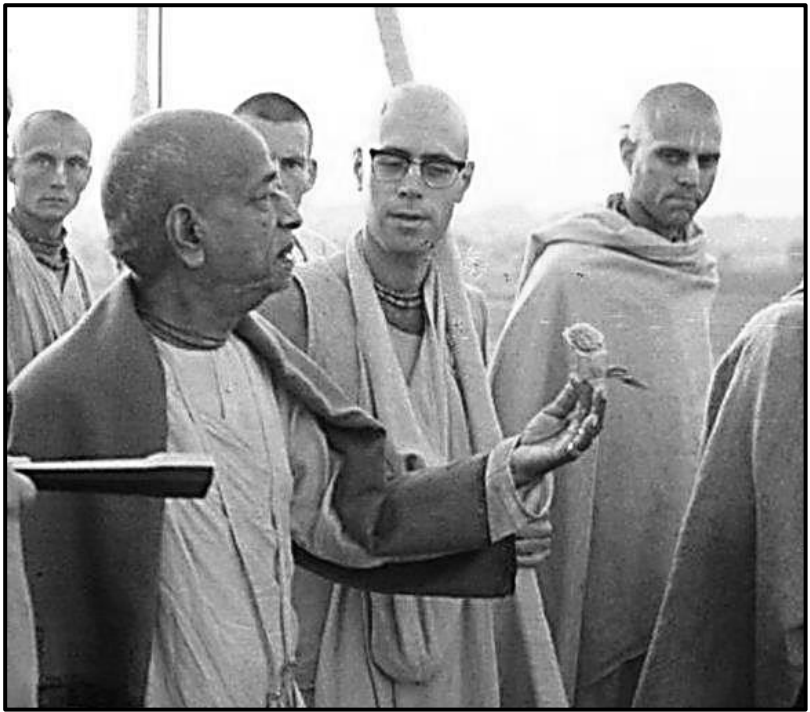


***PURSUIT OF
SRILA
PRABHUPADA'S
POISONERS***



~VOLUME THREE~
PERSONAL AMBITION SERIES

PURSUIT OF SRILA PRABHUPADA'S POISONERS

PERSONAL AMBITION SERIES

~VOLUME THREE~

PRABHUPADA TRUTH COMMISSION

(1) *“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.” (Miracle on Second Avenue)*

(2) *“We are not proud of this; however, the truth must be explained.” (CC Adi 7.95 purport)* (3) *“Make the lie big, make it simple, keep saying it, and eventually they will believe it.” (A. Hitler)*

(4) *“The truth is not for all men, but only for those who seek it.” (Ayn Rand)* (5) *“...and by too much lying propoganda, truthfulness is spoiled.” (SBhag, 1.17.25 purport)*

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

(7) *“Tamal had a complicated and very personal relationship with Srila Prabhupada.” (Adi Keshava, 2021)*

(8) *“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*

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

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

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ISBN: 978-0-923519-18-6

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.

Contact: (srigovinda@gmail.com)

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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
BHAV: Bhavananda das	SATS: Satsvarupa das
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 <i>Zonal Acharyas</i>)	

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*
Volume 3: Pursuit of Srila Prabhupada's Poisoners
Volume 4: Srila Prabhupada's Mysterious Health Decline
Volume 5: ISKCON's Hidden History: 1977 to present
Volume 6: ISKCON Corruption, Deviations, and Cover-ups
Volume 7: Srila Prabhupada's Divine Mission Restored
Volume 8: His Divine Grace Srila Prabhupada: The Current Living Guru
Volume 9: Vedic Village: Pioneering Experiments in Humanity's Future
Volume 10: Srila Prabhupada: Modern Shaktavesha Avatar
Volume 11: Let The Jackals Howl, The Caravan Will Pass
Volume 12: Biographical Notes on the Empowered Pure Devotee

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.*

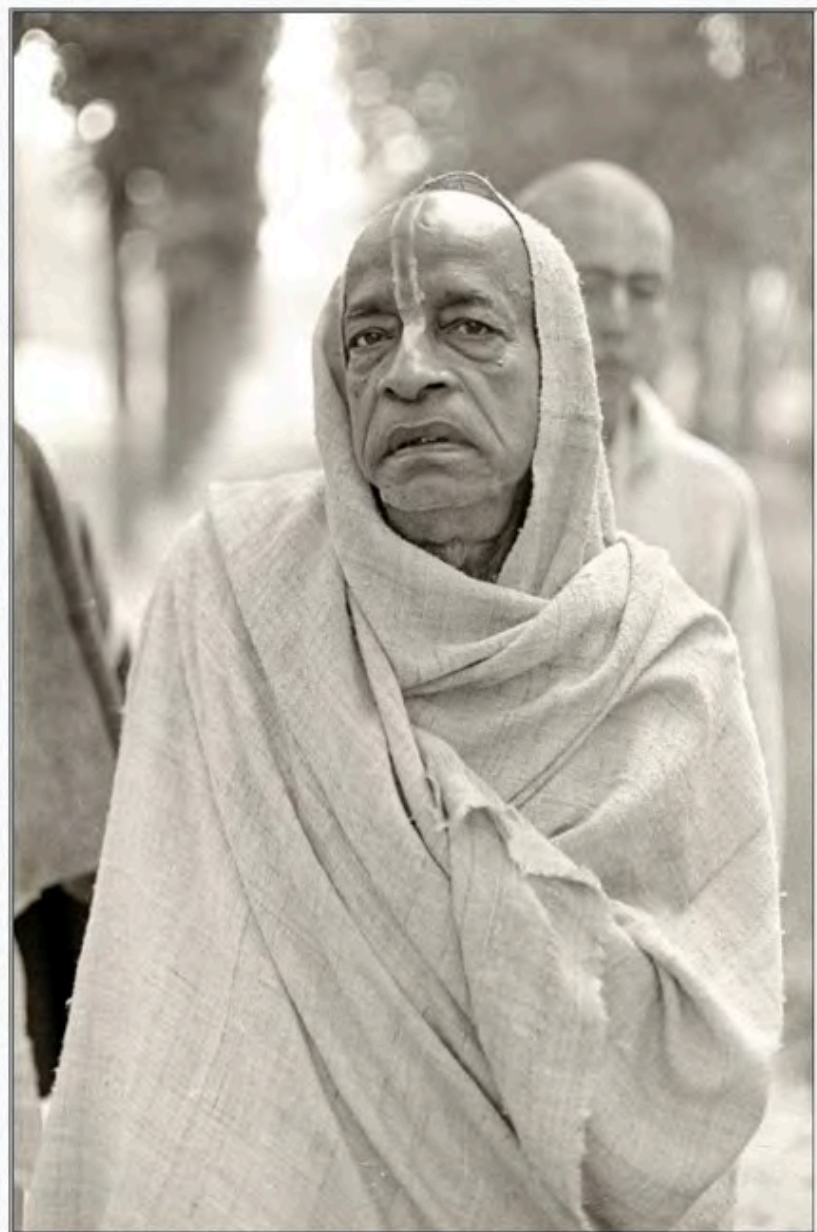
**Namas te sarasvate deve gaura-vani-pracharine
nirvishesha-sunyavadi-paschatya-desatarine**

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

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.”



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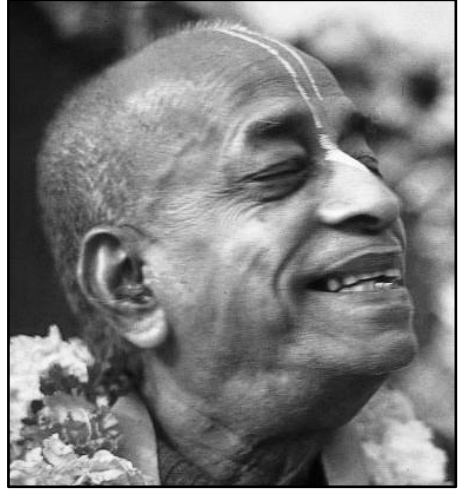


**TAMAL AND BHAVANANDA FLANK THE PALANQUIN
ON VRINDAVAN PARIKRAMA LATE 1977**

INTRODUCTION

“So who is it that has poisoned?” (Tamal, Nov. 9, 1977)

This volume examines the natural suspects in the now forensically proven 1977 heavy metals poisoning of His Divine Grace AC Bhaktivedanta Swami Srila Prabhupada, ISKCON Founder-Acharya. These suspects, or persons of interest, are listed as such only due to the evidence and circumstances which implicate



them in this “crime of the millennium.” Vol. One of this Personal Ambition Series (*Srila Prabhupada Triumphant Departure: Complete Book of Poisoning Evidence*) presented the complete evidence that Srila Prabhupada was indeed lethally and homicidally poisoned primarily with cadmium (and elevated levels of arsenic, antimony) from mid - 1976 until Nov. 1977. This malicious attack on Srila Prabhupada will be confirmed in due course by secular, legal authorities, a court or law enforcement agency, but meanwhile the evidence is irrefutable and complete, more than sufficient to convince any honest person, and confirms Srila Prabhupada’s own infallible words. ***This crime was committed.*** Srila Prabhupada’s poisoning was settled in 2002-05 with a series of neutron activation analysis hair tests prepared by the GBC themselves.

Next, we go to the question of *who did it?* Tamal, as Srila Prabhupada’s chief caretaker and personal secretary, even directly asked this question of Srila Prabhupada, who did not answer. The taped room conversations of Nov. 9-11, 1977 show that all Srila Prabhupada’s attendants and caretakers were told by Srila Prabhupada three times over two days that he thought he had been poisoned, that this was the cause of his mysterious health decline, and they all discussed the poisoning at length and acknowledged it without any argument. Vol. Two (*Anti-Prabhupada: The Deviant Impact of the Poisonous Tamal Krishna Goswami on the Hare Krishna Movement*) establishes beyond a reasonable doubt, based on a mountain of direct and circumstantial evidence, that Tamal was one of Srila Prabhupada’s

poisoners. So complete and weighty is the evidence that he would be convicted of murder in a court of law. ***But Tamal did not act alone.*** Tamal was the primary poisoner and mastermind, but with help from others. Who are these others? This is the subject of Vol. Three- the likely accomplices of Tamal and ***the evidence for each.***

The evidence is strongest against Tamal Krishna Goswami, but it is also very compelling for Bhavananda and Jayapataka, Bhakticharu Swamis. There are grounds to suspect Satsvarupa das. Chandra Swami, a notorious character who befriended many devotees in 1976 (and likely Tamal too), stands out like a sore thumb as someone who may have given the heavy metals poison and/or instructions on its use. Motive, means, and opportunity clearly implicate Srila Prabhupada's senior (and very ambitious) disciples. The hidden hijacking history of ISKCON given in Vol. Five reveals their motive-- to eliminate Srila Prabhupada and take his assets, Acharya seat, worship, institution, etc for themselves. It is what it is, and we should make conclusions based on history, facts, testimonies, and evidence, not sink one's head in the sand of conformity and ignorance.

The poisoners would need to be very close to Srila Prabhupada. Historically, poisoners are usually a trusted confidant or close associate with direct access to the victim. They would be clever, good actors, intelligent and manipulative, patient, knowing the inner workings of Srila Prabhupada's life, habits, health, and medical situation. They had an overwhelming motive to remove Srila Prabhupada from the scene, and what they stood to gain was to them worth the risks and karma of committing such an abominable deed. They are the contemporary Ravana's who cause millions to suffer every day, stealing Srila Prabhupada's assets, corrupting the mission, and interfering/blocking access to His Divine Grace. They are ***Uttama Aparadhis*** (ultimate offenders). The following chapters are on the suspects other than Tamal, and on the evidence for each person of interest who were either directly involved or as active or silent colluders or consenters.

The official 2002 GBC resolution, "***There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada,***" makes a mockery of ISKCON leadership. Srila Prabhupada's statements about being poisoned, the forensically certified whispers of some caretakers poisoning Srila Prabhupada, and astronomical levels of cadmium in three hair samples are proof positive that Srila Prabhupada was maliciously, homicidally poisoned. The arrogant denials by all of the suspects while they defended each other in whitewash cover-ups

and in the face of so much solid evidence, saying there is zero evidence, *is in itself a flashing red neon light which says, "We did it!"*

Tamal passed away in 2002 and Bhakticharu in 2020. Jayapataka and Bhavananda remain in the top echelons of the ISKCON organization as gurus or powerful managers. They should be interviewed, as suspects or witnesses, to compare various accounts and ascertain actual events, who is lying, hiding something, etc. Unfortunately, the suspects are not cooperative. Astonishingly they claim it has already been investigated, namely via their own dishonest, contradictory denials and their fraudulent phony cover-ups.

To question the involvement in Srila Prabhupada's poisoning by these primary suspects is not improper, provided one carefully sticks to the facts, investigative protocols, and *avoids baseless accusations*. The issues of offenses against devotees (*aparadha*), blasphemy, and the definite phenomenon of rascals, demons, and anti-spiritual forces inside the Hare Krishna movement is explored at great length through shastra and logic in Vol. Two and again below in Ch. 4 and 5.

A verse from CC Adi Lila, 17.51, wherein the Lord Himself curses an offender [what to speak of poisoner] of a great devotee:

***Text:** O sinful person, envious of pure devotees, I shall not deliver you! Rather, I shall have you bitten by these germs for many millions of years. **Purport:** We should note herein that all our sufferings in this material world, especially from disease, are due to our past sinful activities. And of all sinful activities, actions directed against a pure devotee out of sheer envy are considered extremely severe. Sri Chaitanya Mahaprabhu wanted Gopala Capala to understand the cause of his suffering. Any person who disturbs a pure devotee engaged in broadcasting the holy name of the Lord is certainly punished like Gopala Capala. This is the instruction of Sri Chaitanya Mahaprabhu. As we shall see, one who offends a pure devotee can never satisfy Chaitanya Mahaprabhu unless and until he sincerely regrets his offense and thus rectifies it.*

IMPOSTERS WHO BLOCK SRILA PRABHUPADA'S MERCY ARE EVIL

"My critique [of this work] is completely appreciative and positive. I'll admit that at first when I read it, I had thoughts like, 'Well, this is going too far, it's an exaggeration. I mean, these devotees, whatever their shortcomings, they are engaging others in chanting Hare Krishna.' Upon further contemplation, though, I do clearly understand you're not overstating the case, in comparing (unfavorably) the usurpers of Srila Prabhupada's role and position to a sadistic

serial killer, to those who commit genocide, etc. I like very much how you philosophically illustrate that, essentially, those who are, for selfish reasons, deliberately obstructing the personal relationship of persons with Srila Prabhupada, are the source of much more egregious damage than anyone who does harm on the bodily platform. And, relatedly, due to this investment in attempting to prevent direct, personal relationship with Srila Prabhupada, then, many fewer even have a chance to contact Srila Prabhupada's movement (and those who do come into connection with the ISKCON organization in its present state, have an extremely high chance of getting derailed) [...]

"Yes, the greatest crime in history was attempting to poison Srila Prabhupada's vapu, and, what you describe, throughout your writings, extending the vapu-poisoning crime- attempting to poison Srila Prabhupada's vani. Those who are doing that, through their 'guru in the singular,' 'absolute position guru' program, are accessories to the 1977 poisoning crime. They are continuing to spread the poison, and in that way are causing severe spiritual damage to countless persons, in the past, present and future. They are benefitting from the 1977 murder- thus, as accessories to the crime, and continuing the homicidal, criminal behavior, doing their best to prevent souls from personal connection and relationship with Srila Prabhupada.

"As far as having become an 'apasampradaya'- definitely, [...] it is, I believe, very important, for the present and future of Srila Prabhupada's movement, to clearly illustrate that what the organization calling itself 'ISKCON' has established, is an apasampradaya, with elements of both sahajiya and mayavada.

"Mayavada- attempting to bring transcendence down to the level of the mundane, or profane. And thus they contend that Srila Prabhupada's vani, and vapu (e.g., in forms such as his murti and pictures), is somehow not alive, is material, and thus 'living gurus' are necessary. In this way they, tragically, block sincere persons who contact Srila Prabhupada's movement, from directly establishing and cultivating their personal relationship with Srila Prabhupada, with Srila Prabhupada as their current and direct link to the parampara.

"Sahajiya- attempting to bring the mundane, or profane, to the level of transcendence (e.g., this material body is spiritual, and thus we dance with Krishna like the gopis). 'To really receive transcendental knowledge- Srila Prabhupada is not available for you- you need these vocal cords of mine, these lungs, this mouth.' In this way, confusing

matter, with spirit, and committed to entangle others in that confusion. Apasampradaya. Hare Krishna. Sincerely, Dhira Govinda das"

THIS GREAT AND EVIL CRIME WILL NOT GO UNPUNISHED

Sulochan das wrote in 1985 about the unauthorized gurus and the effects they had on devotees: "*Prabhupada says that the most dangerous are those who exploit others in the name of religion. They are the most dangerous because they hurt people in the deepest way possible—their souls. This world has only one purpose; to teach people to surrender to God. When society is infested with rogues posing as saints, that stops the progress of human life.*"

The divine grace or mercy of the pure devotee is like the sunshine—it is available to anyone who wants it. But the unauthorized gurus redirect innocent souls into darkness, away from Srila Prabhupada's divine grace, by prohibiting devotees' surrender to him and interfering in their relationships with him, insisting on themselves being the central focal point of spiritual attention. ***This great and evil crime will not go unpunished.*** It is such a sad and disturbing phenomenon, that when the exalted ambassador of Godhead, Srila Prabhupada, has finally arrived to benedict the fallen souls with Lord Chaitanya's mercy, that a swarm of envious, ambitious rascal-insects block the progress of suffering souls to lure them into the darkness of their selfish delusions. Parasite or leech are words that comes to mind.

These misleaders are the greatest enemies of humanity, far worse than those who run slaughterhouses, commit genocide, propagate endless wars for profit, or perform abortions, since ***they harm the soul's eternal welfare***, not just the temporary physical body, which is extraneous to the soul. This cheating deprives countless souls, lost in a nightmare world of repeated birth and death, of their very rare chance to find forever happiness and full knowledge of the Absolute Truth. This is worse than taking someone's beloved child or wife, or stealing a man's entire wealth, or hoaxing a deadly virus pandemic for billions in medical intervention profits. Although modern moral standards in mundane society hold the taking of a person's physical life (murder) as the greatest evil, actually the cheating by imposter gurus and Prabhupada-minimizers is a far greater evil. If a murderer is punished with death, what is appropriate for one who denies another of spiritual salvation, doing this for personal greed and perverted enjoyment?

Is there anything more evil? It is a crime of spiritual treason, a merciless and selfish exploitation of others by pushing them into the

continued cycle of suffering births and deaths, blocking them from Srila Prabhupada with an imposter "guru business." They deny Srila Prabhupada to others, while exploiting Srila Prabhupada's assets and reputation like leeches and vampires, such acts being truly demonic. The description in Sri Isopanisad about false gurus going to hell is not an exaggeration, nor an overly extreme characterization of their fate.

"By false religious sentiments they present a make-show of devotional service, indulging in all sorts of immoral principles, and still pass as spiritual masters and devotees of God. Such violators of religious principles have no respect for the authoritative acharyas, the holy teachers in the strict disciplic succession; and to mislead the people in general they themselves become so-called acharyas, without even following the principles of the acharyas. These rogues in human society are the most dangerous elements and, for want of religious government, they pass on without being punished by the law of the state. They cannot, however, avoid the law of the Supreme, Who has clearly declared in the Bhagavad-gita that these envious demons, in the garb of religious propagandists, shall be thrown down into the darkest region of hell. It is confirmed in Sri Isopanisad that the pseudo-religionists are heading toward the most obnoxious place in the universe after finishing with the spiritual mastership business, which is simply for the matter of sense gratification." (Iso 12 purport)

May Srila Prabhupada's divine grace and mercy no longer be impeded or corrupted by those who poisoned his body and his spiritual mission. *"What Srila Prabhupada said about Christ is relevant, and even if Srila Prabhupada prayed for their forgiveness, which certainly he did, we cannot forgive. Our duty as I see it, now that the proof is complete, is to discredit the leadership since 1978 for allowing, if not encouraging so much moral and spiritual corruption to go on, culminating in the highest offense to His Divine Grace, the interpolation of his books and lectures, a direct attack on Srila Prabhupada-vani."* (Rupanuga das, former GBC member, July 2017)

GOUR PURNIMA WAKE UP CALL (Govinda dasi, March 2023)

"It's time to wake up and come to grips with the truth. It can't be denied any longer. The beautiful Hare Krishna movement begun by Srila Prabhupada, with so many wonderful flower-like devotees, has been compromised. Invaded, infiltrated, and usurped. Too much has been changed. Early devotees like myself find today's ISKCON almost unrecognizable. Yes, the chanting is going on, and in many places there is still nice Deity worship. Some of the beautiful aspects remain.

“But the ugly parts—the horrific child abuse, the unnecessary changes to Prabhupada’s books, the ridiculous management concepts (knee deep bureaucracy), the perverted social structure—are totally different from what Srila Prabhupada set up and expected to continue. The absurd parade of so-called leaders/gurus/GBCs show the world a farce, marring the face of Srila Prabhupada’s ISKCON. We need to accept that not only do conditioned souls have no right to usurp a spiritual movement, we must also acknowledge that rakshasas disguised as devotees have indeed invaded our beautiful Hare Krishna movement. Bickering so-called scholars, most of them just jockeying for pomp and pride litter our temples and expound their various views under the guise of Srila Prabhupada’s ISKCON. And they are liars.

“[...] There are no excuses anymore. Ignorance is no longer a shelter. There are men who have invaded Prabhupada’s beautiful movement and made inroads at destroying it—destroying the family unity, creating a hell for the women and children, stealing the assets of Prabhupada’s mission. Men who are sadistic sexual perverts of various descriptions, who have poisoned our culture of love and trust. They are not our friends or well wishers. Devotees, wake up. These rakshasas are out to destroy the very fabric of religiosity what to speak of Krishna consciousness. It is time to rise up, and refuse to be deceived any longer. Ask the questions, the answers are already in Prabhupada’s original books. Do not bite the bait any longer, even if it is well disguised by shiny saffron cloth.

“Go back to the basics, back to original Prabhupada, the one we love and the one who worked so hard to establish this mission all over the world. And you who are deceitfully wearing saffron cloth and parading as gurus—you know who you are. Look inside at your soul, at what you have become. Take your stolen money and go. Go do penance for the harm you have done to Lord Chaitanya’s mission. The harm you have done to Prabhupada’s children and grandchildren, to his daughters and granddaughters. Go to the forest and do penance. And maybe it will shorten your time in hell. I can’t be sure, but just go.”

COMPARISON OF FALSE GURUS TO A MUNDANE FRAUDSTER

Marcel Petiot, born in 1897 in France, was diagnosed with peculiar mental disabilities or disorders several times during his youth and during his time as a soldier in WW One. He became a doctor in just 8 months and began a dark career, later found to involve tax evasion, false documents and certifications, over prescription of narcotics, illegal abortions, embezzlement, kleptomania, suspicious disappearance

of lovers, patients, and witnesses. He developed a thriving business of assistance to those who were avoiding the Nazis in France during WW Two. But he double-crossed his clients to whom he promised escape from Nazi-held France to Argentina for 25,000 francs. In pretense of vaccinating his victims as was supposedly required by Argentina, he injected them with cyanide and stole all their valuables, eventually accruing perhaps 200 million francs. Three men supplied him many Jews, partisans, and common criminals who were wanting to escape.

He disposed of the bodies in the Seine River and later in quicklime or by burning them. In 1944 his neighbors called the police due to a foul smell coming from his house and 21 bodies were discovered in his basement next to a furnace full of charred bones. Eventually he was arrested and tried, although he claimed, without any proof or evidence, that he was part of the French Resistance and the bodies were of German occupiers. He was guillotined in 1946, thought to have killed up to 200 persons.



Similarly: those with the “dreaded acharya disease,” wanting to “be” a guru and enjoy the forbidden fruit of being worshipped and served, absolute power and control, taking others’ life, soul, faith, devotion, and material assets, will cheat innocent spiritual seekers. Pretending to be a well-wisher and to be able to grant material escape and salvation to those who trust them, these false gurus actually poison their victims by diverting them away from the true Acharya, and to themselves. These false gurus are unable to liberate anyone and are simply cheaters, destined to hell after their spiritual master business is soon finished.

As the foul smell of their scandals, lies, and pretenses reaches disturbing levels, these false gurus protest that their detractors are the real enemies, and that they alone are the protectors of the spiritual heritage given by previous acharyas, although they actually are the defilers thereof. They depend on their “team” of second-level institutional leaders, many of whom are in on the profits of their guru franchises, to feed them ever more potential disciples who will become victims of a horrible fraud, causing turmoil and ruination of their spiritual lives. But one day, when they understand how they have been used and cheated, it will be those same secondary level devotees who will overturn the corrupt elite gurocracy. The dissent is growing.

PART ONE:
CRIME OF THE MILLENIUM

The poisoning of Srila Prabhupada's body with ultra-high levels of cadmium, rejection of proper medical attention, concealment of his instructions, changing his request for all to come and see him in his last days, the appointed as successor acharyas conspiracy, deviations from Srila Prabhupada's teachings... these are the most sinful of crimes since the crucifixion of Jesus Christ. Many owing their soul to Srila Prabhupada are compromised by propaganda, association, and facilities from a corrupt organization. They become weak from poor association, mundane distractions. But when the devotee society regains spiritual strength and purpose, all hell will break loose as the truth dissipates the present darkness. The internet is helping increasing numbers of sincere devotees to understand the evil forces enslaving the world through deceptive economics and politics, and those 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)

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 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 then, with others, they all colluded in 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 suddenly become pure devotees, empowered by Srila Prabhupada to initiate new devotees and to continue the parampara as the next link. **But they were only imitators of the Acharya,** and they created a disaster. Over decades and through many scandals, the ISKCON misleadership has tried to hide 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 carefully study and openly discuss with other devotees, and come to duly considered conclusions. It often takes 10+ years outside of ISKCON and its culture of falsehoods to rise above the institutional conditioning. Covered by layers of indoctrinations, we must work and strive to break free of Tamal's false narratives, re: “living guru” and “conditioned souls can be diksha gurus” doctrines.

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 many sorts of disobedience to the real Acharya, Srila Prabhupada.

CHAPTER 1:
IRREFUTABLE FORENSIC PROOF

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. Reported in *Someone Has Poisoned Me*, the GBC then went to great lengths of deceit and trickery to deny this level was harmful. The GBC book *Not That I Am Poisoned* (2000) described that the disciples of Tamal and Jayapataka obtained two Srila Prabhupada hair samples from ISKCON Vrindaban (Daivi Shakti) and from Melbourne ISKCON (Hari Sauri). They were sent to Larry Kovar in California and then Dr. Cashwell at the Univ. of Wisconsin, but both did not have the ability to test such small samples. Dr. Morris at MURR was contacted by the GBC agent to do these tests, but 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 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 to 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 quite normal. When I was back in Hawaii, I called Dr. Morris. We reviewed the low arsenic and antimony in the test results and 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 levels were sky-high! Subsequent research showed *normal average societal levels of hair cadmium to be 0.064 ppm*, or 1/16th of one part per million. 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. Many doubted the 2.6 ppm arsenic's significance that Balavanta and Dr. Morris had found in another Prabhupada hair sample in 1999. It was "only" 20 X normal, but how to 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 it had been kept in. *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 joining ISKCON in late 1976. Somehow the poisoners knew which cadmium chemical would work best.

MORE HAIR TESTS AND CADMIUM RECONFIRMED

The details of the forensic hair tests are given in Vol. 1. In summary, Dr. Morris did five Srila Prabhupada hair tests 2002-05; three had sky-high cadmium, 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 ISKCON Melbourne Australia from 1977 to 1999. It reflects Srila Prabhupada's cadmium levels Feb-Mar. 1977, during the time of his severe health attack episode on Feb. 26, 1977.

Sample A: It had 12.4 ppm cadmium, a reconfirmation 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 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

IN PURSUIT OF SRILA PRABHUPADA'S POISONERS

Prabhupada's levels were average of *250 X normal, over 10 months*. Also in Vol. 1, research into scientific literatures established that these cadmium levels are *LETHAL over a short time*.

ALL HAIR TEST RESULTS 1999-2005

HAIR TESTS WITH ELEVATED CADMIUM LEVELS

<i>ID</i>	<i>Date</i>	<i>Size</i>	<i>Tested</i>	<i>ARS</i>	<i>ANTM</i>	<i>MER</i>	<i>CADM</i>
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. Q-1 was done by Balavanta through Dr. Morris, tested only for arsenic.

HAIR TESTS WITH NORMAL HEAVY METALS LEVELS

<i>ID</i>	<i>Date</i>	<i>Size</i>	<i>Tested</i>	<i>ARS</i>	<i>ANTM</i>	<i>MER</i>	<i>CADM</i>
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 was under 2.3 ppm. Sample M was not SP's hair.

ND-1 was done by Dr. Chatt (Canada), W was done by Dr. Wadlin (NC, USA)

OTHER KNOWN SAMPLES OF SRILA PRABHUPADA HAIR, TEETH

<i>ID</i>	<i>Date</i>	<i>Location etc.</i>
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 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-1*, *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*): this is 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 references 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 is, is now irrelevant in light of 250 X average normal cadmium throughout 1977. And cadmium is *twice as poisonous* as arsenic.

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

DR. STEVEN MORRIS, NEUTRON ACTIVATION EXPERT ANALYST

He did NAA tests from 2002-05 on 5 Srila Prabhupada's hair samples. Two were normal and three had very high cadmium with elevated arsenic and antimony, but all had normal mercury. Normal levels reflected pre-mid 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 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 between 10 and 18 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**.

IN PURSUIT OF SRILA PRABHUPADA'S POISONERS

(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.

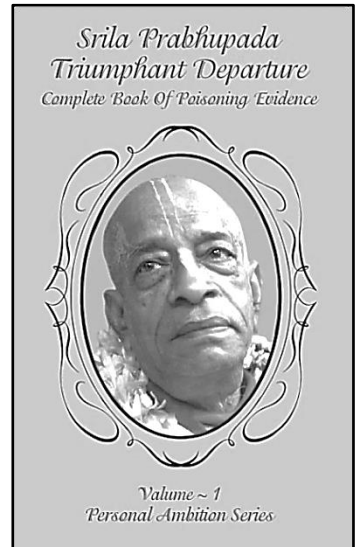
(4) Srila Prabhupada's astronomical cadmium levels are lethal over a short time. Somehow he survived these levels for at least 10 months.

(5) Cadmium causes, aggravates, 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 a chronic, serious cadmium poisoning, with fatigue, no digestion or taste, physical wasting, anorexia, 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, that confirm any diabetes or kidney disease Srila Prabhupada may have had. The ISKCON GBC's claims in this regard are unsubstantiated by any medical records. Both his personal servants (Hari Sauri, Sruti Kirti) stated there was no indication of diabetes or kidney disease from 1972 to 1977. In 1998 the GBC began to say this.



ABOVE: SRILA PRABHUPADA- TRIUMPHANT DEPARTURE

(9) The primary poison was cadmium, with arsenic and antimony secondary. (10) Average 15.73 ppm hair cadmium only came 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)

DR. MORRIS FINAL HAIR TESTS REPORT 2015



Research Reactor Center

University of Missouri-Columbia
 Research Reactor Center
 1513 Research Park Drive
 Columbia, MO 65211

J. Steven Morris
 PHONE: (573) 882-5265
 FAX: (573) 882-6360
 e-mail: morrisj@missouri.edu

November 23, 2015

Nico Kuyt
 PO Box 903
 Savusavu, FIJI

Dear Mr. Kuyt:

Pursuant to your August 19, 2015, request I have combined the results from three previous reports on the neutron activation analysis of human hair specimens for arsenic (As), cadmium (Cd), antimony (Sb) and mercury (Hg). The three previous reports from which the concentration data are combined here are:

- November 11, 2002: J.S. Morris to Nico Kuyt
- July 21, 2005: J.S. Morris to Nico Kuyt
- July 25, 2005: J.S. Morris to Nico Kuyt

All element concentrations are reported as micrograms of the element per grams of hair ($\mu\text{g/g}$), which is equivalent to parts per million (PPM), the concentration unit used in the data table below. The error in the element concentration reported has been estimated from consideration of the sample mass measurement and the counting statistical error. These error estimates are expressed as 95% confidence intervals and are given in [].

Sample ID	Mass (g)	Analysis start date	As (PPM) [95% CI]	Cd (PPM) [95% CI]	Sb (PPM) [95% CI]	Hg (PPM) [95% CI]
"D"	0.00072	March 4, 2002	0.640 [0.064]	19.9 [2.0]	0.661 [0.066]	3.72 [0.56]
"A"	0.00064	April 15, 2002	0.200 [0.020]	12.4 [1.2]	0.186 [0.019]	5.16 [0.77]
"J" (77-3)	0.00085	May 15, 2002	0.082 [0.021]	<2.3	0.080 [0.020]	1.62 [0.41]
"ND-2"	0.00310	June 11, 2002	0.141 [0.021]	0.206 [0.052]	0.013 [0.007]	1.85 [0.46]
"M"	0.00077	November 6, 2002	0.357 [0.036]	<1.45 [0.22]	0.100 [0.010]	5.37 [0.81]
Q-2*	0.00012	July 19, 2005	0.85 [0.49]	14.9 [3.8]	not measured	

*Sample Q-2 was recovered from electric hair clippers and included a few clippings approximately 2 mm in length with a combined mass of 0.00012 grams.

Sincerely yours,

J. Steven Morris, Ph.D.
 Sr. Research Scientist

CHAPTER 2:
MALICIOUS HOMICIDAL POISONING

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 in 1977, it would be stated in this 1983 official biography. But it was not. The diagnosis became "clear" only when the GBC began their poisoning evidence denials and cover-ups in 1998. 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? Was it accelerated 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. 4.

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, five times: July 20, 1976, Feb. 26, 1977, May 16, 1977, Sept. 8, 1977, and Nov. 11, 1977.*

Mid-Level Chronic Cadmium Poisoning? *Yes, over 10-18 months.* This occurred between the sub-acute episodes described above. As poison expert Dr. Page Hudson stated: ***“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 effects on health from mid-1976 to Nov. 14, 1977. There were five major health downturns, interspersed with lesser doses. The hair tests and Srila Prabhupada's medical history indicate *mixed mid-level chronic and sub-acute cadmium poisoning over an extended time* with insidious, hidden, deadly effects.

The hair tests and medical history evidence reveals a secret, slow poisoning by very difficult to detect heavy metals, primarily cadmium, the effects of which mimic diabetes and kidney disease symptoms. The many low doses over many months was punctuated with periodic more potent “surprise” doses, to discredit 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 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. 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. ***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 the most likely 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) Mixed in his tooth powder.

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 1976, and Feb., May, Sept. 1977. 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.

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 throughout 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 dragged the poisoning out over time, lest suspicions be aroused by a sudden death. It needed to look natural, being a frustrating, gradual, unexplainable health decline over a year. 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. 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 are certified by numerous audio experts to contain the word “*poison.*” The poison whispers: (1) **Jayapataka:** “*Poisoning for a (long) time...*” (2) **Tamal:** “*The poison’s going down... (Bhavananda 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 in prolonged discussion (on tape Nov. 10), the *very next day,* on Nov. 11, the certified whispers about poisoning are found in the background on these tapes. This is not a chance coincidence. Did the poisoners become alarmed that Srila Prabhupada had discovered them? The likelihood of several poison whispers, out of 1000s of days, popping up the day after the “poison discussions,” is not coincidental. Right after 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 critical. Is it coincidence that some 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 NAA testing of hair *Samples D, A, and Q-2* finding 250 X more than the normal cadmium levels 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. This would cause, accelerate, and exacerbate kidney disease and diabetes, entirely consistent with Srila Prabhupada’s 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, kidney failure, 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 10-20 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

Various heavy metal poisonings are routinely overlooked and unrecognized, and cadmium poisoning is more rare, 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 (recorded on tape.) (3) Bhakticharu studied chemistry for years at university, but 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, progressing from one agent to another, are key to detection of poisoning. This was never done with Srila Prabhupada during his 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 different locations?

What could cause cadmium to reach ± 16 ppm cadmium in hair for 10+ months? An accidental exposure is totally implausible since many others would have also died. 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 aimed at faulting the solid evidence.

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 in mid-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. After that 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. His recovery was slow and partial *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 almost constant. (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, lying 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 Sept. 13 to Bombay, 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.

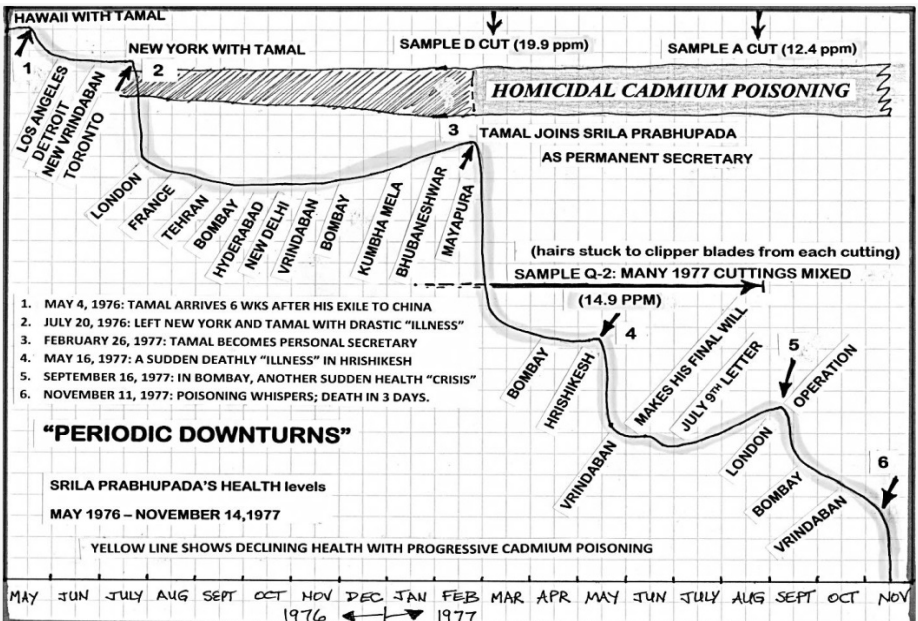
CADMIUM HAIR TESTS FACT CHECKLIST: WHAT THEY TELL US

IN PURSUIT OF SRILA PRABHUPADA'S POISONERS

Three new tests of the GBC's Srila Prabhupada's hair in 2002-05 revealed astonishingly high levels of the heavy metal cadmium from Feb. to Nov. 1977, about 10 months, but medical symptoms unique to cadmium poisoning indicate poisoning began in mid-1976, for a total of up to 18 months. 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.

CHART CORRELATES HAIR TEST RESULTS WITH HEALTH HISTORY

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 resolved by forensic science advancements, and by Lord Krishna's arrangement. The summary of 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 forwarded to Dr. Morris. 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 his 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 massive Feb. 26, 1977 poisoning.

(14) *Sample A* (12.4 ppm) and *Q-2* (14.9 ppm) had extreme cadmium, accumulated in the clipper blades as a mix from 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.

(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. The 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 "itaitai" 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 are listed in Vol. 1, Ch. 9, several involving intelligence agencies.

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		Page: 4 of 4	
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AVOID GURU-MARA-VIDYA--GURU KILLING ART

Srila Prabhupada warned us that sometimes a demoniac person, or a so-called senior disciple, will try to kill his benefactor/ guru due to false ambition. He also warned of the mentality of second-guessing, bypassing, or "improving upon" the bona fide spiritual master by going outside his mission to consult others. (1) "*Guru--you learn from him first of all, then kill him. Don't care for guru. This is demoniac. By the*

grace of guru you learn something. Then when you learn something, then you become greater than him, don't care for guru. This is demoniac.” (2) “The only important part of this verse is that don't learn guru-mara-vidya... This nonsense.” (3) “So anyway, this guru-mara-vidya should be avoided... It is not by education or grammatical knowledge you can learn anything. No. It is by the grace of the Supreme Personality of Godhead. And that grace comes down through the grace of guru.” (4) “Sometimes this art, guru-mara-vidya, is done by rascals and fools. That should not be done. That is instruction from every practical point of view.” (SPecture 4.10.76)

(5) “...throw him away, ‘Go away. I have now learned.’ Guru-mara-vidya: the knowledge of how to kill guru. Guru-mara-vidya. Their... the philosophy is that you cannot rise up. You take a ladder. But as soon as you rise, throw away the ladder. No more. No more needed. That is mayavada philosophy.” (SPConv Dec. 5, 1973) (6) “He said that ‘Thou shall not kill’ and you killed him. You are so intelligent. ‘And first of all let us kill this man who is advising “Thou shall not kill.”’ Your intelligence is so sharp. Guru-mara-vidya. First of all, kill the guru. That is called guru-mara-vidya...” (SPConv May 21, 1975) / Yes, kill guru, become guru.



How ludicrous it was to falsely assume the post of an absolute, self-realized master of spiritual knowledge, after giving deadly poison to the pure devotee. There was a swift retribution of karma: insanity; sexual fall-downs with men, women, and children; literally losing one's head (Jayatirtha's was cut off); going to prison; taking intoxicants; running off with female disciples; arranging murders; and wreaking havoc in their own lives and those of thousands of devotees who misplaced

their trust and faith in them as infallible men. How futile it was to

falsely pose as a self-realized person, using the Acharya's assets for their own gross and subtle enjoyment. Their apparent success evaporated in a few short years, by being smashed into a tree, by a knife, by inescapable and quick-arriving old age, or by uncontrolled self destruction. Their plans ended in infamy. How futile it was to try and conceal the truth of their actions in poisoning the pure devotee.

Materially ambitious and pretentious men forget that the truth always prevails. What a waste of their own valuable life, childishly chasing their envious dreams, like the blue jackal sitting on the king's throne. They savored their positions for a little while, many people worshipped and washed their feet, accepting their every word and instruction as sacred and perfect, as they became master of their domains. But they were soon beset with bad reputation, hounded by enemies, struggling to control their senses. How much did they gain? Or lose? Was it worth it? In delusion they couldn't help themselves.

The poisoners of Srila Prabhupada's body and mission were cursed with false pretense and cheating maneuvers, and hearts full of anxieties. They could have been blessed with the mercy of Krishna and Srila Prabhupada, but instead went to the lower regions of existence, too horrible to even mention. What folly.

"Therefore, they are now taking action how to stop this Hare Krishna movement in Europe and America. They are trying. Of course, we are not afraid of this attempt. They will never be successful, rest assured, because we are pushing Krishna consciousness. Krishna was attempted to be killed from the very beginning of His life. That is the nature of this material world, 'How to kill God,' 'God is dead.' This is their attempt. So, from the life of Krishna we can understand that so many attempts were made by the demons and the rakshasas to kill Krishna, but actually Krishna killed them all.

"So, if you are sincere, if you follow the principles and push on this Krishna consciousness movement, nobody can kill you. You'll go forward, rest assured. We are not going to be killed. That they are perceiving, that this movement is spreading like epidemic, and the young men of Europe and America, they're taking seriously. Professor Stillson Judah already has given his conclusion that 'This movement is not going to stop. It will go on.' That's a fact. Krishna cannot be killed, neither His movement cannot be killed.

"Rather, those who are attempting to kill, they will be killed. But we must be very sincere, serious, follow the regulative principle and chant Hare Krishna mantra as you have been taught. Follow this principle boldly, and there is no fear." (SP Lecture Nov. 19, 1976)

CHAPTER 3:
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 anyone did anything in particular, but can indicate whether a horoscope allows for what is suspected. We look at Srila Prabhupada's birth stars to understand whether there is any scope for secret, harmful acts against him by his own disciples or servants.

GENERAL OBSERVATIONS ON THE SUSPECTS

We found a brief essay by Nalinikanta das (Thomas Hopke, well known Vedic astrologer) on the basic indications that should be considered in an astrological analysis regarding a poisoning of Srila Prabhupada by his own servants. This could assist further study on the matter, and astrologers are invited to do so.

"When I was first introduced to the statements of Srila Prabhupada, within his final days on earth, of 'poison' being administered to him, my astrological mind began to calculate the initial factors that would be relevant in such a case. The clear 'karaka' or indicator of toxins is RAHU, and the planet of guru is JUPITER. When I thought of the horoscopes of all four devotees in Srila Prabhupada's room at the time of the "poison" discussion [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 Nov. '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)

SRILA PRABHUPADA'S HOROSCOPE

Birth: Tuesday, Sept. 1, 1896, 4:00 pm. Calcutta, Rasi: Metthuna

Astrology is discussed herein solely for deeper insights. His Divine Grace accepted astrology as a bona fide science, although cautioned it could cause distraction from spiritual life, as it deals with the karma of the conditioned soul. Some Vaishnava astrologers have posited that Srila Prabhupada's horoscope supports his being poisoned by his own servants, others say it does not. This is largely due to questions of his exact birth time, which leads to different charts. We take no position in this debate, but will look at 1977 conversations and recent discussions on this question in the spirit of remembering his pastimes.

Those with the ability to interpret the stars to understand Srila Prabhupada's divine horoscope face a fundamental difficulty, namely, ascertaining which rising sign is the correct one. Srila Prabhupada gave his time of birth as [about] 4:00 pm, which is Capricorn rising, but many Vedic astrologers believe that a "chart rectification" indicates an actual time of birth a few minutes earlier with Sagittarius rising as a better fit for his life and activities. Both charts have been widely discussed.

When Srila Prabhupada became very ill in mid-1977 with a relentless and mysterious deterioration of his health, he called for astrological consultations to see about his future. Srila Prabhupada sent Yasodanandana Swami (who obtained Asutosh Oja's reading) and others out for astrologers' calculations. *"...for no matter how carefully a killer may try to cover his tracks, there is always one piece of evidence he can never destroy: namely, the position of the planets at the time of his crime."* (An Astrological Postscript, W Henry)

HIS HOROSCOPE INDICATES TROUBLE FROM SERVANTS

(1) Surabhi Swami wrote Aug. 10, 1977: "...*Srila Prabhupada's health has become worse than ever before. He requested us to consult an astrologer [...] Both reports were quite similar. When I came back His Divine Grace was eager to know what happened. He said, 'Will I live?' I explained that the pandit had said that his disease was incurable by any medicine ... The next three months would be the most critical in his life. [...] Tamal asked Srila Prabhupada whether these types of science were bona fide and His Divine Grace said 'Yes.'*"

(2) Asutosh Oja read the chart as given (4:00 pm), as Capricorn rising. His first reading was in June 1977; on Aug. 11 and Oct. 8 were updates. **Abhiram** (Aug. 11): I went to see the astrologer and he did more calculations on your chart. [...] but he cannot say for sure how much they [planets] will affect, because being a saintly person, there is naturally some resistance to these influences. [...] during the next 6 months, the 1st week of Sept., Saturn will pass over Ketu, ...the resistance will go down, will become weaker. **Then he mentioned that there may be some trouble from, maybe financial or maybe from juniors, from subordinates.** (ConvBk 35, p.50-2)

(3) Comments by a noted devotee Vedic astrologer: "*Interestingly, Dharmapada das in Brazil has written an essay published on the Sun some years ago (1998) that astrologically it is discernable that Srila Prabhupada was poisoned by his disciples. Here is the rationale of that: The lord of the 5th house of disciples (Mars) is in the 6th house of diseases and enemies. There Mars is conjoined the Moon, lord of herbs and medicines. And the Moon is the lord of the 8th house of death. So this conjunction of the violent Mars with the 8th lord Moon in the*

house of enemies points a finger at disciples, he stated."

To find a good Vedic astrologer in Kali Yuga is difficult, and still, interpretations will differ. Srila Prabhupada was transcendental to all mundane influences,



including those of the stars. The actual details of events are stored in the Akashic Record in the subtle dimension of the material energies.

PART TWO:
SUSPECTS, PERSONS OF INTEREST

SUSPECT: Someone viewed with suspicion of committing a crime. **PERSON OF INTEREST:** This is a term used by law enforcement to identify someone involved in a criminal investigation who has not been arrested or formally accused of a crime. It has no legal meaning, but refers to someone in whom there is "interest," either because the person is cooperating with an investigation, may have information that would assist the investigation, or possesses certain characteristics that merit further attention.

As is now proven by forensic science, Srila Prabhupada was indeed homicidally poisoned by toxic heavy metals. *Naturally the investigation now turns to the search for the poisoners themselves.* It is only common sense to look closely at those who had direct access to Srila Prabhupada, namely his "closest" disciples who lived with him during his relentlessly debilitating "illness" of 1977. It is also natural to look closely at those who would have gained materially from Srila Prabhupada's untimely or premature departure, as this goes to motive. Srila Prabhupada was in good health up until 1976, when a mysterious and undiagnosed illness relentlessly sapped his strength. It also makes sense to examine those for whom substantial evidence exists that they were involved in Srila Prabhupada's poisoning.

It is seen in Vol. 2 that Tamal, the primary suspect, was involved *beyond a reasonable doubt*. The evidence speaks for itself; we do not try to make more out of it than it is. A great many are very suspicious of the suspects examined in these book, and for good reasons beyond the suspects' incongruous denials that implicate them. The specific and circumstantial evidence deserves a serious study. These books are the standard references on these subjects. Of course, dishonest persons whose material interests are compromised will not do so. The truth of Srila Prabhupada's poisoning may disrupt their personal attachments, world views, psyche, and calcified paradigms. This is called cognitive dissonance (which we all should dispense with).

Also, the known suspects' influence upon Srila Prabhupada's mission has been profoundly negative. To counteract these negative influences and restore purity in the spiritual movement, we must carefully study their history so their influence can be understood and

purged from the Hare Krishna movement. The poison suspects' duplicity, illicit ambitions, and disturbing actions reveal them as either fully capable of horrendous deeds or as fallen souls implicated in bad company. Still, Srila Prabhupada very mercifully accepted their service.

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, 6).

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. Suspects and persons of interest other than Tamal are reviewed herein (Bhavananda, Jayapataka, Bhakticharu, Satsvarupa, etc). Suspicions are increased by the continuous stream of deceit, cover-ups, and denials from ISKCON and the suspects. New evidence will be found by examining and cross-interviewing them.

None of the suspects, including Tamal:

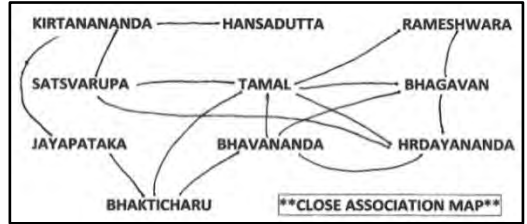
(1) Agreed to truth analysis methods such as voice stress analysis or polygraph tests. (2) Agreed to be deposed for questioning and interviews. (3) Agreed to provide documents, statements, email correspondence, or diaries. (4) Agreed to submit their samples of Srila Prabhupada's hair and teeth in their 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 the suspects were not directly involved. The reality of criminal and murder investigation is innocents may be 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 only issued flat denials. Thus, they increase suspicion in themselves by their demonstrably false and deceptive statements.

INTER-CONNECTIONS

Rough idea of friendship, mutual interest connections among the zonal acharyas and Bhakticharu as such:



“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 competed 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)

CONCLUSION

Srila Prabhupada was poisoned right in front of us, and he decided to physically depart. The Supreme Lord’s pure devotee, the ambassador from the spiritual world, was cruelly and horribly tormented with a heavy metals poisoning, a most painful and despicable torture. Srila Prabhupada was frustrated in his mission’s work and we were frustrated by his early departure. Is there any greater wrong or crime? **None of the following suspects were ever interviewed or deposed.**

“That is my only request, that at the last stage don’t torture me and put to death.” (Srila Prabhupada, Nov. 3, 1977)

CHAPTER 4: BAD DISCIPLES, CRITICAL THINKING

This book is about ascertaining the truths of ISKCON history and Srila Prabhupada's glorious pastimes. We diligently try to be honest conveyors of the full facts and unvarnished evidence, which may at first appear as a conspiracy theory until given a full and fair hearing. Because it is the age of hypocrisy and quarrel, to ascertain truth in anything is fraught with challenges. We are wary of those who claim to have the truth, especially if it is controversial. But we should allow the presentation of plain facts and evidence a fair hearing before determining its value. Readers' beliefs, opinions, and preconceptions should be suspended with trust in our intelligence to distinguish these facts and evidence from rumor, supposition, or logical fallacies. Many are habituated to concealing truths from themselves, even while priding themselves on being supposedly "open-minded." Most truths are at first ridiculed, feared, or ridiculous. (Galileo was jailed for proposing the Earth was not the center of the universe.) It takes constant effort to be open to truth and not become indoctrinated and programmed by our controlling influences. Open discourse and free speech, amongst other things, are healthy and empowering to an enlightened person.

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 may be shocked with the evidence in this book, and due to cognitive dissonance will try to reconcile the new information with their previously held convictions by denying its veracity. By denial, avoidance, argumentation, or disbelief one may postpone acceptance of reality. This is called ***belief disconfirmation paradigm***.

Divine or Demonic? (Dhanesvara das p. 378): "...It takes time to adjust to and accept these truths, to assimilate them, and to reconcile the many historical incidents and details. ...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 knowledgeable in factual 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 obscure historical truths. Institutions falsify the past to keep their membership loyal and subservient to their corruptions (like in Orwell's *1984*). The material world is a dirty place, and it is imperative to clear up the lies and misinformation covering what has happened to Srila Prabhupada's Divine Mission. This book employs *revisionism* to bring history into accord with the revealed facts. It is a crusade for discovery of truth and history, something grasped only by the honest-minded person, while those under the spell of false preachers and their deceptive narratives will miss out due to *vested interests* and *institutional corruption*. Truth be known. No more cover-ups. Take courage. Face the facts.

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 make judgments from unverified information, 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. Most politicians appear to be model citizens, but are not at 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. Why do we avoid the possibility that these things could enter into the spiritual movement as well? Srila Prabhupada's mission is for sure infiltrated by Kali's agents, the personality of duplicity and corruption. A good test, regarding the suspects, is to *judge by the results*.

LET US NOT BE NAÏVE, SENTIMENTAL, NOR OFFENSIVE

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, his associates, and those who also adopted the path of disobedience.

The suspects may have served Srila Prabhupada with devotion, but they also had a dark, hidden side with deeply ulterior motives.

*“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. 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 “senior devotees” austerities in service give you second thoughts, remember Ravana’s great devotion to Shiva. ‘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 and his cohorts 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.**” (Sakshi Gopal das, 2003)*

INTELLIGENT DISCRIMINATION IS NOT BLASPHEMY

It is necessary to research and uncover the actual truths and facts about ISKCON history, its prominent players, and the circumstances surrounding Srila Prabhupada’s disappearance. It is fully legitimate and necessary to discover, research, and investigate who poisoned Srila Prabhupada. Srila Prabhupada’s homicidal poisoning is proven, 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 will properly utilize their God-given intelligence and Srila Prabhupada’s infallible instructions. Thus one can understand the truth regarding the issues at hand. Unnecessary fault-finding is **unproductive** searching for faults, for no good purpose. Truth finding is the way to avoid being cheated.

It is the blasphemy of poisoning the pure devotee of the Lord which necessitates discovery of the truth of Srila Prabhupada’s departure pastimes. To discover these criminals 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 Srila Prabhupada's poisoning, is a blasphemy and 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.*

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 and his cronies were the "bad apples" or "**bad disciples.**" The evidence will move an objective examiner from seeing these suspects to very likely being the poisoners 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)

"Namatattva-ratnamala: '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, is extremely degraded.'

"My understanding is that the slanderous, mal-intent 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.”

[“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) “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)

(3) “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.” (SPL Sept. 22, 1976) (5) ‘We are not proud of this; however, the truth must be explained.’ (CC Adi 7.95)” (END)

CHAPTER 5:
PSEUDO VAISHNAVAS, KALI CHELAS

Most of the suspects are *apparently* Vaishnavas, so is it possible for a “Vaishnava” to participate in the Hare Krishna movement and poison his guru? Yes, of course. E.g., 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, since his poisoning is now proven scientifically. We must search for his poisoners even if some are offended. We cannot just wait for confessions to the crime of the millennium; that 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 communicates those distinctions, doing so in a compassionate spirit of genuinely wanting to create auspiciousness, and in the service of Srila Prabhupada.

ARE THEY A DEVOTEE OR A “DEMON”?

(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) **SP:** “*...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) **SP:** There is one Bengali proverb, guru-mara-vidya. “Guru, you learn from him first of all, then kill him. Don’t care for guru.” This is demonic. By the grace of guru you learn something. Then when you learn something, then you become greater than him... (SP Oct. 4, 1976)

(6) 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- they plunder the spiritual movement, turning it into a guru franchise business.

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.

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. 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 highly suspected of poisoning Srila Prabhupada is not exactly a good qualification for continued leadership, especially in light of their false denials and refusal to be questioned or interviewed.

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." (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 [...] want to use the property of the Lord for their selfish sense gratification [...] the karmis may dress like devotees. [...] 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 [...] 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) *“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)

Some conditioned souls will apparently become devotees of Krishna but retain their karmi 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. This describes some “big devotees” attracted to Srila Prabhupada but trapped between their ambitious schemes, 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. Why is it a surprise that demons, karmis, and pseudo-devotees have entered the movement? They are everywhere in this world, and some will “join” the movement with private agendas of fulfilling their many material desires.

The zonal acharyas such as Tamal, Kirtanananda, Bhavananda, etc were conditioned souls who tried to follow the spiritual path but were overwhelmed by their illicit desires, causing havoc. Many persons have surrendered to false gurus in and out of the Hare Krishna movement. Srila Prabhupada cautions us to avoid false gurus and misleaders, who have entered the movement. We see from shastra that even Daksha, although highly situated, was envious of Lord Shiva. Is it a surprise that envious poisoners could enter the movement?

Srila Prabhupada's personal servant Nanda Kumar 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.”*

Normally, a Vaishnava has no taste or interest to expose the faults of those who ostensibly are Vaishnavas as well, preferring to focus on

the spiritual teachings of the Acharya. But now we have an emergency situation, with the need to call a spade a spade, as these ostensible Vaishnavas create havoc with their disobedience of the Acharya's instructions and injection of serious deviations into the Divine Mission.

“Unfortunately, when the acharya disappears, rogues and nondevotees take advantage and immediately begin to introduce unauthorized principles [...] 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)

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.

