 SP's correspondence to Aditya. SP'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..." Tamal was sending Srila Prabhupada's correspondence (and his own replies) to Bombay to be locked up in a complex security system. Did the Archives get copies of all the correspondence that Tamal sent to Bombay? Examples of missing letters only recently discovered are given below.

TAMAL CONTROLLED EVERYTHING, PRABHUPADA SEQUESTERED

Some devotees protested the new arrangement with no direct access to Srila Prabhupada. On June 25 Tamal wrote to Hansadutta: "*SP has received your letter of June 14th, 1977 and has instructed me to reply it... SP is having me reply all the letters as the secretary so please do not take it otherwise, that SP 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 the instructions from His Divine Grace. Tamal wrote back:

"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 SP. He just does not want to hear such letters anymore. I only read Him "good news." All such management He wants us to handle. SP no longer personally replies any of His letters. The last letter He signed was to Ambarisha one month ago. He wants me, as secretary, to relieve Him of this engagement. If you feel that I am misrepresenting SP'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, Dr. Verma, who shared his Vrindaban rooms with Srila Prabhupada during the temple construction: said, “*I went to visit Srila Prabhupada in his last days, but was not allowed in to see him.*”

That only senior men could visit Srila Prabhupada is seen in *ISKCON in the 1970's* (p. 297), Aug. 11, 1977: “*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.*”

Bhakticharu’s *Ocean of Mercy*, p 134/189: “[*Tamal*] 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 SP’s quarters on the sixth floor were off limits.” / “*Tamal was very careful during that period about who would be let in to see SP. Generally only very important visitors, senior local Vaishnavas, and senior devotees were allowed in, and only when they had something important to discuss with SP.*” In 2004 Bhaktisiddhanta das 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 today says Srila Prabhupada was fully accessible in 1977, so how could a secret poisoning go unnoticed? The fact is, under Tamal’s control, Srila Prabhupada was “off limits.”

TAMAL: STOP SENDING LETTERS TO PRABHUPADA

Did Tamal receive Srila Prabhupada’s sanction for the heavy restrictions he placed on incoming mail, visitors, news, etc? Is “*does not want to hear such letters anymore*” accurate? 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. Nityananda das: “*I remember receiving these instructions from our GBC man and then explaining this in a*

class at the New Talavan farm in April 1977. I was very affected by this instruction; for years we worked hard for 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 secretly wrote to Srila Prabhupada anyway, and a reply came for him in the mail, it was more painful that I could not write to Srila Prabhupada.”

ONLY TAMAL KNEW JULY 9 ORDER’S IMPORT & HE SUPPRESSED IT

The July 9 Letter formalized a proxy system of initiations that has since been widely debated as to whether it was meant to be temporary or permanent. Research finds that the July 9 letter was *very poorly distributed* to the general devotees, if at all, and its significance and meaning was *neglected, suppressed, and undiscussed* by Tamal. If he, the only leader knowledgeable of the new initiation system, having asked Srila Prabhupada so many questions about it, did not elaborate what it was, then no one would know what it meant. (Vol. 5)

(1) Tamal sent the July 9 Directive to Ramesvara to copy to all GBCs, but his cover letter explained nothing about the new initiation system, 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 to the GBCs only via the BBT July 21 newsletter, devoting 95% to minor issues and only 14 words to the new initiations program. Thus it was 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 discuss its import without explanations from Tamal? (6) With no commentary or discussion, the July 9 letter was quickly forgotten. (7) It was not included in the *Letters From Srila Prabhupada* books printed in 1987. It remained hidden, forgotten, and practically unknown until published in June 1990’s *Vedic Village Review* #13. The Archives original was kept by Ramesvara in his office’s BBT safe through the 1980’s and he still refuses to confess his role in this suppression.

As further proof that the July 9 Order was not well distributed and

actually hidden and suppressed, we see in a Jan. 1, 1979 letter from Yasodanandan (representing many dozens of early objectioners) to the GBC, listing discussion topics for the 1979 GBC meetings:

(1) Discussion of the meaning of the term ritvik acharya (2) Where is the conversation of Srila Prabhupada and Tamal regarding the appointment of the 11 diksha gurus? (3) Reason and nature of the appointment of the 11 diksha gurus? (4) *Can we see the July 9 letter* by Tamal Krishna? (5) What is the difference between ritvik acharya and sampradaya acharya? (6) Where is the referenced letter dated July 9, 1977? (7) Where are the subsequent statements by Srila Prabhupada re: the 11 diksha gurus? [they seemed to know nothing of May 28 talks.]

Gauridasa Pandit personally heard Srila Prabhupada give specific instructions for the future in July 1977. *“After Srila Prabhupada actually left the planet [...] I returned to Vrindaban in early 1978 and met Tamal in his room. I asked him why Vyasasanas were being put in the temple rooms when we both heard SP say not to do such a thing. He asked me if I thought SP could have said anything else after I had to leave Vrindaban at the end of July, 1977 because my visa had expired. I said, ‘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. “ (VVR #12, 1990, p.43) So, Kirtanananda was Tamal’s co-conspirator. Gauridasa then sent a 20 page paper in early 1978 to Satsvarupa, the GBC Chairman, and he may have been the first to express doubts in writing about the new ISKCON guru system. His report was ignored. He put this in VVR #11, p. 55, Dec. 1989. His life was threatened by one of the zonal acharyas. (VVR #11, Dec. 1989, p. 17)*

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 mis-construct, 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 240 missing tapes, no May 28 transcript, and no July 9 Order. *Similarly, Ravana posed as a brahmana to steal Sita.* In March 1978 the GBC then claimed (see Vol. 5), without evidence and without showing the July 9 Directive, 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 their GBC cronies simply announced Srila Prabhupada had appointed them as the new initiating gurus and no one knew otherwise. 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 assisted "the eleven" in concealing Srila Prabhupada's vital instructions from the devotee community for so long.

SEVEN OTHER JULY 1977 LETTERS- RECENTLY UNCOVERED

Well before Srila Prabhupada's departure, the Bhaktivedanta Archives' precursor began to collect originals/copies of Srila Prabhupada letters and those of his secretaries. The secretarial system for years had been to save carbon copies of Srila Prabhupada's and his secretary's letters separately in two file folders, and were for future reference and for the Archives. With minimal research we have located 7 letters where Tamal or Ramesvara wrote letters in July 1977 with reference to the July 9 Letter, letters that were ***not*** in the Archives. For sure there are more. These 7 letters were not saved in the secretarial files which were periodically given to the Archives, but only and somehow, just by chance it seems, became public as photocopies of the originals were shared by someone or other. In 1999 a PTC team member physically examined the carbon copies of Srila Prabhupada's secretarial letters at the Bhaktivedanta Archives. There were almost 100 letters from Tamal as Srila Prabhupada's secretary, but ***none described the new initiation system*** and these 6 letters were not there.

This could not be a coincidence; it was a deliberate exclusion of "sensitive" material from the secretary letters copies file. An exception was a letter to Vasudeva das (GBC Fiji) Oct. 18, 1977, but which only vaguely mentioned the new system. "*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.*" Srila Prabhupada's secretaries saved copies of their correspondence, as all secretaries do, but copies of these 7 letters ***were not saved***, as was done with all other letters. Tamal, meticulous in details, did not forget to file these letter copies- they were disappeared.

THE SEVEN MISSING LETTERS FOUND LATER

(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 "rittvik" 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."*

(4) A letter written July 11, 1977 by Tamal to Kirtanananda was added to the Archives between 1999-2003 by being "collected" from outside sources by the Archives. It was first published in VVR #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 Prabhupada 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 22, 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. Ramesvara Swami c/o ISKCON LA /Copies to all rittiks”

We note that Tamal simply goes over the technicalities of initiations without explaining 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 the real purpose of the July 9 Letter. This was his cunning.

(6) A July 12, 1977 letter from Tamal to Harikesh, Suchandra, and Avinas Chandra: (This letter was first found 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 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 Harikesh 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. 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 contained in a letter already sent to Ramesvara for xeroxing. Prab[hupada] has name 11 persons, inclu[ding] yourself, to act as 'ritvik', 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 meaning of the July 9 Letter for initiations after Srila Prabhupada’s departure.

ANALYSIS OF THESE MISSING LETTERS

The Archives adds materials to their VedaBase™ updates as they collect or locate them. Letter #4 above 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 PTC 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. This reveals suppression of the July 9 Order. ***Tamal was specifically excluding copies of all his letters referring to ritvik initiations.*** This is not 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. *Surely there are other missing letters*. Like the missing tapes, this selective elimination of instructions from Srila Prabhupada was a *deliberate concealment by Tamal*.

Through 1977 Tamal was surreptitiously concealing instructions for future initiations and gurus. In these 7 letters he carefully avoided any reference to what will happen after Srila Prabhupada departs, which is the vital essence of the July 9 Order, and he filed no copies of them either. In this vacuum, the 11 ritviks readily assumed they would be gurus with their own disciples when Srila Prabhupada departed. Tamal was the only one at that time who understood the new July 9 arrangement, and his suppression allowed the eleven to claim they were appointed as successors. Oh, so clever and slick was Tamal. Tamal prevented any clarification on this new ritvik system (see below).

Tamal wanted to be the sole future acharya, but Srila Prabhupada outsmarted him with 11 appointed ritviks, so 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 obfuscate whether ritviks were temporary or permanent. The 11 exploited this vacuum, and the new gurus conveniently proclaimed, “*it was clear all along*.” There was no guru appointment, but they lied and got away with it.

HOW MANY OTHER LETTERS ARE ALSO MISSING?

Quite easily we located 7 “missing” letters that had were discovered decades after 1977, and surely there are more. These 7 letters (as well as other letters and the missing tapes), which are far beyond any coincidence, could have been very helpful to devotees in 1977 regarding what to do for the future. Tamal and others hid Srila Prabhupada’s instructions from the devotees to facilitate their plan to take over ISKCON for their own personal ambitions. Tamal also prevented devotees (Gurukripa, Satsvarupa, Jayadwaita, etc) from clarifying future arrangements with Srila Prabhupada personally.

We note that the 1970 Direction of Management (DOM), 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 signed by Srila Prabhupada. They are key instructions from the Founder-Acharya. When Sulochan secretly acquired of Srila Prabhupada’s letters in 1984, these items and other letters *were not included*. When Niscintya secretly acquired a microfiche copy and printed Srila Prabhupada’s letters in 5 books in 1987 (after Ramesvara had abdicated), these letters

and documents were missing, being so well hidden that they did not turn up even after being “bought” from the Archives’ backdoor.

Tamal hid these letters initially and later Ramesvara, on behalf of the GBC, hid them as confidential, top secret documents not suitable for the devotees. This crime deprived devotees of Srila Prabhupada’s “inconvenient” instructions, and in the absence of these 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, similar to Ravana’s deceitful kidnapping of Sita in the guise of a spiritualist. Snakes in saffron...

Tamal: “*Guru, oh wonderful! Now I am guru, and there is only eleven of us.*” (Dec. 3, 1980)

SIX MORE INDICATIONS OF CONCEALING INSTRUCTIONS

(1) Tamal filtered what came in and out from Srila Prabhupada. He micro-controlled everything related to Srila Prabhupada, even restricting 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 soon to be formalized in the July 9 Letter (these discussions are not on any available tape). Later that day Gauridas Pandit told Yasodanandan what he had heard, who in turn went to ask Tamal further about the subject. Tamal became *extremely* angry with Gauridas Pandit, who recalled the incident:

“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?”

Tamal then fired Gauridas from his service, although he was reinstalled the next day due to Upendra’s intervention and Gauridas’ pleas for leniency. Tamal vigorously restricted and concealed certain instructions from Srila Prabhupada. (see Vol. 5)

(2) In late July 1977 Yasodanandan 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:** Let's go and see Prabhupada and clarify this ritvik acharya thing. **Tamal 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 disallowed any clarification from Srila Prabhupada. Tamal would not let devotees see Srila Prabhupada unless he approved and knew of their intentions. No one could bypass Tamal's "Prabhupada quarantine" in 1977.

(3) Satsvarupa, from VVR #12 Mar. 1990 p. 23: "*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 KM 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 KM 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.**"

However, ISKCON in the 1970's, Satsvarupa tells it quite differently (p. 323-5): "Oct. 8: Some say there are still some questions we haven't asked about who will initiate in the future, but actually, he has said it." **and** "Oct. 9: Some GBCs are hoping to ask Srila Prabhupada some last questions. Hridayananda said [we should]..."

But as far as testimonies or the tapes show, no one asked Srila Prabhupada any further questions about future initiations, because Tamal would not allow access or these kinds of questions.

(4) HSUnpub p. 18: "...he said suddenly, "Anything to ask before I depart?" Tamal answered quickly: "**No, you have already told us everything.**" 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, in the years after Srila Prabhupada departed, 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. In 1978 Tamal claimed Srila Prabhupada had *clearly appointed* eleven new successor acharyas, then in 1980 he confessed that *clearly* they were only ritviks and *were not appointed* as gurus. In 1981 Tamal again claimed they *were appointed*. In 1987 Tamal and the GBC admitted they *were not appointed* but somehow he retained his guruship. Tamal lied about and concealed Srila Prabhupada's instructions, and he blocked clarifications from Srila Prabhupada. Other leaders were intimidated by Tamal not to ask obvious questions from Srila Prabhupada. Some were complicit with Tamal in the plan to hijack the institution. Although perhaps not all formally allied in tandem in a concerted conspiracy, each of these ambitious men knew when not to press for clarifications and when to remain silent so their future as guru was not "clarified." They were just like vultures.

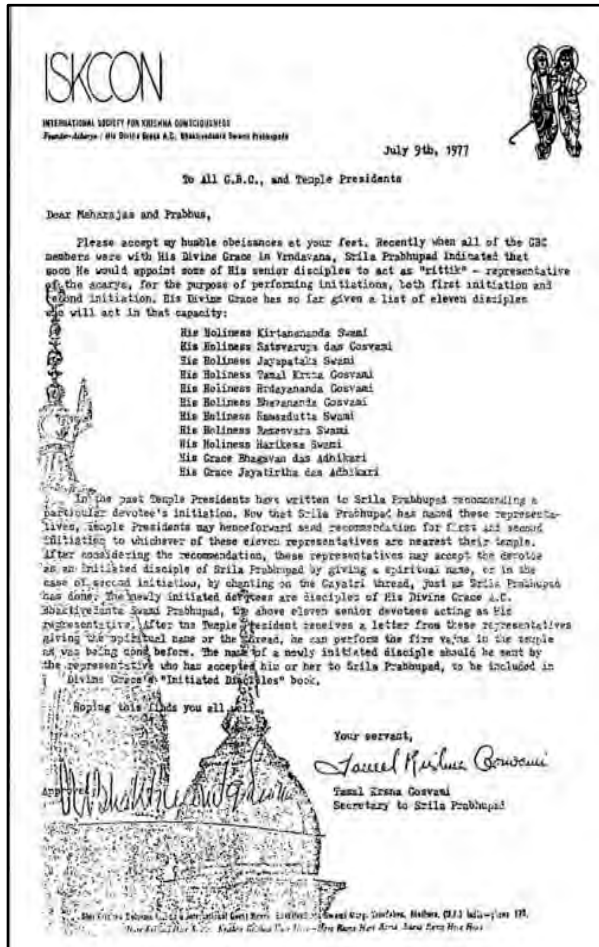
(5) Tamal hides May 28 instructions from Kirtanananda: On June 6, 1977, just days after Srila Prabhupada's May 28 instructions for future initiations, secretary Tamal wrote to Kirtanananda:

"I approached HDG Srila Prabhupada regarding the initiations recommended by your good self. SP 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."

Tamal said nothing of Srila Prabhupada's May 28 instructions for future initiations, and it was his duty to inform leaders of new instructions and key policy changes. Kirtanananda was not one of the six GBCs who met with Srila Prabhupada, so he had not heard what Srila Prabhupada instructed. Amazingly, such a crucial discussion about officiating acharyas and ritviks was not mentioned by Tamal. This was Tamal's cunning methodology by way of omissions. Later he

led the 11 ritviks to claim they were appointed as the future gurus.

(6) *Tamal conceals the May 28 discussions from Hansadutta:* Hansadutta was in Sri Lanka and not at the May 27-29 GBC meetings, and so he wrote Tamal to find out what transpired. But Tamal said zero about the significant May 28 discussions on future initiations, writing 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..."



(7) The May 28 GBC "notes," as Tamal calls them, that Satsvarupa sent to all GBCs omitted *any reference* to future initiations. Tamal knew about this omission, and told Hansadutta nothing about it either. It is almost certain that Satsvarupa was working with Tamal (teamwork) in concealing the May 28 discussions about future initiations. Their working together was a conspiracy to hijack ISKCON.

(8) After the March 1978 GBC meetings, Satsvarupa (upon Tamal's suggestion) sent a

letter to the GBCs, stating: "Enclosed is material for understanding the role of initiating gurus in ISKCON. After most of you left Mayapur,

there was a 2nd meeting [Mar. 26] with Sridhara Maharaja, that is recorded here. We agreed the unedited transcription of these talks **should be kept confidentially, for your own reference. The edited versions of the 2 talks should be widely distributed amongst the devotees.**” This is yet another example of GBC concealments to mislead devotees about the gurujacking of the movement.

(9) “Regarding the devotees whom you have recommended for initiation, both first and second, a letter has been sent out to all Temple Presidents and GBC instructing them on the process to be followed. You should be receiving this letter soon and then you can resubmit the recommended names according to the new directions.” Again, Tamal, in his letter to Viswakarma July 18, 1977, makes no mention of initiations in the future when Srila Prabhupada had departed. Viswakarma said he and the Canadian temples did receive the July 9 letter, but without any guidance whatsoever, and after the appointment hoax was announced, he was told, like everyone else, that ritvik’s were only effective for 4 months until Srila Prabhupada’s departure.

CHAPTER 27: MASTERMIND OF ISKCON’S HIJACKING

(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.” - (Srila Prabhupada, *Miracle on Second Avenue*) (2) “We are not proud of this; however, the truth must be explained.” (CC Adi 7.95 purport)

INTRODUCTION

From the introduction of Henry Doktorski’s *Zonal Acharyas* (ZA, 2016) summarizing the ISKCON era from March 1978 to March 1987:

“During a single scandal-filled decade, 11 leading managers of ISKCON, utilized deception and collective fantasy to enact a bloodless coup, which resulted in the hijacking of a 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 1000s of once-loyal members defected or were blacklisted. This 10 year reign of self-aggrandizement and political intrigue by self-appointed leaders, characterized by strong-armed tactics, tainted the society which had been carefully, painstakingly cultivated from 1966 to

1977 by [...] His Divine Grace A. C. Bhaktivedanta Swami Prabhupada. After Srila Prabhupada's 1977 departure, eleven senior disciples ("zonal acharyas") installed themselves as successors. [...] Each had their own 'kingdoms' where they were worshipped as good as God. Their orders were considered coming directly from Lord Krishna [...] 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."

ISKCON history after 1978 is a book of pain, turmoil, discord, vanity, fraud, and ruination of the first successful worldwide, truly spiritual organization for propagating pure love of God. Although Srila Prabhupada gave clear instructions, they were neglected, hidden, and superseded by concocted arrangements and defective doctrines which reduced ISKCON to a shadow of its former glory and potential. These deviations urgently need to be rectified. [see Vol. 5, 6, 7]

Gurujacking (hijacking) the Hare Krishna movement was a 1977-78 conspiracy by a group of senior ISKCON leaders **headed by Tamal**. Eleven collaborators worked as full partners or in synchronous parallel: Tamal, Bhagavan, Kirtanananda, Jayapataka, Satsvarupa, Hridayananda, Bhavananda, Harikesh, Hansadutta, Ramesvara, and Jayatirtha. Their intense, common ambition to be an initiating guru fueled the silent conspiracy. Tamal assumed a façade of devotion and protectiveness towards Srila Prabhupada while the poisoning progressed. He concealed Srila Prabhupada's key instructions for the future by disappearing about 240 tapes, especially those from June-Sept. 1977. Not all 11 were fully aware of Srila Prabhupada's poisoning.

Even the May 28 discussions and July 9 Directive were concealed from the society and a backroom pact was made amongst a group of senior men: that they would become the new acharyas after Srila Prabhupada had departed. There were no open devotee discussions, no research panels or committees, no brahmanas or pundits consulted, no ishtagoshtee meetings-- nothing except a silent coup conspiracy culminating in the March 1978 GBC Mayapur meetings. This group had already lined up a majority vote on the GBC body, and suddenly it was announced **for the first time** that Srila Prabhupada had appointed eleven senior devotees as the next ISKCON zonal successor acharyas. This was a big surprise to the movement **and it was a bald-faced lie**.

There had been no guru appointment at all, as Tamal confessed in 1980. (Ch. 28) The argument (with no evidence) that the appointed ritviks would automatically become full gurus after Srila Prabhupada's departure was fabricated to justify the hijacking only **after** the zonal

acharya system hoax was exposed a decade later. In 1987 the GBC also conceded the 1978 hoax that Srila Prabhupada had “appointed eleven new successor acharyas,” but then they claimed it was just an *immature misunderstanding*. Actually, it was lust, greed, and the desire to become as good as God as an imposter liberated guru. Srila Prabhupada commanded love, service, worship, and absolute authority, and **they wanted the same for themselves**. This was as good as it gets in the material world, the ultimate position: GURU. While some poisoned Srila Prabhupada, they all conspired in the gurujacking. None wanted to be lowly “officiating acharyas” as Srila Prabhupada had instructed.

“The best laid schemes of mice and men often go astray.” All evil plans are destined to fail, and their failure came quickly. By disobeying Srila Prabhupada’s instructions for the future of the movement, they ruined themselves and severely disturbed the Divine Mission. Great havoc arose and thousands were alienated. The teachings and philosophy of Krishna consciousness was deviated to accommodate an agenda of stealing followers, wealth, and power. Srila Prabhupada warned: **‘Now I am so advanced that I can kill my guru and I become guru.’ Then he’s finished.**” (SPConv Aug. 16, 1976)

CONSPIRACY TO TAKE OVER THE MOVEMENT

The thesis that certain senior ISKCON leaders conspired and colluded to usurp Srila Prabhupada’s seat even before his departure is **factual**. While the poisoning was underway and Srila Prabhupada’s health was deteriorating, they quietly prepared plans for unauthorizedly assuming the absolute status of so-called successor acharyas.

*“...there was some speculation about whom he would appoint as his successor acharya. Some thought it would be Kirtanananda, others thought it would be Satsvarupa, and others thought it would be Tamal. When SP 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.**”* (Bhakticharu, *Ocean of Mercy*, 2016, p. 200)

Srila Prabhupada insisted he could not appoint acharyas but then he named 11 of them anyway? There is **no evidence** Srila Prabhupada wanted these ritviks to become initiating gurus after his departure. Only by misinterpreting the May 28 talks (and ignoring the July 9 Directive) do they make a weak argument. Some of these take over conspiracists were the poisoners while others knew about or suspected it, or silently

acceded to it, while others, not knowing about it, jumped to grab their guru seats in the poisoning's wake, asking no questions. They all gained illegally from the poisoning, **directly or indirectly complicit**. Srila Prabhupada was fully aware of the ambitions of his disciples:

(1) *"It is now evident that some of our top men are very much ambitious...."* (SPL, Jan.27, 1975) (2) *"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) (3) *"You are praying for me to live, and they are in the next room praying for me to die."* (Srila Prabhupada to Panchadravida) (4) *"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) (5) *"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 say, 'I am the Lord of all I survey,' that is dangerous conspiracy."* (SPL Karandhar Oct. 8, 1974)

On May 27, 1977, Srila Prabhupada **again** spoke about the conspiracy to take over ISKCON after his death and dangers to his movement by imposter gurus, something he had long understood. He warned to be on guard lest unqualified men pose as gurus, bewilder his disciples, and usurp the post of acharya. His disciples likely thought he referred to Vrindaban caste Goswamis or his Godbrothers, whom he often criticized as "envious," but in fact, the most dangerous enemy to ISKCON was **within ISKCON**, namely some 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. (ConvBk.36.1977)*

It is indeed ironic and duplicitous that Bhavananda would say such a thing and ten months later he himself posed as false guru. According to Bhakticharu, VVR, #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 assume the role of bogus 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

With the Direction of Management, Srila Prabhupada created the GBC in 1970. Srila Prabhupada was restricted to his Los Angeles quarters and his mail read, filtered, and withheld. The "brand new" GBC showed their intent to have "absolute power as GBC," as stated by Tamal at that time. Srila Prabhupada spoke how he had understood that a "sinister movement" had entered within ISKCON. The 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. *The conspiracy to take Srila Prabhupada's place had already begun in 1970*, it was never totally extinguished, and in 1976-78 it evolved to the poisoning and the successor acharya hoax.

"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 had divine vision and extraordinary perception due to his mystic powers as a pure devotee. The exact nature and source of the sinister movement was never revealed by Srila Prabhupada.

Srila Prabhupada's surprise decision in early 1977 not to appoint any successor and to arrange for officiating priests instead (greatly disappointing 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, 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 ritvik intentions some weeks prior to the May 28, 1977 talks, they felt an urgency to ***remove Srila Prabhupada before those intentions could be implemented***. Thus the suppression/ concealment of the May 28 talks, July 9 Order, Final Will, missing tapes and letters, sequestering of Srila Prabhupada and rejection of his proper medical care. Tamal controlled all information and visitors, preventing anyone asking Srila Prabhupada for clarifications on the future, to "lovingly give him peace and quiet."

THEIR PLANS SEEN IN JULY-AUGUST 1977

Tamal had just sent the July 9 Order to Ramesvara, and he was still the GBC (*in absentia*) of the bus parties, New York temple, and Gita Nagari farm, although away as Srila Prabhupada's personal secretary. He wrote a long letter to the key men of the book distributing Radha Damodar bus parties July 13, firmly against Tripurari Swami splitting off from the team, intent on retaining control until he returned to the USA. His GBC zone was about to disintegrate, so he soon coaxed Srila Prabhupada to travel to the West so he could personally deal with this threat. Tamal rejected Tripurari's request: "*we were permitted to create the most powerful preaching force in our Society. [...] 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.*" Tamal hinted at his own plans: "***One day we will all have to be acharyas and give guidance and accommodations to all kinds of people, just as our Spiritual Master has done.***"

The poisoning was underway and the plan to be acharya was in place. Interestingly, in mid-July Tamal is planning "to be acharyas."

Nadia das was one of the fearless members of the 1970's Nama Hatta Sankirtan Party. Years later, Nadia told Yasodanandan about an 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. Asking Bhavananda, the Mayapur project manager, what these materials were for, he was told: "***Why, we are constructing eleven Vyasananas for the new gurus!***"

So, three months ***BEFORE*** Srila Prabhupada's departure, Tamal, Bhavananda and others ***had already made plans for their graduation from ritvik guru to full guru/acharya.*** This account, and much other evidence, confirms the takeover conspiracy. Use of *conspiracy* terminology is now disparaged, but conspiracies are a regular feature in real life. Collusion is also an appropriate term in this case. *Srila Prabhupada himself used the word conspiracy regarding his ambitious disciples.* Conspiracy: A secret agreement between persons to perform together an illegal, treacherous, or evil act.

WAITING FOR THE OLD MAN 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 were reprimanded for "*attempting*" to initiate their own disciples around 1975. Srila Prabhupada told 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 to think that none of Srila Prabhupada's disciples were so ambitious and 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) In 2016 Srutikirti das confirmed that Srila Prabhupada was speaking about Hansadutta.

Nanda Kumar das, a former personal servant of Srila Prabhupada, said in a video: *"SP 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 SP was ill, he 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 SP when he heard that there had been a rezoning of the GBC and that different people had taken different positions. SP 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."* [This person was H] In late 1977 Upendra was caring for Srila Prabhupada while 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 and Upendra then both 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.

At 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. [...] The fact is that whatever we say, still SP 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.'"

SATSVARUPA AND GURUKRIPA GIVE INDICATIONS

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 confessed anxieties about succeeding Srila Prabhupada, five weeks *before* his departure: "What about a disciple [...] who wants to [push] 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, 2009: "After SP left in Nov. 1977, I stayed in Vrindaban till Gaura Purnima 1978, and **there were no discussion of guru during these three or four months**, because SP'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. [...] There was **no talk** about initiations that I heard either in Vrindaban or in Bombay during these months. If SP has appointed these 11 as spiritual masters, why did they not say so and start initiating at once? Because they all knew very well they were never appointed! ...**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 they were appointed. [...] none of us could do anything. ...they shouted me down and they had already decided the fix was in. This was how the future was going to go."

Gurukripa left ISKCON in 1979 after resisting the zonal acharya system for one year as Vrindaban ISKCON temple president.

SECRET DISCUSSIONS ABOUT A GURU HIJACKING

In the decade after 1977, the GBC and new gurus would invariably claim that the appointment of 11 acharyas was clear and well-understood before Srila Prabhupada's departure, but this contradicts the experience and knowledge of others. Many have described that after Srila Prabhupada departed there was a deep sense of uncertainty for ISKCON future initiations, largely due to Tamal's restricting devotees from seeing or hearing Prabhupada, controlling Srila Prabhupada's correspondence and tape recordings (±240 missing), and suppressing the guru succession issue. He privately discussed with other ambitious senior men such as Bhagavan, Bhakticharu, Hrdayananda, Bhavananda,

and Satsvarupa on their take over plans. There is apparent collusion between Tamal and Satsvarupa in hiding the May 28 talks (certainly they did so individually), between Tamal and Ramesvara to suppress the July 9 Order, and Bhavananda's making of 11 guru seats in August.

Right after Srila Prabhupada's burial, from Nov. 14-30, 1977, there were many ceremonies, programs, speeches, discreet discussions, and private meetings in Vrindaban. Ten of the ritvik representatives were (all but Kirtanananda) and they planned their guru ascendancy. Tamal, Satsvarupa, Hansadutta, Hrdayananda, and others discussed how they would become the new initiating spiritual masters of ISKCON. *They decided to claim they had been appointed as successor acharyas.* Their take over conspiracy was finalized and then announced March 26, 1978. Of course, their appointment was a *big lie*.