MATERIAL WORLD IS NOTHING BUT CRAZY PEOPLE

“There was a case [...] The murderer pleaded that ‘I became crazy at that time.’ [...] So the medical man was called to examine. He was great civil surgeon in Calcutta. [...] ‘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”. (SPConv Apr. 23, 1976)

Everyone in the material world is crazy, more or less. Those that come to the movement are also crazy, so, naturally, until their insanity is cured, which may take many lifetimes, they will be prone to acting crazy. Will ten years in Krishna consciousness purify ten million

creations worth of material desire, envy, and contamination, whereby one could not poison his guru?

*“It is a fact, ‘demons’ take birth, exist, and work in the movement; Srila Prabhupada has warned about them in his books. The Gaudiya Math members 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?** They stood to gain more than they could have ever imagined, or so they thought. Call them maya, demons, whatever, they collaborated and benefited in destroying Srila Prabhupada’s and Mahaprabhu’s mission.”* (Damaghosh das, 2016)

*“**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. [...] **Why Jesus Christ was killed? What was his fault?**”* (SPConv, 1976)

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 access to Yasoda’s house and baby Krishna, fooled by her external charms. **She was a demon in disguise.** In Kali Yuga, many demons are in disguise.

(1) *“**A mundane person in the dress of a Vaishnava should not be respected but rejected.** [...] There are many jealous people in the dress of Vaishnavas in this Krishna consciousness movement, and they should be completely neglected.”* (CC Mad 1.218 Purport)

(2) *“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 Brahmaloaka, Satyaloka, there are no more asuras. So asura class will always fight like that, and devata class will always defy. But for God everyone is equal [...] an attempt is always going on to turn the asuras into devotees.”* (SPConv Aug. 11, 1976)

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)

This world is filled with karmis, demons, and 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?

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. This began even before Srila Prabhupada's departure. Ravindra Svarupa was deghosted 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. Tamal and Bir Krishna Maharaja once went to a tantric in Navadwip who pulled black poisons out from their stomachs with a thread, described personally to Nityananda das in 1997. 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, etc.

Many ISKCON leaders and “gurus” avail themselves of black magic and tantra as though medicine or insurance. In Lord Chaitanya’s time there were many tantrics and this remains endemic in India today.

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 *Vedic Village Review* editors and New Jaipur community. Nityananda das had a freak accident, narrowly escaping death. Mar. 1, 1991: The project was raided by 9 federal and state agencies, the government seized and forfeited all New Jaipur properties, alleging illegalities. No trial, coerced plea bargain.

Looking at a PTC member’s chart in 2023, a Vedic astrologer noted: “Regarding black magic (*abhichara*), your horoscope confirms this to be a fact in your life. The *badhakesha* (planet causing obstacles) in your chart is Venus. Venus in the 11th house under the aspect of Rahu, while Mars aspects lagna, confirms the likelihood you will be the subject of black magic. Since Venus is the *badhakesha* and aspects lagna lord Moon while simultaneously both Venus and Moon are aspected by debilitated 6th lord Jupiter, it indicates *abhichara*. As Venus is *badhakshya* sitting in the 11th house, this indicates [you being cursed by black magic].” (Ratnabahu das)

DEMONS IN THE MOVEMENT?

It may seem extreme, but there is a distinct segment of “testimony” and discussion amongst devotees about claims of seeing the actual demonic forms of (or on) some ISKCON leaders. There are several similar accounts of Tamal 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*?) These bear mention, whatever their 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.

Another example: in recent years, gurukulis had the microphone and floor at a Mayapur child abuse convention. An emotional, eloquent female devotee was filmed recounting her experiences of sexual and **satanic ritual abuse** by some ISKCON leaders. Another second generation devotee, Jvalamukhi dasi, has also been outspoken about her horrific satanic ritual experiences as a child, involving some ISKCON leaders. In Jan. 2023, Jhulan Yatra dasi posted on FB:

“In 2020 I spoke with three different devotees who saw Radhanath shapeshift. Here they are: (1) ‘I was coming around the corner and accidently bumped into him, he changed into this thing that was not human, then he shifted back.’ (2) ‘He would show this monstrous face to me to scare me to leave New Vrindaban, because he could tell I could see his hidden face [...] his real Raksasa face looks like, with many rows of sharp teeth and small beady red eyes.” (3) “We were at a ritual, he was the head priest, and I was just a child, he came up to me and grew a demon tail and abused me with it.”

“Do Raksasa's exist? YES. Do they have the ability to shapeshift? YES. Are such instances in our scriptures? YES. Do you think that in Kali-Yuga Raksasa's don't exist? Take it or leave it, but, these devotees who told me this are NOT making it up. Krishna brought me 3 people within 3 months that told me these incidences. YS Anda Bahya dd”

Comments: (1) *“Why doubt the Bhagavatam? Prabhupada referred to the ‘great sinister movement within our society’ back in 1970. They try to make the ISKCON situation about individual ineptness or corruption, but it is an organized occult operation. I know of 5 different devotees I've known for years- not to be dismissed easily- 5 different devotees in 4 different temples told me the same exact thing. They all stayed in temples and had access to their temple president’s computer in temple offices, all of them came across e-books and different articles on satanic rituals and worship.” (Darrell Hall)*

(2) *“Recently I received information from credible sources about firsthand testimonies of several zonal acharyas-- in each case, the devotee had empathic or clairvoyant abilities and could see little ‘gremlins’ sitting on these ISKCON gurus’ shoulder. Two names are mentioned. [Tamal, and...?] In each case, the gremlin noticed that the devotee could see it, which angered it, and it whispered something into the guru's ear, who then started to angrily address the devotee. In one of the cases, the guru demanded that the devotee meet him in his office, but the devotee left and fled the country. I heard details of these incidents from credible devotees with intelligence and spiritual discrimination, who are fierce about upholding the truth, and have no tendency towards speculation or fabrication.”* (Dasarath Suta das)

(3) *“I have never been able to reconcile how Srila Prabhupada would give Sannyas to these rakshasas. But this gargoyle thing has me thinking maybe they were ordinary folks initially, and these dark entities took over their bodies after Prabhupada left?”* (Jayanti dasi)

(4) *“We have the highest truth, so the most heinous demons needed to infiltrate to stop the movement that will change the whole world, and they know it, they don't want to be defeated, so they tried sabotage. But, Lord Chaitanya will take of them.”* (Jhulan Yatra dasi)

THE NAGA RACE (RETILIANS)

Nagas are a race of serpent beings. Most often they appear with half-man, half-serpent bodies, although sometimes they assume the shape of a dragon (as seen in all Thai Buddhist temples), or appear in the guise of a cobra. They can take many different forms including snakes, humans with snake tails, and normal humans. A precious gem is embedded in their heads endowing them with supernatural powers including invisibility. Some are demoniac, some neutral, or sometimes helpful. Their origin is described in the Adi Parva of Mahabharata. Prajapati Daksha had two daughters, Kadru and Vinata, who became wives of sage Kashyapa. Being pleased with his religious wives, Kashyapa, offered them both a boon.

“Kadru chose to create 1000 serpent sons, all of equal strength, and Vinata hankered to have two sons who would exceed all of Kadru's sons in stamina, strength, valor, and spiritual influence. Her husband awarded her only one and a half of these desired sons, knowing that she could not have more. Vinata then said to Kashyapa, ‘Let me have at least one superior son.’ After a long time Kadru produced 1000 eggs, O leader of brahmanas, and Vinata produced two eggs. Their delighted assistants placed the two sisters' eggs in moist vessels, where

they remained for 500 years. When the years had passed, the sons of Kadru hatched from their eggs, but from Vinata's two eggs her two sons were not to be seen. That austere and godly woman, anxious to have children, was ashamed. Thus Vinata broke open one egg and saw therein her son. Authorities say that the upper half of the child's body was fully developed, but the lower half was not yet well formed."

This son was Aruna, charioteer of Sun god Surya. His brother was Garuda, the powerful divine eagle, who became the carrier of Vishnu. Garuda is an avowed enemy of serpents who are his food. Nagas are divided into four classes: heavenly, divine, earthly, or hidden, depending upon their function in guarding the heavenly palace, bringing rainfall, draining rivers or guarding treasures. They give rubies to those they favor. They inhabit lakes and rivers, but their real domain is a vast underground region called Bila-svarga, or subterranean heavens where they guard great amounts of jewels and precious metals with their mates, the naginis who sometimes seduce humans (Sirens).

In the Mahabharata the Pandava Arjuna was "abducted" by Ulupi, the naga princess who enamored him, into the parallel realm in the river Ganges near Hardwar. After spending a night with her and begetting a son called Iravan, he returned back. (SBhag 9.22.32) Also, Yadu, the founder of the Yadavas, went for a trip to the sea, where he was carried off by Dhumavarna, king of the serpents, to his capital. Dhumavarna married his five daughters to Yadu, which led to seven distinct families. Also, Kumudvati, the naga princess, married Kusha, the son of Rama, as described in Raghuvansha. Nilamata Purana, the ancient history of Kashmir, is centered around nagas, the original inhabitants of Kashmir. Verses 232-233 mention their capital: *"O Naga, the dwelling of the Nagas is the city named Bhogavati. Having become a Yogi that Naga-chief (Vasuki) dwells there as well as here. But with his primary body, Vasuki, protecting the Nagas, shall live in Bhogavati. O sinless one, you (also) dwell here constantly."* Bhogavati is also mentioned in the SBhag 1.11.11, also known as Putkari.

The Vishnu Purana describes Gandharvas, also called Mauneyas, descendants of Kashyapa and his wife Muni. According to Hindu Dictionary, Mauneyas are a class of Gandharvas, who dwell beneath the earth, and are sixty million in number. They were fighting with nagas in the subterranean regions, seizing their dominions and plundering their treasures. Naga chiefs appealed to Vishnu for relief, and He promised to appear as Purukutsa, son of King Mandhata, to

help them. The nagas sent their sister Narmada to Purukutsa, and she took him to the regions below, where he destroyed the Gandharvas.

According to the Ramayana similar Gandharvas were defeated by Rama's brother Bharata and Hanuman. The Bhagwatam narration is based on King Pariksit who was cursed by a young brahmana to die within seven days as a result of a snakebite. The king decided to accept the curse as the will of Providence and the great sage Sukadeva, the son of Vyasadeva arrived there. After Sukadeva narrated the Srimad Bhagwatam, the king attained self-realization, and a snake-bird appeared and killed him. His son Janamejaya was angry at the serpents and started a great sacrifice to destroy all serpents, but later stopped it. SBhag 5.24 describes Bila-svarga, the subterranean regions, compared for their opulence to heaven.



*"My dear King, beneath this earth are seven other planets, known as Atala, Vitala, Sutala, Talatala, Mahatala, Rasatala and Patala. I have already explained the situation of the planetary systems of earth. The width and length of the seven lower planetary systems are calculated to be exactly the same as those of earth. In these seven planetary systems, which are also known as the subterranean heavens [bila-svarga], there are very beautiful houses, gardens and places of sense enjoyment, which are even more opulent than those in the higher planets because the **demons** have a very high standard of sensual pleasure, wealth and influence. Most of the residents of these planets, who are known as Daityas, Danavas and nagas, live as*

householders. Their wives, children, friends and society are all fully engaged in illusory, material happiness. The sense enjoyment of the demigods is sometimes disturbed, but the residents of these planets enjoy life without disturbances. Thus they are understood to be very attached to illusory happiness.

"Since there is no sunshine in those subterranean planets, time is not divided into days and nights, and consequently fear produced by time does not exist. Many great serpents reside there with gems on their hoods, and the effulgence of these gems dissipates the darkness in all directions. Since the residents of these planets drink and bathe in

juices and elixirs made from wonderful herbs, they are freed from all anxieties and physical diseases. They have no experience of grey hair, wrinkles or invalidity, their bodily lusters do not fade, their perspiration does not cause a bad smell, and they are not troubled by fatigue or by lack of energy or enthusiasm due to old age. They live very auspiciously and do not fear death from anything but death's established time, which is the effulgence of the Sudarshana chakra of the Supreme Personality of Godhead."

Lord Shiva's association with the serpents is obvious from his epithets: Nagabhushana, Vyalakalpa ("having serpents as ornaments"), Nagaharadhrik ("wearing serpent-necklaces"), Nagaraja, Nagendra, Nagesha ("king of Nagas"), Nakula ("mongoose," one who is immune from the serpent venom), Vyalin ("one who possesses snakes"), etc.

Some nagas are multi-headed. Ananta, also called Shesha, the supreme naga, has unlimited heads. According to the SBhag 5.25.3, He is the source of Rudra, an expansion of Shiva. When Krishna lists the most prominent representatives of His power, He says, "Among the Nagas I am Ananta". (BGita 10.29) As He is the residue or remainder of the universe during cosmic dissolutions He is called Shesha. SBhag 5.25 describes Him in detail. From SBhag 8.4.17-24 it is clear that both Garuda and Shesha Naga are servants of Lord Vishnu, or Krishna.

Patanjali, author of Yoga-sutras, is considered by some to be an incarnation of Shesha (he fell as a small snake from heaven). South Indian Vaishnava spiritual teacher Ramanuja (11th century) is also considered an incarnation of Shesha, an expansion of Lord Balaram.

Although this overview of Nagas or Serpents is far from exhaustive, the conspicuous similarity of accounts from different traditions, places and cultural contexts suggests that the Vedic tradition spread in the distant past over large parts of this world. E.g., in Thailand the earlier Vedic culture mixed with Buddhism later, and dragon-like Nagas guard all Buddhist temples. Even in modern fringe culture there is much lore and reference to reptilian beings, as experiences and contacts within our world with nagas continue. The shastric descriptions of nagas and demonic beings from the lower regions cannot be denied. They populate and infiltrate the modern world, including 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 pretended to nurse baby Krishna but she poisoned him instead, just as some pretended to serve, but poisoned Srila Prabhupada. There are false leaders in the spiritual movement whose purposes are not favorable or pure, causing disruptions and havoc with their false teachings and deviant doctrines. Faithful disciples must protect Srila Prabhupada's mission from these rascal pseudo-devotees, or demons in disguise. Vol. 2: *Anti-Prabhupada*- carefully examines Tamal in this context.

(1) "*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.*" (CC Mad 11.103) Clearly, demoniac persons are in the Chaitanya sampradaya.



"I saw ISKCON's erosion start soon after Srila Prabhupada's departure. Many see ISKCON leaders as criminals today. Srila Prabhupada once made a statement in the 70's: '...many of you are here in the gars of a devotee, but you are here to destroy. Demons from the lower planets have taken birth here 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 6:
MEANS, MOTIVE, OPPORTUNITY

CONSPIRACY TO TAKE OVER THE MOVEMENT

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), 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*, and it was never fully 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 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 quickened takeover. If Tamal could curse Srila Prabhupada for changing his travel plans, what 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.

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.*”

There was a **conspiracy of silence** amongst these 11 ritviks, waiting for the GBC annual meetings where they would endorse successor acharyas. “*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*)

Srila Prabhupada was in the way of the ambitions to become full guru, and Tamal, from the evidential picture in Part 3, 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. He did so May 28 and July 9, 1977.

STANDARD CRIME STRATEGY

Here we briefly review if the suspects had the means, motive, and opportunity in the scientifically, irrefutably proven homicidal, lethal cadmium poisoning of Srila Prabhupada. ***The investigation turns to the pursuit of the poisoners themselves.*** It is only common sense to look closely at those who gained materially from Srila Prabhupada's early departure. 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 (see Vol. 1) (2) Find who had the means (3) the opportunity (4) and the motive (*cui bono*, who gained) (5) Is there suspicious behavior by the suspects? (6) Determine other victims and sufferings (7) Determine remedies and “punishment” (8) Pursue how to restore and rectify.

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. We now focus on **means, motive, and opportunity**, which are the three aspects of a crime to be established before guilt can be determined.

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.

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.

MOTIVE: is the reason the criminal(s) committed the crime. In this case great motive was obviously present. Cui bono? Most crimes are solved by asking this. Who benefited the most from Srila Prabhupada's poisoning and early departure? The 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 ISKCON controllers.

There was an enormous motive to remove Srila Prabhupada, who himself stated that some disciples were praying, waiting for him to die, to get his assets. Tamal had a revenge motive due to perceived mistreatment from Srila Prabhupada. These motivated men were after stealing Srila Prabhupada's disciples, taking new devotee recruits as their own, and taking Srila Prabhupada's temples as their own personal property, to use for collecting money, men, worship, false glories, and false prestige. It only makes sense that they are the persons of interest in any 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. 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. Srila Prabhupada spoke of future disciples initiated on his behalf as his own disciples, and the envious pushed their take-over plot. They neglected this arrangement and acted to remove Srila Prabhupada. They suppressed His Divine Grace's instructions regarding how ISKCON should go on after his departure (Vol. 5). 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 went missing.

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 just as representatives or humble servants. They envied how Srila Prabhupada was treated as good-as-God and wanted total control, power, which is more intoxicating than wealth or fame. To be full guru was to have absolute power, from which wealth and fame would be automatic. And it was tradition, parampara, and their disciplic right...! 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? [Tamal, Bhavananda, Jayapataka.] (b) Who displayed great ambitions for power and prestige in the previous years? Which ISKCON leaders were known for their relentless, personally motivated ambitions? [Tamal, Kirtanananda, Hansadutta, Satsvarupa, Hridayananda, Bhavananda, etc. They all became aiders and abettors during or after the crime.] (c) 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? [The eleven zonal acharyas.] (d) After Srila Prabhupada's disappearance, who amongst the zonal acharyas claimed to be the sole inheritor of Srila Prabhupada's position? Who claimed to be the new disciplic succession via medium? [Tamal, Hansadutta, Kirtanananda, many others]

We can compare Dhritarashtra's life and character evolution to how the suspects were 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:

“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.’”

It is easy to understand that the poisoners, due to the motive of material gain, poisoned Srila Prabhupada to usurp his assets. 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**.

“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) “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)

SUSPICIOUS BEHAVIOUR BY SUSPECTS::

(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 deliberations of the victim’s dying months.

(b) 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/doctor examination or autopsy.

(d) Misleading, subverting any 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.

OTHER VICTIMS AND SUFFERING: Besides the suffering by Srila Prabhupada himself, the result of the poisoners' takeover of ISKCON was disastrous, with multitudes of suffering victims, including those induced to accept false gurus instead of Srila Prabhupada's direct shelter. From the impotence, deviations, and fall-downs of false gurus, millions were alienated/ discouraged from spiritual practices. Children and women in the movement were severely abused, Srila Prabhupada's sacred books were adulterated with innumerable changes, and the compounding doctrinal deviations introduced to justify and validate concocted initiation/ guru systems led to a chaotic, poisoned mission.

REMEDIES AND PUNISHMENTS: Legal punishments for those who participated in Srila Prabhupada's poisoning is best decided upon by secular authorities. As for internal cleansing and healing, ISKCON and the wider Hare Krishna movement should convene representative bodies for discussions and actions as decided, e.g., removal and sanctions for those who cooperated with or benefited from the poisoning (slept with the devil), who knew about the poisoning (complicit), and those who supported the cover-ups.

RESTORE AND RECTIFY: (Vol. 6-8). Purgings the defective doctrines introduced by poisoners and their followers/ cronies/ benefactors since 1978 is top priority. Restoration of purity in the Divine Mission is vital.

WHY WERE THEY OBJECTING TO PRABHUPADA'S PARIKRAMA?

It is very unusual that Tamal, Bhavananda, and Jayapataka (primary poisoning suspects) resisted Srila Prabhupada's desire to go on *parikrama*, especially when Srila Prabhupada said it would cure him. Naturally, one may think that the resistance was due to love for Srila Prabhupada (as they claimed), and that it was to protect Srila Prabhupada's life from the rigors of a very rough bullock cart ride on the country lanes of rural India. But that theory did not stand up to the CVS analysis of the recorded voices of Tamal, Bhavananda, and Jayapataka. We will see that the gushing pronouncements of loving concern for Srila Prabhupada and the expressions of relief when he agreed to not go on *parikrama*, were all phony and full of deceit.

So, what was the rationale for their opposition? Were they concerned their poisoning program would be interrupted, discovered? What if Srila Prabhupada expired on the road, and was taken to a hospital for tests by a coroner doing an autopsy? Or, was this a chance for them to impress everyone how much they wanted Srila Prabhupada to live, thus deflecting suspicions of poisoning? Or, if Srila Prabhupada

passed away in public on parikrama, would the locals condemn them for knowingly doing that which the doctor had warned would be fatal? They wanted to stay in the familiar territory of the temple.

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 the plain speech of being tortured and being put to death? He seemed very well aware of his disciples poisoning him, which he would reveal a week later, and he wanted to be sure they would not take him to a hospital.

(2) **Bhav:** Therefore we asked you yesterday for your guidance. **Prabhupada:** No, I'll guide. Don't move me to the hospital. *Better kill me here.* **Svarupa Damodara:** We won't, Srila Prabhupada. **BHAV:** Never. **SP:** But if you are disgusted, that is another thing. (Oct. 22, 1977) **Comment:** Why is Srila Prabhupada speaking so forthrightly about being killed, that better to kill me here, rather than in the hospital? Better kill me here. This is shocking, and indicates he had acquiesced to being killed or poisoned, just asking for the concession of being killed in his temple quarters, not in the hospital.

(3) *"He's as sly as they come."* (Tamal about Srila Prabhupada, Nov. 9, 1977, certified low volume speech) **Comment:** Srila Prabhupada is sly? What cunning and competition was going on with Srila Prabhupada?

(4) *"He's trying to trap us."* (Tamal, about Srila Prabhupada, Nov. 9, 1977, authenticated whisper) **Comment:** Trap us? It seems Tamal and Srila Prabhupada both knew the other knew what was going on and that there was a competitive psychological intrigue. This fits in with Tamal's coy remark "now choose which suicide."

CONCLUSION

Those suspected in Srila Prabhupada's poisoning, namely Tamal and other senior disciples, later showed their true nature and character after they falsely assumed the posts of the acharya themselves. Many of them went literally crazy. They had the motive, the means, the opportunity to poison Srila Prabhupada, and they materially benefitted from it immensely. Megalomania, narcissism, pedophilia, abuse of devotees, unabashed self-gratification, deceit, and so on by the suspects does not fit well with the image of Srila Prabhupada's "loving caretakers." They had serious personal issues, and probabilities that they were not involved in Srila Prabhupada's poisoning, especially after considering the evidence that implicates each one of them, is *very low*.

CHAPTER 7:
BHAKTA VATSALA DAS BRAHMACHARI

MEXICAN GURUKULI OVERHEARS POISONERS

Bhakta Vatsala das, 13 years old in 1977 and a Vrindaban gurukula schoolboy from Mexico, had various cleaning duties in Srila Prabhupada's quarters. From a hallway *he reportedly overheard about eight senior disciples discussing Srila Prabhupada's poisoning*. Bhakta Vatsala returned to Mexico in 1978; many devotees there remember him talking openly about what he had overheard: Ramanya, Durlab, Nandaprana, Mantri, and Adhoksaja.



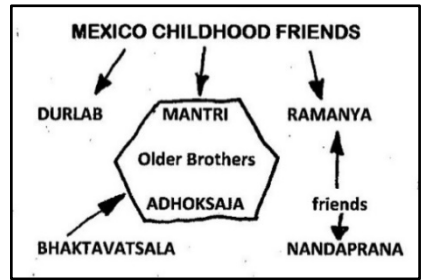
Durlab das remembered Bhakta Vatsala's testimony, and was childhood friends with Bhakta Vatsala's older brother Mantri das. He lived in Mexico City and ran his own business selling *Shiva* brand incense. *"I phoned Durlab das (Domingo) in Dec. 1997 and he forthrightly verified how he, his older brother Adhoksaja das, Nandaprana das, and others had repeatedly heard in 1978 Bhakta Vatsala's account about how he overheard eight senior devotees in a hushed discussion about poisoning Srila Prabhupada. The conversation took place in the Vrindaban temple near Srila Prabhupada's room as Bhakta Vatsala listened out of sight through the hallway doorway. Durlab stated that Bhakta Vatsala was afraid of ISKCON leaders, especially Tamal, and had deliberately disappeared from view. He resides near Mexico City."* (Nityananda das, 1999)

It is interesting that Tamal sent money to Bhakta Vatsala in Mexico in 1978 but stopped after some time. Nityananda das relates: *"Shortly after our phone conversation and Tamal's visit to Mexico in Dec. 1997, Durlab's home was inexplicably stormed at night by the secret police and he was severely beaten. Durlab excitedly related the incident to me on my second phone call to him in early 1998. Very afraid for his family, he said he would then regularly change his*

address and phone number. Durlab believed the attack must have been connected somehow to those in ISKCON who want his knowledge of Bhakta Vatsala's testimony about the poison conspiracy to remain silenced. The men were clearly 'secret police' by virtue of their uniforms. After this, Durlab was very reluctant to talk anymore, and we lost contact with him. In 2015 we learned that he had passed away."

Yasodanandan das, former Vrindaban gurukula headmaster, and Rupa Vilas das, a former Vrindaban gurukula teacher, both remembered Bhakta Vatsala as a student in 1977. He remained there in school for about five years until about age 13, and returned to Mexico shortly after Srila Prabhupada's departure. On tape, Nov. 6, 1977: **SP:** *What is that sound? Tamal: That's one of the brahmacharis shaking out the dust in the rugs. In my office we have some rugs, so he takes them outside and shakes them. He's a nice brahmachari, young boy from the gurukula, from Mexico.* BV was engaged in cleaning by Srila Prabhupada's caretakers. He thus overheard discussions in those otherwise restricted areas. A few older gurukula boys were always assisting the resident or visiting sannyasis at ISKCON Vrindaban temple. BV was an assistant to Tamal, Srila Prabhupada's personal secretary. Tamal wanted him to come to Dallas to work under Tamal after visiting his Mexican relatives in 1978, but he refused.

In July 1999, Ramanya das from Alachua called a PTC member to help with the investigation. He and Durlab das had both been childhood friends with Mantri das, who was the first of the three to join ISKCON (LA, 1970) and who was BV's older brother. Ramanya was like an older brother to BV, and went to Mexico to interview him. But out of fear BV then vanished for two weeks. Ramanya found him again and with Nandaprana das convinced him to record an interview at Durlab's home. BV had been fearful for 20 years of certain ISKCON sannyasis. He first asked, **"Where is Tamal?"** He was clearly concerned for his family's safety. When he returned to Mexico in 1978, he always hid out of fear of Tamal when devotees came looking for him. BV recalled memories from Vrindaban in 1977. He spoke as a simple, scared man, in Spanish and imperfect English. Srila Prabhupada had initiated him, and although away from ISKCON for decades, he still spoke like a devotee. He had 3 dreams of Srila Prabhupada telling him "to speak the truth" and remembered all the leader's names, explaining he was

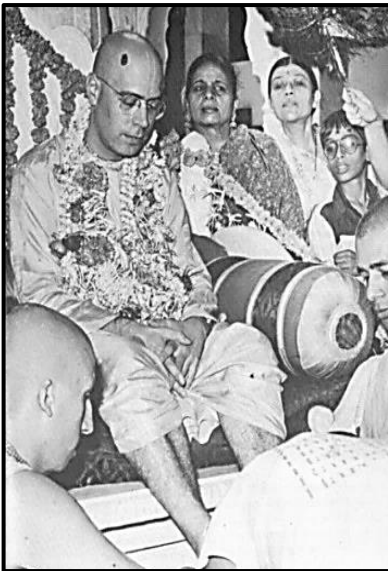


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always serving sannyasis and cleaning Srila Prabhupada's rooms. Adhoksaya das was another older brother. On the tape:

(1) BV asked why did Bhavananda sprinkle the food with deity "holy water" for "purification," before it was brought to Srila Prabhupada? (2) When BV reported this to the headmaster, Jagadisha das, he was heavily reprimanded. (3) Twice he saw a group of GBCs having loud arguments, once over whether there should be one person in charge of ISKCON or to divide it up. Another time Bhavananda punched Ramesvara, making his lip bleed. (4) He had found two cassette tapes hidden under Srila Prabhupada's bed mattress in early 1978 which he believed were recorded by the leading gurus. (5) He took and hid them in a hole behind a picture on the wall in his room. (6) Bhavananda, Jayapataka, Tamal and others searched everywhere for the missing tapes. (7) The day he left for Mexico, Bhakticharu searched his luggage, found and confiscated the two tapes. (8) BV never listened to them but they were very important to the gurus since they had looked so hard to recover them. **[What was on them?]** BV said that his good gurukula friend was Lila Smarana (Sebastian Ickrath, Germany).

BV declined to speak any further and he wanted more time before saying anything more, and *it was clear to Ramanya and Nandaprana that there was much more he had to say but was afraid to say it.* Ramanya told Nityananda he was convinced BV did not reveal all he had to say, out of fear of Tamal and others, and that we should try to



interview him again later. After Tamal's demise in 2002, Nityananda called Ramanya and Naveen about pursuing another interview, but it did not happen. Mantri left the movement in the 1970's. Ramanya sees BV's family close to his own family home in Mexico every year. Other older devotees in Mexico could verify BV's speaking of overhearing some caretakers discussing poisoning, such as Astika das and Radha Krishna das. It is noted that BV was supposedly speaking about the poisoning in the late 1970's in Mexico, long before the issue became public in 1997. A legal

deposition with BV is needed as well as with other Mexican devotees who know him.

CHAPTER 8: VOICE TESTS SHOW DECEPTION

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 normal 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.”

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.

THE TRUTH IS OUT THERE

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.

By Nityananda das

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.*

(5) Vestavia Hills, AL, Police: Lt. Rick Miller was asked by the sheriff to do a CVSA exam on a subject that may have murdered a sister-in-law 14 years earlier, even though 4 polygraphs from 3 examiners were 'inconclusive'. The subject agreed to a CVSA exam and failed three tests. Shown the charts and informed of results, the subject confessed to the murder, and took detectives to where he buried the body, providing the only direct evidence of his crime.

(6) Cocoa, FL, Police: Det. G. Chase reviewed a 'cold' brutal homicide case where both suspects passed polygraph exams. Both gave sworn, *tape recorded statements* denying any involvement. He analyzed the tapes utilizing the CVSA and while he was able to clear one suspect, the other suspect displayed deception when she denied committing the murder. Det. Chase located the second suspect who agreed to take a CVSA exam, which clearly indicated she had killed the victim. After 40 minutes of interrogation, the suspect confessed.

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" and is somewhat more challenging than the basic question

and answer approach, since the examiner cannot control the content and sequence of questions, but it has solved innumerable crimes deemed otherwise unsolvable for decades. I became intrigued that CVSA tests could be done on 1977 tape recordings of the poison suspects themselves, to detect deception in their voices while speaking with Srila Prabhupada in his last days. Were they speaking truthfully or not?

A CVSA SPECIALIST IS HIRED FOR TESTS ON 1977 TAPES

I pinpointed parts of taped conversations in Srila Prabhupada's last weeks and parts from Tamal's "Mercy-killing" tape. I engaged a Sacramento, CA private investigator/ CVSA specialist to test Tamal and Bhavananda for levels of voice stress and deception in their tape recorded speech of Nov. 1977. Steven Ulrich of Sunrise Investigations was a retired highway patrol officer before going into private practice. On Apr. 10, 2002 he sent me first set of preliminary test results, and he noted that there was **very strong deception** in many of the taped segments I had chosen. His results are included in later chapters on Tamal, Bhavananda, and Jayapataka Swami (Ch. 13, 17, 24).

June 10, 2004: I received results from a second examination on the spoken words of senior men who surrounded Srila Prabhupada in his last month. It was performed by Leo L. Brunette of La Center, Washington, USA; he expanded on and verified Ulrich's determinations. *"You were referred to me by Steve Ulrich (Sunrise Investigations) and requested that I analyze various statements of certain individuals that had spoken on tape recordings that were de-noised and placed onto an audio CD. The CD consisted of 13 separate segments of which I broke down into 390 separate sections (WAV) files which I then formatted to (11-8kHz8bit WAV) and analyzed them on the Diogenes computerized Lantern Pro VSA system. You further requested that specifically the following persons be analyzed since they were 'persons of interest' in this situation and were caring for Srila Prabhupada at the time of this occurrence.*

*"**Tamal Krishna, Bhavananda, Jayapataka, Bhakticharu.** Under the circumstances of 'narrative analysis' it is important to note that one can never say with 100% certainty that another is in fact lying when making a statement unless the examiner has the opportunity to examine the subject face to face using designed protocols under controlled conditions. Narrative analysis should be used in circumstances such as this as an investigative tool."*

CHAPTER 9:
GOOD HEALTH MYSTERIOUSLY DECLINES

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, and sometimes high blood pressure or swelling of hands and feet. He managed these with a strict diet and a few basic Ayurvedic medicines.

This good health was described by Melbourne TP Balarama das (Aug. 2017): “Srila Prabhupada visited Melbourne April 19-25, 1976, before going to New Zealand and Hawaii. Apart from being tired from the long plane ride from India, Singapore, Sydney to Melbourne, he was in very good health and we would accompany him on his usual brisk morning walks. I had some close association with His Divine Grace while serving him for a week. During that visit, he gave classes every day, was very vibrant, talkative and was visited by many important people. I mention this, as the visit was only a little over a year prior to his departure, and there was absolutely no reason at the time to suspect any problems with his health.”

And from *Swami In A Strange Land* (Yogeswara das, p. 217): “...Prabhupada had trained himself to minimize physical needs and sleep. It was well known among followers that he rested at most 4 hours at night, then rose to write and chant. They had never met anyone like him. **He was 75 years old and gave people less than half his age a run for their money.**”

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: "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

The GBC 1998 response to the "poison issue" denied any diabetes, completely contrary to their later position. "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, they would have known about it, but they 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."*

Srila Prabhupada suffered his first serious health decline (or attack) on July 20, 1976 as Tamal's guest in New York. The second health "attack" was on Feb. 26, 1977, days after Tamal arrived and became Srila Prabhupada's permanent secretary. The third major episode was in Hrishikesh, India, May 16, 1977. Srila Prabhupada thought he would die and immediately returned to Vrindaban, preparing his final will, giving instructions on how initiations would be done after his imminent departure. A parade of doctors and kavirajas came and went, and none could determine for sure exactly what was the cause of his unrelenting health decline. Proper medical care was rejected by Tamal and others. Srila Prabhupada devised self-treatments, calling on Ayurvedic physicians he knew in Vrindaban. But nothing made any difference.

In mid-Sept 1977, in London, Srila Prabhupada suddenly experienced another health crisis, had a minor urinary tract surgery, and rather than going onward to America as he planned, he chose to return to India right away. He came back to Vrindaban Oct. 1 in much worse condition than when he had left 5 weeks earlier, now bedridden and only able to move his head and arms. *Makharadhvaja* was obtained but only 3 doses were taken. An excellent Ayurvedic kaviraja came from

Calcutta and tried his best to “cure” Srila Prabhupada. Nov. 9-10 Srila Prabhupada complained about being poisoned. Nov. 11 three caretakers are recorded whispering about poison and poisoning, which has been forensically certified by a long list of separate audio laboratories. On Nov. 14 Srila Prabhupada departed from our external vision.

Our conclusion is that the GBC's statements about Srila Prabhupada having advanced diabetes and kidney disease are simply a cover-up of the massive evidence of a malicious, sky-high, and lethal cadmium poisoning. If not for being poisoned, Srila Prabhupada may well have lived with his “little diabetes” and weak kidneys for another 20 years. He could have stayed as long as he liked, and he did.

QUICK SUMMARY: SRILA PRABHUPADA'S HEALTH HISTORY

In *SHPM*, a daily account of Srila Prabhupada's health and medical history from May 1976 to Nov. 14, 1977 was included as a resource. It shows Srila Prabhupada's and his caretaker's responses to a worsening, unexplained health crisis. Vol. 1, App. 8 summarizes the mysterious circumstances of Srila Prabhupada's departure after a progressive illness, with essential medical information. It is useful for medical evidence, misdiagnoses, and physical symptoms analysis. Srila Prabhupada's full health history is found in Volume 4.

A brief summary here:

1976:

- 5.4: *Health Decline:* Tamal visits, SP ill; weak, heart palpitations
- 6.23: New Vrindaban; weak, heart palpitations, indigestion, cold, mucus
- 7.9: SP arrives in New York as Tamal's guest for Rathayatra
- 7.20: *Health Crisis:* Very ill; vomit, edema, weak, cannot eat or walk
- 8.2: SP recovered enough to eat and walk a little at France farm
- 8.27: SP in Bombay, still weak with poor digestion for many months

1977:

- 1.13: *Health Decline:* Very ill, Kumbha Mela; weak, edema, mucus
- 1.19: SP arrives in Bhubaneshwar; weak, indigestion
- 1.26: SP collapses in Puri due to leg weakness
- 2.10: SP collapses in Navadwip due to leg weakness
- 2.14: SP in Mayapur; Tamal arrives with other GBCs
- 2.26: *Health Crisis:* Deathly ill; fever, pain, vomit, cannot eat/walk, weak, moaning, stays in quarters, hardly recovers in coming months
- 3.10: SP in Mayapur, his illness worsens, not eating, becomes weaker
- 3.13: Hari Sauri leaves; Bhavananda and Upendra replace him

- 3.22: SP arrives Bombay for pandal program; cannot walk without help
3.31: SP moves into his new rooms at Juhu temple
5.8: SP goes to Hrishikesh for health recovery in cool climate
5.16: **Health Crisis:** Hrishikesh: Suddenly very ill, returns Vrindaban to die, now he carried in a palanquin, needs help to go to toilet
5.17: SP prepares his will, starts final arrangements
5.28: SP instructs GBC about ritviks to initiate on his behalf
6.5: **Health Decline:** After GBCs leave, another health 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, assistant (until Oct. 16, 83 days)
7.27: **Health Decline:** SP 's health takes another turn for the worse
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 blocked; hospital, minor operation
9.13: **Health Crisis:** SP's health worsens, he returns to Bombay
10.2: **Health Decline:** SP returns to Vrindaban thinking his 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: DP 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, but nothing is done
11.11: **Final Dose:** Whispers: "Is poison in the milk?" "Poison's going down" "Poisoning for a long time..." "Get ready to go."
11.13: SP enters internal consciousness around midnight
11.14: SP departs from this mortal realm at 7:25 pm.

Regarding Srila Prabhupada's reluctance to eat, drink for months, and how he said he was being poisoned, Goldfrank's medical advice is interesting:

"...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."

PART THREE:
TAMAL KRISHNA GOSWAMI-
ANTI-PRABHUPADA

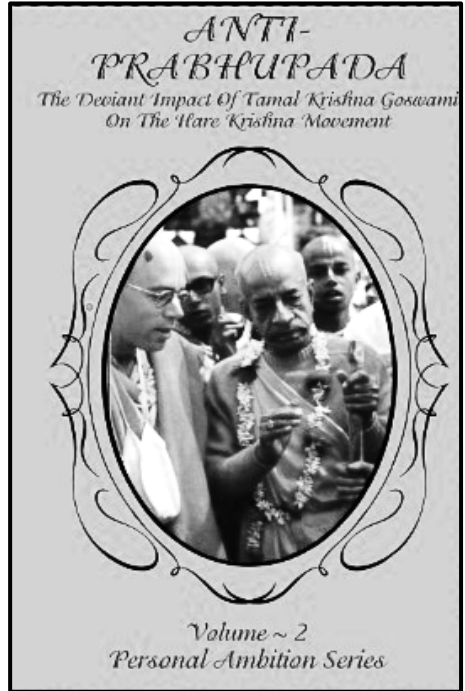
“Tamal,” as he was known, was an influential ISKCON leader from 1968 until 2002, when he expired. He was a leading Governing Body Commissioner from 1970 and on. He took sannyas in 1972 and led the 200 man Radha Damodar Sankirtan book distribution team 1974-80. Throughout 1977 he was Srila Prabhupada’s personal secretary and primary caretaker. Charismatic and dominating, he was intense, manipulative, intelligent, cunning, angry, and arrogant. Our purpose is not condemnation of Tamal. It is to understand, discover, and rectify

what has been done to Srila Prabhupada’s divine Mission by Tamal and others. It is about discovering TRUTH and not about hating or unnecessary faultfinding. Hate the sin, not the sinner. We want to study the past and present to restore the Mission in the future. Still, after studying Tamal’s life, any sentimental delusions we had about him are dispelled and we have no hesitation in giving our deeply considered evaluation- he was the worst thing that ever happened to ISKCON.

Tamal’s life, deeds, history, character, and role in Srila Prabhupada’s 1977 heavy metals poisoning is fully explored in *Volume Two: Anti-Prabhupada: The Deviant Impact of Poisonous Tamal Krishna Goswami on the Hare Krishna Movement* (2023, 460 pgs) The following chapters will summarize this material, just for reference.

<https://www.amazon.com/dp/0923519149> Paperback

<https://www.amazon.com/dp/BOBWNRLJ21> EBook



TAMALISM: USING ISKCON FOR PERSONAL AMBITION

"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, Perils of Succession, 1997) Tamal was like a Mafia Godfather in ISKCON, where very many owed him allegiance as he pulled the strings, all to advance his deviant personal ambitions, called "**Tamalism.**" From a 1994 report on Tamal facing the GBC: "*Tamal has dominated the proceedings completely and [...] the overwhelming negativity astounded Tamal, but still, because he holds cards against everyone, no one is standing up to face him down.*"

Quotes on personal ambition: (1) "*Yudhisthira [...] was exactly like his father. He had no **personal ambition** and was freed from all sorts of sense gratification because of his continuous service unto the lotus feet of the Lord Sri Krishna.*" (SBhag 1.12.4) (2) "*I am just trying to organize a worldwide movement not for any **personal ambition** but to execute superior orders...*" (SPL June 26, 1970)

(3) "*...so I am fervently appealing to you all not to create fracture in the solid body of the Society. Please work conjointly, without any **personal ambition.***" (SPL June 30, 1970) (4) "*...Krishna is service and Maya is sense gratification, so every moment we are prone to be subjugated by either of them. Our duty is therefore to be very, very careful. **The poison is personal ambition.***" (SPL Nov. 1, 1970)

(5) "*The Krishna consciousness movement is not meant for fulfilling one's **personal ambition**, but it is a serious movement for the whole world.*" (SPL June 30, 1970) (6) "*...my experienced disciples should manage the whole institution very cleverly without any **personal ambition** like ordinary materialistic men. The Gaudiya Math institution has become smashed--at least stopped its program of preaching work--on account of **personal ambitions.** So whatever is done is done. I shall request you all not to be **personally ambitious.***" (SPL Aug. 10, 1974)

(7) "*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.***" (SPL Nov. 1, 1974)

"**Tamalism**" is the contaminating influence that Tamal injected into ISKCON for 34 years (1968-2002). It continues to pervade ISKCON as a serious, bhakti-debilitating disease, namely the doctrine that Srila Prabhupada is now dead and gone, that the disciplic succession is continued by conditioned souls approved by ecclesiastical votes, and that ISKCON is to be used for fulfilling personal ambitions. *Tamalism* is very alive ISKCON, even with Tamal's body resting in his

“samadhi” tomb since 2002. If Srila Prabhupada’s mission and ISKCON is *not meant* for fulfilling its members’ personal ambitions, then what is it for? Srila Prabhupada himself answers this perfectly:

(1) To systematically propagate spiritual knowledge to society at large and to educate all people in the techniques of spiritual life in order to check the imbalance of values in life and to achieve real unity and peace in the world. (2) To propagate a consciousness of Krishna as it is revealed in the Gita and Srimad-Bhagavatam. (3) To bring the members of the Society together with each other and nearer to Krishna, the prime entity, and thus develop the idea, within the members and humanity at large that each soul is part and parcel of the quality of Godhead (Krishna). (4) To teach and encourage the Sankirtana movement, congregational chanting of the holy name of God, revealed in the teachings of Lord Sri Chaitanya Mahaprabhu.

Tamal Krishna Goswami fouled ISKCON with Tamalism, a cancer whose victims exploit the institution and movement to fulfill their personal ambitions. E.g., anyone can be an institutional initiating guru, gain economic opportunities, employment, shelter, profit-adoration-distinction, and other material benefits. In SBhag 7.5.30 Purport, we read: “...try to twist some meaning from it to suit their material purposes [...] The aim of such politicians and academic scholar is to enjoy this material world [...] Those who try to adjust material conditions are said to be chewing the chewed [...] people try and repeatedly fail.”

Thus the bogus ISKCON gurus have used twisted interpretations of Srila Prabhupada’s instructions to legitimize their guru business in pursuit of material enjoyment, as confirmed by their majority fall down into gross sensual activities. Their attempts to enjoy guruhood fail to give them Krishna consciousness or eternal happiness, and they are cursed with the catastrophic consequences of their disobedience to and betrayal of the pure devotee who had tried to save them.

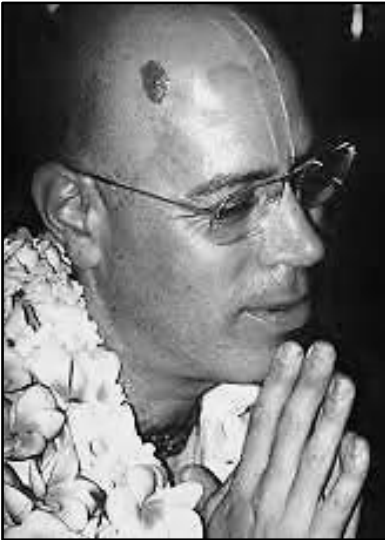
The 1970’s mood of voluntary, selfless service and sacrifice for the preaching of Krishna consciousness is now replaced by salaries, green card “religious workers” from India, and self-appointed gurus compete for donations and disciples. ISKCON’s loss of spiritual purity is due to unauthorized gurus after Srila Prabhupada’s poisoning. Tamal was the role model for all ambitious persons and he lured many to follow his lead. He was a primary power broker and leading example which many other ISKCON leaders emulated. Beyond his immediate circle of influence among ISKCON phony gurus, Tamal set the tone for all of ISKCON, fostering a diseased institutional culture called “*Tamalism.*”

CHAPTER 10: TAMAL'S HISTORY

We review Tamal's checkered history, not for those weak stomachs, with fear of offending Tamal's memory, or thin skins. He was an enigmatic paradox: ostensibly a Vaishnava, but also addicted to grave and flagrant disobedience to Srila Prabhupada, who nevertheless kindly engaged him in Krishna's service, as he did from all whom Krishna sent to help in his mission. Tamal rendered significant service and recruited many devotees, but his disservice was far greater.

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

(1) Understand his motives, ambitions (2) Analyze his words, actions, and writings, esp. re: Srila Prabhupada's illness and 1977 events (3) Discern misinformation obscuring truths critical to the welfare of Srila Prabhupada's mission (4) Ascertain why Srila Prabhupada was poisoned (5) Decipher the multiple, changing versions of guru and initiation systems he advocated (6) See his systematic *subordination of* Srila Prabhupada's instructions with his own goals and schemes (7) Understand how to rectify the Divine Mission.



Thus we study Tamal's legacy (and that of others, one at a time). His life was one of devious manipulation and powerful influence on a genuine spiritual movement, and to study the history of the Hare Krishna movement, inescapably we must also study Tamal. Tamal was expert, very intelligent, talented, and he is considered by many as a great contributor to Srila Prabhupada's mission. *But actually, is this so?* Many others insist it would have been far better for the Hare Krishna movement if Tamal had never participated. His overall net input was exceedingly negative, and some believe he was (or may as well have been) a disguised agent of anti-spiritual forces (such as Kali, the agent of anti-dharma). The poisonous effects of his "service" to ISKCON are massive and will not be easily cured, cleansed, or remedied.

"I have studied this man carefully, and he is not a Vaishnava."
(Srla Prabhupada to Yasodanandan das, re: Tamal, Dec.31, 1973)

Tamal was taken away March 15, 2002 when his taxi hit a mango tree at high speed on the dangerous Mayapur to Calcutta road. There were rumors his guru competitors drugged or bribed the driver. Tamal had two disciples in the taxi, Auckland ISKCON president Kalasamvara das (who said Tamal's last words were, *"Oh shit!"*) and his wife (who died). Tamal was in a coma for an hour before expiring with his eyes wide open, and his secrets went with him to his next life.

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 were suspected of this *was widespread well before Prabhupada Truth Commission began its investigation.* 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, sad but true. Completely ignoring the widespread suspicions in ISKCON that Tamal was the prime suspect in Srila Prabhupada's poisoning, *BTG* magazine in 2002 featured an article 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, they felt that a great burden had been lifted from the earth. For many, Tamal is not missed.

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 misunderstood.

Tamal's life is evidence and legitimately studied because it had a massive effect on the Hare Krishna movement and on the spiritual lives of millions of devotees. By critical thinking, intelligent discrimination, criminal profiling methods, and evidential analysis regarding Tamal's involvement in Srila Prabhupada's poisoning, we come to a conclusive assessment that Tamal was part of this horrible crime. It is already

established that Srila Prabhupada was given poison homicidally for a minimum of 10 months, and likely for 18 months (see Vol. 1).

He (and others) 98% surely poisoned Srila Prabhupada (Ch. 14), and some poisoners or their colluders still control the movement on its deviant track into *sahajiya-ism*, materialism, Hinduization, social welfare-ism, academic scholarship, and many other horrendous disobediences to the real Acharya, Srila Prabhupada.

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, and he then renounced 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 and suppressed by Tamal and others for 13 years. 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 (*Srila Prabhupada- Triumphant Departure: Complete Book of Poisoning Evidence*) presented the facts and evidence in Srila Prabhupada's homicidal poisoning, and Volume 2 (*Anti-Prabhupada- The Deviant Impact of Tamal Krishna Goswami on the Hare Krishna Movement*) addresses Tamal's involvement in that heinous poisoning as well as the fouling of ISKCON.

We must judge from the results of Tamal'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 Vol. 2).

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 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) 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.

SUMMARY OF TAMAL’S LIFE EVENTS

(1) Tamal operated the Radha Damodara traveling buses book distribution program, and terrorized the North American temples just like pirates. Tamal would steal men and take over the prime book distribution and collection spots which supported the householder-run temples. He campaigned that all families, women, and children be sent to the new Australian farm, and the temples should become book distribution centers manned by celibate men (under his charge).

The temple presidents were furious with Tamal. Even though his bus program distributed 50% of all books sold in ISKCON at the time, his (widely understood) plan used the theme of brahmachari and sannyasi superiority to replace the grihasta temple presidents in the 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’s takeover plans were terminated by Srila Prabhupada in March 1976 with Tamal being sent to China to preach, a banishment in slight disguise. Tamal resisted and argued, refusing to go, and Srila Prabhupada became very disturbed, yelling at him. Finally Tamal acquiesced.

(2) Tamal was somehow present at all of Srila Prabhupada’s health crises: 1976- May 3, July 20. 1977- Feb. 26, May 16, Sept. 8, Oct. 1.

He was also the speaker of two of the primary poison whispers. And he was present through 1977 while Srila Prabhupada's physical condition relentlessly, mysteriously declined. This is too coincidental.

(3) In mid-April 1974, Tamal abandoned, without notice, his GBC management post in India, leaving Srila Prabhupada overwhelmed trying to find a competent replacement for the difficult but important Indian projects. Srila Prabhupada became personally involved in the India management, and the stress of construction and personnel headaches led to a near-fatal health collapse in late Aug. 1974. Srila Prabhupada asked Tamal to come back to India but Tamal refused.

(4) In Tamal's 1984 book *Servant of the Servant*, p. 361 were several 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 later rejected in favor of a new institutional dogma, and his "touch" on ISKCON can be compared to milk touched by the lips of a serpent, having poisonous effects. Tamal 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, a conditioned soul can be a diksha guru, the need for a living guru.

(5) On Oct. 1, 1977 Srila Prabhupada asked Tamal that ***all of his disciples be called to come to see him in Vrindaban immediately*** for his imminent departure. This instruction was ***modified*** by Tamal, Satsvarupa, Ramesvara, Hari Sauri, etc. Only leaders and a few senior devotees in rotation were allowed. This was a massive Tamal crime.

(6) "*The Oklahoma farm was a million dollar plus loss due to Tamal's financial mismanagement.*" (Naveen Krishna das, 2016)

(7) In 1978 Tamal, first in Bombay, then in Dallas, 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 11 "appointed" ones. He claimed he exclusively had the "guru shakti" of Srila Prabhupada and 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 own indiscretions) to be deprived of their zones and guruship; sent travelling to preach.

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.**"

(8) 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.

(9) The credibility of *TKG's Diary* with his doctored accounts of Srila Prabhupada's last year is near zero, and was part of the GBC approved cover-ups to hide how their own senior leaders had poisoned the Acharya to facilitate their guru business.

(10) After 25 years of troublemaking in ISKCON, Tamal faded into the academic world, attending universities, studying, writing, and living in a private US\$6000 a month apartment near Cambridge in the UK.

(11) Tamal kept a child-abusing teacher in the Dallas school even after he had confessed his pedophile inclinations. Later it came to be known that this teacher had been molesting children in the gurukula. Guruvastakam dasi, mother of two abused boys, was refused assistance with psychological treatment and then sued Tamal in court. Tamal obviously cared little about the children's welfare and less about making good on his lapses in management.

(12) *Tamal knew very well that Srila Prabhupada had forbidden his disciples from associating with the Gaudiya Math and his Godbrothers, evidenced in many letters and instructions. Yet, Tamal developed a plan to promote Narayan Maharaja of the Mathura Gaudiya Math as ISKCON's "rasika guru" that would propel devotees to the higher stages of raganuga bhakti. Thousands of devotees took Narayan Maharaja as their spiritual guide and left ISKCON. Tamal*

planned for Narayan Maharaja to be the new ISKCON Acharya, but finally the GBC ended Tamal's plan to takeover ISKCON. This was the greatest schism in ISKCON, due to Tamal's devious disobedience. He **effectively promoted Narayan Maharaja as the new Prabhupada**. Narayan Maharaja was elderly with a serious heart condition, so **Tamal would then be the next acharya**. One report during the crisis was:

"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... Tamal is now turning against his mentor and blaming all the problems on Narayan Maharaja ...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"

Tamal had succeeded once again in extremely polarizing Srila Prabhupada's mission, bringing ISKCON to the brink of collapse. His stubbornness and secretive ambitions had caused another major crisis. Naveen Krishna **knew for a fact** Tamal was prepared to leave ISKCON with the 15-20 ISKCON gurus and sannyasis he had gathered.

(13) 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) Also Tamal took over Srila Prabhupada's personal rooms as his own in 1978 when he lived in Bombay as the resident local successor Acharya. A great offense.

(14) Shyamasundar das (SP's secretary) recounts (*Chasing Rhinos With The Swami* Vol. 3) an envy-driven political intrigue engineered by Tamal whereby he was removed. Quoting Sruta Kirti das, who also witnessed Tamal's devious schemes: *"You were devastated! Prabhupada's heart was breaking. I was also devastated. It was my first experience of how political things could be in a spiritual society."*

(15) **"Tamal refused to go to China."** (Gurukripa das, 2009)

"Tamal was apparently not prepared to concede any ground even though nearly everyone's complaint is against him [...] SP's reply was brusque and revealing: 'Personal ambition!' [...] Tamal was still adamant, defending his party and their record-breaking book distribution. He proclaimed the accusations as outright lies." ...[SP] 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.' [...] Tamal presented all the reasonable arguments why he should not go to China. [...] SP rejected the offer. 'No! He must go!' Visibly irritated [...] but still resistant, Tamal tried again. [...] Now SP became angry. SP'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... 'First resolution, then revolution, then dissolution- no solution! I have to manage everything myself! I give you a little power, and you create havoc! Now I take everything from you. You can either go to China, or you simply sit here in Mayapur and chant!'" (TransD, Hari Sauri)

Many witnesses describe Hari Sauri's account as whitewashed. Tamal finally had no choice but to concede but 2 months later he presented Srila Prabhupada with a dossier as to why preaching in China was impossible, and Srila Prabhupada kindly rescinded his order. Tamal claimed the stolen temple devotees were his college recruits.

(16) Tamal denied any temple funds to Adi Keshava for his legal defense in his deprogramming/ kidnapping trial. Adi Keshava expressed his discontent with Tamal to Srila Prabhupada, saying the two could not work together. *"Adi Keshava was distressed about being 'dumped' by Tamal who wanted nothing to do with his legal troubles [...] 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."* (Adi Keshava interview, 1998) Thus Tamal was removed *twice* from his prominent positions, his ambitions crushed *again*.

(17) In late 1973 Tamal, against Srila Prabhupada's instructions and without any authority, sold the Bombay Juhu beach land and caused a huge headache and expense for Srila Prabhupada in the repurchase of this land (which now has the ISKCON Juhu temple).

(18) Tamal's Chinese disciples 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 (*"Colorful History of TKG"* -Jan. 7, 1999). They had seen through the Tamal hoax. This was another episode of Tamal's chaotic life of disturbing the devotees and Vaishnava society.

(19) 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 with advanced degrees from top universities. Tamal and his scholarly cronies (Hridayananda, Krishnaksetre, Ravindra Swarup, etc) were behind this propaganda. He went to Oxford/Cambridge, and his doctoral thesis, examining Srila Prabhupada's "*contribution to religion*," was titled: *A Living Theology of Krishna Bhakti: Essential Teachings of AC Bhaktivedanta Swami Prabhupada*. He analyzed Srila Prabhupada and his teachings in mundane terms (his "*colonial background*" and Scottish College's Christian indoctrinations), casting Srila Prabhupada as a brilliant inventor of a new, ingenious, modified theology.

(20) 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 this. When Tamal left, 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.*"

(21) Tamal was (still is) responsible for most of the problems, turmoil, deviations, and crises 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. All Tamal's schemes failed, but his mischievous history has scarred ISKCON.

(22) Several detailed analyses, such as in Vol. 2 about Tamal, have determined that Tamal disappeared about 240 hour long tape recordings of Srila Prabhupada's 1977 conversations and instructions. He did this to suppress and conceal the instructions for ISKCON's future initiations and gurus and to facilitate his scheme for a gurujacking of ISKCON with 11 supposedly appointed successor acharya's, which was eventually exposed and admitted by the GBC to have been a lie. He (and colluders) did the same with an unknown number of letters and documents from Srila Prabhupada and himself as his secretary. This enabled Tamal and his cronies to mislead the movement with their false reinterpretations of Srila Prabhupada's teachings, setting up ISKCON as their field for a guru-business franchise, pilfering operation.

(23) By mid-1977, as Srila Prabhupada succumbed to poisoning, Tamal had strictly quarantined Srila Prabhupada, restricting all visitors, information, doctors, GBC oversight, or access to Srila Prabhupada. He also rejected all proper medical diagnosis and treatments, lest the poisoning be discovered. 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, but SP’s quarters were off limits.” / “Tamal was very careful about who would be let in to see SP. Generally only very important visitors and senior devotees were allowed in, and only when they had something important to discuss with SP.” Bhaktisiddhanta das in 2004 also stated: *“I was in the room a lot. They were always whispering. The mood was sinister. Tamal had taken complete control.”*

(24) The July 9 Order 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. (see Vol. 5) This suppression allowed for the 1978 hijacking of ISKCON by false gurus.

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 misconstrue, based on no evidence, that the ritviks were to be actual initiating gurus on their own behalf –was a stunning success. Everyone fell for it, largely because of the missing 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 fraudulently claimed, without evidence and ignoring the July 9 Order, that Srila Prabhupada had also appointed the temporary ritviks as **full successor acharyas**. After concealing the instructions for future initiations, they were free to claim what they wanted and no one knew otherwise.

(25) Gauridas Pandit das was fanning Srila Prabhupada, who was discussing details with Tamal about the new ritvik representative initiation system soon to be formalized in the July 9 Letter. Later he told Yasodanandan what he had heard, who in turn asked Tamal about the subject. Tamal became **extremely** angry with Gauridas Pandit, as he vigorously restricted and concealed Srila Prabhupada’s instructions:

“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

devotees for their spiritual growth? Why hide things unless there is some political or ulterior motive?"

(26) Satsvarupa, from VVR #12 Mar. 1990 p. 23: "*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.*"

HSUnpub p. 18: "...SP said suddenly, "Anything to ask before I depart?" Tamal answered quickly: "**No, you have already told us everything.**" Also, in Satsvarupa's *ISKCON in the 1970's*, (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.'*"

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** 11 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** (somehow he retained his own 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 institutional hijack plan; perhaps not all were formally allied in a concerted conspiracy, but each ambitious man knew when not to press for clarifications and when to remain silent so their future as guru was not "jeopardized." They were just like vultures.

(27) In a July 13, 1977 letter, 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 their plan was in place.

(28) In March 1978, knowing this would support the GBC's decision to endorse 11 successor acharya's, **Tamal initiated the idea of "consulting with higher authorities"** and the GBC began taking advice from Sridhara Maharaja. Srila Prabhupada had explained how Sridhara Maharaja was responsible for disobeying Bhaktisiddhanta and for the demise of the Gaudiya Math. Still, for 4 years, many ISKCON leaders and devotees went to Sridhara Maharaja for advice, comfort, and refuge. It became the third ISKCON schism; hundreds left ISKCON to join Sridhara's Gaudiya Math. **Tamal was responsible for this**, and for opening the door to the many other Gaudiya Maths who also welcomed

disenfranchised ISKCON devotees; e.g., Puri Maharaja (elder), Puri Maharaja (junior). All ISKCON Italy flocked to the elder.

Sridhara Maharaja thought gurus could be fallible, a serious misunderstanding. Engaging jealous persons as gurus for diplomatic purposes cannot have any good results. Sridhara Maharaja also encouraged the impatient to become gurus themselves, and that "merit" and desire for guruship be accommodated if one had "capacity." He advised the GBC to add new gurus every year with ambitious devotees.

(29) **SP:** *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 Tamal misled the GBC to consult with him. The 11 "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. 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.

(30) The GBC in 1978 never provided 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 institutional doctrinal poisoning.

(31) 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. *Tamal was key to this evolution towards ISKCON being an ecclesiastical hierarchy.*

(32) 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.

(33) Tamal was instrumental in causing ISKCON schisms, to Sridhara Maharaja, Narayan Maharaja, Fiji and China exodus.

(34) He stonewalled and subverted the poison investigations: 1997-2002. He orchestrated the fraudulent, deceitful GBC poison cover-ups, which is fully explored in Vol. 2: *Anti-Prabhupada*.

(35) His nonsense academic scholarship ideas to "renew" ISKCON with adjusting/changing Srila Prabhupada's teachings to fit the accepted cultural norms of mundane society, minimizing Srila Prabhupada as one who developed his "religious" inspiration from a Christian education and conservative Bengali society.

INFILTRATED AND SUBVERTED THE GURU 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 "sympathized" with the dissidents and 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. Tamal and Satsvarupa supported some "reforms" while the real problem was missed. Tamal and Satsvarupa saw they could survive only by infiltrating the reform movement, and not by confronting it. Ravindra Svarupa, the leading "reformer," boasted about the positive and supportive letters he had received from Tamal, and Satsvarupa.

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 end (at least on paper). 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." Ravindra Svarupa was approved by Hridayananda, **Tamal**, and Satsvarupa, the three key zonals, who silenced their principal critic by bringing him into their midst.

Tamal was at the center of the guru reforms. "After the 'guru

*reform' movement gained traction, Tamal was at the center of secret discussions amongst ISKCON's elite. The zonals 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. 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” diplomatic mediator, calculating how to circumvent the reformers to modify the GBC guru approval system. In late 1986, with his allies Bhagavan, Ramesvara, and Bhavananda gone, he chose diplomacy and politics over stubborn, institutional resistance. He subtly redirected 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 guru reformers constituted a formidable force against the guru-led GBC. A 50 man committee of temple presidents, sannyasis and senior disciples opposing 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 [...] and Tamal became a kind of overnight reform hero, despite his checkered record as a zonal acharya architect.**” (VVR #14, Sept. 1990)*

**CHAPTER 11:
TAMAL'S CHARACTER**

There is much to indicate that Tamal was not the loving senior disciple he postured as or as others portray him. **He was a very conflicted person.** He may have loved Srila Prabhupada, but also envied and resented him (“*Prabhupada has ruined my life.*” Tamal, 1999) In the material world we often see that a man loves his wife, but kills her due to conflicted emotions. Is this so hard to understand? Srila Prabhupada’s love and mercy was not a blank check approval of all Tamal’s actions. 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.

SUMMARY OF CHARACTER INSIGHTS

(1) In Tamal's 1997 book, *A Hare Krishna at Southern Methodist University*, in the chapter *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. As Tamal describes the “*Sannyasi-Householder Controversy*,” he makes **no mention** of his attempt to takeover the North American temples, nor of his resistance to being sent to China, and he takes no responsibility for the ISKCON crises he created, nor express any regret.

(2) 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 felt deeply wronged. A disciple should accept chastisement by his guru humbly, but Tamal felt dishonored, mistreated, resentful, and disgraced.

(3) When Srila Prabhupada re-installed Tamal, his return to the bus program in New York as “*pompous and triumphant.*” (*Adi Keshava*) Tamal wrote and supervised the production of a drama performed by the devotees’ Vaikuntha Players. It was an indulgence in Tamal's personal, emotional history of banishment and chastisement, titled “*The Emperor and His Chief Counselor.*” The chief counselor created havoc

in the emperor's kingdom, was chastised, realized his error, repented, and was resituated in the emperor's service again. 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. 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 always knew better than others, even (especially) Srila Prabhupada. This gives insight into Tamal's pride, ego, and conceit, and how he really felt about Srila Prabhupada. *"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."* (Naveen Krishna das)

(4) 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 or give a formal interview was flatly refused. But Tamal did confess: ***"Prabhupada ruined my life."***

(5) As seen from his sole acharya claims and that he was "the only way" to Srila Prabhupada, Tamal was a true psychopathic madman and megalomaniac. He regularly claimed to know better than Srila Prabhupada, by disputing, misinterpreting, disobeying his instructions.

(6) 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 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..."*

(7) In *A Bond of Love: Srila Prabhupada and His Daughters*, many female disciples of Srila Prabhupada described Tamal in quite negative terms, and 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."*

(8) 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...

(9) Tamal defended his good friend and active homosexual child abuser Bhavananda as a bonafide guru worthy of reinstatement even after admitting to homosexual fall-downs.

(10) Tamal was known as "Mr. No" -always opposing Srila Prabhupada and arguing with his own ideas and opinions.

(11) Tamal's various interpretations of Srila Prabhupada's instructions for the future of initiations and gurus are bewildering as they changed again and again over the years. ***One who keeps changing their position cannot be trusted, neither can their positions be trusted.***

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

(13) Tamal's controversial legacy and reputation preceded his arrival wherever he went, and he experienced serious reactions to his own activities right at his home base in Dallas and also in Fiji and China. 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. Defections, lawsuits, embarrassments, financial disasters, and hometown enemies wore down even the hardcore Tamal's health.

(14) Tamal's first Indian disciple from Houston (Gadadhar das) complained that Tamal was harsh, unfair, exploitative, dishonest, conceited, and mistreated devotees; funds collected from the congregation for specific purposes were repeatedly diverted or wasted; and that Tamal was so unwelcome in Fiji that he had been thrown out by the local leaders and caused a huge exodus to the Gaudiya Math.

(15) *"You know, I haven't thought of Srila Prabhupada even once these last two years..." (Tamal, to Naveen Krishna das, after the gopimania crisis, 1995)*

(16) ***Tamal meticulously negotiated his surrender*** to the GBC after the Narayan Maharaja crisis: the suspensions and terms must be kept secret and his ISKCON good standing confirmed if questioned. He would not accept public disciplinary shaming. But the full story was leaked amidst Tamal's furious denials, who procured a letter from the GBC chairman that he was in fact in ***"good standing."*** Such deceit was due to Tamal's influence, 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:

Tamal, Giriraja, Bhurijana, BB Govinda, Dhanurdhara, Shivaram were suspended as GBC and guru for 2 years, banned from Vrindaban for 2 years or contacting, visiting Narayan Maharaja. *Tamal was assigned a co-GBC for his zone due to being “not a good manager.”*

Tamal's misbehavior in the rasika guru debacle was never made public. *He never apologized, made amends.* Back room politics prevailed. Tamal was personally responsible for the exodus of thousands of devotees who went to the Gaudiya Math, against Srila Prabhupada's express instructions. *This was Tamal's loyalty to Srila Prabhupada?* Srila Prabhupada's most confidential servant 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 brought to Srila Prabhupada's shelter.*

(17) Tamal's troublemaking increased after 1977 as he became the leading (direct and indirect) deviating influence on ISKCON. Posing as Srila Prabhupada's most intimate advanced senior disciple, he injected deviant doctrines into the movement. He devised and promoted, with his allies, ISKCON's evolving guru policies. His powerful influence on the ISKCON landscape is *Tamalism, 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 show he was *the Ravana of Srila Prabhupada's pastimes*. In his last days, Srila Prabhupada clearly referred to Tamal (and others) as “Ravana.” History has vindicated this assessment to be accurate.

(18) Tamal's unremitted arrogant, aggressive nature is seen in a defiant letter to a GBC who pressed Tamal to resign due to his Narayan Maharaja fiasco. *“As the senior and only remaining original member of the GBC [...] they will all dance in the street when they hear [you are] 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!”*

(19) *“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)

(20) Narcissistic personality disorder (NPD) is a mental disorder where behind a mask of ultra-confidence lies a fragile self-esteem vulnerable to any criticism. The 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.*** “...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)

(21) Tamal's *Servant of the Servant*, 1984, included incredible successor acharya arrogance: (a) “*Though they leveled their remarks against the successor gurus, in reality their criticism was aimed at Srila Prabhupada himself.*” (b) “*Thus he [Srila Prabhupada] considered them to be uttama-adhikari, highly advanced devotees worthy to be accepted as spiritual masters.*” (c) “*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.*” Incredible...

(22) In late 1970 Srila Prabhupada asked Tamal to make train travel arrangements, and later he asked Tamal to make changes. Achyutananda das overheard Tamal arguing with Srila Prabhupada, who came storming out 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. 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 at any real or perceived affront.

(23) Five or six times Tamal dismissed the idea of renovating Srila Prabhupada's one remaining little room in Dallas; there was never any money. Tamal spent large sums to renovate his own quarters (which were 90% of Srila Prabhupada's former quarters). Naveen wanted to refurbish that one room, and 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 shocked, speechless. So Naveen organized a fundraising campaign to restore Srila Prabhupada's room. Suddenly Tamal came forward as the major donor, and spearheaded the project! For years Tamal refused to renovate Srila Prabhupada's room,

but at the last minute, he jumped to take the credit as the project's inspiration. It was all about how others would see and appreciate him.

(24) Vatsara das: *"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 in 1996 collected reminiscences and anecdotes from Yasodanandan das about Tamal: (a) Tamal tells some devotees that he is losing faith in Srila Prabhupada. (b) Tamal asks Jayapataka: "Do you ever find that Srila Prabhupada gets in the way?" (c) Srila Prabhupada told his servant that Tamal is the cause of all the problems in the Hare Krishna movement.

(25) *"Of all the GBC, he (indicating Tamal KM 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)

(26) *"After hearing so many complaints from so many devotees [...] (Tamal) protested: 'Srila Prabhupada, my only intention was to execute your Divine Grace's will.' Srila Prabhupada replied a little sarcastically, 'Is it My Divine Grace's will that the devotees should be disturbed?'"* (Yamuna Devi: *A life of Unalloyed Devotion*, ps.402-7)

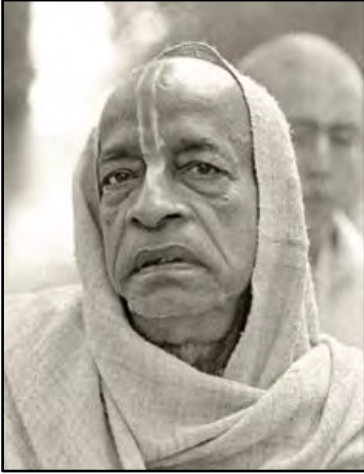
(27) *"...[I can tell many] more stories that will shock people about Tamal's ambitious nature and his desire to take Srila Prabhupada's seat."* (Gurukripa das, Feb. 4, 2009) *"Those who knew Tamal, knew he was freakishly power-hungry. So overwhelmed was he by a lust for power, even he could not contain it."* (Gopal das, 2003)

(32) 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.

(28) When Tamal took over the Philippines in 1983, he forced all devotees to be reinitiated by him or leave. One committed suicide instead. The vibrant local yatra was destroyed by Tamal's heavy hand.

(29) *"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)

(30) *“One very humble, devoted Tamal disciple, Rupa Ragunatha 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)*



(31) *“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. You always attack others.” (Urdhvaga das letter to Tamal, 1998)*

(32) *“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)*

(33) *“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)*

(34) *“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)*

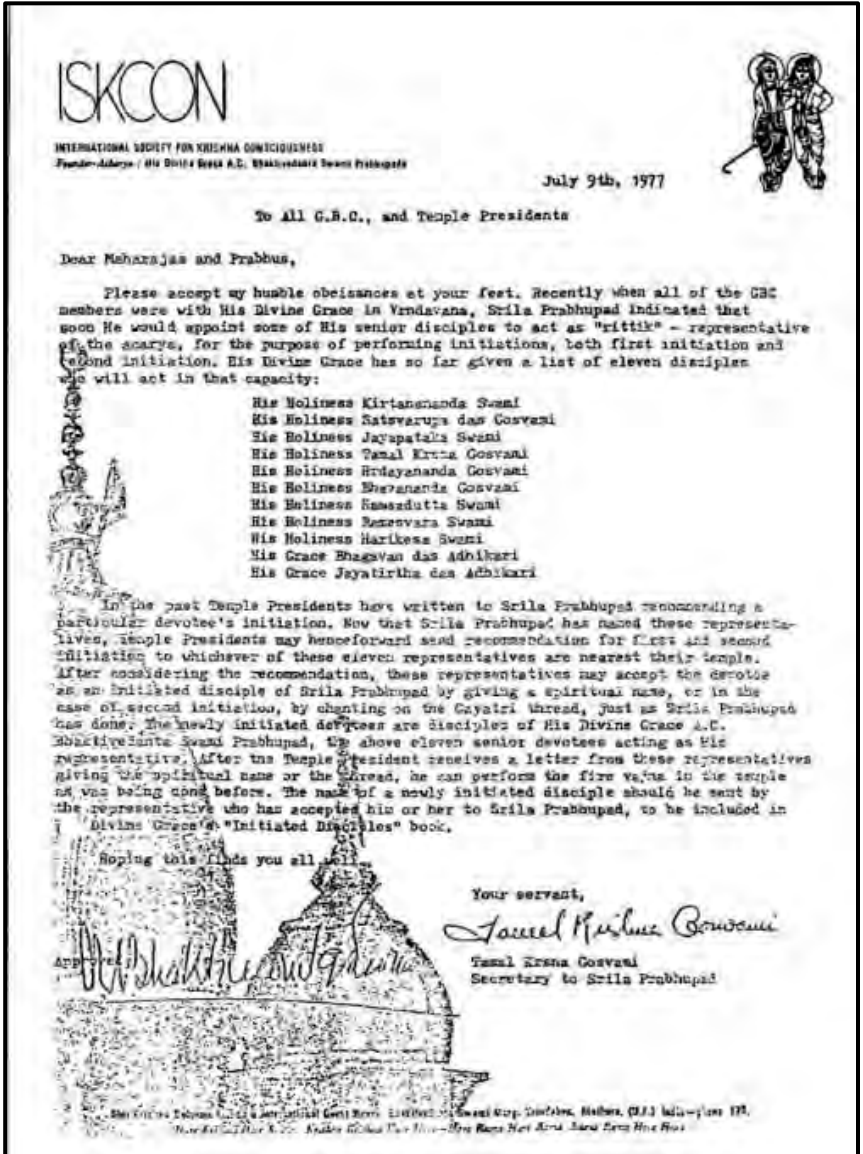
(35) In 1986 the ISKCON Privilege Committee determined that Tamal was not chanting his rounds, which he denied. In 1993 when Dallas president Naveen Krishna received complaints about this from Hong Kong, he privately consulted some trusted friends. Tamal found out and organized a vicious defamation campaign against Naveen.

(36) *“Tamal was motivated by personal desire and a burning*

IN PURSUIT OF SRILA PRABHUPADA'S POISONERS

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, ex-GBC, 2020)

(37) Tamal was *personal ambition personified*. He burned his asuric mentality into ISKCON's fabric, doctrines, members, leaders, and collective consciousness. It is an infectious material disease that has spread from the top leaders down to the congregations. Tamalism is a pernicious, anti-spiritual curse that needs to be thoroughly purged



from Srila Prabhupada's transcendental mission. "**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 (Vol. 6), poisoning both Srila Prabhupada's body and mission. He poisoned the fabric of ISKCON with *Tamalism* (personal ambition) from 1978-2002, which continues to spread every day. He was the first, and so many *snakes in saffron* followed after him. (The nefarious contributions of Kirtanananda, Satsvarupa, Hrdayananda, Bhavananda, others are chronicled elsewhere.)

Tamalism is idea that anyone can, by pretense, politics, or votes, self-appoint as an absolute guru and exploit the true Acharya Srila Prabhupada's assets by stealing worship, fame, money, disciples, and prestige. **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."

(38) "*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.

(39) "*Karandhar told Tamal in 1975 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.*" (Ameyatma das)

(40) Nara Narayan das knew 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.**" [...] "He was an adversary of Srila Prabhupada, **mimicking Srila Prabhupada, trying to become Srila Prabhupada** [...] **he wanted to be SP'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!**"

(41) Tamal formulated this narrative for the zonals: "We are as good as Prabhupada. He **came down** to the madhyama adhikari level, and we, as the new gurus, have **come up** to the madhyama level."

(42) **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. I will become the leader of this movement, as I should be. I am the best one to do it.**" Many other times Tamal had confided that he should have been the sole leader of the movement. (Naveen Krishna das, 2016)

(43) **Tamal:** "I never do anything unless there is a personal gain; that is my guiding principle, how I decide on everything." (Naveen K)

(44) Around 1993 Tamal confided in Naveen Krishna das that his new plan was 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 to become the next acharya of ISKCON. And Tamal would be the successor in short time.

(45) 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?**"

(46) "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.” (Srla Prabhupada to Yasodanandan das, Dec. 31, 1973)

(47) 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.’”

(48) 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 history is in Vol. 5.

(49) In a 1980 Tamal Vyasa Puja book of his disciples' offering him glorifications are amazing praises: “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.” ISKCON gurus' disciples see their guru on the same level as Srila Prabhupada, and they are openly encouraged in this way.

(50) “We could see something was troubling his mind as he look very depressed. 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.” (ISKM Malaysia farm president, Vrindaban das)

(51) Tamal struggled to manage the guru reforms so that the original guru hijackers could remain gurus.

(52) “But when the guru departs, sadhu and shastra can take on a

IN PURSUIT OF SRILA PRABHUPADA'S POISONERS

new import, as those who succeed him become the new interpreters of past precedents, scriptural law, and the new set of circumstance." (Tamal, 1997) Thus Tamal contradicted Srila Prabhupada's teachings.

(53) *"Tamal had dedicated his life to destroying anyone who has accepted Srila Prabhupada as his guru and who realizes that Srila Prabhupada is still living."* (Madhudvisa das, younger)

TAMAL'S BIRTH DATA

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 ASTROLOGERS' OPINIONS ON TAMAL

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. We obtained several *anonymous* prominent Vedic astrologer readings:

(1) *"Tamal's chart is very clear as a low class, envious demoniac*

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)	5th (Mo)	1st (Su)	6th (Mo)
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)	Scorpio	1st (As)	Libra	12th (As)	3rd (Su)	8th (Mo)
Sagittarius	2nd (As)	As 03:57 Ke 27:40			Virgo	11th (As)	Ju 24:22
7th (Su)	12th (Mo)	6th (Su)	11th (Mo)	5th (Su)	10th (Mo)	4th (Su)	9th (Mo)
21		34		23		28	

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."

(2) "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."

(3) "(a) Good marriage unlikely, austere, easy death, sometimes harsh, difficult childhood, intelligent. Feels restricted and feels misunderstood by guru (b) Greedy for power, duplicity, charismatic, earns his deserved bad reputation. (c) Very ambitious and competitive to become the leader/king (Leo), pushy, bully, egotistic (d) His horoscope indicates the capability to do harm to the guru."

(4) "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."

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.

**CHAPTER 12:
THE COVER-UPS**

An unaccountability culture prevails in ISKCON resulting in unreasonable, defiant denials of clear evidence. Child abuse is a persistent issue in ISKCON, but Srila Prabhupada's poisoning is much more vile: it is the horrible poisoning of the greatest saint and pure devotee, the very foundation of our spirituality and the Hare Krishna Movement. Today, *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 the walls of denial crumble into dust. That day cannot come too soon. The truth will prevail. ISKCON misleadership uses cover-ups on all issues that challenge their status quo. It is a culture of anti-truth and, ultimately, anti-Prabhupada, as the Acharya's instructions are disobeyed in a corrupt institutional agenda.

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."*

THE FIRST GBC POISONING COVER-UP

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) and 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 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.** [...]"* We note here that at this time, the Prabhupada Truth Commission had not yet been formed.

Any honest investigation would be thwarted by GBC denials, deceit, obfuscation, subterfuge, and stonewalling with one cover-up after another. Initially, the GBC Executive Committee in 1997 appointed Balavanta to investigate the newly arisen poison issue, but most GBCs regretted this move, and refused to give further support or funding to Balavanta. Then, secretly, the prime suspects engaged their own funds and disciples to organize a book (*Not that I Am Poisoned, or NTIAP*) of devious, misleading denials of the poisoning, the whispers, and all other evidence by misrepresenting and twisting facts to discredit the poison “theory.” It was endorsed by the whole GBC in March 2000, by characterizing those who wanted an honest investigation as “poisonous,” envious mischief-mongers, or demons.

The GBC axed Balavanta’s investigation. 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. Leaked emails had Tamal cajoling and coaxing his subordinates, planting ideas for denials, counter-arguments, and strategies for discrediting “conspiracy theorists.” The GBC is as corruptly black as coal while maintaining a pseudo-respectable façade for those who cannot see beyond their smoke and mirrors deceptions.

TAMAL FEEDS DENIAL POINTS TO THE GBC

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

- (1) Whisper is the “*swelling’s going down,*” not poison’s going down
- (2) *Makharadhvaja* was the poison Srila Prabhupada spoke about
- (3) The caretakers loved Srila Prabhupada and could never poison him
- (4) We cannot take what Srila Prabhupada said 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 (*not true*)
- (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

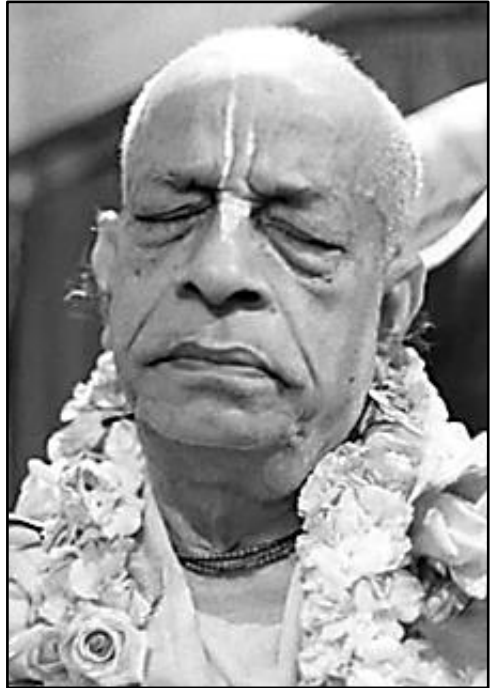
- (13) Srila Prabhupada's hair arsenic was a normal level and harmless
- (14) Hair analysis cannot determine abnormal levels of body poisons
- (15) The "poison" whispers cannot be used as evidence because they are indecipherable and imaginary, and whatever one wants them to be
- (16) The poisoning proponents are envious troublemakers, lost souls
- (17) If legal authorities have not arrested anyone, there was no crime
- (18) As an ISKCON policy, it is prohibited to discuss the poison issue
- (19) Simply pretending that the obvious evidence is invalid
- (20) Ridiculing and ignoring devotees concerns of a poisoning

THE SUSPECTS "INVESTIGATE" THEMSELVES

The secret *NTIAP* cover-up participants were: (1) ***Tamal, through his disciple Tirtharaj das***, Brisbane Australia temple president and the organizer/ 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 (\$3K each, but who declined to pay for the Dr. Morris hair tests); ***With instructions from Tamal to Tirtharaj***, Deva Gaura Hari intimidated, harassed Dr. Morris by phone.

Dr. Morris described a "harassment" of insistent demands for many free tests. Dr. Morris had no choice but to charge \$6000 for his work, whereas previously it was *pro bono*. And the GBC would not pay: Tamal was afraid the hair tests could be problematic.

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 then orchestrated *NTIAP*, an insider's cover-up pseudo-investigation.



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 [...] which convincingly concludes that Srila Prabhupada's passing away was due to entirely natural causes. ISKCON Statement: (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. NTIAP, when closely reviewed by intelligent readers, is seen as a futile and desperate exercise in deception and dishonesty.

NTIAP's fraudulent "investigation" (see Vol. 1) was *repression and only increased conviction that Srila Prabhupada was poisoned*. This whitewash cover-up constitutes **political evidence**, and resembles typical patterns of corruption and deceit in major religious institutions and governments. 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. Thus they are all complicit in Srila Prabhupada's poisoning.

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** and 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. 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. 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. The truth is closing in on them. The poison conspiracy theory is now FACT.

THE "MEDICINE IS THE POISON" THEORY HAS SERIOUS FLAWS

Now, decades later, the GBC conveniently claims that when Srila Prabhupada spoke of being poisoned on Nov. 9-10, 1977, he was only

referring to the medicine from Oct. 25-26, 1977. This idea came from Tamal himself. They insist Srila Prabhupada could not have been poisoned by loving disciples, and that talk of poison in 1977 was about adverse effects from medicines "like poison." And that when Srila Prabhupada said "*Someone has poisoned me,*" this was referring to ill effects of the 3 *makharadhvaja* doses taken 2 weeks earlier. But this contradicts Srila Prabhupada's actual statements and this false theory falls apart after a fact review.

(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? They have ***nothing to do with each other***. It was 14 days after the *makharadhvaja* was stopped and the diarrhea ended, and Shastri's treatment program was 10 days old. The *makharadhvaja* episode 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 of murder are quite different.

(2) Srila Prabhupada was being poisoned by heavy metals since at least Feb. 1977 (proven by *Sample A*), making the idea of *makharadhvaja* ill effects meaningless. The real poisoning is obscured by talk of medicines being poison. How does late Oct. medicine relate to hair levels in March when hair *Sample A* was cut? Linking the hair tests' results to the "poison discussions," the GBC ruse crumbles.

(3) In a late Nov. 1977 interview Tamal claims Srila Prabhupada asked for "medicine to die." But, it is poison that kills and medicine that cures, and Tamal and others used these two words interchangeably. So Srila Prabhupada wanted to be poisoned in Nov. when he was already being poisoned since at least Feb?

(4) 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***. Or, why did Srila Prabhupada not just say he thought he had been poisoned by *makharadhvaja*? Why speak of being poisoned on Nov. 9-10 if it referred to a day of loose bowels that ended two weeks earlier?

(5) Srila Prabhupada did not refer to *makharadhvaja* 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?

(7) Tamal asked "*Who is it that has poisoned?*" and not "*Which medicine has poisoned?*" (8) Why would Srila Prabhupada be evasive

and not answer Tamal's question if it was 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," clearly Srila Prabhupada did not speak of medicine as poison on Nov. 9-10 when all the caretakers acknowledged Srila Prabhupada was speaking about a malicious, homicidal poisoning, responding with discussion about murders, criminal cases, poison in food, rakshasas, etc. But many have not read these conversations and yet still make statements woefully contrary to the facts. To connect these two incidents is deception. The idea that "*Someone has poisoned me*" refers to the MKD makes no sense. It is a poisoning cover-up scam to deny Srila Prabhupada spoke of actual poisoning. The 1977 conversations clearly show that the talk of poison was not about bad medicine (or bodily toxins that had built up over the years). These are cheap cover-ups of the truth.

Tamal was the source of this "medicine is the poison narrative."

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 bent for interpreting these events. Tamal tried hard to recast the history of Srila Prabhupada's last months the way he wanted. Tamal had a 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.

The book has eerie, dark undertones: "*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, and to placate his troubled conscience. Srila Prabhupada is "used" to enhance Tamal's reputation (and that of Bhakticharu Swami, his protégé, close assistant in 1977). The two year editing process was "*arduous and difficult,*" said Garuda das, who published the book under his *Institute of Vaishnava Studies*. Tamal fought to retain various passages, such as:

"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? ISKCON Suva Fiji (Tamal's zone) actually has a tamala tree growing at its front entrance...

Tamal hints that due to his intimacy with Srila Prabhupada, he is the deliverer of relief to devotees who miss Srila Prabhupada. Tamal also claimed in his creepy, insidious, and stuttering statements in his mercy-killing interview that Srila Prabhupada's "untimely departure" was compliance with supposed last wishes for assisted suicide. He 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*. 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 Final Pastimes portrays Srila Prabhupada as a "hero" with an already dead body, a death-wish, struggling with impending death. These ideas are Tamal's self-therapy and to mislead innocent persons, 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 to investigate the poisoning.* Intelligent, but we are not that dumb.

Final Pastimes reveals a pattern of subliminal, auto-suggestive messaging, a repulsive propaganda. Many passages are distorted from what actually took place in 1977 and have absurd ideas about Srila Prabhupada's suicidal intentions. E.g., on p. 13: "But so far I am concerned, I am praying, 'Krishna tvadiya pada pankaja panjarantam. My dear Krishna, please help me die immediately.'" And: "These doctors will come to give something to try and save. **I don't want to be saved.**" (p. 40) And: "Now I have finally made up my mind: **I want to die...**" (p. 41) [We do not find any of these quotes on the tapes.] And: "If **I want to die**, this is the way of **peaceful death...**" (p. 42) And: "They want me to survive, and **I want to die...**" (p. 42) And: "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) And: "Prabhupada seems to **want to die**. As if he's **welcoming death** with open arms..." (p. 82)

Also Tamal mentions the poison was food or medicine idea even in 1988: "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)

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. Totally bizarre!*]

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.*]

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! 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.

Thus we see *Tamal's private agony* and his efforts to rationalize why he poisoned Srila Prabhupada. He tries to tell us it was not a crime, it was Srila Prabhupada’s dying wish and Tamal’s horrible, painful duty to fulfill. “*Now we could have done that.*” Tamal did do it. Every murderer lives with his own haunting conscience, forced to justify that he did the right thing, even it was very wrong. Krishna wanted the Pandavas to rule the kingdom... and Tamal and cohorts to rule ISKCON as successor acharyas... such demented mentality!

Even the artistic rendition of Srila Prabhupada on the front cover resembles Tamal. This book portrays Srila Prabhupada wanting to die with a mercy-killing. It exalts the “selfless and devoted” caretakers (Tamal, Bhavananda, Bhakticharu). It adulterates actual history and defames Srila Prabhupada’s glories, depicting him as an ordinary man. *Final Pastimes* massages Tamal’s guilt as Srila Prabhupada’s poisoner.

TAMAL'S DOCTORED TKG'S DIARY

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, adulterating actual events, counterfeit, synthetic, contrived, and fictitious in its accounts*. Rather than answer questions or cooperate

with the poison investigation, he quietly orchestrated his own denials and cover-up of Srila Prabhupada's poisoning with a doctored diary. Tamal admitted his (doctored) diary was meant to show there was no poisoning. As the chief suspect, how can we trust Tamal did not fudge or doctor his diary accounts, sacrificing truth for his personal defense in the poisoning? The book *NTIAP*, his secret organizing of ISKCON websites, and his dubious diary are all plagued with the classic conflict of interest problem- like Big Pharma making us sick to sell more drugs.

In *TKG's Diary* Tamal carefully doctored and recast the actual history of Srila Prabhupada's last months. This analysis is in Vol. 2: *Anti-Prabhupada*. Several key discussions, such as Srila Prabhupada's statement (Nov. 9-10, 1977) "*Someone has poisoned me,*" are totally or partially omitted, as was the discussions of caretakers of homicidal poisoning. He also inserted countless dubious entries not confirmed by any other source. Tamal edited, twisted, re-worded, and changed Srila Prabhupada's words and 1977 events. Tamal was adept at propaganda and disinformation. *TKG's Diary* is an attempt by the prime poisoning suspect to recraft historical events for his benefit. Tamal has changed the wording of conversations, fudging and fiddling with information to ***absolve himself***. But, he did not clear the air; he only added to the fog.

There are 3 intentions in Tamal's diary fabrications: (1) To give credibility to the lie that Srila Prabhupada wanted senior men to become acharyas after his departure. (2) To make Srila Prabhupada appear helpless and senile; that the future of the movement depended on Tamal, the most important disciple. (3) To discredit the poison "theory" and butcher the actual Nov. 1977 poison conversations. E.g.: "*Prabhupada said, 'I want to die. Someone said I have been poisoned.'* I asked who said that; and he answered, '*I do not know, but it is said.*'"

This is so far off from the actual transcript! Tamal combines separate phrases from different days as though spoken at once. This is a fraudulent paraphrasing to cheat, deceive, and mislead us with blatant misinformation. He totally rewrites the poison discussions amongst himself, Srila Prabhupada, and caretakers. With just a few lines, and in quotations as though it were the actual conversation, Tamal omits words, sentences, paragraphs, other speakers, talk of homicide, the caretakers' acknowledging the malicious poisoning. Tamal 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?*"

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 this important conversation (as did Satsvarupa's "biography") (4) he "composed" many fake diary entries to obscure the poisoning evidence. (5) Tamal plagiarised the transcripts with a few different words to look "original." Throughout *TKG's Diary* many sections match the tape recordings exactly. So, if Tamal can fabricate his diary by borrowing from the tapes as though original 1977 diary entries, he can also fabricate his own concocted "entries." We need to examine his actual original diary notes to see what he did.

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 some 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, which, as important ISKCON material, should be given to the Bhaktivedanta Archives for study by historians, devotees, to authenticate *TKG's Diary*. We need 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.

(1) Tamal completely altered the conversation on Nov. 11, 1977 when Tamal tells Srila Prabhupada, "*Now you have to choose which suicide.*" (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? (3) *TKG's Diary* (p.91) June 27: He describes an unbelievable incident, claiming Srila Prabhupada asked him: "*Amongst the GBC, have you selected one after me who will succeed?*" I replied that we felt that we should manage together as a group, that none of us was more qualified than the others. "*Yes, each of you can be acharya of your zone.*" Then Srila Prabhupada told Tamal not to go to China, but to stay as his personal secretary so "***at least one good man would be trained up.***" This was added by Tamal to legitimize what he and others did with the successor acharyas. ***This is another Tamal lie.***

(4) His counterfeit account of the May 28 talks has 2 lines 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."* Tamal rewrites it to suit his own false interpretation. The actual conversation is:

SP: I shall recommend some of you to act as officiating acharyas. Tamal: Is that called ritvik-acharya? SP: Ritvik yes. Sats: Then what is the relationship of that person who gives the initiation and the... SP: He's guru. He's guru. Sats: But he does it on your behalf. SP: Yes. [...] Sats: 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.

(5) 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 his diary mentions nothing at all about this. Why?

(6) Tamal describes that three devotees took sannyas initiation May 31, 1977, but mistakenly identifies a Bhaktiruci Swami instead of Bhakticharu Swami. (TkgD.55) But Bhalticharu and Tamal were **very close** long before this initiation, so why this error? Very strange...

(7) 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 know about Srila Prabhupada's ritvik instructions. *TKG's Diary* minimizes Gauridas, to discredit his hearing Srila Prabhupada say that ritviks were meant for initiating on his behalf after his departure, not just before. This diary entry is like backdating a document, to bolster the GBC's/Tamal's concocted guru system.

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?** 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 contrived deceit.

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 dismissed. Later, it was learned the attorney was an ISKCON mole who likely sabotaged the case. Now, it is unsure 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, but their absence may not have much bearing on a legal case. Nevertheless, other suspects remain alive as of 2023, 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).

"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, 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 the evidence? Out of thousands of loving disciples, it only took one to secretly poison Srila Prabhupada and then blend right into the backdrop of loving caretakers. Or why the sky-high cadmium levels?

This GBC soundbite-protest reminds us of Shakespeare's Hamlet: *"The lady doth protest too much, me thinks"* -describing someone's frequent, ardent 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 loving disciples surrounded Srila Prabhupada, that would not stop a poisoning by one or several insiders, who could easily poison something Srila Prabhupada took regularly.

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 some caretakers. From *KRSNA Book*:

“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...”

ISKCON is similar to the Kuru dynasty, in which Dhritarashtra and his sons were family with the Pandavas. In *KRSNA 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*

IN PURSUIT OF SRILA PRABHUPADA'S POISONERS

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 million genocide. Twin Towers. Holocaust. Inquisition. Nagasaki and Hiroshima. The 250,000 dead in a day at the Battle of the Somme. Iwo Jima meatgrinder. The Jonestown massacre.

The material world is full of horrible things, and especially the 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 someone betray Srila Prabhupada with poison to inherit his assets and become as good as God? Murders occur every minute for far less.



CHAPTER 13:
POISON EVIDENCE SUMMARY

POISONING 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. The following transcripts of recorded conversations are the actual words of Srila Prabhupada and his caretakers (including Tamal). On tape, they extensively discussed on Nov. 9-10, 1977 about Srila Prabhupada being *maliciously*, homicidally poisoned. His Divine Grace spoke several times of being poisoned. On Nov. 9 a local priest, Balarama Misra, came to visit. Srila Prabhupada chose this old friend to casually state that *someone said that he has been poisoned*. Some key excerpts:

SP: (Bengali) (Someone said that poison has been given... may be true.) **Balarama Misra:** Hmm? **Kaviraja:** (Hindi) (What are you saying?) **SP:** (Hindi) (Somebody says that someone has given poison.) **Kaviraja:** Kisko? (To whom?) **SP:** Mujhko. (To me.)

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*. Did Srila Prabhupada call for Balaram Misra to get the word out to the Vrindaban locals, bypassing Tamal? The talks continue:

Kaviraja: (Hindi) (Who told that?) **SP:** *Ye saab friends.* (**All these friends.**) **BCS (Bhakticharu Swami):** (Bengali) (Who said that Srila Prabhupada?) **SP:** (**They all say.**) **Tamal:** Krishna das? **Kaviraja:** (Hindi) (**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.

Srila Prabhupada referred to a *third party* who said he was given poison, and logically it was those *right there and present*, or Srila Prabhupada's caretakers. Who else could he have meant? Not visitors who already left. *All these friends* means those who were *there then*.

Likely Srila Prabhupada learned of his poisoning from one of the four kavirajas who had diagnosed his poisoning in Nov. 1977 (see 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*. *Three times* Srila Prabhupada

stated that someone said that he was poisoned (twice above and again the next morning). That someone said Srila Prabhupada was poisoned is affirmed no less than **9 times** by Srila Prabhupada in these “poison discussions,” Nov. 9-10, 1977. Later Srila Prabhupada and all the caretakers discuss extensively about *homicidal* poisoning, rakshasas, murder, court cases, ground glass in food, and so on. Talks continue:

Kaviraja: (*Hindi*) 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:** (**No, someone said that these kind of symptoms manifest if someone is poisoned. May be there is such a mention in some book.**) **Kaviraja:** (*Hindi*) 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.)

Srila Prabhupada explains someone told him that when poisoned, one will develop the symptoms seen in his physical condition, and he thought this true. (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, a highly qualified kaviraja, was shocked and took Srila Prabhupada's statements of being poisoned most seriously. Srila Prabhupada said he had poisoning symptoms, not diabetes symptoms. And it has been forensically, scientifically confirmed Srila Prabhupada was homicidally poisoned (see Vol. 1). Later Tamal questions Srila Prabhupada 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.**

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 that was not asked. One phrase was taken out of context and twisted by Tamal and the GBC as though Srila Prabhupada said he was **not** poisoned. This assertion of no poisoning is untenable. *NTIAP*, the GBC book of poison denials, repeatedly asserts that Srila Prabhupada never stated he was poisoned. The GBC massacres the truth: “*the clear and*

simple fact [is] that Prabhupada himself denied that he was poisoned." But all of Tamal's questions were *who said, who did it, and what was said*, and *nowhere* did he ask, DID YOU SAY you were poisoned? This manipulation by Tamal and the GBC contradicts the discussion itself. This is dishonesty at its worst. They do the same with the May 28, 1977 talks (see Vol. 5). The talks continue:

Tamal: Ah, I see. That's why actually **we cannot allow anyone to cook for you.** **SP:** That's good. **Tamal:** JPS was telling that one acharya, Sankaracharya, of the Sankaracharya line - this is a while ago - he was poisoned to death. Since that time, none of the acharyas or the gurus of the Sankaracharya line will ever take any food cooked except by their own men. **SP: My Guru Maharaja also.** **Tamal:** Oh. You, of course, have been so merciful that sometimes you would take prasada cooked by so many different people. **SP:** That should be stopped.

Why would Tamal worry who cooks if there was no poisoning, as he later claims? Why take precautions or bring up the Sankaracharya's poisoning if there was no poisoning? Tamal accepted the homicidal poisoning in 1977, and thus the caution over possible poisoning cooks. Bhaktisiddhanta Thakur also was cautious about his food. Tamal suggests future preventive measures; is this how to respond? Srila Prabhupada clearly speaks about being *already* poisoned.

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? Suspiciously, Tamal wants to know **who** told Srila Prabhupada, so to neutralize the informant. It was more important to Tamal to discover the informant than to stop the poisoning (which Tamal is doing). Absurdly, Tamal did nothing about any poisoning. Tamal was expert at manipulating people and situations. He serially *downplayed* the significance of Srila Prabhupada's poisoning revelations to downgrade the significance and create doubts in what Srila Prabhupada spoke. *E.g.,* food being *maybe poisoned in the future*. Yet he made no changes in the kitchen?

Srila Prabhupada was clearly saying he was *already* poisoned. 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 suggests taking precautions with future cooks, which he did not do anyway. How crazy is that? If someone on his deathbed speaks of being *already* poisoned,

wouldn't more than *future* cooking precautions be in order?

THE NEXT MORNING, NOVEMBER 10, 1977

Nov. 10, post-midnight, Srila Prabhupada was very restless, which Bhavananda characterized as "mental distress."

Devotee: (The distress is less now?) **Kaviraja:** (The uneasiness is less isn't it?) **BCS:** It's less now, this restlessness and the pain. [...] **Bhavananda:** So what was the cause of that distress? [...] **BCS:** Srila Prabhupada? **SP:** Hmm? **BCS (Beng):** What was that problem? Mental distress? **SP:** Hmmm. **Kaviraja: (Say, say.)**

SP: (Hindi): *Vahi bat je koi humko poison kiya.* (**That same thing – that someone has poisoned me.**) **BCS:** (Oh, okay, he thinks that someone....) **BCS: Someone gave him poison here.** **Kaviraj:** Charu Swami... **BCS:** Yes. **Kaviraj: (Hindi)** 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:** (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: Sheesh!** (All speaking) **Kaviraja: (Hindi)** 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. Poisoning is a factual reality and everyone is shocked, evident by the following frenzied conversation. Everyone present *acknowledges Srila Prabhupada saying he was maliciously, homicidally poisoned*, affirmed a total of **12** times. These discussions are about *who* said there was a poisoning and *who* did it. Srila

Prabhupada *believed he was homicidally poisoned*. There was no talk about *if* there was a poisoning. But Srila Prabhupada never named who poisoned him or who told him about it. 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)

Now Tamal has progressed from his earlier “*Who said it*” to “*Who did it.*” Clearly Srila Prabhupada believed he was poisoned, and this is his “mental distress.” Yet incredibly, the GBC and Tamal 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!

So, who did it? Everyone expected Srila Prabhupada knew who it was. Whereas the day before he was evasive, today Srila Prabhupada is silent and refuses to give *any* answer to Tamal. Why did Tamal have no fear of being named? Did he talk privately with Srila Prabhupada and reach an “understanding”? Srila Prabhupada’s *silence is another confirmation of his poisoning*, as he failed to deny it. However, Srila Prabhupada *did* answer Tamal the next day (Nov. 11) with “*Ravana will kill, better to be killed by Rama*” (see below). We see Srila Prabhupada had issues trusting some of his caretakers. He could have easily named his informant or poisoner, but he chose not to. In the next coming and final days, there were many conversations and meetings, with Krishna das Babaji, Narayan Maharaja, Bon Maharaja, etc. Yet, Srila Prabhupada’s 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.*

The long silence is broken by Shastri’s talkativeness, with everyone babbling various speculations, none of which was practical or useful for dealing with a poisoning. The talks continue:

Kaviraja: (The biggest poison is mercury.) **BCS:** (That was Gaya, that which...) **Kaviraja:** (No, no. That was Svarupa Guha. You read about it didn't you, Swamiji? In Calcutta?) **SP:** Hmm. **Kaviraja:** Svarupa Guha? **BCS:** (He doesn't know.) **Kaviraja:** (*Hindi*) Her husband had given it. For it there is no medicine or antidote. Such a heavy dose was given. It's what we call Rashkapoor. **BCS:** (No. That mercury was in the makharadhwaja.) **Kaviraja:** (No, no. That's not mercury. It's called by another name.) **BCS:** (Okay.) **BHAV:** What did he say? **BCS:** He said that it's quite possible that mercury, it's a

kind of poison... **Tamal:** That makharadhwaja... **BCS:** Rashkapoor? **Kaviraja:** (Aamer Rash. That's one preparation. **It's very poisonous.**) **BCS:** (Is that like makharadhwaja?) **Kaviraja:** (Makharadhwaja is nectar, although not suitable for him [SP], that's a different story. But that [Rashkapoor] is poison for everybody.) **BHAV:** What medicine was he taking before that? **BCS:** *Konsa?* (What?) **Kaviraja:** (Nothing.) **BCS:** **He was referring to a case, a big murder case in Calcutta, the husband poisoned the wife.** **BHAV:** Guha. **Kaviraja:** (Svarupa Guha... the case is now...) **BCS:** Shankara Bannerjee was... **BHAV:** Our lawyer is the... (he giggles)

Why is Bhavananda giggling in the poison whispers (Ch. 17) and also now, finding it funny that ISKCON's own lawyer Mr. Bannerjee had represented the murderer Svarupa Guha? Not known for self-control, Bhavananda's giggle is disturbing, incriminating, demented.

Clearly everyone recognized Srila Prabhupada was talking about an actual, homicidal poisoning. Also Jayapataka had earlier informed Tamal about the powdered-glass Sankaracharya poisoning, so in private they were also discussing homicidal poisoning. So why did Tamal and the GBC later say it was bad medicine? *This points to their guilt, that they know they are lying in their cover-ups, otherwise why are they so dishonest?* Tamal, Bhavananda, and Jayapataka discuss various poisoning cases, and the same persons are also the poison whispers' participants the next day, Nov. 11. One day talking about poisoning murder cases, the next day whispering about the use of poison. Then:

Tamal: **No poison is strong enough to stop the Hari Nam, Srila Prabhupada.** **Kaviraja:** (*Hindi*) 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*) 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.

The chaotic conversation goes nowhere. Shastri speculates that an allopathic poison may be involved, one with no taste (such as a heavy metal?) And Tamal has the perfect solution: "*No poison is strong enough to stop the Hari Nam, Srila Prabhupada.*" Chant Hare Krishna and continue poisoning. He ended the awkward poison discussions with kirtan, and never did anything about a poisoning. It reminds us of

Tamal's statement, "Now you have to choose which suicide." And the next day the poisoning continues, confirmed by the poison whispers.

Tamal, Bhakticharu, Bhavananda, and Jayapataka participated in these poison discussions, but never spoke of them again until 1997

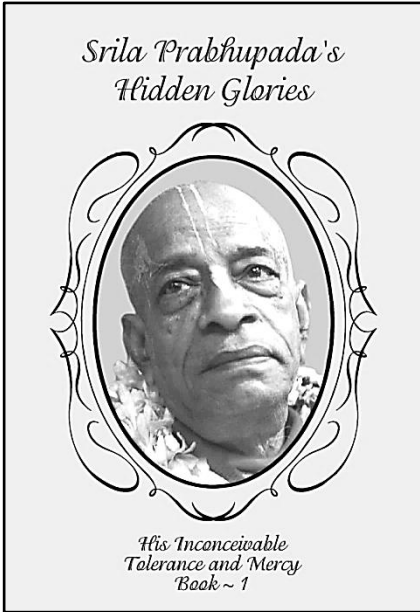
when the issue *became public*, and then only in terms of devious denials that blatantly contradicted their 1977 taped statements. The extremely suspicious circumstances here are very incriminating.

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. Badrinarayan said: "*If this turns out to be true, then we are all finished.*" 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. From 1998 to 2005, 2 professional sound studios, 3 audio-expert devotees with good sound systems, and 5 forensic audio labs (CAE, McCaffrey, JP French, Owl Investigations, James Reames) confirmed the same basic content of these three poison whispers. In 2022 an global, premier forensic investigative firm confirmed four poison whispers to be a poisoning conspiracy by Tamal, Bhavananda, Jayapataka, and others.

The exact wording of all the whispers was not fully discernible, but the word "poison" in the above three whispers was clear to everyone. *Srila Prabhupada was being poisoned by some of his caretakers.* Another supposed whisper by Tamal: "put poison in different containers." was forensically determined to be "voicing different opinions." CAE/ Jack Mitchell's comprehensive study on the whispers tape in 1998 forensically confirmed the three primary poison whispers and further secondary whispers. In May 1999 came *Someone Has Poisoned Me*, a book on the poisoning evidence to date, distributed far and wide and seriously rocking the ISKCON boat. 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 Balavanta’s as yet unreleased finding of 2.6 ppm arsenic in a 1977 Srila Prabhupada hair sample (see Vol. 1).

CVSA TEST RESULTS FOR TAMAL’S 1977 STATEMENTS

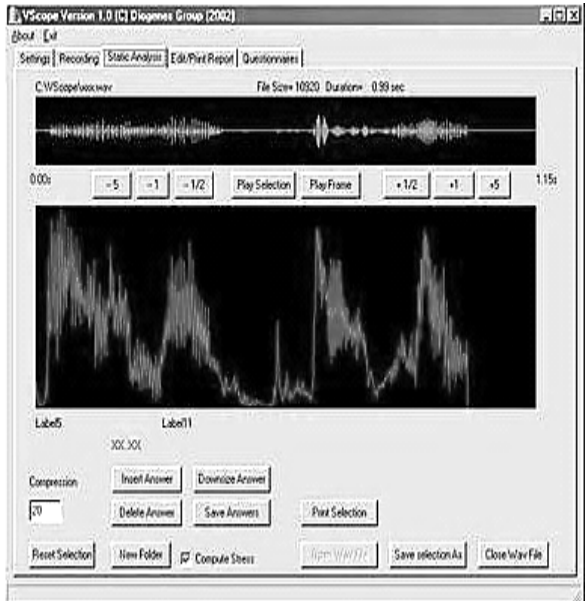
As described in Ch. 8, audio segments from Nov. 1977 with Tamal and others speaking were analyzed by the CVSA method in 2002 by Sunrise Investigations and again in 2004 by Truth and Deception Technologies. The following results came from these forensic studies:

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 which suicide. / The two words “seems like” were analyzed in the phrase “This seems like suicide, Srila Prabhupada” and were 75-80% Stressed-Deceptive.*

[**Comments:** Tamal did not think parikrama was suicidal; so why did he discourage the parikrama until Srila Prabhupada agreed not to go? Did Tamal fear Srila Prabhupada’s dying on public parikrama could lead to discovery of the poisoning, or blamed for killing their guru? *Final Pastimes* p.79: “They would say that we’d killed him.”]

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 in the phrase “we’re so much attached to you” and were 100% Stressed/ Deceptive.*

[Tamal was not honest that he and others were attached to Srila Prabhupada. This indicates they were poisoning him and were attached to his death, not to his living. They

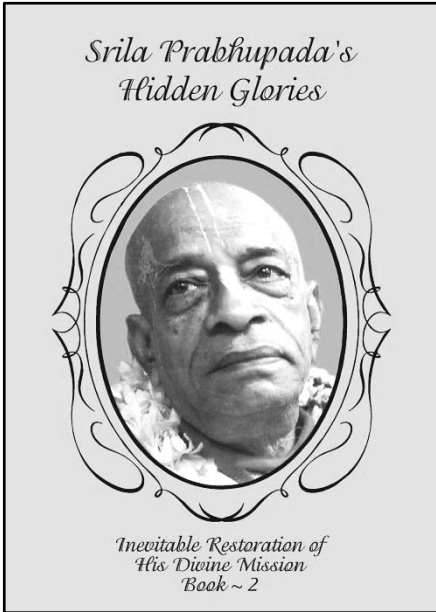


were attached to his assets.]

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 **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.]

Section 27: From the "Mercy-killing Interview" of Tamal by Satsvarupa, end Nov. '77: **Tamal:** *We should not think that he left untimely. He left when Krishna and when he himself wanted to leave.* The words "*Krishna and when he*" and "*leave*" were analyzed in the phrase "*He left when Krishna and when he himself wanted to leave*" were of poor quality but revealed "**Very High Stress"- Deception.**



[Tamal was deceptive when saying that Srila Prabhupada departed when Krishna and he himself wanted to depart. Tamal knew Srila Prabhupada's departure was "untimely" due to the poisoning.]

"It is the expert opinion of this Voice Stress Analyst that there was abnormal stress displayed in several portions of the test, which is indicative of deception on the part of the speakers. The ideal analysis of a pre-recorded interview would be to have the interviewer use a direct question and answer format. However, a

"signature" base line stress level can be usually obtained by examining the words used in conversation that are irrelevant to the specific facts of the conversation, i.e., words such as "the", "with", "and", etc. Comparative analysis of these benign words with words expressing acts or feelings can then be used to obtain stress on the speaker's part in conveying these words. The stress upon the speaker to convey an untrue act or feeling is then interpreted as deception displayed by the speaker. Based upon the charts I reviewed after analyzing the tape recording, it is this analyst's opinion that the speakers in the

recording were deceptive in several of their statements. The reasons behind their deception cannot be determined at this time."

Steve Ulrich, CVS Analyst, Sunrise Investigations (Apr. 10, 2002)

A second study was done by Leo L. Brunette of Truth and Deception Technologies on June 10, 2004.

(1) Tamal asks: "*Who said that, Srila Prabhupada?*" **Moderate Stress/ Deception** (ConvBk.36.354)

(2) Tamal to SP: "*We cannot allow anyone else to cook for you.*" **Moderate To Heavy Stress/ Deception** (ConvBk.36.359)

(4) Tamal: "*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) Tamal: "*No poison is strong enough to stop the Hari Nam, Srila Prabhupada.*" **No Stress/ Deception** (ConvBk 36. 368)

(8) Tamal talks about how the parikrama would be suicidal; the voice stress shows "*Tamal does not really believe the trip would be suicidal.*" **Insincere** (ConvBk.36.378)

(9) Tamal further discusses the parikrama and he is again insincere/deceptive. **Heavy Stress/ Deception-** "*suggesting he is not at all sincere....*" (ConvBk.36.378-9)

(10) When Tamal strenuously objects to Srila Prabhupada going by bullock cart on parikrama, he is: **Heavily Stressed/ Deception-**insincere again. (ConvBk.36.391)

(13) Tamal's whisper, "The poison is going down" exhibits: **No Stress**, as he is not speaking deceptively to his co-conspirators.

(14) In Tamal's interview by Satsvarupa where he makes "*...his statement that Srila Prabhupada said that he wanted to die, and disappear, die peacefully, and let me die peacefully are*": **Very Suspect**, the stress exhibited by Tamal at this point is indicative of **Deception in my opinion.**"

"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 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. [...] I am very, very firm in the belief that **Srila Prabhupada in no way had a hand in or requested his own demise.** At best his only fault may have been in not wanting to hurt his caretaker's feelings by going against their wishes. Sincerely, Leo L. Brunette, Private Investigators, Expert VSA Specialists, Truth and Deception Technologies”*

CONCLUSIONS: Tamal was highly deceptive, or lying, regarding his attachment for Srila Prabhupada, good intentions for his recovery, and 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 of interest who may know something about Srila Prabhupada's poisoning, namely Bhavananda, Jayapataka, Satsvarupa, Satadhanya, Hrdayananda. Of course, they will not agree to this. CVSA could be invaluable 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 could glean a wealth of information from existing Srila Prabhupada conversation tapes and Tamal's "mercy-killing" interview, or any other recorded conversation.