TAMAL REFUSED TO CLEAR UP DOUBTS ABOUT FUTURE INITIATIONS

Whenever questions arose in 1977 about future initiations, Tamal would stonewall, stalling until Srila Prabhupada's departure, and he prevented anyone getting clarifications from Srila Prabhupada about arrangements for future initiations and gurus. This is verified in *ISKCON In The 1970's*, p. 325, where Satsvarupa notes: "*Some GBC's are hoping to ask Srila Prabhupada some last questions.*" But Tamal would not allow this. Tamal refused to allow Yasodanandan (and later, Gurukripa) to ask Srila Prabhupada how the new ritvik process would work. In Oct. 1977 Jayadwaita urged Satsvarupa to clarify the future initiations issue directly with Srila Prabhupada, but Tamal refused to allow this. No one could see Srila Prabhupada or "disturb" him without being approved by Tamal first.

Yasodanandan 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 around Dec. 1. ...Gurukripa asked Tamal, 'How will this whole thing with the 11 chosen by SP to carry on initiations work out?' Tamal replied evasively, 'Well, the GBC will discuss and we will see how it works out.'*" And later the GBCs and zonals claimed that everything was already clearly spelled out by Srila Prabhupada.

SATSVARUPA DISCLOSES THE PLOT PROGRESSION

ISKCON In The 1970's: Satsvarupa discussed with Hansadutta Nov. 20, 1977 re: the new initiating gurus. "[He] 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.” The 11 agonized over the dangers of “becoming” guru, for which they admitted disqualification, but profit, adoration, distinction was too tempting

“As for guru, I am in no position for that. As for politics- get thee behind me, Satan. [...] **I was 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?’ 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.’”

These were Satsvarupa’s schizo-deliberations, waffling between honesty, doubts, and ambition to be an exalted guru. But where was the order for them to become gurus? He never details why or how they were authorized as guru except it was “Srila Prabhupada’s request,” and nowhere do we find that Srila Prabhupada made any such request.

“Nov. 23: Some of SP’s disciples will begin initiating disciples. [...] should I accept the disciple anyway because that is ISKCON’s need, SP’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, SP 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-bhagwatas, even if we wait 100 years before initiating?”

“SP 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 SP’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 SP 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...”

However, there is much more to actual diksha than beads, names, and yajna. Tamal liked to have others do first what he wanted to do. This is how Tamal “led” the ambitious into guruhacking ISKCON.

“This seems more like what SP wanted- there is certain responsibility for the disciple [...] shared with ISKCON in general. This was SP’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 SP... As for taking on the karma of disciples...” Yes, how to do that, Satsvarupa?

Satsvarupa discussed with Hrdayananda on Nov. 24 about whether the guru needs to be *uttama adhikari*, etc. We see their mentality of wanting to be the guru and then groping for philosophical justifications. Actually, chanting on beads and giving a name was the role of the ritvik who initiated devotees as Srila Prabhupada’s disciples.

They thought Srila Prabhupada was no longer living, and so they could now step into his shoes as the next *living guru*, despite the no authorization or qualification. They wanted to “become” gurus, and speculated how to resolve the dilemmas that naturally arose from their pretense. They thought Srila Prabhupada’s spiritual power was limited to physical association with his disciples, and they could do as he did, turning disciples over to the organization for spiritual advancement. They had no idea (and still do not) that diksha, real initiation, is a process of transmitting transcendental knowledge from the fully realized spiritual master into the disciple’s heart, taking place unseen to the material mind and senses on the spiritual platform. They had (and have) materialistic ideas about initiation, guru, and Krishna consciousness.

On Dec. 1, 1977 Satsvarupa sent out a newsletter to his close associates and trusted devotees working with him in his GBC zone, stating that some senior men would be initiating their own disciples. “Dec. 28: ...devotees would ask me for initiation at Mayapur [in March]. [...] Preparing myself for becoming an initiating guru...”

*“Dec. 29: The ‘new’ guru or ‘spiritual successor’ question comes up [...] But to receive initiation from one of his disciples; **how can it be the same as initiation by Srila Prabhupada?**”*

No, it will not be the same. Actually it will be a farce and ineffective, as seen ever since. From Dec. ‘77 to March ‘78 the general devotees were unaware of the gurujacking the 11 had planned. The **official line** was that the GBC would deliberate the matter in March 1978 at the Mayapur annual meetings, and so everyone just waited.

Then Satsvarupa unknowingly writes of 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.”*

Satsvarupa does not understand that it is only the maha-bhagwata pure devotee who has the spiritual power to do this and take his disciple back to the spiritual world. He and cronies certainly could not do this.

*“Jan. 1, 1978: In 1978, the concept began that only eleven persons should be initiating acharyas. [...] have faith in his representative [who] 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-bhagwata. **How will initiation by him be the same as initiation by Srila Prabhupada?**”*

Satsvarupa had anxiety over “becoming” initiating gurus- never thinking he should not try to be something he is not. The program of rationalization in cheating others begins with cheating oneself.

“March 3, 1978: ...as GBC, sannyasi, and soon, initiating guru... 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? ...Religions all deteriorate and institutionalize. ...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."

"March 15-16: The new duty given us as initiating gurus... Everyone has his own understanding. Tamal 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 ...when to take disciples. For yesterday and today I've put thoughts of being diksha-guru out of my head."

We see the power struggle between those who would be the next sole ISKCON acharya. Some were campaigning for this position. And how clever of Tamal, not to appear eager to become an initiating guru. Satsvarupa, as he confessed, is overwhelmed by stronger personalities and comes under their influences. But he easily succumbs to his desire to become guru. His conscience be damned.

*"March 22: Just finished 3½ days of intense GBC meetings. I am chairman for this year. [...] **Soon I will probably initiate disciples.** Being chairman of the meetings, and also gaining understanding of the order to become guru [...] [I accepted] two disciples... March 28: ...visits to temples where I am to act as initiating guru. I have to be an exemplary guru.... [...] 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 [...] 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. [...] but what about necessary sraddha of the disciples? What sraddha in me? [ME!]"*

And so Satsvarupa and crew swim into the dark side. It turns out they **do** know exactly what ritvik-acharyas were supposed to do, but they don't **want** to be merely a priest, they want to have disciples

worship *them* and to have a major effect in their lives. They want to be a full guru. This was being discussed and debated amongst the eleven.

The private meetings for months before and after Srila Prabhupada's departure culminated in GBC approval of 11 successor zonal acharyas, who embarked on their plunder of Srila Prabhupada's followers as their own disciples. It was a colossal fraud- the devotees were told the eleven were appointed by Srila Prabhupada as the new successor acharyas. As chief editor, Satsvarupa then published this *big lie* in ISKCON's *BTG* magazine. What Srila Prabhupada really wanted, and had clearly instructed, remained concealed and hidden from the innocent, loyal ISKCON members, many of whom years later came to see this hoax for what it was: a gurujacking coup of ISKCON.

SATSVARUPA'S INITIATION NEWSLETTER

On Dec. 1, 1977, only 2 weeks after Srila Prabhupada's burial, upon returning to the USA, Satsvarupa sent out conclusions on the new guru regime to his trusted zonal leaders entitled "*Newsletter Concerning Initiations and Initiating Gurus.*" It is clear that he and others (*Tamal*, Hrdayananda, etc) had been discussing ISKCON initiations and their gurujacking in great detail *well before* Srila Prabhupada's departure. Some newsletter contents are:

(1) *If any disciples think they have now become acharyas like Srila Prabhupada, 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 [and where is that substantiated?].* (3) *My policy would be that I would only allow worship of Srila Prabhupada in ISKCON temples...* (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...* (6) *Some gurus would probably take disciples before then, "we can gain some experience by this..."*

THE PLAN WAS DECIDED LONG BEFORE 1978 GBC MEETINGS

So while the eleven "chosen" GBC men privately discussed among themselves how they would operate as the new initiating gurus, they only discussed these plans with their trusted men, and others were kept in the dark. Those who were not going to become gurus and the devotees in general were excluded. That so much of their guru regime operation was already decided in the 2 weeks after Srila Prabhupada's departure, this shows there were extensive, secret discussions amongst the eleven *even while Srila Prabhupada was still physically present.*

These secret plans and discussions amongst the eleven was a conspiracy takeover of the institution—a guru hijacking coup.

By Srila Prabhupada's Nov. 14 departure, they already knew that some of them would start initiating right away, paving the way for the rest of them, who would await official endorsement from the GBC body in March 1978. For most, they felt more secure to first have the stamp of the GBC and all the details ironed out first, such as the questions of Vyasasanas, altar photos, guru pujas, etc.

Satsvarupa visited the Mississippi New Talavan farm Dec. 27, 1977, advising that the GBC had decided that some senior devotees would begin initiating their own disciples (the whole GBC had not decided, but only some). He took farm president Nityananda das for a private walk and discussion. He stated: *"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, strongly protesting. Satsvarupa replied, *"We need new gurus now that Prabhupada has left us."* He spoke of tradition, etiquette, and continuing the disciplic succession, but made no mention of instructions for the future from May 28 or July 9. It as though the GBC was dutifully filling a void that had been left by Srila Prabhupada.

This matter had already been discussed by senior leaders, and, as seen in *ISKCON in the 1970's*, even before Srila Prabhupada departed. Satsvarupa wrote about their becoming new gurus on Oct. 8, 1977. They agreed on their plan 6 months before it was officially announced. In the absence of open and proper discussions, this amounts to a conspiracy by a few to deprive the society of any participation.

KIRTANANANDA AND HANSADUTTA START INITIATING DISCIPLES

Hansadutta began initiating his own disciples in mid-Dec. 1977. Kirtanananda initiated his first disciples Dec. 25, 1977. They paved the way for the others, set the precedent, broke the ice, brazenly rushing forward. They had wanted this for years. The other nine ritviks waited for the GBC to endorse their well-rehearsed secret scam that they were appointed by Srila Prabhupada as full initiating gurus. 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..."* They were so anxious to be gurus!

GURUKRIPA TALKS ABOUT THE HUSHED, SILENT MOOD

On Sept. 3, 1982, Gurukripa described the mood in Mayapur, March 1978: “...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.”

Very interesting is, “**We can initiate on Prabhupada’s behalf.**” By naming 11 ritviks, Srila Prabhupada had sabotaged the dreams of those wanting to become the next sole ISKCON Acharya, avoiding the rivalry that took place in the Gaudiya Math in 1937. The best that they could do was to claim the ritviks would be full gurus after Srila Prabhupada’s departure. Gurukripa describes a *conspiracy of silence*. No open meetings or discussions, and the secretive guru plans “all of a sudden came.” There was insistence on no devotee discussions, so their plans of becoming absolute gurus could be legislatively railroaded through at their exclusive GBC meeting as an unassailable, official ISKCON policy. The official decree of new zonal acharyas must be accepted by dint of GBC “authority.” Gurukripa continued:

“In the spring of 1978, this whole bogus thing expanded. They got together and [...] thought, ‘We can do it now.’ They were just too excited with the prospects. [...] nurturing their own desires [...] In Feb. 1978 [Tamal] was asked what was going to be done. His reply: ‘No one should discuss this. Only the GBC should discuss. Everyone else should just accept what they decide.’ This blind acceptance is condemned... Everything should be accepted with care and caution.”

CONSPIRACY OF SILENCE AND SUPPRESSION

Gurukripa characterized the 1978 GBC meetings as creating “*some kind of monopoly after conspiring together.*” The conspiracy of silence is confirmed: from Nov. 14, 1977 to March 1978, the GBC position was: “*no one should discuss this. Only the GBC should discuss.*”

The 1978 GBC meetings were set for March 24 but actually started in Feb. with the early arrival of many GBCs. The main issue was initiating gurus in the future. Except for a few, no one knew much (or anything) about the May 28 talks or July 9th Order, both related to future initiations and gurus. Some knew that Kirtanananda and Hansadutta had already started initiating disciples but most devotees were in the dark. There was a *conspiracy of silence* amongst these 11

ritviks, waiting for the GBC annual meetings where they would endorse successor acharyas. In early March Yasodanandan said to Tamal:

"...devotees have many questions about the initiation issue. There are no clear answers. Why don't we transcribe all the SP conversations in the months before he departed? And assemble 50-60 brahmanas to research these conversations and SP's statements on spiritual master, disciplic succession, disciple, initiation, and compile it to discuss with the devotees. Everyone in ISKCON deserves to know exactly what Prabhupada said about how initiations will continue in the future."

Tamal replied: *"Well, Prabhupada said if we have questions we can ask Sridhara Maharaja."* Yasodanandan asked: *"Did Prabhupada really say that?"* Tamal: *"Why don't you ask Sridhara Maharaja what should be done?"* Yasodanandan (2015): *"Remember, we had incomplete information about this whole issue, with no access to the conversations until years later. I wanted those transcripts, but Tamal declined. Now we know why: SP's talk of poisoning. In March 1978 all the devotees were there, but general open discussion was discouraged. Although I remembered the July 9 letter, there was no access to the conversations. 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 next day Yasodanandan was the first to go see Sridhara Maharaja in Navadwipa and ask questions about continued initiations.

Sridhara Maharaja advised: *"If they have questions, they can come and ask me directly."* He passed the message to Tamal and Bhagavan. On March 20, the GBC had their first of several meetings with Sridhara Maharaja, who was misinformed that Srila Prabhupada had appointed ritviks who would become acharyas after his departure. For the next 4 years, many ISKCON leaders and devotees went to Sridhara Maharaja for advice, comfort, and refuge. It turned into the third ISKCON schism, and hundreds left ISKCON to join this branch of the Gaudiya Math. And ***Tamal was responsible for this***, and for opening the door to the other Gaudiya Maths who also welcomed disenfranchised ISKCON devotees; e.g., Puri Maharaja (elder) and Puri Maharaja (junior). All of ISKCON Italy flocked to the elder, who visited Italy and lived to 101.

Sridhara Maharaja thought gurus could be fallible, a serious misunderstanding. He contributed to the ruination of both the Gaudiya Math and ISKCON post-1977. Engaging jealous persons as gurus for diplomatic purposes cannot have any good results, but neither did the GBC policies. Sridhara Maharaja also attracted those who were

impatient to become gurus themselves, and that merit be encouraged and the desire for guruship be accommodated if one 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 were extremely controversial and defective.

*”But after SP passed away, everything changed. [...] The 11 zonal acharyas were frauds. They were never appointed by SP as acharyas or diksha gurus. While SP was here there was no public announcement that he had appointed 11 acharyas or diksha gurus. Immediately after SP 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. [...]. But they waited 4 months to announce. Why? Because SP never appointed them. ...probably even before Prabhupada departed, they were colluding among themselves. Only select GBC members were involved in this **conspiracy of silence**. They knew what they wanted to do, but they kept quiet about it until March 1978.”* (Yasodanandan das, ZAcharyas)

This is 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 discussion, debate, evidence, or research where Srila Prabhupada had ordered any full gurus. Ex-zonal acharya Hansadutta also called it *“a **conspiracy of silence**.”* Tamal knew exactly what Srila Prabhupada instructed on 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*, 1980). But Tamal concealed these instructions and nurtured the misunderstanding that the 11 ritviks would become full gurus. The eleven were only too happy to further this fraud, blinded as they were with their illicit ambitions to be diksha guru. The few who knew the truth chose instead the path of deviation, with crooked rationalizations (“to continue the disciplic succession and for the good of ISKCON”). The next decade of zonal acharya history showed to what enormous extent they would cheat, lie, and tyrannize their followers with their outrageous false pretenses and scandals.

*“I also remember feeling some disappointment with the obvious conditional authority that the “Rtvik 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 11 ritviks may have been blissfully ignorant of Tamal [KG’s] deception... Without Tamal’s all-consuming ambition and shrewd duplicity, the zonal-acharya takeover of ISKCON probably would not have happened. [...] has a powerful disciple who betrays him and causes havoc.” (Zonal Acharyas, p 48)

*“Not one of these Zonal Acharyas, 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 4 months [...] 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** played in all that, none of us can be sure. Only the Zonal Acharya participants themselves know the truth, and they’re not talking.”* (Rochan das, 2011)

PROLONGED SECRET GBC MEETINGS HASH OVER THORNY ISSUES

At the 1978 closed-door GBC meetings, daily meetings for weeks hashed out the course for the future. These meetings were dramatized in *Monkey On A Stick* (1988, p. 205), based on Hansadutta interviews, letters, and other accounts. The eagerness to hijack ISKCON conflicted with the few voices of moderation, such as Ramesvara. Intense arguments and rough language marked these rowdy secret debates.

Tamal, Topanga Canyon confessions, Dec. 1980: *“Actually, Prabhupada never appointed any gurus. He didn’t appoint 11 gurus. He appointed 11 ritviks. He never appointed them gurus. Myself and the other GBC have done the greatest disservice to this movement the last 3 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 the eleven's secret discussions they 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 in all areas? (6) How were they to cooperate and respect each other's zones if the initiates choose whom they took as their guru? (7) How would Srila Prabhupada fit into the new scene as far as Vyasasanas, altar photos, and guru puja go? Of course, there were no instructions from Srila Prabhupada on any of this; they would have to speculate. (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 new gurus deliver their disciples?

And the meetings went on... Tamal with his allies Bhavananda, Hrdayananda, etc developed the GBC doctrines to accommodate the new gurus. They agreed that the GBC was the new absolute authority of ISKCON, in all managerial and spiritual issues. Whatever the GBC decreed, everyone should follow because it was Srila Prabhupada's mechanism for the future maintenance and expansion of ISKCON. This platform, in which the devotees had some trust, was the way to implement the ISKCON take over by the new gurus. The secret meetings were also a process of getting all 11 in line with the same convictions. *Monkey On A Stick* (p. 208), Ramesvara: "Prabhupada appointed us ritviks, not acharyas!" to which Hansadutta screamed back, "There's no difference!" The early research by the *Monkey On A Stick* authors was quite amazing considering that the "ritvik controversy" did not even appear in ISKCON until a year *later*.

REHEARSING THEIR LIES TO AVOID DETECTION

There was considerable debate over the new guru's Vyasasanas. Most of the 11 wanted to be treated equal to Srila Prabhupada, so the rest 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. Or devotees will think something is

wrong if we do not all say the same things.” Yasodanandan sat outside the meeting room and could hear them haggling, yelling, and cursing.

Through all this, **Tamal** aggressively pushed his own narrative: “*I am the only one really qualified to lead the movement*” (*Monkey On A Stick*, p. 208). But there was little basis for just one Acharya even in their misinterpretations of the May 28 tape and July 9 ritvik appointments. Those who would be the next sole acharya could not circumvent the fact that 11 had been named. All they could do was to claim that the ritviks would now become full gurus. The GBC simply announced the 11 “new successor acharyas,” with no reference to the May or July instructions. The zones were defined and the world split up. For months, Tamal was building a majority vote of the 24 GBCs, the 11 plus allies (many were misled about what Srila Prabhupada had instructed). E.g., Rupanuga was led to believe Srila Prabhupada wanted the ritviks to become initiating gurus after he departed.

TAMAL MISLED THE GBC TO SRIDHARA MAHARAJA’S BAD ADVICE

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 severe offenders. Tamal: What about Sridhara Maharaja? SP: Sridhara Maharaja belonged to the Bagh Bazaar party.*

Tamal heard Srila Prabhupada say that Sridhara Maharaja was a “*severe offender*” and still he misled the GBC to consult with Sridhara Maharaja. The eleven “guru-jacked” the institution as self-interested men to exploit its resources for their own gratification. Inspired and orchestrated by Tamal, the 11 eagerly “became” gurus on phony credentials, and they lied to Sridhara Maharaja to legitimize their unauthorized ascension to the seats of acharyas. They never told Sridhara Maharaja of Srila Prabhupada’s May or July instructions. Tamal led them to the advice of he who Srila Prabhupada said had disobeyed Bhaktisiddhanta and who broke the Gaudiya Math.

The GBC and the 11 wanted to receive sanction from Sridhara Maharaja for their take over and get ideas on the details of false guruship (“*in consultation with higher authorities*”). *Tamal knew Sridhara Maharaja’s role and history* in the promotion of unauthorized acharyas in the Gaudiya Math. He rightly guessed Sridhara Maharaja would support and give practical advice on their guruship business. And Sridhara Maharaja quickly did just that. A group of senior men conducted a slick and criminal takeover of ISKCON. ***It was a coup, masterminded by Tamal.*** Srila Prabhupada’s work was being undone.

BTG MAGAZINE ANNOUNCES THE NEW GURUS

The first 1978 issue of *BTG* announced the new gurus in just six lines, without offering any details or evidence from Srila Prabhupada's letters, directives, or tapes: "*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) This was the biggest lie. Srila Prabhupada only selected ritvik representatives. Later the GBC admitted they lied, and publicly apologized. But by then they had already **modified their lie**, claiming Srila Prabhupada had given the GBC absolute managerial and spiritual authority to do as they deemed necessary, which in 1987 led to an unprecedented vote-approval system for authorizing initiating gurus. This was a new lie which left the remaining original 11 hoaxers with their ill-gotten guruship positions, unpunished for lying.

BTG ANNOUNCEMENT PRECEDED GBC'S ANNOUNCEMENT

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 announced the successor acharyas on March 24. Due to the lead-time required in publishing periodicals, the content of this *BTG* issue had already been finalized for the printers several weeks earlier, or weeks **before** the GBC announcement. The zonal acharyas were secretly decided upon **before** the GBC's official announcement. The "gentlemanly" Satsvarupa was thus a key part in the hijacking coup.

BTG chief editor Satsvarupa colluded with other gurus-to-be, like Tamal and Kirtanananda, both whom he openly admired, **by secretly deciding upon the new gurus** before the GBC official announcement. While the general devotees had no information about the upcoming announcement of new gurus, *BTG* had already been sent to the printers with the announcement. This secret plan evolved from early 1977 up to the 1978 GBC meetings, when the approval votes were lined up in secret discussions. This coup resembled how a rogue military unit will seize the Parliament and have a proclamation issued that a new government was approved by the old government. Which is all lies.

The conspiracy of silence headed by Tamal and supported by Hrdayananda, Satsvarupa, Hansadutta, and others entailed two parts: (1) Suppress and conceal Srila Prabhupada's instructions on the

officiating acharya or ritvik representative initiation system, the May 28 talks, July 9 Letter, other letters, 240 missing tapes, Prabhupada's quarantine, etc. (2) Propagate the fallacy that Srila Prabhupada appointed 11 diksha gurus to initiate after his physical departure.

Zonal Acharyas (p. 65): "The 11 members of the acharya board claimed Prabhupada had appointed them to become spiritual masters during his May 28, 1977 "guru appointment" conversation and the July 9 [ritvik] "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." The GBC never mentioned the May talks or July 9 Order. And by the time of the 1987 "guru reforms," the guru desire was so widespread that it was part of the institutional psyche. Tamal was key to this doctrinal poisoning.

TAMAL'S LEADING ROLE IN THE HIJACKING

Tamal wanted to become the next sole acharya of ISKCON, or at least one of 11 successors, and strive from that position. Srila Prabhupada was in the way of that ambition, and Tamal, from the evidential picture in Ch. 23, was deeply involved in a heavy metal poisoning that has been scientifically and irrefutably established as a fact. Srila Prabhupada had years earlier expressed many times that he hoped his disciples could become pure devotees and initiate disciples of their own. But in later years he spoke of this less and less, and in April 1977 Srila Prabhupada revealed he would appoint "ritvik acharyas" to initiate his own new disciples "on his behalf" after his departure.

On May 28, 1977 Tamal and Satsvarupa asked Srila Prabhupada to clarify whose disciples the ritviks would be initiating, hoping to nail down their future positions as successor gurus. However, the short discussion with Srila Prabhupada, ambiguous to some, was suppressed by Tamal with help from Satsvarupa (and later, others) who omitted Srila Prabhupada's instructions from both the GBC minute book and the report to GBC members. Only 6 of 25 GBCs had attended this meeting with Srila Prabhupada—and no one noticed these omissions.

As Srila Prabhupada's 1977 permanent personal secretary, Tamal's letters failed to report the May 28 results to Hansadutta, Kirtanananda, and others (Ch. 26). Tamal colluded with Ramesvara and Satsvarupa to suppress these critical instructions for future initiations from May 28 and July 9, which were hidden for 13 years, until after the 1987 guru "reforms" and ISKCON's poisoning with defective guru doctrines.

TAMAL WAS THE MASTERMIND BEHIND THE COUP

Tamal masterminded the hijacking of ISKCON by baiting other ambitious men to also become guru, and the band of thieves stole the Founder Acharya's assets through deceit and cunning, just as Ravana stole Sita. The full ISKCON hijacking story is found in Vol. 5. Tamal orchestrated the gurujacking of ISKCON by poisoners and ambitious collaborators who destroyed the movement's momentum and purity, with 95% of Srila Prabhupada's disciples driven away. Tamal made enemies but he was also very expert at making allies through facilitating desires, ambitions, and knowing personal secrets. After the zonal acharya era, ISKCON has deteriorated further with over 100 rubber stamped gurus, and in 2022 female diksha gurus were approved, an historic shastric deviation. The 1986-7 phony guru reforms were co-opted by Tamal to continue further deviations (see Vol. 5).

Tamal's suppression of Srila Prabhupada's instructions in 1977 led to an ISKCON gurocracy, an illegitimate regime operated by a clan of unauthorized gurus for their own benefit. In ISKCON, there is actually no independent GBC; the GBC is de facto an acharya board as the interests of the gurus run the whole society. The GBC body is mostly gurus or aspiring gurus, and is self-electing (its members decide who can join and stay in the club)- which is inherently self-corrupting. The GBC is accountable to no one. There are no checks and balances, no answering even to the members except in extreme crises by token concessions. GBC members are never judged by an independent panel of senior devotees. They face no elections and they are GBCs for life. This closed system has drained Srila Prabhupada's movement of its former purity, justice, objectivity and strength. By lack of GBC transparency and integrity, ISKCON is losing all credibility. The GBCs have made themselves unchallengeable with assumption of a "blank-check" of ultimate authority. They claim to be non-different from Srila Prabhupada himself. The result of this dictatorial tyranny has been many internal scandals and cover-ups, embezzlement, exploitation, and disenfranchisement of older devotees, who left ISKCON in disgust.

All this was due to Tamal's actions and influence. He cultivated allies (Ravindra Svarupa, Badrinarayan Swami, Giriraj Swami, Hrdayananda, Bir Krishna Swami, etc) who continued the deviations, rendering the pure institution into a mundane church, suited for semi-independent guru franchises. The non-elected GBC has misrepresented Srila Prabhupada's instructions for independent, decentralized temples by delegating itself superpowers and forcing a centralization of all temples under full legal GBC control. Srila Prabhupada's desire that ISKCON be an organization to spread Krishna consciousness has been

replaced by the GBC-guru elite club's use of ISKCON to gather disciples, wealth, temples, and glory in their guru kingdoms. They pretend that their guru business is spreading Krishna consciousness and is Srila Prabhupada's instruction. This falsehood is so enmeshed into the workings of the Society that no one questions ISKCON's actual dark purpose. ISKCON has been gurujacked and is no longer what Srila Prabhupada created. Most cannot see the gurocracy behind the phony façade... of which Tamal was the architect.

History bears out that Tamal was *an expert coup organizer*. Besides his attempts with Radha Damodar Sankirtan Party (1976) and Narayan Maharaja being installed as ISKCON Acharya (1995), there is an incident in January 1973 in Calcutta, recounted in Shyamasundar's *Chasing Rhinos with the Swami* (Vol. 3, p. 176):

*"...into Srila Prabhupada's room. But a blanket of darkness has settled in, a feeling of doom. Prabhupada is sitting quietly in one corner; Bhavananda, Bali Mardan, Tamal Krishna, Achyutananda, Gopal, Panchadravida, Gargamuni are sitting around the room, and they glare at me like I'm some sort of pariah. Srutakirti: 'SP looked at you with sadness... realizing something heavy was going on, [you] said, "What's wrong?"' Tamal said, "Prabhupada, we can no longer accept Shyamasundar as your secretary. We feel it is time for all of us, especially GBC men, to take turns being your secretary.' I was stunned. I looked at SP, he started to speak, but **Tamal spoke over him, loudly arguing his well-prepared coup**, stating all the reasons why I should be replaced, the others nodding in support. He accused me of manipulating SP [...] SP cleared his throat, and said softly, 'They have decided in this way. What can I do? We are a democracy.' [...] In such a power struggle, I am shattered... One by one, I look at them. Et tu Brutus? I try to strip their envy from this emotion-charged **putsch**... Srutakirti: 'You were devastated! SP's heart was breaking... it was my first experience of how political things could be in a spiritual society.'"*

Tamal had orchestrated the removal of Shyamasundar as Srila Prabhupada's longtime secretary because he was an obstacle to Tamal manipulating Srila Prabhupada, to Tamal's designs for power and control. And Tamal expertly lined up the others in his political power putsch or coup. He was an expert manipulator, political orchestrator.

CRONYISM, CENTRALIZATION, CORRUPTION

Srila Prabhupada created the GBC in 1970, and for 7 years he personally supervised it. He created it as an unincorporated association and not as a registered, incorporated legal society. However, for the

temples he did want registered corporations with officers. *Srila Prabhupada created the GBC without any legal control over the temples or their presidents.* Since 1977, ISKCON and the GBC has increasingly deviated from Srila Prabhupada's models and instructions so its power-elite can expand their guru businesses. As a result, ISKCON has undergone numerous schisms resulting in the wholesale defection of members, middle-tier leaders, and even entire temples with their congregations. Dissent and lack of trust makes the GBC feel threatened, so they solidified legal control over all ISKCON temples and leaders. Promoted by Tamal, Jayapataka, and their allies, in 1990 a GBC resolution was passed to increase GBC control of the movement:

“That the GBC Body authorizes further investigation into the advantages and disadvantages of incorporating itself for the purposes of: (a) protecting itself from liability for debts of or claims against individual ISKCON temples or other related organizations; (b) for improving its ability to prevent temples from deviating from ISKCON's basic philosophical and ecclesiastical tenets; (c) for holding and protecting rights to the various ISKCON trademarks, licensing them to authorized ISKCON centers and projects...”