Another private investigator thought much could be done ***to narrow down and guide the investigation, focus priorities and identify a list of suspects.*** Not only can deception be clearly differentiated from truth, but emotion can also clearly be seen in the graphs. CVSA's technology can help in determining the truth in this case. If they are innocent, why don't the suspects in Srila Prabhupada's poisoning take CVSA tests? And agree to cooperate with a process of interrogation by private and/or government investigators? This strongly indicates guilt.

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. 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. Then the GBC stated anyone involved with the "poison

issue conspiracy” would be removed from ISKCON. Thereafter, in 2003-04, Naveen and others published *Judge For Yourself*, a book which studied the contradictions and hypocrisy in the GBC's and prime suspects' actions and statements. The GBC simply ignored it.

AUDIO FORENSIC STUDIES ON POISON WHISPERS

Tom Owens at Owl Investigations studied the whispers tape:

"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 dishonesty and corruption).

In 2020-2023 one of the most reputed and globally acclaimed private investigation and forensic laboratories on the planet was engaged, spending 500+ hours in an audio analysis of the Nov. 1977 tape recordings. This comprehensive study unambiguously confirmed 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. 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 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 as malicious poisoning.

A summary of the audio forensic determinations in this new study, which confirms/ expands on previous audio analyses, is:

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...

[Srila 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.**

All the poison whispers took place on Nov.11, 1977, the very day *after* Srila Prabhupada stated three times he was being poisoned. Tamal *admits* he is the speaker of "*the poison's going down, the poison's going down,*" but claims he said "the swelling's going down."

LATE NOV. 1977 TAMAL MERCY KILLING INTERVIEW FOR BTG

On March 31, 1999, VNN.org published an article with audio clips from a 1977 tape recording that Isha das found in his personal archives: an interview, days after Srila Prabhupada's disappearance, of Tamal by Satsvarupa for *BTG* magazine. Isha was Satsvarupa's personal assistant in 1977. This shocking interview's contents are unconfirmed anywhere else. Tamal's chilling voice rises to a nervous, squeaky high pitch as he claims Srila Prabhupada said: "*Can you give me a medicine, please give me a medicine that will allow me to disappear now.*" Tamal was a mastermind calculator of dark intentions, consumed by his personal ambition. His claims in this interview are incriminating, outrageous, evil, and frightening. He describes a rationale for euthanasia or a mercy killing of Srila Prabhupada. The creepy, insidious undertones in his stuttering statements are his defense groundwork for the poisoning (he was just being compliant with Srila Prabhupada's suicidal last wishes).

Tamal portrayed Srila Prabhupada's mood, as he did in his bizarre book *The Final Pastimes*, in an atrocious, nauseatingly offensive manner. Tamal's statements assault our understanding of Srila Prabhupada's stature as a fully self-realized soul.

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.

Tamal claims Srila Prabhupada wanted help in “disappearing” now, meaning an unnatural, immediate, assisted suicide. Tamal was not posturing for philosophical accuracy, but rather to preposterously rationalize Srila Prabhupada’s poisoning. ***Was it euthanasia, assisted suicide, a mercy killing?*** Justifiable and compassionate homicide? The 2002-05 cadmium hair tests prove Srila Prabhupada’s departure was *homicide*, and that Tamal’s talk of euthanasia practically reveals him as the cadmium poisoner-in-chief. No wonder Tamal was stuttering, with many ums and ahs, very different to the normally steady-voiced Tamal. This audio here: <https://www.youtube.com/watch?v=xBaWoSY9sJA>

Tamal was concerned the poisoning was about to be discovered, so he was rehearsing his novel explanation of a “mercy killing.” The poison discussions just prior to Srila Prabhupada’s departure must have spread around and had a number of people asking questions. Just two weeks later, Tamal, in his interview, worried that the poisoning would become public, devised his narrative about “medicine to die.” In Tamal’s *TKG’s Diary*, p. 219, he falsely quotes Srila Prabhupada, “*Better you don’t pray to Krishna to save me. Let me die now.*” Poisoning is an excellent way to ***increase*** one’s suffering, and is not suitable if one wanted to die peacefully by being given “medicine,” which we now know was cadmium? Make any sense? And Tamal never mentioned “medicine to die” again after 1977. A mercy killing idea is not believable anyway, so he just pretended he never said it.

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 proven false by the discovery of lethal cadmium in his hair.*** The “medicine” which Tamal speaks of is therefore cadmium. And the hair which was tested was cut in early March and early Sept. 1977, revealing a chronic poisoning over many months, starting long before Srila Prabhupada supposedly asked to die with a medicine overdose in Nov. 1977. This

proves Tamal's suicide suggestions were lies. Tamal chickened out of saying that he *actually* did assist in Srila Prabhupada's suicide. But he strongly hinted at it, and said ("*We could have done that.*")

(1) Why did Tamal, the primary caretaker, introduce his claim of assisted suicide only *after* Srila Prabhupada's departure? After Srila Prabhupada's body was buried deep underground, it could not dispute Tamal's euthanasia claims. (2) Why was Srila Prabhupada's supposed assisted suicide request not discussed by the GBC in 1977? Why did Tamal not inform the GBC, keeping this secret? (3) Further, why weren't 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 explains the 10 month cadmium poisoning? (5) Why did he not fully confess the mercy-killing; at the last second he chickened out, opting for only a half confession?

This *BTG* Tamal interview tape became public long before the GBC's *NTIAP*, yet *this major piece of evidence in Srila Prabhupada's poisoning was simply ignored*. This is the GBC's abominable dishonesty by omission, as though ignoring it makes it disappear? It is easier for them to find fault with the whispers and forensic studies.

Tamal's euthanasia claims contradict the "poison discussions." If Srila Prabhupada wanted to die with assistance from his servants, why would he say he was being poisoned and be "mentally distressed" about it? 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 asked Tamal to do? If Srila Prabhupada wanted Tamal to facilitate an early death, why did he speak about being homicidally poisoned on Nov. 9-10? Why would Tamal ask Srila Prabhupada 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*. Tamal and colluders then usurped Srila Prabhupada's disciples, worship, position, and wealth within four months. This fact is more than a coincidence or just circumstantial. It was a conspiracy. Therefore, in any legal jurisdiction, Tamal's proposed assisted suicide would be ruled instead as a *criminal homicide*.

ACTUALLY PRABHUPADA WANTED TO LIVE AND PREACH MORE

A key feature of Srila Prabhupada's last year was his determination to live longer, as seen by: (1) 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, curative foods (7) allowing devotees to pray for his health (8) considering 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 false attribution of such statements by Srila Prabhupada is another evidence that he poisoned Srila Prabhupada.

TAMAL EFFECTIVELY CONFESSES TO THE POISONING

From 4 key 1977 admissions and statements by Tamal, and by simply connecting the dots, we see that Tamal *effectively* confessed to poisoning Srila Prabhupada. This analysis is for those with faith in Srila Prabhupada's words. 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, Jayapataka, and Tamal Krishna Goswami.

FIRST PART

From the poison discussions Nov. 10, 1977: **BCS: Someone gave him poison here. Tamal: Prabhupada was thinking that someone had poisoned him? BCS: Yes. [...]** 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?**

Tamal acknowledges here that Srila Prabhupada was poisoned.

SECOND PART

In Oct. 1977 Srila Prabhupada asks who is responsible for his medicines and Tamal answers that only he and Bhakticharu have access to them, that they are locked in a cabinet. As chief caretaker, *Tamal was in total control of Srila Prabhupada's medicines and health care.*

THIRD PART

Tamal claimed Srila Prabhupada requested assisted suicide, saying they could have done that because it was Srila Prabhupada's request. *He said on tape that Srila Prabhupada asked for medicine to die.*

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, if one listens to the tape, speaks very coolly, calmly, with a clear undertone of sarcasm! "Now you have to choose which suicide."

PUT THE FOUR PARTS TOGETHER

(1) Tamal accepts Srila Prabhupada was maliciously poisoned in 1977. (2) Tamal claims Srila Prabhupada wanted medicine (an overdose, or poison) to die (3) Tamal was in full charge of Srila Prabhupada's medicines and health care. (4) **Tamal:** "Now you have to choose which suicide." Srila Prabhupada responds that his choice was between Ravana and Rama, or in other words, *between Tamal or parikrama*. Srila Prabhupada made it clear he was being killed by a Ravana if he stayed in his quarters. What else could it mean?

The meaning of this very unusual Rama-Ravana conversational riddle: Srila Prabhupada said that 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.

Srila Prabhupada compared himself to Marica, knowing in the future his name would be used by the Ravana to mislead the movement, just as Marica misled Sita into the hands of Ravana. 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. 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 and his cohorts?* This "Ravana will kill" episode is a day *after* Srila Prabhupada spoke of being poisoned, and *right after the poison whispers* on the tapes.

Ravana was a fully demonic person with all the evil and materialistic qualities. There are many quotes about Ravana's nature to

compare to the poison suspects (see Vol. 1). Today ISKCON adores Tamal because they are dependent on his deviant doctrines.

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) (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) (3) *"He's as sly as they come."* (Tamal about Srila Prabhupada, Nov. 9, 1977, forensically authenticated low volume speech) **Comment:** What cunning 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:** Tamal and Srila Prabhupada both knew the other knew what was going on and there was a psychological intrigue?

WE SHOULD NOT TAKE HIM SERIOUSLY

Sept. 16, 1997, Tamal called Naveen Krishna (GBC) about the Srila Prabhupada poisoning issue that had recently arisen in ISKCON. Naveen made written notes. (1) Tamal was disappointed [...] *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:** *Tamal was seeing him as an ordinary man?* (2) Tamal 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 **could not be taken seriously.** **Comment:** *Such an outrageous and offensive idea! Yet Tamal influenced the movement profoundly with this nonsense. Tamal had no faith in Srila Prabhupada's words because he thought he knew better and that he should lead the movement.*

OLD AND SENILE?

"I personally overheard a private conversation between Shyamasundar das 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.'" (Nara Narayan das, Mar. 12, 1997)

The undisputed historical fact is: Tamal 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. As Srila Prabhupada's

personal secretary and 1977 caretaker, he always thought he knew better than Srila Prabhupada, due to his superior intelligence and skills. Tamal's offensive characterization of Srila Prabhupada's words as meaningless utterances 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 (and also dishonestly criticizing Srila Prabhupada's poisoning evidence). *This is their hellish mentality*: to compare Srila Prabhupada to an ordinary, conditioned soul.

Confirmation of Nara Narayan's account 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.*"

"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. They say '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. If these were accurate then how did he translate SBhag until his last days? His last translations were the ranting of a confused, senile old man?" (Bhagwat das, 1998)

(1) "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) (2) *yasya deve para bhaktir/ yatha deve tatha gurau/ tasyaite kathita hy arthau/ prakacante mahatmanau* "Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." [Svet. U. 6.23] (3) "As soon as the disciple thinks independently, not caring for the instructions of the spiritual master, he is a failure." (SBhag 8.17.1 Purport)

TAMAL REJECTS PROPER MEDICAL CARE

As 1977 progressed, Tamal, ever the control-freak, tightened his grip over Srila Prabhupada's life. **Nothing happened without Tamal's sanction.** "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." (Bhaktisiddhanta das) 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 Srila Prabhupada received. He was firmly situated as Srila Prabhupada's guardian, advisor, primary caretaker, executor, personal secretary. He had great latitude in charting the course of Srila Prabhupada's health care, travel plans, and interactions with others. Through 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, usually he deferred to Tamal's recommendations and decisions.

Everyone was intimidated by Tamal, compliant with his *avoidance of proper medical attention and doctors*. On Nov. 15, Tamal even bypassed the local coroner/ health officer and the required death certificate before Srila Prabhupada was placed in samadhi. He was responsible for Srila Prabhupada's medicines, assisted by his protégé Bhakticharu. Srila Prabhupada increasingly deferred to Tamal for his medical care, and although Tamal listened to various ideas, but he actually just steered away from any proper medical care. The result was an endless loop of changing kavirajas and treatments. *"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)

The historical record of Srila Prabhupada's last year, especially the last 3 months, shows *his caretakers rejecting proper medical care*. This was aggressively vocalized and implemented by Tamal and Bhavananda. Although Srila Prabhupada was adverse to allopathic drugs, the primary caretakers: (1) opposed visits by unintrusive kavirajas, whose treatments were optional, and (2) never obtained 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, even when willing to

accommodate Srila Prabhupada's wishes. Why were doctors repeatedly engaged, and then criticized? Why was there so much suspicion about all doctors? Why were typically only village kavirajas, babas, vaidyas, and quacks consulted? Why were there so many misdiagnoses and treatments? ***This was rejecting proper medical care.***

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. 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. Poisoning cannot be cured, only stopped.

No medicine or treatment could counter a cadmium poisoning. 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. Srila Prabhupada lay bedridden, slowly succumbing to 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.

After taking any new medicine, sure enough, Srila Prabhupada developed heavy mucus and discomfort and the *kaviraja* was dismissed by Tamal. Thus each doctor and treatment was rejected by Tamal. The horrors and defects of modern medicine were often described to Srila Prabhupada in an *attempt to steer Srila Prabhupada AWAY from any proper medical attention*. Tamal displayed immense prejudice against doctors and medical treatments emphatic, seen clearly in the tapes, but of course not in *TKG's Diary*. In HSUnpub, p. 17: "SP 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.**"

This went on all through 1977, starting on Feb. 15: Tamal instigated a lengthy narration of medical horror stories assisted by Brahmananda and Hari Sauri, leaving the impression that modern doctors were to be avoided at all costs, as they were cruel, careless, callous, inexpert etc. Tamal also told SP that Jayananda das had cancer and about some nightmarish trouble Jayananda had in the hospital, how he personally went and rescued Jayananda from further harm at the hands of the "crazy" doctors. Tamal explained that doctors were now using electric shock treatments also. (ConvBk:31. 29-33)

COMMENT: Electric shock treatments began in the 1930's and 40's. Already, Tamal had started his fear-mongering about doctors, those who were able to detect poisoning with various tests.

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 total for 1977 was at least forty doctors, vaidyas, kavirajas...

However, notwithstanding his 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 *makharadhvaja*. He seemed perplexed by his "illness," and he only took 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, Kashmir, Hrishikesh, Manipur and elsewhere for medical care? ***He wanted to be cured with medicines and treatments. 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 inclined to natural or Ayurvedic medicines, correctly suspicious of most allopathic doctors who tended to "experiment" and try this, try that...

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.

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. 4) 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: Madras Governor's Estate with the best state physicians, Dr. Ghosh's naturopathic health retreat in Kodaikanal, Dr. Khurana (Naveen Krishna's allopathic doctor-father, Dr. McIrvine in London's modern Watford Memorial Hospital, and Dr. Krishna Gopal, the best local physician from Rama Krishna Mathura Hospital.

But all of them were dismissed, discredited, and circum-navigated by Tamal, the chief "caretaker." This deliberate avoidance of proper medical care prevented detection of the real cause of Srila Prabhupada's declining health, namely the heavy metals poisoning. The poisoners became anxious with the arrival of each new doctor, who might discover their evil work, and they made sure none stayed around long enough to start suspecting their ongoing chronic poisoning.

CHAPTER 14:
GUILTY BEYOND A REASONABLE DOUBT

We have reviewed the historical and factual evidence that Tamal was one of Srila Prabhupada's poisoners. The complete evidence of Srila Prabhupada's scientifically proven poisoning is given in full in Vol. 1, *Triumphant Departure*, and summarized in Ch. 1 above. This chapter will briefly review the evidence against Tamal as Srila Prabhupada's chief poisoner, given in full in Vol. 2, *Anti-Prabhupada*.

Tamal was widely suspected in Srila Prabhupada's poisoning even before any investigation commenced. His history is studied for his motives, methods, and actions. This is the nature of a murder investigation. He is a suspect not only by dint of his history, but by the hard evidence that deeply implicates him. Tamal would not answer any questions nor cooperate with Balavanta's poison investigation or the private investigation. He passed away just when the "breakthrough" forensic cadmium evidence was discovered. Since then ISKCON continues to deny the poisoning, engaging in blatant cover-ups that were organized and pioneered by Tamal before his death.

"The Ravana will kill..." (Srila Prabhupada, Nov. 11, 1977)

From Tamal's history, character, statements, etc, we established he had the means, motive, and opportunity to poison Srila Prabhupada.

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 appropriate 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 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 the ISKCON institution. 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 all the strict legal standards of 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 in making 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 in 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. 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 Krishna Goswami with complicity 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* as charged due to 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 (in civil trials usually only monetary damages are risked).

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. And, any reasonable doubt must be defined and describable: *In other words, 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 necessarily 100%. Generally in murder cases, a threshold of 95% or more of certainty of guilt is the ideal 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 give 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, or, “beyond a reasonable doubt” in a criminal case. Particularly in criminal cases, “eyewitness” evidence is often lacking and may be unreliable, so circumstantial evidence becomes essential. Indirect or circumstantial evidence is typically a large part (and sometimes, all) of any crime investigation. With sufficient circumstantial evidence, a point of beyond reasonable doubt is often attained. Herein we try to present all evidence accurately and honestly, to suggest 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 whisper: *Is The Poison In The Milk?* **(c)** The Mexican gurukuli Bhaktavatsala 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)** Three of Srila Prabhupada's 1977 hair tests showing astronomical and lethal cadmium levels 250 X normal.

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. 13 **(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. 13).

Spoliation 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. **(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, 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. 10) **(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 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

Our 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 Later His 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 Who Were Liars And Frauds**
- 2%: **"Now Choose Which Suicide," SP Implies Tamal Is Ravana**
- 2%: **Tamal's Crony Bhavananda Incriminates Tamal By Being Accused Of Attempted Murder, Child Rape, Devotee Abuses (Ch. 17)**
- 2%: **Tamal's Adding Lime To Samadhi Is Highly Suspicious (Vol. 2)**
- 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 well over the 90-95% threshold of confidence that Tamal actually poisoned Srila Prabhupada, even with no "smoking gun," outright confession, and his being deceased 20 years now. *Tamal was just one of the poisoners.* True, *beyond a reasonable doubt.*

HOW COULD TAMAL NOT HAVE DONE IT? WHO ELSE COULD IT BE?

We note that the poisoning is already scientifically proven. 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? 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 did not poison Jesus and at least committed suicide after betraying his master. (2) Tamal be known as Srila Prabhupada's poisoner. (3) History be rectified. (4) His Mayapur samadhi removed. (5) Tamalism purged from the movement by open discussions in assemblages.

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, there was a health collapse (acute poisoning) on Feb. 26, 1977, and 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 prompted 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. The GBC knows the poisoning happened, but cover it up.

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." (SPLecture 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.*" (SPLecture 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.*" (SPConv 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...*" (SPConv May 21, 1975)

Yes, kill guru, become guru.

ANTI-PRABHUPADA

By his hypocrisy of disobedience and deviant doctrines, Tamal was the ***Anti-Prabhupada***, just as in Christianity there is the idea that the devil comes as the Anti-Christ to reverse, adulterate, 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***.

Amazon books (paperback or e-book):

Vol. One: *Srila Prabhupada: Triumphant Departure- The Complete Book of Poisoning Evidence*

<https://www.amazon.com/dp/0923519122> /Paperback

<https://www.amazon.com/dp/B0BBPPFMFV> /EBook

Vol. Two: *Anti-Prabhupada: The Deviant Impact of the Poisonous Tamal Krishna Goswami on the Hare Krishna Movement*

<https://www.amazon.com/dp/0923519149> /Paperback

<https://www.amazon.com/dp/B0BWNRLJ21> /EBook

Vol. Three: *Pursuit of Srila Prabhupada's Poisoners*

PART FOUR:
BHAVANANDA-
CHILD HOMOSEXUAL ABUSER

(1) *“When Vasudeva was returning home with his first-born child, although he was pleased by the behavior of Kamsa, he could not believe in him because he knew that Kamsa was **uncontrolled**. [...] One who cannot control the senses cannot be steady in his determination. [...] Those who are **addicted to unrestricted sense gratification** can never be truthful, nor can they be trusted with any faith.”* (KRSNA Book, Advent of Lord Krishna)



(2) *“Despite whatever knowledge one has, one cannot stop his sinful activities if he is unable to control his senses.”* (SBhag 7.6.15 Pt)

Just as it is fully accurate to understand Tamal Krishna Goswami as the **Anti-Prabhupada** (see Vol. 2), a pretentious spiritual leader who perverted the original pure teachings of Srila Prabhupada, Bhavananda was also a major anti-Prabhupada figure in ISKCON's history. Suave, tall, charismatic, handsome, and a smooth talker, Bhavananda was a true con-artist who could charm most anyone. And he charmed his way through two decades as a striking and flamboyant ISKCON leader until his uncontrolled sense gratification finally could no longer be hidden, which led to his downfall, his reputation unretrievably shattered.

“The East Coast devotees converged on Washington, DC for the huge anti-war rally in Nov. 1969. We fanned out on a very brisk cold day to sell ‘Krishna, Reservoir of Pleasure’ pamphlets. With boots, ski cap, gloves, and long johns, I was still shivering. Suddenly I saw Bhavananda for the first time... barefoot with only a dhoti and no shirt, twirling and dancing with a stack of BTG magazines in his arms. Beaming, he non-stop approached one after another person with loud ‘Haribols,’ and he soon disappeared into the crowd. I could not understand how he faced the freezing winter wind. Much later I would learn of his other side, the one with children, taxi drivers, his own male disciples, and complete decadence.” (Nityananda das, 2021)

Bhavananda's background before coming to the movement would normally be irrelevant, because a devotee (assumed) is not to be judged by his past, birth status, education, or body. However, Bhavananda continued his previous activities of extremely degraded habits from before he came to Srila Prabhupada's movement. In spite of great service and austerities performed in the late sixties and seventies, with important services for expanding the movement in Srila Prabhupada's employ, Bhavananda could not maintain the proper standards. It was not hard to tell he was a homosexual type; his mannerisms and personality betrayed this easily. He found a close friendship with Tamal, who, it appears, brought him into the poisoning and hijacking conspiracy of 1977. Thus, without delight or enthusiasm, we examine and consider Bhavananda's past in relation to the evidence that he was a participant in Srila Prabhupada's confirmed poisoning.

Investigating allegations against Bhavananda, ISKCON's Child Protection Office (CPO) clearly established that Bhavananda engaged in severe, monstrous, sadistic child maltreatment. However, later many more uninvestigated allegations of his child abuse surfaced. There is substantial evidence of his involvement in and knowledge of Srila Prabhupada's poisoning. Bhavananda has denied the poisoning (and clearly has hidden the extent of his child abuse), refusing interviews, depositions, and truth tests.

Also, for his prominent role in the disastrous zonal acharya hoax, he has shown no repentance, made no amends or apologies, sought no forgiveness for his actions, including the destruction of thousands of innocent's spiritual lives as he cheated them. He posed as a spiritual master and blocked access to Srila Prabhupada's direct service, love, and mercy. The shastric examples are Jagai and Madhai- *upon becoming devotees*, they repented and amended for their harms and sins against the Vaishnavas. Bhavananda, however, upon becoming a "devotee," never repented or amended what he did to the devotees. So, it is necessary to uncover and take into consideration his hidden activities of abuse, fraud, cheating, etc. The character of a suspect is always carefully reviewed in a homicide investigation, as much can be discovered as to the guilt or innocence of that suspect.

Bhavananda's illicit activities as a "devotee," GBC member, and a "successor Acharya" was staggeringly debilitating to the Hare Krishna movement. Besides his history and character, this is some of the background to the serious amount of evidence that Bhavananda was indeed a party to Srila Prabhupada's proven heavy metals poisoning.

CHAPTER 15:
BHAVANANDA HISTORY

Bhavananda das (Charles Bacis) is a US citizen and a resident of Australia, but mostly he stays in Mayapur; he is an ex-ISKCON guru. He joined ISKCON in January 1969, serving in Los Angeles and New York temples before going to India in 1971. He



developed the Mayapur project as a co-director with Jayapataka Swami, undergoing great austerities in those early years. During Srila Prabhupada's manifest presence, he contributed immensely towards establishing the Hare Krishna movement in West Bengal and in developing the grand Mayapur project. In Oct. 1977 Srila Prabhupada shed tears when he heard Bhavananda was dragged to jail for defending the devotees and temple from a hooligan attack. He was both a GBC member and a sannyasi.

One of the original 11 who deviously misinterpreted their ritvik appointment as that of a successor zonal acharya, he was Tamal's confidential ally in the guru-jacking of ISKCON. He was known as "Srila Vishnupada." As an ISKCON spiritual master 1978-87, he attracted many disciples, with Australia and parts of India and America (Detroit after 1982, and later Towaco, NJ) in his field of authority. Most of the GBCs knew he was an active homosexual and that he had illicit affairs and had sodomized Indian gurukuli students, yet he was allowed to go on freely for many years. The GBC and fellow gurus covered-up his scandals. His activities gradually became more commonly known, and finally a devotee's affidavit in 1985 led to his downfall, as confidence in him collapsed and the temple presidents in America revolted against him. His long friendship with Ford family magnate Ambarish das (Alfred Ford) later allowed him central positioning in the Mayapur temple-planetarium project and in the behind the scenes corruption with the Bengali Mayapur mafia.

UNCONTROLLED SENSE GRATIFIER

He worked with Andy Warhol in the 1960's underground film *The Chelsea Girls*, with men dressed as female whores. *"I looked it up on the internet. Charles Bacis was part of Chelsea Girls- as assistant director, or some other capacity."* He was in Warhol's "avant garde" crowd that dined on human embryos (open source info). We look at Bhavananda's distasteful history out of duty, not to dig up mud and throw it around, but as background and evidence in the investigation into who poisoned Srila Prabhupada. We note that this crime has been irrefutably proven with the evidence. (Vol.1- *Srila Prabhupada's Triumphant Departure: Complete Book of Poisoning Evidence*)

The conclusion after reviewing his history is: was there anything he could not do? Bhavananda's history and character (especially 1978-1987) reveal a man *who could do just about anything for his senses*. After Bhavananda "assumed" guruhood in 1978, he could not control his sense gratification and personal ambitions as he binged on his sudden wealth and absolute power. Of course, as the other zonal acharya's did, he tried his hypocritical best to maintain the profile of a pure devotee steeped in transcendence, imitating Srila Prabhupada while stealing his place as the current link in the sacred disciplic succession.

TANTRIC BLACK MAGIC

After 1978 many ISKCON "gurus" took to "tantric practices," including Harikesh, Jayapataka, Radhanath, **Bhavananda**, Bhakticharu, Tamal and others. This is widely known, and is not conjecture. This began even before Srila Prabhupada's departure. A number of ISKCON leaders and "gurus" remain intimately involved with black magic, including making destructive yantras, or installing "the Jinn" in their enemies' homes to create mischief. Jayapataka Swami, Radhanath, Tamal, and **Bhavananda** have employed tantric rituals to use the dark side through black magic and tantra as though it were medicine or life insurance. In Lord Chaitanya's time there were many tantrics and this remains endemic in India today. Testimonies linked Jayapataka and **Bhavananda** to tantric curses against Hansadutta, Harikesh, and the New Jaipur ritvik community in 1991.

PRIVATE FIRE SACRIFICE IN THE DARK

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 this later, he concluded they were engaged in tantric rituals.

NOT UP TO THE STANDARD

An Australian ex-Bhavananda disciple, Nanda Gopal das, has written an account wherein he claims that Govinda Maharaja, Sridhar Maharaja's successor in Navadwip, told him Bhavananda was smuggling alcohol into Mayapur ISKCON. Bhavananda once bought a \$60,000 Rolex and a \$60,000 Porsche, and the list goes on. This has been confirmed by devotees in Australia. Bhavananda was uncontrolled and extravagantly selfish in his use of his disciples' funds for sense pleasures. Nice clothes, cars, apartments, food, travel, resorts, etc.

LET THEM ALL LEAVE

At the Feb. 1979 GBC meetings, Gurukripa was “*dropped from the list of GBC members,*” and **Bhavananda** was made GBC for Vrindaban. Jayapataka and **Bhavananda** circulated rumors that Yasodanandan was preparing to perform fire sacrifices for the death of the eleven gurus. Yasodanandan confronted Jayapataka in front of the devotees, but the matter was falsely denied. Many Orissa and Calcutta devotees confirmed that these rumors continued to be promoted by the two Mayapur gurus. After months of character assassination and political retribution from Jayapataka and **Bhavananda**, Yasodanandan “*realized I was not wanted in ISKCON anymore,*” and left ISKCON.

Yasodanandan in his 1977 diary: “*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. We've already decided everything. [...] that many devotees were upset with the introduction of Vyasa Pujas, pictures on the altar, Vyasasanas in front of Srila Prabhupada. Bhavananda said, “So what? Let them all leave. We've got our own disciples now.” I was shocked and left.*”

[Note: And they all did leave over the next years!]

BHAVANANDA EXPOSED AS AN ACTIVE HOMOSEXUAL

During the August 1985 New Vrindaban meetings Rupanuga received a notarized affidavit by an Atlanta brahmachari alleging that Bhavananda (who had for years been known of having homosexual relations with young men) had approached him for sex in Vrindaban five years earlier when he was 15. This infuriated the reformers and cracked the zonal acharya system. The GBC Privilege Committee met over Bhavananda's various "indiscretions," indefinitely suspending him from initiating until he had rectified his behavior. Rochan recalled:

"During the 1985 GBC meetings at New Vrindaban, it was announced Bhavananda had been accused of having homosexual relations with young men. [...] Many ISKCON leaders had heard [...] about Bhavananda's illicit sexual activities with boys and young men, but they covered for him by publicly denying the reports. They claimed that (they) were only rumors [...] around 1976, a devotee accidentally observed Bhavananda having sex with an Indian man in Mayapur. ...the temple president of ISKCON Towaco (Vishnugada) reported: 'When I joined the movement... I heard much rumor about Bhavananda's alleged sexual indiscretions. Once, around 1976, a Mexican devotee witnessed Bhavananda having sex with an Indian man [minor actually] in the cow barn. [he was barred from reporting this to Srila Prabhupada] ...Bhavananda was investigated for allegedly having sex with an Indian taxi driver.'" (ENE p.232)

From Rupanuga das, July 2017: *"(1) When I brought before the GBC a signed and notarized affidavit from a disciple of Bhavananda who had a homosexual relationship with him on Srila Prabhupada's appearance day in Mayapur. Bhavananda admitted it and the GBC removed him from BBT, GBC and guru, but the leaders from Australia Yatra came and threatened that they would, in effect, sabotage book distribution in Australia, which was a top Yatra in distribution. The GBC backed down and suspended him only, a useless decision."*

In Sept. 1985 the GBC also made a resolution re: Bhavananda, declining to accept his resignation, and ***extending his temporary suspension*** as guru and GBC. Soon after, Tamal and Bhagavan, as supporters of Bhavananda, went to a meeting of Australian leaders at the Murwillumbah farm and deftly managed the doubts in Bhavananda and the zonal system. The meeting was filmed, and we see clever rationales and philosophical manipulations undertaken by the two sanctimonious swamis to subdue and placate the bewildered devotees. Sickeningly, Bhavananda was described as deserving some slack, with a temporary illness, as being humble and repentant, he should be

treated respectfully because he was a participant in some unknown transcendental drama.

BHAVANANDA ISSUE CAUSES DISCORD AT MAYAPUR 1986

In March 1986, Bhavananda's probation period was *uplifted* by the GBC, and he was again reinstated as an active initiating zonal acharya, after only six months of suspension for his confession to homosexual activity with a teenage brahmachari in the holiest land of Vrindaban.

(10) That all of Bhavananda Goswami's GBC and initiations responsibilities can be resumed by him as of October, 1986.

The Bhavananda issue was a primary fuel for the temple presidents' anger towards the zonals, but they were pitted against the established, powerful, entrenched, "divinely-appointed" zonal acharyas. But this outrageous action by the acharya club would spell their end. Ravindra Svarupa explained: *"The temple presidents from Australia arrived in Mayapur and demanded that Bhavananda be reinstated as guru. They exerted a lot of pressure on the acharya board and a secret vote was tabulated. I heard Bhavananda was reinstated by a majority of only one vote. Later, we discovered that the Australian temple presidents had been engaging in certain types of illicit sense gratificatory pursuits, which is why they wanted Bhavananda reinstated. Bhavananda, who enjoyed his own type of sense gratification, was lenient to the temple presidents, who enjoyed their particular types of sense gratification."* (ENE p.249)

But zonal acharya Hrdayananda disagreed with this assessment, saying the GBC reinstated Bhavananda out of concern for the Australian zone, which was doing very well. Apparently the Australian leaders insisted on handling the situation themselves, so the GBC backed off. (ENE p.249) The reformers were appalled and thought Bhavananda's reinstatement was unthinkable, unacceptable. A pretender acharya confessed to having homosexual relations and in 6 months he was completely pure again and able to initiate disciples? Bahudak recalled: *"The GBC is still largely controlled by the block of the original eleven acharyas. They don't want to give it up. [...] The GBC have to be men of the highest caliber. Prabhupada checked the GBC by saying that if anyone deviated they should be removed. But they've ignored that. [...] especially in the case of Bhavananda."*

GBC member Yasomatinandan das condemned the reinstating of Bhavananda. *"At the 1986 GBC meeting, the climax of hypocrisy took place. It exposed each of our leaders in his true light. [...] A fallen sanyasi 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 Hridayananda Goswami flaunted all philosophical principles when he gave a sentimental rap [...] 'Bhavananda is Prabhupada's son and we must protect him,' as if [...] devotional service means GBC-ship or guruship. [...] We all went back to our temples with our hearts broken and hopes shattered **having given Lord Chaitanya a wonderful gift of a faggot guru in his parampara on his 500th Appearance Day.** We were absolutely convinced our leaders were destroying ISKCON."*

What value were all the new gurus approved by the GBC in 1986 when practicing homosexual Bhavananda had also been re-appointed?

BHAVANANDA SUSPENDED 1987

The GBC was thus compelled to permanently suspend Bhavananda in March 1987 as a GBC and guru. *They had to sacrifice him to save themselves, so great was the furor of the secondary leaders.* The GBC had to throw him under the bus. Bhavananda had conducted an initiation ceremony for new disciples while he was still on probation. This was the "last straw" and the demands of the 50-man committee to dispose of Bhavananda could no longer be ignored. It was a dramatic end to the flamboyant and charismatic career of a prominent and early leader in the Hare Krishna movement. Most declared good riddance.

*"...the reform effort reached a denouement of sorts. Four of the most powerful leaders of ISKCON, all sannyasis, initiating gurus, and GBC members resigned or were removed from office, each under a noisome cloud of scandal. In one year we lost Kirtanananda, **Bhavananda**, Ramesvara, and Bhagavan. All in one year. It was quite traumatic. But before then, we had lost Hansadutta and Jayatirtha. All these things were creating a great deal of problems in ISKCON. And unfortunately, since that time we have not stopped having gurus fall away from Krishna consciousness."* (Ravindra Svarupa, 1999 lecture)

The GBC resolution: **(53)** That Bhavananda Swami's status as an ISKCON guru is suspended. [Note they still called him "Swami"!]

RUTHLESS CHEATING POLITICS BY "ACHARYAS"

Gurukripa das confirmed in 2009: *"That day (in 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, and out of disgust left ISKCON within months.

"BUT HE PERFORMED SO MUCH DEVOTIONAL SERVICE..."

Certainly this may be the case. He did valuable service to Srila Prabhupada, especially in the Mayapur development and management. Srila Prabhupada appreciated and accepted this service graciously. But, as with Tamal and others, Bhavananda negated his positive service with greater disservice, seen in how much he spoiled and disturbed the Divine Mission. His service "bank account" may be in an overdraft status. His character, hypocrisy, actions, mismanagement, history, and deviations were nothing short of catastrophic to ISKCON. The crises and disruptions he caused *did monumental harm to the movement*. Would ISKCON have been better off without him? Ask his victims and those who suffered from his cheating and abuses. And if he was one of Srila Prabhupada's poisoners, as the evidence strongly indicates he was, then he should find no refuge in the Hare Krishna Movement.

That he was a net negative to the Sankirtan Movement is an understatement. Unaccountability, arrogant leadership, devotee abuse, the false mask of guru bhakti, personal ambition, minimization of Srila Prabhupada, and ravaging the second generation, etc, all are attributed to Bhavananda. And what of the harm done by Srila Prabhupada's secret poisoning? *The evidence attests he was involved.*

NEW YORK TEMPLE SOLD, THEN NEW JERSEY TOO?

In 1980 or so, in an act that surely was very upsetting to Srila Prabhupada, the leadership in New York City decided to sell off the West 55th Ave. skyscraper building. This has been regretted ever since. Then Bhavananda, a few years later, wanted to do the same with the ISKCON New Jersey temple building. *"Vishnugada das: In 1984 Bhavananda was the GBC for Towaco, but I didn't see eye to eye with him. He wanted to sell off the Towaco temple and give the money to New York ISKCON. I resisted his efforts..." (ENE, p. 227-229)*

"POSE THEMSELVES AS GURU"

On May 27, 1977, Srila Prabhupada *again* spoke about the conspiracy to take over ISKCON after his death and the 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. Bhavananda: 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 would become a false guru.

TAKEOVER PLANS MONTHS BEFORE PRABHUPADA DEPARTED

Nadia das was one of the fearless members of the 1970's Nama Hatta Sankirtan Party run by Gurukripa and Yasodanandan Swamis. Years later, Nadia told Yasodanandan how he was in 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 bolts of fine brocade cloth. Asking Bhavananda, the Mayapur manager, what this was for, he was told: **"Why, we are constructing eleven Vyasasanas 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 (Vol. 5). *Srila Prabhupada himself used the word conspiracy regarding his ambitious disciples.*

DEVOTEE CLAIMS BHAVANANDA ARRANGED FOR HIS MURDER

"Here in Australia I have had to contend with Bhavananda; much of my 35 years in Oz have been affected by the dangerous, vicious actions of Bliss Charlie (as I call him) and his flunkies. In the late 80s, I had to maintain a discreet profile when some of his followers decided that I be killed. It was an Australian television broadcast, nationally televised, that featured an interview with me as regarding the alleged sexual misconduct of Bhavananda that got him removed from his post. The designated killer fell at my feet in a public street upon encountering me after 13 years, confessing the plot and begging my forgiveness. His name was Yamuna Acharya, a name given by Bhavananda. He told me of purchasing the gun and setting his sights on sacrificing his life to avenge my offense to his guru. Instead, he asked me to provide a deposition to the Police in Murwillumbah, about my time as headmaster when I encountered Gaur Gopal chasing one of my gurukula students in the woods. Gaur Gopal was a homosexual pedophile, the ISKCON PR man and an associate of Bhavananda who had married Gaur Gopal to the mother of the boy running in the woods. I provided that deposition to the police in 2002. Can you believe the old pervert is still going strong and lives not a stone's throw

from the North Sydney Temple where he still minces around like the Queen of the Kirtan? I had close personal dealings for extended times with Bhavananda which all contain plenty of "dark side" stuff. Bhavananda's pedophilia was a crime, some of it happened when I was the headmaster of the gurukula in Australia.” (Achyuta das, 2017)

We received confirmation of this incident from Rakshana das (New Zealand) in Nov. 2017: *“I wanted to confirm for the record that everything Achyuta has written is absolutely true. I first visited the Sydney temple in 1980 and joined in Murwillumbah in 1981. I travelled with Ramai Swami between 1984-87 as part of his team visiting every temple in Australia and New Zealand, and know all the people mentioned in Achyuta’s synopsis. They are all exactly as he has described them. I had always wondered why Yumana Acharya unexpectedly purchased a pistol and headed to the shooting range on a daily basis to practice his skills, becoming quite a crack-shot. Now I know why. Achyuta was lucky...”* **COMMENT:** If Bhavananda was of the nature and character to condone the death of his own Godbrother Achyuta das, for the crime of exposing his hanky-panky with children, it lends support to his being capable of poisoning his own guru.

MORE ANECDOTES AND HIS SADHANA

Partrikananda das compiled a 1996 report of reminiscences and anecdotes from Yasodanandan das: (1) Bhavananda eats French fries in a joyful mood at the time of Srila Prabhupada’s departure. (2) Bhavananda stands at the top of the stairs in Vrindaban just after Srila Prabhupada’s departure: “Power! Power! Power!”

Betrayal of the Spirit, pg 144: *“In August [1986], the GBC met in San Diego to discuss deviant gurus. They [had already] suspended Bhavananda and [now] gave him a list of guidelines. He was to attend the morning program, shave his head regularly, read Prabhupada’s books, and not watch TV.”* Even the temple presidents were well aware of Bhavananda’s very poor regulative spiritual practices. The supposed zonal acharya was reprimanded by secondary leaders in this way. Of course, this was the duty of the GBC, to uphold spiritual standards.

“Bhavananda just played all day, fluttering away his time. No one ever saw him chant his rounds, and he seldom went to a morning program.” (Rochan das, 2005)

BHAVANANDA HYPOCRISY

Bhavananda had two sides, but it is clear he was pretending to be an advanced soul just to increase his opportunities to exploit innocent souls- extracting from them sexual pleasure, servitude, money,

glorification, personal satisfaction, and power. This is the business of Ravana, not of a devotee. Just as pedophiles are pretentious and act normal to avoid discovery, Bhavananda used his charisma to conceal his hideous appetite for abnormal sex and absolute power.

Mark Middaugh is quoted (ENE p.233): *“At New Dwarka I heard two of Bhavananda’s morning talks and was shocked by how much he talked about sex. He presented sex as an utterly disgusting task [...] he came off like a movie star. He was such an arrogant individual.”*

To get an idea of Bhavananda’s material consciousness while pretending to be a great zonal acharya, one need only watch two ITV movies: *Bhavananda in Hollywood* and *Bhavananda on Broadway*. He tours these vortexes of material degradation while “preaching” spiritual philosophy to expose the illusions of these places, but it is clear that he remained very attached to and absorbed in them. This was his hypocrisy, acting one way and doing another. Rather sickening.

COMMENTS BY JAGADANANDA DAS, Feb. 27, 2016

“Yesterday, someone was referring to Bhavananda, from whom I did indeed take sannyas in 1979. Prior, I worked under Bhavananda for four years as headmaster of Mayapur Gurukula, so I had a fairly good experience of his way of being and managing. Management is a difficult task, but it is attractive to some who have the requisite personality. It is no wonder that CEOs and other successful managers, including politicians, have a tendency to the sociopathic personality: extraverted, narcissistic, authoritarian, non-empathetic, ambitious, ruthless in competition. This describes Bhavananda rather well.

“...many people were exhilarated when he had to run to save himself when resentment against his and his cronies' behavior bubbled over. Like old times in Mayapur, he surrounds himself with others who share his style of management. I read Radha Jivan's account of what happened [referring to a clash between these two Mayapur managers]. He is neither power mad, nor does he take sadistic pleasure in lording it over others the way Bhavananda does. I thought Bhavananda might have changed his spots, but... I don't think Prabhupada was in the slightest bit unaware of exactly where each one of his disciples was spiritually. [...] He just tried to squeeze service out of these defective devotees. The important thing was they pushed the movement forward. Prabhupada wanted to get as much done as possible in the limited time he knew was allotted to him. And sociopaths often do get things done.

“This is because they have no fear of hurting others. They do not have empathy, or at least they don't allow themselves to be influenced

by empathy. They will steamroller who stands in their way. It seems Radha Jivan was extremely hurt by the crude and asinine things Bhavananda said. It seems clear Bhavananda was smelling competition in Radha Jivan. Money is power and he was now bringing in most of it. So he let him know who is the boss. He doesn't have to do diplomacy. His way of dealing is screw everyone as long as I get to play king."

A BAD DISCIPLE CAN CAUSE CATASTROPHIC DAMAGE

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.**"*

Unfortunately some of those that Srila Prabhupada attracted to his movement were (or became empowered as) agents of Kali and disturbed, subverted his divine mission with deviations and adulterations. They have effectively burnt the institution into ashes, from which the rising Phoenix of sincere followers will bring forth a restored Hare Krishna movement. It is inevitable and ordained.

CAN COMPETING LOVE AND ENVY BOTH RESIDE IN A DEVOTEE?

Whether Bhavananda had love for Srila Prabhupada or not, this is *not the issue*. Bhavananda certainly has great affection for Srila Prabhupada, and there is little reason to doubt this. Judas Iscariot also loved his master Jesus Christ; yet he loved silver coins more and he betrayed his master, although he immediately repented and committed suicide. Bhavananda may have love for Srila Prabhupada but he also loved his sense gratification, power, glory, and being guru. We see this all so often in the material world where a man will love his wife or children, but end up killing them due to conflicted emotions or because of a greater "love" for another woman, money, or revenge. What is so hard to understand about this? Even if he loved Srila Prabhupada, that in itself *does not mean he could not poison him*.

Bhavananda was very much a party in hijacking Srila Prabhupada's mission, seen from known history (Vol. 5). He had great material ambitions, pride, and desire to be a guru, but under false

pretense. And, from the evidence presented below, we find he is very implicated in Srila Prabhupada's heavy metals poisoning.

ASTROLOGICAL INDICATIONS

Bhavananda was born in 1940. Nalinikanta das (Thomas Hopke, well known Vedic astrologer) wrote a brief essay on the basic indications that should be considered in a poisoning disciple's astrological horoscope. *"When I was first introduced to the statements of Srila Prabhupada, within his final days on earth, of 'poison' being administered to him, my astrological mind began to calculate the initial factors that would be relevant in such a case. The clear 'karaka' or indicator of toxins is RAHU, and the planet of guru is JUPITER. When I thought of the horoscopes of all four devotees in Srila Prabhupada's room at the time of the "poison" discussion, 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.*

Tamal, **Bhavananda**, Jayapataka, Bhakticharu thus all have their Rahu placed in their horoscopes with a direct effect on their Jupiters.

ISKCON IS NOT MEANT FOR OUR PERSONAL AMBITIONS

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."*

From VVR #14, Sept. 1990, a letter to the editor: *"The Dreaded Acharya Disease is highly contagious, and some of the best devotees and most sincere preachers go down with it, racked with the fever of the desire for adoration, profit and distinction. The disease has become like an epidemic in our society, and it will never be dispelled unless the ambition to be guru is killed. It is destroying our society and minimizes Srila Prabhupada's importance and continued presence in ISKCON."*

Bhavananda agreed: *"...worship on the Vyasasana is the highest pleasure. It is greater than sex, greater than drugs, greater than anything."* (ENE p.255)

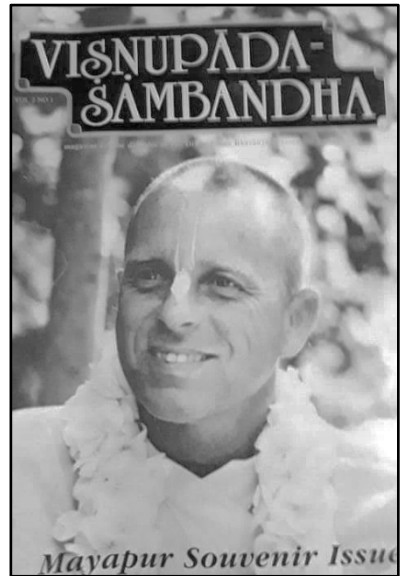
Srila Prabhupada wrote in his offering to Srila Bhaktisiddhanta Saraswati Maharaja on his guru's appearance day in 1961: *"The one who renounces the guru's order (guru-tyagi) and the one who tries to enjoy the assets of his spiritual master (guru-bhogi) are two kinds of useless persons. First become a servant of your spiritual master (guru-*

sevi) and then you will understand things clearly."

(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)

WAS HE SENT TO OBSTRUCT THE SANKIRTAN MOVEMENT?

Srila Prabhupada stated that in Kali Yuga, the anti-divine forces are disguised as devotees and sannyasis. Even the demons like to take advantage of the causeless mercy of Lord Chaitanya, as the reactions of their sinful activity in deliberate disobedience to Srila Prabhupada's teachings are reduced even while exploiting them for sense gratification. It is like committing sins on the strength of chanting the Holy Names. Their offenses are minimized, and even while they become purified by the chanting process. But meanwhile, the faithful devotees must confront these abominations and disturbances to the Divine Mission.



In Ch. 5 above, and in *Srila Prabhupada's Hidden Glories*, it was made clear that many participants in the Hare Krishna movement are disguised rascals and troublemakers who need to be exposed and removed for the general welfare of devotees. This should have been done by ISKCON's GBC long before the outraged temple presidents forced Bhavananda out as a GBC, guru, and sannyasi in 1987. He pretended to be a self realized acharya, destroying the spiritual lives of thousands of innocents. So, was he sent to obstruct the Sankirtan movement, or was he just a Kali Yuga degraded soul who couldn't help

himself? Whichever, the result was the same.

THE LIE OF BEING APPOINTED

Trivikrama Swami wrote to Bhavananda protesting the simultaneous guru-pujas as was the new zonal acharya practice in ISKCON --the worship of Srila Prabhupada and the new (bogus) gurus were done at the same time. Many felt this was highly improper, offensive to Srila Prabhupada (and minimized his true status). In 1980 Bhavananda replied on his "Acharya" letterhead and conceded he had instituted separate guru pujas in Mayapur and Vrindaban, but he defended the use of the Acharya titles by the zonals. Therein he claimed that Srila Prabhupada appointed "*acharyas who would be able to initiate new members into the disciplic succession,*" He cleverly worded his statement to avoid the issue of whose disciples they would be, but implying he was appointed as an acharya. At best, he would be a "ritvik acharya," as Tamal described it to Srila Prabhupada in May 1977. Bhavananda was fully part and parcel of the guru hoax and appointment lie. If he was capable of such deceit in a great hoax that has been now exposed, how can we believe anything he says?

Bhavananda Goswami

ACARYA & GOVERNING BODY COMMISSIONER

CENTRE: Vrindavan

DATE: 19 July, 1980

His Holiness Trivikrama Swami
c/o ISKCON, Chandigarh

Dear Trivikrama Maharaja,

Please accept my humble obeisances. All glories to Srila Prabhupada. I am in receipt of your letters dated June 3, 1980 to Jayadvaita Swami and have appreciated the contents very much. At our Mayapur and Vrindavan Centres I have instituted a separate Guru Puja for Srila Prabhupada as per your suggestions and everyone including myself appreciates the mood very much. I was missing that chance to fan Prabhupada or perform the arati or just dance and chant in front of him and have become very enlivened with this new program. As far as the rest of ISKCON, that I don't know, but at least in Mayapur and Vrindavan we have instituted it so that this new policy will be followed. Thank you very much.

Regarding the term "acarya", Srila Prabhupada himself in June, 1977 told me that he was going to appoint "acaryas" who would be able to initiate new members into the disciplic succession. The words "acarya" and "guru" are used interchangeably in India. Of course, Prabhupada's position will always be unique in that he is the Founder-Acharya of ISKCON, and no one can ever or will ever be able to usurp that title. Again, thank you very much for your loving sentiments to Prabhupada. I hope

CHAPTER 16:
HOMO CHILD SEX ABUSER

HIS POST-GURU PHASE IN AUSTRALIA

After his demise as an ISKCON guru (1987), Bhavananda would enter the North Sydney “temple’s” Govinda’s, a boutique cinema-restaurant-lounge, smoking a cigarette, wearing a scarlet cape with a TShirt: “*I am a guru.*” He went there to watch the films, often openly intoxicated and with his gay companions.



From VNN.org, Dec. 27, 1997: “*Bhavananda das has taken up part time residency in the ISKCON Sydney temple, confirmed by the temple yesterday. One of the original 11 ISKCON gurus, whose homosexual transgressions as*

well as child abuse involvement led to the so-called ISKCON guru reforms in 1985-87, in which the monopoly of the original 11 gurus was broken. He is apparently now offered a room in the ISKCON Sydney temple where he resides 3 days a week. There he is said to receive disciples and possibly guru dakshine. He is also said to give the Sunday class frequently. The remaining days of the week he apparently is following his ‘other interests.’ Also Bhavananda recently was received by ISKCON leaders in Mayapur, where he offered his services to the project, for an adequate fee. While many ISKCON child abuse victims are neglected and unsupported, one of the most notorious perpetrator is given royal treatment by ISKCON.”

CONFRONTING BHAVANANDA WITH HIS CHILD MOLESTATIONS

“*In Nov. 1983 an Australian Prabhupada disciple, Shyambhur das, arrived at my office at the Murwillumbah Gurukula. He had been living in Mayapur with his French wife but had departed post-haste to Australia due to great alarm over Bhavananda’s Mayapur activities that were being revealed. He had come to warn me, as the headmaster*

charged with training kids to be Bhavananda's disciples. His story involved Bhavananda molesting underage boys at the Mayapur gurukula. Then Bhavananda showed up at the farm a day or two later. He was ensconced in the "white house" (before his mansion was built) and my meeting with him in his quarters is engraved on my memory's retina like few other encounters in my life. I announced solemnly that I needed to discuss something important. He was very cordial and was a Charm Demon of the first order and invited me to sit. There we were, the two Americans, and I'm not the same as these Aussies. I told him word for word the allegations that had been brought to me. He took it all in and then... let the show begin. Bacis lied, acted, performed, and described the stories brought to me by Shyambhur as Krishna's direct mercy on him because he tolerated, forgiven, out of compassion, the sinful acts of the "queer pujari," Shyambhur. He says he should have been firm with Shyambhur about these sinful acts in the Holy Dham.

"Whenever I have gone back over that half hour with Bacis, remembering his claim of a special, direct real-time connection thru Prabhupada to Krishna as the reason these reports had begun to circulate- they were a chastisement to His Divine Grace Bhavananda Das Goswami for his lack of judgment in respect to these illicit behaviors of the punjari -I am amazed. He claimed due to his special role as direct connection to guru-Krishna, these rumors were a direct communication from Krishna to him of Krishna's displeasure at how he had handled Shyambhur's child molestations. I approached Bhavananda to raise matters of utmost moral gravity and I, in retrospect, was subjected to the most untruthful, manipulative response one might imagine. I am an experienced psychiatric nurse, and the nursing notes on that behavior would have to include the word 'psychopath.' I know in the deepest part of my eternal being this man is an irredeemable evil, lying, scheming demonic human (in this lifetime at least). I left his quarters convinced by his humility, contrition, smooth black grease, that he was wrongly accused. Rakshasa level performance. About 2 days later 4 Immigration officers came looking for Jeffery Solomon or Brighupati das (USA) who came to Australia before me, received an amnesty after overstaying his visa and was a legal resident of the country.

"When I was asked to take over the school, with Brighupati's agreement, they gave me his name because I was in a high profile position, doing TV and radio interviews at a time the Hare Krishna Movement was in the spotlight and under fire, and I was not legally in the country. The Immigration officers came to the school looking for

Mr. Solomon, but they knew whoever was using his name was illegally in the country. I was taken away in handcuffs, placed in a state prison for over a month. It was directly Bhavananda's fear of my knowledge of his crimes that led him to have me arrested and incarcerated in a state prison. I would have been deported but for Hari Sari's intervention, as he knew the truth and didn't let them railroad me. He gave me \$5K so I could pay my own way from the country and not be deported. When I was arrested, the devotees went into my private residence and stole my household belongings, books, clothing, automobile, everything. I was forced to leave the country, going to New Zealand from prison, and later got permanent residency in Australia but had to enter from country of origin (USA). So, I went to Dallas and worked under Tamal getting the Dallas gurukula recognized by the State of Texas, as I had done for the Australian school. I returned to Oz in April of 1986.

*“All the real troubles began after my return to the Darlington Temple. I arrived to find Bhavananda, Chitta Hari, Pratapana and the whole criminal gaggle of ISKCON leadership ensconced in Bhavananda's \$500K apartment, crisis-managing over \$600K BBT money that had gone missing in an **overnight cocaine deal** gone wrong. The intermediary between the devotees and the deal makers was a Sydney Jewish attorney, the brother of a Bhavananda disciple married to Vamsivadana. That lost money was recouped by another marathon the Aussie devotees were fond of- no one was ever told about that incident. There are others who know more about the drugs than I. Chittahari, Pratapana (current, longtime head of Darlington operations, how is he a millionaire?), Bhavananda, and some grimy hangers on were a low-class operation with clearly flexible morality. I was always the outsider at the management meetings. That was a definite **drug deal**, one of many. The Punjabi taxi driver in Vrindaban- he was Punjabi. I met him in Florida.” (Achyuta das, 2017)*

BHAVANANDA'S SAUNA RAPE AND TEEN SUICIDE

“The Australian temples had 2 marathons a year and Bhavananda took all the money in the name of Mayapur. He squandered some of it on BMWs, first-class air fares, expensive shoes, holiday resorts. But he had no stash because when he was sacked he was broke. After his exposure for illicit sex I demanded his removal; I was beaten up twice by his disciples. In the mid-80's, he visited the Mildura farm and raped a young brahmachari who was threatened not to tell anyone. The kid was traumatized and depressed, but he told Krodesvara, the farm

president, what happened. Then he committed suicide around the time of Bhavananda's expulsion. Krodesvara sought justice for the young boy. But no one believed, they were all protecting Bhavananda. Naresvara was residing in Sydney at the time and suppressed the news. Krodesvara went to Mayapur where he protested loudly about what had happened but was kicked out for causing a disturbance. This incident has been kept secret for so long. I told Subhalaxmi and found that Krodesvara already told her years ago. Later Bhavananda was Pratapana's paid employee as the Maitre'd and he brought all his gay boyfriends to drink champagne at Govinda's." (Sabhapati das, 2016)

Achyuta das (2017) confirmed: "I recall this incident very well and I have more to add. Firstly, I will say I am saddened to learn of the suicide of that boy. I have wondered up until today, even contemplated trying to find him, what had become of him. I recall his uninitiated name to be Matsya. He was a gurukula student when I was the headmaster. He was about 12 years old and had come to the school when his mother became a Bhavananda disciple. I recall she was a troubled person, drug user and prostitute from Kings Cross where the Darlinghurst temple and restaurant are located. The son came to be educated when Bhavananda sent her out collecting money. He was a rough boy, irreverent, not so much into being there but he got on alright and his mother came to visit occasionally. Bhavananda phoned me, asking to send the boy from Murwillumbah to the Mildura farm. I was troubled by his asking me to send a young boy 2,000 km away, with Bhavananda acting in the interests of the mother for Matsya's welfare. I called Balarama das (Melbourne president). He was as displeased as I was, didn't think it was proper but counseled me to comply with Bhavananda's request to keep the peace. I do not recall exactly but I sent the boy off to Mildura.

"Some time later the sauna in Bhavananda's custom built residence at the Mildura farm burned down. The insurance company sent investigators to the farm, determining arson. They interrogated Matsya and his guilt was discovered. The insurance investigators would not make the insurance payoff unless ISKCON pressed charges against the boy. I did not know these above facts then, and not long after the sauna was torched, Bhavananda came to Murwillumbah for one of his regular stays. I had a personal conversation with Bhavananda about Matsya and how he had burned down the sauna. That was a very memorable conversation as I witnessed Bhavananda speak about Matsya with venom and hate. It was startling in its intensity and most unseemly in the person of a so-called guru. I recall him vowing- I use the word with the

full intensity of its meaning- to prosecute him in court- he even used the phrase 'to the full extent of the law.' The case never went to court. The reason was due to the boy's uncle who was a police detective. He communicated that if they attempted to prosecute Matsya for arson, the molestation of Matsya by Bhavananda in the sauna would feature prominently in the defense. For this reason, the case did not proceed. Still, Bhavananda was portrayed as a victim and ANOTHER MARATHON (the Aussie devotees were victims of many marathons for Bhavananda's purposes) was conducted to rebuild the entire place- I recall a 400K figure for that. Oohh mate, there is so much more on this scumbag Bhavananda here in Oz."

PURIFYING VRINDABAN WITH MOLESTER NESTS

At the 1979 Mayapur meetings, the zonal acharyas' next aim was to "purify Vrindaban" and purge the enclave of 50 rebellious devotees there, led by Gurukripa and Yasodanandan Swamis. Bhavananda was appointed co-GBC for Vrindaban, as he already was for Mayapur. The GBC removed the Vrindaban Bhaktivedanta Gurukula headmaster Dr. Sharma, who had been personally installed by Srila Prabhupada and who was professional and apolitical. Bhavananda had posted his own men in all key positions in Mayapur, including the gurukula, and now he did so at ISKCON Vrindaban too. The GBC sent Bhavananda to Vrindaban to "clean house." (rather, pollute) All signers of Yasodanandan's petition of protest against the new zonal acharya system were confronted, and most of them decided to leave and go elsewhere. Bhavananda said, "We had to come to Vrindaban to purify the Krishna Balarama temple." Yasodanandana elaborated (2016):

"The GBC removed Dr. Sharma, myself, and 40 temple devotees, and appointed Bhavananda in charge... No reason was given to Dr. Sharma. No one could ever replace Dr. Sharma. He was evicted from his room and his service was taken by Bhavananda, who then brought his nest of Bengali boys and molesters to Vrindaban. The flood gates were opened for the subsequent abuse, molestation and exploitation of so many innocent children, with the 'vote' and silent acquiescence of the GBC." [Comment: So, of course, today many are disgusted in seeing Bhavananda walk around free and be welcomed to lecture in the temple and be given high positions and facilities in the very center of the Hare Krishna movement, namely Mayapur.]

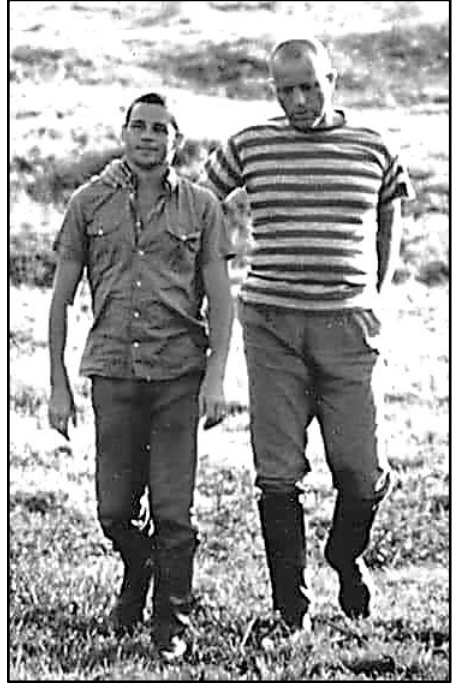
Bhavananda's management responsibility for Vrindaban and Mayapur allowed him to install pedophiles and child abusers, and look the other way when child abuse occurred. From Mayapur he brought to

Vrindaban some of the Bengali boys and men he had gathered there in his own illicit affairs. Satadhanya, Nitai Chand, Bhaktividyā Purna, and various gurukula school teachers operated with impunity under his nose. He didn't care and was doing these things himself too. This makes him culpable for all the crimes of child abuse in both places. This was the origin of the child abuse and rampant sexual molestations that took place in Vrindaban and Mayapur ISKCON through the following decades. It began with the GBC putting Bhavananda in charge of the two largest schools in ISKCON. Most of the GBC already knew him as a homosexual and child abuser. It is believed hundreds of children were molested under Bhavananda's watch, and the abuse has continued to the present, causing a new hue and cry with each new abuse revelation.

Some have described this as the takeover of Vrindaban temple and gurukula by a 'nest' of sexual and physical abusers, chasing away the qualified men. The gurukula structure and staff that had been supervised and overseen by Srila Prabhupada was tossed out and the place became a haven for child sex molesters with Bhavananda as the supervisor and a participant. Hundreds of children were raped and sexually abused by pedophiles, homosexuals, and perverts installed and protected under Bhavananda's management in the Vrindaban and Mayapur temples and schools. Many gurukula students have committed suicide, most related to their abuse. Bhavananda attracted his own kind and he welcomed them, engaging them where they had easy access to children. In 2023 Vedasara das, a former Mayapur student, described what Bhavananda's men did to him:

“As a child in the Mayapur Gurukula, I was sexually assaulted [by a] senior disciple of Bhavananda (I don't remember his name). One day I went to the restaurant and begged the manager for some food. He was a senior disciple of Bhavananda maharaja. He invited me inside. I then headed for the urinal to pee. He came, grabbed me from behind, and using some used cooking oil as lubricant he began raping me whilst I was still trying to pee. By this time I was so accustomed to getting sexually assaulted that my only request was to at least let me finish urinating. He didn't pay any attention to my protests and proceeded to sodomize me. It was the most excruciating and painful experience to date. When he was done he handed me two cold samosas. That was the value of my body! I was so hungry that I just devoured them. I felt no sense of worth. I was discarded like a piece of trash. I felt numb and empty inside.”

“From: A Trail of Degradation (essay): “Everyone has noticed that whenever there is a homosexual in his zone, he gets the favor of Bhavananda. In the next few years that Bhavananda managed Vrindaban, he established a number of homosexual and other fallen people as his main men and admirers. A homosexual man was brought in whose son was soon caught engaging in homosexual acts. The temple guard was a homosexual. A boy from the goshala was caught engaging in homosexual acts. The temple president was a homosexual. Older devotees who have resided in Mayapur say that a good percentage of the men at Mayapur engage in homosexual affairs. In 1982, one of the Mayapur gurukula teachers, Antaryami Krishna das, was seen by a student having sex with another boy in the ashram. In order to prevent this new boy from telling anyone, the teacher beat him very badly.”



HIS TRAVEL PARTNER BALA

Bhavananda had a long-standing sexual relationship with his travel partner and diminutive servant Bala. They would often spend time in Singapore in transit between Australia and India. It was clear to everyone that Bala was Bhavananda's sex partner. Such was the overt and flagrant deviancy of Bhavananda "Goswami."

Betrayal of the Spirit, p 144: "In August 1986 the GBC met in San Diego to discuss deviant gurus. They already suspended Bhavananda and [now] gave him a list of guidelines. [...] On the list of recommendations, which they expected Bhavananda to sign and follow, was the requirement 'do not travel with Bala,' his male companion."

"Bhavananda's personal servant, his sidekick, was a young devotee named Bala. The two traveled together and sometimes stopped at a Singapore hotel where they'd go to the beach." (Rochan das)

UNREPENTANT, UNAPOLOGETIC, UNACCOUNTABLE

When Bhavananda's homosexual escapades leaked out to the society in August 1985, at a huge temple presidents meeting held to

confront the excesses and illegitimacy of the zonal acharya's, Bhavananda was accused in an affidavit of seducing a male devotee for sex. The GBC's Privilege Committee ruled that he be temporarily suspended as a guru. Then, amazingly candid, an unrepentant Bhavananda addressed his New York disciples on Aug. 21, 1985:

"I just came from an important meeting at New Vrindaban [...] a lot of discussion about [...] our acharyas. There was one paper presented by Ravindra-Svarupa [...] Prabhupada never meant that there should be zonal acharyas. Over the years it has created a suffocating mood in many of our Godbrothers, and also with that position of zonal acharya, it brought with it many trappings- opulences, adoration, distinction, profit—and our acharyas started experiencing difficulties. From around 1980 to 1982, I experienced severe problems with my spiritual life and I fell down many times. I developed a spirit of enjoyment, an enjoying spirit. [...] Of course I had hoped that these fall-downs would not be known, but in our Society there are no secrets, because you can't keep a secret from Krishna. He knows everything. When some rumor came up regarding some of these problems I denied it and it was overlooked, at least on a certain level, but many, many Godbrothers were not convinced."

"At this meeting it was presented to me that someone had testified that I had approached them for sex in Vrindaban in 1980, and I went to Balavanta and Rupanuga and Tamal-Krishna prabhus and told them, 'Yes, that was right. It was true.' When all of the presidents and senior men heard, naturally of course, they became concerned. [...] Their feeling was that this is another symptom that there is something wrong with our system [...] So the GBC Privilege Committee, which is the body which is assigned to investigate breach of faith situations like this, met yesterday. [...] final result was that one of the main factors in (my) fall-down [...] has been the acharya system that has been set up. [...] That doesn't excuse me, but they all see that is one of the main factors and I also see that. [...] their recommendation to me is that for an indefinite period of time I not initiate, and that regarding my GBC activities I should continue as a GBC member [...] on probation [...] to see that I reform myself. That was their decision. [...] I was actually thinking anyway, see how Krishna fulfills your desire, I had been becoming so worn down from excessive traveling and even before [...] this came up [...] I was seriously meditating on taking some time off anyway from initiating. I have over one thousand disciples and they have required—and I have given to them willingly—all of my time and life energy and that has required an inordinate amount of traveling and

*between the traveling and counseling and the responsibility and the karma, it has brought me to a point where I felt that I was on the verge of a total nervous breakdown or exhaustion. [...] I have nothing to hide anymore. I'm not a 100% pure devotee at all. I have many, many flaws, inebrieties, material desires. [...] It's my fault and on another hand it's not my fault: it's the system's fault. **Everything was thrust upon us.**"*

"Everything thrust upon us" is a total historical inaccuracy. The now proven poisoning of Srila Prabhupada, as well as ISKCON history, clearly reveals the zonal acharya hoax as a plan to take over the movement by a few senior men. Bhavananda's blaming his fall-downs on the "system," stress of travel, and too many disciples was just a cheap excuse for his illicit activities. He cheated thousands of disciples and devotees, and the whole of ISKCON, with his charade as a pure devotee while actually being the lowest of sense gratifiers. Thus he played his sympathy card with his sympathizers and he was able to delay his expulsion as guru for another 18 months.

Mark Middaugh is quoted (ENE p.233): *"Tamal gave a morning class at New Dwarka some years later, around 1985, and at the end he went into an explosive tirade. Bhavananda had been accused of having sex and Tamal spewed out a storm of toxicity that left our heads down in shame. Bhavananda was a great devotee, he could give outstanding classes, (he) was better than all of us! We were all made to feel shameful. [...] I still thought the eleven new emperors were gods on earth, as good as Jesus Christ."*

CPO DECISION ON BHAVANANDA CASE, JULY 1, 2000

"The ISKCON Child Protection Office (CPO) has received several testimonies of alleged child abuse perpetrated by Bhavananda das. The CPO received an email dated Nov. 19, 1999 from a CPO rep reporting on a conversation he had with Bhavananda. During that interview Bhavananda responded to some of the accusations of child abuse that he allegedly perpetrated. Bhavananda has not responded to attempts of the CPO to contact him concerning the investigation of this case.

WITNESS 1: *He remembers in the Henry Street temple in New York that one time Bhavananda got angry with the children about something. He had all the children come downstairs to the basement and expose their bottoms. He started to whack them indiscriminately with maliciousness. This was 1970. The witness was 7 years old. This testifier also witnessed that Bhavananda made a child eat raisins till the child vomited. This testifier further reported that in 1975, in Mayapur, when he (the deponent), was walking and chanting,*

Bhavananda, practically every day, would punch the child's arms. This was supposedly in jest, but it actually hurt the 12 year old child quite a bit. His arms had black and blue bruises due to this.

"This routine continued for about a year. The child reported that he told two leading ISKCON authorities about these arm-punching incidents, but they just laughed and didn't take it seriously. This witness further related that sometimes, when Bhavananda found a child sleeping when he didn't want the child to be sleeping, he would not allow that child to take prasadam that day. This witness also related that Bhavananda would whack children on the head with a gong stick during kirtana. The testifier personally got lumps on his head from getting whacked by Bhavananda's gong stick. He described an incident when he had complained to his mother that he wasn't happy in gurukula. Bhavananda heard about this, and Bhavananda grabbed the youth by the shirt and pushed him against the wall, and said something to the effect of 'If you have any complaints, you tell them to me.' The witness further stated that on occasion Bhavananda would come to the gurukula and start abusing children, grabbing them to get them out of bed, pushing them, and yelling at them.

"WITNESS 2: *stated 'Yes, I also remember for sure how he used to beat the kids. I got a little personal taste of it the very first day I joined the Vrindaban Gurukula. It was during arati, and because I wasn't jumping up and down in ecstasy, I got his fat fist hammered on my head from behind. Boy, was I shocked! What a sweet beginning.'*

"WITNESS 3: *said 'He used to sometimes call the boys over to his room [in Vrindaban]. Then we all had to sit there while some teacher... used to tell all the bad things so-and-so did, and then that boy had to come up and get a good smack across the face. If you ever got one from him, you know what it means. It was about three times as strong as any other maniac would ever hit a kid.'*

"WITNESS (female) 4: *reported 'Bhavananda didn't limit his attention to gurukula boys. I remember when I lived in Vrindaban when I was four, he used to take special delight in lifting me up by my pony tail.' Other testimonies from witnesses 2, 3, and 4 include the following: 'I want to confirm that story about how he used to bring up the boys to his room and smack them around. I was one of those boys.' 'Bhavananda used to take special interest in the punishment of the kids in Vrindaban when he was there, especially if some infraction was committed in his presence. I remember one time during his Vyasa puja, I wasn't adequately enthusiastic. He pointed at me and signaled that*

he's seen me. After it was over, he had me and a few other kids come up to his room where he gave us a few of his patented smacks. He would smack harder than anyone else. After a few of his smacks my ears would ring, I'd see stars, and would be so disoriented that I could barely stand up. Needless to say, we were all crying when we left. [I think he liked to hurt kids and make them cry. Also in Mayapur. The gurukula was run "like a prison" and one of Bhavananda's favorite sayings was "no work, no food." So many of the kids were walking around in constant fear that they wouldn't get anything to eat.]'

“WITNESS 5, during a phone interview with a CPO representative, stated that 5 times, in the late 1970's or early 1980's, Bhavananda made him, when he was a teenager, masturbate Bhavananda who passed semen.

“In response to reading some of the allegations of child abuse, Bhavananda das, during an interview with a representative from the [CPO], said that he fully accepts that he made many mistakes, and he feels terrible about that. ‘I am just trying to salvage something... I have made such a mess of my life. [...] I am willing to apologize but I need a little time to formulate it so that I can do it all in one go. [...] I want to try to be as humble as I can.’ When Bhavananda read witness 5's allegations, he shook his head in denial, said it was ‘some kind of madness,’ indicating that the accusation is absurd. Bhavananda did not reply to attempts by the CPO to obtain from him a written statement concerning the allegations of witness 5. The interviewer described Bhavananda as ‘...frank, humble and genuinely regretful of mistakes and offenses he committed in the past. It was clear that he has a genuine desire to reform himself and cling on to the process of devotional service and the lotus feet of Srila Prabhupada.’

“This panel herein acknowledges the many years of service that Bhavananda has devoted to Srila Prabhupada's movement, and appreciates his expressed willingness to atone for the mistakes he made that caused suffering for children in Srila Prabhupada's movement. The panel accepts the testimonies of witnesses 1, 2, 3, and 4. Concerning witness 5, there is some uncertainty as to whether witness 5 was a minor at the time of the alleged incidents. Thus it is not clear whether the allegations of witness 5 fall under the jurisdiction of the CPO, and therefore this panel will not adjudicate those allegations. Based on the evidence and descriptions above, this panel has determined the following: Bhavananda physically and psychologically

abused several children, thus causing pain and suffering for these young devotees.

“We believe that, for the healing of himself and his child abuse victims, Bhavananda das needs to specifically and individually acknowledge his excesses in his dealings with children. In order for Bhavananda das to have any connection with ISKCON, including the right to visit a temple, he must write apology letters to witnesses 1, 2, 3, and 4. In these letters Bhavananda das must specifically acknowledge his transgressions of child maltreatment, take full responsibility for them, express appropriate remorse, and make genuine offers to the victims to make amends in every way possible. If Bhavananda das does this, then he may participate as an active congregation member in an ISKCON temple. [...] If in the future the [CPO] hears from additional victims of child abuse that was perpetrated by Bhavananda das, then he should also write appropriate letters of apology to them.

“For at least 3 years from the date of this Official Decision Bhavananda das is not permitted to reside in an ISKCON temple or at any project affiliated with ISKCON. Also, for 3 years he is not permitted to represent ISKCON by giving class or leading a kirtana or bhajana in an ISKCON temple or at an ISKCON-affiliated project. After 3 years he may have these privileges restored if he complies with the following:

“1) Bhavananda das must contribute at least \$5,000 US to an organization, pre-approved by the [CPO], that is dedicated to serving Vaishnava children, such as Children of Krishna, the Mayapur CPT, the [CPO], or an ISKCON gurukula approved by the [CPO].

“2) Bhavananda das must undergo a psychological evaluation by a mental health professional pre-approved by the [CPO], and he must comply with recommendations for ongoing therapy described in the evaluation report.

*“As lifetime restrictions, Bhavananda das must not have a service involving connection with children, except for atoning for his offenses against children in ways described in this document, and **must not hold a position in ISKCON**, such as temple president, temple treasurer, or Governing Body Commissioner.*

“If a child abuse victim of Bhavananda das is present at an ISKCON function or on ISKCON property, and Bhavananda das is also present, then Bhavananda das must leave the premises if the former student objects to his presence. This condition is in effect for 3 years from the date of this Official Decision. These judgments constitute the

minimum restrictions that an ISKCON organization may place on Bhavananda das. Any specific ISKCON organization may choose to invoke more stringent restrictions.

“While this Official Decision has delineated various restrictions and conditions, the panel members realize that engagement in devotional service to Sri Krishna is essential for purification. Though it is not the function of this panel to determine or suggest the type of devotional service that Bhavananda dasa should perform, we want to mention that, within the restrictions described herein, there are countless ways in which Bhavananda dasa may serve Srila Prabhupada's mission, and we encourage him to do so. Also, we wish to state that the directives described in this document, such as writing apology letters and donating for the betterment of the children of Srila Prabhupada's movement, are also forms of bhakti-yoga.

“...the accused may appeal the Official Decision to the GBC Executive Committee and ISKCON Minister of Justice within 1 month of the date of this decision. The Official Decision described in this document is effective immediately, and the perpetrator must abide by its guidelines during any appeal process. Judges serving on this case were: Jyestha dasi, Pragosh das, and Hanuman das. The Case Manager for this case was Dhira Govinda das.” (END)

In 2022, Dhira Govinda, former ISKCON CPO Director, wrote: *“The CPO, when I served as director (1998-2004), 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...”*

EVALUATION ON CPO DECISION

Witnesses 1-4 (above) are serious complaints involving physical child abuse, but witness 5's sexual abuse allegations was never reported to the civil jurisdiction. Dhira Govinda das wrote: *“The team that investigated the allegations from witness 5, and the panel that adjudicated the case of Bhavananda, were quite certain Bhavananda did do what was accused by witness 5. It just wasn't certain whether witness 5 was a legal minor at the time of the transgressions, in the country where the transgressions happened.”*

The CPO may have done what they could with their resources, but, obviously, they hardly scraped the surface of Bhavananda's child abuse history by investigating only 5 victims, and only one of sexual abuse. The CPO met resistance from all sides, the GBC, the ISKCON cover-

up culture, and non-cooperation from other offenders and many devotees in general. E.g., when the CPO investigated the well-known, prolific child sex abuse by Nitai Chand "Swami," one of Bhavananda's Mayapur right hand men (c. 1998-2004), CPO director Dhira Govinda's life was threatened by his Bengali disciples.

In April 2023, Dhira Govinda das was asked: "*The CPO investigation you did apparently only scratched the surface of Bhavananda's sexual escapades, would you agree?*" His reply: "**YES.**"

FURTHER ON BHAVANANDA CHILD ABUSE

There are perhaps dozens more cases of known and alleged Bhavananda sexual molestation, child rape, victim trafficking, and organized child exploitation, all never investigated. He ranks far higher on the scale of evil than Jeffrey Epstein. Why? Because at least Epstein only dealt with women over 15, paid them well, and did so in luxurious settings. Bhavananda, however, was responsible for hundreds of children from age 4 and up, and he knowingly engaged pedophiles and child sex abusers as their teachers and caretakers. It can be described as a pedophile club with support from the church clergy. He personally sexually abused children at least as young as 12, and it appears much younger (alleged but unproven).

This is worse than the Catholic Church's priest culture of homosexuality and child sex molestation scandal. And somehow Bhavananda has avoided his due reaction for his gross and massive harm to so many children. It is as though Bhavananda has a power of immunity from his own stars. Of course, karma may be delayed but is ultimately never denied. The CPO's "restrictions and rectification plan" was all they could do, but it amounted to practically nothing. How do you rectify a life-long child abuser? He never was properly investigated, never accounted for all his misdeeds, never went to jail for even a day. And walks around freely to this day!

If he did not prey on children under 13, he may technically not be a pedophile. But many unverified but persistent claims online say he was definitely a pedophile, sexually abusing younger children. It seems his main interest was teenagers and young adults. Perhaps he was not a pedophile, but due to lack of a full and comprehensive investigation, perhaps he was a pedophile, and not "just" a post-pubescent child sex abuser. It is safe to say that 95% of his child abuse (physical and sexual) is undocumented, uninvestigated, and unpunished. The "restrictions" and sanctions given by the very limited CPO year 2000

investigation were but a slap on the wrist. In real life, in outside society, ***Bhavananda would have been incarcerated for life.***

“To me it is clear that Bhavananda did engage in sex with minors. However, his primary sexual attraction was to adult males, or, teenage males who already had adult bodies. That doesn't mean necessarily that he never engaged in sex with prepubescent children (boys or girls). It does mean, though, that from a clinical point of view, he wouldn't be labeled as a pedophile. Based on activities it can certainly be said that he committed egregious child maltreatment, vicious child abuse.” (Dhira Govinda das, former CPO director, 2023)

Then we saw an Apr. 14, 2023 email from Saraswati dasi, a campaigner for abused children's justice, sent to a long list of members of ISKCON North American Regional Governing Board:

“The TOVP is currently raising funds in North America. Why are you allowing a project led by child abusers to be promoted in North American temples? The TOVP has two notorious child abusers (Satadhanya and Bhavananda) at the helm. Until the TOVP completely removes them and publicly issues a statement reflecting this, no ISKCON temple who values child protection should allow the TOVP one square foot to promote their project. Anything less reflects a leadership who is ambivalent about child safety, protection, and who turns the other way at child abuse. Bhavananda's CPO decision from 2000 does not mention all his abuses:

“(1) Dhira Govinda was the first ISKCON CPO Director and he said: ‘Starting in 1998, the CPO received lots of comments and allegations, regarding Bhavananda. All sorts of very slimy, sleazy accusations, including raping boys... my subjective impression in regards to Bhavananda is that there is a whole lot more, that didn't get into the Official Decision. And again, after some span of time, based on the testimonies and accusations we received, we processed the case.’”

“(2) Around 1984, Bhavananda removed M das at the age of 12 or 13 from the New Govardhan gurukula in Australia. He brought M das traveling with him and sexually abused him (sex trafficking). He brought M das to the rural ISKCON farm community called New Gaudadesh, where M das burnt down a house [sauna]. The temple president was Krodesvara, who said, ‘Kadamba Kanana das, as he was known at the time, told me Kadamba Kanana held the boy down on the floor with his knee on the boys neck and threatened to kill him if he didn't confess.’ The police took M das away for questioning. Days later

a detective said the boy had admitted to being responsible for the fire and that he was being molested by Bhavananda.

“Achyuta recalled that ‘Bhav was bitterly angry, spoke quite viciously about [M das]. He was adamant the boy should be prosecuted.’ The New Gaudadesh temple president gave testimony in court against M das, and M das was sentenced to prison.”

“(3) Bhaktavatsya said when she visited her son at the Vrindaban gurukula, he had a ‘scabbed over 3 inch cut on his neck’ from Bhavananda ordering the teachers to scrub the boys’ necks until they bled. (late 1970s/early 1980s)

“(4) Vimuktasanga said, ‘I was in Mayapur from Europe in 1975. We all found out straight away that [Bhavananda] had recently been caught Inflagrante Delicto, doing it with boys in the goshala.’

“(5) Sattvic said he was with Pippalai in Mayapur when Pippalai witnessed Bhavananda sexually abusing a boy. Sattvic said, ‘The next day a group of sannyasi headed by Tamal came to the Goshala and heavies out poor Pippalai. He was practically forced to leave Mayapur. Next thing I know is that Srila Prabhupada asked Bhavananda to go on the boat program and follow the caturmasya. That was it.’ Rukma said, ‘I was in Vrindaban in 1976 when Pipalai Prabhu arrived there in a very sad state. He said he had to run away from Mayapur with no Laxmi, because he had caught Bhavananda abusing a very young Indian boy in the Goshala. Pipalai believed that after that terrible discovery then the temple authorities wanted to cover it up by killing him and therefore he was very afraid for his life. He stayed with me in my room since we were good friends from NY Henry Street temple.’

(6) One of the women who worked with the students of the India gurukulas said she ‘found 20 children with syphilis in their mouth. Bhavananda would prey on children.’ (END)

MORE ONLINE TESTIMONIES (NEVER INVESTIGATED)

Earlier we gave testimonies from Australia about a teen rape and suicide. A few online posts from school students who were in his care:

Internal Report Presented To GBC, 1986 *“First Bhavananda was caught in 1976 having anal sex with a young boy in Mayapur. Tamal covered this up, according to Yasodanandana das. [...] The next known case was in 1983, the one with the taxi driver (a chauffeur hired by Vrindaban temple). Bhavananda paid 500 rupees to the driver for sexual relations while riding to Delhi. This taxi driver also admitted he was having homosexual relations with Bhavananda's appointed Vrindaban temple president.”* (<http://mitglied.lycos.de/pada/>)

POSTED: *“Many boys who were Bhavananda disciples had sex with each other and molested other younger children. Bhavananda would insist on inspections of us children during his visits. We lined up with only a loincloth, and he would go through the showers, then, with a corn scrubber in hand, look at our naked bodies and arbitrarily scrub some 'dirt' off.”* (<http://mitglied.lycos.de/gbc/black/childabu.htm>)

POSTED by Gurukuli Das: *“Bhavananda as a Guru was a [accused] pedophile who habitually had sexual intercourse with men and gurukula children. A boy burned down Bhavananda's house in Australia. When the boy was questioned by the police he said that the owner of the house had raped him. The local temple president testified in court that it was impossible and the boy was sent to a juvenile prison. By the time the boy was due to be released Bhavananda was no longer a Guru. Instead of attempting to make amends the temple president involved became concerned over a possible retaliation the boy might make against him. He was not at all repentant or empathetic for the child. In Vrindaban Bhavananda once threw a boy from the first floor balcony of the Gurukula building into the garden because the boy was irritating him. When Bhavananda was the GBC, he was very close with Satadhanya, who was at one time the main manager in Mayapur. At this time there were Gurukula boys who were designated to be the “Swamis’ service boys.” These boys are known to have had to perform sexual services. To this day Bhavananda gives classes and is offered respect and honor as a “senior” Prabhupada disciple. He still receives royal treatment. Why does nobody stand up to say that he is not fit to sit on the Vyasasana and present the philosophy?”*

ANONYMOUS POST: *“When Srila Prabhupada departed, Bhavananda was in charge of Mayapur, managing the gurukula boys so he could get a constant supply of young boys for his sexual pleasure. Srila Prabhupada maybe 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 Bhavananda's desire to make Mayapur Gurukula into a pedophile heaven. Thus Bhavananda had more motive to get Srila Prabhupada out of the way, to take his seat and do as he wanted.”*

TESTIMONY FROM PARAMANANDA DAS: DEC. 22,2012

“About Child Molestations and Pedophile Crimes of Bhavananda”

Letter to the GBC and all ISKCON devotees: PAMHO AGTSP.

“I am Paramananda das, formerly Payonidhi das and ex disciple of Harikesa, longstanding ISKCON member since 1979, and I have

*dedicated my life to preach pure KC and distribute Srila Prabhupada's books. In 1986 I informed Harikesa about the child molestation and pedophile behavior of Bhavananda das, **he told me that he already knew and that the GBC knew about this.** In 1986 when I was in Kakinada, Andhra Pradesh distributing Srila Prabhupada's books I met a Gurukuli boy Acuytadas who told me how Bhavananda, Nitai Chand, and Satadhanya were having sex with the Gurukula boys, and that even one boy had to be brought to a doctor and have his anus stitched. I was horrified.*

*"He also told me that often he and other boys were beaten and that they were then asked to leave Mayapur and never return. This happened to Indian and Nepalese Gurukuli boys. Acuyta was a nice boy, 15 and staying with disciples of Kirtanananda. He was obviously very disturbed. The CPO report had no such details. It was very common knowledge in 1986 in Mayapur. Harikesa told me if I spoke up about this, disciples of **Bhavananda would simply kill me.** I find it disgusting the GBC had this covered up these things and allowed Bhavananda to stay in Mayapur due to sentimental support of Jayapataka Swami, Bhakticharu Swami, and Ambarish. Srila Prabhupada would never have tolerated these demoniac acts. I urge the GBC to finally do the right thing.*

"Most have seen the picture of Dwarkadish as a child where Srila Prabhupada held his hand to teach him Sanskrit. Srila Prabhupada loved the children, and I am very sad about the abuses they had to suffer. Some idiots may say, well it was just his karma. This is just rascaldom. There are no good excuses. That his Godbrothers covered up for Bhavananda's homosexual activities is the greatest sin in itself, and to this day, Bhavananda is more welcome in Mayapur than most of us. What has the GBC done to reach out to Dwarkadish prabhu and try to help him? And the many other abused gurukulis? I have met in 1986 a gurukuli boy, Acuyta from Nepal, staying with a devotee family, that was previously in the Gurukula in Mayapur. He told me about the sexual molestations of Nitai Chand, Bhavananda, and Satadhanya of Indian and Nepali gurukuli boys. The CPO and GBC have not removed Bhavananda and Satadhanya from Mayapur and to this day they share the support of Jayapataka Swami and Bhakticharu Swami. I ask justice be served for these gurukulis. YS, Paramanananda das

The reply from Dwarkadish prabhu was:

"Dear Paramananda, Here's the stuff I reported on Bhavananda. This is pretty much the stuff I already posted. Gurukula 1970: This was

my first encounter with Bhavananda. I remember an incident when he took both boys and girls down to the basement at the New York temple and made us take our dhotis down and paddled us with no clothes on. I can't remember for what reason. Mayapur, 1975: It was very difficult to live here because of the facilities lacking such as running water and the heat. Bhavananda ran a fear campaign. All the Bengali boys used to say, "If you don't work no prasad." Bhavs had it in for me. He loved to pick on me since I was skinny and shy. He would punch me in my arm every time I would walk by him chanting my japa in the temple room. This must have gone on for months. I had black and blue bruises up and down my arms. I told Jagadish das and Hridayananda Maharaja about it when they came to visit and I got no sympathy from them.

"Bhavs would love to play the gong at evening arotika. For those of us that he saw spacing out or not chanting would get a nice whack on the head leaving bumps. I must have gotten this treatment repeatedly as I was always so tired. Your friend, Dwarkadish"

HOW DID BHAVANANDA GET OFF SO EASY?

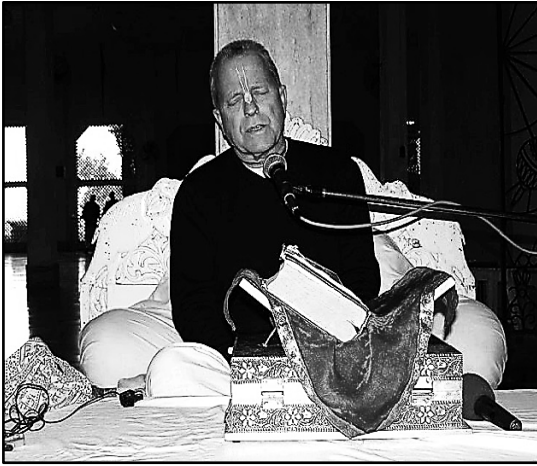
The Mayapur-Vrindaban child abuse is traced to Bhavananda as the original source of contamination. Behind the lurid stories of Dhanurdhara and many others is Bhavananda, who was given just a slap on the wrist and his many victims never got justice. CPO reports show that Satadhanya, Nitai Chand, Dhanurdhara Swami, the whole GBC, various GBCs, and others- all of them have refused to testify against Bhavananda for his child abuse history. For what reasons have they all chosen to protect him? And meanwhile, since 2005, Bhavananda has been welcomed back into ISKCON Mayapur management with facilities, salary, and position, integrally involved in the grand \$500 million Mayapur Temple of Vedic Planetarium (TOVP project) as the "Creative Director." What is it that he has on everyone so that his flagrant child abuse history is kept hidden? What does Bhavananda have to keep them all quiet all these years?

Bhavananda was billed as an attraction at the 2005 Mumbai Festival, giving class and included in the promotional videos. This festival attracted many ISKCON leaders: Swamis Bhakti Svarupa Damodar, Radhanath, Bhakticharu, Jayadvaita, Niranjana, Lokanath, Bhakti Vikas, and Ambarish das. Regardless of his infamous history as a flagrant homosexual and an accused pedophile, ISKCON leaders had no qualms sharing the stage with him, ***the most blatant child sex abuser in ISKCON history.*** However, in 2023, Bhaktividyya Purna

“Swami” was finally exposed and deposed as a serious “rival” to Bhavananda with his own decades long horrid child sex crime history.

In Mayapur and Vrindaban the adult men abused the teenagers who in turn abused the younger boys, and this secret, 45 year **child abuse culture began with Bhavananda** in 1978. Yet somehow, he has never been properly held to account for his child abuse.

Where is the justice for all of Bhavananda's victims? While Bhavananda was simply "removed" in 1987 from being an initiating guru or a GBC for his deviant sexual activities, and then in 2000 was given a token voluntary restitution formula (which it seems he fulfilled), then Mayapur and the GBC let him back in. The real bad apple in the serious crimes against children barrel is Bhavananda. A lot of other apples, including young children, were contaminated by him. Bhaktividya Purna's sickness was exacerbated and facilitated by Bhavananda's association and example. Dhanurdhara's situation was complicated, influenced by Bhavananda's 1980's GBC management. The injustice of Bhavananda's continued presence at Mayapur means that the principle of justice has already left the ISKCON assembly.



“Many have a very clear picture of who is implicated at the top in covering up the sexual abuse that took place at the Holy Dhamas. We see them as demons because they had all the symptoms of demons. And what's more demoniac than abusing small children? Comparing Dhanurdhara, [BVPurna] to the likes of

Bhavananda, I think of Kamsa. The other demons were his subordinate friends, and he ordered them to attack Krishna in Vrindaban. Putana, Kuvalayapida, the wrestlers were mini-demons compared to the chief demon, Kamsa. Similarly, others were like mini-demons compared to Bhavananda, a class “A” demon.” (Rochan das, 2005)

CHILD ABUSER NEWS FROM MAYAPUR

Mar. 12, 2023, Saraswati dasi: *“On Apr. 2, Mayapur's Temple of the Vedic Planetarium (TOVP) project representatives will be coming to the ISKCON Alachua temple and asking for donations. [...] please*

know that TOVP Director Brajavilas supports, enables, and endorses child abusers in leadership positions. In 2021, the TOVP held their first official event, installing Srila Prabhupada's murti. The GBC Chairman Bhanu Swami asked Brajavilas to "keep [Lokanath's] participation out of the program." Instead, Brajavilas [...] escorted him to Mayapur so the admitted child molester could headline the event. [...]

"Child sexual abuser Bhavananda is also connected with the TOVP. Tim Schnabel said: 'When I met Bhavananda in the Design office of the TOVP, he was then "Creative Director." In my considered opinion based on association in a number of meetings in the design office and walking around the Temple construction site over a week's time, he was not qualified for this position. With his history of child abuse, seemingly no effort to atone for his past and no humility that I could ascertain, there is no amount of shastric mental gymnastics that would support him sitting on the Vyasasana, what to speak of being in an actual leadership position.'

"Given Mayapur's horrific history of child abuse, what does the TOVP's actions of keeping child abusers in leadership say about how they care about children? Until Brajavilas and the TOVP management publicly denounce child abuse, and remove all connections to confirmed child abusers, I urge you to find alternative ISKCON projects to give to. Ask your temple managers 'Why are you supporting a project that prioritizes child abusers above the safety of children?' You might also consider withholding donations to your local temple until they clearly put children first, and stop promoting a project that has child abusers leading it. One worthwhile ISKCON project you might consider is: <https://www.iskconchildprotection.org>. Your donation to the ISKCON CPO will help ensure that every temple is compliant with upholding restrictions on child abusers."

DID SRILA PRABHUPADA ALLOW FOR HOMOSEXUAL GURUS?

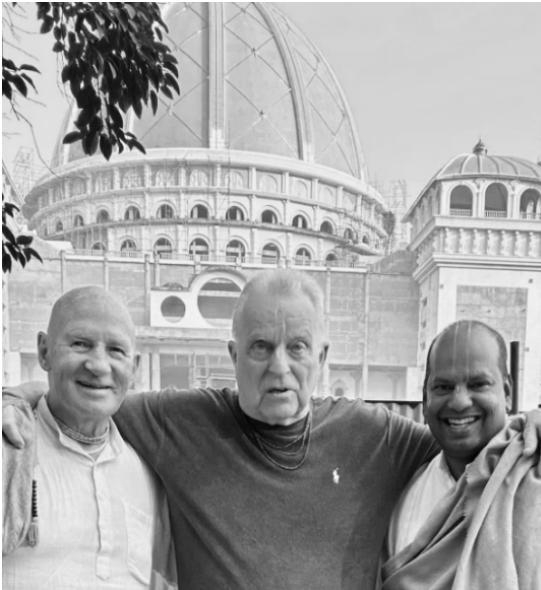
(1) *"I am very sorry that you have taken to homosex. It will not help you advance in your attempt for spiritual life. In fact, it will only hamper your advancement. I do not know why you have taken to such abominable activities. What can I say? Anyway, try to render whatever service you can to Krishna. Even though you are in a very degraded condition Krishna, being pleased with your service attitude, can pick you up from your fallen state. You should stop this homosex immediately. It is illicit sex, otherwise, your chances of advancing in spiritual life are nil. Show Krishna you are serious, if you are." (SPL Lalitananda May 26, 1975)* **(2)** *"It appears here that the homosexual*

appetite of males for each other is created in this episode of the creation of the demons by Brahma. In other words, the homosexual appetite of a man for another man is demonic and is not for any sane male in the ordinary course of life." (SBhag 3.20.26 Purport)

BACK IN, AS A MAYAPUR ISKCON MANAGER

By 2005, 18 years after his expulsion as an ISKCON guru, Bhavananda finally settled into his "resurrection phase" of life in Mayapur after languishing in Australia working at Govinda's restaurant and partying with homosexuals. He was again deeply involved in the Mayapur management, the new temple-planetarium project, and gave lectures from the temple Vyasasana. Many devotees who remembered his past dark history vociferously objected, but Bhavananda was defended by ISKCON leaders and GBCs. Despite his decade-long sexual and physical child abuse in Mayapur and Vrindaban Gurukulas, the excuse was he had done valuable service, "but made some errors." Others countered that he was doing service to obtain the opportunity to molest and abuse children in his perverted lust for sense gratification.

BHAV IS BACK- COMPASSION OR COMPLICITY?



Rochan das, Aug. 8-10, 2005: "*...There's been a cry raised that we should be merciful to those who have abused children. Bhavananda claims Srila Prabhupada would have been merciful, so why aren't we merciful? [...] a snake can/ should be killed because they'll bite anyone without notice. It is their nature. I suggest we apply the same test to Bhavananda. What did he do to children and others*

who under his control? He bit them- he seduced them or made them to gratify his sexual desires, without considering that these people don't deserve the suffering he was inflicting, and in fact, should be protected by him. Yet for his own sense gratification he caused harm to others, children, disciples, or devotees, who were trained to give all respect to sannyasis and senior authorities like Bhavananda.

*“How many of these people had their fragile faith in Srila Prabhupada and Krishna Consciousness shattered by their experiences with Bhavananda? [...] there's no greater benediction than being introduced to Krishna Consciousness by a pure devotee such as Srila Prabhupada, and it takes many, many births and deaths to gain that. To have one's faith shattered by these kinds of experiences with Bhavananda is far worse than any black snake or normal envious person. [...] no one seems to be connecting the dots between the abuses perpetrated by [list of names] and **Bhavananda, who was the common denominator.** [...] Dhanurdhara and [others] were able to divest themselves of the demoniac qualities they were infected with [...] once they got clear of his snake-like association, their devotional careers straightened up. Bhavananda, on the other hand, after he was kicked out of ISKCON, he did little with his life other than start a gay bar...*

“No one in ISKCON has explained the 'Bhav is Back' movement. As usual, there is complete silence. [...] he's again working his way back into his previous position [...] his defense is to say that Srila Prabhupada liked him, was nice to him. Maybe, but Srila Prabhupada is an exalted Vaishnava and is capable of using anyone in Krishna's service. [...] during Srila Prabhupada's lila period, Bhavananda had very little power. It was his powerful friends who [...] gave him all sorts of power, even knowing he was a homosexual predator who abused whatever power he had.

“...that ISKCON is now willing to reinstate him to a position of visibility is just beyond the pale. It's shocking to the devotee community. [The authorities] didn't suffer as a result of Bhavananda's actions: they weren't raped or seduced or have [their life and soul] callously dismantled by Bhavananda. [...] in Australia, Jayapataka Swami went there and preached strongly against all doubters [...] he was 100% behind Bhavananda. [...] That's just one incident of Bhavananda's unique ability to stay protected. [...] he hasn't purified himself, yet the GBC is obviously willing to take this big risk. It's like washing coal. Some say that Srila Prabhupada knew Bhavananda was a pedophile or abuser. [but] this information was kept from Srila Prabhupada by the very men who put Bhavananda in power. Who is protecting him, and why?”

“Pragosh says: ‘In consultation with Godbrothers who know what he is capable of and also what is most needed - he is now trying to see where his talents and energy can best serve Srila Prabhupada.’ But the GBC/leaders who have agreed to let Bhavananda return to the Holy

Dhama are the very men who covered up Bhavananda's serious abuses over the years. They were his staunch supporters even while he continued to victimize devotees. They kicked others out of the movement for criticizing this abuser. Now we should 'take their word for it' that Bhavananda is best suited to serve by being re-instated at Mayapur?

"Pragosh disagrees that it was a very foolish thing for ISKCON to re-admit Bhavananda, not only back into ISKCON, but into the highest profile part of ISKCON, namely Sridham Mayapur. [...] everyone is treating him like royalty. He's giving lectures from the temple asana, being interviewed, lecturing to groups of congregational members. High profile devotees such as Ambarish das are lining up preaching venues, introducing him to life members. Do they think people have short memories, that Bhavananda's nefarious activities in the past aren't part of common knowledge in ISKCON history?"

"For the benefit of Srila Prabhupada's movement, Bhavananda should not participate at this level. Pragosh das says Bhavananda was given Mayapur as his service and that it's our duty to facilitate him as he was in the past, regardless of his huge past offenses. I disagree entirely. ...Srila Prabhupada disciples are banned from ISKCON after dedicating our lives to Srila Prabhupada's movement for decades. Why? Because we've challenged the leaders and brought to light the truth about their activities. Yet the red carpet is rolled out for him, never mind he has repeatedly engaged in deviant sexual behaviour of the worst kind, right under the Deities' noses.

*"While Srila Prabhupada was still here, Bhavananda got caught at the 1976 festival in Mayapur sexually abusing, anally raping an underage boy in the goshala barn in front of Krishna's cows. [Tamal protected Bhavananda, says Yasodanandan.] The devotee who caught him was severely threatened to keep quiet and then Srila Prabhupada was told the barn boy was a young man. In fact, he was 14 or 15. Srila Prabhupada was told the sex was consensual, but the boy swore he had been forced. Srila Prabhupada was told he was a hired laborer. But he had also attended programs and chanted; so Srila Prabhupada would have considered him a devotee. Srila Prabhupada initially wanted Bhavananda to **take off the sannyas dress, but he begged for mercy to not be humiliated.** Srila Prabhupada encouraged him to [re-]marry, but how would an avowed homosexual respond to that suggestion? Srila Prabhupada treated it like a fall-down between a sannyasi and a woman. He agreed to let Bhavananda remain in sannyas dress if he did some atonement, which is how the caturmasya tapasya began, when he*

performed severe austerities as atonement. Srila Prabhupada gave him a second chance, warned him that a subsequent fall would be the end of his sannyas. Of course, there were many 'next times'. [...]

*“The scope of Bhavananda's offenses range beyond sexually abusing minors in the cow barn. There is a taped lecture of Sridhar Maharaja forgiving Bhavananda for **sending someone to murder him**. This man cried to Sridhar Maharaja to forgive him and admitted he had been paid by Bhavananda to murder him. I was personally at the Mayapur festival in the early 1980's when Zonal Acharya Bhavananda went absolutely ballistic, totally over the top, on the asana about Sridhar Maharaja. There were complaints [about this everywhere]...*

“...ISKCON history has been totally white-washed [and now] Bhavananda re-instated at the Holy Dhama. [...] Pragosh writes: 'Like any father, Srila Prabhupada was quick to overlook our defects and failings and even more quickly disposed to exaggerate our positive efforts in his service. This quality of Srila Prabhupada is well known to everyone and there are literally hundreds of examples of his offering his disciples chance upon chance upon chance to move forward in their devotional service- no matter what kind of accidental or even deliberate interruption or deviation would raise its head.'

“Never mind Srila Prabhupada was lied to regarding the details of Bhavananda's actual offense, and that he has sexually abused children and led many others astray down the path of sexually deviancy. So he should be welcomed back? [...] as long as you have friends in high places, you're welcome to come back, no matter how dark your past, as long as you tow the party line and don't disagree with the GBC in terms of siddhanta. Our philosophy is that we're supposed to expose people like that. Srila Prabhupada criticized his own Godbrothers, who were lily white in comparison to someone like Bhavananda.

“Anyone who supports Bhavananda's return will be fully complicit when and if he re-offends. [How to stop a sex addict?] Bhavananda has a sickness inconceivable to the average person. Trusting Bhavananda not to offend is like being the camel who trusted the scorpion not to bite him if he gave him a ride across the river. It's just his nature. Not to recognize and not speak out against this is folly.” (END)

WHERE IS THE RECTIFICATION AND THE AMENDS?

A black devotee named Krishnacharana das complained that the “guru” Bhavananda had sexually assaulted him in Vrindaban in the 1980's. Despite the common knowledge of Bhavananda's innumerable

and unaccounted-unpunished child molestations, he has been welcomed back and his Bhagwatam lectures are found online, such as at ISKCON Juhu on Jan. 15, 2016. Nara Narayan das wrote (Jan. 1, 1998):

*“I fully support the position taken by Amala Bhakta prabhu concerning the need for **rectification** of Bhavananda (or for any person committing gross offenses). The ‘offences’ of Bhavananda are not just a matter of ‘feelings’ between Godbrothers, between Bhavananda and the molested and abused Gurukuli students. These are heinous **crimes**, fully punishable in the court of Manu, and not to be confused with the crimes of an ordinary man against an ordinary victim or as a personal fall down. Srila Prabhupada clearly defined the second (and third) generation Vaishnavas as his hope for the world’s future!*

“Such children, clearly selected by Krishna, were not to be raped by sexually perverted persons like Bhavananda. Those particular children were totally off limits. If Bhavananda had picked up homeless urchins from the street for his sexual use, the significance of this highly illegal and truly abominable crime would have been far less. He (and many others) not only committed the crime of sodomy on children, he managed to pick as his victims those who were hand-picked by Krishna to be specially trained as brahmins and gurus to save the world!

“Rectification is possible, but frankly, in what way could it be possible? Bilvamangala put out his own eyes with the brooch pins of the Brahmin's wife that he wished to seduce. Vishnujana Swami had himself bound with ropes and stones and cast into the churning waters of the Triveni. I cannot recommend such punishments for Bhavananda (who once was a dear associate in the early days of the movement). His rectification is a matter between he and Krishna. ISKCON has no official ritualized mechanism for forgiveness. [...]

“So, we cannot really help Bhavananda [...] Let us not make the mistake of ‘aiding and abetting’ his crimes against the sacred acolytes in our Gurukulas by offering him a cheap redemption [...] Srila Prabhupada's dream was to train such world saving brahmins. We have lost twenty years as well as our collective integrity and honor by allowing these crimes to go on. Many others must seek rectification as well for the crime of covering up the rape of the Gurukulis and not creating the spiritually nurturing climate that was promised them by divine decree. Now, we can and must begin again. [...]”

In utter contrast, Bhavananda himself exhibited his unrepentant attitude in a letter he wrote Jan. 20, 2004 to a fawning ex-disciple:

“How are you? I am leaving for Bombay on Jan. 22 to help with arrangements for the Prabhupada festival there. Shyamasundar has asked me to be the emcee with Nathji for the festival itself and to help organize before. Chowpatty has paid for the ticket so it is all go, go, go! It is nice to feel wanted again and to have some recognition from one's Godbrothers. Apparently most everyone felt I would be perfect for that service including all of the India Regional Board. To those who don't like it, I will quote Indradyumna Maharaja who said 'They just better get used to it. You are back whether they like it or not.' My trip to Mayapur was very successful. I gave class twice and gave 'em the sauce. They loved it. I had devotees thanking me the entire week for telling them what Prabhupada wanted at Mayapur. I also had a good relationship established with Naru Gopal who I saw every day and who was always asking me for advice about different issues at Mayapur. And there sure are a lot of issues, but that is for later discussion between you and I. I also spoke at a Life Members meeting that Ambarish held and I was fabulous. So everything is looking good. Will you come to Bombay for the festival? Please! It is going to be quite something and I am sure it will inspire you. Love, Bhavs”

COLLECTING YOUNG MEN FOR SEXUAL PLEASURE

*“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 [His Divine Grace Bhavananda Goswami Vishnupada] 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. Bhavananda had twisted the philosophy of Krishna consciousness to facilitate his own material sense gratification. They said he did not have faults because he was a pure devotee of Krishna, non-different from Krishna... He was not having faults, but lilas, pastimes. And he was very much pleased by having sex with young males. He had a group of "intimate" advanced disciples and only to them he preached the true topmost philosophy of Krishna consciousness -- that the highest devotees please the spiritual master by having sex with him... It sounds crazy but it is true. [confirmed by Doktorski] **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, 2011)

SLICK SEDUCTOR



Sulochan, a young naive devotee in Detroit around 1980, had offered Bhavananda a relaxation massage, who accepted. Apparently he then convinced Sulochan, with his smooth persuasions that the new zonal acharyas could be well served with pleasure and comforts, to give him oral sex. Bhavananda used twisted philosophical rationales, explaining that this would be a transcendental service to a pure devotee. Slick scoundrel, sodomist,

eroto-addict con-man. (*ENE, Doktorski*)

TEMPLE BY DAY, GAY BARS BY NIGHT

Ambarish das confided how he shared a large apartment with Bhavananda in New York during the early eighties. Bhavananda would go to the temple every morning for the full program, meet with disciples, attend to temple affairs and business, and later in the day return to the apartment. In the evening Bhavananda would change clothes and go out to the city's gay bars all night, returning for the morning program. Day after day, the same routine was witnessed by Ambarish, who finally pointedly asked him, "*How can you do this?*" Bhavananda looked down and replied, "*It's not easy...*" This is the ultimate hypocrisy of a very fallen person who cheated and fooled everyone he could. (*Interview, 2015, Naveen Krishna das*)

BHAVANANDA LEGACY

Bhavananda's legacy was one of 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 his disastrous "contributions" to the movement:

- (1) Responsible for pedophile nests in Vrindaban and Mayapur.
- (2) Almost certain involvement in Srila Prabhupada's poisoning, grievously affecting the movement; and organizing cover-ups and obstruction of honest investigation into this matter. (see Ch. 17)

(3) Plunder of Srila Prabhupada's assets for his own use and glory.

(4) Cheating and spiritual abuse of thousands of innocents whom he fooled into worshipping him as a pure devotee, a great crime.

(5) As Ravana disguised himself as a holy sannyasi and religious man, he used saffron dress to befool innocent devotees to reject the true Acharya as the living link to the parampara and to instead accept rascals like himself as the "new acharyas."

Yasodanandana das recorded a conversation in his diary from July 1977 after Srila Prabhupada announced the appointment of 11 ritviks to initiate disciples on his behalf. Bhavananda was included on the list.

Bhavananda: *On behalf of Prabhupada. We'll initiate while he is in this condition. Yasoda: What about after? Bhavananda: I guess we don't know yet. Yasoda: So it should be a nice fire sacrifice. Bhavananda: You take care of this. You put on a good show. (The fire sacrifice was ready to start and Bhavananda all of sudden exclaimed:) I can't wait till we start to do this. I can't wait!*

His enthusiasm to start initiating disciples was bubbling over. And this was during the lethal poisoning, ongoing for many months already. By Dec. 1977, their conspiracy to become successor acharyas had been secretly discussed, fully developed, and was already firmed up.

Teenage rape, sex with young men (voluntary or seduced, intimidated), physical abuse and beatings of children aged 4-12, oral sex 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 extreme hypocrisy and duplicity shows specific character traits. And he expects us mushrooms to believe him when he denies involvement in Srila Prabhupada's poisoning, by which he got all that sense gratification?

His denials of poisoning involvement are worthless. So, was he the kind of cruel, selfish man capable of poisoning Srila Prabhupada? After he attained false guruhood in 1978, he went practically crazy with sense gratification and could not restrain himself, consumed by his personal ambitions. The things Bhavananda did during those 10 years reveal a man who would definitely be the kind of cruel, selfish man capable of poisoning Srila Prabhupada.

CHAPTER 17:
POISONING EVIDENCE

There is *substantial evidence* that Bhavananda was part of the scheme to poison Srila Prabhupada. He has denied this, of course.

CVSA TEST RESULTS FOR BHAVANANDA'S 1977 STATEMENTS

As described in Ch. 8, taped audio segments from 1977 of Bhavananda speaking were analyzed by the CVSA method in 2002 by Sunrise Investigations and again in 2004 by Truth and Deception Technologies. The following results from these audio forensic studies:

Steven Ulrich of Sunrise Investigations was a retired highway patrol officer before going into private practice as a CVSA specialist investigator. He tested Bhavananda for levels of voice stress and deception in his tape recorded speech of Nov. 1977. On Apr. 10, 2002 he noted that there was **Very Strong Deception** in the taped segment that was chosen for analysis.

Section 11: Tape T-46 B, ConvBk.36.373: **BHAV:** *“Because quite honestly Srila Prabhupada, I think most of us are very worried. If you go off down the road and send us all back to our different assignments, we would not be able to serve with our full attention, knowing that our beloved father and spiritual guide was in such weak condition.”* / The three words- **most, very, worried-** were analyzed from the phrase *“I think most of us are very worried”* and were **90% STRESSED/ DECEPTIVE.**

Apparently “most of us,” Bhavananda and others, were NOT worried about Srila Prabhupada’s well-being at all.

*“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 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

Then, the CVSA study on these same recordings was done by Leo L. Brunette (Truth & Deception Technologies) on June 10, 2004:

(1) When Bhavananda asks Bhakticharu, *“So what was the cause of that [Srila Prabhupada’s] distress?”* **Considerably Stressful/**

Deception (ConvBk.36.366) (2) When Bhavananda melo-dramatically states that he was in too much anxiety about Srila Prabhupada's welfare because the parikrama would be dangerous to his health: **Heavily Stressed/ Deception** (ConvBk.36.392) (3) Bhavananda's giggle during "The poison's going down" whisper is: **Heavily Stressed**

*"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. [...] Sincerely, Leo L. Brunette, Private Investigators, Expert VSA Specialists, Truth and Deception Technologies"*

Mr. Brunette sent his CV/resume as well. He started in the Phoenix Police Dept 1962-71. He worked as internal investigator for Consolidated Freightways 1971-97. Since 1978 he received training in PSE (Psychological Stress Evaluation), polygraph tests (2520 hours), and CVSA analysis, commercial fraud investigation, crime lab/LE colleges. Since 1997 he has been a private voice stress analyst/investigator, and is a member of International Society of Stress Analysis (ISSA). Mr. Brunette was very interested in our investigation.

Conclusion: Bhavananda was highly deceptive, lying, or highly stressed during these statements, and **he was not honest with Srila Prabhupada about wanting Srila Prabhupada's health to recover**. His giggle in the "Poison's going down" whisper was hardly innocuous, but very stressed. It would be invaluable to the poison investigation if tape recorded question and answer sessions could be obtained of Bhavananda. Of course, he will not agree to this. Not only can deception be clearly differentiated from truth, but emotion can also clearly be seen on the graphs. CVSA's technology can help in determining the truth. If he is innocent, as he claims publicly, why not take a CVSA test? And agree to cooperate with private and/or government investigators? His non-cooperation indicates his guilt.