In 1993 the “GBC Society of West Bengal” was registered in India, a gross deviation from Srila Prabhupada's instructions. All GBCs are members of the GBC corporation, a legal religious society with its bylaws and charter. ISKCON's GBC is not what Srila Prabhupada created and oversaw 1970-77. The GBC incorporation now legally owns and controls temples and their assets. After the Bangalore and Long Island disaffiliations, the GBC increased their legal controls over temples. This is contrary to Srila Prabhupada's arrangements. (Vol. 6)

Tamal was always an authoritarian figure, and he fully supported the trend of ISKCON centralization, having paved the way in 1977 with his orchestration of ISKCON's gurujacking. (See Vol. 4) The GBC has consolidated political control of the institution. It is a tyranny of thought, policy, management, and makes for a cheating religion. Srila Prabhupada did not want a centralized ISKCON, and the 1972 whimsical GBC meeting with attempts to centralize ISKCON resulted in his suspending the GBC entirely. Now the GBC again is offending Srila Prabhupada by their ISKCON centralization. Again they should be suspended. The GBC has deviated in so many ways from Srila Prabhupada's teachings. The purposes and role of the GBC as it was designed and instructed by Srila Prabhupada is elaborated in Vol. 6.

By Tamal's charismatic and powerful influence, cronyism and mundane hierarchy became entrenched in ISKCON. This is the

appointment of friends/associates to positions of authority, regardless of qualification or conflicts of interest. The appointer needs support in his own position of authority, and appoints those who will not oppose his position and policies, vote against his interests, or express contrary views. GBC "cronyism" entails buying/selling favors, such as votes, political support, and giving desirable posts such as sannyas or guruship to those who have proven their loyalty.

Anyone who does not abide by and uphold the policies and bylaws of ISKCON, will soon find himself removed from any position or influence in ISKCON. Countless devotees were pushed out after Srila Prabhupada's physical departure. The zonal acharyas' policy was "my way or the highway." All resistance was purged. Loyalists were rewarded. Those who cooperate with the GBC-guru elite have all facilities available and those who do not are denied facilities with ultimatums and expulsion. This "cronyism" is political corruption, now deeply rooted in ISKCON. The spiritual and social costs of ISKCON cronyism are paid by the devotees, as reduced opportunity for spiritual advancement, reduced purity of devotional service, increased mundane considerations, less enthusiasm, mismanagement, and a slackening of participation. Cronyism is self-perpetuating and spreads corruption throughout the institution. **Tamal was key to this evolution towards ISKCON being an ecclesiastical hierarchy.**

This ecclesiastical hierarchical tyranny will fail. Future ISKCON custodians will ensure it is never again taken over by poisoners, book changers, Tamals, and false gurus. *"But our point is that Krishna Consciousness is lacking. In spite of all arrangement, if people lost faith in God, so simply by hierarchy, what is the benefit there? There is no benefit. You see? [...] you can make a very high-grade arrangement, but the result is zero. So that hierarchical arrangement is exactly not in Krishna Consciousness."* (SP Interview, Sept. 24, 1968)

UNPUBLISHED GBC RESOLUTIONS

Another gurucratic practice that developed after 1977 under the influence of Tamal was the introduction of "unpublished GBC resolutions." Many sensitive or embarrassing decisions and resolutions by the GBC at their meetings were kept secret (unpublished). The devotees have tolerated this practice due to misplaced trust. Some examples of "unpublished" resolutions (leaked or deduced):

(1) Tamal and Hansadutta's guru suspensions are lifted after Tamal "confesses" Srila Prabhupada never appointed gurus (1981) (2) Tamal, Satsvarupa, Dhanurdhara, Shivaram, Giriraj, others are banned from

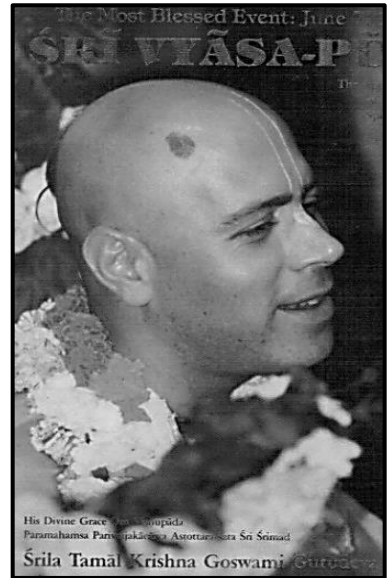
Vrindaban for two years and their guruhships temporarily suspended (1995) (3) An order that some “sensitive” Srila Prabhupada letters and other documents will not be available to devotees and were hidden at the BBT. (4) When various ISKCON gurus have been suspended, censored, or restricted for misbehavior or scandals.

It is antithetical to transparency and the fostering of societal love and trust when ISKCON misleaders make secret decisions no one can know about. The absolute power feeding the corruption of ISKCON’s misleaders leads to this unaccountability. On the GBC website, some annual resolutions are “Unpublished,” meaning they are “internal.” Thus the GBC simply keeps their secrets among themselves as “unpublished.” It is “an old boys club” where influence, power-plays, implicit extortion, who and what you know, runs the day. Tamal was the pioneer in ISKCON’s Machiavellian politics and authoritarianism, leading to the transformation of ISKCON into a gurocracy (heavily-controlled, Vatican-style institution). Srila Prabhupada **did not** want the GBC to have legal enforcement powers to ensure their deviant policies are followed. Srila Prabhupada only allowed the GBC to have property trustees to prevent the sale or encumbrance of ISKCON properties. Maintaining the temples’ spiritual standards and management was to be done by GBC preaching, inspiration, being true leaders, and by example. There was NO provision for airtight legal controls by majority control of the ISKCON corporation’s boards of directors, and privileges to appoint corporate officers that were unamendable! This amounts to legal ownership of all ISKCON temples by the GBC.

So Srila Prabhupada made a grave error in not instructing the GBC about the high levels of corporate controls needed to enforce their constantly-updated policies and philosophical interpretations? Srila Prabhupada was quite happy with his DOM and a few GBC election clarifications he had made by 1977 when he said: “*The system of management will continue as it is now and there is no need of any change.*” In 1985 ISKCON scholar Steven Gelberg (Subhananda das) wrote: “...Prabhupada’s demise did not create a serious crisis for the movement [...] nearly all of its members were accustomed to functioning on a day-to-day basis without the guru’s immediate, personal supervision. His departure, thus, did not create any significant functional change in the daily lives of all but a few disciples. [...] Prabhupada had transmitted a well-defined theology and set explicit institutional goal orientations and administrative policy.”

Only because the GBC, under Tamal’s influence, has grossly deviated with unauthorized policies by making a gurocracy out of a

genuine spiritual movement, do they now want legal protections. Their spiritual authority is lost. Due to spiritual bankruptcy, they resort to legal controls. If the GBC are following Srila Prabhupada, why do they need tyrannical legal corporate powers to enforce their will? The answer is that they are corrupted by a guru system based on material ambitions, with some senior leaders poisoning Srila Prabhupada to take his place. All the rest of them have subsequently also drunk from the same vessel of the malicious poisoning of the Founder-Acharya, Srila Prabhupada. They are all aiders and abettors, and they have all become implicated in this crime by sharing in the spoils. (see Vol. 1)



[Tamal's 1980 Vyasa Puja book with the smile of obvious conceit.]

GUROCRACY TYRANNY: ABSOLUTE POWER CORRUPTS ABSOLUTELY

Some points about ISKCON's gurocracy that was built upon doctrines and misinterpretations promoted by Tamal from 1977 and on (the subject of Vol. 5, *ISKCON Corruption & Deviant Doctrines*):

(1) The GBC respects no judicature or jurisprudence beyond itself, not even the intervention of the Civil Court, what to speak of its members' pleas and concerns. It is tyranny, silencing opposition by force, intimidation, or economic, political, any deceitful means.

(2) The zonal Acharya era was an absolute tyranny, and doubts or questions about the new gurus were met very harshly. Tamal spearheaded the demonization and ostracizing of the ritvik reformers and those who wanted truth and answers in the poison controversy.

(3) Once the GBC announced the lie that Srila Prabhupada had appointed eleven successors, this led to a tyranny of unqualified men who cemented their absolute dominion with the unquestioning compliance and assistance of their own Godbrothers.

(4) The reaction to doubts in the ISKCON GBC and the eleven new gurus resulted in a sharp shift to tyranny, repression, heavy-handedness, obfuscation, cover-ups, and religious fanaticism.

(5) The GBC increased control over temples, local officers, and how devotees think, what they read, what they are allowed to discuss or write, creating a *gurocracy*. It is a recipe for tyranny of thought, policy,

management, and makes for a cheating religion.

(6) The GBC concealed the guru fall-downs and disallowed the process of understanding transcendental knowledge through open discussion and debate. They polluted ISKCON with mundane considerations and philosophical deviations. They mismanaged and plundered the society's assets. They changed Srila Prabhupada's books, kirtan, and deity worship. They cheated everyone with their bogus gurus and denied sincere devotees direct access to Srila Prabhupada. They oversaw the abuses of devotees, focused on their own benefits.

(7) Tyranny by corrupt leaders and deviant doctrines cannot survive the irrepressible passion of devotees for the truth in all matters.

(8) The GBC's pattern of abuse follows that in "rogue states," where dictatorships and oligarchies are not answerable to constituents.

(9) *"...one must retire. Just like at the present moment, although people are asking the president that 'You retire, you resign,' he is not resigning, obstinate. Because he knows, 'This is the first and last chance. I am not going to be elected again. So stick to the post and take as much money as possible.'" (SPLecture Dec. 17, 1973)*

(10) *"The system of management will continue as it is now and there is no need of any change."* (SP's Final Will, June 1977)

(11) *"Your material legal formula cannot help us. Only our spiritual life can help us."* (SPL Apr. 9, 1972)

TAMAL'S UNREPENTANT NARCISSISTIC SELF-ANALYSIS

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 amphictyony of independently empowered leaders.'

“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 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 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. 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.”

How clinical and detached, without any accountability at all.

CHEAP IMITATION OF THE PURE DEVOTEE

In an early Tamal Vyasa Puja book of his disciple's offering him birthday glorifications, we find amazing laudatory statements: *“Even if I had millions of tongues, still I would not be able to glorify you fully... Just a glance from your lotus face can save one from the greatest danger... By your appearance, maya disappears... You are the most magnanimous Vaishnava... Apart from you, there is no hope for us... You are a great genius!... You are the most confidential servant of Sri Sri Radha Damodara.”*



There is no doubt that the disciples of ISKCON gurus look upon their guru as being on the same level as Srila Prabhupada, and they are encouraged in this way.

CHAPTER 28: TOPANGA CANYON CONFESSIONS

TAMAL SPILLS THE BEANS AT PYRAMID HOUSE

Tamal and Hansadutta Swami were suspended as GBCs and initiating gurus in late April 1980 at an emergency GBC meeting. They were banned from their zones, and wandered around ISKCON in humbled disgrace, coming to Nrsinghananda's Topanga Canyon, CA. "Pyramid House." Tamal called for a taped open discussion on Dec. 3, 1980. Hansadutta, Dhira Krishna, Kirtiraja, Jayadwaita and others attended. Tamal confessed that Srila Prabhupada never appointed anyone as an initiating guru, but only as ritviks. Tamal had cleverly checkmated his chastisers: if he could not be guru, neither could they. The bombshell tape quickly circulated around ISKCON, giving angst and headache to the other gurus, as their positions were seriously threatened. The heart of Tamal's confessions was there were only ritvik appointments and no guru appointments. This was earth shaking, directly refuting the BIG LIE that Srila Prabhupada had appointed 11 successor initiating acharyas, which Tamal said was untrue. This revelation had huge ramifications: i.e., the zonal acharyas had no mandate and were cheaters, liars, hijackers, and imposters.

Tamal also gave an alternative to having no appointed gurus: that every disciple had the right to be a guru after Srila Prabhupada left. He was not simply trying to negate the zonal acharya system with 11 exclusive successors, but he was also pressuring the GBC to open the doors to everyone "qualified" (whatever that was). ***And Tamal would get back in too.*** Every disciple has a right to initiate his own disciples after the guru departs, including him! Either the GBC would allow all qualified devotees 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 2-3 months.

ESSENTIAL EXCERPTS FROM TAMAL'S CONFESSIONS

Hansadutta: Tamal Krishna Goswami has had a very important realization about how some of these problems have been plaguing us, since Prabhupada disappeared. How they've come to be, regarding this guru issue and appointment... (*He 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 SP mentioned that he might be appointing some ritviks, so the GBC went to Srila Prabhupada- 5 or 6 of us. We asked him, "SP, 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, "SP, 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 SP 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 sannyasis. 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. [...] 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.’*

“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 SP 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 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 [...] 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 and that Srila Prabhupada only appointed ritviks. But he also says that after Srila Prabhupada departed, it was "only natural" for those eleven ritviks (and then more could 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.*" Suspended as a guru, Tamal had little to lose by undermining the ISKCON zonal acharyas by declaring they were never appointed, that everyone could be a guru. The 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, which he discussed with Hansadutta in advance: “*Tamal has had a very important realization...*”

Next, Tamal and Hansadutta went to India to consult with Sridhara Maharaja in Navadwipa (whom the GBC had already deemed a “higher authority”) 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 supersede Srila Prabhupada’s decision? They claimed to have been wrongly sanctioned and that the guru is the absolute authority, after all, as previously stated by Sridhara Maharaja. But Srila Prabhupada had never appointed anyone as initiating guru and 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. Tamal and Hansadutta then met with the GBC, armed with Sridhara Maharaja’s verdict and the blackmail of the Topanga Confession.

At the Mayapur meetings in early March 1981, both Tamal and Hansadutta were officially reinstated in their former positions with “unpublished” resolutions #21 & 22 and the covenant there would be no more talk about no appointment of gurus. ***And Tamal never mentioned the subject again.*** Tamal’s strategy worked, but the “cat out of the bag” fact there had been no appointment of gurus, fed the discontent and rebellion against the zonal acharyas. Secret discussions and the societal discontent increased even as the zonals clamped down harder. What kind of appointment and instructions had Srila Prabhupada made? The zonal acharya hoax was slowly unraveling.

This was a classic case of Tamal’s cunning in ISKCON politics and how he survived many dire controversies. The other zonal acharyas saw that Tamal could end their guru regime if Tamal was not again reinstated as one of them. This would not be the last time the GBC would succumb to blackmail regardless of siddhanta. Tamal’s confession tapes became an ongoing embarrassment to the GBC, which they just ignored and pretended never happened. ISKCON nor the GBC have ever offered any explanation for Tamal’s confessions.

Ameyatma das: “*The GBC kicked him out for saying all devotees had to go through him to get to Prabhupada. After Tamal's confession (and then he was not lying), they knew their hoax was doomed, so they 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 when 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.”

CONFUSING MENAGERIE

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 of key parts: *“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.”*

Some thoughts on Tamal’s very interesting “confessions:”

(1) Srila Prabhupada appointed ritviks to initiate on his behalf and he never made any arrangements for future initiating gurus, asking his GBC to manage the society as it was already set up without changes.

(2) The zonal successor acharya program was a big lie, a hoax, and which the tacitly GBC admitted in 1987 and apologized for in 1999.

(3) So what really 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 misinterpreted? Although the GBC later said “everyone understood” that the ritviks would automatically become regular gurus after Srila Prabhupada left, **Tamal himself very firmly refutes this idea.**

(4) Is it that the ritviks were to continue initiating for Srila Prabhupada indefinitely into the future? Although Srila Prabhupada did not specifically forbid anyone from taking disciples, he clearly and strongly warned against it. But fools rush in where angels fear to tread.

(5) Those who wanted to become guru would design or adopt other systems for initiations in or out of ISKCON, as happened in several ISKCON schisms as some became gurus in various Gaudiya Maths.

(6) 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 his departure.

(7) Tamal's opinion is that if "qualified" (whatever that means) and if desired, any disciple of Srila Prabhupada could choose to be an initiating guru. And 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 devotee must choose his guru. (9) May the philosophers and devotees debate, argue, pontificate, write books, and preach on these subjects, but the institution must not forbid and oppress free thought and discussions.

(10) Demonizing, hatred, punishments, fear-mongering, malicious faultfinding, disrespect, and banning do not create a climate for understanding guru siddhanta nor for making spiritual advancement.

(11) So-called spiritual institutions corrupted by falsehoods, deviations, misleaders, and personal ambition should be corrected.

(13) Srila Prabhupada did not put any time limit on the July 9, 1977 Order, and actually it was intended "henceforward."

TAMAL CONFESSION TO A FORMER TAMAL DISCIPLE

"I, Vrindaban das, joined ISKCON Singapore in 1978. In 1979 I was initiated by Zonal Guru Hansdutta Swami. I was told SP had authorized some senior men to become his successors and I accepted it as SP's order. When Hansadutta fell down, I was told to repose my faith in SP, which I happily did. Then I was told to take reinitiation, which I took from Tamal KM in 1986. In 1988 I went to Mayapur with my family, when we all received second initiation from Tamal in his room. We could see something was troubling his mind as he look very depressed. He spoke to us revealing his troubled mind.

"Tamal said to us that if he would have strictly followed SP's initiation instructions there would not have been such a chaos, but it is too late to change the system, and this chaos will continue until we revert back to SP's instruction in the July 9th letter. I asked Tamal if not following SP's instruction was directly disobeying his orders. He replied, yes it was. After I left his room I could understand that all this initiation and reinitiation is bogus. I reposed my faith only in SP and internally I started to feel a lot of improvement spiritually. As the years went by I became convinced SP was my real guru, strengthened by reading all of his books, letters and lectures. I only told a few devotees about this confession by Tamal, but now I am telling it publically for the first time." (Intn'l Sri Krishna Mandir Malaysia farm president)

CHAPTER 29: TAMAL'S FALSE GURU REFORMS

BACKGROUND TO THE "GURU REFORM"

The zonal acharyas developed an extreme superiority complex and ran roughshod over everyone, wielding their feigned divine authority, causing angst, resentment, and hostility. There were endless complaints of how the new gurus mistreated devotees. Many devotees sensed something was seriously amiss and the central issue was whether Srila Prabhupada had actually appointed new gurus or not. Some discerned that what was taking place in ISKCON was not per Srila Prabhupada's instructions, but they were not clear what his instructions were. Confusion and dissent ruled the day with no positive solution in sight.

Weeks before departing, Srila Prabhupada was asked on tape, "*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.*" However, as soon as he departed, 11 senior disciples installed themselves as **succeed**-ing acharyas. Months earlier he had appointed them only as ritvik representatives. There was no appointment other than ritviks.

The US and Canada temple presidents began meeting to discuss the zonal acharya menace; they still had real political power in ISKCON. "*At a routine meeting of the North American temple presidents (NATP) in late 1984, talks turned to the problem of the zonal acharyas. ...every temple president had insurmountable problems with the ISKCON gurus. At the 1984 temple presidents meeting in Towaco, NJ, the Guru Reform movement was inaugurated.*" (ENE p. 223)

Most of them wanted to discuss the gurus. Survey questions and a position paper were prepared, and a second meeting to discuss and ratify this paper would follow soon, being the basis of approach to the GBC. 94% agreed there were fundamental, compelling problems with ISKCON's guru system, 91% agreed many gurus had an inconsistent arrogance, 91% agreed ISKCON's spiritual purity was seriously compromised by GBC neglect and cover-up of discrepancies therein.

An essay, *Putting Prabhupada In The Center*, stated: "*...many Vyasapuja books published for other gurus of much better quality than Srila Prabhupada's [and their] Vyasapuja celebrations are more lavish*

[and at guru puja] the largest throng of devotees was usually in front of the new guru, not Srila Prabhupada [...] Srila Prabhupada's position should not recede in importance as new disciples increase. Srila Prabhupada should not be seen as the previous Acharya..."

SECOND PRESIDENTS MEETING: TOWACO OCT. 1984

The second NATP meeting, Oct. 12, 1984, resolved: (1) Form a standing committee to research Srila Prabhupada's books and Gaudiya tradition re: the problems, issues in ISKCON. Ravindra Svarupa and Vatsala were the Research Committee for deep, careful research and analysis of the present guru institution. (2) Only Srila Prabhupada's pranam-mantras should be chanted in temple kirtans. (3) Gurus/ GBCs have fallen down and others are slack in their sadhana. (4) Gurus should be accountable for all personal income, expenditures annually.

The zonal acharyas began to fear these 38 secondary leaders.

RAVINDRA SVARUPA: "ENDING THE FRATRICIDAL WAR" NOV. 1984

The Story of My Life, Vol. 1 (Satsvarupa, p. 226): "Then Ravindra Svarupa and others wrote papers and spoke in meetings on their dislike of the zonal guru system, big Vyasasanas used only by them, and other abuses. Big changes came in 1986 when new men joined the GBC and zonal guruhship and exclusive Vyasasanas were abolished."

Nov. 16, 1984, Ravindra Svarupa sent out his essay, *The Next Step in the Expansion of ISKCON: Ending the Fratricidal War*. He wrote about improving mature Vaishnava relationships, emphasizing spiritual practices, the political power-game, with leaders forcing control on devotees and intolerance of all reforms- crushing the enthusiasm of sincere Godbrothers. This essay immediately was a rallying point for discontented devotees, and Ravindra Svarupa was an instant reform celebrity. The secret dissent was now cautiously in the open, and rebellion rose to a new level. But the essay focused on etiquette, not what did Srila Prabhupada instruct for future gurus and initiations?

BAHUDAK STRESSES RESEARCH OF PRABHUPADA'S INSTRUCTIONS

Dec. 4, 1984, Bahudak das (Vancouver), spokesman for NATP's, replied to Ravindra's essay: "...It does not take the place of the exhaustive researching of Prabhupada's books and letters [...] I am disgusted and appalled at the gurus' behavior and we must take a very strong position. Prabhupada disciples [...] should demand sweeping changes in a system that is corrupt and entrenched. [...] 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. [...] the primary cause is the serious mistakes being made regarding the position of guru...”

The temple presidents knew something was seriously wrong, but due to the concealment of Srila Prabhupada’s instructions about the future of gurus and initiations in ISKCON, they were in the dark. They had no July 9 Order nor access to Srila Prabhupada’s 6500 letters. What were Srila Prabhupada’s intentions for ISKCON’s future? This mystery lasted for years until the concealed instructions leaked out, but by then the political-interest class of GBC/gurus was entrenched. The hijackers were embedded, well dug in, and the peons indoctrinated. Meanwhile the GBC gave Archives research access *only* to Vatsala and Ravindra.

Ravindra Svarupa countered Bahudak’s ideas of revolution and confrontation. *“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. *Ravindra supported the new gurus, and thought there should only be some cosmetic changes to how they operated.* This was the basic flaw with the so-called moderate guru reforms: they never addressed the issue of the bogus gurus, but only adopted superficial policies and constraints so that everything would *look more orderly and gentlemanly.*

TAMAL AND SATSVARUPA BECAME PSEUDO-REFORMERS

Tamal and Satsvarupa, working together, saw the inevitable changes looming in the near future and planned how to co-opt and hijack the reform movement. They acted as reformers themselves, sympathizing with their temple presidents and the dissidents, with whom they discussed superficial window-dressings to the existing guru system. This would avoid any fundamental revolution and preserve their positions as initiating gurus with their thousands of disciples. *The 1984-7 “guru reforms” never dealt with Srila Prabhupada’s instructions about future gurus and initiations.* It was a phony reform—with only some lipstick on the same pig, it was still ugly. Tamal and Satsvarupa supported some “reforms” while the real problem was missed. *The smarter zonals led by Tamal* saw how they could survive by infiltrating the reform movement rather than confront and fight it.

ISKCON TURMOIL

Some temple presidents suspected there was a fraudulent claim to guship by the zonal acharyas. Burke Rochford confirmed:

“...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. [...] felt that Srila Prabhupada’s role as spiritual leader of the movement had been weakened... devotees had been reluctant from the beginning to accept the legitimacy or the claimed spiritual status of the new gurus...” (Hare Krishna in America, p. 209-11, 236)

The GBC had to deal with embarrassing guru fall-downs and they made some attempts to clean house. Still, many reformers believed all the gurus were bogus and responsible for ISKCON’s woes. Others just wanted in on the guru game and for the zonals to be humbled.

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 (several had fallen). Satsvarupa in BTG’s *“The Best People in the World”* what soon was 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.”* Due to the groundswell of demands to determine what Srila Prabhupada had intended for gurus and initiations the GBC passed some token resolutions, Mar. 2, 1985.

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.”*

At the June 1985 NATP meeting 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 so, was contrary to his desire and plans for ISKCON. They agreed this deviation from Srila Prabhupada’s order was at the crux of ISKCON’s most grave, intractable problems. The Guru Reform Movement had fully manifested, but it was deeply divided. One group insisted ISKCON go back to square one, *dismantle the entire guru system*, and then study Srila Prabhupada’s instructions on what he wanted after his departure. The other group wanted the

acharyas demoted into standard, no-zone gurus and for guruship be available to all, with some qualifications. A “50-Man Committee” was formed 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. A major confrontation was developing.

RAVINDRA SVARUPA PRESENTS HIS ESSAY: “UNDER MY ORDER”

“In Aug. 1985, the GBC, NATP and 11 gurus attended a meeting at New Vrindaban to discuss issues, such as a constitution, expanding the number of gurus, the role of the spiritual master, evaluating the qualifications of current and future gurus.” (ENE, p. 229)

Ravindra Svarupa’s essay, *“Under My Order: Reflections on the Guru in ISKCON,”* became the position paper of the reform movement, and led to a formal dismantling of the zonal acharya system. Ravindra became the primary reform protagonist and influencer, using the power of the pen and written word. Ravindra Svarupa was asked at the meeting to discuss 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 now studied the July 1977 tapes of the ritvik appointments, Tamal’s 1980 Topanga Canyon confessions, and the May 28 discussions about future initiations. Somehow he speculated that Srila Prabhupada had expected the ritviks to become initiating gurus after his departure, although not as grandiose acharyas. He identified the problem as the zonal acharya system. His solution was to allow anyone to become an initiating guru without 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.

Tamal had befriended and deeply influenced Ravindra Svarupa, who has ever since then regarded Tamal with very high regard. *Tamal instilled in him the ideas of how to modify ISKCON’s political order.* The moderate reformers needed to prevail over the radicals. The existing system would be adjusted to accommodate those with guru ambitions, and the zonal acharya system would more or less end.

“IT WAS UNDERSTOOD” THAT RITVIKS WOULD BECOME GURUS

Ravindra Svarupa asserted that Srila Prabhupada had appointed only ritviks, although he, without any evidence, concluded it was “understood” the ritviks would become initiating gurus after Srila Prabhupada’s departure. He wrote: (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 11 men permission to make disciples. His order was misunderstood. [...] the initiating gurus assumed a position which was not granted to them, or to anyone, by SP, 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. He wrote further: "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 Srila 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.'" (a parody based on a CC purport)

The assumption was that a regular guru was acceptable but an "acharya" was not. 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 initiate their own disciples after Srila Prabhupada departed is based on a few, out-of-context May 28 phrases and the "reasonable," "it was understood" Tamal-concocted narrative.

In light of the now proven lethal poisoning of Srila Prabhupada, meant to take his seat, and in light of the intense ambitions of the 11 for power, glory, wealth, and worship- *what these motivated men interpret was intended by Srila Prabhupada for the future of ISKCON must be*

rejected. This self-serving claim is suspect. We need solid evidence and conclusions. (Vol. 6, 7) Many reformers became gurus and GBCs themselves, joining those they opposed. ***The reform turned out to be about sharing the stolen goods.*** The thieves were compelled to be more “honest” and act more humbly, to be “good thieves.”

SPECIAL UNIVERSAL MEETING IN NEW VRINDABAN SEPT. 1985

Another New Vrindaban meeting was on Sept. 16-19, 1985 for GBCs, temple presidents, gurus, and Srila Prabhupada disciples to further discuss. Balavanta das was the chairman. Local 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.”* Many wanted to stop the simultaneous Prabhupada and zonals guru-puja ceremonies, remove the zonal’s Vyasasanas from temples, and reserve use of “His Divine Grace,” “pada,” and “deva” honorifics for Srila Prabhupada only. Some wanted to dismantle the zonal acharya system completely, cancel all ISKCON gurus, declare their initiations null and void (they had no authority to accept disciples), and restart from scratch, as if it was Nov. 14, 1977. They did not want to become a guru; but they were slightly less than a majority, maybe 40%.

The GBC/gurus did not support this “radical” position. They aimed to subvert the radical reformers by inducting moderate reformers Ravindra Svarupa, Trivikram Swami, and others into the GBC approved guru club. The struggle continued. *“...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 declared: *“You guys had your chance and now it’s our turn.”* Antagonism and confrontation against the guru regime was at a boiling point. The gurus would have to submit to major changes, changes that Tamal and allies would redirect and subvert with “moderation.”

BHAVANANDA EXPOSED AS AN ACTIVE HOMOSEXUAL

During these meetings Rupanuga delivered a notarized affidavit alleging Bhavananda (who had for years been suspected of having homosexual relations with boys and young men) had approached him for sex five years earlier when he was 15. This was the straw that broke the zonal acharyas back. The GBC Privilege Committee indefinitely suspended Bhavananda from initiating. Bhavananda was amazingly

unaccountable, stated: *“It’s my fault and on another hand it’s not my fault: it’s the system’s fault. Everything was thrust upon us.”*

The TPs discussed Bhavananda’s sex-capades, Ramesvara not chanting his rounds, and rumors re: Kirtanananda and New Vrindaban. Kirtanananda was adamantly opposed to any limitations on absolute, divinely empowered gurus (like him). But his true character would be seen in coming years as a pedophile and implicated in murder.

GBC PROVISIONALLY APPROVE MANY NEW GURUS IN SEPT. 1985

The moderate majority of the guru reformers aimed to end the zonal system and allow others to become initiating gurus. The North American GBC made a list of tentative resolutions for Mayapur in March 1986 to expedite new guru approvals: any Srila Prabhupada disciple in good standing could be a GBC authorized ISKCON guru with endorsements from 3 GBCs. Ravindra-Svarupa was approved by Hrdayananda, **Tamal**, and Satsvarupa, the three key zonals who had subverted the radical reformers by ushering other ambitious men into an expanded guru club. Thus they silenced their principal critic by bringing him into their midst. The GBC approved 17 new initiating gurus with final blessings to come at the March 1986 Mayapur meetings. But the zonal acharya system was still intact.