WHY DID BHAVANANDA OBJECT TO THE PARIKRAMA?

In Nov. 1977, just after he revealed he thought he was being maliciously poisoned, and just after the poison whispers were caught on tape, Srila Prabhupada and his caretakers discuss his desire to be taken by bullock cart on a Govardhan and Vrindaban parikrama, or a tour of the holy places. Tamal, Bhavananda, and the kaviraja Shastri all strenuously objected, saying that the bad road with jerking and jarring would be too tough on Srila Prabhupada and would cause his death.

When Jagadish asked why Srila Prabhupada wanted to go on parikrama, he replied that it would cure him, and so Hansadutta and others were supportive. But Tamal and **Bhavananda** were adamantly against it, and Srila Prabhupada finally gave in and agreed not to go.

SP: *All right.* **Bhakticharu:** *Jaya Srila Prabhupada.* **Bhavananda:** *Thank you, Srila Prabhupada.* **SP:** *I cannot refuse all your requests.* **Tamal:** *And we cannot refuse your request. We will take you all over tirtha-yatra, to all the places. Just that you get a little stronger. You'll be free of all management. You simply go to tirthas and take darshan of all the Deities in India. Everyone will stay in their respective places. They'll manage. But we just want you to be stronger.* **SP:** *All right... That will satisfy you? (laughter) [...]* **Bhavananda:** *We were just on our way down the stairs to come and see your Divine Grace.* **SP:** *Bhavananda?* **Bhavananda:** *Yes, Srila Prabhupada?* **SP:** *You are satisfied?* **Bhavananda:** *Now I am, Srila Prabhupada, yes. (laughter) I was in too much anxiety.* **SP:** *No, I cannot put you in anxiety. You have done so much. You have suffered for Mayapur so much. I cannot put you in anxiety. So I shall do what you like.*

The question is why did Tamal and **Bhavananda** oppose the parikrama? The CVSA tests (above) clearly show they **both** were **not** concerned for Srila Prabhupada's well-being or health. The conclusion is that they had a secret motive not to go on parikrama which was contrary to Srila Prabhupada's desire and request. Perhaps they worried that: (1) The poisoning would thus be discovered (2) As the primary caretakers, the devotees and locals would hold them liable for Srila Prabhupada's death (3) The poisoning would be interrupted.

"SEEDING" THE "POISON" WORD INTO DISCUSSIONS

In Srila Prabhupada's recorded conversations we hardly find **any** mention of "poison" previous to mid-Oct. 1977, but suddenly, just a month before Srila Prabhupada departed, the poison word was often used by some caretakers. And bizarrely, they were not referring to actual poison, but to medicine or infection. Talks were peppered with "poisonous" or "like poison." The inter-substitution of poison and medicine in conversation was peculiar. This appears to be **a deliberate seeding of the poison word into conversations**- to obscure the actual poisoning, calling medicines as poison, confusing any idea of real poisoning, and to distract from the poisoning that they feared would be suspected. Was it meant to characterize medicines 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 actual (now proven) poisoning? Was this intentional to deflect from the real poisoning? We shouldn't underestimate Tamal's devious intelligence.

Poison first came up Oct. 18 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 turned out to be poison.”* In late Oct. Tamal, referring to medicine: *“...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 *makharadhvaja* as *“drinking poison.”* On Oct. 28 Tamal, **Bhavananda**, and Bhakticharu (three primary suspects) all chime in with multiple references to the *makharadhvaja* as *“poison to him.”* Finally, on Oct. 31, Srila Prabhupada also called this medicine *“poisonous,”* as this was now the current language and narrative.

Bhavananda: 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 makharadhvaja was poisoning him ...and asked that it be stopped, and that Srila Prabhupada claimed it was not made correctly. ...the makharadhvaja was then stopped.”*

Coincidentally, 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 makharadhvaja.”* (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. The same curious interchange of the words poison and medicine are seen in Tamal's two books, *TKG's Diary* and *Prabhupada's Final Pastimes*.

THE SUSPECTS ORGANIZE THEIR OWN COVER-UP

Tamal, Bhakticharu, and Jayapataka, three prime poisoning suspects, are known to have secretly organized their disciples to produce a book *Not that I Am Poisoned (NTIAP)* which was endorsed by the GBC in March 2000. Thus the prime suspects in Srila Prabhupada's poisoning ***investigated themselves***, and with the denials of their compatriots and themselves, they told the devotee society that the issue is now settled. Bhakticharu and Tamal gave \$3000 each. Jayapataka's disciple Deva Gaurahari (Australia) and Tamal's disciple Tirtharaj (Australia) were the key organizers and "researchers."

It may be a bit speculative, but it seems overly coincidental that all of the above-described poison cover-up operation took place in Australia, exactly where ***Bhavananda*** was once the GBC and sole guru, where he had hundreds of (ex) disciples, and where he was also residing at that time. So, it seems very likely he also (secretly) was assisting this team in producing the *NTIAP* fraudulent cover-up, which is fully detailed in *Srila Prabhupada- Triumphant Departure: Complete Book of Poisoning Evidence* (2022, Amazon.com).

BHAKTA VATSALA SPEAKS ABOUT BHAVANANDA

Bhakta Vatsala das, 13 years old in 1977, and a Vrindaban gurukula schoolboy from Mexico, had various cleaning duties in Srila Prabhupada's quarters. From a hallway ***he reportedly overheard about eight senior disciples discussing Srila Prabhupada's poisoning.*** He resides today in Mexico City and has so far only partially disclosed his testimony. In 1999 he was interviewed and tape recorded asking why ***Bhavananda sprinkled Srila Prabhupada's 1977 food with deity "holy water" for "purification"*** before it was brought to him. Would this not seem a possible manner of poisoning? Once Bhavananda argued with Ramesvara and punched him, making his lip bleed. Shortly

after Srila Prabhupada's physical departure, **Bhavananda**, Jayapataka, Tamal, and Bhakticharu searched everywhere for the two tapes that Bhakta Vatsala had taken from under Srila Prabhupada's bed mattress and hidden in his room. On leaving Vrindaban, he put them in his luggage, but Bhakticharu found them. The tapes' contents are unknown as Bhakta Vatsala never listened to them. (*Interview, 1998*)

CARETAKERS REJECT PROPER MEDICAL CARE

As 1977 progressed, Tamal, as the permanent personal secretary, tightened his grip over Srila Prabhupada's life. Tamal, Bhakticharu, and for extended times **Bhavananda**, were the primary caretakers as Srila Prabhupada's health relentlessly deteriorated. Tamal and **Bhavananda** were very active in the health care, with Srila Prabhupada's input decreasing over the months. Through 1977 Srila Prabhupada increasingly entrusted his health care to his servants, depending on their best judgment and arrangements. **Bhavananda was often the #2 caretaker**, with Bhakticharu in a more subservient role.

Tamal had a program of avoiding proper medical attention and doctors, cloaked as being spiritually intelligent. The historical record of Srila Prabhupada's last year, especially the last 3 months, shows **his caretakers**



rejected all proper medical care. This was aggressively vocalized and implemented by Tamal and **supported by Bhavananda.** 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. 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.** An atmosphere of intense distrust and suspicion of doctors and medicines, especially allopathic, served the interests of the poisoners. With each new medicine came heavy mucus and discomfort and so, that *kaviraja* was dismissed. The horrors and defects of modern medicine were often described to Srila Prabhupada in an **attempt to steer Srila Prabhupada away from any proper medical attention.** Tamal, with help from

Bhavananda, displayed immense prejudice against doctors and medical treatments emphatic, seen clearly in the tape transcripts.

In the last weeks, **Bhavananda** and Tamal were "relieved" that Srila Prabhupada decided to die peacefully, without further botheration with "the struggle to live." On Oct. 22, 1977, **Bhavananda** participated in the criticisms of doctors along with Tamal:

SP: *This doctor's treatment is failure.* **Tamal:** *Yes, he's starting to guess.* **SP:** *They will simply guess.* **Tamal:** *Oh, he's guessing.* **Bhavananda:** *On and on. [...]* **Bhavananda:** *"His desire was to remove you from here somehow or other. First to remove you for an X-ray, then..."* **Tamal:** *"Another trick they have is that you have one trouble, so they give you a medicine, but the medicine causes a worse trouble. And eventually such bad trouble is created that they get you depending on them, and then they say, 'Now the only thing left, you must come to the hospital for operation.' Then they kill you."*

Next there was given a long series of medical horror stories told by **Bhavananda**, Tamal, Svarupa Damodar and Adi Keshava. This deliberate avoidance of proper medical care prevented detection of the real cause of declining health, namely the poisoning. **Bhavananda** was instrumental in perpetrating a deep mistrust about proper medical care.

BHAVANANDA AND TAMAL: THE VERY BEST OF FRIENDS

Tamal being Bhavananda's closest friend and compatriot from 1969 onward says a lot about Bhavananda in his choice of association. Tamal stated (1981) in a lecture that Bhavananda was his favorite of all the ISKCON gurus. They would spend lots of time together in Vrindaban, Mayapur, everywhere. The two often walked around together with big smiles, being the best of friends. Birds of a feather flock together.



Bhavananda was often present (4 out of 9 months) in 1977 with Srila Prabhupada and Tamal in Mayapur, Bombay, and Vrindaban as a caretaker (Feb-Apr. 16, 1977- May 21- June 13- Oct. 10-Nov.

14). Tamal was found to have poisoned Srila Prabhupada beyond a reasonable doubt in *Anti-Prabhupada: Deviant Impact of the Poisonous*

Tamal Krishna Goswami on the Hare Krishna Movement (2023, Amazon.com). Thus, simply as Tamal's very best friend, and being present as a caretaker for 45% of the time in 1977, Bhavananda becomes a prime suspect.

Tamal once rescued Bhavananda from Hollywood after he had left the temple in 1970. In 1981 Tamal spoke how he recruited Bhavananda 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 Bhakticharu's *Ocean of Mercy* (p 102): *"You [Bhavananda] are also one of those fortunate souls. What a deep relationship you have with Tamal. Bhavananda smiled and said, 'Yes that's true. We developed a deep friendship from the first time we met.'"*

Tamal and Bhavananda had rooms in the Lotus Building in Mayapur just opposite each other, as they were such close friends.

BHAVANANDA'S STATEMENT OF DENIAL

After the worldwide distribution of Nityananda's 400 page book, *Someone Has Poisoned Me*, in mid-1999, which presented comprehensively and concisely the facts and evidence in Srila Prabhupada's suspicious disappearance pastimes, the primary suspects secretly did a fraudulent investigation of themselves and published a book titled *Not That I Am Poisoned* in Feb. 2000. The GBC unanimously endorsed this deception, hoping it would end the "poison issue" once and for all (it did not). In *NTIAP*, is the *"Statement by Bhavananda das"* (p. 135) containing his denials:

"I have been apprehensive about becoming involved in what I saw to be an 'endless debate' on the internet over the poison issue. When Hari Sauri made the point that many innocent devotees were becoming bewildered by all this I felt duty bound to make a statement - and one statement only - for the record. I did not poison Srila Prabhupada nor was I involved in a conspiracy to poison Srila Prabhupada. Absolutely none of my Godbrothers poisoned Srila Prabhupada. The entire poison issue is ludicrous and beyond absurd."

COMMENT: The hair tests prove someone certainly did poison Srila Prabhupada, so it is not absurd. And, if it was so absurd in 2000, then why did Bhavananda not say so to Srila Prabhupada in 1977 when

he and all the other caretakers acknowledged **ten** times in a few minutes that Srila Prabhupada was being homicidally poisoned? (see Ch. 13) His denial is a major contradiction to his own and others' 1977 recorded statements. From the transcripts of the Nov. 9-10, 1977 tapes we see everyone at Srila Prabhupada's bedside **agreed that Srila Prabhupada was being poisoned**. Tamal even asked Srila Prabhupada who had done it! **No one**, not Bhavananda, Tamal, Bhakticharu, the doctor, etc, objected when Srila Prabhupada said (1) he was being poisoned (2) he had heard he was being poisoned (3) he had poisoning symptoms.

“Anyone who was present in Vrindaban at that time could not deny that every attempt both material and spiritual was made in an effort to keep Srila Prabhupada with us as long as possible. He departed by his own sweet will and by the desire of Lords Krishna and Balarama.”

COMMENT: Actually, there was a very aggressive rejection of proper medical care and an aversion to having qualified doctors see or diagnose Srila Prabhupada. At least five qualified medical doctors were turned away by Tamal, sometimes with Bhavananda's support. There was a bewildering parade of doctors through 1977.

“Those were extremely difficult times not only for those of us who were nursing him but also for all his disciples around the world. I don't know where Nityananda das was but his assistance in caring for Srila Prabhupada would have been very appreciated by his Godbrothers.”

COMMENT: The devotees world-over were not told Srila Prabhupada called all his disciples to come see him, and so they faithfully remained at their posts of service as they were trained to do.

“Srila Prabhupada was certainly never more approachable by all the devotees regardless of sannyas, grhastha, male, female or even child. I remember thinking Srila Prabhupada would want some privacy, but he told me Yadubara should be allowed to film whatever he wanted. So you can understand that an atmosphere of openness prevailed, not one of secrecy and whispers as the real poison conspirators are implying.”

COMMENT: Now this is so blatantly untrue it becomes clear Bhavananda is spinning a false narrative in order to hide something. Why? It is well documented that Tamal restricted and screened all who came to see Srila Prabhupada and most were turned away. **There was no openness**. Bhaktisiddhanta das stated that as the guard, he was instructed to keep everyone out. Bhakticharu also wrote in his book that Tamal restricted all devotees from seeing Srila Prabhupada, who was

“off limits.” Yadubara had access *once* to film (not to discuss), but others were unable to come in. (But accessibility or not, what does that prove?) Bhavananda is **giving misinformation**; why would he mischaracterize the situation with such dishonesty?

“Doubtless there is much work to be done for Srila Prabhupada to save the conditioned souls... Let us all at least put this particular lunacy to rest to allow us to get on with the serious work at hand. I remain the most lowly and unqualified servant of all the Vaishnavas of ISKCON. Bhavananda das”

COMMENT: How can Srila Prabhupada’s mission go forward without an honest, unbiased, and thorough investigation into the extremely disturbing and suspicious circumstances of his disappearance (and what then happened thereafter)? The mountain of evidence demands it, and strongly points to Srila Prabhupada’s poisoners being in the ISKCON leadership. Bhavananda’s dismissal of the evidence is meaningless because he himself has no credibility due to his own past history and character. Using Bhavananda as a defense witness reveals the GBC’s desperation. ISKCON’s GBC/guru cartel is intent on harboring the poisoning suspects without allowing any real, honest, or unbiased investigation and even ban discussion or debate on the matter. Of course the suspects will deny that Srila Prabhupada was poisoned! Rather, why not disprove the “poison theory” **with tests of the teeth and hair samples** that Bhavananda, the GBC, and Tamal have?

Bhavananda’s statement follows a similar pattern to that of other suspects; a self-righteous denial of murder allegations. Coordinated deception. Calling this a disturbance to "innocent devotees?" Looking at Bhavananda’s history, we find it was he who exploited, raped, abused, and **disturbed the innocent devotees under his charge**.

BHAVANANDA THREATENS TO SQUEAL ON TAMAL IN 1995

ANON was a disciple of Prabhavishnu das, a sincere and long standing Australian devotee since just after Srila Prabhupada departed, and who still serves at an ISKCON property in Australia. Through trusted intermediaries, the following history was received from ANON, who comes from France. When we found him, he was understandably hesitant to speak with us, but we have his data on file. Paraphrased:

“I was upstairs in the toilet of the sannyasi quarters of the North Sydney ISKCON temple in 1995 due to a very urgent, sudden call to use the toilet. I was behind the toilet door when Tamal and 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 to Tamal: **‘You help me with this or I will publicly expose your activities and what really happened during Prabhupada's last year while you were his secretary.’** Tamal became quiet, telling Bhavananda to calm down. Tamal then successfully campaigned for Bhavananda's reinstatement in the North Sydney temple. Tamal then soon departed Australia.”*

When ANON heard the allegations of the intentional poisoning of Srila Prabhupada in 1997, he remembered this incident just a few years earlier, and he now strongly believes in his heart that Bhavananda's extortionary threat to Tamal was to reveal something about Tamal's involvement with Srila Prabhupada's poisoning. *(As interviewed by Mandapa das and Michael [para-legal], Australia, Jan. 2016)*

WHY IS BHAVANANDA BEING PROTECTED? (abbreviated)

“Tamal was also very close to Bhavananda, and protected him on many occasions. Meanwhile, Tamal was saying openly, even in his class lectures, ‘Bhavananda is the most enlivening associate I have, out of all the GBC.’ [...] So why have all these people chosen to protect Bhavananda, to cover up for him, to befriend him, to provide him with kingly opulence? What is it, exactly? Bhavananda has been like Teflon all these years. [...] Yet on the authority of the higher echelons of ISKCON, we're supposed to believe that it's just our own material contamination that causes us to see him as being impure, regardless of all the evidence. We can only conclude that Bhavananda is holding something over them, and they well know he's ruthless enough to use it if he doesn't get his way. We also haven't heard a peep out of anyone else who was at Mayapur at the time. There was Bhagavan, Ramesvara, Harikesh, Tamal, and Hridayananda. You can assume with near certainty that they all knew about Bhavananda, just as all of them knew, in detail, about Kirtanananda. They knew Kirtanananda was a pedophile and they knew Bhavananda was a flagrant homosexual and a

pedophile. These men knew pretty much everything that was going on in the movement, in everyone else's zone. The pact they had amongst themselves was unbelievably strong. Their club membership trumped all the absolute principles of guru, shastra and sadhu, the spiritual master, common sense, and morals. The level of their camaraderie was so great it exceeded the laws of any land, whether India or elsewhere. I've never personally experienced that degree of loyalty, nor have I seen it exhibited in any other circumstance throughout my life.” (Rochan das, Sampradaya Sun, 2005)

COMMENT: Bhavananda lost his guruship in 1987, and he was broke and dishonored. The pattern of favoritism and protection of Bhavananda that Rochan speaks of is likely due to the need to keep Bhavananda quiet about all that he knew, which is a great power over the others' heads. In 1987, reluctantly, the GBC had no choice but to expel him because of the great rebellion in ISKCON against him. Bhavananda's friends protested that they no longer had enough votes and could no longer protect him due to the temple president revolt.

BHAVANANDA AT CENTER OF 1977 POISON DISCUSSIONS

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 and that this was the explanation for his debilitated physical condition. No one, including Bhavananda, argued against this- they all accepted it. Yet, they were just indulging Srila Prabhupada, playing dumb, and nothing was ever said or done about it afterwards.

Bhavananda: *What medicine was he taking before that?*
Bhakticharu: *Konsa...? (What...?)* **Kaviraja:** *Kuuch nahin. (Nothing.)*
Bhakticharu: *He was referring to a case, a big murder case in Calcutta, the husband poisoned the wife.* **Bhavananda:** *Guha.*
Kaviraja: *Svarupa Guha... abhi uska case... (Svarupa Guha ...the case is now...)* **Bhakticharu:** *Shankara Bannerjee was...* **Bhavananda:** *Our lawyer is the... (snickers, giggles).*

We fail to find any humor in these discussions, so why does Bhavananda? His snickering while remembering how their Calcutta lawyer represented a Calcutta man who had poisoned his wife while discussing with Srila Prabhupada about his being poisoned, is extremely disturbing. It is very clear he and others were discussing actual poisoning cases in reaction to Srila Prabhupada's complaint of "That same thing, that someone has poisoned me." So how was this not absurd in 1977, but now it is? And in 2000, upon discovery of the

poison discussions and whisperings of poisoning therein, Bhavananda flatly denies there was any poisoning, saying the idea was beyond absurd. The Nov. 11, 1977 audio tapes contradict his denials of what he had acknowledged and accepted in 1977. Is there anything fishy here?

BHAVANANDA IMPLICATED IN THE POISON WHISPERS

Bhavananda was present and participating in the poison whispers on Nov. 11, 1977. Bhavananda's voice is widely recognized in these incriminating whispers as the one who giggles in the middle of the whisper: "*The poison's going down.*" (giggles) "*The poison's going down.*" Many devotees consider it to be Bhavananda who is giggling, recognizing his unique voice. He was speaking in the room just before the whispers, and the few others present at that time on the tape do not have a voice like that. Tamal is whispering about poison going down, and his closest friend Bhavananda is giggling. The three voices closest to the microphone are: Tamal, Jayapataka, Bhavananda, as seen in the conversations (see Ch. 13).

There is no humor in these poison discussions or whisperings, so why giggle about it? What is funny about the poison's going down? Or how their lawyer represented a Calcutta man who had poisoned his wife, and 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.*"

Tom Owens, Owl Investigations studied the poison whispers (2003 report): "*There is conversation about poison and the use of it. In my opinion there is certainly basis for further investigation. [...] A forensic toxicologist and homicide investigator should be consulted. [...] the word poison is clearly audible and intelligible in several instances.*"

LUST FOR POWER

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 uncontrollable lust and taste for sense gratification in such lowly activities as child rape, homosex with disciples, and also allegedly arranging for murder and causing suicide, is definitely the type of person who could poison his spiritual master for the rewards of the greatest power and wealth. This personality assessment confirms he had the character of one capable of the worst sort of crimes. 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 have poisoned Srila Prabhupada. After all, he has done just about everything else, and the temptation of being an absolute guru would justify a malicious poisoning. Don’t fall for his ardent denials.

ASSESSMENT: DID BHAVANANDA POISON SRILA PRABHUPADA?

First, we note that the poisoning is already scientifically proven.

There is substantial evidence that Bhavananda was involved in poisoning Srila Prabhupada, along with Tamal and others in 1977. With the demise of Tamal and Bhakticharu, *Bhavananda* is a living and prime suspect in the poisoning of Srila Prabhupada.

We can assess a probability of Bhavananda’s guilt by assessing the evidence stacked up in front of us. An unbiased person of integrity will reach the verdict that Bhavananda poisoned Srila Prabhupada *as a very high probability*. Whereas Tamal was estimated as 98% for certain being involved in this crime, achieving a level of beyond a reasonable doubt, a considered assessment of Bhavananda’s case may be at the 90% level, which is **Clear And Convincing Evidence** (see Ch. 14 for the levels of certitude of evidence in criminal cases.)

Clear and convincing evidence is a very high level of burden of persuasion, although less than the level of beyond a reasonable doubt. It means the evidence presented is highly and substantially more probable to be true than not true, or *at least 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 Bhavananda* as charged. This is the clear evidential conclusion.

Below is an honest, unbiased, mathematical assessment of percentage weight assigned to the pieces of evidence, added up to reach a level of certainty of clear and convincing. 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 Bhavananda poisoned Srila Prabhupada?

20%: LEGAL CONTROVERSIES:

- a. *behind the scenes corruption with the Bengali Mayapur mafia*
- b. *allegations of drug deals with other Australian devotees*
- c. *called Immigration to deport Achyuta after confronting his with sexual abuse*
- d. *allegedly raped a boy aged 12 in Australia who burned his sauna house down and later committed suicide*
- e. *allegations he paid someone to kill Sridhara Maharaja and a*

disciple prepared to kill Achyuta das for exposing his child abuse

- 10%: **CHARACTER:** (could do anything for his uncontrolled senses):
- engaged in severe, monstrous, sadistic child physical and sexual abuse. most blatant child sex abuser in ISKCON history*
 - continued his previous activities of extremely degraded habits from before he came to Srila Prabhupada's movement*
 - responsible for pedophile nests in Vrindaban and Mayapur*
 - testimonies re: his tantric curses against his enemies*
 - used his position as a false spiritual master in ISKCON to collect young men for his sexual pleasure.*
- 10%: **MOTIVE:** Involvement in ISKCON guru hijacking after the poisoning
- "Let them all leave. We've got our own disciples now."*
 - "We are constructing eleven Vyasasanas for the new gurus!" (Aug. 1977, indicating prior knowledge of the guru takeover)*
 - for his prominent role in the disastrous zonal acharya hoax, he has shown no repentance, made no amends or apologies*
- 10%: **Participant in the two certified poisoning whispers:**
"The Poison's Going Down" & "Is The Poison In The Milk?"
- 5%: **Prolonged Involvement as a Caretaker, for 45% Srila Prabhupada's last 9 months, when the poisoning is proven to have been ongoing**
- 5%: **Bhavananda Ignored Prabhupada's Concerns Of Poisoning**
- 5%: **Very best friend of Tamal, who was the lead poisoner**
- 5%: **Intimately involved with food, drink, medicines**
- 5%: **Resistance to honest investigation, supporting cover-ups**
- 5%: **Acknowledged poisoning (1977), in 2000 ludicrous, beyond absurd**
- 2%: **Bhavananda's support of rejection of proper medical care**
- 2%: **Bhaktavatsala implicated him of sprinkling water on Srila Prabhupada's food, also overhears talks of poisoning**
- 2%: **Bhavananda threatens to squeal on Tamal in 1995**
- 2%: **Was highly deceptive, lying, highly stressed in his taped statements, not honest about wanting Srila Prabhupada's health to recover**
- 2%: **His snickering while discussing Srila Prabhupada's poisoning**

CONCLUSION: 90% CONFIDENCE

BHAVANANDA IS GUILTY OF INVOLVEMENT IN SRILA PRABHUPADA'S POISONING DUE TO CLEAR AND CONVINCING EVIDENCE

Add it up, we reach a 90% threshold of confidence Bhavananda was involved in Srila Prabhupada's poisoning, even with no "smoking gun" and no outright confession. *Clear and convincing evidence.*

This assessment is all the more reason to push hard to finally bring Bhavananda to *full* accountability for *all* his sexual and physical child abuse, not under penalty of the paltry sanctions of internal institutional agencies, but under the full weight of the laws of the state, in Australia,

IN PURSUIT OF SRILA PRABHUPADA'S POISONERS

USA, or (especially) India. This is very possible to accomplish if not for the unwarranted protection by the corrupted ISKCON GBC. At a minimum he should not be allowed in or near any ISKCON temple ever again. E.g., think of how Aswattama was left to wander aimlessly for 1000s of years... But better if he is in jail after conviction by a court for his sex crimes, and his victims will be given justice at last.

Upon his demise, the GBC should prohibit any efforts to place any memorial or samadhi in Mayapur or Vrindaban. And a reformed ISKCON GBC must resolve that Bhavananda was highly suspected of complicity in Srila Prabhupada's poisoning, as a matter of honoring truth, in lieu of any further investigation or court trial in this matter.



PART FIVE:
BHAKTICHARU SWAMI- DUPLICITOUS



Bhakticharu Swami (Kishore Bhattacharya, 1945-2020) joined in Mayapur in late 1976 and soon became enamored of Tamal as his protégé. Bhakticharu took sannyas in May 1977, and for most of 1977 he was Tamal's primary assistant as a Srila Prabhupada caretaker.

In late May 2020, in the middle of the world's pandemic lockdown with no international flights, Bhakticharu somehow flew from India to his "farm" project in Deland, Florida. Soon he became ill and went to the hospital, diagnosed with the COVID-19 virus. Because of the prevailing health restrictions, devotees could not visit him and he remained isolated in the hospital. He was placed on a ventilator June 19 and deteriorated, having a heart attack on June 29. He expired on July 4, 2020 at age 74, alone, unconscious, hooked up to tubes and machines. His passing away was almost as inauspicious as Tamal's.

Bhakticharu's body was brought back to Mayapur on a special plane and buried in a plot upon which the ever-generous Ambarish das pledged to finance a Samadhi. Where were Bhakticharu's millions when he really needed them most? Just prior to his departure he made a plea for donations to the Mayapur planetarium project, as though he had nothing himself. Wealthy swami guru dies, but has no money for

his own burial memorial. And what did happen to his wealth? Does it belong to ISKCON? No, it is private money and will be utilized solely by his disciples and in Bhakticharu's temples or projects (debts?)

Herein we examine how Bhakticharu Swami is a primary suspect in Srila Prabhupada's 1977 poisoning and also how he has misled devotees as an unauthorized guru, a false sannyasi, and an elite GBC member. He is called "Swami Blue" due to his statements that he did not take Srila Prabhupada saying he was poisoned seriously because he observed Srila Prabhupada had not turned blue. Shortly before his death, in an online video, he again deemed the "poison theory" as ridiculous and false, giving more boringly defective arguments.

Sometimes the bewildered followers of an unauthorized guru such as Bhakticharu Swami will object that despite some oversights and errors, the important thing with their "guru" was his sincere preaching of Krishna consciousness in the service of the parampara. However, the anomalies, contradictions, dishonesties, and deviations that littered his 45 years in ISKCON was more about garnering worship, money, and power for himself, and thus he has greatly undermined Srila Prabhupada's mission. He has done this by *falsely posing as a bona fide guru*, promoting the *mayavadi-sahajiya* "living guru" theory whereby Srila Prabhupada can no longer bestow transcendental knowledge and liberation via his books and recorded teachings.

He also introduced or supported many deviations from Srila Prabhupada's teachings. Bhakticharu misled and misguided countless conditioned souls and cheated naïve persons, presenting himself as a deliverer of the lost souls while exploiting Srila Prabhupada's mission for his own self-aggrandizement. It is not a pretty picture; neither is it a pleasure to describe it, yet it is necessary to stop such cheating. We surgically pinpoint the exact problems without envy, ridicule, or embellishments in the attempt to restore the purity of Srila Prabhupada's mission. This is not a matter of simply finding some faults. It is truth telling to understand actual unchanged history.

Bhakticharu Swami established his own turf legacy-temple in Ujjain, has often been the GBC Chairman or Vice-Chairman, and is highly esteemed in ISKCON. He was not seen as so philosophically adept nor a giver of profound classes, but more given to sentimentality. He has been very inconsistent in his positions and actions compared to his words. It is the Age of Hypocrisy when supposed religionists are not at all what they appear to be, as we shall see in the coming chapters.

CHAPTER 18:
OCEAN OF DISHONESTY

“If he says contradictory things, is he not a rascal?” (SPConv July 13, 1975) [Contradictory: applies to two things that negate each other, so that if one is true or valid, the other must be false or invalid.]

ASTROLOGICAL INDICATIONS

Born Calcutta, Sept. 17, 1945. Nalinikanta das (Thomas Hopke, well known Vedic astrologer) wrote an essay on the basic indications that should be considered in a poisoning disciple's horoscope.

“When I was first introduced to the statements of Srila Prabhupada, within his final days on earth, of ‘poison’ being administered to him, my astrological mind began to calculate the initial factors that would be relevant in such a case. The clear ‘karaka’ or indicator of toxins is RAHU, and the planet of guru is JUPITER. When I thought of the horoscopes of all four devotees in Srila Prabhupada’s room at the time of the “poison” discussion, 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.

Tamal, Bhavananda, Jayapataka, **Bhakticharu** thus all have their Rahu placed in their horoscopes with a direct effect on their Jupiters.

PRIVATE FIRE SACRIFICE IN THE DARK

After 1978 many ISKCON "gurus" took to "tantric practices," including Harikesh, Jayapataka, Radhanath, Bhavananda, Bhakticharu, Tamal and others. This is widely known, not conjecture. This began even before Srila Prabhupada's departure. During one of the annual Mayapur GBC meetings in the mid-1990's, Naveen Krishna das and his wife entered a pavilion building in the front of the property on a pre-dawn japa walk. 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 this later, he concluded they were engaged in tantric rituals.

TESTIMONY ABOUT BHAKTICHARU'S LOVE QUADRANGLE

Monalisa Roy (Mohini Radha dasi) and her parents are Jayapataka Swami disciples. In 2003 she and her husband Ananda das visited her parents in Calcutta and she learned without any doubt from many Bhakticharu disciples that Bhakticharu's male secretary Chaitanya das, who also resided in Calcutta, had a years-long affair with his wife's sister. Meanwhile Chaitanya's wife Malini dasi was having an affair with her guru, Bhakticharu, and all four of them knew about each other. When Chaitanya's wife became remorseful for causing her sannyasi guru's fall-down, she attempted suicide by dousing and igniting herself with kerosene. She survived but not without serious burns and scars. Bhakticharu supposedly gave her money. Mohini Radha's parents and many Calcutta devotees were aware of this scandal, related in Hawaii to Nityananda das in 2003 by Mohini Radha dasi in person.

In 2016, Tattva Darshan das (India) confirmed: *"The rumor about Bhakticharu and Chaitanya das was heard in the grapevine years ago but was never substantiated."* Perhaps a private investigator could better determine the full facts, because the GBC never will, as their unwritten policy and actual history is to cover-up their guru scandals.

VIOLENT ARMED ASSAULT AND DEATH THREAT

Aug. 24, 2004: Bhakticharu's previous secretary Chandrasekhar das sent an email to IRM France: *"I wish you had put the unsubscribe instructions at the beginning of the message, you filthy poisonous snake. If I ever see you, whoever you are, I'll beat you to death with a stick. You are SO envious and blind!!"* So much for the loving, kind, and gentle Bhakticharu Swami and his disciples.

When Jayapataka Swami twice sent hundreds of his disciples from Mayapur to nearby Calcutta to storm the ISKCON temple and attack and chase the "ritvik proponent" devotees into the streets, Bhakticharu sent his own disciples along as well. Disciples of Bhakticharu Swami were involved in a violent armed assault against the ISKCON IRM temple in Calcutta (as reported in local newspapers). Also Bhakticharu Swami pledged more money and resources to launch a second attack on the IRM devotees seen in a May 14, 2001 email to ISKCON Bureau:

"We have to remember that we are fighting a battle against Kali for Sri Chaitanya Mahaprabhu, and if we consider ourselves to be leaders ... let us find out what Dayaram Prabhu actually needs, man and money wise, and then try to provide that to him."

BHAKTICHARU SWAMI INITIATES DESPITE PROMISE NOT TO

By Gauridas Pandit das, Nov. 22, 1999, New Dwarka, Sunday:

"Bhakticharu Swami performed an initiation ceremony in the

temple room. Just a few months prior I had a talk with him here in LA. At that time Bhakticharu said that Srila Prabhupada is the delivering guru to the devotees he initiates. He said that the current guru system in ISKCON is in need of more reform and therefore he proposed to the GBC to hold off on initiations until we can work it out. He said he was not initiating for this whole year. Then all of the sudden he goes on initiating. Isn't that a little (a lot) duplicitous? Bhaktisiddhanta Sarasvati warns against duplicity, especially for those in the renounced order. I was so happy with Bhakticharu before but now am disappointed again. Will the GBC ever change? In private many GBCs agree with reformers but when it comes to action they fall back on their unauthorized guru system. In ISKCON we have to follow the founder acharya Srila Prabhupada and initiate on his behalf. We are getting closer every year to Srila Prabhupada's desire in this regard. Still leaders refuse any real reform. When are the modern day gurus going to stop living the lie? When death grabs them?"

ATTEMPTS TO BRIBE OTHERS INTO DEVIANT DOCTRINES

In recent years, Madhu Pandit and Chanchalapati were offered ISKCON guru positions by Jayapataka Swami through **Bhakticharu Swami** if they would bring the Bangalore Group of 30 temples back into ISKCON and forget about the ritvik "nonsense." Again we see that the four primary poisoning suspects are closely aligned and work together in their secret agenda to preserve their guru positions.

OCEAN OF MERCY IS FULL OF DISHONESTIES, ANOMALIES

In 2016 Bhakticharu released his book *Ocean of Mercy* recalling his time in 1977 as one of Srila Prabhupada's caretakers and as assistant to Tamal, Srila Prabhupada's personal secretary. Bhakticharu portrays himself as a very intimate caretaker of Srila Prabhupada and tries to share his emotions movingly. However, his book has numerous historical and chronological errors, that, when compared with actual tape recordings and other accounts of the time, shows clearly that Bhakticharu's version of many key 1977 incidences are made up or fudged. Likely Bhakticharu simply relied upon his faded 40 years old memory without fact-checking against numerous available sources and he had an incompetent ghostwriter. Still, many inconsistencies appear to be deliberate manipulations to cover-up what really happened. Bhakticharu variously differs from accounts by Hari Sauri, Tamal, Satsvarupa, and the actual tapes and his version stands out as very contrary to the real 1977 history. How to explain this?

Bhakticharu's memoirs relate that prior to Atreya Rsi's visit on May 24, 1977 and prior to Bonamali's treatment in July, that Srila Prabhupada had told him, "*From now on, don't cook anything for me and don't force me to eat anything. What is the use of eating anything when there is no appetite? [...] His Divine Grace is engaging in prayopavesa, when one decides to give up his body by not eating or drinking.*" Then he describes how Tamal and other GBCs came to beg Srila Prabhupada not to leave, with Srila Prabhupada agreeing to stay: "*Srila Prabhupada was silent for a short while. Then he said, 'If that is what you want, then I will stay.' ...they all shouted, 'Jaya Srila Prabhupada!' We realized that for a pure devotee like Srila Prabhupada, the decision to stay or leave this world was under his control.*" (p.164-5) The problem is that this unique pastime occurred in Oct., not May, five months apart. What else in his book is mixed-up?

Bhakticharu also wrongly states Srila Prabhupada still went on walks in late July, but this is not true. (p.172) Also he recalls his taking sannyas after Mr. Patwari's visit (Gov., Tamil Nadu) on July 31, when it was actually May 31, 2 months earlier. (p.179) Also he places the July 9 appointment of 11 ritviks after the Oct. incident in Mayapur when Bhavananda was arrested after a Muslim mob attacked the property, a difference of 3 months. (p.200) Also he recalls Dr. Ghosh of Allahabad coming to see Srila Prabhupada (Oct. 16, 1977): "*After so many years, the two were extremely happy to see each other.*" But Dr. Ghosh had attended Srila Prabhupada 7 months earlier in March! Bhakticharu says Abhiram obtained the makhardhvaja on Oct. 24; but it was Adi Keshava Swami. (p.221) These are just a few examples we spotted. ***So we cannot trust his book's accuracy.***

We find significant re-characterization of key events in two historical areas, namely the poisoning of Srila Prabhupada and Srila Prabhupada's directions for future initiations and gurus in ISKCON. Bhakticharu attempts to ***rewrite history***, and this is very disturbing and suspicious. Why would Bhakticharu present an account dramatically conflicting with other written accounts as well as the actual tape recordings? His main purpose was to insert his own versions and material to discredit suspicions about Srila Prabhupada's being poisoned and 1977 events he finds difficult to explain today.

His book is an historical rewrite, a propaganda narrative, laden with deceit, fallacy, and fiction, designed to abate suspicions about Srila Prabhupada's poisoning and his own suspected role in it, just as Tamal did with *TKG's Diary*. Rather than deal honestly with the actual

documented history of events and provide rational explanations for them, Bhakticharu has tried to change what happened and given his doctored interpretations! Although he clearly wants to deflect attention away from himself as a prime suspect in the now proven cadmium poisoning of Srila Prabhupada, his dishonesties increase suspicions and draw more attention to himself. He tries to resolve the question of guru succession with claims unsubstantiated by any other evidence. Altogether, his book is an *ocean of questions and dishonesties*. He tries to hide history with his “recollections.” His book is a fraud, tainting and casting doubts onto the pastimes that he recounts.

BHAKTICHARU'S CHANGES TO THE GURU ISSUE HISTORY

From *Ocean of Mercy* we extract these questionable portions.

(1) “[*Srila Prabhupada said*] ‘Now that you have become a *sannyasi*, you are a guru. You can initiate. But as long as the spiritual master is present on the planet, one does not give initiation. That is the formality.’” (p 184) **COMMENT:** So why did he not start in 1978 when Srila Prabhupada was gone? But we do not believe Srila Prabhupada said anything close to this; there is no other confirmation to this, and, as Tamal did in *TKG's Diary*, Bhakticharu is also making up justifications for their bogus guru regime. They must make up lies because they have no proper justifications at all.

(2) “*It was clear, however, that Prabhupada would not be able to stay with us forever, and there was some speculation about whom he would appoint as his successor acharya. Some thought it would be Kirtanananda Swami, or Satsvarupa Maharaja, or Tamal Krishna Maharaja. When Srila Prabhupada was approached with the question, his initial reaction was, “My Guru Maharaja did not appoint any successor acharya, so how can I?”* (p. 184)

COMMENT: Bhakticharu amazingly admits how the senior leaders in 1977 were thinking that one amongst them should be appointed by Srila Prabhupada as the next acharya. But Srila Prabhupada never used the term successor acharya anywhere, and this is another manufactured event, a lie, a dishonesty.

(3) “*Soon thereafter he named ten leading devotees to give initiation on his behalf in different parts of the world while he was still present on this planet, and he said that **they could initiate their own disciples after his departure**. Hamsaduta's name was not on that list, but when Srila Prabhupada heard about his successful preaching in Sri Lanka, he asked Tamal to add him....*” (p. 200)

COMMENT: Also, Srila Prabhupada never said anything like “*while he was still present on this planet, and he said that they could initiate their own disciples after his departure.*” This is a **total lie** and concoction. Srila Prabhupada never appointed nor approved of any initiating gurus for after his departure. He only appointed ritviks. And further, Srila Prabhupada never gave the GBC any authority or power to create various guru approval systems as they have done. In 1986 the GBC illegitimately presumed authority to design ways to approve new gurus, and instituted their no-objection vote system. Bhakticharu leaves us aghast with his brazen lies. Does he think we are so stupid?

Conspicuously, Bhakticharu mentions ***absolutely nothing*** about Srila Prabhupada’s May 28 instructions nor the July 9 Order. He was present for both of these very important events which filled the minds of everyone at those times, so why has he simply ignored them? This omission is convenient for his concocted explanations on guru succession and future initiations. It also fits in with the pattern of suppression and concealment by other senior men like Tamal. Thus Bhakticharu is another aider and abettor to the gurujacking of Srila Prabhupada’s divine mission and ISKCON.

HIS VERSION OF THE GURU APPOINTMENT THAT NEVER WAS

“*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)

PRETENDER REFORMER

Around 2000, Bhakticharu Swami pretended to be a reform-minded leader: “*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.*”

HIS ANGER AT LACK OF WORSHIP- WHO IS REALLY IN THE CENTER?

Adridharana das, Oct. 6, 2000: “*The GBC gurus always project the illusion that they are always trying to put ‘Srila Prabhupada in the center,’ and that they are simply assistants in this most noble task. **Bhakticharu Swami more than anyone specializes in this technique.** He will go out of his way to show how he is always concerned that Srila Prabhupada is in the center rather than himself. This charade is used to deflect attention from the real situation, which is that he and*

others **have replaced Srila Prabhupada, stolen his disciples, and are busy enjoying the result of this disobedient activity.**

"We see this in the following accounts of the BCS's pastimes, including his recent Vyasa-Puja celebrations: 'The next morning, at 6:30, BCS went to Mayapur by car [...] the kirtan kept going and BCS circumambulated the main deities three times. Finally, he went upstairs to his quarters, accompanied by a huge trail of devotees. When he came in and sat down on his Vyasasana, a Guru Puja was started. As the many devotees sang and danced, he distributed 3 types of cookies to the children first and then to the rest of the devotees, as they came to him and offered a flower at his lotus feet. [...] On Vyasa Puja day, BCS was in the temple for Mangala aroti. [...] After that, BCS went to Srila Prabhupada's Vyasasana to be the one to offer the more than 60 preparations that had been offered for the occasion [...]"

*"Then, there was supposed to be readings of Vyasa Puja offerings to BCS in the conference room at 4:30. At 5:15 BCS went up there... but he noticed that there was only about 30 devotees there. He got a little upset with the organizer of the event. He grimaced, got up and left. As he walked away, he said, **"I didn't even want to do this! There is practically no one here, so what is the use?"** Later, BCS again came out of his room and sat on the Vyasasana, his anger completely gone. Then, for 3 hours, so many devotees stood up and read their offerings to BCS. He said a few words again in glorification of Srila Prabhupada and of the need in our society to put all emphasis on him.'*

"Please Note: (1) He receives regular Guru-Puja as he sits on his Vyasasana, with flowers offered to his 'lotus feet', and he hands out cookies to children. (2) He has a lavish Vyasa-puja celebration with 60 preps and a cake so huge it took 8 devotees to carry. (3) He is overcome with 'anger', 'grimaces' and walks out in a huff because there were 'only' 30 disciples waiting to read Vyasa-Puja offerings to him. (4) As soon as there are enough disciples gathered to glorify him, so that the offerings last for 3 hours, he is happy to sit on his Vyasasana and listen. (5) Then after having spent 100% of his time ensuring that the emphasis was 100% on only him, he then pontificates that the society needs to 'put all the emphasis' on Srila Prabhupada!"

***"This has to be the height of hypocrisy.** This charade epitomizes perfectly his technique of receiving massive adulation and glorification for hours on end, and then simply SAYING that actually we should all emphasize Srila Prabhupada. This technique serves two purposes: (1) It distracts everyone's attention from the massive 'Srila Prabhupada imitation' that has just gone on. (2) It makes BCS less guilty for having*

just engaged in an orgy of self-glorification. To see how he has substituted Srila Prabhupada from the center with himself, we can hear a few of the 'Vyasa-Puja' offerings which were made to him this year:

“Due to Your direct mercy we are progressing in our Krishna Conscious lives and we cannot understand how much we have lost out in our lives. We thank You for picking us up from the gutters and accepting us as Your children; we pray that we live up to Your expectations. [...] Please give us Your spiritual guidance, we need it to make our lives successful and have an opportunity to go back home, back to Godhead. You have so very mercifully lifted us up from the gutters of material nescience and given us the wonderful opportunity to establish our lost relationship with Krishna.’ But isn't it actually Srila Prabhupada who is doing this? Etc, etc, etc...

*“Is BCS really keeping Srila Prabhupada in the center when he has trained his disciples to ascribe to himself the characteristics which are really actually only applicable to Srila Prabhupada? And is it really keeping Srila Prabhupada in the center when (as seen above) he tries to imitate the position of Srila Prabhupada? When you hear BCS or others pontificate on how they keep 'Srila Prabhupada in the center,' remember: **actions speak louder than words**. And we can see very clearly that the actions do not match their hypocritical words.” (END)*

SLIPPERY AND EVASIVE

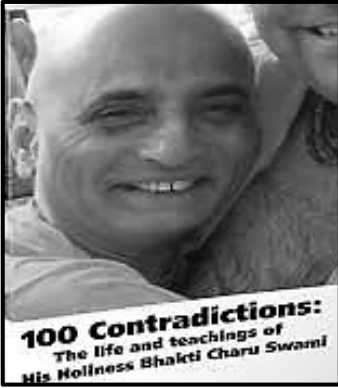
In a Jan. 1, 2022 email Dhira Govinda das described his experiences with Bhakticharu Swami: *“I’m writing from memory, not directly referencing the CPO files from the late 90s/early 2000s. In the early 2000s I had a meeting with Bhakticharu in Alachua. We spoke for 3-4 hours mainly about just one of his disciples- Guru Gauranga das, who was accused of engaging in sexual activity with a teenage minor girl on several occasions. Guru Gauranga conducted businesses- a prasadam health bar business- in Florida and North Carolina. BCS was involved in some monetary, business, perhaps real estate, connections with Guru Gauranga das. My general impression from BCS was and is that, he wanted to give the appearance of cooperation in our process of investigating the case, though actually **he was quite slippery, evasive**.*

“During a recent phone conversation I commented that an inordinately high number of the alleged and confirmed child sex abusers connected with ISKCON were formally initiated disciples of Bhakticharu. I seem to remember, for sure, internationally, a disproportionately high number of the cases, alleged and confirmed, were disciples of Bhakticharu, and a lot of those were in Mayapur, just

based on my memory. Sometimes I would hear from others, around ISKCON, when they heard about this disproportionately high percentage, their view that perhaps it was because Bhakticharu had a nature that might be described as somewhat effeminate, that therefore males who had an attraction to other males or to teenage boys were drawn to Bhakticharu as their spiritual guide.”

BHAKTICHARU'S PHILOSOPHICAL INCONSISTENCIES

IRM (ISKCON Reform Movement) published a small book titled ***Bhakticharu: 100 Contradictions***, detailing his innumerable



philosophical inconsistencies from his lectures and talks. These are mostly related to the guru and initiation issues wherein he states one thing, and then the opposite later. Unfortunately, we cannot attribute this to anything else but his being a habitual liar and impromptu fabricator. To increase the donations from visitors to his *private* temple project in Ujjain, India, Bhakticharu installed a huge Lord Shiva deity and Shiva lingam, totally

contravening Srila Prabhupada's teachings. He also did regular car and home worship ceremonies (pujas) for generous donations, which is also a philosophical deviation. Many photos online show this, as though he made no effort to hide these materialistic deviant activities.

BHAKTICHARU IS THE EXPERT AT GURU BHAKTI HYPOCRISY

By Adridharan das, IRM, 2000: *“Bhakticharu Swami (BCS) is the master of hypocrisy par excellence. Previously we showed that BCS will say one thing which people want to hear, but **practice** something completely different. Like re-naming his Vyasa-Puja festival the 'Srila Prabhupada Memorial Festival', but still squeezing in his lavish worship for himself. The following from BCS at a Toronto meeting:*

“(1) BCS: ‘Like Bhakti Marga Maharaja, he told me when he gives initiation he says you are actually Prabhupada's disciple and I am taking care of you, trying to help you to become engaged in Srila Prabhupada's mission. Now that's actually the crux of the whole thing, that if everybody understands and makes that point clear to their disciples then I think a lot of our problems will be solved.’

*“**Comment:** BCS agrees that at initiation the disciple must be told they are actually Srila Prabhupada's disciple. This is of course 'hard-core ritvik' and goes much further than even the watered-down*

'officiating acharya' proposal discussed at that meeting. Yet BCS does NOT practice this himself, but continues to follow the GBC idea that becoming Srila Prabhupada's disciple is a most dangerous, deviant and heretical idea. He also still relates with 'his disciples' as HIS disciples and NOT Srila Prabhupada's- as seen in his Guru dakshina, regular Guru-puja, Vyasa-puja offerings and celebrations etc.

“(2) BCS: ‘After Harikesh’s fall down, I proposed in 1999 we are going in the wrong direction. Now, when you know you're going in the wrong direction, you stop to find the right way. So for the time-being, let's stop giving initiation and find out what is actually the problem and whether we can find a solution and until then, let us stop.’

“Comment: BCS claims in 1999 he agreed ISKCON's gurus were going in the wrong direction and they should STOP initiating, and figure out the right thing to do. Of course, BCS himself did NOT stop giving initiation, but rather, 'continued going in the wrong direction', which he continues to do to this very day.

“(3) BCS: ‘I agree, to begin with, I think at the beginning I said our main problem was introducing a defective initiation system. And that defective system may have been watered down to some extent but it’s still prevailing.”

“Comment: But this 'defective initiation system' which is 'still prevailing, is the very same one which BCS continues to practice with vigor. Just last week he did many initiations at the London Manor.’

“(4) BCS: ‘Like in 1987, although we had a reform, after so many gurus fell down, there was a 50 man committee formed with reforms, but actually, at least my perception, is that it was not a reform. It was kind of watering down the same misconception and continuing. We appointed more gurus and opened up 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 Srila Prabhupada's disappearance that has never been properly rectified.’

“Comment: Here BCS openly admits that the zonal acharya guru hoax of 1978-87 was NOT reformed. He admits that the main mistake has never been properly rectified and is still continuing today. Yet for the last 17 years he has made ZERO attempt to rectify this deviation, and instead he has continued doing the same as before.

“(5) BCS: ‘I felt it was becoming fragmented because Prabhupada's position hasn't been properly established. Theoretically we may have established but we haven't practically applied it. One of the main things is to understand is that in ISKCON everything belongs

to Srila Prabhupada, not only the assets and properties belong to Srila Prabhupada, but even the individuals also belong to him.'

“Comment: *If everything belongs to Srila Prabhupada, then obviously so do the disciples. Yet BCS is still initiating, scooping up as many disciples for himself. If he truly believed everything belonged to Srila Prabhupada then he would hand all his disciples back to him!*

“(6) BCS: *'After Prabhupada left, we actually started a philosophy that now [he] is gone, and the diksha gurus are the sole responsibility of their disciples. Now, had it been a situation where the institution wasn't there, then probably that could have been the case but generally that was the old traditional understanding in India that the guru leaves the planet and the disciple initiates and then it is that guru's responsibility to guide his disciples. But ISKCON was something very different. Like those situations are when someone opens an ashram, has a few disciples, personally training them and is responsible for their spiritual life. But with ISKCON, you can see that it's an institution, it's an international organization with so many centers and devotees, and this structure has been created by Srila Prabhupada.'*

“Comment: *Again here BCS is **doing the very opposite of what he says**. The very reason the GBC gives for propping up their unauthorized guru system is that 'the guru leaves the planet, the disciple initiates, and then guides his disciples.' This is the same system that BCS practices. This is one of the **most brazen displays of hypocrisy** ever. BCS admits that what is going on in ISKCON today, and hence also what he is doing, is **WRONG – but he continues to do it anyway**. He says they should have stopped initiating in 1999 - but HE didn't. He admits that the correct thing is to say to the disciples they are Srila Prabhupada's disciples, since everything in ISKCON belongs to Srila Prabhupada - but HE doesn't do this either. Rather he carries on initiating, taking more and more worship, dakshina and disciples. In today's ISKCON you can **say anything and get away with it**. You can admit what I am doing is wrong, but I am still going to do it anyway, and like all good cults, no one cares. Meanwhile, Srila Prabhupada's movement continues to disintegrate due to the 'defective' 'main mistake' initiation system that BCS agrees is wrong but still practices anyway, while assisting suppression of the 'everyone is Srila Prabhupada's disciple' system which he agrees with. **Hypocrisy, cheating.** (END)*

BHAKTIC HARU'S FALSE PRETENSES

If the materially-conditioned, self-appointed gurus in ISKCON were to operate on the actual asset strength of their own persona,

charisma, knowledge, advancement, and spiritual power, they would not be very successful with their guru business. To enhance their profile they use Srila Prabhupada as *their calling card*. Srila Prabhupada, as the bona fide spiritual master and shining beacon of purity and transcendence, attracts all sincere spiritualists. With the *appearance* of serving Srila Prabhupada, working on his behalf, trying to please him, claiming to follow his instructions, glorifying Srila Prabhupada at least in name— their own success increases as they bask in the light of Srila Prabhupada's greatness. All ISKCON gurus know their guru career is greatly enhanced with the *mask of guru bhakti*. Exhibiting a show of love and devotion to Srila Prabhupada is standard practice for the ruling elite GBC-guru cartel of ISKCON. But it is mostly lip service. And this description fits *Bhakticharu* perfectly.

ISKCON gurus often do have genuine love and devotion for Srila Prabhupada; but it is also mixed and covered with pretense. Each case is unique, but the disease is the same, and the degree varies. Like cancer, there is stage 2, 3, and 4, etc. These bogus gurus all have material ambitions to enjoy gross or subtle sense and mind/ego gratification as a guru. This desire is the last snare of maya. As well as detecting deviations in their spiritual practices, one may carefully analyze their statements to ascertain their genuineness.

Typically they give lip service to Srila Prabhupada and his mission, but then they eagerly pursue their own "mission," increasing their disciples, properties, businesses, bank balances, worship, and prestige, which is fiercely guarded as their private estate or franchise. The ISKCON gurus circulate in ISKCON to collect new disciples, worship, and money. ISKCON gurus make no financial disclosures and carry on with blanket protection from the corrupt GBC-guru club.

From ISKCON guru Bhakti Vikas Maharaja: "...*This movement [...] always will be Prabhupada's movement. Everything belongs to Prabhupada; nothing is ours. We are absolutely and always his servants. We do not have dozens of movements with dozens of leaders, but only one movement with one leader.*"

Philosophically correct, but it is far from what is actually going on. "*Nothing is ours*"? These are empty words only. These pretentious gurus insist that all *disciples are theirs* even though they are conditioned souls incapable of delivering even themselves. They siphon off huge amounts of funds that would otherwise go to the temples and instead use it for their own programs. They accumulate huge amounts in their accounts. *This applied 100% to Bhakticharu Swami as well.*

And there are not dozens of movements? Actually, ISKCON is a loose federation of guru fiefdoms where the gurus find it profitable and convenient to limitedly cooperate together, with their masks of Srila Prabhupada devotion, to maintain a mutual “preaching field” for continued exploitation. It is mutual back-scratching, and just like in any franchise, they pay some dues to use the corporate “good will” of Srila Prabhupada’s name and ISKCON. The failure to direct one’s admirers or followers towards the real pure devotee and making feeble protestations about being worshipped, as in the case of ISKCON gurus like *Bhakticharu*, is revealing of pratishta, desire for prominence.

IS BHAKTICHARU PRABHUPADA CENTERED? (*Dhira Govinda das*)

Question: Some of the prayers we sing for guru worship don't fit the ISKCON gurus, but they respond that as long as they are following Srila Prabhupada and the parampara, repeating their message, they are in good standing, properly situated. They say this all necessary for organizational purposes, to have a working system, and that ISKCON gurus are suffering from taking on their disciples’ karma, proving they are diksha guru. Yet, in many ISKCON initiations, the guru stresses how Srila Prabhupada is our prominent link. *Bhakticharu Swami* severely chastised a lady who introduced herself as his disciple during her initiation ceremony. He stressed Srila Prabhupada is our pre-eminent siksha guru, founder acharya, and our main guru.

Reply: This points to why I wrote Current and Direct Link (CDL): Nine Principles and Practices. These 9 concrete points provide a reference for discerning what I would call genuine Prabhupada-centeredness, as opposed to *appearances of it*. The woman *Bhakticharu* severely chastised: suppose that when asked “Who’s your spiritual master?” and she responded “Srila Prabhupada.” And, she recites Srila Prabhupada’s pranam mantras, regards and realizes Srila Prabhupada as her current and direct link to the parampara, worships Srila Prabhupada’s picture, without any other pictures or pranams between her and Srila Prabhupada, etc. (as per CDL). Is *Bhakticharu Swami* instructing her like that? If so, then that is genuinely, from my perspective, “Prabhupada-centeredness.” If not, then it’s something else. If *Bhakticharu Swami* realized this woman is Srila Prabhupada’s disciple- great. To the extent *Bhakticharu Swami* continued, implicitly or explicitly, to guide and instruct her to chant his own pranam mantras, worship his picture on the altar, refer to him as “my guru,” etc, then there is no depth of the Prabhupada-centeredness he professed. [...] I know that many who have expressed such things since the late

1970s have been, and are, banned, excluded, ostracized, etc by ISKCON. ISKCON gurus seem to profess Prabhupada centeredness but still insist they are the current link who must be worshipped as the primary guru, in spite of their flowery language, which *just serves to distinguish themselves as very devoted to Srila Prabhupada*.

CHARISMATIC, SENTIMENTAL ISKCON GURUS

It is increasingly seen that ISKCON gurus will engage in empty, sentimental Srila Prabhupada homages intended to boost their own appearances of devotion and spiritual advancement rather than actual loyalty to his instructions, which they have circumvented and disobeyed in pursuit of distinction, adoration, and profit. Sometimes these hypocritical, duplicitous gurus like *Bhakticharu Swami* state they are working on Srila Prabhupada's behalf, and everything belongs to Srila Prabhupada. This is but a public show, as they collect money and disciples for themselves. They continue to collect worship and dakshina as their own. *Bhakticharu Swami* once stated: "*Srila Prabhupada is the delivering guru.*" However, he still insisted that he was the current connection to the disciplic succession.

THE HYPOCRISY OF THE MASK OF GURU BHAKTI

(1) "*...Bengali proverb, ati bhakti corera lakshana: Too much devotion is a symptom of a thief. A person who assumes himself to be a great devotee but mentally is thinking of something else is duplicitous. One who is not duplicitous is called sadhu.*" (CC Mad 17.15)

(2) "*Do you know what show bottle means? It means colored water in a bottle which looks just like medicine, but which does not work.*" (SPConv NY, July 1970)

(3) "*By lips [Kirtanananda] says that he is a surrendered soul but by action he is thinking differently.*" (SPL Satsvarupa, Oct. 6, 1967)

(4) **Bhakticharu:** "*...we see how miserably we failed to fulfil that instruction. Srila Prabhupada's greatest asset was his devotees, and that asset we started to lose first. Now we are about to lose everything else that His Divine Grace gave us to maintain. I do not want to blame anyone for all the mistakes that were made, but we must nonetheless recognize them and learn our lesson from them. Therefore, with all sincerity, I say that we are losing everything because we had been thinking that Srila Prabhupada is now dead and gone, and we started to claim our shares of our inheritance.*" (Nov. 18, 2001)

ANOTHER FLIP FLOP BY BHAKTICHARU ON HARIKESHA (BTP 2005)

"*In an astonishing statement [...], ISKCON Guru Bhakticharu states: 'If you still have faith in Harikesh Prabhu, I will be the last one*

to tell you that you should take shelter of someone else. That's why I feel very hesitant and awkward to give re-initiation to his disciples. He is my Godbrother.' (Bhakticharu email Oct. 2005).

"Bhakticharu stated only two years earlier: 'After Harikesh fell down in 1998, in 1999 I proposed that it's obvious that we are going in the wrong direction.' (Bhakticharu, July 20, 2003) *Is this not the same Harikesh who was seen with his female partner and his million-dollar luxury villa in France? Bhakticharu's illusion about Harikesh is further compounded by the fact that the GBC itself rejects Harikesh as any sort of spiritual authority, and recommends that Harikesh's disciples take shelter of Srila Prabhupada instead, as seen here:*

"Notice from the GBC, Dec. 8, 1998: On Aug. 12, 1998 the GBC issued a statement on the status of Harikesh das acting as an initiating spiritual master in ISKCON. [...] The Aug. 12 decision to place Harikesh das on probation came with a set of guidelines for rectification. To date there has been no positive movement in this direction, rather it appears that he is moving farther away from Srila Prabhupada [...] there is always the security and shelter of Srila Prabhupada's books, his personal example, his service, the Deities, and above all the association of the Vaishnavas. Taking shelter in these will protect you spiritually in these difficult times. Your servants...'

*"And if even THAT wasn't enough to show how bewildered Bhakticharu has become by usurping Srila Prabhupada's position, we now see that Harikesh (2005, on his website) himself contemptuously rejects the idea of the bona fide Guru as being essential in spiritual life. Bhakticharu has a knack for **flip-flopping and making contradictory statements**, which **undermines his credibility on anything he has said, including his denials of Srila Prabhupada's poisoning.**" (END)*

Due to all these contradictions, one of several of Bhakticharu's disciples, Sri Krishna Chaitanya das (Kersi Mehta), publicly renounced him as a guru in favor of Srila Prabhupada on Oct. 19, 1999. Many ISKCON gurus are being rejected by their awakening disciples.

A CHEMISTRY STUDENT BECOMES A RENUNCIATE

"One day an unusual, young Bengali man came to Mayapur. Named Kishore Bhattacharya, he was a Vaishnava from birth and obviously intelligent. He spoke impeccable English and was also fluent in German because he was a [chemistry] student in a German university. With a little coaxing, he surrendered to Srila Prabhupada and quickly got initiated, receiving the name Ksira-cora-gopinatha dasa. On several occasions he kindly translated conversations between

Pishima and me. Months later, Srila Prabhupada awarded this cultured young man sannyas, changing his name to Bhakticharu Swami." (Mahamaya dasi, *Prabhupada Is Coming!*)

The GBC's description of Bhakticharu's life includes: "...In 1970, he left India to study **chemistry** in Germany..." As a primary suspect in Srila Prabhupada's poisoning, we note that he had 6 years university training in chemistry, which would certainly include cadmium and its salts. In his book *Ocean of Mercy* (p. 7) he recalls how he registered at a Darjeeling college "for an Honors degree in Chemistry" which he pursued for 2 years before going to Germany. Cruel coincidence?

In a phone conversation, Nov. 1998, Bhakticharu Swami told Nityananda das how Bonamali kaviraja showed him how to prepare two fresh local herbs with two salts, one being sodium nitrate. Being a trained chemist, he remembered 21 years later the exact salts used in Bonamali's medicine. He said that these preparations markedly improved Srila Prabhupada's condition. So the GBC narrative that no one knew about cadmium is ridiculous when surely Bhakticharu, as a trained chemistry major, knew about cadmium salts and their effects.

"BUT HE PERFORMED SO MUCH DEVOTIONAL SERVICE..."

Perhaps, but this is debatable. His life of exploiting Srila Prabhupada's institution under false pretenses as a liberated soul has destroyed the inspiration and faith of thousands. He has cheated countless innocent souls by offering or pushing himself upon them who were thus denied their direct surrender to the real Acharya Srila Prabhupada. And he, as will be seen from the evidence below, was undoubtedly a party to Srila Prabhupada's poisoning. He was dishonest, a hypocrite, and a sannyasi engaged in ruthless business practices, cheating devotees and karmis alike. He more than counteracted any positive service he did with far greater disservice.

His overall impact on the Hare Krishna movement *did far more harm than any good*, in our considered opinion. ISKCON would have been far better off without him. Unaccountability, misleadership, the false mask of guru bhakti, personal ambition, minimization of Srila Prabhupada, and more, all were furthered by *Bhakticharu Swami* as he focused on his illegitimate guru franchise, collecting money, donations, disciples (that he cheated), worship, and prestige. Overall, he stole Srila Prabhupada's assets left and right for decades, supported the foremost rascals in ISKCON, namely Tamal Krishna, Jayapataka, Bhavananda, and the entire GBC guru elite cartel with its corruptions and deviations from Srila Prabhupada's teachings.

CHAPTER 19:
SANNYASI BUSINESSMAN

“Business must be done by the grihastas, not by the sannyasis or brahmacharis.” (Srila Prabhupada Letter, Jan. 22, 1976)

BHAKTICHARU AS A BUSINESS CON-MAN

Although a sannyasi is forbidden from engaging in business, Bhakticharu has done lots of it, in his own name and through his own bank accounts. From online postings in late 2011, we learn of some of Bhakticharu’s business dealings whereby he has invested millions from supporters and disciples, but then lost it all and much more. There were “shady” dealings, dissatisfied investors, and the matter went before the ISKCON Justice Ministry, ISKCON Resolve, and even the whole GBC for a resolution. He has had company and investment loans which were improperly represented and possibly illegal, most coming from wealthy

disciples. There are many dark clouds hanging over his business history with the clear appearance of serious, dishonest conduct. Although he came across as a sweet, gentle Bengali swami, he was a ruthless, bungling businessman out for personal gain.

A geological aerial survey business with its own airplane, intimately controlled and personally managed by Bhakticharu, ended up losing tens of millions of dollars with loans from his disciples that he never repaid. Caranaravindam das gave the story:

“Some years ago,

Company/LLP Master Data			
CIN	U72900WB2005PTC101713		
Company Name	ALCOCK MCPHAR GEOTECH IN		
ROC Code	RoC-Kolkata		
Registration Number	101713		
Company Category	Company limited by Shares		
Company SubCategory	Non-govt company		
Class of Company	Private		
Authorised Capital (Rs)	35000000		
Paid up Capital (Rs)	35000000		
Number of Members (Applicable in case of company without Share Capital)	0		
Date of Incorporation	16/02/2005		
Registered Address	7A KIRON SHANKAR ROY ROA		
Address other than R/o where all or any books of account and papers are maintained	-		
Email Id	rsinfosystems@yahoo.co.in		
Whether Listed or not	Unlisted		
Suspended at stock exchange	-		
Date of last AGM	30/09/2010		
Date of Balance Sheet	31/03/2010		
Company Status (for efilling)	Active		
Charges			
Assets under charge	Charge Amount	Date of Creation	
Book debts; Movable property (not being pledge)	184000000	24/10/2009	
Book debts; Movable property (not being pledge)	31500000	07/08/2007	
Directors/Signatory Details			
DIN/PAN	Name	Begin date	End date
00051159	SUBRATA SINHARAY	20/03/2008	-
00112170	BHAKTI CHARU SWAMI	21/01/2008	-
01000241	ANINDA BOSE	07/03/2007	-
01155059	SUDIPTO NATH MUKERJI	16/02/2005	-

Bhakticharu purchased a Canadian aerial survey company, McPharr Geosurveys, in Toronto. This business involved many devotees in its management including Bhagavan and Dayarama from Mayapur. Unfortunately, throughout its history, the company never fared well. McPharr engaged in aerial surveys searching out mineral deposits. This is done by machinery and sensors flown over specific geographical areas gleaned data which is later analyzed as to the area's existing mineral content. The business is technical and the investment required is high. Various industry members have opined that novices getting into such a sophisticated, expensive industry is ill-advised. But the money made is high and intoxicating. Bhakticharu found this irresistible. McPharr had constant problems [...].

"The company leased planes to do their survey work, which led Ambarish das, an investor in the company, to purchase a plane to do their flying, and Skyvision Exploration held title to the plane. The money used was earmarked for the Mayapur temple project and Ambarish was convinced to have the money be put to work to produce more profit for the temple. But McPharr was forced into bankruptcy in order to escape their creditors and a new company, AMG India, continued McPharr's work. In the end, as of 2010, BCS's debts totaled \$11M to 150 creditors. Bhakticharu solicited loans from many disciples to purchase a property in Ujjain, India. Taking this as collateral, the Bank of India issued a line of credit to AMG for \$5M dollars. Millions more were also borrowed from disciples for the McPharr enterprise. According to industry sources, AMG is also now in the red for \$8M. As a result of \$6M in loans from disciples, the \$11M in debts listed above and the \$8M owed by AMG, Bhakticharu has a huge debt of \$25M. There has been further action to raise loans from other disciples in the hope of paying down these debts. These efforts have fallen short; and debts to the devotees will never be repaid.

"A friend of mine, Krishna das (Kd), has direct experience dealing with Bhakticharu and his sidekick Sudipto McKerjee. He shared the details. [He then describes how Bhakticharu borrowed money from Kd, others, defaulted, went to court, tried to kidnap and move the plane to India, bond and insurance, collateral, damage awards, legal evasive maneuvers, lawyers, bankruptcies, etc.] There was no way Bhakticharu could retain possession of the plane due to the nonpayment of the loan and the ironclad lien on the plane. Their plan was to bankrupt Kd and take the plane as payment for contrived damages. McKerjee and Bhakticharu were very bitter that possession of the plane was lost. [...]. Bhakticharu was in consultation with McKerjee on every aspect of the

business and this cold-blooded legal maneuver. The GBC became involved after many complaints from Bhakticharu's lenders. An investigation was begun and intense pressure at the Mumbai GBC meetings was placed on Bhakticharu to repay the loans and stop his business involvement. The GBC involved ISKCON Resolve regarding Bhakticharu's survey work in Iran.

"There were hundreds of emails exchanged during the negotiations between McKerjee and Kd. In the end, the company trustee of Skyvision attested that there were no damages to the company and released ownership of the plane. Before the whole legal debacle began, Bhakticharu provided a written guarantee to his creditors as follows: 'I am extremely sad to hear this from XX. He had been loyally serving McPharr through its extremely critical phase. He had been holding the fort single handedly. To make him feel that he is worth nothing is extremely unfair and ungrateful. XX, please do not feel that way. We may have failed you in many ways, however, please rest assured, that at this time of your difficulty we will not desert you, rather we will be there with you and give you all the support you need. Please let me know what are your difficulties and we will try our best to sort them out together. Please also assure all the devotees to whom we owe money that, although due to the present critical situation we have been defaulting in paying them back and it may take a little longer, nevertheless, their money is safe and they will get it back with interest. I personally am standing guarantee for that. Bhakticharu Swami'

"Bhakticharu offered to help Kd pay his legal fees, which was accepted but none of them were repaid. ISKCON Resolve has informed us that the committee handling Bhakticharu's business failings feel that the plane represents a larger portion of repayment of Kd's loan than what can be offered to the other lenders, so no more funds are to follow. The end result is another example of an ISKCON 'leader' manipulating disciples. Why is a 'sannyasi' engaged in business activity?" (END)

BHAKTICHARU AND THEFT OF A DEVOTEE'S BUSINESS

Govinda's Bliss Bars was a San Diego prasadam health foods business developed over many years by Jayanta das, who employed in the mid-nineties one of Bhakticharu's disciples. This disciple was engaged in an undercover operation by his "guru" and in 1997 he stole Jayanta's customer list and all the recipes, disappearing one day. Soon Bhakticharu organized and financed the same business "Yogi Bars" in North Carolina, declaring that Jayanta das, being a Narayan Maharaja

follower, no longer deserved it. This was a cut and dry, clear case of theft of another devotee's business by Bhakticharu. Sure, Bhakticharu said he had nothing to do with it, but he received all the profits.

THE CHEAP, HINDUIZED ABHAY CHARAN VIDEO PROJECT

By Gaura Prasad das: *“Please note another misrepresentation of our Srila Prabhupada by an ISKCON guru. Years ago Bhakticharu Swami embarked on the serialized Abhay Charan video project on the life of Srila Prabhupada. He spent over \$1M to produce 108 episodes and spent much of his own time and the time and money of many ISKCON devotees. The result was a cheap ‘Hinduization’ of Srila Prabhupada. From the first episode, his depiction of Srila Prabhupada, Srila Bhaktivinoda and other acharyas in our line was third-rate and erroneous. The characters in the series are so two-dimensional and their depictions so misleading, a disclaimer should have been given: ‘This is a work of fiction. Any resemblance to those depicted is purely coincidental.’ E.g., under Bhakticharu, Bhaktivinoda Thakur’s famous struggle against the yogi Bisakisen became a poorly directed, scripted and acted parody (Ghost Busters meets the Telly Tubbies) with no resemblance to the original story. The scripts were not what we heard from Srila Prabhupada. One of Bhakticharu’s disciples on the project remarked, ‘But that is not how it really happened,’ and Bhakticharu’s response was, ‘...but I saw it like this in my heart!’ Yeah, right...*

“The worst was when Srila Prabhupada goes to the West. The chain-smoker actor Bhakticharu chose to play Srila Prabhupada only resembled Prabhupada in that he was old. He was so tall that he towered over the other actors. How could Bhakticharu do this to present Srila Prabhupada’s pastimes? In one episode Srila Prabhupada meets Kali personified one night in New York. Suddenly a beam of light shoots from Prabhupada’s forehead and destroys Kali. (I don’t remember that pastime.). Bhakticharu was inspired that the world needed real heroes, and Srila Prabhupada was a real hero. So Bhakticharu turned Srila Prabhupada into a comic book superhero, or a cheap Bollywood Hindu superhero. Yes, this is Bhakticharu’s very own personal representation of his spiritual master – immortalized on celluloid for generations to watch in awe.

“Maybe Bhakticharu followers and Hindus that support (and manage) various ISKCON temples think ‘Abhay Charan’ is a wonderful TV series. The reality is that even the Indian TV networks wouldn’t take it; that’s really bad! Why didn’t we hear any more about Abhay Charan after Bhakticharu completed this project? It was neither

*glorified or endorsed by the GBC, it wasn't propagated by the temples –it doesn't even have its own website. Strange for something Bhakticharu spent \$1M and almost a decade of his life on. Surely the GBC's silence was because his depiction of Srila Prabhupada was an embarrassment to ISKCON? This sad caricature of our beloved Srila Prabhupada and the **bogus pastimes fabricated by Bhakticharu** do more damage than Satsvarupa's humanistic Lilamrita biography ever could. Abhay Charan, Video Epic, DVD Set now only: \$99.95" (END)*

COMMENT: Thank goodness this video series is so “off” and poorly done that few have become infected by these deviant portrayals of Srila Prabhupada, deciding not to watch them at all. Corny trash.

BHAKTICHARU'S UNHAPPY CUSTOMERS

An online article around the year 2000 by Mr. Kay Maharaja from Newcastle, South Africa complained bitterly about “**Bhakticharu's Video Cheating.**” He claimed that “hundreds” of persons including himself were cheated with no restitution despite all efforts.

“A few years ago some of your devotees from my city began to market a video on the life of Swami Prabhupada titled Abhay Charan. The producer of the video is one of the present leaders of your movement, recorded on the video sleeve as Bhakticharu Swami. We were sold the first video and asked to subscribe for the next 25 videos. Many of us did this, consenting for a bank debit order with automatic withdrawals from our account for 26 months. We were promised one video per month. I was coerced by your leader to get my friends and family members to also order this series, which I did. In the 4 years since I signed the subscription in Jan. 1997, I have received only 7 videos. Yet the money for all 26 were charged to our accounts. Despite our repeated attempts for answers, all we got were stupid excuses. This in spite of our numerous complaints regarding the video itself.

*“Some videos were posted to us in a different language, some with very poor sound or no sound at all. During the middle of last year I was offered an apology and invited to attend a conference in Newcastle whereby we were told that the producer will be in attendance. He would address the delay of the videos. This turned out to be a farce. All we got is a load of **empty promises**. This is a real shame and disgrace. What happened to the hundreds of thousands collected for these videos? If they are not available, **at least refund our money**. It would help your movement if your members were truthful and give the correct facts rather than embark on ambitious projects and involve the public by taking our money and then disappearing. If we cannot get some*

*answers for this latest round of **cheating** we will opt for legal aid."*

Mr. Kay Maharaja (K Natal, South Africa) (END)

DEFECTION OF TOP AIDES TO BHAKTICHARU

Satyabhama dasi and husband Alanath das were leading disciples and fundraisers for Bhakticharu. They were schoolteachers from South Africa who quit their careers to work as top aides to Bhakticharu's projects, including the Abhay Charan video series. They merged their life savings into Bhakticharu's bank account with assurances of its safety, but when they complained to Bhakticharu about his Mercedes, luxuries, unnecessary expenses, and his lavish lifestyle, they were cast out and their \$100K savings was gone. They did not go into the night quietly though, and 150 million BBC viewers saw their story in 2001.

"I am one such victim. I found I have surrendered my profession as a teacher in South Africa, and given up all my assets and all my valuables, and I had been exploited, and I would say I had been treated like a polished slave. (They) do not obey the four regulative principles that Prabhupada has laid out - no gambling, no illicit sex. We find in the history of the ISKCON gurus they fall away with the female disciples whom they are supposed to regard as their daughters. In a way it's like incest, but still they hang on to this position of saying 'I'm a pure devotee, I'm a guru'."

Nityananda das, 2015: *"I met Alanath and Satyabhama in 1999 in North Carolina and they took hours unloading their hearts with great bitterness over Bhakticharu's cheating them. They had been promised their savings were safe with their 'guru,' but when they saw who he really was, their money was unavailable. They were very upset about being cheated. Bhakticharu refused to settle up with them. There was great bitterness. Bhakticharu is not a lovable humble guy... Not so."*

VEDIC LIFESTYLE EXPO: SCIENCE OF LIVING?

Bhakticharu sparked more controversy with his South Africa Vedic Lifestyle Expo in 2010. Chakreshwara Goswami protested: *"What do you think His Divine Grace would have done if an ISKCON 'leader' created a conference poster with a woman, breasts half exposed and lying on her back sniffing*



incense, and a tiny picture of Srila Prabhupada one quarter the size of a postage stamp at the bottom? This poster is offensive, the entire conference is wrong-minded, Bhakticharu Swami should be ashamed of this minimization of Srila Prabhupada. This is an unparalleled disgrace to the greatest representative of yuga dharma."

BHAKTICHARU ENCOURAGES HIS SUPPORTER IN LAND SWINDLE

By Nityananda das: *"In 1998 Bhakticharu impressed some devotees near ISKCON Hillsborough North Carolina that he would like to do grand things there, such as build a Vedic Ashram, temple, school, etc. But he needed some land. Suddhajiva das tried to pressure me into defaulting on 12 acres by filing a court claim, which failed but cost me great expense. I phoned Bhakticharu to appeal to him about being unfairly subjected to legal attack on his behalf and that this land would be donated to him if the court case was successful (as though he didn't already know exactly what was going on as he hid in the distance). He simply said he did not want to get involved in a dispute between devotees, though it was being conducted with his secret encouragement and with himself as the beneficiary. This was a case of **extreme duplicity** on his part."*

DEMIGOD WORSHIP IN HIS TEMPLES AND NEW CAR PUJAS

In 2006 Bhakticharu Swami opened his new temple complex in Ujjain, India. Everything was first-class and exquisite, with a greater than life-size Lord Shiva deity within the temple itself. This is contrary to Srila Prabhupada's teachings and example, and he specifically instructed against demigod worship in ISKCON. Many ISKCON leaders attended the grand opening and endorsed this arrangement, with Badrinarayan Swami making justifications with reference to a Shiva linga installed by Bhaktisiddhanta Saraswati on one occasion and also Ganesh figures that had been included over the entrances of two of the Vrindaban Goswami temples. However, Srila Prabhupada disciples should not find obscure precedents to rationalize the monetary effect that Lord Shiva would have in bringing more Hindu guests. ISKCON is not for catering to Hinduism, seen in quotes from Srila Prabhupada:

(1) *"So I think that the Murti which you have got is not Vishnu Murti, but it appears to be a Murti of Lord Siva. Anyway, this Murti is not worshipable by us. In our temple we shall always worship Radha Krishna Murti or Lord Jagannath."* (SPL Jan. 15, 1969) (2) *"The Deity worship should be done just in the way it was carried out in my presence."* (SPL Nov. 13, 1970) (3) *"You know that we have refused even the Hindu people to hold demigod worship in our temple [...] As a*

matter of fact, we should not allow anyone to hold any function in our temple, otherwise than Vaishnava principle.” (SPL Oct 10, 1968)

(4) “Other demigods, like Brahma, Siva, Surya, Ganesa and many similar deities, are worshiped by men in the mode of passion, urged on by the desire for material enjoyment. But those who are actually situated in the mode of goodness (sattva-guna) of material nature worship only vishnu-tattvas [...] for this reason only that candidates for liberation deliberately reject the worship of the demigods, although they have no disrespect for any one of them.” (SBhag 1.2.26 purport)

(5) “The greatest danger to our movement will come when we manufacture and create our own process for worshiping the deities.” (SPL Apr. 1, 1973) (6) “But if everyone says that ‘I can manufacture my own way of worshiping the Deity,’ then what will be the condition? It will be simply pandemonium.” (SPLecture June 22, 1972)

Bhakticharu did not meet any resistance from ISKCON leaders for this clear deviation from the teachings of Srila Prabhupada.

One ISKCON guru objected, though. Danavir Goswami wrote in 2008: *“Those who are attracted to Lord Siva would do well to follow his own example by exclusively worshiping and glorifying Lord Krishna. There are some immature devotees of Krishna who chant prayers to the demigod Shiva on the basis that worship of Krishna’s devotee is superior to worship of Krishna Himself. Although it is true that Lord Shiva is the greatest Vaishnava, nevertheless, Chaitanya Mahaprabhu, the yuga avatar for this age, has clearly stipulated that the only process for self-realization is chanting the names of Hari.”*

The Hinduization of ISKCON (Vol. 6) takes place amidst both support and objections from within ISKCON. It is a seriously fractured society, or as one senior ISKCON devotee stated: *“ISKCON is a complex organization.”* Bhakticharu has contributed very *unfavorably* to ISKCON’s standards of purity and fidelity to Srila Prabhupada’s teachings by introducing Lord Shiva in “his” temple. He does not follow Srila Prabhupada’s teachings as he steals his guru’s glories and assets. This is hypocritical and a cheating program.

THE HARD LIFE OF BHAKTICHARU SWAMI

A report from a Bhakticharu discussion about their Guru Maharaja’s hard life, May 27, 2007: *“There, Guru Maharaja is able to ‘take it easy,’ so to speak, namely resting, catching up on correspondence, and guiding various business ventures of XX and his associates. Every morning at seven, he goes down to the indoor pool to swim several laps and spend time in the sauna, one after another,*

repeatedly for 4-5 times [...] On Gurudev's request in the Jacuzzi this morning [...] Gurudev whilst sitting in the Jacuzzi [...] Gurudev recalled 'I swam in the pool in the backyard, it was a nice pool.'"

But did Srila Prabhupada ever say that sannyasis should do business or sit in saunas? (1) *"And they are finding out sporting, swimming and surfing- simply all programs of wasting time... I see only and laugh."* (SPConv Nov. 11, 1975) (2) *"We are not interested in these things like hathayoga and swimming, We do not encourage such useless activities."* (SPL Jan. 6, 1975)

ISKCON gurus commonly luxuriate unnecessarily or engage in idle sports. This is sense gratification. As seen with Hridayananda's tennis and ping pong, Shivaram Swami's penchant for luxury resorts, Tamal's ultra top-tier modern medical treatment program, Kirtanananda's \$3K million attorney fees, **Bhakticharu's** luxury Mercedes, grand all-marble luxury-suite apartments in the Dhama, and the list goes on and on- one sees that ISKCON guru sannyasis are not renounced at all. The sum total in the 10 wealthiest ISKCON gurus' bank accounts is estimated to be \$200 million. This is all stolen from Srila Prabhupada's mission by pirates.

ANOTHER BIG BHAKTICHARU REAL ESTATE PROJECT FIASCO

Back to Prabhupada magazine #19, 2008, reveals another Bhakticharu scandal: "Another gross example of deviation by Bhakticharu is his desire to turn ISKCON [or his own part of it] into a mundane business enterprise. He recently held Vedic yajnas and puja for the ground-breaking ceremony for an IT Park he is planning to build. The details, given on his own website are (Mar 8, 2008): 'The IT Park will be the highest building in Madhya Pradesh consisting of 15 stories and be twin towers. Two floors of shopping mall, and 12 stories of exclusive IT offices, conference rooms, state of the art auditorium and stereoscopic planetarium [...] it will also host IT related setups like a 3D animation studio, an animation school, advanced software base, a training school, a call center, and research and development. Plus a TV channel broadcasting 24 hours a day all over the world!'"

Despite such visions of grandeur, apparently nothing was built, but serious legal improprieties arose over failed pledges to the government on defaulted bank loans, specific land use restrictions, and missing funds. What actually went on in Bhakticharu's enterprises? He never disclosed his personal finances though it is ISKCON law for all its "gurus." Recently Bhakticharu Swami arrived at Mayapur by helicopter. His 1000's of disciples lavished upon him all honors and

conveniences as befitting his position as a prominent, “exalted, realized” ISKCON guru. No one but his top disciples know what happened to his money after his death.

FROM “THE COMPANY CHECK” BHAKTIC HARU ONLINE PROFILE

“Bhakticharu Swami, is director with Alcock McPhar Geotech India Private Ltd, registered with Ministry of Corporate Affairs (MCA), bearing DIN 00112170. He is an Indian, Kolkata, W Bengal, India. He is currently associated with Alcock McPhar Geotech India Private Ltd as Director; the paid-up capital Alcock McPhar Geotech India Private Ltd ₹35,000,000. He was previously associated with Avanti Machino Tex Private Ltd, Bhakti Vedanta Infratech Private Ltd, Varaha Mihir Info Domain Private Ltd, Touchstone Softech Private Ltd.”

<https://allfamousbirthday.com/bhakti-swami/> listed Bhakticharu’s net worth at US\$5 million. He had much more but lost it in bad deals.

In 2014 he signed into a program of lecture tours to speak before business, political, education, and government groups worldwide, settling into the New Age gig routine of inspiring mundane groups with mantras, love, compassion, oneness, yoga, sentimental “wisdom”... all, of course, without mentioning Krishna, Srila Prabhupada, or giving any real solid transcendental knowledge like Srila Prabhupada taught us.

LUXURY “SPIRITUAL” CRUISE WITH BHAKTIC HARU SWAMI

From his website: *Spiritual Cruise* with Bhakti Charu Swami, Aug. 11, 2017, ISKCON Cruise— Organized by ISKCON Ujjain- Jan. 2018, you are offered a special spiritual retreat with 3 days stay in Singapore and 3 days stay in Sydney, followed by a *Spiritual Cruise* for 8 days to New Caledonia. Bookings open to Sept. 30, 2017. Contact iskconcruise@gmail.com We hope to see you! Team ISKCON Cruise

After confirmation, in utter shock and disgust, we saw it's all true. Hundreds of thousands will be spent on a mixture of sense gratification (in the company of the lowest of mankind) and a so-called spiritual retreat with a primary suspect in Srila Prabhupada’s poisoning. Bhakticharu will make a good profit from the cruise, to go into his offshore account or to promote himself to gain more hapless disciples. Sannyasi on a luxury cruise to the South Pacific for a profit. Did Srila Prabhupada ever do this? Better a retreat pilgrimage to the Himalayas, Vrindaban, Puri... but New Caledonia? Will the “pure vegetarian meals” be prepared by the cooks who serve the flesh of cows from the same kitchen? Will the prasadam be offered to Bhakticharu?

This is a prime example of how the bogus ISKCON gurus are exploiting their followers and not giving them Krishna consciousness,

and a lesson in mission drift and totally bizarre behavior. And if they will be engaged in kirtan, shastra study, Bhagwatam discussions, and japa sessions all the time, but not sunbathing with 2% clothed women, watching movies in the theatre, playing games, gambling and what not, then why do this in a mode of goodness forest ashram or a Radha Krishna temple? Bhakticharu is catering to materialistic sentimentalists who want to mix an ocean cruise sense gratification with the “holy” association of an ISKCON (bogus) guru. What a profound adulteration of Srila Prabhupada’s standards! But, anything for a buck...

BUT HE WAS NOT GOING TO BE A GURU IN 1977...

One argument given as to why Bhakticharu was not a poisoner is that he was not going to become a zonal guru in 1978, that he only became a guru in 1987, ten years later, so he had no motive to join a poisoning of Srila Prabhupada. But there are plenty of holes in this argument. He could have been promised guruhood later or he may have just understood that his future promotion was guaranteed by assisting in the illegal takeover of ISKCON. Who knows what Tamal offered him? Having just joined ISKCON in late 1976, and not being on the list of 11 ritviks in the July 9 Letter, there was no way Bhakticharu could be a guru until a decade later when the GBC finally opened the guru door.

CONCLUSION

Bhakticharu was horrible with his business ventures, and neither did he achieve much with his low quality and bogus Srila Prabhupada video biography. There are major questions and doubts about his business and relationship ethics, his deviations with demigod worship and rituals for money (such as new car pujas), and why does he have so much money as a sannyasi?

From all appearances and evidence, Bhakticharu has used his guru and sannyas positions to exploit material resources, doing business in sloppy and illicit manners, leaving a wake of plundered souls behind as he reassures them they are loved and will get back their loans and investments... (with interest too!) Why has no one called him out for being such a fake, cheater, and imposter?

CHAPTER 20: POISONING EVIDENCE

CVSA TEST RESULTS FOR BHAKTIC HARU'S 1977 STATEMENTS

As described in Ch. 8, audio segments from Nov. 1977, where Tamal, Jayapataka, and Bhavananda speak, were analyzed by the CVSA method by Sunrise Investigations and Truth & Deception Technologies. All these three, speakers of the poison whispers, were found to be speaking to Srila Prabhupada with great deception and high voice stress- they were not being truthful. These forensic audio studies did not focus on Bhakticharu's audio statements and further analysis in the future is needed to determine if Bhakticharu was deceptive or lying. Still, one of the above analysts examined one part of Bhakticharu Swami's recorded audio, speaking Nov. 11, 1977 about the Calcutta poisoning murder case, which was found to have moderate stress. This is inconclusive. Leo Brunette wrote: "*As for Bhakticharu since there was little that he contributed into the discussions there was not enough to say he was or was not involved.*" However, below we study his public statements regarding Srila Prabhupada's poisoning and find many glaring contradictions and varying account, differing stories, which strongly indicates deception and guilt.

BHAKTA VATSALA SPEAKS ABOUT BHAKTIC HARU

Bhakta Vatsala das, 13 years old in 1977, and a Vrindaban gurukula schoolboy had various cleaning duties in Srila Prabhupada's quarters. From a hallway *he reportedly overheard about eight senior disciples discussing Srila Prabhupada's poisoning*. He resides today in Mexico City and has not yet fully disclosed his testimony. In 1999 he was interviewed and tape recorded describing how shortly after Srila Prabhupada's physical departure, Bhavananda, Jayapataka, Tamal and ***Bhakticharu*** searched everywhere for the two tapes that Bhakta Vatsala had taken from under Srila Prabhupada's bed mattress, hiding them in his room. On leaving Vrindaban, he put them in his luggage, but ***Bhakticharu*** found them. The tapes' contents are unknown.

CLOSE FRIEND, PROTÉGÉ OF TAMAL IS INCRIMINATING

Bhakticharu was very close to Tamal, 1977-2002, best of friends.

Tamal was the leading political role model for ambitious persons in the Hare Krishna movement. Many did and will follow his example. Even beyond his immediate circle of influence upon many senior

devotees, Tamal set the tone for an institutional culture called "*Tamalism*" that continues to fester today with the concealed theft of Srila Prabhupada's assets- his followers, temples, legacy, institution, used for one's own glorification and sense gratification while minimizing the true Acharya. Tamal was successful in destroying Srila Prabhupada's movement from the inside only because he postured as a faithful disciple and had a reputation as an effective manager and preacher. *Bhakticharu* came under Tamal's influence just two months after coming to ISKCON, and was Tamal's protégé ever after, following in his footsteps.



From the time he joined ISKCON in early 1977, Bhakticharu was closely associated with Tamal and Bhavananda, who were both major influences on him. His first years in ISKCON were under the direct tutelage of both Tamal and Bhavananda. He took over Bhavananda's room in the Lotus Building (Mayapur) after Bhavananda's guru-suspension in 1987. He would often visit Tamal in Dallas. During Srila Prabhupada's last year, Tamal was Srila Prabhupada's personal secretary, and Bhakticharu assisted Tamal as Srila Prabhupada's caretaker for most of the last ten months, constantly present, bringing meals, drinks, medicines, and so on. Bhakticharu translated for Tamal the Bengali and Hindi conversations of the day, and acted as a nurse and servant. *Why did Bhakticharu keep friends like Tamal and Bhavananda?* As it is said: "Birds of a feather flock together."

Bhakticharu was trained and nurtured by Tamal as a little brother, as a protégé, as a confidant and assistant. Tamal had Bhakticharu, a fresh new recruit, completely in his control and had an overwhelming influence on him. From Bhakticharu's 2016 book *Ocean Of Mercy*, p. 89, 101, 126, 153, he wrote of Tamal as an ISKCON hero:

*“I saw a bright-looking personality walking with Bhavananda Maharaja. There was something striking about this devotee; I just could not keep my eyes off him. [...] it was Tamal Krishna Goswami. ‘He is one of the most prominent leaders.’ I had heard about Tamal Krishna Maharaja; he was a hero of ISKCON. He had joined in San Francisco when the movement was in its infancy and almost right away assumed a leadership role. Since then, Srila Prabhupada had called on him to lead his most important projects... **Just the sight of Tamal Krishna Maharaja filled me with awe and reverence.** I offered my obeisances from a distance. In the afternoon, when I was with Srila Prabhupada in his room, Maharaja walked in, and Prabhupada’s face lit up with a bright smile. Right away, they began to talk intimately.*

*“It was quite an experience to be so close to [Tamal]. Although we were sharing a room, **I still held him in great reverence.** He commanded this respect from everyone in ISKCON... I would bow down to him, and he would embrace me. **He had been my hero even before I had met him,** and his closeness was like a dream- one that I had never imagined would come true... Rooming with Maharaja was one of my most memorable experiences... He always treated me lovingly... In his presence I was constantly learning new and important things... Bhavananda commented with a smile, ‘You are fortunate. Tamal is known for his temper. That’s why he is called Hot Tamale. Anyway, I can see that he has **accepted you as his man**... you are one of those fortunate souls who has won his favor.”*

*“...Maharaja insisted I stay with him, and I was delighted... to follow his wish. [He] asked Srila Prabhupada many questions- about management and on spiritual topics. I was amazed and I didn’t think I would ever be able to question Prabhupada in such a manner. One day I was sitting in Maharaja’s office chanting while he was editing letters that he’d typed on Prabhupada’s behalf. When he finished, he looked up and saw that I had been watching him, and he just smiled. I was already feeling deep appreciation for him, and when he smiled at me I couldn’t contain myself. **‘You are so brilliant,’ I said. ‘Whatever you do is so perfect.’”***

BHAKTICHARU: A GLOVE ON TAMAL’S HAND

When Srila Prabhupada returned to Bombay from London in 1977, Tamal immediately called for Bhakticharu to come help him as one of the “caretakers.” Tamal trusted Bhakticharu and specifically wanted his help. Since we have found Tamal guilty of poisoning Srila Prabhupada beyond a reasonable doubt, it is very incriminating for Bhakticharu that

he was called again by Tamal on Oct. 3, 1977 after their return from London. Bhakticharu, in awe and veneration, was intimately connected in friendship and service to Tamal. Later, in Mayapur, Tamal and Bhakticharu had rooms just opposite each other. Bhakticharu worshipped and was Tamal's "made man." Upon Tamal's death in 2002, Bhakticharu was seen by many, including Prahladananda Swami, sobbing again and again, "*It's all over now... It's all over now.*"

As such, simply on this basis of tutelage and very close friendship, it is natural to suspect Bhakticharu was an accomplice with Tamal in Srila Prabhupada's proven lethal poisoning, as a willing, compliant accessory. The facts and evidence lead to a conclusion, beyond a reasonable doubt (Ch. 14), that Tamal was the lead poisoner, so Bhakticharu is suspected, by this factor alone, simply *by association with Tamal and Bhavananda, three peas in the same pod.*

BCS INSINCERE ON THE POISON ISSUE

Naveen Krishna das had resigned from the GBC body in March 2000 after seeing their response to the poison issue in their book *NTIAP*. A few months later, Bhakticharu Swami came to visit Naveen at his home in Alachua. The conversation followed these lines:

Bhakticharu: *Why did you resign? Why don't you come back? You have left very important services.* **Naveen:** *I left because I lost all trust in the GBC. The book they produced on the poison issue is full of lies, fraud, deception, and my conscience won't allow me to work in an organization that refuses to recognize the serious evidence that Srila Prabhupada was poisoned. You yourself admitted in 1977 that Srila Prabhupada thought he was poisoned.* **Bhakticharu:** *Well, Srila Prabhupada thought some of the medicines were acting like poison.* **Naveen:** *Maharaja, that explanation does not conform to the actual conversations involving yourself, Srila Prabhupada, Tamal, the last kaviraja, and others in late 1977. [Naveen listed many of the discussions in Srila Prabhupada's last days and how all the participants, including BCS, acknowledged that Srila Prabhupada thought he had been poisoned. Tamal even asked Srila Prabhupada who had done it.]*

Naveen: *So, you and I both know Srila Prabhupada thought he was being poisoned. The GBC has done a great wrong by neglecting to honestly investigate this issue and the new evidence.* **Bhakticharu:** *Do you suggest that we should re-open the investigation?* **Naveen:** *Yes, definitely. A number of senior devotees believe this also, and we are prepared to form an impartial commission for that purpose. Will you*

agree to be on the commission? **Bhakticharu:** We need people like Ambarish, Sesa, yourself, and then I could be part of it. **Naveen:** OK, you please think it over and be sure. Let me know in a few days so we can get started. **Bhakticharu:** Yes, I'll let you know soon.

Naveen never heard back from Bhakticharu.

BCS is a prime suspect in Srila Prabhupada's poisoning: he was there when it happened, and he contradicted his own recorded statements from 1977. That is lying. Why is he lying? He brings great suspicion upon himself. ***Bhakticharu has implicated himself in the poisoning by his own dishonesty.*** Any intelligent person can see he has something to hide. Why was it that in 1977 he took Srila Prabhupada's talking of being poisoned seriously, but did nothing about it, and decades later he pretends that in 1977 he did not take it seriously? And then in 2001 he said it was alarming to think the food he was giving Srila Prabhupada was poisoned? Too many contradictions. Any crime investigator would zero in on Bhakticharu as top priority for intense interrogations. He was insincere with Naveen about the issue.

ABHINANDA DAS REMEMBERS

Abhinanda das remembers the morning of Nov. 15, 1977 in Vrindaban, while he was working on the Samadhi pit for Srila Prabhupada, that "*Bhakticharu Swami came to him in a panicky mood, crying and weeping heavily,*" asking, "*Where is the kaviraja? Where is he?*" Abhinanda got a very bad feeling. His account is seen in a letter to Naveen Krishna das on Dec. 18, 1999, wherein he also discusses investigative efforts at that time. In 2017 Abhinanda das confirmed this account

December 18, 1999

Dear Naveen Krishna Prabhu,

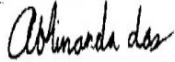
Please accept my humble Obeisances. All glories to Srila Prabhupada.

Four to five years ago, I spoke to you on the phone from Houston. You did not realize it then that I WAS INVESTIGATING a matter regarding the disappearance of Srila Prabhupada.

Since 1977, Nov. 15th morning when Bhakti Caru Swami crying and weeping heavily, approached me in a panicky mood while I was finishing with the samadhi pit, I have been very suspicious regarding the early departure of His Divine Grace Srila Prabhupada.

You will find my name in the first chapter of the book entitled "Someone Has Poisoned Me". Recently Vineel Narayan introduced me to O. P. Sharma who you met in Delhi at his residence a year or two ago. I feel confident that he is worth the price, to investigate and convict the doers of this crime.

Dina Bandhu Prabhu from the Internet downloaded and informed that Ambarish is willing to finance a legitimate investigation. In conclusion, O. P. Sharma requires Rs. 100,000 as a retainer. Could you please recommend to Ambarish to contribute to this most important ISKCON project and reply at the earliest.

Your Servant,


again; he was not sure why Bhakticharu was frantically looking for the kaviraja, who had already left for Calcutta.

BHAKTICHARU FINANCES THE GBC BOOK OF LIES AND DENIAL

While Tamal surreptitiously engaged his notorious Australian disciple Tirtharaj das to organize with an Australian Jayapataka Swami disciple named Gaura Deva Hari das and compile the book *Not That I Am Poisoned*, **Bhakticharu paid US\$3000 for the publishing costs and covered all of Deva Gaura Hari's expenses.** This was confirmed to Jitarati das by Tirtharaj das in 2001. However, *NTIAP* contains no credits to Bhakticharu, Tamal, or Jayapataka. Thus Bhakticharu was an active participant in the fraudulent cover-up and deceptive denials of Srila Prabhupada's poisoning. He colluded with Tamal and Jayapataka (other primary suspects) to distribute a book of lies, fraudulent claims, false propaganda, in a sham investigation of himself.

ANOTHER POISONING ALLEGATION AGAINST BHAKTICHARU SWAMI

An abbreviated account from a Srila Prabhupada disciple, former ISKCON member Krishna Balarama Swami of Vrindaban:

"Bhakticharu Swami is now answering to this: Today, July 16, 2020 I came to know that my Godbrother Bhakticharu passed away. He is now answering as to why my Guru Maharaja was poisoned when He was under Bhakticharu's personal care. [...] Whatever mistakes we make we have to answer to them, if not here in this world, then after death. But Bhavananda, Jayapataka, Tamal Krishna, Bhakticharu, and others, they opposed Srila Prabhupada's going on parikrama; while Hansadutta, Chitsukhananda, myself and others stood to fulfill Srila Prabhupada's last will, to go on a bullock cart.

"Whomever Bhakticharu is facing right now, he is also answering why, after I had collected money for him and brought him out of his debt, he and Sarvabhavana das poisoned me by feeding me rasagulas (sweet balls) in his Kolkata apartment while talking very nicely. I got very sick a few hours later with knives inside our stomach, and the next



day I managed to fly to America and was then in hospitals for six months and after many tests, doctors could not find anything wrong. [...] Later, when Svarupa Damodara Swami met us in Calcutta, he was shocked upon seeing that we were alive. He said, 'Hansadutta told me that you were dead.' But by Krishna's grace that poison did not work and I survived.

Bhakticharu is surely answering to why Srila Prabhupada was poisoned, and also why he poisoned his Godbrother."

<http://archived.Krishna.org/MyMission/mymission11-3.php>

BHAKTICHARU'S CHANGES TO THE POISON ISSUE HISTORY

Serious historical errors (or changes) were made by Bhakticharu in his book *Ocean of Mercy*, further eroding his credibility. Examples:

(1) *"Abhiram found an Ayurvedic doctor in Delhi who prepared makharadhvaja. So he purchased it and brought it..."* (p. 221)

COMMENT: Abhiram had left Vrindaban and Srila Prabhupada's service on Oct. 16, over a week before Satadhanya das brought this medicine, and it was not purchased but donated to Srila Prabhupada. Bhakticharu has the facts all mixed up.

(2) *"That evening, a Bengali devotee from another matha in Vrindaban came to ask Srila Prabhupada for a donation for a temple."*

COMMENT: It was morning, not evening, and this Bengali was Balaram Misra, whom Srila Prabhupada had asked to come.

(3) *"...in Bengali, Srila Prabhupada then said that he had been feeling terrible- as if he had been given poison."*

COMMENT: Here is another major dishonesty. Srila Prabhupada said "Someone has poisoned me" not "as if..."

(4) *"Although many devotees were there, I was the only one who could understand the conversation. I was shocked to hear what Prabhupada had said, and told Tamal, who shared my reaction [...] After the Bengali devotee left, the devotees got together and I told them in detail what Prabhupada had said. Tamal, followed by several senior devotees, went right to him and asked, 'Srila Prabhupada, do you feel that you have been given poison?' 'No', Srila Prabhupada replied, 'not that I have been poisoned. I am just speaking like that.' He had simply been trying to express how bad he had been feeling."* (p. 222)

COMMENT: Bhakticharu butchers the actual history. He digs a grave for himself the more he speaks. Silence would have been far better for his defense. The 1977 conversations were recorded, and this is not even close to the transcript. Bhakticharu brings more suspicion upon himself by tampering with history. The tapes do not lie, but Bhakticharu does. **"As if"** he was given poison? **"I am just speaking like that"**? This is not on the tapes. He falsely claims Srila Prabhupada was not speaking of actual poisoning, only that he **felt as if poisoned**.

Tamal asked Srila Prabhupada on Nov. 10, *"So who is it that has poisoned?"... NOT... "Do you feel as if you have been given poison."*

Srila Prabhupada said he thought he was being poisoned several times. Rascals will change the conversations in their defense.

(6). *“I told Sastri about what Srila Prabhupada had said about feeling like he had been poisoned, but he brushed that aside. ‘When someone feels pain or discomfort,’ he said, ‘he may say something like, “I have been poisoned.” Don’t worry about that. Srila Prabhupada is a pure devotee of Krishna.....These are all his pastimes.’ [...] Sastri thought for a minute and then said, ‘Makharadhvaja is like nectar, but it is very strong. It is a tonic. Therefore, the body must be able to absorb it. To give the medicine without even seeing the patient’s condition was not right. Whoever gave it like that made a mistake. Besides that, it is prepared from mercury, so if the mercury is not cured properly its effect can be quite harmful.’ I began to see what a big mistake had been made. ‘What can be done now?’ I asked. Although Sastri tried to console me, a terrible weight remained in my heart. I told Tamal about the conversation [...] but he reminded me that it was Prabhupada, after his dream, who had wanted to take it.”* (p. 225-6)

COMMENT: *This is all manufactured history. These conversations never happened. Obvious concoctions.* This was Nov. 9, 13 days after Srila Prabhupada STOPPED taking only 3 doses of *makharadhvaja* on Oct. 26. Yet Bhakticharu implies these two events were on the same day. He wants to link Srila Prabhupada’s talk of being poisoned on Nov. 9 when Balaram Misra came with the minor diarrhea on Oct. 27. Bhakticharu puts these two events together on the same day because he wants us to believe that when Srila Prabhupada told Balaram Misra he thought he was being poisoned, he was only talking about bad medicine. But on Nov. 9 no one spoke of medicine. ISKCON leaders promote this devious theory. *Bhakticharu’s deceitful and fraudulent misrepresentation, attributes Srila Prabhupada’s statements to bad medicine rather than actual poisoning.*

And on Nov.10 Srila Prabhupada again spoke, *“That same thing—someone has poisoned me,”* when Bhakticharu and others frenetically but clearly acknowledging actual homicidal, malicious poisoning. (Ch. 13) Even when Srila Prabhupada took the *makharadhvaja*, he never said, “as if I had been given poison.” Shastri believed Srila Prabhupada WAS poisoned, according to his son, Dr. Ramesh K Sharma. Further, in the tape recordings we see Shastri believed Srila Prabhupada’s poisoning *must be true*, to be due to a rakshasa. (Ch. 13) *“Someone has poisoned me”* Nov. 9-10 has nothing to do with something 2 weeks

earlier. Bhakticharu misleads us that Srila Prabhupada was only “feeling *as if* poisoned,” a complaint about some minor discomfort.

(7) P. 206, Bhakticharu describes leaving for London, late Aug. 1977: “*When it was finally time for him to go, we all watched him stride through the gate and disappear around the corner.*”

COMMENT: Srila Prabhupada could not walk at that time! A more accurate account: “*...where Srila Prabhupada remained lying on the bed in his car with the doors open. Srila Prabhupada was finally moved by wheelchair to the plane.*” (ISKCON in the 1970's, p. 308) Stride through the gate? Bhakticharu's attempts to reframe history are laughable because the mistakes in his descriptions are all made up!

BHAKTICHARU BOOK *OCEAN OF MERCY'S* HEALTH EXCERPTS

Bhakticharu's book *Ocean of Mercy* is also striking in its **lack of specific descriptions** about Srila Prabhupada's severe decline of health in 1977. Bhakticharu was with Srila Prabhupada from Jan. 10, 1977 to Nov. 14, 1977 (except for Sept). He says nothing about the Feb. 26 sudden, drastic health attack when prayers for Srila Prabhupada's health were advised by leaders and Srila Prabhupada lay bedridden for days, moaning in pain, and unable to give classes as usual. Why does he omit this major near-death event? On p.105 is the first mention of health: “*Srila Prabhupada's health had been bad for months, since he had returned to India [late 1976] and now it was deteriorating rapidly.*” He describes a decline from late 1976 without describing the major health attacks of Feb. 26, May 16, '77. Everyone at the annual Mayapur festival, including all the foreign devotees, was very aware of Srila Prabhupada's critical health problems, except Bhakticharu? He is slyly reframing the health decline as a slow, natural, progression of old age, in an attempt to cast doubt on the “poison theory.”

His book's **only other health descriptions** are:

(1) p. 116: “...despite his ill health...” (late March 1977)

(2) p. 119: “His health was not good... he was physically weak.”

(3) p.134: “Due to his poor health...” (April)

(4) p.160: “*Prabhupada told him [Tamal] the same thing. 'Please take me to Vrindaban. The time has come for me to leave my body. I want to leave my body in Vrindaban.' Srila Prabhupada's health had been poor, but none of us had imagined that his illness was so serious that he could leave his body. We all thought it was a temporary setback, that he would soon get better*” (May 16, 1977)

About the near-fatal health attack in Hrishikesh he simply describes Srila Prabhupada wanting to go back to Vrindaban. Actually,

late May 15, there was a sudden turn for the worse with great pain and heart palpitations. Satsvarupa described: "...and with the storm came a **drastic** turn in Srila Prabhupada's health. He said the end was near, and he asked to go immediately to Vrindaban." Arriving in Vrindaban May 17, Srila Prabhupada could no longer walk and made a final will.

So the only health descriptions Bhakticharu gives are these 5 very brief mentions above of poor health, with no details. If his book is supposed to be about Srila Prabhupada's last year, why has he left out Srila Prabhupada's health condition? E.g., his physical symptoms, like photophobia, rhinitis, constant mucus, cough, no appetite, bronchitis, conjunctivitis, urinary infections, etc? **He makes it sound like a vague gradual, innocuous, uneventful deterioration**, as though Srila Prabhupada quietly faded away and with no conspicuous symptoms. Elsewhere he even stated that he saw no unusual symptoms. **This is a total lie**; does he think there are no other historical accounts that will differ from his recasting of history? **Why he doesn't tell us about the symptoms, medicines, doctors?** Now we know it was due to lethal cadmium poisoning, at levels which produced very glaringly obvious and conspicuous health symptoms, which he chose to omit. His deception is **THICK AND FOUL** as he tries to change history. This clear deceit shows he is trying to hide the poisoning.

He claims Srila Prabhupada told him to stop cooking for him: "*he was going to stop eating and drinking in order to give up his body...*" to which he quotes Tamal: "*What can we do when Srila Prabhupada makes such a decision and gives us such an order?*" Rather, what else could Srila Prabhupada do, having no appetite due to being poisoned, and knowing his food and drink was poisoned? Bhakticharu then says: "*And nobody could have imagined that his condition would deteriorate so quickly.*" (p. 211) No one, that is, except the poisoners who were giving the cadmium to Srila Prabhupada...

Bhakticharu says nothing about diagnoses, diabetes, kidneys, causes of illness, and very little about the 40 doctors that came and went, nor about various medicines, other than the *makharadhvaja*. **Bhakticharu has evaded the health issue almost entirely** although that was exactly what his service was all about as a caretaker! He was giving Srila Prabhupada all the medicines and applying all the various treatments prescribed by dozens of doctors throughout 1977, so why does he **tell only 2%** of the story? His omissions are very conspicuous by its **absence**, and this creates great suspicion of his involvement in Srila Prabhupada's cadmium poisoning.

CHAPTER 21:
SELF-CONTRADICTION IS DISHONESTY

SELF-INCRIMINATING EVIDENCE

Flip flops, contradictions, changing stories, differing accounts and explanations, admissions then denials. This is the history of Bhakticharu's statements about whether Srila Prabhupada was poisoned, what Srila Prabhupada meant by his poison statements, etc, etc. It is enough to make an investigator dizzy. His contradictions are so extensive that one can only conclude that Bhakticharu is incapable of honesty and that nothing he said was to be believed or true. This is perhaps *the most incriminating evidence* that he was indeed involved in Srila Prabhupada's 1977 lethal and forensically proven poisoning.

BHAKTICHARU ACKNOWLEDGES THE POISONING IN 1977

The taped room conversations of Nov. 9-11, 1977 show that all Srila Prabhupada's attendants and caretakers were told by Srila Prabhupada *three times over two days* that he thought he had been poisoned, that this was the cause of his mysterious health decline, and they all discussed the poisoning at length and acknowledged it without contest or any argument. All the caretakers acknowledged Srila Prabhupada was speaking about a malicious, homicidal poisoning, responding with discussion about murders, criminal cases, poison in food, rakshasas, etc. On Nov. 10, 1977, when Srila Prabhupada again said someone had poisoned him, Bhakticharu exclaimed aloud to the others in the small room: *"Someone gave him poison here!"* And when Tamal asked him, *"Prabhupada was thinking that someone had poisoned him?"* Bhakticharu replied, *"Yes."*

SARVABHAVANA CONFIRMS BHAKTICHARU SPOKE OF POISONING

In 1970-1976 Bhakticharu was a university student in Hamburg, Germany, studying chemistry. One of his university friends (from India) joined the movement years before he did and was initiated as Sarvabhavana das. Bhakticharu visited the ISKCON Hamburg temple during some of this time. In late 1976 Bhakticharu joined at Mayapur at the invitation of Sarvabhavana, and they were friends since. In 2002 Sarvabhavana was recorded by Sakshi Gopal: *"He's been telling me for the last 24 years that Srila Prabhupada was poisoned. He even told me he suspected Srila Prabhupada was being poisoned before Srila Prabhupada left this world. Now he is denying. What is my gain or loss to say this? Bhakticharu may remember that I introduced him to*

Krishna Consciousness and to the lotus feet of Srila Prabhupada. Why is he saying lies? Why is he denying like this?"

Sarvabhavana says Bhakticharu knew about the poisoning before Srila Prabhupada departed. Whether Sarvabhavana das will confirm this publicly is unknown, but likely now that Bhakticharu is deceased.

IN 2001 HE ALSO ADMITTED PRABHUPADA SPOKE OF POISONING

"It's just natural when you get such shocking complaints from Srila Prabhupada, who is very dear to you and he just happened to be the person you thought you were serving lovingly, then suddenly, the food you gave him might have been poisoned!" (BCS, Europe, 2001)

Here Bhakticharu acknowledges his understanding in 1977 that Srila Prabhupada was speaking to him about being poisoned, and he thought it would be through the very food he was giving to Srila Prabhupada. He did not say it was due to bad medicine as he and the ISKCON leaders claim in their other avenues of denials. Here he again acknowledges Srila Prabhupada was speaking about actual malicious poisoning, something he accepted as true.

BUT IN 1999 HE DECLARED POISONING ALLEGATIONS TO BE ABSURD

However, in late 1999 Bhakticharu spoke differently in the GBC's *NTIAP* about Srila Prabhupada's 1977 statements. *"When I first heard about this allegation (poisoning) I considered it to be so absurd that I did not think it deserved any response. I could not even imagine that anyone with a rational mind would give any credence to such an allegation."* Why then did he not say this to Srila Prabhupada in 1977?