Tamal and Bhagavan met Australian leaders and deftly “managed” doubts in Bhavananda and the zonal system. *Tamal defended Bhavananda to the end as he struggled to manage the guru reforms so that the original guru hijackers would remain gurus.*

OPPOSING SIDES CLASH AGAIN AT MAYAPUR MEETINGS 1986

The GBC reinstated Bhavananda in March 1986 as an initiating zonal acharya after 6 months suspension. This fueled the TPs’ anger towards the entrenched, “divinely-appointed” zonal acharyas and spelled their doom. GBC Yasomatinandan das: *“At the 1986 GBC meeting, the climax of hypocrisy took place [...] 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 [...] 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.”*

The GBC rejected Ravindra’s “*Under My Order*,” reaffirming zonal divisions for gurus. However, the GBC did make one concession: *“Local temple (or zonal) leaderships may determine the practical*

details of guru worship and protocol [on] such things as: 1. Vyasasanas, 2. Photographs, 3. Altars, etc.”

“...reformers were able to effect some changes at the 1986 GBC meetings, but the zonal acharyas were still in charge. Most continued to sit on the Vyasasana with extravagant public worship. The reformers had wanted to [...] restore unity to the movement...” (ENE p.252)

NUMBER OF GURUS INCREASED DRAMATICALLY IN EARLY 1986

Tamal was Chairman and Bhagavan was Secretary (two allies in undermining the reformers) at the 1986 GBC meetings, when 24 new initiating gurus were authorized, including 17 listed in Sept. 1985. A waiting list had 6 more. Ravindra Svarupa clarified: “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.” [What is the difference between making and authorizing? And when was this power given?]

Many guru reform leaders were among these 30 new gurus: *Vipramukhya Swami, Ganapati Swami, Atreya Rishi das, Romapada Swami, Rupanuga das, Ravindra Svarupa das, Bir Krishna Swami, Caru das, Radha Krishna Swami, and more.* These men were thus compromised and silenced as critics of ISKCON’s guru policies, now in bed with the Devil. *Naturally they now would defend their guru status from the radical reformers.* Others would become guru in 1987: Jagad Guru, Trivikram (both reformers), Kavichandra, Prahladananda, Jayadwaita, and Bhakticharu (all swamis). There was no more asking what Srila Prabhupada had instructed about initiations, nor calls for research; all this was lost in the scramble to get on the guru seat.

The GBC firmly reasserted the validity of the zonal acharya system and the superiority of the GBC over the gurus. *“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. [This] was not a voluntary option. Because it was Srila Prabhupada’s order, it was necessary to guru-hood itself.” (Ravindra Svarupa, Cleaning House)*

THE REFORMERS ARE NOT PACIFIED

The radical reformers were disappointed that many of their members accepted positions in the largely unchanged zonal acharya club. Some considered this treason by joining “the ISKCON homosexual guru club.” What value were the new gurus when practicing homosexual Bhavananda had also been re-appointed? The zonals stubbornly clung to their power, worship, zones, and control.

Guru Reform Notebook, Satsvarupa, 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 zonals were corrupted by their position and power. Rochan, June 25, 2000: *“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.”* Bhavananda agreed: *“...worship on the Vyasasana is the highest pleasure. It is greater than sex, greater than drugs, greater than anything.”* (ENE p.255)

Whenever they were met with arguments why their guru regime was illegitimate, zonals would cite their need to protect *“the faith of their disciples.”* Tamal would argue there would no longer be a Hare Krishna movement if the new disciples’ faith was broken, as though this justified their phony charade. Many saw the zonals as conditioned souls. These were chaotic times. And on May 22, 1986 Sulochan das was murdered by a Kirtanananda disciple who later claimed he was ordered to do so by his guru and seniors like Radhanath Swami. The whole movement knew Kirtanananda was behind the murder-- this impelled the reformers with fresh urgency to end the rotten zonals.

GBC MEETINGS IN SAN DIEGO AUGUST 1986

“In August [1986], the GBC met in San Diego to discuss deviant gurus. They [gave] Bhavananda a list of guidelines [...] 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 [Sulocana, Chakradhari].” (Betrayal of the Spirit, pg 144) ISKCON had internal uneasiness and bad publicity over Sulochan’s murder, New Vrindaban scandals, the guru issue, and “fallen” gurus. Then came the resignations of swamis Bhagavan and Ramesvara, both involved with women. The remaining zonals were now only six. Nov. 1986: NATP requests the GBC to remove Kirtanananda from ISKCON. Sulochan’s murder was the last straw.

TAMAL SAW THE WRITING ON THE WALL AND JOINS REFORMERS

Naveen Krishna described 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 threatened by the rebellion of temple presidents. ISKCON gurus went to Dallas for private meetings with Tamal, who told me that, ‘It is time to expand the*

number of gurus.’ He was worried about the reform movement [and] their strategy for reform of ISKCON and its appointed successor guru system. Satsvarupa, Ravindra Svarupa, Bhakticharu and many others came to Dallas multiple times. **Tamal was on the phone with all of them**, expert at ‘working the phones’ as an influencer. Big changes were coming and they were planning how to avoid an end to their guru positions by engineering a moderate measure of reforms instead. These meetings were political and confidential. **Tamal was the Godfather** of the ISKCON guru club, consulted by those whom he had earlier assisted in achieving their guru status or with whom he had colluded in the appointed guru hoax-takeover of March 1978. Tamal knew who to be allies or friendly with. He cultivated Ravindra Svarupa, the lead reformer, whom he praised for his essay about ‘Ending the Fratricidal War.’” (Naveen Krishna, 2015)

Tamal saw the coming storm and respected the power of the temple presidents. They had dethroned him once before in 1976. Learning from the past, this time he would be the “reasonable” mediator, playing sympathy with all sides, calculating how to disempower the reformers and achieve a modified GBC guru approval system. In later 1986, with his allies Bhagavan, Ramesvara, and Bhavananda gone, he chose diplomacy and politics over stubborn tyranny and institutional resistance to change. He would subtly redirect the tide of coming changes to preserve the GBC’s absolute authority and to keep the remaining zonal acharyas as initiating gurus.

“Finally, after years of struggle, the determined guru reformers constituted a formidable force against the guru-controlled GBC. A 50 man committee of temple presidents, sannyasis and senior disciples who opposed the zonal acharyas, was formed at the Dec. 1986 GBC meeting in Dallas, 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 was a superb administrator and political strategist. [...] he jumped ship to join the side he thought would win: the guru reformers.” (ENE, p. 262)

“**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, they were compromised by participation in an unauthorized guru system, and reform quickly became a dead issue. The original gurus were allowed to survive and even appear eminently reasonable, and to consolidate, 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.” (VVR #14, Sept. 1990)*

Tamal now played the role of reasonable, diplomatic mediator. E.g., he wrote Gauridas Pandit, Aug. 9, 1987: *“I realize that the entire initiation issue has been fraught with problems and has not been a clear issue. I believe by discussions, the matter can become clarified, and I encourage you to write me further in this regard.”*

FINAL SHOWDOWN

The NATP met just before the 1987 Mayapur GBC meetings to prepare for a final showdown with the zonals and GBC. Bahudak dropped out, further impairing the radical reformers. Bahudak and Rochan had led those maintaining: *“...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) I.e., everything since 1978 be made null, and a new start made, *“the way Srila Prabhupada intended.”*

“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-[only 5] -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 who had so bravely tried to confront the charlatans [...] they believed if the GBC had adopted this hard line [...] the movement could get back on track to Prabhupada's original intention, starting from scratch.” (ENE, 260, 270)

***But the problem was that no one in 1987 understood what Srila Prabhupada's intentions and instructions actually were,** since key instructions had been concealed by Tamal and others- with c. 240 missing tapes, and the Final Will and July 9 Order still hidden. **This knowledge void was complicated by years of deep indoctrinations** by the elite GBC/gurus that obscured the simple truths necessary for real reform. With no positive replacement to the guru hoax, many feared the*

“back to square one” idea was a dead-end. ISKCON had been steeped for years with the flawed living guru doctrine, even if not a pure devotee. The radicals knew the ISKCON guru system was very wrong, but their uncertainty what to do instead 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 dismantling the external features of the zonal system and diluting the guru club with new entries. The moderates would prevail due to their more reasonable-appearing “compromises” that were crafted by **Tamal’s invisible hand**. “...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 radicals’ proposals] could have passed at Towaco, but Ravindra saw his political opening [...] had already compromised with his ‘Ending the Fratricidal War’ [...] with his shrewd political ploy, Ravindra [and the moderates won]. (ENE, 267) Ravindra was Tamal’s protégé and student, molded into a reform hero (superficial forgiveness and facilitating guru desire).

Ravindra compromised with the zonal acharyas and earned him the prominent position he has held in the movement’s politics ever since. He betrayed the radicals who wanted a return to original shastric purity. The radicals gained support by declaring the guru regime was contrary to Srila Prabhupada’s teachings and was destroying the movement. But they had few answers what should be done instead. The safer route was to band-aid the major anomalies rather than venture into the unknown.

No one grasped the very simple ritvik representative system that Srila Prabhupada gave for the future. The living guru mis-philosophy was already established, confusing everyone. By 1987, ISKCON’s guru system was entrenched, calcified, stratified, petrified in its corruption: there were too many vested interests in ongoing guru franchises. Any real reform was virtually impossible. And when Srila Prabhupada’s key instructions on the guru issue finally came out years later, it was only outsiders who could “get it.” Like the USA tax system– it is crazy, but there are too many that benefit from it to allow any true reform.

GBC MEETINGS IN EARLY 1987

Tamal, 1997, *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 made the GBC submit to the judgement of its committee of 50 non-GBC Godbrothers, in effect temporarily suspending itself, something only Prabhupada 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 submitted himself for evaluation and correction by a 50-man committee. Not all of the original gurus could commit to the changes.”

The GBC was compelled to permanently suspend Bhavananda as a GBC and initiating guru. *They had to sacrifice him to save themselves.*

NOTABLE 1987 GBC RESOLUTIONS

With the 50-man committee, and reformers like Ravindra Svarupa and Trivikram Swami, in control of GBC proceedings, resolutions were passed which ended the zonal acharya system and era. Yet, 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 approval was introduced, a methodology with no basis in shastra, any sampradaya, or Srila Prabhupada’s teachings. This continued the same fatal defect of bogus diksha pretenders. Some of the resolutions (just token concessions) were:

(53) Bhavananda is suspended as an ISKCON guru. (55) There should be no personal seat for gurus in the temple room other than Prabhupada’s Vyasasana. (56) The only guru-puja inside the temple room will be for Srila Prabhupada. (57) Disciples of present gurus may worship their guru outside the temple room. (58) The disciple can keep the substantially smaller picture of his guru on the altar only while offering arotike. (61) No one should declare or be declared an acharya for a geographical area or for ISKCON. There should not be any official use of the word acharya. (63) In the temple kirtan, only Prabhupada’s name and his predecessors can be chanted.

COMPROMISE: THE THIEVES KEEP THEIR STOLEN GOODS

Mayapur 1987: the guru reformers were not united, but all agreed on dismantling the zonal acharya system. Rochan opined that a schism was averted by the political diplomacy of Ravindra Svarupa:

“The zonal acharyas deviated [and] affected by pride [...] intoxicated by power. Their initiations were illegal; unauthorized. You can’t force [...] initiation from a particular guru. [...] The movement to

dethrone the zonal acharyas came to a head in Mayapur 1987. [...] When [it was] proposed that all initiations since Prabhupada passed away should be made null and void, that new devotees should be able to choose their own spiritual master, Jayapataka pleaded, 'Oh, we can't do that.' Harikesh threatened to leave [...] Then we could have started anew and re-organized ISKCON along the lines of guru, sadhu and shastra, the way Prabhupada had intended. [...] Ravindra Svarupa was a scholar and he could write powerfully and convincingly [which] won the game. [He] 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 [...] The zonal acharya system had [...] merely been restrained..." (ENE, 264-6)

Leading reformers became gurus or GBCs, joining the corrupt regime to get a share of the spoils. In 1988 Ravindra was elected GBC Chairman and since, he has been revered as an ISKCON scholar, intellectual, spokesman, and reformer. He joined the same club he fought to dismantle, and while that enlarged guru club adopted token "reforms" to end some of the most ostentatious displays of deviation, it continued with another system of unauthorized initiating gurus. After 9 years of gurus taking 1000's of disciples and solidifying their guru franchises, how could they be dislodged? Cosmetic reform was all that could be accomplished. If the radicals had deposed the last 5 zonals, who may have left with their disciples and temples, what would be left of ISKCON? So how much more difficult would it be to reset back to square one 35 years later? (See Vol. 6, 7) Only if Srila Prabhupada's true instructions became well and widely understood could it be done.

*"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, 1993): "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.** [...] the reform movement was not that much purer, as many of the attacks on the gurus were weighted by [...] envy, vengefulness, and resentment. What had gone wrong in ISKCON constituted **a collective judgment on all of Srila Prabhupada's disciples.** [...] **Those who became gurus were among Srila Prabhupada's 'best men.'** [...] '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 [...] 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 and poisoned Srila Prabhupada were his *worst* men, not best. ISKCON’s deviations were due to personal ambitions. Reformers *were* better than the guru hijackers: they wanted to follow Srila Prabhupada’s instructions, not the guru deviations. Compromising did not end the deviations or put ISKCON back on track as Srila Prabhupada wanted. It was lipstick on a dead pig.

The flaw is the idea we can be diksha gurus as conditioned souls or without Srila Prabhupada’s order. (Vol. 6, 7) Ending the zonal acharya hoax and electing gurus by politics was just a new deviation. The fatal assumption is there must be *living gurus* to continue the disciplic succession. Srila Prabhupada never appointed nor ordered anyone to become initiating gurus after his departure (the GBC agrees with this), and he did not instruct the GBC to be the ultimate spiritual authority to concoct evolving guru approval methodologies. Srila Prabhupada’s instructions were complete; he already gave everything; the GBC did not have to fill gaps that Srila Prabhupada supposedly forgot to give us. Ravindra’s reform was simply to redistribute the stolen assets.

TAMAL UNDERMINED REFORM BY MAKING GURUSHIP OPEN TO ALL

Just as Duryodhana was able to compromise the honesty and principles of Bhishma, Drona, Kripa, and Karna by indebting them with wealth and material facilities, so Tamal also cleverly invited “guru reformers” to be gurus too. What kind of gurus are they when all it takes is 3 signatures and a no-objection GBC vote? Tamal, in *Perils of Succession*, 1997: “*a succession of all is a succession of none.*”

From the IRM website: “*...the so-called ‘guru reform’ deal was ‘stitched-up.’ The ‘guru reform’ led by Ravindra Svarupa from 1984 had to find the solution to what went wrong with the horrendous zonal acharya system [...] he finds the answer –he gets a share of the guru pie himself. [...] Who signs his ‘guru papers’ for him? Three of the ‘zonal gurus’ he was reforming. [...] 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...*”

WE CAN MAKE YOU A GURU TOO

The zonal acharya 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 prevailed. Most GBCs were misled about what Srila Prabhupada instructed for future initiations. Some protested this system in its early days: Pradyumna, Yasodanandan, Guru Kripa, Kailasa Chandra, etc. But as 1978 wore on, key guru club power brokers tried to quiet certain individuals and significant opposition with the promise of becoming approved gurus themselves. It was bribery at the highest levels of a rapidly degenerating spiritual institution. Offering guruship to “reformers” in 1986-7 subverted any true reform and made ISKCON into a corrupted pseudo-spiritual institution by “rewarding” dissidents with false guruhood via corrupt, deviant dogma. This kind of bribery is documented in some examples below:

ONE: SUDAMA MAHARAJA OFFERED A SLICE OF THE PIE

In 1995 Yasodanandan das hosted Sudama (formerly Maharaja) at his home in his final months. Sudama told him the same story reported by Ramachandra das (VNN.org, June 8, 1999):

*“Sudama revealed to me something very shocking [...] the day before Srila Prabhupada departed all the original ISKCON gurus and leaders met to discuss how to divide up the world. **Tamal and another sannyasi** approached Sudama 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.**’ (The exact statement). Sudama attended the meeting, horrified at what he was hearing. **Tamal started off asking who wants to be guru.** After some hesitation, Ramesvara said, ‘I do, I do.’ Others raised their hands. Shocked, Sudama was told, ‘We'll give you Japan and make you a guru later.’ Sudama, horrified, asked, ‘Srila Prabhupada hasn't even left the planet yet. How can you be even thinking like this? I would rather bloop and fall-down than commit the sins that you are about to commit.’ (his exact words)*

*“Afterwards Satsvarupa 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**’ in the story, and that nothing could go wrong. Sudama stayed to the next day when Srila Prabhupada*

departed, 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 also separately confirmed they heard the same account from Sudama 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 Sudama’s account. We can take it as true history.

TWO: ACHUTYANANDA SWAMI OFFERED GURUSHIP

Lokaguru das (Zonal Acharyas p. 52) stated: “*Achyutananda [formerly Swami], who is my friend and tenant, told me he was asked to be a guru but declined due to lack of pure realization. He 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 11 ritviks, Tamal, Jayapataka, etc. No one should be surprised by these things.*” Achyutananda das, contacted in July 2016, did not contest the above incident, so he has tacitly confirmed its accuracy.

THREE: GURUKRIPA OFFERED GURUSHIP TO COOPERATE

Lokaguru also stated (Zonal Acharyas p. 52): “*I met Gurukripa in India in 2014. [...] he told me he was asked to be a successor guru but refused because he thought that in order to succeed Srila Prabhupada one 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 11 ritviks, Tamal...*” Gurukripa das confirmed in 2009: “*That day (mid-1978), Bhavananda, Tamal, and Bhagavan asked me to meet them in the (Vrindaban) guest house. 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 Mayapur meeting.’*”

Gurukripa was not tempted and refused. Yasodanandan noted this incident in his diary for Aug. 25, 1978: “*...7:35 pm I went to chant on the 3rd floor of the guest house, above Gurukripa’s room. Bhagavan, Gurukripa and Tamal were in Gurukripa’s room having a discussion in loud voices. Gurukripa pointed out that the process of zonal divisions, Vyasasanas, guru-pujas, was never mentioned by SP. Bhagavan said that this was done for preaching, Srila Prabhupada had done it, so they could do it. Gurukripa argued this new concoction be stopped and SP never wanted things like this. Tamal said, ‘We have a list of potential gurus, and if you just control these two Smarta Brahmins, Yasodanandan and Pradyumna, we’ll also make you a guru.’* A brief,

chilling silence followed. Then the conversation resumed and Tamal 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: YASODANANDAN OFFERED GURUSHIP TO COOPERATE

At Janmastami 1978, Gurukripa and Yasodanandan 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?"* (Yasodanandan das, 2015)

FIVE: MADHU PANDIT AND CHANCHALAPATI OFFERED GURUSHIP

In recent years, Madhu Pandit and Chanchalapati were offered ISKCON guru positions if they would bring the Bangalore Group of 30 temples back into ISKCON and forget about the ritvik "nonsense." Of course, they refused the devil's temptation.

THE FRAUD CONTINUED

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 too intense, as ISKCON witnessed defection of sannyasis and senior men to the Gaudiya Math, first to Sridhara Maharaja (who encouraged them to act as initiating gurus, e.g., Jagat Guru and Alanath Swamis) and then others. In 1982 three new gurus were added and Jayatirtha was "lost" to Sridhara's camp. In early 1985 four more were added but Hansadutta was "lost." Then there were 16 gurus. With the guru reform movement, and the door was opened for anyone with the votes. Many became infected with the guru desire as the most desirable, esteemed position.

Thus anyone could become a guru fairly easily, and a system well received by all who had guru ambitions. There is a growing sentiment in ISKCON, after many guru fall-downs with thousands of disciples, that all good standing members 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 you follow the institutional rules (corruptions), *you can be a guru too*. The hijackers thus seduced and defeated their critics.

After the zonal acharya system ended, the 5 remaining zonals continued their fraud. Their big lie that Srila Prabhupada had appointed them as successor acharyas was forgotten. Rather than resign and admit their guru hoax, as they should have done after cheating the society, they shamelessly continued as supposed gurus. The new rationale was that the GBC had the full authority of Srila Prabhupada, and the GBC kept them as gurus while opening the door to others. These guru “reforms” did not address the real problem- *the illegitimacy of the gurus* and that Srila Prabhupada never ordered anyone to be an initiating guru. Tamal, Satsvarupa, etc never admitted they lied their way onto the guru seat, and neither did they get off that seat.

Tamal politically maneuvered an ISKCON transition to a new guru vote approval model, but he and Hridayananda, Satsvarupa, Harikesh, Jayapataka (or even Hansadutta) never came clean about the hijacking. Satsvarupa’s shallow regrets: *“And how can I make up for my mistake of imitating Prabhupada? I sat on a throne above your heads as you sat on the floor[...] we pretended that I was supreme, ‘almost as good as Prabhupada.’ [...] why don’t I just admit I made a real mistake...”* [Suggestion: why don’t you quit your phony guru business?]

The “reforms” were token adjustments of details (honoring Godbrothers, humble gurus, etc) but the pretense of unauthorized, unqualified men being initiating gurus continued as before. *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 GBC no-objection vote.* What Srila Prabhupada intended for the future was lost in the stampede to be guru (see Vol. 5). The guru regime polished their charisma, diplomacy, “outreach,” to be more acceptable. But under this façade the corruption, cheating is now more insidious and professional.

TAMAL’S ACCOUNT OF THE GURU REFORM MOVEMENT

“Tamal KG, who seems to have been the principal 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...” (ENE p.275):

“Perils of Succession,” 1997: “Divisiveness due to zonal acharya hegemony continued to increase [...] temple presidents expressed their collective outrage. as the ‘guru reform movement,’ [...] begun from a groundswell of discontent, gained such momentum that it eventually swept away the entire zonal acharya system [...] in 1987, the number of gurus was more than doubled and the number of GBC men significantly increased to include prominent guru reform leaders. [...]

The stormy decade [...] left many casualties [...] 90% of Prabhupada's initiated disciples were now marginalized; disciples of fallen gurus felt they had no shelter; the preaching mission lost momentum and cohesion. ISKCON was battered and bruised- but it had survived. Important lessons had been learned. Prabhupada's position was not to be imitated. [...] Prabhupada 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. [...] 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."

Chameleon, slithering, arrogant Tamal... always a new “profound” analysis in hindsight as though he had nothing to do with it all. In 1978 he claimed Srila Prabhupada had appointed 11 successor acharyas. When that lie collapsed, he came up with a new, equally defective narrative. Tamal is dead and gone, and Srila Prabhupada is still living.

GURU REFORM MOVEMENT INCLUDED MANY ASPIRING GURUS

Many dissident’s reform motivation was to become guru. They resented the zonal system’s exclusivity. The guru desire even infected those who saw ISKCON’s guru system as corrupt and unauthorized. Reformers knew there was no guru appointment, that the zonals were imposters perpetrating a hoax. And they also became imposters but under the cover of a vote system rather than a hoax appointment. Despite the wisdom of stepping back to decipher Srila Prabhupada’s intentions, guru ambitions prevailed with the new misconception that anyone can be a guru. The GBC concocted novel improvisations to institutionalize guru approvals (lest a free-for-all guru freak show ensue). Rubber stamp gurus: exactly what Srila Prabhupada 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? ... (ConvBk 32.356)

PHONY REFORM ENGINEERED BY TAMAL & COMPANY

The so-called guru reforms of 1986-87 simply enshrined the same principle of unauthorized gurus in ISKCON, The hijackers had no real pushback because no one understood what Srila Prabhupada's suppressed instructions were! ***Tamal, the prime architect of the poisoning, the mission's take over, and the unauthorized guru systems in ISKCON, was the primary culprit.*** Shamelessly, he recounts what was actually his own doing! Many thought the false reforms were significant. Trivikram Maharaja: *"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) Yasodanandan had doubts (VVR #14): *"The current GBC still maintains as members some of the 'unrepentant architects' of the zonal acharya system... yet we are told a reform took place in 1986-7 and everything is [now good]. ...this was merely cosmetic reform, while the masterminds and 'unrepentant architects' toned down their style after their 'acharya ambitions' had been unmasked."*

Around 2000, Bhakticharu Swami frankly stated: *"Like in 1987, [but] 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 acharya? So that I think is the main mistake where we started, that took place after SP's disappearance that has never been properly rectified."*

Trivikram Swami defended the former zonals and GBC: *"[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."* Hamsavatar das replied in VVR #10, Sept. 1989:

"In my business if I see someone cheat or steal, I will not trust him. Yet you are willing to follow people that have already shown their propensities? [...] Would you... tell them to again give heart and soul to these people? If an officer of a company was caught embezzling funds, benefit himself at the expense of the health or existence of the company, should he be reinstated? After such shameful action which all but destroyed our movement, how can you even suggest that we

follow these men? [...] let alone leaving them at the helm to mismanage again. It is an insult to our intelligence [...] 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... If they must be forced to resign, then their attachments are exposed. There is no blanket acceptance anymore. We have all been granted some intelligence.” (VVR #10, Sept 1989, p. 31)

After these phony guru reforms, and other failed attempts at reform, most reformers gave up hope that ISKCON could be rectified, leaving only a few active diehards. What Srila Prabhupada wanted has



since been contested by two primary schools of thought- living guru proponents and “ritviks.” Free discussions on this take place only outside ISKCON’s suppressive tyranny. There never has been a society wide, open debate and study on what was to be done in late 1977. *Vedic Village Review*, *Vaishnava Journal* and *Back To Prabhupada* (IRM) have been powerful voices of logic, common sense, and reason based on Srila Prabhupada’s teachings. Yet, to this day, anyone can become a (false) ISKCON diksha guru, *thanks largely to Tamal, the architect of ISKCON’s deviant doctrines and phony guru reforms.*

CHAPTER 30: KNOW HIM BY THE COMPANY HE KEEPS

A man can be understood by the company he keeps. Who did Tamal associate with? Much can be understood from this and unfortunately, it is not a very pretty picture. As indicated in his horoscope (Ch. 23), he had some seriously negative associations.

CHANDRA SWAMI (CS)

THE GODMAN'S RAP SHEET

A Vedic astrologer looked at Chandra Swami'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. Attracting friends and followers with his magical tricks and influential connections, he associated with celebrities, politicians, arms dealers, extremist terror groups, and made shady or illegal deals for big profits. He had many legal troubles, spent time in jail, stuck in India for years while under investigation. He weathered tax fraud, involvement in Rajiv Gandhi's assassination, lawsuits, and more. He was fond of women, posed as a godman, used his astrological skills to earn political favors. Throughout the 1990's India TV was full of news reports on his many scandals.

Vineet Narayan, a former ISKCON devotee named Vishnumurti das, was instrumental in exposing corruption in India's government as an investigative news reporter, also interested in the poison issue, said in 1993: "*...he [CS] 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 the ultra-rich Sultan of Brunei and Sheikh Al Khalifa of Bahrain. CS moved was a favorite of many leaders, playing all sides. He treated PM Morarji Desai with his medicines, and he was so close to Indira Gandhi he could call her by phone any time. Yet Gandhi and Desai were enemies.



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 government's Jain Commission compiled much evidence of CS's complicity, along with the Tamil Tigers (LTTE) of Sri Lanka. Although 7 were sentenced to death or life in prison, 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 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 terrorists and CIA, Mossad, etc. CS attended a London meeting of LTTE and Sikh separatists where Rajiv Gandhi's assassination was planned. US Senator John Kerry issued a 130 page report on the involvement of CS, Khashoggi and LTTE in \$84 million of transfers for gun-running, political assassinations. The Jain Commission determined that multiple foreign intelligence agencies were tied to CS in Rajiv Gandhi's assassination. Large funds received by CS were never explained. Khashoggi had ties to the CIA, Mossad, MI-6, etc

CS was suspected of complicity in Rajender Jain's murder a day before he was to testify about Rajiv Gandhi's assassination, and witness Ramesh Dalal received death threats. CS's diary was seized, revealing Rs 10 lakhs paid to a Sri Lankan forger of currency notes with LTTE ties. CS is suspected of funneling funds to LTTE for the assassination. An accomplice claimed CS was arranging safe flight from India for the killers. In 1999 a plot was exposed to assassinate Rajiv Gandhi's widow Sonia Gandhi, then expected to become PM. Tamil Tigers ("Assassins Ltd") did armament swaps for drugs with terrorists involving CS, foreign intelligence agencies, and the Dubai and Italian mafia, etc.

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. 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. He kept a Korean bodyguard called Mr. Kill and 11 full-time "pleasure wives." He was involved in the Iran-Contra drugs for arms swaps and was an arms and secret deals facilitator from Nixon to Bush. He had legendary parties with beautiful, plentiful, prepaid girls for major celebrities. Khashoggi passed away on June 6, 2017.

In 1997, it was 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." In 1995 CS was arrested in connection with an Ayodhya mosque bombing, but released for lack of evidence. A UK investigation revealed connections and associations between Rowland, CS, and Ashraf Marwan, who was head of security/ intelligence in Egypt. CS also had intimate connections with Dawood Ibrahim, the 4th most wanted person by USA and Interpol for terrorism financing. CS had an incomparable history of unsavory associations, suspected and accused of fraud, bribery, terrorism, arms dealing, murder, assassination, and more. He was capable of mind reading, magical feats, and due to the notorious scope of Chandra Swami's alleged activities, which includes poisoning, influence-peddling, assassinations: *We ask, 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?*

CHANDRA SWAMI AND THE MAKHARADHVAJA

On Oct. 20, 1977 Srila Prabhupada had a dream of a Ramanujavaiya preparing *makharadhvaja* medicine, and Tamal had devotees go out to look for this medicine. Adi Keshava and Satadhanya went to Delhi and were directed by CS's secretary to pick up a course of *makharadhvaja* from a local kaviraja, paid by CS (who was in Madras).

Tamal and the GBC said the poison Srila Prabhupada spoke of on Nov. 9-10, 1977 was referring to *makharadhvaja* supplied through CS, only taken 3 times, ending Oct. 26. But Srila Prabhupada did not refer to this medicine when saying, "*Someone has poisoned me.*" The October *makharadhvaja* is not "someone" and it does not explain how the poisoning started months earlier in Feb. 1977, as is proven by forensic hair tests. CS was an expert in poisons and herbs, and is a very plausible source of the cadmium. CS stands out so starkly in the lineup of persons present during Srila Prabhupada's last two years that *of course* he is suspected in the now proven poisoning of Srila Prabhupada. *In any crime, his type of character would be the first to be*

investigated. Yet, there is no proof CS was involved, but his connection to ISKCON and Tamal is conspicuously suspicious.

Given the following facts, it is only natural to suspect CS was possibly connected to Srila Prabhupada's poisoning: (1) CS supplied the *makharadhvaja* that SP took in Oct. '77. (2) CS may have supplied poison given to imprisoned politicians like JP Narayan in 1975-77. (3) CS has been associated with assassinations and murders. (4) CS was close to several devotees, and likely Tamal, even staying in the NY ISKCON temple for a couple of days in 1976 (testimonies below).

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. Instead, we wonder if Chandra Swami gave advice or poison to those who administered the cadmium, but we doubt the makharadhvaja was poisoned. Because of Chandra Swami's notorious history and proximity to Tamal and ISKCON 1976-77, he is a person of interest.

DID TAMAL MEET AND KNOW CHANDRA SWAMI?

According to some devotees, notorious tantric "godman" Chandra Swami regularly visited and stayed a few days at the NY ISKCON temple in late 1976 when Tamal was the resident GBC there. CS saw the kidnapping-deprogramming case in the news and came to the temple to offer Adi Keshava his help, introducing him to a State Department official was of great assistance. But Tamal refused any temple funding, and the pro-bono ACLU was used instead. Adi Keshava welcomed CS's help for the court case and they became good friends. CS, a wealthy world jet-setter, came and went from New York. It is unsure when CS first contacted the devotees, sometime between July and Nov. 1976. Devotees sometimes visited him at a rich lady's deluxe upper Manhattan apartment. CS invited Adi Keshava to join him in a meeting with President-elect Jimmy Carter in Jan. 1977, which never occurred.

"...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 [...] that we could not use any temple funds for our defense. 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." (Adi Keshava interview)

In India, Gopal Krishna Swami knew CS quite well, and on Dec. 23, 1976 Giriraj and Srila Prabhupada discussed CS on tape. CS had apparently spoken well of ISKCON to his close friend Indira Gandhi. In Feb. 1977 Adi Keshava went to Mayapur for a week to visit Srila Prabhupada for encouragement in the challenge of the deprogramming court case. Tamal and Adi Keshava, the New York ISKCON co-leaders, surely discussed CS on the flight from New York to India. Adi Keshava first stopped in Delhi for 3 days on possible use by ISKCON of the "American House." While there he also saw CS briefly.

ISKCON won in the NY Supreme Court Mar. 17, 1977. All charges were dismissed and the Hare Krishna movement was ruled a bonafide religion. Adi Keshava flew to India on May 25 to see Srila Prabhupada, and met CS in Delhi, and *"thanked him for his help."*

CHANDRA SWAMI SPENT DAYS AT NEW YORK ISKCON TEMPLE?

Bhagwat Maharaja: *"In the summer of 1976 when I served at New York ISKCON, I was sent by Adi Keshava (temple president) to the New York airport to pick up CS. I remember CS stayed at the New York temple for some days, but Adi Keshava denies this, saying CS had his own accommodations. I also remember 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 his location is now unknown."*

Drishtadyumna Swami (2001) clearly recalled seeing and meeting CS at the New York temple in 1977 and was surprised to hear of his notoriety and that he was in Tihar prison under criminal charges.

Madhavananda das clearly remembers, sometime after the July 1976 NY Rathayatra, seeing Chandra Swami (with gold-plated, Rudraksha beads) *"coming out of Srila Prabhupada's quarters alone, and no one with him."* He asked about CS's business. Srila Prabhupada's and the guest rooms were on Floor 11.

Lakshmi Nrsingha das recalled he and Adi Keshava went to see CS at an uptown Manhattan apartment sometime in 1976. For hours, CS exhibited his impressive mind reading abilities.

Hansarupa das: *"I remember seeing him come into the temple with his entourage... 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: *"CS was apparently in NYC hobnobbing with UN Members on behalf of Indira Gandhi, and*

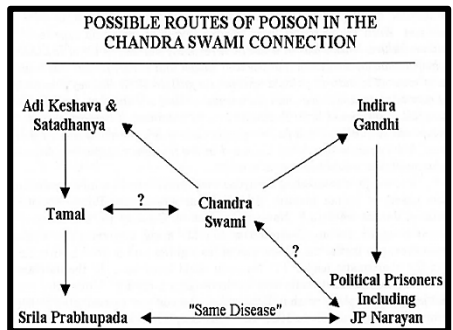
collecting from wealthy Hindus. He seemed to be on a fact finding mission to learn about ISKCON. I remember the moment when CS met Adikeshava Swami, who did not know him, though I did from Life Membership in Bombay and New Delhi. He was supposedly a favorite Advisor of Indira Gandhi. [...] I was in Manhattan temple about June to Nov. 1976, and TKG was there the entire time. He wanted me to set-up a Life Membership office there. As for ‘whether Tamal was ever seen with CS or whether they had any meetings’? No. I never saw, nor heard of TKG meeting or talking with CS. I remember being curious myself whether TKG knew anything about CS. [...] At any rate, Chandra Swami only stayed in the Temple for a couple days and left.”

TAMAL WAS VERY FAMILIAR WITH CHANDRA SWAMI

Late on Oct. 24, 1977 Satadhanya and Adi Keshava called Bhavananda at the Vrindaban temple from Delhi with the news of procuring *makharadhvaja* from a “Chandra Swami.” Bhavananda surely told Tamal because they shared everything. The next morning Bhavananda tells Srila Prabhupada (with Tamal listening) that a “Chandidas” had donated *makharadhvaja*. And Tamal pretended it was news to him also. Both Tamal and Bhavananda at first refer to “Chandidas,” as though they did not know the godman’s real name. Then: **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.*

Why does Tamal pretend to not know CS and it was only Adi Keshava who knew him? It seems Tamal actually knew CS very well, but put on an artifice of ignorance. How could this be an “oh” surprise to Tamal when he knew this news the night before? Was Tamal distancing himself from CS? Tamal knew him quite well, seen below. Why might this be relevant? Where did the cadmium and dosage instructions come from?

Tamal then describes CS’s help in the New York court case and it turns out he knew much about CS after all:



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 NY. 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 in April 1977 Tamal was quite well informed about CS's relationship with Adi Keshava, the court case, and his own NY temple. Did Tamal meet CS? He certainly had the opportunity, especially when CS visited or 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.*** Adi Keshava Swami and CS became friends, and CS stayed in the ISKCON temple guest quarters for a few days as he moved about NY City. Various devotees said CS visited Tamal's New York temple often. Tamal presumably would have likely met and associated with CS at this time. 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 (his own words).

From June 1976 to Feb. 1977, Tamal was #1 and Adi Keshava was #2 in NY ISKCON, working side by side. Tamal 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. CS met many NY ISKCON devotees in late 1976. Bhagwat, Lakshmi Nrsingha, Dristadyumna, Antima, Sudama, Adi Keshava, Madhavananda, Sevananda, and others from NY temple all met CS... ***but not Tamal?*** 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 cadmium poisoning plan came from, we naturally think of Chandra Swami. Is that so absurd or fantastic as the GBC says?

AMAZINGLY DISHONEST EXCUSES FROM THE GBC

NTIAP 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 ***yet implicated*** in assassinations, poisoning, and other dark crimes. But now we know his true 1976-77 character, is it still no concern? In 1977 CS was the same rotten person, already expert in poisons and nefarious activities, but his illegal acts were just not exposed yet. CS, a poisons expert, visited and stayed at the NY

temple where Tamal was in charge, and very likely Tamal met CS. Tamal is a prime suspect in Srila Prabhupada's poisoning. There is nothing unusual or suspicious here? Was CS the source of the cadmium causing Srila Prabhupada's health decline? What is so hard to grasp here? The GBC dishonestly denies all possibilities of poisoning in endless 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?

Consider: (1) Soaring cadmium levels in Srila Prabhupada's hair is triply confirmed in Ch. 11, (2) This is not natural, accidental, or environmental, but due to malicious poisoning with homicidal intent. (Ch. 12) (3) Srila Prabhupada was lethally poisoned, or assassinated, (4) CS was implicated in the Rajiv Gandhi assassination and other murders, (5) CS possibly supplied poison for Indira Gandhi's political prisoners, (6) CS arranged for the makharadhvaja. (7) Chandra Swami may have been the source of the cadmium poison (and know-how).

Srila Prabhupada, Gopal Krishna, Srutasrava, Giriraj, Satadhanya, Adi Keshava, guests, half the NY temple devotees all knew Chandra Swami's name. And Tamal plays dumb by calling him Chandidas?

LEGITIMATE QUESTIONS

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..." But, having reviewed CS's history and rap sheet, one cannot help but wonder, ***what is the relationship between Srila Prabhupada's poisoning, Tamal, and Chandra Swami?***

The questions are many, derived from substantial and warranted suspicions. In 1977 Srila Prabhupada did not accept an invitation to meet Indira Gandhi due to her questionable character. Yet Srila Prabhupada was given "medicine" obtained through CS, a close ally of the same Indira Gandhi that Srila Prabhupada refused to meet. It is also overly coincidental that Indira Gandhi's 1976 political 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 now be seen as out of place? CS was a very easy and likely source to obtain poisons and instructions for their use. The cadmium came from somewhere. No one on the radar screen is a better possible source than the Chandra Swami. We do not think Chandra

Swami's *makharadhvaja* was poisoned, as this would not explain the proven cadmium poisoning from at least 8 months earlier. But he could have given the cadmium in 1976. Chandra Swami died May 23, 2017.

BHAVANANDA (BHAV)

Bhavananda's being implicated in Srila Prabhupada's poisoning is detailed in Vol. 3 of this series, *Srila Prabhupada: His Mysterious Health Decline and Pursuit of His Poisoners*.

BHAVANANDA THREATENS TO SQUEAL ON TAMAL

Initiated by Prabhavishnu das, ANON was a sincere and long standing Australian devotee (from France) since just after Srila Prabhupada departed, and who still serves in ISKCON Australia. Through trusted intermediaries, ANON gave the following paraphrased history. He was understandably hesitant to speak with us:

"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 Bhavananda 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. Bhavananda 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. Bhavananda 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. Bhavananda was getting very upset and strongly raised his voice. He wanted Tamal's support and finally gave an ultimatum: '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 quietly told Bhavananda to calm down. He then successfully campaigned for Bhavananda's reinstatement in the temple. Tamal then soon departed Australia."

When ANON heard the allegations of the intentional poisoning of Srila Prabhupada in 1997, he remembered this incident from a few years earlier, and he now strongly believes that Bhavananda's extortion 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)

POISON WHISPERS AND DISCUSSIONS

BHAV's voice is widely recognized in the incriminating whispers on Nov. 11, 1977 as the one who giggles in: "*The poison's going down.*" (giggles) "*The poison's going down.*" Many devotees recognize BHAV's giggle, based on his unique voice. Tamal whispers about poison going down, and BHAV is giggling.

Bhavananda was in the midst of the 1977 poison discussions between Srila Prabhupada and all the caretakers wherein everyone acknowledged Srila Prabhupada had been maliciously poisoned. Yet in 1999 BHAV flatly denies there was any poisoning, saying the idea was beyond absurd. The Nov. 11, 1977 audio tapes contradict his denials:

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... (he then very audibly giggles- again).

There is no humor in these discussions, so why giggle about how their lawyer represented a Calcutta man who had poisoned his wife while discussing with Srila Prabhupada about his being poisoned. This is extremely suspicious and disturbing. Clearly he and others were discussing actual poisoning cases after Srila Prabhupada complained of "*That same thing, that someone has poisoned me.*" So how was this absurd in 1998, and worthy of giggles in 1977?

VERY POOR CHARACTER AND TAMAL'S BEST FRIEND

Bhavananda being Tamal's closest friend and compatriot from 1969 onward says a lot about Tamal in his choice of association. BHAV's background before coming to the movement- he starred in Andy Warhol's underground film *The Chelsea Girls* (men dressed as female whores). Warhol and crowd were notoriously degraded, sometimes dining on human embryos (open source information). Exotic drugs, BHAV was immersed in Hollywood, pedophile/ homosex. BHAV's sense gratification history was rather "unconventional."

In 1981 Tamal stated in a lecture that BHAV was his favorite of all the ISKCON gurus. They would spend lots of time together in Vrindaban, Mayapur, everywhere. The two walked around together with big smiles, the best of friends. Birds of a feather flock together. Tamal and BHAV were both almost certainly involved in poisoning Srila Prabhupada. BHAV more than half of 1977 with Tamal and Srila Prabhupada in Mayapur, Bombay, Vrindaban as a caretaker.

Tamal once rescued BHAV from Hollywood after he had left the temple in 1970. In 1981 Tamal spoke how he recruited BHAV in 1969. *“It was easy to see that he was a very special personality. The surprising thing was he understood everything. 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. There was some temporary covering. He didn’t argue, 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.” In BCS’ Ocean of Mercy (p 102): *“You [BHAV] are also one of those fortunate souls. What a deep relationship you have with Tamal. BHAV smiled and said, ‘Yes that’s true. We developed a deep friendship from the first time we met.’”*

After he attained false guruhood in 1978, BHAV went practically crazy with sense gratification and could not restrain himself, consumed by his personal ambitions. The things BHAV did (especially 1978-87) reveal a man **who would 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, homosex with taxi drivers, an opulent high-life off the hard labor of his disciples, going to the temple by day and gay bars by night, maintaining such hypocrisy and duplicity, shows specific character traits. His denials of involvement in the poisoning are worthless.

“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. BHAV had twisted the philosophy to facilitate his own material sense gratification. They said he did not

have faults because he was a pure devotee of Krishna, having lilas, pastimes. 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 topmost philosophy of Krishna consciousness, 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." (Madhudvisa das, the younger, 2011)

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. The number of accusations against BHAV 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—shows BHAV was an uncontrolled sense gratifier. *"When Srila Prabhupada departed, BHAV 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 BHAV's desire to make Mayapur Gurukula into a pedophile heaven. Thus BHAV 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 Child Protection Office, in a very limited investigation, confirmed BHAV as a prolific child abuser in Mayapur. In 2022, Dhira Govinda wrote: *"The CPO, 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..."*

Ambarisha confided in Naveen Krishna how he shared a large apartment with BHAV in New York during the early eighties. BHAV 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. At night BHAV changed clothes and went out to gay bars all night, returning for the morning program. This is the ultimate hypocrisy of a fallen person who cheated and fooled everyone.

BHAV disciple Nanda Gopal das claims Sridhara Maharaja's successor in Navadwip (Govinda Maharaja) told him BHAV was smuggling alcohol into Mayapur ISKCON. BHAV 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 long sexual relationship with his male servant Bala. BHAV was wild, handsome, and charismatic. He was accused and implicated in a teen rape, instigating a suicide, a murder conspiracy, child sexual abuse, gathering a clan of pedophiles in Vrindaban/ Mayapur gurukulas, being a very active homosexual.

As a zonal successor guru he crashed and burned within 9 years, having thoroughly ruined his credibility with his own reckless behavior. Someone with such lust for sense gratification is definitely the type of person who could poison his spiritual master for the rewards of the greatest power and wealth. He stated: "...*worship on the Vyasasana is the highest pleasure. It is greater than sex, greater than drugs, greater than anything.*" (ENE p.255)

This personality assessment confirms he had the character of one capable of the worst sort of crimes. The levels of outright audacious cheating, narcissism, uncontrolled sex acts, 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. He did everything else, and the temptation of being an absolute guru would justify a malicious poisoning. BHAV was found to be deceptive and dishonest in CVSA tests on his 1977 statements.

This is the company that Tamal chose, enjoyed, and gushed about?

BLACK MAGIC SORCERY, TANTRA PRAYOGA

Black magic can be used to harm, impede, or curse others by performing various tantric rituals even from a far place. These rituals of sorcery can be conducted by hired "pandits" who use names, photos, or personal items to project negative energy and potent curses upon a victim or opponent. Motives may be to obtain favors in love, business, or employment, to gain power, or to defeat enemies. These services are even offered on many Indian websites. Counter rituals to remove the effects of black magic tantric curses and spells are advertised for 10-25,000 rupees. In India there are many tantric yogis and kavirajas who are expert in sinister curses, remote-poisoning, or hexing your enemies. E.g., Chandra Swami was a trained, practiced tantric who was an extremely controversial person in politics, assassinations, terrorists, and

arms dealing. Black magic tantra is very much a part of Indian culture, called *jadhu tona, kiya karaya, maran prayoga, or kala jadu*.

Tantra was never taught by Srila Prabhupada- it is a serious deviation from Srila Prabhupada's teachings. Tantric practices will not give a permanent advantage and their use is a karmic. Black magic or tantric curses/ rituals eventually lose strength and backfire, especially when employed upon devotees of the Lord. The shastra has many examples of this (Durvasa Muni, sons of Sukracharya, etc).

TANTRIC INVOLVEMENTS AND ISKCON GURUS

After 1978 many ISKCON "gurus" took to "tantric practices," including Harikesh, Jayapataka, Radhanath, Bhavananda, Bhakticharu, *Tamal* and others. This is widely known, not conjecture. These likely began even before Srila Prabhupada's departure. In 1991 Jayapataka actively promoted his disciple Chittesvara to all ISKCON temples for costly "ghost-busting" rituals to remove "thousands of ghosts from the body" (or temples, homes). Ravindra Svarupa was de-ghosted and his doctor noted that his anemia remarkably improved. Harikesh introduced black magic and the "occult" amongst many top ISKCON leaders, including Shivaram and Mukunda Swamis. He would test the genitals with a pendulum ritual. Some GBCs remain intimately involved with black magic, including making destructive yantras, or they install "the Jinn" in their enemies' homes to create mischief. Harikesh and Bhakti Tirtha espoused the magical, mystical, UFO's, aliens. This was not officially approved by the GBC but tolerated and it became a widespread practice. In Indonesia, ISKCON leaders even set up a committee on parapsychological healing methods.

Jayapataka Swami often employed tantric services, as did *Tamal* and Bhavananda. ISKCON leaders and "gurus" avail themselves of the dark side through black magic and tantra. In Lord Chaitanya's time there were many tantric yogis and remains endemic in India today. Apparently Jayapataka and Bhavananda used tantric curses against Hansadutta and the New Jaipur ritvik community.

PRIVATE FIRE SACRIFICE IN THE DARK DONE BY THREE GURUS

During one of the annual Mayapur GBC meetings in the mid-1990's, Naveen Krishna das and his wife were noticing that every day after mangal arotike, there was a fire yajna conducted by the older gurukula boys. It was held in a pavilion building in the front of the property. On one pre-dawn japa walk they came to the pavilion, but it was locked. One side entrance was slightly open; they came into a dark room where they saw a fire in the sacrificial pit, surrounded by

Bhavananda, Jayapataka, and Bhakticharu Swamis, who were surprised to see him. “*How did you get in? Why are you here?*” Recalling the incident years later, he concluded they were engaged in tantric rituals.

TANTRIC RITUAL CURSE ON NEW JAIPUR IN 1991?

VVR #16, Aug. 1991, p. 2: “*Some say that certain GBC members have employed tantric yogis to curse New Jaipur. At the 1991 Mayapur GBC meetings it was a major topic of discussion among the GBC elite: the use of ‘Vaishnava’ tantric rituals for expelling poisons and ghosts from the body and mind.*” An informant phoned New Jaipur after the Feb. 4-18, 1991 Mayapur Festival, relaying the prominent rumors that several ISKCON leaders had employed black magic/ tantric rituals to impart bad fortune upon the VVR editors and New Jaipur community. Two weeks later the project was raided by federal and state agencies.

The series of events: (1) 1989: VVR publishes evidence that Srila Prabhupada wanted a ritvik representative initiation system after his departure, challenging the GBC to produce evidence to the contrary. (2) Jan. 1990: three VVR editors attend the San Diego GBC-sponsored debate on ritvik evidence, resulting in a positive resolution. (3) Mar. 1990: Mayapur GBC meetings: Bhakticharu, *Tamal*, Satyaraja, Ravindra Svarupa create an *ISKCON Journal*, with denials of the ritvik representative system. *Tamal* characterizes Nityananda das “*Public enemy number one.*” (4) Feb. 1991: Rumors of *Tamal*, Jayapataka, etc using black magic against New Jaipur Mississippi. Nityananda has a freak accident, narrowly escaping death. (5) Mar. 1, 1991: The government seizes all New Jaipur properties, alleging illegal business activity. There was no trial, a plea bargain was the only recourse, and most assets were seized and sold by government agencies.

BHAKTICHARU SWAMI (BCS)

Bhakticharu (BCS) joined in Mayapur in very late 1976 and soon became enamored by Tamal as his protégé. BCS took sannyas in May 1977, and most of 1977 he was Tamal’s assistant as a Srila Prabhupada caretaker. BCS’s being implicated in Srila Prabhupada’s poisoning is detailed in Vol. 3 of this series, *Srila Prabhupada: His Mysterious Health Decline and Pursuit of His Poisoners*. BCS was, with Tamal, responsible for all Srila Prabhupada’s medicines, drinks, and food. After the poison evidence surfaced in 1997, BCS issued numerous, *self- and fact-contradicting testimonials* about Srila Prabhupada’s 1977 statements, caretaking, medicines, and about his own actions in this regard. The anomalies therein show great dishonesty and that BCS

obviously was hiding something significant with his attempts to change what had actually happened. He was also dishonest and greedy in business, finance, and in dealings with devotees. Overall, he was duplicitous in most everything. He liked to portray himself as a reformer, a Srila Prabhupada loyalist, but his guru pride and ambitions betrayed him. He is suspected as an accomplice with Tamal in the poisoning, either as a principal or as a willing, compliant accessory. Tamal was extremely close to Bhakticharu 1977-2002.

TAMAL'S SECRET OPERATION IN CHINA

It seems everyone in ISKCON pre-1995 has heard Tamal had an operation in China to cut the genital nerve in the lower belly to prevent any future sex capability, preserving semen for strength, intelligence, longevity, and determination. Srila Prabhupada did not approve of it when Tamal asked permission. *“I have heard about the operation as rumor. It is probably true as it is too bizarre to make up...”* (Dallas, 2015) *“I also heard this rumor from many sources since at least the eighties of his nerve being cut, but no proof.”* (Mahasrngas das, 2016) *“I heard about this many times from many credible persons. Everyone knew about it.”* (Nityananda das, 2017)

CONCLUSION

As his stars confirm, Tamal was beset with bad company who would support or influence him to commit evil deeds, such as harm to the guru. Bad association fed his personal ambitions and disobedient, deviant ways. Any sincerity and purity of purpose he had was overwhelmed by his stubborn pursuit of profit, adoration, distinction in the company of degraded and lower stationed persons.

CHAPTER 31: TAMAL'S ODIUS ACADEMIA SCHEME

EVERYTHING CAN BE USED FOR KRISHNA OR FOR MAYA

“I am also practically finding that if any of our students artificially try to become scholars by associating with unwanted persons they become victimized, for a little learning is dangerous, especially for the

*Westerners. I am practically seeing that as soon as they begin to learn a little Sanskrit immediately they feel that they have become more than their guru and then the policy is **kill guru and be killed himself.**" (SPL Dixit Sept. 18, 1976)*

Wikipedia: "**Hermeneutics** is the "academic skill" of interpreting what an author has written. In theology, hermeneutics focuses specifically on constructing and discovering the appropriate rules for interpreting the scriptures. These methods and principles, however, are often drawn from outside of scripture in historical, literary or other fields. It inevitably involves exegesis, which is the act of interpreting or explaining the meaning of scripture. The goal in applying the principles of hermeneutics is to correctly portray the truth, striving to accurately discern the meaning of the scripture."

However, we understand the Vedas are spoken by the Supreme Lord, so they are already perfect, and do not require speculative academic interpretations via history, literature, culture, etc. Rather than interpretation according to one's imperfect understanding, shastra should be taken at face value by perfecting our realizations through Srila Prabhupada's purports and consciousness purification by practice of bhakti yoga. This is the difference in approach between mundane academicians and surrendered devotees of the Lord. Interpretation can be speculative, whimsical, motivated, and defective or it can be honest and transparent, recognizing the inherent truths imparted in the Vedic sruti shastras (which is spiritual realization) or the smriti and itihisas compiled by self-realized souls such as Vyasadeva. Unless devotees are fixed in their spiritual practices and on the transcendental platform, they will be contaminated by mundane scholarship and academic culture. And, become adversely affected by defective academic interpretations of Srila Prabhupada's already clear teachings.

Srila Prabhupada engaged devotees to distribute his complete sets of books to university libraries and religious scholars all over the world. The BBT Library Party(s) sought endorsements from prominent college professors and academicians of Srila Prabhupada's books, especially from those whose "expertise" was religion and philosophy. The BBT printed a pamphlet with scholarly "endorsements," used to promote Srila Prabhupada's books. This started ISKCON's engagement with academia. This positive service was pleasing to Srila Prabhupada.

Since Srila Prabhupada's departure this "developed" as scholarly devotees influenced the academic world to foster a better awareness of the Hare Krishna movement. They worked from the transcendental platform to influence mundane scholars so they could better appreciate

Srila Prabhupada, his books, his teachings, his movement, and bhakti yoga. This furthered Lord Chaitanya's mission by enlightening mundane scholars and their students in transcendental science and universal religion/ dharma. It is another thing, though, when devotees enter the scholarly community and are themselves influenced by mundane academia and its mundane methodologies, psychology, and values. Then the devotee scholar may become changed into an agent of maya by espousing deviations and philosophic misunderstandings, while trying to "reconcile" apparent difficulties with the assimilation of "Gaudiya Vaishnavism" into the degraded western demoniac so-called "culture." E.g., many consider the ISKCON offshoot Krishna West seriously alters and undermines the purity of Srila Prabhupada's preaching by unauthorized and debilitating compromises.

A number of academics, devotee and non-devotee alike, have portrayed Srila Prabhupada as simply a charismatic religious leader who happened to be at the right place at the right time, achieving his success due to mundane circumstances, and they neglect his exalted status as a paramhansa. Serious and offensive mischaracterizations of Srila Prabhupada are thus made which are counter-productive to the preaching progress made by other devotee scholars. Of course, the ISKCON GBC leadership seems to be completely unaware or unconcerned about these events, being asleep at the wheel as usual.

Ravindra Svarupa das wrote in ISKCON Review 1.1 (1985) about devotees and academia: "...*whether those of us in ISKCON who have academic training consider ourselves to be 'modern scholars' or 'transmitters of an intellectual tradition.'* We consider ourselves first and foremost to be the latter, and if 'modern scholars' means those who accept the empirical methodology to be the ultimate arbiter of truth, then we are not modern scholars. As transmitters of our tradition, we follow Chaitanya when he says that 'the evidence of revealed scripture [...] is the only means of Vedic knowledge...'" He wrote about this because it is a serious issue. To convince academia of the soundness, logic, meta-physicality, and bona fidity of the Hare Krishna movement is laudable and will contribute significantly to paving the way forward in expanding the movement.

So, while utilizing empirical methodology to establish and demonstrate "Vaishnavism" as universal truth in academia and the broader mundane society, devotee scholars must be very careful not to become affected by mundane empiricism, intellectualism, speculation, public or scholarly opinion, etc. and adopt the ascending process

instead of the descending process of spiritual knowledge. These pitfalls have clearly befallen some devotee scholars (discussed below).

Let us take the statement by Hare Krishna “scholar” Tamal (1996): *“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.”* This cloaks the ISKCON deviants’ philosophy in nice-sounding academic language, attempting to give credibility to a flawed idea, namely that conditioned souls are able to concoct authorized spiritual principles and methods of preaching (but which are actually bogus and spiritually unauthorized). Beware phony guru successors who wreak havoc with their deviations from the authorized teachings of the Founder Acharya and previous acharyas. Examples are the zonal acharya system and the no-objection, multi-level vote approvals for ISKCON diksha gurus.

DID PRABHUPADA APPROVE US GETTING ACADEMIC DEGREES?

Srila Prabhupada did not make a blanket prohibition for his disciples getting university degrees. He evaluated each case for what was best for the preaching, the individual, and the expansion of the mission. It had little to do with what a devotee preferred or was best for his future economics, prestige, or power/influence in the society of devotees. But now we have the distinct impression that mundane higher education status is a means for personal benefits rather than considered carefully in terms of what is best for Srila Prabhupada’s service.

Hridayananda’s request to go back to university for a Sanskrit degree was denied by Srila Prabhupada, but he did so anyway 15 years later, earning his Ph.D. degree in Sanskrit and Indian Studies from Harvard. By 2000 a good number of devotees had gotten prestigious university degrees: Garuda (Harvard), Urmila, Krishna Kshetra, Tamal (Oxford), Shukavak, Ravindra Svarupa, Subhananda, and others.

(1) *“We are not against preaching within academic circles, but we are against false elitism within ISKCON academia.”* (Rotten Academia, Krishna das, 2017) (2) *“There is a Bengali proverb: tora sil tora noda, tora bhangi dantera goda. I take your mortar and pestle and I break your teeth. This means that we use the scientists’ own weapons and with them we defeat their atheistic philosophy. [...] Similarly, we can use our materialistic knowledge to defeat the atheistic philosophy of the scientists. So you also can continue your studies and learn what is sil and noda (mortar and pestle) so you can break their dantera goda (break their teeth).”* (SPL Mar. 8, 1976)

MUCH OF DEVOTEE ACADEMIA IS POISONOUS (Dhira Govinda das)

*“Without doubt, some, or maybe much, of what’s happening in the name of academic work from devotees, is serving to erode trust in Srila Prabhupada. **Definitely it is poisoning Srila Prabhupada’s movement.** But we don’t want to paint with too broad a brush. In the spirit of yukta-vairagya, Srila Prabhupada wants his followers to be participating and influential in the world of academia, and practically every other sphere: politics, entertainment, business, agriculture, literature, military, psychology, industry, etc. We want sincere followers of Srila Prabhupada expertly giving Krishna consciousness throughout society. That of course requires tact, proper discretion, spiritual strength. Without spiritual strength, it becomes like trying to catch the big fish, and getting pulled into the ocean (and, due to maya, not even realizing that we’ve been pulled into the ocean). So, with regards to academia, I’ll say that my perception of the efforts of some devotee scholars is that they are contributing in positive ways to SP’s movement, in ways that SP would fully encourage. There are fine examples that I’m sure SP is pleased with, but also surely the opposite.*

*“E.g., years ago I read a book with a collection of Tamal’s essays... I remember not perceiving meaningful value to Srila Prabhupada’s movement. Hridayananda Maharaja, as far as I can tell, is leading a ‘**SP is not shastra**’ movement- so, if that’s the result of his Harvard studies, that’s discouraging, irritating. SP would be displeased, perhaps furious. Recently I read something from an academic, a former follower of SP. He refers to Sri Haridasa Sastri as ‘the 20th century’s most prolific and knowledgeable Gaudiya Vaishnava scholar...’ Clearly, SP is conspicuous by his absence in that statement. [...] A view such as that, from a former follower of SP, clearly indicates the principle of getting pulled into the ocean.” (2016, END)*

In 2008 GBC apologist Akrura das wrote a study on the BGita and stated: *“Bhagavad-gita can only be understood when knowing the whole Mahabharata.”* He is married to a disciple of Krishna Kshetra Swami (ISKCON guru), who published a rendition of Mahabharata. Is this scholarship corruption by promoting your wife’s guru’s book, and minimizing Srila Prabhupada’s Gita, saying it cannot be understood except by study of the Mahabharata (Srila Prabhupada never said this). This is a misapplication of academics in the service of Krishna. Maya is very subtle, and the dangers of academia are also very subtle.

The role of mundane academia often is to legitimize, with complex intellectual rationalizations, political or social policies that are promoted by “think tanks” or various supposedly objective professors and their organizations. For example, woke-ism, American foreign

policy, educational standards, transgenderism/LGBTQ, and more are advanced by academic analysts and esteemed universities. Similarly, the role of academia in ISKCON has increasingly become one of legitimizing the deviant doctrines introduced by the 1977 hijackers, the bogus guru regime, and the ensuing GBC gurocracy.

LICKING THE OUTSIDE OF THE HONEY BOTTLE by Nityananda das

“Academia tends to evaluate Srila Prabhupada and his movement thru the lens of mundane sociology, anthropology, history, psychology, and their speculative methodologies... whereas devotees want to live in spiritual practice and action, on the basis of Srila Prabhupada's teachings, to make devotees out of lost souls. Srila Prabhupada's descending knowledge is already perfect. If devotee scholars can assist mundane scholars to properly understand the Hare Krishna movement, Srila Prabhupada, and Lord Chaitanya's teachings, great. But if they are influenced adversely, they will disturb Srila Prabhupada by accepting academia's speculative interpretations above shastra.

“Burke Rochford, a scholar on the Hare Krishna movement, has written books which are interesting, useful, and insightful. But many other scholarly books on the Hare Krishnas by devotee authors are disturbing, like when they examine Srila Prabhupada and his legacy in the framework of mundane academia. Terms such as hermeneutics, post-charismatic, routinization, and exegesis are esoteric terms, and when devotee scholars speak about ‘Bhaktivedanta’ in terms of ‘modern theologics,’ comparing him to other religious phenomena, I feel nauseated. Should devotees study Srila Prabhupada by the mundane academic method? Their ivory-tower, sanctimonious evaluations, analyzing Srila Prabhupada as a cult phenomenon is offensive by minimizing the pure devotee. It is also creepy, being studied by these academics via their limited scientific methodology and by cross-references to their ‘published’ forerunners and peers, as though they were building up their knowledgeable conclusions, brick by brick, ascending to attain... what? Their conclusions are most often speculative, innovative, competitive, and useless.

*“Are devotee ‘scholars’ appreciating ‘Bhaktivedanta’ properly? It's one thing to have mundane scholars appreciate Srila Prabhupada's legacy, and quite another for a devotee to become one of them to explain transcendence in mundane academic terminology. Srila Prabhupada has already explained everything nicely; we should distribute **his** books, not write new ones in academic lingo. Some of these books on ‘Bhaktivedanta’ and his ‘religious transplant,’ and*

‘seeking clues to the sources of Prabhupada’s exported Vaishnava theology’ ...are troubling to read. This is especially true with Tamal’s writings. His analyses about problems that Lord Chaitanya’s movement faces in adapting to modern society should rather note the problems of the sinful modern society. Academic discussion of the internal problems in ISKCON are ironic, as they were caused by disobedience to Srila Prabhupada’s instructions, especially by Tamal, a prominent devotee ‘scholar.’ Adjustments to and re-interpretations of the shastra are debated to solve problems caused by deviations from Srila Prabhupada’s and the shastra’s version. It’s like licking the outside of the honey bottle. Is it speculative intellectualism? Is there an attraction for the prestige of mundane scholarship and attending religious conventions with intellectuals? Some academic devotees are doing nice preaching to further Srila Prabhupada’s mission. Others appear to have seriously drifted off course. Srila Prabhupada warned scholarly Hiranyagarbha das about this, who later rejected Srila Prabhupada entirely with his faulty academic interpretations.’ (END)

ISKCON SCHOLARS GOING OFF THE RAILS

Hrdayananda Swami nonsensically maintains Srila Prabhupada is “not shastra.” Another trend in ISKCON is producing new Bhagavad Gita editions, with “unique” translations and commentaries. This is a presumptuous activity, and by promoting one’s own version of the Gita, one naturally neglects to promote Srila Prabhupada’s Gita. So at the expense of Srila Prabhupada’s preaching via his wonderful and perfect *Bhagavad Gita As It Is*, devotee “scholars” who are Srila Prabhupada disciples or followers first study Srila Prabhupada’s Gita and then make their own version as though it was somehow better (literal, poetic, etc) than Srila Prabhupada’s Gita. This is offensive.

TAMAL’S OXFORD SCHOLARLY ASPIRATIONS THWARTED

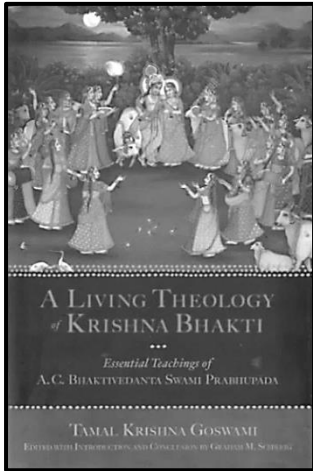
In 1996 Tamal devised a new and final plan to become the leader of the movement by becoming the world’s leading authority and academic scholar of the Hare Krishna Movement, as a longtime practicing member and guru who had been the founder’s right hand assistant and personal secretary. He would be the unchallenged, foremost academic and intellectual spokesman and figurehead of ISKCON. All devotees would recognize his unique status as the next natural leader of ISKCON, and with the respect of worldwide religious scholars, he would surely become number one in the movement.

The propaganda in ISKCON was that the movement would not be taken seriously unless the leaders became “scholars” with Ph.D.s from

leading universities. This was a defective calculation how to improve the preaching with material qualifications. The idea is that one can attract prestige and authority with university degrees and academic careers. At the 2002 annual ISKCON Mayapur gathering it was circulated that ISKCON leaders should become scholars to save the troubled institution. Respect, distinction, and credibility was automatic for scholars. Tamal's credibility had suffered due to his constant fomenting of institutional crises, but as a distinguished academic he would be appreciated as an authority, an intellectual, and most esteemed leader. He relished attending scholarly religious conferences and mixing with intellectuals. He went to the two top universities in the world, Oxford and Cambridge, and as a Ph.D. scholar, he would get the respect and superiority he always hankered.

He capitalized on his supposed intimacy with Srila Prabhupada as his personal secretary to boost his academic and GBC credentials. Tamal had a new plan to control ISKCON, be accorded proper respect, and to transcend his past poor reputation earned while causing numerous debilitating ISKCON crises. His life was a menagerie of evolving, mutating, contradictory, political patchwork of deviations

wholly incompatible with the true Acharya's instructions and desires.



Tamal's Ph.D. thesis was on Srila Prabhupada's theological contribution to the world. He analyzed Srila Prabhupada and his teachings as an academic, starting with his "colonial background" and "Christian indoctrinations at Scottish College." He speaks of Srila Prabhupada as simply a brilliant inculcator of an ingenious *new theology* that accidentally (as though by luck) resonated in a certain modern cultural context. Tamal admitted his book would be

controversial. But, as he left Mayapur for England to complete his Ph.D. thesis, he was relieved of his "service" by divine intervention when he died in a car crash, March 15, 2002. Garuda das finished his thesis and published it 10 years later in 2012.

In academia, it is "necessary" to omit "His Divine Grace" from Srila Prabhupada's name, lest it appear biased or evangelical. Tamal's *A Living Theology of Krishna Bhakti* studies Srila Prabhupada's "new religion" contribution to the world through the lens of mundane scholarship, with a clinical examination of Srila Prabhupada that feels

very offensive: *“If Prabhupada is to be spared from the charge of naive literalism, we will need to examine his constant use of metaphorical language (semantically, not syntactically) and his frequent deployment of models when speaking of God. In doing so, we shall have to consider the nature, function, and cognitive status of these models to determine, as far as possible, the reality to which they refer. Do his models and metaphors commit ‘violence to genuine religious conviction by vulgar anthropomorphism,’ which Soskice abhors?”*

Dhira Govinda das, 2020: *“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.”*

In 2010 Mukunda das commented on Tamal’s thesis: *“This piece of literary dribble is nothing short of the most offensive material ever written by an alleged ISKCON devotee. Every line I found to be most depreciative of SP, though hidden behind pseudo-academic word jugglery. [Tamal claims] SP was the cause of all the problems in ISKCON [and] that SP was a “charismatic” personality that used a top-down (vertical) authoritarian approach that did not allow any room for questioning or intelligent independent thought [we see Tamal’s resentment for being corrected by SP]. 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.”*

TAMAL’S SICKENING DEVIANT ACADEMIC ESSAY

Just before Tamal’s demise, he co-authored a lengthy essay with Krishna Ksetra das (Kenneth Valpey) titled *“Constructive Theologizing For Reform And Renewal”* (see Appendix 2) which reveals his scholarly deviancy and crooked-mindedness. Tamal proposes there is a need to **modernize** ISKCON and Srila Prabhupada’s “thought” or teachings by **“reform and renewal”** according to the new set of circumstances presented by the modern world, characterizing Srila Prabhupada and his teachings as **“pre-modern.”** Such is the dangerous nature of an intelligent but deviant disciple who always thought he knew better than Srila Prabhupada how to propagate Krishna consciousness. While some endlessly edit and change Srila Prabhupada’s actual books, Tamal was discrediting and “modernizing” Srila Prabhupada’s teachings as an unfaithful, insulting disciple.

A Tamal disciple (Krishnabhishek das) offered a defense: “[Tamal’s] idea behind getting into the academia was to represent Gaudiya Vaishnavism, especially coming from the line of Srila Prabhupada, to worldly scholars.” He quotes Srila Prabhupada wanting to preach to the scholarly class “in their own language,” and cautions we “must understand how the academia/intellectual world works and to effectively spread Krishna Consciousness in that area, it takes time, energy, resources, patience and intelligence to deal with intellectuals who influence how the world thinks... Finally, I humbly request [those] questioning the motives of Tamal Krishna Maharaja in the academia to seek the essence of his words and actions; a careful unbiased analysis will clearly reveal Maharaja’s true intentions.”

Rather, we see Tamal entering academia and using the prestige as an intellectual and scholar to **change Srila Prabhupada’s Mission** with his own concocted ideas, not to impart Srila Prabhupada’s teachings **as they are** to academia. Is this so hard to see? Hrdayananda’s association with mundane scholars also resulted in his wanting to modify Srila Prabhupada’s instructions on how to propagate the movement. Tamal, Hrdayananda and others have either fallen victim to the contaminating influences of mundane academia or they used academia to undermine Srila Prabhupada’s mission. Or both? On July 5, 2009 Gopinath das posted an essay “*Religious Integration of ISKCON by Academia:*”

“...I feel that certain questions have to be asked in the attempt to clarify your intent and ability to appropriately represent our Acharya, Srila Prabhupada, to the academia. There is no doubt that Srila Prabhupada wanted devotees preaching to scientists and scholars in order to establish ISKCON (Gaudiya Vaishnavism) as a bonafide religious movement in their circles, and making them into devotees. However it appears that in these days, **this dynamic is reversed** and the academics and scholars are the ones who ended up preaching to our devotees, who in turn are disseminating these speculative mundane academic systems within our movement. Instead of giving association, our academic devotees... are taking association from them. They reversed the roles and **became the disciples of academic gurus**. This is clearly evident when we see how our leading academic devotees are attempting to pollute our movement while undermining and belittling the teachings that Srila Prabhupada established, with the humanistic sciences given to them by these New Gurus.

“They are quietly and incrementally introducing these academically acquired impersonal humanistic ideologies and methodologies in a form of so-called pluralism, egalitarianism,

liberalism, corporatism etc. into ISKCON, taught by academic gurus. [...] We clearly see who the Guru is and who is the student [...]

“Hrdayananda ‘Swami’ [also] became polluted by academia. We saw this with his liberalistic acceptance of homosexuality in ISKCON, which clearly transgresses Srila Prabhupada's teachings. His conduct as a sannyasi is questionable, at best. Recently, he was flamboyantly parading around Mayapur with two females, one on each side, laughing and joking with them. ...He was not wearing neck beads, brahman thread, or sannyasi upper cloth, ‘because he does not want to be external.’ Would Srila Prabhupada approve of this behavior? I don’t think so. Srila Prabhupada did try to warn Hrdayananda: ‘...But, if you disturb me, then my mind will be disturbed. I want that what I have established may go on nicely, but I see that some of the devotees are reviving their old “good” qualities. That is the difficulty. If the old habits come back, then everything is finished. If my mind becomes disturbed in this way, then how can I concentrate on book writing. It is not possible. Better not to inform me anything, and let me sit in Vrindaban.’ (SPL Hrdayananda, Nov.13, 1975)” (END)

JULY 19, 2009 ACHYUTA DAS: CRITIQUE OF TAMAL’S ACADEMICS

Excerpts: “Srila Prabhupada was not simply a person who had a ‘facile’ personality characterized by personal charm and magnetism, no matter how supernatural or superhuman they may be! To refer to SP as a “charismatic leader” is insulting, not only SP and Krishna but also it is an insult to our intelligence... let’s see the un-sanitized version of TKG’s Thesis (before published by Garuda das)... SP is the only preacher in ISKCON. We give the non-devotees SP’s books and they read them and SP does the rest. We don’t have to change to accommodate them; they must try and understand us. Let them use their so-called superior intellect and academic approach to Theology and see how they fare with SP’s books. Tamal believes that he has the right to interpret our Vaishnava shastra as if he is greater than SP: ‘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.’ (A Hare Krishna at SMU, Tamal, p 297)

“The modern academics with their Diacritical Theology (disguise for an impersonalist agenda) is only being made relevant by Tamal, Krishna Kshetra, Garuda, and Hrdayananda. They have sold out to professionalism and interfaith. Our philosophy needs no champion other than SP. Let any academic prove their so-called critical analytical interpretations of our philosophy can prove us false. Let

them make a diacritical study of our shastra instead of our so-called academics trying to pass SP off as an imperfect religious innovator. We should critically analyze Tamal with a rationally unbiased analytical mind: (1) How his background impacted on his devotional career (2) How he related to other devotees (3) The philosophical deviations that he stood for (4) How much of SP's money he spent obtaining formal qualifications, knowing SP did not want his sannyasi disciples going to mundane university (5) How his published work interprets SP and our siddhanta. What do these Diacritical Theologians represent? [...]

“This Academia that you firmly believe we must bend our knees and crawl to, is representing the Humanistic and Agnostic approach that God is ultimately unknowable, and SP's theory that Godhead is knowable is naive. [...] The so-called Academic language, terminology and ideologies that you so eagerly want to embrace and use in your refutations and ultimately self-aggrandizement are all coming from the impersonal humanistic sciences. We are aspiring Vaishnavas- these rational mechanistic scientists have no idea what and who we are and most importantly, what and who SP is. This caliber of soul rarely walks this earth and he does so for Krishna, not these impersonalist pseudo-philosophers. That includes Tamal! We must be careful when inferring anything about Srila Prabhupada, our Sampradaya Acharya.

“(1) Why do ISKCON's leaders want to modernize, liberalize and pluralize our movement, and promote an ‘Interfaith’ process? (2) ISKCON's leaders are not above the modes of material nature. (3) Why push for acceptance by Academia? (4) Why do they seek academic qualification, and also push devotees, child and adult, to obtain western secular qualifications? (5) Why corporatize our movement? (6) Why is there no transparency of ISKCON finances and leaders' bank accounts? (9) Why are ISKCON leaders behind every single one of the philosophical deviations that have infected our movement?” (END)

CONCLUSION

Once something is not properly used in the service of Lord Krishna, it becomes tainted with the modes of nature. Academia is dangerous because it entails close association with mundane scholars who are usually corrupted by speculation, impersonalism, false pride, and empiricism. ISKCON is too enamored of its academic members and the mundane qualifications of intellectualism and prestige, and there has been little discussion or realization of the mundane academic contamination of the movement. Tamal was an unhealthy influence upon Srila Prabhupada's movement from when he first joined and introduced his heavy management style in 1968 right up through his

last act: that ISKCON be improved by the norms and standards of materialistic scholars and that Srila Prabhupada's teachings were relative, needing modernization. If devotees cannot preach to or influence academia without becoming maya's agent, better stay at home and chant Hare Krishna. Many devotee academics have horrible sadhana practices (although they pontificate on Vaishnava philosophic exotica). It appears Tamal was sent by the *asuras* to destroy Srila Prabhupada's Mission. Thankfully Lord Krishna put an end to his nefarious doings by arranging his taxi's meeting with a mango tree at a high rate of speed.

CHAPTER 32: ANTI-PRABHUPADA TAMALISM

TAMAL POISONED THE MISSION

"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)

However, Srila Prabhupada never arranged for any guru successors, and those who falsely postured they were successors (led by Tamal) have poisoned the mission with their many deviations and false interpretations. The first disobedience was to change Srila Prabhupada's simple instructions for future initiations and then so many more deviations followed thereafter.

"Tamalism" is exploiting the true Acharya Srila Prabhupada for fulfilling one's personal ambitions, seeking to exploit the Divine Mission for illegitimate material benefits. Materialists exploit material assets for personal profit, whereas another variety of rascal exploits the Acharya's spiritual assets for selfish profits, opposed to God's sacred message as delivered by His authorized representative. They mislead others by deceitfully injecting disguised deviations from the Acharya's teachings. Tamal destroyed much of Srila Prabhupada's movement with his deviant doctrines, poisoning Srila Prabhupada's body and mission. He poisoned the fabric of ISKCON with *Tamalism* (personal ambition) from 1978-2002, which continues to fester every day. He was the first, and so many snakes in saffron followed after him. (The

nefarious contributions of Kirtanananda, Satsvarupa, Hridayananda, Bhavananda, others are chronicled elsewhere.)

Tamalism is that anyone can, by pretense, politics, or votes, self-appoint as an absolute guru and exploit Srila Prabhupada's assets by stealing worship, fame, money, disciples, and prestige from the true Acharya. **Profit, adoration, distinction.** *Tamalism* is very offensive by denying and covering Srila Prabhupada's direct mercy to millions of suffering souls and by imposing materially-conditioned, unauthorized, bogus gurus upon innocent spiritual seekers. **There is no greater crime than Tamalism;** it is the principle defect which has corrupted ISKCON; it is the theft and rape of Srila Prabhupada's assets, in full Ravana style. The end result has been the atrophy and entropy of ISKCON as a pure spiritual institution. It is now "muddy water."

Srila Prabhupada wrote in his offering to Srila Bhaktisiddhanta Saraswati Maharaja on his guru's appearance day in 1961: "*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.*"

ISKCON IS NOT MEANT FOR OUR PERSONAL AMBITIONS

(1) "I am just trying to organize a worldwide movement not for any **personal ambition** but to execute superior orders..." (SPL June 26, 1970) (2) "...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) (3) "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) (4) "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)

(5) "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, '74) (6) "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, ‘74)

TAMALISM: FULFILLING ONE’S PERSONAL AMBITIONS IN ISKCON

“*Tamalism*” is the contaminating influence that Tamal injected into and bore upon 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 would be broken without “living” institutionally endorsed diksha gurus who pursue personal ambitions. *Tamalism* is pervasive in ISKCON, even with Tamal in his tomb. If Srila Prabhupada’s mission and ISKCON is **not meant** for fulfilling 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-Bhagwatam. (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 Sankirtan 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 and poison whereby the participants use the institution to fulfill their personal ambitions. He had tremendous effect on the institution due to his being a leading manager, original GBC member, prominent sannyasi, with his energetic charisma, devious intelligence, his skills in Machiavellian politics and alliance with like-minded ambitious persons, and his appearance as a devoted Srila Prabhupada servant. So now anyone can be an institutional initiating guru, gain economic opportunities, employment, shelter, profit-adoration-distinction, or other material benefits. Of course, it is not all black and white, but the ISKCON mood during the seventies of voluntary, selfless service and personal sacrifice for preaching Krishna consciousness has been supplanted by salaries, imported green card “religious workers” from third world countries, and a murky atmosphere wherein 100+ self-appointed gurus compete in a finite arena for donations, esteem, and disciples. *Tamalism* has filthed ISKCON’s spiritual purity, a cancerous

corruption ensuing from Tamal's orchestration of various unauthorized bogus guru systems after Srila Prabhupada's homicidal poisoning.

Tamal was the leading political role model for ambitious persons in the Hare Krishna movement. Many did and will follow his example. He was a primary power broker which other ISKCON leaders emulated. Even beyond his immediate circle of influence upon many senior devotees, Tamal set the tone for an institutional culture called "*Tamalism*" that continues to spread today. Tamal was successful in destroying Srila Prabhupada's movement from the inside only because he established his reputation as a powerful manager and effective preacher. Thus he could do greater damage than positive service.

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 [or fear, avoidance] 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.'"*

Tamal was instrumental in causing numerous ISKCON schisms. He was not a kind or gentle man 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 when he was finally gone. Of course, ISKCON's BTG published a feature article in mid-2002 about Tamal's "wonderful life of service," reinforcing the myth of Tamal's greatness. But a 2002 commentary was written on how Tamal declared war on anyone who disagreed or opposed ISKCON's various evolutionary guru systems. This essay illustrates how Tamal disenfranchised, alienated, and demonized anyone with positions contrary to his own. (below)

"UPON TAMAL'S DEPARTURE" by Madhudvisa das (the younger)

"Remembering some of Tamal Krishna's activities is a very emotional and painful experience for many devotees including myself. Under Tamal's management ISKCON went from the huge powerful organization SP left us to almost nothing today. And Tamal 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 SP as his guru and who realizes that SP is still living. [Tamal's greatest crime other than the poisoning.]** He tried to prove no one can now have direct access to SP. He wanted me to believe that SP cannot be my guru at all. His idea was I could only become Krishna conscious if I took initiation from an ISKCON guru. He taught that SP can no longer accept disciples because SP is dead. This idea is completely false and completely against the teachings of SP, who said 'I am living in my books.' SP 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 SP 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 SP 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 SP's disciples he has offended. We praise him for his great service to SP in the early days but we cannot help but remember his offences to SP and his Godbrothers, especially since 1977.

"In 1977 Tamal understood SP's orders to continue the already existing ritvik initiation system after SP's disappearance. Instead he introduced the "zonal acharya system" which falsely elevated 11 unqualified men as acharyas who had to be accepted as being non-different from SP and who had to be worshipped even by SP's disciples as if they were their guru. If any disciple of SP 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 today agrees that Tamal's "zonal acharya system" was completely wrong and against the teachings of SP and they admit the whole thing was a great mistake. And in this matter there are only two options. SP appointed acharyas or SP appointed ritviks. And everyone agrees SP 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." (END)

THE ISKCON GODFATHER

Everyone was indebted to Tamal as ISKCON's Godfather. Tamal indicated and motioned what devotees should do, and he was heeded. Tamal was like a Mafia don; all gave him allegiance and he pulled the strings to advance his influence. 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."*

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 Chanakya Sloka how a family or an institution can be glorified or burned into ashes by one person. The Chanakya 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 clear that Tamal was the bad disciple or black sheep who spoiled Srila Prabhupada's ISKCON institution, doing so with *Tamalism*, a slate of adulterations, deviations, and the "kidnapping of Sita" (the temples). Having recognized the actual problem, now the sincere followers of Srila Prabhupada must vigorously attempt to rectify the situation.

"BUT TAMAL PERFORMED SO MUCH DEVOTIONAL SERVICE..."

Perhaps, but this is debatable. Tamal more than counteracted any positive service he did with far greater disservices, seen in how much

he spoiled the Divine Mission. His service “bank account” is in a serious overdraft status. Tamal’s character, statements, actions, books, history, and entire life was very checkered. He did valuable service to Srila Prabhupada by practical management, book distribution, and preaching. Srila Prabhupada appreciated and accepted this service graciously. 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. E.g., the harm done by Srila Prabhupada’s secret poisoning. The evidence attests Tamal is guilty of this beyond a reasonable doubt. What of the deviations he introduced into the divine mission after 1977? This will be explored in Volume 6. Many ISKCON gurus, sannyasis, and leaders made friendship with him, as Tamal cultivated them, gathering allies in his political schemes. He ensured his own “protected” status by knowing the weaknesses and secrets of other leaders. At the same time, just as many were unfavorable towards him. Tamal was a divisive, polarizing, unhealthy, controversial figure; he easily made enemies with his style of Machiavellian politics. He was also just an unpleasant, arrogant bully, especially with opponents.

That Tamal was a huge net negative to the Sankirtan Movement is an understatement. The fallen soul’s journey in the material world is difficult; prayers for Tamal’s fate are warranted, as his grave crimes and offenses were many. Perhaps most of the primary deviations flourishing in Srila Prabhupada’s movement today are traced to Tamal’s influence or actions. Unaccountability, arrogant leadership, devotee abuse, the false mask of guru bhakti, mundane academia, personal ambition, minimization of Srila Prabhupada, and more, all have their roots and beginnings in Tamal.

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 be watered simultaneously, and one must be vigorous to uproot these unwanted weeds upon detection. (CC Mad 19.151-61) Any original sincerity was swamped with Tamal’s unrehabilitated desires for material profit, adoration, and distinction. His weeds of personal ambition severely choked his devotional creeper and garden. Too much of his bhakti-watering was diverted to the cultivation of material weeds, just as food can give strength to either the saint or the thief.

(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 during Srila Prabhupada’s physical presence, and **even more so after 1977**, was primarily to further his power and position, as seen from his history and many testimonies, and thus his “devotional service” primarily watered his weeds. Jitarati das, 2023:

“I knew Tamal very well. We would spend weeks alone together in China, just us two in a hotel, and I saw him as close as anyone could. He would be listening to Prabhupada lectures in the bathroom and he was using every minute, and he often acted and spoke like a true-blood Prabhupada man, his sincerity clearly showing. We collaborated on preaching, cultivating devotees, printing, translating, distributing Prabhupada’s books. But over time, I saw what his real motive in doing all this was. It was to capitalize on being an ‘advanced, dedicated’ Prabhupada man to leverage his own secret plans for self-promotion and gaining more power and distinction. It was very disturbing to me, who could understand this, while few others could see it.

“He was using the life of a devotee and whatever sincerity he had for the wrong thing... to benefit himself, while pretending it was for Prabhupada and Krishna. It was complicated. It was like he had an uncontrollable addiction and his sincerity was again and again overwhelmed by his own material plans, and he would disobey Prabhupada, cheat, steal, lie, connive, manipulate, deceive, and whatever, just to fulfill his own designs. He did not care for who or what he thought stood in his way, he was ruthless and did whatever it took, by anger, force, diplomacy, bribery, etc. He was very dangerous

like this- appearing to be a sincere devotee but actually and effectively a great enemy to Srila Prabhupada's movement." (END)

Tamal had horrible sadhana and japa habits. He disobeyed Srila Prabhupada's instructions about gurus after 1977, by his own admission (Topanga Canyon: "*we have done the greatest disservice*"), yet he continued to disobey until his demise. Tamal's recidivism was unbreakable. He never seemed to learn even after many dramatic episodes of maya-- so stubborn was he to exploit the assets of the Acharya. Although posing as an advanced devotee, his life was a constant disturbance and undermining of Srila Prabhupada's mission. Srila Prabhupada twice removed him from his prominent positions due to his disturbances, ultimately keeping him close by, presumably so he could watch him better. Tamal resented Srila Prabhupada's restrictions, and, confident he could lead the movement better himself, he poisoned his guru (with 98% certainty). He failed to become the next sole acharya and had to share the position with ten, and then a 100 others. He designed and defended the various ISKCON guru systems, failed with his Narayan Maharaja take over scheme, and never completed his plan to be the academic authority on (and amongst) the Hare Krishnas.

TAMAL WAS AN ENIGMA

Tamal had a split personality like Dr. Jekyll and Mr. Hyde. Some think he was a sincere devotee at times, but would become possessed by a powerful demon or evil planetary influences, magnified by direct offenses against the pure devotee and by the fire of false ambitions, the original sin of all conditioned souls. He had good success as a preacher but was consumed by overwhelming ambitious compulsion. After he joined ISKCON, he increasingly progressed to the dark side, a frightening phenomenon witnessed by many who knew him. He several times admitted to close associates that while Srila Prabhupada had made it clear how to manage ISKCON after his departure, that he had disobeyed those instructions-- with deviations that have evolved into ISKCON's present-day factionalized, diseased guru franchise system.

SUMMARY OF DAMAGE FROM TAMAL'S ACTIONS

Tamal's legacy was one of obsession in using the movement for realizing one's material ambitions, which conflicts with the spiritual mission's true purpose of freeing souls *from those ambitions*. A partial list of Tamal's disastrous "contributions" to the movement:

(1) Selling the Juhu property against Srila Prabhupada's express instructions, causing great expense and trouble in renegotiating the purchase, 1973. (2) Disappearing without notice from his service in

India as GBC, greatly stressing Srila Prabhupada as he had to himself manage large projects, becoming extremely ill, Aug. 1974. (3) His sannyasi superiority propaganda and attempted takeover of North American temples, thus exiled to China, 1976. (4) Concealment of Srila Prabhupada's instructions for ISKCON management after Srila Prabhupada's departure, 1977, with missing tapes, letters, suppressions, misrepresentations. (5) Involvement in Srila Prabhupada's poisoning, which grievously affected the movement; also organizing cover-ups and obstruction of honest investigation into this matter.

(6) Being the architect of a series of unauthorized guru systems in ISKCON, wherein unqualified, unauthorized, ambitious pretenders joined Tamal in corrupting the spiritual purity of the movement. (7) His concealing and adulterating of Srila Prabhupada's teachings, via flip-flopping, anomalous, contradictory doctrines. (8) Insisting on being the sole via medium to Srila Prabhupada, 1978-80. (9) Promoting mundane academic scholarship in the movement. (10) Losing \$1M mismanaging the Oklahoma farm. (11) Alienating his Fiji disciples who fled to the Gaudiya Math. (12) Running roughshod over many temples & devotees, causing innumerable defections and disturbances. (13) Institutionalizing the minimization of Srila Prabhupada's divine stature. (14) Blockage and filtering of access to Srila Prabhupada's direct mercy for millions of souls, stifling the movement's real growth.

(15) Taking Srila Prabhupada's quarters for himself in Bombay and Dallas, encouraging the plunder of Srila Prabhupada's assets for one's own glory and personal use. (16) Although he was at one time a great proponent of distributing Srila Prabhupada's transcendental books, this was done only to earn respect and power, and he later converted book distribution into *paraphernalia distribution* (artwork, flowers, etc) to finance his personal projects. This was a betrayal of a basic principle, placing money-making above preaching, and greatly undermined Srila Prabhupada's missionary spirit. (17) Everything Tamal did and touched eventually *turned to crap* when the malevolent intention and purpose came to the surface. (18) Tamal introduced the ways of duplicity, Machiavellian politics, dishonesty, false pretense, disobedience to divine instructions, raping and plundering Srila Prabhupada's movement and assets, just like Ravana kidnapped Sita.

(19) His Topanga Canyon confessions and subsequent silent disavowing of them encouraged ISKCON leaders to use hypocrisy and cunning in their management style. (20) He orchestrated and promoted the ISKCON guru business/ franchise model, furthering the wholesale exploitation of the movement for private gains by unauthorized bogus

gurus. (21) Promoting Narayan Maharaja to thousands of devotees, ending in the largest ever ISKCON schism. (22) Tamal was the hidden hand behind the institutional policy of cover-ups for each scandal and crisis, starting with Srila Prabhupada's poisoning and the gurujacking of ISKCON with the hoax of successor acharyas, the cover-ups of Bhavananda's and many other "gurus'" falldowns, etc ad nauseum.

(23) From 1980-82, Tamal successfully advocated that the GBC be the absolute ISKCON hierarchical ecclesiastic authority, beyond any control or review with no checks or balances, as a de facto guru cartel. Thus the GBC became corrupt to the core. "*Power tends to corrupt, and absolute power corrupts absolutely.*" Tamal was central to ISKCON's centralization, contrary to Srila Prabhupada's instruction. (24) As Ravana disguised himself as a holy sannyasi and religious man, Tamal used saffron dress to befool innocent devotees to reject the true Acharya as the living link to the parampara and to instead accept he himself and other rascals as the new acharyas. (25) Tamal's influence on ISKCON, through himself and his cronies, has resulted in today's version of a gurucratic Ravana regime of exploiting innocent souls. Cronyism and ecclesiastic hierarchism is now endemic in ISKCON.

WAS TAMAL POSSESSED?

There are accounts that Tamal was possessed by a demonic being, thus his double personality and dark side, with his characteristic schizophrenic, dual personality being apparently a sincere devotee, and then something *very different*. This is a rather common affliction. Tamal could be sweet, but he had a tumultuous, internal conflict between spirituality and his personal ambitions. His life was a struggle between material ambitions and spiritual conscience, the divine and demoniac, and his love and envy for Srila Prabhupada. Tamal recovered from each self-made crash-disaster, reforming his position again, only to fall prey to his dark side once more. He was a seriously torn and disturbed person. There are several related testimonials which are very similar and bear mention here, for what they are worth.

"Krishna Balarama Swami (US citizen) was once in the ISKCON Vrindaban temple, watching Tamal performing deity arotike and saw, to his fright, a horrible looking creature or demon hunched on Tamal's shoulder. This creature saw that Krishna Balarama Swami could see him and this frightened him even more. He immediately left the temple after seeing this. Krishna Balarama Swami, was a simple, honest, and unpretentious devotee that has stayed with me several times, I know

him very well, he personally told me this story, and I believe him completely as being sincere.” (Damaghosh, Sept.26, 2015)

This account is verified by several others who heard directly from Krishna Balaram Swami (now deceased). Similarly, Lene McConnell related that his good friend Viswamitra das in Dallas saw a horrible reptilian-like creature on Tamal’s shoulder while he was doing arotike.

WAS TAMAL SENT TO OBSTRUCT THE SANKIRTAN MOVEMENT?

For even elevated souls to become possessed by an evil spirit is common. In Mahabharata, King Nala, foremost of monarchs, righteous and truthful, and without any rival, was cursed with an evil influence. When the beautiful Damayanti chose Nala as her husband, the jealous Personality of Kali possessed Nala, who forgot himself and his wife, wandering about in an ugly body. It is very plausible that Tamal was affected by an evil curse or possessed by an evil force or spirit.

Srila Prabhupada stated that in Kali Yuga, the anti-divine forces are disguised as devotees and sannyasis. There is the thesis, which many acknowledge, 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*. This makes perfect sense upon considering Tamal’s poisonous effect on ISKCON. A comparable example of this phenomenon is in the *Mahabharata* (Purnaprajna p. 268): Duryodhana was a “benediction” from Lord Shiva as assistance to the demoniac forces of lower regions who opposed the Pandavas, devotees, and the plans of the Supreme Lord to uplift the fallen souls.

“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 [...] many Danavas have already appeared upon the earth in order to **help you to defeat your enemies**. 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. 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** and 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.*

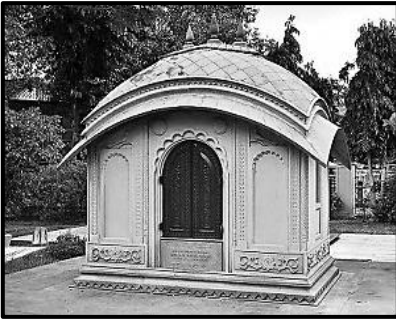
*“However, to compensate for this, we **have already sent thousands of Daityas and Rakshasas who will possess the warriors known as Samsaptakas** (those who have sworn to either conquer or die; the akshauhini of soldiers later given by Krishna to Duryodhana). They will also be capable of killing Arjuna. Duryodhana, you are our sole refuge, so 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 [...] 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...”*

This incident with Duryodhana was 5,050 years ago, in recent history. It is very credible that Tamal was sent to obstruct Srila Prabhupada’s mission and mercy, because whenever and wherever the Lord *or His representative* descends, the anti-divine (or anti-Prabhupada) forces also come to obstruct the Lord’s mission. Srila Prabhupada warned that the movement could be destroyed from within, and *Tamal did exactly that very well*. He also made it clear that devotees will always meet opposition from the godless, including anti-divine interests that do not want our planet re-spiritualized by Lord Chaitanya’s Golden Age. There is little doubt that demoniac interests are highly invested in the continued and increased degradation of human society. Srila Prabhupada clearly stated that the world was

controlled by rakshasas, or powerful demons. And even if Tamal was not sent by demoniac forces, he may as well have been.

GURU CLUB CONTINUES TO PROMOTE THE TAMAL MYTH

Tamal is appreciated by his fellow unauthorized gurus because they achieved their ill-gotten positions due to Tamal's influence in deviating Srila Prabhupada's movement. Thus, 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: "...*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 obviously Tamal was not sent by Lord Chaitanya. He played a primary role in deviating ISKCON from the instructions of Srila Prabhupada (see Vol. 5, 6) and corrupting the spiritual institution by legitimizing the pursuit of personal ambitions, epitomized in "Kill guru, become guru." Tamal will be remembered as ***the architect of deviation and corruption*** in Srila Prabhupada's mission. **BELOW: Tamal's Mayapur Samadhi**



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's feature story on Tamal's life was penned by Tamal's friend Satyaraja das, a staunch supporter of ISKCON policies. Appreciations came from Tamal's cohort gurus such as Romapada Swami and longtime allies: Hrdayananda, Ravindra Svarupa, Giriraj, and Indradyumna. Ravindra Svarupa was seduced by Tamal in 1986 into becoming an ISKCON guru, and said: "***He taught me a lot of things I could never have learned anywhere else, and I've always been his disciple.***"

"When SP 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 SP 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, SP is still so very grateful to them. Even Tamal KG, SP 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 SP, he may have even been instrumental in poisoning SP. Even knowing that, still SP 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? OR FORGETTING?

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 KG can be found guilty of this crime. I have read some of Tamal's writing... in which he shows love for SP. I know that he served SP for many years. I know that SP 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)'*" Interesting. But is this the proper application of forgiveness in this case? This may be naïve, simplistic, and sentimental.

Whether Tamal had love for Srila Prabhupada or not; *is not the issue*. We have seen Tamal's true nature and colors. He was 98% for sure the mastermind of Srila Prabhupada's heavy metals poisoning and hijacking Srila Prabhupada's mission. The overwhelming evidence cannot be set aside simply because Tamal sometimes spoke nicely of Srila Prabhupada, even if he sincerely meant it. Judas also loved Jesus Christ; but he loved silver coins more and he betrayed his master, although at least he immediately repented and committed suicide. Tamal was full of material ambition, pride, and desire to be the next Acharya. He almost certainly led a group of men in the lethal heavy metals poisoning of Srila Prabhupada.

In the YouTube film titled *Tamal: The Mercy Killer*, Tamal makes extremely freaky and incriminating statements that complements other evidence that he was NOT the loving senior disciple he claimed to be 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 mean he could not poison him.*

The difficulty arises with the widespread intimidation and propaganda campaign by the ISKCON leadership of the last 45 years—namely that we regular devotees should never question the policies,

decisions, acts, and stature of those disciples who “intimately” served Srila Prabhupada, quoting the “mad elephant offense.” *Srila Prabhupada’s mercy and love of Tamal should not be taken as an endorsement of all Tamal has done*, any more so than for Jayatirtha, Bhavananda, Kirtanananda, and others. Srila Prabhupada’s mercy was not a blank check approval of Tamal’s actions. Bhaktisiddhanta Thakur was also very merciful to his senior manager disciple-- who contributed greatly to the breakup of the Gaudiya Math.

The intent here is not to condemn 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 hatred or unnecessary faultfinding. Hate the sin, not the sinner. Tamal as a spirit soul is pure like gold, and it is the material dirt covering the gold which caused Tamal to disobey and deviate. May Tamal’s soul attain its original position in the spiritual world, and may his devastating influence on Srila Prabhupada’s mission be rectified. To forgive or to not forgive Tamal is a distraction from our purpose—restoring the Mission. We are studying the course of the past to better understand how to fix things.

Tamal, his supporters/cronies, and aiders and abettors poisoned Srila Prabhupada and/or his movement, and they are still directing the movement on its deviant track into sahajiya-ism, impersonalism, materialism, Hinduization, academic scholarism, social welfare-ism, and all sorts of disobedience to the real Acharya Srila Prabhupada. A careful, patient examination of his life and deeds is necessary to uncover, understand, and undo what Tamal did to ruin ISKCON, and so the Divine Mission can be restored properly.

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 over 2100 years ago. Yet, most devotees who owe their very soul to Srila Prabhupada cannot do anything about this travesty (or will not having been compromised by propaganda, association, and facilities from a corrupted organization). They may have become weak from poor association and mundane distractions. But when the society of devotees finally come to 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 deceptive economics and politics, and ultimately the same forces have corrupted ISKCON. There is a titanic struggle between Godless materialism and Lord Chaitanya's mercy. The clarion call is to help Srila Prabhupada restore his mission as it was during his manifest presence.

Ravindra Svarupa das described: *"...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 molded 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."*

By obeying Srila Prabhupada's instructions, all would have been well. But Tamal and others disobeyed. *"..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."* (CC Adi 12.73)

"Kirtanananda [...] 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. [...] 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 Tamal's (and others') disobedience to Srila Prabhupada's instructions by 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 marginalized devotees. As the GBC labors to inherit Prabhupada's managerial mantle, individual gurus struggle to bear the weight of guruship."

The credibility and legitimacy of Tamal, 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.*** With deception, Ravana's methodology, senior disciples conspired to take over the movement. They did this with the Acharya appointment lie; they posed as though they had become pure devotees, empowered by Srila Prabhupada to initiate new devotees and to continue the parampara as the next link. ***They were only imitators of the Acharya,*** and they created a disaster. Over decades and through many scandals, the ISKCON misleadership has tried to obscure their mess while speculatively concocting ever-evolving deviant doctrines (see Vol. 6).

But still, Srila Prabhupada's actual arrangements for the future remain neglected. Only by sincere and diligent study of Srila Prabhupada's original, unrevised books can this cheating paradigm be transcended. We must study carefully, discuss unrestrictedly with other devotees, and come to duly considered conclusions. It often takes 10+ years of disassociation with ISKCON and its culture of falsehoods to rise above our conditioning. Covered by layers of indoctrinations, we must bravely struggle to break free of Tamal's false narratives, re: "living guru" and "conditioned souls can be diksha gurus" doctrines.

"ILLEGAL TAKEOVER"

At Janmastami in late Aug. 1978, Tamal and Bhagavan 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 were visibly upset. They went with Gurukripa, Yasodanandan, Pradyumna and others for private discussions. A summary was recorded by Yasodanandan in his 1977 diary:

Tamal: *Devotees in the West have accepted the new gurus nicely.*
Bhagavan: *You should accept us just like Maharaja Yudhishthira 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. [...] 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.

*"In Aug. 1978 [I] witnessed an animated conversation between Niragadev, a gurukula teacher, and Bhavananda, who seemed agitated, throwing his hands in the air [...] later I asked Niragadev what did you discuss? 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. [...] He spoke loudly and said, "There is nothing to discuss. It has already all been discussed. We've already decided everything. [...] that many devotees and Prabhupada disciples were upset with the introduction of Vyasa Pujas, pictures on the altar, Vyasananas 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 they all did leave over the next years!]*

Satsvarupa replied to Pradyumna's famous August 1978 letter to the GBC after consulting Tamal and others: *"The introduction of initiating gurus... is causing great enlivenment in the devotees in general. ...In the West, **the Godbrothers are not insulted or envious, but are accepting... this movement is dynamic and will go forward by Prabhupada's expert arrangements.** [...] **There is not an atmosphere of offense or illegal takeover, as you have implied...**"*

The hijackers 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 it. It is like the thief who was heard in the house at night, and when challenged, replied, "I am not stealing anything!"

SOME OF TAMAL AND CRONIES' DEVIATIONAL MISSION POISONING

Many volumes will be written of the deviational poisoning of ISKCON by Tamal and his cronies like Hrdayananda, Kirtanananda, Satsvarupa, etc. Here are some of them:

(1) Srila Prabhupada's instructions and fundamental documents were hidden for many years, even today neglected or contradicted: his letters, the Last Will, July 9 Order, missing tapes, Direction of Management, etc. (2) Creation of a tyrannical institutional regime. (3) Money meant for the temples, preaching, and deities is siphoned off for

the opulent lifestyles and secret savings of the elite gurus. (4) Acharyas sometimes fall down, mahajanas are often in illusion and imperfect as a transcendental pastime, and conditioned souls can give diksha.

(5) Srila Prabhupada is dead and gone, not now available as diksha guru. (6) The diksha guru can become demonic. (7) Srila Prabhupada was not as perfect as scripture. (8) Scripture and Srila Prabhupada's teachings need to be adjusted to the circumstances and culture. (9) New siddhanta may be necessary according to time and circumstance. (10) GBC authority is a collective disobedience. (11) The GBC authority is the same as Srila Prabhupada himself. (12) Srila Prabhupada's books must be edited endlessly to improve and correct them. (13) Purity is a given for those wearing saffron cloth, regardless what they do or say. (14) Be submissive and blindly follow ISKCON's defective doctrines that were concocted, revised, changed by the GBC. (14) Srila Prabhupada is a previous Acharya, a revered symbol only. (15) ISKCON has thus become a dying, diseased aberrant sect.

CONCLUSION

The infectious disease of *Tamalism* must be washed out of Srila Prabhupada's mission completely, for the supreme benefit of the world. A "eulogy" after Tamal departed: *"With Tamal's passing, I am compelled to write. It was Krishna's hand. 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."*

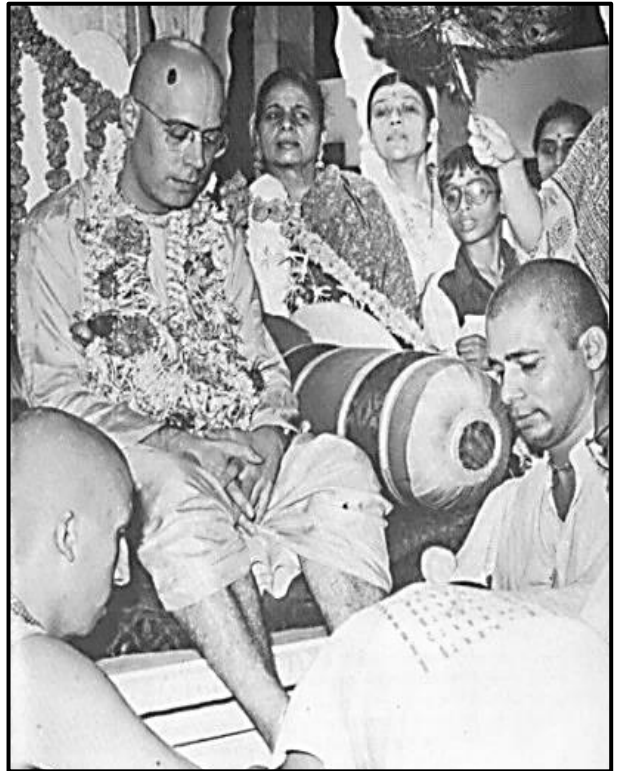
The net result of Tamal's contribution to ISKCON was to spoil, corrupt, and undermine the genuine spiritual movement, as seen in the ruined condition of ISKCON today. Tamal, with his confederates, poisoned Srila Prabhupada's body and hijacked his divine mission, poisoning it with profound deviations. Tamal and associates are the modern day Ravana.

Tamal's notorious life and deeds, his character and ISKCON career must be revealed through unrevised and undoctored history. By his hypocrisy of disobedience and deviant doctrines, he was the *Anti-Prabhupada*, just as in Christianity there is the idea that the devil comes as the Anti-Christ to reverse and nullify the teachings of Christ.

The Anti-Christ is one who postures as the true follower but in fact is a pretender who perverts the original pure teachings (religion as irreligion, irreligion as religion). It is fully accurate to understand Tamal Krishna Goswami as the *Anti-Prabhupada*. Pretending to be Srila Prabhupada's most intimate disciple and the most dedicated to Srila Prabhupada's instructions and Divine Mission, he actually

destroyed and spoiled what Srila Prabhupada accomplished. He has deviated the Hare Krishna Movement into a gray zone of disobedience and adulterations. This was not an accident, it was deliberate, premeditated, empowered by hypocrisy, deceit, falsehoods, trickery, and the Ravana-Kali chela consciousness. This Ravana Anti-Prabhupada consciousness and deviations must be identified, exposed, removed, purged, and eliminated from the Hare Krishna Movement.

“Unfortunately, when the acharya disappears, rogues and nondevotees take advantage and immediately begin to introduce unauthorized 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 [...] It is the duty of the disciples to take charge of the mission of the spiritual master and execute it properly. [...] the disciple should be prepared to lay down his life and abandon all personal considerations.”
(SBhag 4.28.48-51)



APPENDIX 1: TAMAL MERCY KILLING INTERVIEW

Interview by Satsvarupa das (SD) of Tamal Krishna Goswami (Tamal), December 1977. From a tape found by Satsvarupa's secretary Isha das.

SD: For *BTG* purposes, we're going to have a memorial issue dedicated to Srila Prabhupada (SP). I had an interview with Tamal Krishna as Prabhupada's secretary. [...] I asked him what were his duties as secretary, but then it gets into all the nectar about Prabhupada.

Tamal: My duties as SP'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 SP's correspondence continued, except in very rare occasions SP 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. [...] the last 1-2 months, reading mail to SP became trying to give him pleasure rather than to inform him of society affairs. This means that there was a necessity on my part to, uhm, discriminate which letters be read to him and even which parts of the letters. Only good news was read to him. [Also] to handle all of the various accounts which SP was personally responsible for. Accounts, both in his personal name and 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 SP'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, [...] 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 5 am till about 9 am, 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. [...] In terms of SP'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. ...these were more or less my duties.

SD: I asked to establish you were in an intimate position with SP. Most devotees [have] only seen him giving lectures, 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 SP is really like. ...what do you think that you learned about him by such contact? [...] What pleased Prabhupada the most, typically?

Tamal: The thing that pleased SP the most was the devotees' willingness to serve Krishna. [...]if there was even the slightest spark, he liked that person. [...] SP's greatness was such that even when the person practically

had no Krishna Consciousness somehow he would make him favorable at least to our movement, if not actually engaging in service.

SD: ...did you ever see Prabhupada angry, what made him angry?

Tamal: The biggest thing was when [...] a disciple would disobey the orders of the spiritual master. [...] he would become angry, but the anger was simply a anger of a beneficial nature, and a compassionate nature [...] if someone wanted to understand what SP was like, then they should read the Krishna Book or NOD, and read about the intimate associates of Krishna [...]

SD: ...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. [...] It's like picking one thing out of a 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 SP 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 SP has always been one of total submissiveness, and complete, um. [...] So, our position with SP 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 SP 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 kaviraja. 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, "SP, 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." SP said very, ah, very calmly, "That is simply 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 lying 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.*

SD: [...] some of these questions have plagued nondevotees. (Laugh)

Tamal: What to do? I mean, was that alright, did I...?

SD: Oh, yeah! But [...] what is the ingredients of greatness? [...]

Tamal: What are the ingredients of greatness?

SD: Yeah. So SP 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 SP 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 SP chose to carry out this mission of Krishna and because he completely submitted himself to Krishna's desires and Krishna's control [...] Because he was a completely surrendered and submissive servant of

God, Krishna could act perfectly through him. Therefore there was nothing impossible for SP 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 SP's greatness. This is the cause of SP's greatness. Now, from a material standpoint, you could give other reasons.

SD: [...] 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. [...] Srila Prabhupada, being a perfect, Krishna Conscious realized preacher, could automatically relate everyone to Krishna, and help them to come closer to Krishna.

SD: But how, if they [...] were in distant parts of the world?

Tamal: ...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. [...] 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.*

SD: [...] 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 BGita it is described that there are two classes of men: the divine and the demoniac. [...] So SP, the movement which he has created, and the teachings which he has enunciated will guide the human civilization for at least the remaining civilized portion of this Kali Yuga. [...] we can understand that SP 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 [...] So we have to understand that the absence of the pure devotee is the most unfortunate thing which can happen on this planet. [...] nor have most people understood the significance of SP's presence on this planet. It is the most significant thing. [...] Now time will show that the presence of SP was the greatest influence in 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 SP's gift to the world [...] the whole world will eventually recognize that here is the founder *acharya* of religious activities for this age, SP.

SD: 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. [...]

Tamal: [...] the pure devotee comes here, by his causeless mercy. We also have to understand that a great personality like SP has descended from the spiritual world into, practically speaking, hell. So, SP 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.

SD: But why even that? **Tamal:** [...] 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 [...] 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...

SD: 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 at another time.

SD: *Do you think he left untimely, too soon?*

Tamal: Of course, we would have liked it if SP 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. [...] Just as his coming was perfect, so his departing was also perfect. [...] We should not think that he left untimely. He left when Krishna and when he himself wanted to leave. [...] ...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.

SD: Did SP give you any special instructions at the end? [...]

Tamal: No, um, I didn't personally ask SP if he had anything he wanted me personally to fulfill. [...] His instruction for all his disciples was that now

this movement has attained a prestigious, respected position [...] please maintain this. Do not let it deteriorate or decrease. [...]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. [...] as SP's disciples, their first responsibility is to make sure that whatever SP gave to us [...] now is cherished and maintained. [...] 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 [...] property [...] means this, the buildings, the writings, the teachings, it means everything which he's done thus far [...] the most important duty of his disciples is [...] what they've inherited from their father is maintained. [...] he repeatedly said to me that he feels that there is great hope that this Krishna Consciousness movement will endure, feeling that it is in good hands.

SD: Now that he's disappeared, what about ISKCON's future? When the spiritual master appears, he brings order, when he leaves, the chaos returns.

Tamal: So therefore, that depends upon our strength in keeping SP with us. Not by his physical presence, but by his sound vibration, his instructions. [...] we were able to keep SP 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 SP is present as much, more so, in his instructions, than physically. SP 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 SP is not still present? He reasons ill, let me quote that verse. Therefore we do not feel that SP 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.

[Tamal knew the philosophy very well, but he did not abide by it. Instead, by his insidious influence as an "advanced" devotee, he perverted the Acharya's teachings with disobedient, speculative, deviant doctrines, causing ruination to the pure spiritual movement.]

APPENDIX 2: TAMAL'S SCHOLARLY NONSENSE

“CONSTRUCTIVE THEOLOGIZING FOR REFORM AND RENEWAL”

By Thomas Herzig (Tamal Krishna Goswami) & Kenneth Valpey (Krishna Kshetra Das) (Essay published by Cambridge University Press in *The Hare Krishna Movement: The Post-charismatic Fate of a Religious Transplant*, Edwin Bryant, 2004) (Selected excerpts only):

Since the demise of its charismatic founder [*What about descriptors like pure devotee, pure saint, or enlightened messenger of Godhead? But academics only use their own mundane terminologies.*] in 1977, ISKCON has faced a growing institutional disaffection among its initiated membership. In outreach, if results are judged quantitatively, a slackening of missionary fervor has failed to attract new recruits to replenish the diminishing ranks of its fulltime members. An official survey conducted in 1998 has found ISKCON's underlying problems to be largely sociological. Rarely is the theology deemed suspect. It is regarded as sacrosanct, as if to tamper with it is to court disaster. [*Why not tell how the teachings were tampered with? By renegade gurujackers whom you led?*] ISKCON's founder, A.C. Bhaktivedanta Swami Prabhupada (1896-1977), a disciplic successor to the sixteenth-century ecstatic Shri Chaitanya (1486-1533), emphasized clear literary sources and subcontinental enculturation to validate social change in the contemporary global order- a future he hoped to forge by legitimating a re-envisioned past. [*Literary or scriptural? Enculturation or divine varnashrama? Tamal posits Srila Prabhupada wanted to reestablish a re-envisioned past? Sickening...*] But any amalgam of past and present is never entirely homogenous. For a self-consciously traditional movement, fixed on the one hand by the mammoth literary canon of its founder, confronted on the other by the ever-changing conditions of time, place, and circumstance, consequent tensions are a natural outcome. [*This assumes that absolute truth must be relativized and accommodated to changing mundane culture and standards... which Tamal surely understood was completely anathema to Srila Prabhupada's revelations on Vedic science/truth.]*

ISKCON's initial efforts within the counterculture and its reverse missionary endeavors in India and the Hindu diaspora are well documented, as is the post-charismatic turmoil that has beset its ranks. [*Rascal Tamal blames ISKCON troubles today on Srila Prabhupada's absence- post-charismatic-and not on the disobedience of ISKCON*

leaders like himself.] To date, however, this large body of social scientific research has at best exposed the strain of ISKCON's premodern appeal against modern realities and postmodern assumptions, stopping short of in-depth theological analysis and problem solving. This paper begins to fill the lacuna by identifying likely locations- flexible postulates and porous boundaries- hospitable to theological construction. The authors, both active leaders within ISKCON and at the same time academics [*Tamal is like Jerry Lewis in The Imposter, moving from one phony role to the next, leader, acharya, trusted secretary, academic.*] feel a dual obligation, on the one hand to ISKCON, on the other to academe. [*If there is a conflict of obligations, trust Tamal to choose that which will benefit him the most. We note, Srila Prabhupada warned disciples on mundane academics, something Tamal ignored.*] Ideally, one finds in one's different affiliations a mutuality of interests and methods; practically, not always the case. As a work in progress meant to encourage dialogue within and between these two fields of discourse, the position advanced in this essay is at best exploratory, not advocacy. If ISKCON feels our probing too insistent, or if the academy feels we have held back and not dug deeply enough, we request each to recognize the constraints under which we operate and to appreciate that ours is indeed a delicate tightrope act. [*Better to go out and distribute books and open temples, Tamal.*]

[*We end further commentary here since we surmise the reader will see the deviations clearly.*] The term "theology," despite and perhaps because of its obvious Christian currency, has circulated widely enough now to defy sectarian limits and finds acceptance even amid nontheisms: thus "Buddhist Theology." It should therefore come as no surprise that ISKCON's founder Prabhupada, ever willing to adopt "skillful means," also takes possession of the term to describe his theology. We, too, will theologize, but we will do so employing a long-respected Chaitanya Vaishnava hermeneutic that organizes theological inquiry into pramana (the means to acquire valid knowledge) and a threefold prameya (the object of valid knowledge): sambandha (relationship), abhidheya (process), and prayojana (motive or goal). Prabhupada's explanatory translation to a defining Chaitanyaite text unpacks the terms' essential meanings: The Vedic literatures give information about the living entity's eternal relationship with Krishna, which is called sambandha. The living entity's understanding of this relationship and his acting accordingly is called abhidheya. Returning home, back to Godhead, is the ultimate goal of life and is called prayojana (CC 2.20.124). The great advantage of this schema is the confidence it has enjoyed from Shri Chaitanya's earliest theologians to his most recent exponents. The congeniality of a familiar system is obvious, particularly when for most traditions explicit doctrinal originality is regarded not as a virtue but as a deviation. First, pramana.

In contradistinction to the current aversion to an absolute, ahistorical vocabulary of any sort, Gaudiya Vaishnavism insists upon the capacity of valid knowledge (prama) to reveal and circumscribe the true nature of an object as it actually is. For the followers of Chaitanya, shabda (from shabd, to sound) is revelation, not just verbal testimony, and is the only ultimate source of valid knowledge in which epistemological certainty resides. In addition to the Vedas and Upanishads, shabda's divine status is extended to all of the tradition's chosen texts. Jiva Gosvamin (1513-1598), the tradition's preeminent theologian, lists ten pramanas, which he then collapses into three- pratyaksha (sense perception), anumana (inference), and shabda- before concluding that only the last, shabda, is independently reliable in revealing the absolute. Prabhupada follows Jiva.

The Chaitanya Vaishnava tendency to diminish other pramanas like pratyaksha and anumana enables Prabhupada to make remarkably little allowance for modernity. His exegetical method, while clear and theological, above all, is literal. Applying it to texts like the Bhagavata Purana, replete with detailed cosmographies and genealogical histories, he considers the intent of the original authors and the meaning for the believing community today to be the same, with the conviction that the plain meaning discernible in the text now is what it was then. For example, Prabhupada reads as accurate the Puranic accounts of creation, without reducing them, either historically or culturally. Whatever there is in his exegesis of theological reflection, ritual performance, or moral obligation is not sufficiently sophisticated to impress those who decry his explications as naïve realism (an unsupportable one-to-one correspondence between depiction and reality)-though whether such a judgment of any well-reasoned perception is fair may be seriously questioned.

In ISKCON, literalism often is equated with intellectual chastity. Thus: *“The members of ISKCON, who live perpetually at the feet of Srila Prabhupada, may speculate how Srila Prabhupada’s statements are true, but they may not challenge his statements, or claim that they are false. This is precisely what it means to accept Srila Prabhupada as the founder-acharya.”* (Hrdayananda 1996).

Indeed, If ISKCON wishes to avoid the label of naïve realism, a number of strategies suggest themselves. One is to also acknowledge the strength of pramanas other than shabda in order to make conditional allowances for historically contingent, “relative” knowledge. Prabhupada himself shows that this may be done. While certainly favoring revelation over reason and perception, for audiences unfamiliar with the text tradition he makes ample use of logic and everyday examples. Further, following the lead of nineteenth-century theologian Bhaktivinoda Thakur (1838-1914), ISKCON can reexamine its traditional texts and re-appropriate

them in ways consistent with modernity, discerning the symbolic through critical scholarship. As with Bhaktivinoda's experiments, this would provide a new dimension to sambandha, the area to which we next move. Sambandha's connotative sense embraces numerous ontological categories. As well as the godhead's nature, the living being, and the world, sambandha signifies the action of the godhead and its infinite energies as they relate with each other, a subject treated in a manner unique to this school under the axiomatic principle of achintya-bhedabheda (inconceivable simultaneous difference and identity).

To Bhaktivinoda, matters of phenomenal knowledge (i.e., Puranic history and cosmology) are particularly amenable to rational analysis, even if transcendence (i.e., Krishna, bhakti, etc.) is not. In his innovative Krishna-samhita, thousands of yuga-cycles of Prajapatis and Manus are compressed to conform to an Indian history of some 6,000 years complete with migrating Aryans, and Mogul and British rule. The same time frame is linked to a progressive intellectual history encompassing all major texts, assigning the Bhagavata, for example, to an anonymous ninth-century Dravidian origin. Krishna and his abode's supremacy are rationally established, his incarnations tied to human evolution, his lila framed within a discussion of the limitations of human language, and his destruction of demons related metaphorically to the removal of corresponding obstacles to devotion.

Whether a clearly nineteenth-century Bengali bhadrakok hermeneutic responding to historically and culturally specific assumptions is any longer appropriate is not the issue; that a person who is widely credited with inaugurating modern Chaitanya Vaishnavism makes every effort to accommodate modern intellectualism is. More important than the particular hermeneutic is its motive and method. Similar progressive theologizing may be necessary if ISKCON is to embody Shri Chaitanya's mood of magnanimity (audarya). Unlike many of Bhaktivinoda's contemporaries who willingly sacrificed much about Krishna that offended them, revisionism along the lines Bhaktivinoda practiced need not be revolutionary. Moderate theologizing that harnesses "tradition as a modality of change" [...] can express fidelity and continuity with the past while forging connections to the present and future. The status and role of women within ISKCON is an area to which this approach may be applied to great advantage. Normally a topic for the praxis-rich province of abhidheya, its problems may be traced to ontological confusions; hence, its placement under sambandha.

Some of SP's statements seem blatantly sexist, yet he opened his movement to women. Though offered fatherly affection by Prabhupada, women in the eyes of his male disciples were like Maya (the illusory energy)- both encoded female. Like Maya, they were seen as threatening

to men's spiritual progress. Initially accorded equality by SP, women in ISKCON were gradually disenfranchised, tolerated more than welcomed. This had disastrous consequences: their stigmatization affected ISKCON's social fabric to such an extent that at present, despite much conscious effort to right the situation, the society has yet to recover. Kim Knott (1995) has problematized ISKCON's difficulties reconciling traditional models with modern realities, juxtaposing the theoretical gender equality of a soul-based theology in which the feminine divine Radha is the exemplar par excellence with stri dharma (the duty of a woman) understood as three distinct levels of meaning within SP's teachings-bhagwat dharma (divine duty), "Vedic" varnashram dharma (ancient notion of duty based on orders and stages of life), and "Hindu" varnashram dharma (its modern interpretation). The multivalent weighting of the founder's statements has, and will continue to have, a decisive bearing on ISKCON's history.

If ISKCON is to be rid of residual sexism, a theology is needed that interprets his comments in the spirit of bhagwat dharma, taking into account the hard realities of present life, even if in doing so the principles of varnashram dharma are set aside. The unfair sexual bias implied by the Maya narrative needs reworking to reflect the Chaitanya Vaishnava perspective of the feminine gender generic to all souls, including those who are male-embodied. This would certainly be in keeping with the spirit of bhakti in pan-Indian religious history, as Fred Smith points out: "In Sanskrit grammar, bhakti is feminine, just as yoga, dharma, and yajna (sacrifice) are masculine. Not just grammatically, however, but substantially, did the rise of bhakti... redress the imbalance of the masculine and feminine forces in (official) Indian religion."

Can our agenda be pushed further? A radical discontinuity with Chaitanya Vaishnava theology within the realm of sambandha might mean, e.g., blurring the divide that separates personalists from impersonalists. Traditionally, Vaishnavism has defined itself over and against Advaita Vedanta. The Chaitanyaites have framed their entire discussion of sambandha around explicating the nested tripartite model of ultimate reality as brahman, paramatma, bhagavan. While maintaining that bhagavan alone is the full expression of this highest truth, under the school's axiomatic principle of achintya bheda bheda (inconceivable difference and identity simultaneously), they can claim, much as Advaita Vedantists do, that reality is nondual and one without equal (advaya-jnana-tattva).

Still, only faint praise is given brahmavadins, while mayavadins are censured with the harshest rhetoric. Indeed, Prabhupada defines his mission in terms of their defeat. To be fair, the reverse is equally true: those adhering to the advaita viewpoint often depreciate the Vaishnavas.

Impersonalists and Vaishnavas rarely perceive each other as fellow travelers, despite having much in common. For ISKCON, at times this has meant alienating many in its diasporic Indian congregation who feel confused, if not offended, by what they perceive to be sectarian conflict in ISKCON's condemnation of revered people, past and present, because of impersonal beliefs. Can this rhetoric of exclusivity be toned down to move toward an internal pluralism? In the Gita (4:11), Krishna exemplifies a spirit of responsiveness: "As they surrender unto Me, I reward them accordingly." It should be possible to adjust the balance that presently favors difference over identity without sublating the unique realization of the jnanin (brahman), the yogin (paramatma), or the bhakta (bhagavan).

Comment: Compromise with Mayavadis?

Looking outside the Chaitanya Vaishnava tradition, apparently competing, extratraditional views of the godhead may be assessed in proportion to their ability to marshal numerous relational models of the godhead, the living entities, and the world. Images of transcendence from beyond the tradition that resonate with Gaudiya theology could amplify the understanding of Krishna's multiple roles in Vrindaban as friend, son, and lover, and through his expansions and incarnations, in numerous other relationships, not the least as overseer paramatma of the bound jiva. 17 Both outside and inside, the flexibility of ontological categories needs to be tested further if a theology of accommodation is to replace one of exclusion. Within the tripartite schema of sambandha-abhidheya-prayojana, asymmetrical disjunctions between inherited tradition and actual contingency are most noticeable within the division of abhidheya-process or execution- to which we now turn. Here, bhakti, devotional practice, is the process leading to the ultimate goal of Krishna prema (love of Krishna). Over centuries, bhakti's discursive formulations have massaged whatever traditional rigidities resisted the flux of contingency. Bhakti receives detailed explication throughout the Chaitanya Vaishnava canon. Despite its inclusivist character, both its definition and its eulogy emphasize transcendent efficacy and superiority: bhakti as a mode of living is thoroughly different from and independent of karma, jnana, and yoga, those orientations or practices otherwise typically celebrated in pan-"Hindu" texts.

Rupa Gosvamin (1489- 1564) and other systematizers following Shri Chaitanya offer what they believe to be a comprehensive program of practice leading to spiritual perfection. Rupa's elaboration on bhakti begins with a sixty-four item list comprising "rule-governed practice" (vaidhi-sadhana-bhakti) followed by "attraction-governed practice" (raganuga-sadhana-bhakti). These are followed in turn by matters pertaining to our third methodological category, the goal (prayojana)-bhava and prema bhakti. Flowing underneath Rupa Gosvamin's several

categories and subcategories of Krishna bhakti are two orientations, one “vertical,” the other “horizontal” or “lateral.” “Vertical bhakti” (O’Connell, unpublished) refers to all aspects of practice and attitude emphasizing hierarchy, the paradigmatic distinction being that of the godhead Krishna and the bhakta (i.e., the Vaishnava practitioner as subordinated servant of Krishna). “Lateral bhakti” refers to not only the dimension of mutuality that characterizes devotional feelings between one bhakta and another but also that between the godhead and the bhakta, wherein sweetness and proximity supersede majesty and distance. To date, ISKCON’s missionary priorities, arguably, have made greater purchase on the vertical, hierarchical vector.

An important constructive strategy would be the recovery of a neglected principle of balance and interdependence between these two modalities. A point of departure is an often-quoted verse fragment from the revered seventeenth-century Vaishnava poet Narottama Das: *Sadhu-shastra-guru bakya, hridaye koriya aikya*, “making the statements of saintly persons, scripture, and preceptors unified within my heart [. . . may I attain prema].” Saintly persons, scripture, and preceptors comprise the body of authority we are referring to here as tradition. Emphasizing the vertical principle of authority, ISKCON members often inadvertently distance themselves from Narottama Das’s verse, failing to recognize that the living practitioner, as a recipient of tradition, is the implied “final arbiter” among these three representatives of traditional authority. Indeed, the practitioner is not simply a passive recipient of tradition; rather, through active engagement, she or he participates in and inevitably reinvents tradition. Examining these 3 sources of authority in terms of lateral reciprocity, the role of the practitioner is of crucial importance on the vertical/lateral grid.

Such an exercise might best begin with the last of the aforementioned three authorities, the guru. Chaitanya Vaishnava literature abounds in narratives and explications about guru-disciple relations that emphasize the guru’s authoritative position. Scriptural lessons instruct a disciple to regard him or herself as a veritable fool in the presence of the guru, who is to be seen and worshipped as a direct manifestation of the supreme lord, Krishna. Obviously, such a theology is open to potential abuse, as ISKCON experienced after SP’s demise. The excesses of the hierarchical model of guruship victimized many of the successor gurus and their followers. Yet a careful study of Chaitanyaite literature also reveals a counternarrative of intimacy and collegial reciprocity that nuances the hierarchical emphasis. Arjuna, for ex., reminds readers of the Bhagavad Gita of his intimate relationship to Krishna even as he begs pardon for any indiscretions before Krishna’s Virat-rupa (universal form). In Krishnadas’s Chaitanya Charitamrita, Shri Chaitanya receives instruction from

Ramananda Raya, who otherwise serves as Chaitanya's follower if not disciple.

If, as Chaitanya Vaishnavism claims, the relationship between guru and disciple in some ways replicates that of the bhakta and Krishna, one would expect to see in it a parallel dynamic of reciprocity based on deemphasizing vertical polarity. As suggested earlier, a notable Chaitanyaite strategy is to undercut divine majesty to make way for unrestrained intimacy between the lord and his associates. Similarly, the guru, to further a disciple's understanding of and participation in Krishna's intimate pastimes, may subdue his own authority in favor of cooperative reciprocity, thus encouraging the disciple to think and act as a partner in the mutual pursuit of spiritual perfection. An important consequence of this element of partnership in the traditional master-servant model would be a deeper sense of spiritual community. Hierarchy emphasizes exclusionary relationships: identification with one's guru to the exclusion of collegial relations (with all spiritual aspirants, Vaishnava or otherwise), results in sectarianism.

Within the guru-disciple relationship, tempering hierarchy with communality would develop a much-needed mutuality among fellow practitioners in ever-widening circles of participation. Participation is central to the Chaitanya Vaishnava account of bhakti. Karen Prentiss, in her recent book *The Embodiment of Bhakti*, argues that bhakti is most fully understood to be "a theology of participation in God and the ability to reach God". Participation suggests reciprocity, the idea of exchange or sharing contained in bhakti's verbal root- bhaj. What is further implied is a "cybernetic" principle of appropriateness of response- a sensitivity to immediate circumstance- in other words, the pragmatic dimension of bhakti. Openness and flexibility in interpretation permits the revelatory basis of the tradition to remain susceptible to contemporary experience, to coalesce as a crystallized conviction within each practitioner's heart.

Looking at Narottama Das's second source of traditional authority- the sadhu- through a Bhagavata Purana definition, we find virtues that deny any specific cultural identity. One who exhibits tolerance, mercy, friendliness to all, and peacefulness and is without enemies is a sadhu (Bhag 3.25.21). This suggests that people beyond those accepted customarily as sadhus in India deserve to be considered as such. This nonsectarian reckoning obliges Chaitanya Vaishnavas to acknowledge and welcome a wide range of people as genuine spiritual participants from whom wisdom may be gleaned. But what of their spiritual practices? Must these fall within Rupa Goswamin's sixty-four categories to be accepted as bhakti? Perhaps not. Chaitanyaite practices centered on chanting names of God, hearing and recitation of devotional texts, and worship of divine

images need to be reexamined in the context of a broader spectrum of practitioners.

To the objections that our proposed reassessment of guru and sadhu will wither before the stipulations of Narottama Das's third source of authority, namely, shastra, our basic claim is that interpreting scripture is a perpetual process of reappraisal by the reader or hearer. Practitioners must admit this openly for tradition to serve a vital, liberating function in their lives. That for the disciple the guru is the central interpreter and that sadhus are secondary interpreters cannot obscure the fact that the "end user," the practitioner, is the final interpreter. As "Protestant" as this may sound, it simply recognizes that although scripture maintains boundary structures to delimit those qualified to interpret, the very nature of print culture and mass distribution democratizes the system.

The hermeneutical circle or interpretative horizon of scripture for modern readers has exploded out into the entire range of presently available texts drawn from an ever-increasing spectrum of religious and secular traditions. Canonical works no longer enjoy the seeming autonomy they once had, nor are they impervious to scrutiny from outside readers. The top-down, "vertical" process of receiving spiritual truth from infallible scripture is now, more than ever before, faced with the pervasive presence of a multiplicity of voices that challenge the privileged position of any one of them. Shri Chaitanya is remembered best perhaps as constantly given to ecstatic states, absorbed in Krishna prema. This, after all, is the prayojana, the motive or goal to which Chaitanya Vaishnavas aspire, and the final division of our study. Much of the Chaitanyaite prescriptive as well as narrative literature conduces to bring about prema, the ripened fruit of bhakti.

Liberation is conceived not as the nondual union of Advaita Vedanta but in terms of active seva (cherished service) in relation to the godhead, ideally, an intimate reciprocity between the sevya and the sevaka- Krishna and his devotee. While love for Krishna (prema) remains the tradition's normative goal, its achievement is open to question. Since the passing away of ISKCON's founder, its members often appear uncertain, in practice if not in theory, about the basis of attaining Krishna prema and about how to recognize such love once it manifests. The texts abound in theory, and narrative exemplars are plentiful enough. The confusion arises largely from the importance the founder, Prabhupada, gave to his mission and from his stress upon "rule governed practice" (vaidhi-sadhana-bhakti) rather than "attraction-governed practice" (raganuga-sadhana- bhakti). This emphasis, though in apparent contradistinction to previous preceptors, closely parallels that given by his own guru, Bhaktisiddhanta Saraswati.

In framing the problem, polarities suggest themselves. Is Krishna Consciousness a state of internal ecstasy or manifest missionary enthusiasm? If the latter, did Prabhupada alter the traditional understanding of prayojana, or did he act in fulfillment of Shri Chaitanya's mission by emphasizing proselytizing more than the practice of raga? Stated in another way, in a tradition that views bhakti as both its means and its end, to what extent are the words "back to godhead" (the title of ISKCON's monthly magazine) world affirming or world denying? Evolving theological constructs that replace this either/or dichotomy with a both/and synthesis would demonstrate that these seemingly competing moods are in fact outward and inward expressions of the same Krishna Consciousness, reflecting the esoteric and exoteric nature of Shri Chaitanya's own appearance.

One might begin by justifying Prabhupada's sacralization of a broad range of missionary endeavors as sankirtan- the celebratory glorification of the lord. Beyond the public chanting of the Hare Krishna mantra popularized by Shri Chaitanya, Prabhupada exploited diverse resources to publicize Krishna's glories, at the same time promising that all such efforts are a powerful, transformative force, purifying the consciousness and enabling one gradually to come face to face with God. One might continue to theologize by suggesting that with the advance of kali yuga, the present age of degradation, a more contemplative mood now appears inadequate and difficult. Few are prepared to renounce the world, and those who are not lack the purity to stay in it. The solution? Sankirtan, taking part in Shri Chaitanya's mission, which compensates for all personal insufficiencies by attracting Krishna's special mercy. Does Krishna not state in the Gita 18:69 that those who preach his message are the most dear to him?

While such facile theologizing may be textually and pragmatically legitimized, it easily can spawn (and has spawned) disquieting modalities: e.g., "mission as warfare," and the no less savory, "mission as business." Devotees transform into soldiers, temples into arsenals, stockpiling caches of time bombs (cases of books), zealously deployed at airports amid unsuspecting souls- the result: "Hare Krishna Explosion!" Similar mercantile metaphors can easily be derived. Its leadership scandalized, its population decimated, and a whole generation of Krishna kids feeling forlorn as parents trooped off to fight battle after battle, ISKCON needs much fixing.

If within the realm of prayojana, mission is to retain the premier status SP assigned it, "compassion" will have to replace "warfare" as the appropriate modality as the members of both ISKCON and those of mainstream society increasingly integrate. Prabhupada writes: *"One who is interested in his own salvation is not as advanced in Krishna consciousness as one who feels compassion for others and who therefore*

propagates the Krishna consciousness movement. Such an advanced devotee will never fall down for Krishna will give him special protection.” Brahmins are especially dear to Krishna. Will he not be pleased if ISKCON members exchange their past aggressive militancy and mercantile acquisitiveness for brahmanic compassion?

For this to happen, proselytization will need to be balanced with more contemplative practices. Rupa Gosvamin emphasizes five items that are most potent: residence in Mathura-Vrindaban, divine image worship, recitation and hearing of the Bhagavata, chanting of the holy names, and service to exalted Vaishnavas. With the turn inward, attraction (raga) more than rules (vidhi) gradually will govern personal development. These changes are taking place already. Seminars offered to devotees during the past decade have largely centered upon missionizing ethics, personal lifestyle, and individual realization, indicating an unquestionable shift from quantitative to qualitative evaluation. Conferences on women, on youth, and on family are signs of social maturation, as the refreshingly honest and open ISKCON Communications Journal, now in its tenth year of publication, forecasts an increasingly healthy intellectual muscularity.

And another sign of change: the transition from monastic ashram life to private households that has characterized ISKCON demographics since the founder's demise has not necessarily been a move away from contemplative life. Instead, sacred space is increasingly defined in terms of the individual/familial rather than the communal/collective. Unable to worship daily at the temple due to work, and consequently with less institutional pressures, individuals are free to pursue their own perfection, which they now do most often in the context of family life. A profusion of newly published titles- many of them translations into English from the standard Chaitanya Vaishnava corpus- now support the cultivation of raganuga-sadhana-bhakti. Devotional biographies of recently deceased ISKCON Vaishnavas hint at their attainment of Krishna prema. All these developments indicate the dichotomous questions noted earlier are being resolved naturally- even while a theology that endorses the solutions is yet to be articulated officially.

This essay, an attempt to suggest the directions such theologizing might take, lays the groundwork by organizing inquiry along the divisions of sambandha, abhidheya, and prayojana. Their usefulness here leads us to recommend them as investigative categories for other forms of Hinduism and beyond. The authors have explored as a possibility an open-ended, gender-equal, less culturally specific, and less hierarchical theological model that attempts to engage diverse theological communities and to serve as a comparative frame for other Hinduisms while retaining a Vaishnava bhakti outlook. In doing so, we have taken for granted a plurality of religious perspectives as a healthy, commonplace fact of life.

ISKCON members clearly are obliged to recognize and interact with a field of ideas and worldviews much broader than premodern Chaitanya Vaishnavas ever encountered. If they continue to equate literalism with intellectual chastity, if they hesitate to contextualize and properly interpret the words of their founder, there will be little room for acknowledging and welcoming this multiplicity of voices in the pursuit of a wider spiritual community. We believe that the principle of balancing what we referred to as “lateral” and “vertical” coordinates can and must be extended beyond present devotional relationships if ISKCON members are to recognize their responsibility to themselves and to the tradition they hope to represent. (END)

[We have given enough rope so Tamal could hang himself.]

Comment: Re: areas where Tamal thinks reform and renewal be applied: “*the status and role of women within ISKCON,*” “*blurring the divide that separates personalists from impersonalists,*” and “*within the guru-disciple relationship, tempering hierarchy with communality.*” To those with complete faith in SP and his teachings, these ideas of change are disturbing. Tamal and his kind will further destroy the Mission in the name of “progress.” He ends his essay with an academically-shrouded proposal for ***modernizing*** Srila Prabhupada’s teachings and ISKCON’s programs, lest there is failure in “*acknowledging and welcoming this multiplicity of voices in the pursuit of a wider spiritual community.*” Such arrogance, audacity, and illusion. One can almost see Tamal would justifying Srila Prabhupada’s poisoning as necessary for the betterment of the movement.

Mukunda das, 2009, about Tamal’s “Renewal” essay:

[...] 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. To Tamal and Krishna Ksetra, SP was the cause of all the problems in ISKCON... that SP was a “charismatic” personality that used a top-down (vertical) authoritarian approach that did not allow any room for questioning or intelligent independent thought. They blame this attitude of his for the cause of all ISKCON problems. They cite SP for forcing us to become blind followers and to accept his instruction without question. Maybe Krishna Ksetra forgets just how heavy and authoritarian Tamal was and how he never listened to anyone except himself. How he alienated his Godbrothers and the ISKCON women? We certainly have not forgotten. ...just how far these two are willing to go to ruin this movement and deprecate its Founder-Acharya, SP. It is especially incumbent on the disciples of Tamal to not be the blind followers that he

speaks of, and to read this document and decide for themselves with an open and rational academically critical mind, exactly what these two are saying. It is interesting to note the authors use the term 'demise' which means - the time when something ends... for it is certainly the end of SP's time if we believe these guys."

Religious Integration of ISKCON by Academia, Gopinath das, 2009, discusses the insanity and depravations of Tamal's proposals:

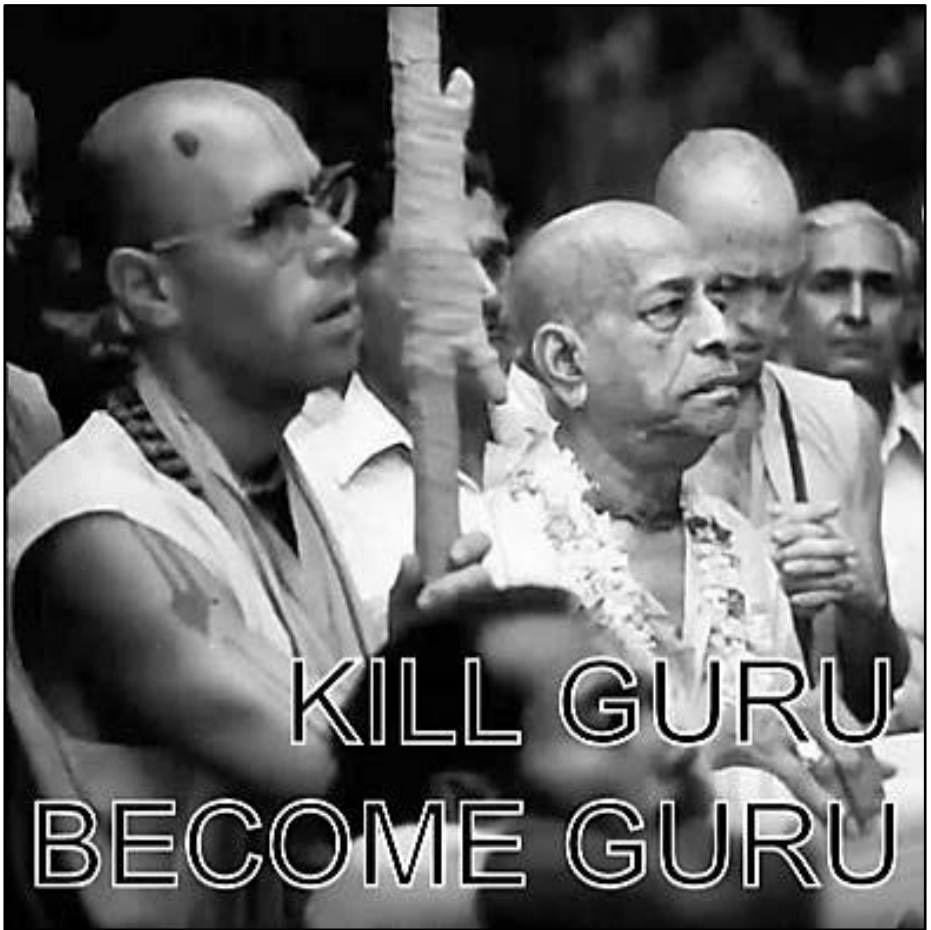
"They propose to solve ISKCON's 'academically identified sectarianism,' by the conclusion we should see the Mayavada doctrine, as another valid form of realization of God -- equating it with five primary rasas we can have with Krishna - and insinuating that this is a 'mature and advanced understanding' of the Raganuga sadhana platform. Vaishnavas offer respect even to the impersonalists, atheists, etc. We are gentlemen (naimittika-dharma). However we are careful not to intimately mix/associate with them and under no circumstances do we take their association. Raganuga sadhana bhakti does not mean you stop discriminating (it's all love). The cheap 'spontaneous' devotional service Tamal proposes is cheating and termed Sahajiyism.

"They propose we accept this 'advanced' religious pluralism, or 'Interfaith.' ISKCON Communications Journal (ICJ) is implementing this academically contrived religious pluralism in ISKCON. ICJ's web site has many articles (from early 90's) advocating the need to embrace religious pluralism to ensure acceptance and survival. TKG and KK acknowledge the role ICJ plays in ISKCON's religious integration. [...] One aspect of is Hinduization, suggesting we need to 'tone down' SP's teachings to appease Hindu sensibilities. This is already taking place, but is completely against Srila Prabhupada's teachings. [...]

"Their essay advocates that judgment on an academic proposed pluralistic solution can only be made by pratyaksa (sense perception), whereas the uneducated devotees and Gaudiya Vaishnava preceptors minimized this form of obtaining knowledge considering it inaccurate due to the 'alleged' 4 defects of the living entity. After acquiring an academic degree, you become properly trained and accepted by academics, who believe they have such high intellect, they are above the 4 defects, and only through their guidance, which comes from their collective knowledge base, that we can properly comprehend the Vedas and the Acharyas (including SP's 'simplistic' teachings) and see the fundamental flaws which exist to make the necessary changes to have rational, relevant meaning according to time, place, circumstance in the modern context. TKG states the need for such reinterpretation: '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

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new set of circumstances.’ [...] There may be devotees who are teaching/preaching pure Krishna Consciousness to academia, as per SP's instructions, but the Institution believes only those with big positions and titles are the real preachers in ISKCON.”



APPENDIX 3: WHO IS BEHIND THIS BOOK? AND JULY 9 ORDER

“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 strengthen 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 and the true history of ISKCON. 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.

Former temple presidents/ GBC members and many other senior devotees have contributed to this book, as well as a few ISKCON moles. Those in exile, either forced out or self-imposed, have worked together to establish and distribute the truth in a historic struggle against the cover-ups and stonewalling from ISKCON. Truth is an end in itself, always worthy and necessary.