BHAKTICHARU'S STATEMENT IN NTIAP

Bhakticharu issued a statement Oct. 4, 1999 that was included in *NTIAP*, the GBC poisoning denial/cover-up book: *"Nityananda das wrote "Someone Has Poisoned Me" alleging the cause of Prabhupada's disappearance is arsenic poisoning, and those serving His Divine Grace at that time administered him that poison. Since I was one of Srila Prabhupada's personal servants at that time, taking care of his food and medicines, according to that book, I am naturally a suspect."*

COMMENT: Later it was forensically ascertained that the primary poison was cadmium, and the arsenic was secondary. The cadmium levels were sky-high, far more than the arsenic. Bhakticharu is more concerned about the accusations against himself and others than about whether Srila Prabhupada was really poisoned, or what Srila Prabhupada meant by saying he was poisoned. It is the *evidence* itself that casts suspicion upon Bhakticharu and some other caretakers.

"When I first heard about this allegation I considered it to be so absurd that I did not think it deserved any response. I could not even imagine that anyone with a rational mind would give any credence to such an allegation. However, I received a message from Hari Sauri [...] saying, 'The (poison) issue must be dealt with directly... That must include direct statements from Tamal, Bhakticharu, Bhavananda, Jayapataka et al. [...] this MUST be done.' Therefore, I felt somewhat compelled to write this statement."

COMMENT: In 1977 Bhakticharu (nor anyone else) thought it absurd when Srila Prabhupada himself spoke how he thought he was being poisoned. The tape transcripts show this to be so. Why in 2000 does it then become absurd? Why did Tamal ask Srila Prabhupada, "So who is it that has poisoned?" rather than say, "You are being absurd with talk of being poisoned!" Bhakticharu asked in 1977: "Who said, Srila Prabhupada?" He did not think it absurd then. Why did Bhakticharu cry out on tape, Nov. 11, 1977, "Someone has poisoned him!" and then go silent for 22 years? Why all the contradictions?

"I met His Divine Grace in Jan. 1977. In March, in Mayapur, he gave me first and second initiations. He appointed me as his secretary for Indian affairs. [...] in May, he gave me sannyas [...] I had the good fortune to serve His Divine Grace [...] until his disappearance pastime [...] I will not try to defend myself, but it is my solemn duty to defend those who are innocent, with my honest testimony. The author is accusing TKG as the main suspect. [...] how well Nityananda das knows TKG and how closely he associated with him, but I had the opportunity to associate with him very closely and lived with him [...] I saw what a deep love and respect he had for Srila Prabhupada, and I also saw what a deep confidence His Divine Grace had in him."

COMMENT: Thus is duplicity: instead of discussing Srila Prabhupada's statements about being poisoned, or how heavy metals were in Srila Prabhupada's 1977 hair, or of the forensically certified poisoning whispers *while he is feeding Srila Prabhupada milk*, Bhakticharu emotionally diverts us with how much Tamal loved Srila Prabhupada. So what? Many people kill those they love! When Bhakticharu heard the kaviraja in late 1977 say, "Some demon has given him poison," he did not protest this was impossible because everyone loves Srila Prabhupada. Too much devotion is the sign of a thief. Bhakticharu defends Tamal because if Tamal did it, it would implicate him too.

*"Tamal has a very heavy side but one should not judge him only from that point of view. He has a very soft side as well. Anyone who knows him knows how aggressive and demanding he can be and to live with him was not always easy for me. Yet I have seen his other side also and I have many sweet memories of my days with him. **I have received elder brotherly affection from him that created a deep bond between us.** [...] I have seen many times some devotees carry an inaccurate image of other devotees that obscures their perception."*

COMMENT: So Bhakticharu evaluates the poison issue by how Tamal had a soft side? But what did Srila Prabhupada and his caretakers say in 1977, and the whispers, hair tests, witnesses? Bhakticharu defends Tamal because if Tamal is guilty, then he (as assistant) is also guilty. Bhakticharu became an ISKCON initiating guru in 1986 after 10 years in ISKCON. His Godfather Tamal promised this promotion to his protégé Bhakticharu, who now evades the real evidence with a petty distraction, which is his style of dishonesty.

"It is quite interesting to note that although Nityananda das wrote one whole book based on some whispers and an incorrect and dubious analysis of some hairs, he was nowhere near Srila Prabhupada in those days in Vrindaban. If he was, he would have seen how absurd his suspicion and accusation is."

COMMENT: At least Nityananda is not a suspect since he was not there. But is being near Srila Prabhupada in 1977 necessary to understand the poisoning evidence? Minimizing the evidence as "some whispers" and a "dubious analysis of some hairs" at least admits more than Bir Krishna Swami did in Slovenia, saying, "*There's **no evidence that Prabhupada was poisoned.***" The evidence is very substantial, but Bhakticharu tries to dismiss and dishonestly minimize it.

"If he was present he would have seen [...] the devotees [...] were praying to Krishna to let Srila Prabhupada stay in exchange of their lives. It is extremely unfortunate that Nityananda das is so obsessed with some whispers, but he is not listening to the exchanges that are so loud and clear. If he was present there..."

COMMENT: Srila Prabhupada said about some caretakers: "*You are all here praying for me to live and 'they' are in the next room praying for me to die.*" (confirmed by Panchadravida, Upendra, and Srutakirti) The certified whispers are some men talking of poisoning.

"...then he would have seen just days before Srila Prabhupada left he told his intimate god-brother, Krishnadasa Babaji, with tears rolling from his eyes, 'See, how much they love me!' If he was attending Srila

Prabhupada in the early hours in Vrindaban, he would have heard Srila Prabhupada ask as soon as he woke up, "Where is Tamal? Ask him to come." He would have seen this very sweet loving exchange. Srila Prabhupada talking to him about the affairs of, about the future of, and what should be done to protect this movement."

COMMENT: The first thing Bhakticharu and Tamal should have done for Srila Prabhupada and the future of the movement was to call the police after Srila Prabhupada told them he was being poisoned. Where was Tamal's "deep love" then? Does "see how much they love me" change the fact Srila Prabhupada said "Someone has poisoned me" or that three separate, highly reliable, and very accurate hair tests found similarly lethal levels of heavy metals in Srila Prabhupada's hair?

"If Nityananda das was present he would have seen hundreds of devotees whose hearts were so full of love for Srila Prabhupada [...] like Gurukripa, who attended Srila Prabhupada midnight to 2 am. If Prabhupada really suspected someone had poisoned him, then all he had to do was tell Gurukripa. [Who] knows what would have happened then? [or] tell any of the few hundred devotees that were there [...]"

COMMENT: Actually Srila Prabhupada *did tell* none other than Bhakticharu, Tamal, and others that he thought he was being poisoned and **THEY ALL DID NOTHING**. Why? And now Bhakticharu denies this? How flagrantly contradictory and dishonest. Because Srila Prabhupada was pleased with some loving disciples does not mean there was no poisoning, which is irrevocably proven forensically, and which obviously was done by insiders, namely those whispering about poisoning and those who did nothing after Srila Prabhupada expressed that he was being poisoned? Nityananda das was busy running a farm project and was not told about Srila Prabhupada's request that all his disciples come to see him. This was due to concealment by Tamal, Hari Sauri, et. al. There is no reason a few poisoners could not be among all the loving disciples. First understand that the now proven crime actually occurred. Then we will consider who did it.

"Those who are suspecting that Srila Prabhupada has been poisoned by some of his disciples, I will request them to go deep within their hearts and ask whether it is at all possible for a Vaishnava, who does not even kill an ant, to murder his spiritual master. [Bhakticharu then tells a story about Tamal not wanting to kill even a mosquito.]

COMMENT: Mosquito stories aside, first, the question is: was Srila Prabhupada poisoned? Then, second, who did it? Bhakticharu tries to deny a poisoning by how Tamal could not kill a mosquito. This

is a sleight of hand. It is like looking at a dead body and a gun, saying I did not shoot the gun, so this person is still alive. Totally illogical.

"Krishna, the destroyer of pride [...] due to my false ego, I was feeling proud I served Krishna's pure devotee, but the world sees me as who gave him poison. [...] Krishna knows everything. Therefore what is the use of worrying about my image in this world? After all, sitting in my heart Krishna knows [...] I have taken shelter of Him and surrendered myself, let Him decide what I deserve."

COMMENT: 🎻 [sad, wailing violins] From all of Srila Prabhupada's hard poisoning evidence, Bhakticharu has only a "let's feel sorry for the unfairly accused, good guys" response meant to fool for dummies. This is a favorite device of deceit: evoke sympathy for the suspect as an underdog. Why doesn't he address the actual issues?

"I will declare clear and loudly, 'It is an absolutely absurd allegation that Srila Prabhupada has been poisoned by his disciples. If anyone intentionally poisoned Srila Prabhupada, then it must be me because those days I was the only one who used to give prasada and medicine to His Divine Grace. Whatever he ate and drank went through my hand.' If someone wants to take me to the mundane court, I will give the same testimony,"

COMMENT: With Bhakticharu's fake humility, he says it must be him, to elicit sympathy for one wrongly suspected. Bhakticharu deviously uses an emotional martyr approach, saying he and his friends did not do it, but Bhakticharu does not argue against the poisoning that Srila Prabhupada spoke of. The hair tests prove malicious poisoning, so someone at that time and place was not full of love. The proven poisoning was done by someone. Tamal asked, "So who is it that has poisoned?" Let's deal with actual evidence and forget the soupy "we all loved him so much" which does not mean anything at all.

"Let the Supreme Personality of Godhead judge me. If I committed such a heinous crime towards the most dear devotee of the Lord, to whom I owe everything, then let me suffer eternally in the darkest region of the hell. If any of Srila Prabhupada's disciples, whose heart is steeped with his love for Srila Prabhupada, wants to take the law in his hand and judge me, I will welcome that also. I give him full freedom to judge and do whatever he wants to do with me. I can assure him that I will accept that judgement without any protest. Waiting to receive your judgement and aspiring to remain a servant, Bhakticharu Swami."

COMMENT: This is a bluff. Even though he was asked many times many questions, he was not forthcoming. His duplicitous words

are just to impress gullible people. The whispers, the obstinate/ slippery denials, the hair tests, the motive, the history of insane zonal acharyas, the “mercy-killing” interview, the concealments and cover-ups, the character of some senior men, Srila Prabhupada’s statements that he was poisoned- this is valid evidence implicating Tamal, Jayapataka, Bhavananda, and Bhakticharu. But he evades this real evidence with false humility and denials. (1) After acknowledging Srila Prabhupada had been poisoned, he never did anything about it. (2) He and Tamal ignored whatever Srila Prabhupada said and tried to later deny it was even said. (3) He kept Srila Prabhupada’s 1977 poisoning revelations hidden for decades. (4) He regularly changed his positions on the poison issue, not the sign of an honest man. (5) He financed the GBC cover-up book *NTIAP*. (6) He did not assist with any investigation except the fraudulent one done by himself and other suspects.

Bhakticharu Swami stated: ***”If anyone intentionally poisoned Srila Prabhupada, then it must be me.”*** [OK, we believe you. Now, tell us more...] For many homicide detectives, that is the start of a confession, at least opening the door for continued interrogation.

BHAKTICHARU SWAMI’S FIRST PUBLIC STATEMENT

Bhakticharu’s first public statement on the poison issue, May 21, 1998, tries to explain why he did not take seriously Srila Prabhupada’s speaking of being poisoned. Why does he expect us to take what he says seriously? (See Ch. 13 re: not taking Srila Prabhupada seriously.)

”During Srila Prabhupada's last days he mentioned about poison soon after makharadhvaja was given to him. That was about three weeks before his disappearance pastimes. At that time, I felt that the effect of that medicine may have been detrimental to his condition and therefore he spoke in that way. The next time he spoke about poison was a few days before his disappearance.”

COMMENT: Srila Prabhupada was NOT referring to the *makharadhvaja* he took on Oct. 26 when he spoke on Nov. 9-10 of being poisoned. Srila Prabhupada said SOMEONE had poisoned him (not something), and he made no reference to any bad medicine, and everyone acknowledged at that time Srila Prabhupada was speaking about homicidal poisoning. The discussions were about murder, courts, poison, rakshasas... not about any bad medicine like *makharadhvaja*. Bhakticharu is casting great suspicion upon himself for being so deviously dishonest, thinking we are dumb.

”Personally I did not notice any unusual bodily symptoms in Srila Prabhupada. [...] Two or 3 days before his disappearance, [he]

mentioned a pain in his left thigh and he also mentioned about poison again. [...] his body became totally still, yet his tongue was constantly vibrating. Besides this, his body did not display any unusual symptoms."

COMMENT: No unusual bodily symptoms? What about extreme photophobia? Chronic conjunctivitis, tearing eyes? Chronic bronchitis with constant mucus in lungs? Persistent cough, upper respiratory irritation? Lung irregularities (short breath)? Chronic rhinitis, runny, sneezy, stuffy nose? Scratchy, hoarse, husky voice? Excessive salivation, drooling? What about the "most unusual degree of phimosis" as you assisted with urination every day? Or urinary tract inflammation? You took care of Srila Prabhupada every day and did not see any of these highly documented unusual symptoms? This is your lie and a cover-up to make us think it was a natural death from old age and not from the poisoning Srila Prabhupada spoke of. And "**mentioned**" poison again? Srila Prabhupada said 3 times he was being poisoned and Bhakticharu and all the caretakers spoke for a long time about homicidal poisoning, as seen in the poison discussions (Ch. 13).

"Although His Divine Grace spoke about poison, I could not take it seriously for two reasons: (1) The Ayurvedic doctor was present, and as Prabhupada displayed quite a lot of confidence in him, I felt if Srila Prabhupada was really poisoned then this doctor would have detected it. (2) I was under the impression that when someone is given poison then his body becomes blue.

COMMENT: This deception and playing dumb really takes the cake. He could not take Srila Prabhupada's speaking of being poisoned seriously because the doctor did not detect it? This means putting more faith in what the doctor missed than what Srila Prabhupada, the pure devotee, is actually saying? Poisonings are always difficult to detect. How could a kaviraja detect cadmium? But the kaviraja himself believed Srila Prabhupada, and spoke of a poisoning rakshasa. In 1998 he does not take Srila Prabhupada seriously about being poisoned, but in 1977 they all accepted the talk was about homicidal poisoning. **Big contradiction.** Someone poisoned turns blue? A German university chemistry major would know one turns blue from lack of oxygen (like cyanide) that kills in minutes, not slowly over ten months. Is he playing us for dumb? Srila Prabhupada did not turn blue and was senile, complaining about poisoning that was not to be taken seriously? Bhakticharu assumes we won't read the 1977 conversations where he, Tamal, others acknowledged Srila Prabhupada's homicidal poisoning.

“Srila Prabhupada's body became very shiny, almost golden, and he did not display any sign of pain or unusual discomfort. Apart from his usual unhealthy condition, he was quite normal. All the time he used to quietly lie on the bed very calm and composed. [He gave] advice to the senior leaders about how to manage the society; form different trusts and what to do with the funds. His consciousness was so clear that it was obvious that he was transcendently situated. Even though he was only a few days away from leaving his body, his voice was very strong and resonant. Those of us who were present around him at that time were convinced that he was a completely spiritual personality and he was just displaying his disappearance pastime.

COMMENT: Srila Prabhupada was completely spiritual and said that someone was poisoning him, but you could not take this seriously? So what did the “completely spiritual” Srila Prabhupada mean? Bhakticharu contradicts himself, which is how a liar is exposed. Keep them talking to tie themselves up in their own web of lies and contradictions. Resonant voice? Caretakers had to lean very close to hear Srila Prabhupada’s feeble, hoarse, un-resonant voice.

“One day, after checking his pulse, the Ayurvedic doctor, Damodara Prasad Shastri, told Prabhupada that he was completely surprised... At one moment his pulse was so weak it seemed he was about to leave his body, and the next moment it was strong as that of a young man. ...we also saw that he was having difficulties with his kidneys. As a result of that, his legs and the back of his palms were swelling up. When the medicine started to work the swelling went down. He obviously had some kidney problems and the doctors gave medicines accordingly. ...One night [...] in Hrsikesh, he told me that the time had come for him to leave his body and he wanted us to make arrangements to take him to Vrindaban. I ran downstairs and woke up Tamal [...] When Tamal came to His Divine Grace he repeated the same words [...] the following morning we took His Divine Grace to Vrindaban. [...] after he settled down in his quarters, he told me not to cook for him anymore, or force him to eat anything. I felt [he] was preparing to leave his body [...] without eating and drinking anything. [...] many leaders came to Vrindaban. When they requested him, with tears in their eyes, to continue to stay, His Divine Grace agreed. Once again I started to cook for him and he started to eat.

COMMENT: Why has Bhakticharu placed this “agreeing to eat again” incident from Oct. 1977 as though it was before Bonamali came

in June? This is a fabrication by jumbling the timeline of events. He contradicts the historical records. Can we believe anything he says?

*“One day he asked me to fetch an Ayurvedic doctor called Vanamali Kaviraja from Gopinath Bazaar. As a result of his treatment, Srila Prabhupada started to improve. However [then] His Divine Grace wanted to go to the West to preach. When Vanamali Kaviraja got to know [...] he requested me not to let him go. He told me [...] Srila Prabhupada's condition was not completely healthy yet. He was planning to give Srila Prabhupada makharadhvaja, during winter, which would rejuvenate him completely. [...] when I saw that Srila Prabhupada was so determined to go to the West I could not really make a strong enough endeavor to stop him from going. However, in London his condition deteriorated so much that he had to come back after about a week-long stay. Vanamali resumed his treatment but Srila Prabhupada's condition had deteriorated so much that his medicine did not work and he stopped the treatment. Vanamali Kaviraja did not want to give makharadhvaja when Srila Prabhupada's health was so much better before he went to the West. However, it was administered to him only about three weeks before his disappearance when his condition was much worse than that time. [...] **Soon after that Srila Prabhupada started to speak about poison. Therefore it seemed to me that he was speaking about the adverse effect of makharadhvaja.** After Srila Prabhupada's disappearance I often used to lament internally - why didn't I stop him from going to the West? Why I didn't I tell the GBC members and senior devotees present in Vrindaban at that time what Vanamali Kaviraja told me? Why didn't I stop them from giving Srila Prabhupada makharadhvaja that was brought from Delhi and given by a doctor who did not even see him? Now I cannot do anything about it besides lamenting about my uselessness.” (END)*

COMMENT: Bhakticharu obviously thought out this false narrative carefully, but it is completely defective. If Srila Prabhupada was referring on Nov. 9-10 to *makharadhvaja* he took on Oct. 26, why did he not just say so? Why did those talks about murder, rakshasas, lawyers, courts not include anything about “poisonous” medicines? Bhakticharu is being dishonest. When Srila Prabhupada spoke repeatedly on Nov. 9-10 about *someone* poisoning him, it is clearly not about medicine. Bhakticharu knows this- he was there! But he mixes up the history of events to concoct a false defense narrative. Besides, the hair tests show the poison was cadmium, not the mercury that is found in *makharadhvaja*, which only caused some diarrhea. His “lamenting”

is a phony show so we think the poison Srila Prabhupada spoke of was a medicine. Such dishonesty and hypocrisy. The guilty will lie and lie.

MORE POINTS ON BHAKTICHARU'S ABOVE FALSE TESTIMONY

After 22 years of silence, Bhakticharu felt compelled to do some explaining on why he and other caretakers did *nothing* when Srila Prabhupada spoke repeatedly of being poisoned on Nov 9-10, 1977.

(1) Bhakticharu did not see any unusual health symptoms and Srila Prabhupada did not turn blue, so he assumed there was no poisoning? And he did not discuss with Srila Prabhupada that this is why he could not take his poison complaints seriously and then remained silent? This is unbelievable, unless you are the poisoner. Heavy metal poisoning is unrecognizable even to trained doctors, so why did Bhakticharu have so much faith in these faulty assumptions? Actually, he is just lying.

(2) Srila Prabhupada said three times he was being poisoned, and the kaviraja said there must be truth to it. Why did Bhakticharu not take it seriously, or at least discuss it more with Srila Prabhupada before he fed him milk during the poison whispers?

(3) Srila Prabhupada's voice was hoarse, raspy, weak- these are signs of heavy metal poisoning.

(4) Bhakticharu saying Srila Prabhupada's statements about being poisoned referred to the *makharadhvaja* is a dishonesty. "*Someone has poisoned me*" is about medicine? And two weeks afterwards?

(5) However, the kaviraja took Srila Prabhupada's statements about being poisoned very seriously, and said it must be true. Bhakticharu somehow fails to mention this.

(6) Bhakticharu should not lament about giving *makharadhvaja*, which only produced a day of diarrhea- he should lament about all his lies and dishonesty, and the poisoning itself.

(7) Bhakticharu says Srila Prabhupada appeared "quite normal" – just to make it look a natural death. This is a lie. This health decline was so unusual that 40 doctors could not figure out what was causing it.

PHONE INTERVIEW WITH BHAKTICHARU SWAMI IN 1998

Nityananda das interviewed and discussed with Bhakticharu:

"In early 1998 Bhakticharu made a statement on VNN.org that Srila Prabhupada could not have been poisoned because he did not turn blue. Then he phoned me in late 1998, and he said after Srila Prabhupada said he was poisoned, no one followed up on it, although he thought 'the matter should have been looked into.'

COMMENT: Here he says that actually he did take it seriously, contrary to his later statement that he did not take it seriously.

"Bhakticharu said that after Srila Prabhupada said he was being poisoned, the devotees discussed this statement, after which Tamal asked Srila Prabhupada who it is that was poisoning him. He said this was the end of the matter, and he cannot explain why the matter was not pursued and settled. He believes it is unfortunate that the matter was not raised with Srila Prabhupada again so that there would be no questions about the matter today.

COMMENT: Later he said the poisoning allegation is absurd, and here he says the opposite, that it should have been looked into.

"He also stated that if there was some foul play, of which he had no knowledge, it could have happened through Srila Prabhupada's kitchen, which was completely unguarded. He said anyone could have easily tampered with Srila Prabhupada's food or cooking ingredients

COMMENT: But there were only loving disciples there, so this is another contradiction? He suggests the poisoning could have happened because the kitchen was unguarded,;later says there was no poisoning?

HIS MANY SELF-CONTRADICTIONS WITH THE POISON ISSUE

Judge For Yourself (2003 book) challenges Bhakticharu:

[START] In a letter of July 23, 2003 you said: *"I am not denying that Srila Prabhupada spoke about poison."* What Srila Prabhupada said was he had heard *"all these friends"* discussing his poisoning. You were in the room. No one there, not even you, refuted the allegation. And you clearly said, *"Someone gave him poison here!"* When Tamal asked you if Prabhupada was thinking that someone had poisoned him, you said *"Yes."* Now you are *"not denying that Srila Prabhupada spoke about poison?"* [...] In that same letter you admit: *"As a matter of fact, when we heard His Divine Grace speaking in that way, we became extremely worried."*

COMMENT: *BCS also said another time he did not take it seriously, but now he says extremely worried?*

Who are the WE you refer to? You, and who else? Are they the same "friends" in the room Srila Prabhupada heard discussing his poisoning? If you "all" were extremely worried, as you say, why didn't you alert the authorities or law enforcement to a possible homicide?

In the same letter you push the lie that Srila Prabhupada said *"Not that I am poisoned"* as a statement in itself, even after he had openly stated (and you, along with the others admitted), that he thought he *was*

being poisoned. (1) **Bhakticharu:** *Someone gave him poison here!* (2) **Tamal:** *Srila Prabhupada, Shastriji says that there must be some truth to it if you say that. So who is it that has poisoned?* (No answer) (3) **Tamal:** *Prabhupada was thinking that someone had poisoned him.* **Bhakticharu:** *Yes.* (4) **Bhakticharu:** *He said that when Srila Prabhupada was saying that [He was being poisoned] **there must be some truth behind it.***

Contrary to the tape transcriptions, you are now (25 years later) trying to circumvent documented evidence by telling us Srila Prabhupada said he was 'not poisoned.' To quote you: "*Tamal asked Srila Prabhupada about it, who replied, 'NO. These kind of symptoms are seen when a man is poisoned. He said like that, not that I am poisoned.'*" But you neglected to include that Tamal informed Srila Prabhupada that he was poisoned. (**Tamal:** *Srila Prabhupada? You said before that you...that it is said that you were poisoned?*)

Tamal knew and admits to an informant, and his question tells us that Srila Prabhupada (on tape) raised the matter of his poisoning. How would Tamal have known unless Srila Prabhupada told him (and you?) So, did Srila Prabhupada raise the subject only to say that he was **not** poisoned? Does this make any sense? And you say Srila Prabhupada's answer "relieved us." **SP:** *No. These kind of symptoms are seen when a man is poisoned. He said like that, not that I am poisoned.* Srila Prabhupada was informed he had the symptoms, but his informant had not said directly that he was poisoned.

Still, His Divine Grace did believe he had been poisoned. This is how we read it, and this is how YOU, Tamal, the Kaviraja, and everyone in the room understood it. The proof is there for all to hear, and is attested to through the following statements made by Tamal, the Kaviraja, and YOURSELF. Here are the statements made AFTER the so called "not that I am poisoned" statement, which you claim (in your letter) "relieved us," but proves that you are lying because, in fact, none of you were "relieved," as seen in your subsequent discussions of that day in 1977.

SP: *No these kind of symptoms are seen when a man is poisoned. He said like that, not that I am poisoned.* **Tamal:** *Did anyone tell you that or you know it from before (know what from before... that he was **not poisoned?**)* **SP:** *I read something (read what... that he was **not poisoned?**)* **Tamal:** *Ah, I see. That's why actually we cannot allow anyone to cook for you. (Why- because he said he was **not poisoned?**)*

Directly after Srila Prabhupada supposedly admitted, as you suggest, that he was not being poisoned, there's this (translated): **Kaviraja:** *Look, this is the thing, that maybe some rakhasa gave him poison.* (The kaviraja believed Srila Prabhupada WAS poisoned.) **Kaviraja:** *If he says [he's been poisoned] there must be some truth to it. There's no doubt.*

So if no one there believed Srila Prabhupada said "Not that I am poisoned" as a statement in itself, how can we believe it now? Then:

Bhakticharu: *He's saying that someone gave him poison. (You were 'relieved' about this?)* **Tamal:** *Prabhupada was thinking that someone had poisoned him?* **Bhakticharu:** *Yes.* **Tamal:** *That was the mental distress?* **Bhakticharu:** *Yes. (So you were relieved that he was not poisoned when Srila Prabhupada says he was poisoned?)*

You wrote: *"It is still a mystery to me why Srila Prabhupada spoke that way."* If it is a mystery, to solve the mystery and exonerate yourself, why have you not strived to clear it up already? Instead, you secretly financed the book *Not That I Am Poisoned* to further shroud the mystery with smoke and mirrors. We have shown in *Judge for Yourself* how Tamal worked behind the scenes to create a diversion from the truth, and although you financed that book with no mention of you in the book's credits, we assume you requested anonymity. Do you enjoy mystery and deception?

You wrote: *"I cannot even imagine in my remotest dream that any of Srila Prabhupada's disciples could have given him poison. That is why I do not believe that there is a cover up."* But what experience do you have in dealing with poisoners? You believe poison turns one blue? And you are in the guru business? Even state-of-the-art forensics must use highly specific toxic screens to identify the poison, which is why a full scale investigation is necessary to identify a poisoner. But here we see the poisoners are being protected by associates muddying the facts. You say *"That is why I do not believe that there is a cover up."* Please note that this matter was covered up for two decades (with complicit silence). The "poison issue" was NEVER revealed by you or other caretakers. It came to light recently, only after the tapes had been finally transcribed and the shocking contents noticed. **Your letter shows you are still covering up the facts**, in spite of efforts to uncover them. You say: *"I will be happy if you can successfully conduct an investigation to settle this issue once and for all. Please let me know how you want to go about that."* [Ha! Naveen asked for your help, but you never showed up].

You said in 1977: *"He said that when Srila Prabhupada was saying that [he is poisoned] there must be something truth behind it."* So why didn't you argue at that time that the poison idea was absurd as you now say? Why didn't you tell Srila Prabhupada that? Why did you yourself say, *"Someone gave him poison here."* Not only did you, Tamal, Jayapataka, and Bhavananda fail to address this grievance, you also cohorted to exclude any investigation into it, and financed a sham whitewash cover-up book as well. (END)

ENDLESS CONTRADICTIONS MEANS LYING

Bhakticharu gives 4 contradictory positions in his statements.

One: Srila Prabhupada, even though saying he was being poisoned, was actually not poisoned because he did not turn blue.

Two: When Srila Prabhupada said he was being poisoned, they should have looked into it.

Three: Everything was ok after all because Srila Prabhupada said, 'Not that I am poisoned,' even though the next day he said again he *was* being poisoned.

Four: Since the kaviraja had not detected poisoning, when Srila Prabhupada spoke of poison, why take the pure devotee seriously?

Too many contradictions! Does he make any sense? Bhakticharu wears a necklace of contradictions, dishonesties, and duplicities. He just makes it up as he goes. His stories fall apart due to their numerous inconsistencies. So here it is:

(1) 1977: Srila Prabhupada's statements about being poisoned are acknowledged by Bhakticharu, others in a long discussion about murder, rakshasas, poisons, lawyers, court, etc.

(2) 1998: Bhakticharu says he did not take Srila Prabhupada seriously, as he did not turn blue and the kaviraja did not talk of poisoning (but he did, actually!)

(3) 1999: Bhakticharu says poisoning idea is absurd.

(4) 2001: The food Bhakticharu gave to Srila Prabhupada may have been poisoned because Srila Prabhupada said he was poisoned.

(5) 2003: *"when we heard His Divine Grace speaking in that way, we became extremely worried."*

And so on... All in all, we clearly see his great dishonesty about Srila Prabhupada's poisoning evidence, the disappearance pastimes, actual ISKCON history, and much more. Seems like he was habituated to speaking untruthfully. What is the reason for his continuous, sloppy, careless, inconsistent lying? What is he hiding?

Answer: ***He is guilty of poisoning Srila Prabhupada.***

CONTRADICTIONS, CHANGES, EVASIVE MANEUVERS: LIARS, GUILTY

Prabhupada Truth Commission has done a number of YouTube films (Appendix 2) about the facts and evidence that Srila Prabhupada was poisoned, highlighting hair tests which found lethal levels of cadmium, the audio forensics certifying that some caretakers were discussing poisoning Srila Prabhupada, and Srila Prabhupada's own statements about being poisoned. Tamal is the primary suspect in Srila Prabhupada's poisoning, and there are other suspects such as Bhakticharu, who was widely seen as a gentle, humble, kindly man that most cannot imagine as a poison suspect. But there is much cause for suspecting him in the *crime of the millennium*. A look at the facts creates great suspicion that, yes, he was involved and knows much more than he has admitted. When Bhakticharu tries to change historical events and recorded words, as he has done quite substantially, it is a clear indicator that he is ***trying to hide what really happened because he is guilty of what he is hiding***. His book *Ocean of Mercy* is another evidence cover-up. Bhakticharu's words are a maze of bewildering contradictions to the point that we don't know what he really thinks. Changing stories come from liars and guilty men.

CHANGING STORIES IS SOMEONE WITH SOMETHING TO HIDE

So, there is a remarkable string of Bhakticharu's "changing stories" and contradictory statements, as typically comes from grasping at straws to deny the facts with deceit and lies. ***This is the hallmark of a person with something to hide*** and is a signal to investigators that he is not telling everything and ***is making stuff up***. Why? What is he hiding? What is behind his smokescreen of mumbo-jumbo? Look at his changing, suspicious stories; does it look like he is being honest?

(1) *"It's just natural when you get such shocking complaints from Srila Prabhupada, who is very dear to you and he just happened to be the person you thought you were serving lovingly, then suddenly, the food you gave him might have been poisoned!"* (BCS, Europe, 2001)

(2) But then, Bhakticharu in says (NTIAP, 2000) that Srila Prabhupada said that he was NOT poisoned. Which is it?

(3) *"I am not denying that Srila Prabhupada spoke about poison."*

(4) *"When I first heard about this allegation (poisoning) I considered it to be so absurd that I did not think it deserved any response. I could not even imagine that anyone with a rational mind would give any credence to such an allegation."* (BCS, NTIAP, 2000)

(5) He says Srila Prabhupada just had to tell any one of the devotees about the poisoning and one can imagine what the reaction would have been. BUT Srila Prabhupada *did* tell Bhakticharu and others in 1977 that he was being poisoned, and they did nothing!

(6) Srila Prabhupada again said that someone had poisoned him, and BCS exclaimed: "**Someone gave him poison here!**" Tamal asked BCS, "**Prabhupada was thinking that someone had poisoned him?**" BCS: "**Yes.**" (7) Bhakticharu: "...about poison... it seemed... he was speaking about the adverse effect of makharadhvaja.

(8) Studying chemistry 6 years in university where one understands how poisons work, but then Bhakticharu says he thought poisoning turns the body blue? He is playing dumb.

(9) Bhakticharu said Srila Prabhupada spoke of bad medicine being "like poison" on one occasion, and on another he said "*the food you gave him might have been poisoned!*" These are contradictory.

(10) In 1977 he acknowledged Srila Prabhupada said he was being poisoned, (11) but in 1998 he said although it should have been looked into, yet, he did not, and

(12) in 1999 he said the idea was absurd. Triple contradiction here!

(13) Bhakticharu said he first heard about poisoning allegations in 1997? But Srila Prabhupada told him in 1977.

(14) Bhakticharu never took the matter to any authority, inside or outside ISKCON, yet he has been telling Sarvabhavana das since 1977 that he suspected Srila Prabhupada was poisoned.

(15) July 23, 2003, Bhakticharu: "*It is still a mystery to me why Srila Prabhupada spoke that way.*" Yet he claims Srila Prabhupada said he was not poisoned?

(16) Bhakticharu: "*As a matter of fact, when we heard His Divine Grace speaking in that way, we became extremely worried.*" This contradicts his saying the idea was absurd and ridiculous.

(17) Bhakticharu said Srila Prabhupada could not have been poisoned because the last doctor did not discover any poisoning.

(18) Bhakticharu: "*Although His Divine Grace spoke about poison, I could not take it seriously.*"

(19) Bhakticharu: "*If anyone intentionally poisoned Prabhupada, then it must be me.*" (But he has already denied it many times...)

(20) Bhakticharu omitted or changed many facts of actual history of key 1977 events in his *Ocean of Mercy*.

(21) Bhakticharu said Srila Prabhupada spoke about being poisoned the day he took *makharadhwaja*, but these two events

actually are 13 days apart (Oct. 26 to Nov. 9). This is very dishonest to explain the poisoning as just talk of bad medicine. And incriminating.

(22) Bhakticharu agreed to work on a poisoning investigation team with Naveen, but he instead financed the GBC cover-up book *NTIAP* (a prime suspect pays for the book that denies the crime that he is suspected of committing).

(23) Bhakticharu concocts fictitious quotes: “*No, not that I have been poisoned. I am just speaking like that. He had simply been trying to express how bad he had been feeling.*”

Bhakticharu's words are a whirlwind maze of weird contradictions. ***Is it any wonder why Bhakticharu is considered a prime suspect in Srila Prabhupada's poisoning? Changing, contradictory stories are the classic hallmark of a liar and a guilty man.***

Rajan Jani from Nairobi, who paid to install the chakra upon the Mayapur ISKCON planetarium, shared that in 2007 Bhakticharu gave a lecture at Bhaktivedanta Manor, UK stating Tamal had died from a heart attack. Of course, everyone knows Tamal died in a car crash, so why did Bhakticharu, who was in Mayapur in 2002 when this happened, and was the first to learn of the accident, change the facts? He is a habitual fabricator of lies and deceit. He loses track of his changing stories, and this is another symptom of a ***pathological liar.***

HIS FINAL POISONING DENIAL

Just before his death, Bhakticharu gave another false interpretation of the 1977 taped poisoning discussions.

“And then Prabhupada's condition actually deteriorated. Prabhupada started feeling very uneasy, and Sastri was trying to treat Prabhupada, and it was around that time Prabhupada actually spoke about poisoning. You may have heard about it. One day one Gaudiya Vaishnava Bengali devotee, quite young, came to Prabhupada to ask for some donation from Srila Prabhupada, so Prabhupada told Tamal to give him some money. So then the person was there, to him Prabhupada was saying (laughs) about poison, as if he had been poisoned. And now he was a person whom we had never seen and Prabhupada also hardly knew him, but Prabhupada's intimate associate in Vrindaban was Bhagatji, one local Vaishnava, and Prabhupada was very close to him. Bhagatji used to come every day, two or three times, especially at night, he would give a massage to Prabhupada, and if Prabhupada felt that it was such a serious thing, then he would have told Bhagatji or, you know, like Tamal or other devotees who were close to him. But Prabhupada didn't tell anything to

anybody, but only this person. And it actually SHOCKED us because he was speaking to him in Bengali and I was the one who understood and I was the one who translated it to Tamal. We were all SHOCKED to hear this. And then Tamal at one point asked him whether he felt that he has been poisoned, and he said , “No, I am just talking about it,” which meant that when somebody feels such pain, he feels as if he has been poisoned... Anyway, I just wanted to mention this to you, as either you may have heard about it or you may hear about it in future...”

COMMENT: The young Bengali was Balaram Misra, a purohita priest **well-known** to Srila Prabhupada, who asked Shastri to find and bring him to see him. Srila Prabhupada knew Balaram Misra's family well before going to America; they were old friends, not “hardly acquainted.” Shastri and Bhakticharu were also Bengali, so Srila Prabhupada told three persons at once about being poisoned. Why would Srila Prabhupada choose to reveal his thoughts about being poisoned to an old friend on the outside rather than his “close” caretakers? Bhakticharu tries to minimize the significance of the poisoning revelation by falsely describing Balaram Misra as an insignificant visitor. And Srila Prabhupada may have told Bhagatji in private about the poisoning, and the reason he did not tell Tamal is because he was the poisoner. Bhagatji also thought there was a conspiracy of sorts in the last months, according to Urdhvaga das.

If it was just small talk, why were Bhakticharu and others so shocked? And then, why did they do nothing about it? Bhakticharu completely changes what Srila Prabhupada said, just to deceive us, as if we never read the actual conversations. Srila Prabhupada never said, “No, I am just talking about it.” Bhakticharu also joins the “he is old, senile, and a complainer” club by describing Srila Prabhupada as **feeling like he was poisoned due to having so much pain**. He rewrites the “poison discussions” of Nov. 1977 because he is a primary suspect in the poisoning. His changes to the historical events, his contradictions in various explanations- only points the finger more strongly at himself as one who is hiding the truth of his involvement.

CONCLUSIONS ON HIS CONTRADICTIONARY STATEMENTS

Bhakticharu was never deposed, interviewed, or interrogated by any legitimate investigation in the matter of Srila Prabhupada's poisoning. He was never questioned about his contrived, contradictory statements and memories, and he never took any truth-telling polygraph or CVSA tests. However, he did arrange and finance his own “investigation” in 2000 with a book titled *Not That I Am Poisoned*.

Bhakticharu was responsible for all of Srila Prabhupada's drinks, food, and with Tamal, the medicines. After the poison evidence surfaced in 1997, Bhakticharu issued numerous, *self contradictory and fact contradictory statements* about Srila Prabhupada's 1977 taped and spoken words, caretaking, medicines, etc. These marked and prolific anomalies show great dishonesty and that Bhakticharu obviously was hiding something 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*. His denials of Srila Prabhupada's poisoning are worthless. Even if he had admitted he did it, still he may not have been believed.

ASSESSMENT: DID BHAKTICHARU POISON SRILA PRABHUPADA?

First, we note that the poisoning is already scientifically proven.

There is substantial evidence that Bhakticharu was involved in poisoning Srila Prabhupada, along with Tamal and others in 1977. An unbiased person of integrity will reach the verdict that Bhakticharu poisoned Srila Prabhupada *as a very high probability*. Tamal was estimated at 98% and Bhavananda at 90%, for certainty in being involved in this crime, achieving a level of beyond a reasonable doubt and clear and convincing evidence respectively.

We can assess a probability of Bhakticharu's guilt by assessing the evidence reviewed above. Below is an honest, unbiased, mathematical assessment of percentage weight assigned to the pieces of evidence, added up to reach a level of certainty of clear and convincing. 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 Bhakticharu poisoned Srila Prabhupada?

GUILTY BEYOND A REASONABLE DOUBT: 95% CONFIDENCE

Add it up and we reach about a 95% threshold of confidence that Bhakticharu was involved in Srila Prabhupada's poisoning, even with no "smoking gun" and no outright confession. This is *beyond a reasonable doubt level*. (see Ch. 14 for the levels of certitude of evidence in criminal cases.) This is the clear evidential conclusion.

The standard for proof beyond a reasonable doubt 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*.

MATHEMATICAL GUILT ASSESSMENT: 95% CERTAINTY

- 30%: ENDLESS CONTRADICTIONS in statements denying the poisoning**
- a. Clear dishonesty, self-incriminating, differing accounts
 - b. Flip flops, contradictions, changing stories and explanations
 - c. Illogical denial Srila Prabhupada said he was being poisoned
 - d. Stupid story that "he thought a poisoned person turns blue"
 - e. Obvious lies, slick word jugglery to hide his guilt, the poisoning
 - f. Resistance to honest investigation, supporting cover-ups
 - g. Financed NTIAP cover-up book, sham investigation of himself
 - h. Acknowledged poisoning (1977), but after 1998 denied it
- 18%: INCONSISTENCIES, LIES in book Ocean of Mercy re: 1977 events:**
- a. Hides, recharacterizes details, Srila Prabhupada's health decline
 - b. Dishonestly changes the actual health history, hiding the facts
 - c. This book is an obvious attempt to clear himself of suspicion
 - d. Inconsistencies, dishonesties in his book re: future gurus
- 10%: CHARACTER: such as involvement with the Bengali Mayapur mafia**
- f. Testimonies re: his involvement with black magic, tantric rituals
 - g. Rumors of his affair with his disciple who then attempted suicide
 - h. Sent disciples to help attack, storm Calcutta ISKCON 2001.
 - i. Tried to bribe breakaway leaders with ISKCON guru positions
 - j. His various sketchy, illegal businesses defrauded many people
- 7%: DUPLICITY: Such as broken promises**
- a. Slippery, evasive in child abuse investigations of his disciples
 - b. IRM published a book on 100 of his philosophical contradictions
 - c. Approved his disciple's theft of Jayanta's health foods business
 - d. Encouraged Suddhajiva to sue Nityananda to get 12 acres free
 - e. Refused to return his disciple's funds held in trust
- 3%: Present for 9 months as a caretaker during the time of poisoning**
- 5%: Ignored Prabhupada's concerns of poisoning, did nothing about it**
- 5%: Very close to lead poisoner Tamal, and Bhavananda, Jayapataka**
- 5%: Intimately involved with food, drink, medicines**
- 5%: He studied chemistry in university for 6 years (another coincidence?)**
- 2%: Testimony from Bhakta Vatsala, K. Balaram Swami poisoning claims**
- 2%: Sarvabhavana: BCS knew of the poisoning before Prabhupada left**
- 3%: Giving milk right after poison whisper: "Is the poison in the milk?"**

"Beyond a reasonable doubt" is a very high degree of probability. Generally in murder cases, 95% or more guilt certainty is the accepted standard for conviction to prevent wrongful punishment. The GBC should remove his samadhi from the Mayapur ISKCON complex. And a reformed ISKCON GBC must resolve that Bhakticharu Swami was almost certainly complicit in Srila Prabhupada's poisoning, as a matter of honoring truth, in lieu of any further investigation in this matter.

PART SIX:
JAYAPATAKA SWAMI- TEFLON DON



This is an early zonal acharya era photo of Jayapataka and Hridayananda Swamis, around 1978-84. These two have survived over the decades and evaded public suspension by the GBC, somehow still active as ISKCON (bogus) gurus in 2023. The false enjoyment of lording it over their guru domain is clearly evident in their faces, although their followers would say they are experiencing transcendental bliss.

CHAPTER 22: JAYAPATAKA HISTORY

Indian Citizen, US Green card holder (photo of which is online, yet he was born in USA), Mayapur resident, ISKCON guru, longtime GBC. Jayapataka Swami is one of the original 11 fraudulent successor “acharyas” who claimed that Srila Prabhupada had appointed them as the next initiating gurus for ISKCON. This was a BIG LIE, in which Jayapataka participated, and which was admitted by the GBC in 1990. This was not a simple misunderstanding; it was a conspiracy by senior men, including Jayapataka, to highjack the movement and install themselves as Srila Prabhupada’s inheritors. (see Vol. 5) This was a great fraud and spiritual crime for which Jayapataka has never made any explanation or apology.

JAYAPATAKA: MAJOR OPPONENT OF JULY 9 DIRECTIVE

As ISKCON’s most prominent guru, Jayapataka Swami has had the much to lose with the spread of the “ritvik” initiations being adopted ever more widely on the edges of ISKCON. At the January 1990 San Diego GBC “ritvik debate” he spoke against the idea that Srila Prabhupada could still accept disciples after his departure as “dangerous mayavadi philosophy.” In March 1990 he was featured in ISKCON Journal along with Bhakticharu Swami in denunciations of this idea. In 1999 he published a book called *100 Deviations of Ritvikism*, wherein he compiled numerous *strawman* arguments and failed to actually address the evidences and philosophical issues therein. Of course, this has always been the methodology of the GBC after 1977, as it is in the world at large. Jayapataka pulled together essays written by other ISKCON “gurus” such as Drutakarma, Jayadwaita Swami, and Hari Sauri, and added his own arguments with defective logic, red herrings, and misinterpretations.

(https://www.iskconirm.com/docs/webpages/100_deviations.htm)

Jayapataka also wrote in early 1999 an essay “*Ritvik Theory: Out of the Question*” wherein he attacked the “*ritvik proxy-initiation theory proponents*.” Again, he failed to address the actual issues, but pretended that he had, and he has succeeded in fooling a great many.

(<http://www.iskconirm.com/docs/webpages/jps1.htm>)

On May 7, 1999 Jayapataka sent a letter about gurus using titles and about the ISKCON initiation system(s), wherein he contradicted

many previous GBC position papers and other “anti-ritvik” ISKCON leaders, simply confusing the controversy even more.

(<https://iskconirm.com/docs/webpages/jps2.htm>)

Jayapataka Swami proudly announced how he had arranged a front page article in the Asian Age on July 24, 2000, wherein Srila Prabhupada is deemed unable to accept disciples today because of “*him being dead for the last 23 years.*” He bolstered the “dead and gone” minimization of Srila Prabhupada’s position, thus promoting himself.

(<https://iskconirm.com/docs/webpages/jps3.htm>)

Jayapataka was the GBC spokesman at their March 20, 1978 meeting with Sridhar Maharaja to seek advice (actually, endorsement) of the GBC plan to establish a zonal acharya regime in ISKCON. Jayapataka outright lied to Sridhar Maharaja that Srila Prabhupada had “*given explicit desires*” for “*instruction that for initiating and for carrying on the sampradaya-there would be eleven in the beginning, he appointed eleven devotees, his disciples, to be initiating spiritual masters or to accept disciples.*” Today even the GBC accepts there was no such appointment or instruction and has apologized for the “error.” But Jayapataka has never apologized or explained for these “errors.”

(<https://iskconirm.com/docs/webpages/jps4.htm>)

ATTEMPTS TO BRIBE OTHERS INTO DEVIANT DOCTRINES

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...*”

In recent years, Madhu Pandit and Chanchalapati were offered ISKCON guru positions by Jayapataka Swami through Bhakticharu Swami if they would bring the Bangalore Group of 30 temples back into ISKCON and forget about the ritvik “nonsense.”

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*** by a simple, signed directive and not as a government-registered, incorporated legal society. However, for the temples he did want separate, independent registered corporations with officers. ***Srila Prabhupada created the GBC without any legal control over the***

temples or their presidents. But, since 1978, ISKCON and the GBC has increasingly deviated from Srila Prabhupada's given model and instructions, as ISKCON's unelected, unchecked power-elite expands its guru franchise operations. As a direct result of ISKCON gurus causing widespread disenfranchisement and a wholesale exodus of older devotees out of ISKCON, there were numerous schisms with defection of members, middle-tier leaders, and even entire temples and their congregations. The GBC felt threatened by the lack of blind surrender and dissent, and so they have gradually solidified legal, ecclesiastical, and political control over the temples and leaders. Promoted by Tamal, *Jayapataka*, and their allies, in 1990 a GBC resolution was passed to increase GBC control over 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 by *Jayapataka Swami* in India, a gross deviation from Srila Prabhupada's instructions. All GBCs become members of this GBC corporation, a legal religious society with its own bylaws and charter. ISKCON's GBC now is no longer what Srila Prabhupada created and oversaw. By incremental legal steps in various jurisdictions, this GBC corporation owns and controls temples and their assets. After the 1998 Bangalore and 2004 Long Island disaffiliations, the GBC have increased the tightening of legal control over temples worldwide with registration of new documents and service contracts. But this is totally contrary to Srila Prabhupada's arrangements. (see Vol. 6)

Srila Prabhupada did not want a centralized ISKCON, and the whimsical 1972 GBC meeting with attempts to centralize ISKCON resulted in his temporarily suspending of the entire GBC. The GBC continues to consolidate political control of the institution. This is a tyranny of thought, policy, dogma, management, and makes for a *mundane cheating religion*. Again the GBC has disobeyed and offended Srila Prabhupada by their renewed ISKCON centralization. And again they should be suspended, for this action alone, although there are many additional grounds to do so, as they have 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 examined in Vol. 6. Anyone who does not abide by and uphold the policies and bylaws of ISKCON, will find themselves removed from their position or service in ISKCON. Countless thousands of devotees were pushed out after Srila Prabhupada's physical departure, and countless tens of thousands were thereafter excluded/discouraged from even entering. All resistance and questioning, even simple open discussion, was purged. Thoughtless loyalism was 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, similar to mundane political dynasties. This "cronyism" is political corruption, now deeply rooted in ISKCON.

The spiritual and social costs of ISKCON cronyism are paid by the devotees, as compromised spiritual advancement, reduced purity of devotional service, increased mundane considerations, less enthusiasm, mismanagement, and slackened participation. Cronyism is a self-perpetuating cancer that spreads corruption throughout the institution, from top to bottom. And this is, to a very large extent, a course of action that was promoted and fostered by **Jayapataka Swami**, who also was instrumental in starting, expanding the **ISKCON Lawbook**, a compilation of doctrinal rules, policies, dogma, and edicts from the GBC over the years. This lawbook was never Srila Prabhupada's desire and epitomizes the centralization and bureaucratization of ISKCON.

RUMORS THAT SHOULD BE INVESTIGATED

In 2004 we heard from a devotee, that we know and trust, that Jayapataka had an affair and child with a former Gurukuli girl. And in 2017 a former ISKCON devotee, initiated in 1971 who was a longtime resident in India in the seventies and eighties, sent this account:

*"I never told you the whole story about Jayapataka and his affair with the woman because [...] JPS made an ex-kuli girl pregnant when she was in her 30's. **Jayapataka** pays for the house, car and monthly stipend to keep her quiet. Tamal found out about it. He threatened to expose Jayapataka. Ravindra and Badri stopped him because Jayapataka has his disciples all over the world in every temple cooking and doing Pujari work. Badri and Ravindra were afraid the movement would collapse if Jayapataka were exposed. Tamal agreed to back down but said that the next time he would not ask, he would just expose it. [JPS felt threatened by Tamal.] Jayapataka arranged the taxi for Tamal to return to Calcutta. The driver killed him and got a big payoff."*

I spoke to a very well-known taxi company owner and he told me that this driver is still alive and lives in a big mansion. YYY knows the girl, where she lives, and how to contact her. This is not directly related to the poisoning but... I can get hold of the Taxi company owner in India when I go later this year. His name is ZZZ. Yes this was at that Mayapur meeting in 2002 just before Tamal died in the accident. Jayapataka arranged the taxi for Tamal and it is rumored he paid the driver to do the deed; the first ones from ISKCON on the scene were Jayapataka and Bhakticharu, who had a car waiting at the gate. There was a couple in the back, the woman died.” (Bhagwat Maharaja)

Two Tamal disciples were riding in the back of the taxi, one of whom, Vrindabaneshwari dasi, died along with Tamal, but her husband Kalasamvara das (temple president in Auckland) survived with minor injuries. The taxi driver disappeared from the accident scene uninjured. Tamal had no seat belt and received a massive injury to his head, dying after an hour-long coma with his eyes frozen wide open. But considering JPS' s history, with his 1983 takeover of New Talavan farm and secret middle-of-the-night dumping of 70 cows from another farm, the suspicious suicide of a devotee critic in a local Navadwip jail cell, a fatal bomb explosion on the Mayapur property, the all-pervasive Bengali mafia and corruption in Mayapur, the millions of unaccounted funding for the Mayapur project-- a confirmation of a rigged taxi “accident” to eliminate and silence his rival Tamal would come as no surprise (but others might be shocked). All 11 original zonal acharyas but Tamal are exposed/rumored with illicit relations with women.

Rumors of Jayapataka's secret children persist online. ISKCON misleadership has a documented track record of cover-ups of a multitude of ISKCON guru fall-downs. No investigation yet.

DEVIATIONS FROM SRILA PRABHUPADA'S INSTRUCTIONS

Some years after becoming a zonal acharya, **Jayapataka** supported major deviation-changes to the deity worship instructions that Srila Prabhupada had imparted to his disciples. ISKCON in India, Europe, Australia and elsewhere adopted the changed deity worship procedures, supported by **Jayapataka**, Gaur Keshava das, and others. ISKCON pujaris mentally seek the permission (a meaningless exercise of imagination) of their conditioned “guru's” photo on the altar and then make offerings first to Radha Krishna, then to Gaur Nitai, the Guru parampara, and then last to Srila Prabhupada and their respective “guru.” But this was not the order of arati procedure as taught by Srila Prabhupada, by offering first to Srila Prabhupada, then previous

acharyas, and up to Gaura Nitai and finally Radha Krishna.

Srila Prabhupada gave dire warnings not to make changes to his instructions, especially not to deity worship, but **Jayapataka** has supported these deviations. This was done to solve the problem of ISKCON's conditioned "gurus" not being spiritually able to pass the worship up the disciplic succession. But how can a conditioned "guru" induce Krishna to accept worship directly?

Also: "*The Direction of Management was proposed for adoption at the GBC Mayapur meetings around 1996 by Sridham das, who was enthusiastic about its great value in solving ISKCON's problems. But it was attacked and savaged by Jayapataka, Tamal, and Ravindra Svarupa. The proposal was dead upon arrival- the GBC had no interest in it whatsoever. It was a serious threat to the status quo.*" (Naranarayana das, 2006)

The evolution of ISKCON management since 1977 is totally anathemic to the *Direction of Management* provisions for GBC and temple president elections. The GBC today has a legal, corporate vision for ISKCON that differs extremely from that of Srila Prabhupada. The contradictions and anomalies that compound and multiply when ISKCON adopted concocted initiation and guru policies cannot be solved with more defective doctrines. **Jayapataka Swami** has led and supported the GBC in 45 years of deviating from Srila Prabhupada's teachings. This includes changes to the Bhaktivedanta Book Trust, the GBC structure and purposes, and much more, explored in the upcoming Vol. 6: *ISKCON Corruption, Deviations, and Cover-Ups*.

JAYAPATAKA STARTED THE IMPORTED RELIGIOUS WORKERS

As the ISKCON gurus alienated and shunned their Godbrothers after 1978, devotees left ISKCON in droves. By 1990 only a handful remained; they had moved out into the world to find jobs, raise families, and live peacefully. Western ISKCON temples became empty, with skeleton crews and imported "green carders." **Jayapataka** had introduced this remedy: the importation of Indian and other Asian devotees with temporary religious worker visas to staff the Western temples, and today many Western temples operate on the strength of this now-permanent stop-gap measure. Several ISKCON gurus were caught selling ISKCON religious entry visas to devotees from the third world, but many ISKCON leaders continue this widespread shady practice unapprehended. Thus the focus has shifted from local recruiting to **Jayapataka's** controlling temples worldwide with his green card disciples that middlemen make profits on... Corruption?

WHAT IS JAYAPATAKA'S FINANCIAL STANDING?

It was recently revealed by his secretary that *Jayapataka's* travel expenses alone were about \$750K a year. Then, after his 2009 stroke, likely millions more went to extensive health care and several organ transplants. Although the GBC ruled that all ISKCON gurus must submit their financial statements annually, *Jayapataka* Swami (nor 98% of others) have ever done so. One can only speculate how many millions *Jayapataka* (and others) has sucked out of ISKCON through disciples, congregations, wealthy donors. Likely Jayapataka has more than Giriraj Swami's purported \$40M, Tamal's \$6M, Bhakticharu's \$40M (before he lost it), since he has well over 50K disciples and is at the center of the millions going into the Mayapur planetarium project. He may have \$100M or more, who knows but him? This theft of Srila Prabhupada's assets is problematic, and reveals a miser type phony guru who simply collects money. For what? What does he do with it?

Chaitanya das (2009): *"I'd guess that the small scale gurus spend anywhere from \$25-50K a year. And as for the "big-time" gurus like Jayapataka Swami, Radhanath Swami, or Indradyumna Swami, I'd say they probably spend \$150-300K a year. [or far more] ISKCON's gurus are wasting a MASSIVE amount of money through their trivial travel, so if they would give up their "guru superstar" lifestyle and print Prabhupada's books, the movement would flourish."*

HE ARRANGED A SLICK FARM TAKEOVER IN 1983

"In 1983 Jayapataka was my GBC for the 1400 acre Mississippi farm where we had kept our cow numbers down to 30. He was also GBC for the small Tennessee farm with only 5 devotees and 100 cows. I refused to take any cows from Tennessee, saying why should we be penalized for our better management? Christmas day Jayapataka called me to New Orleans and relieved me as farm president, a project I had started alone 10 years earlier. There was no discussion and he would not even look up at me from his new laptop. Days later 70 Tennessee cows were dropped off in our north pastures at night. There was no one I could turn to and was devastated. I had refused to accept just one zonal acharya for our farm's initiations of new devotees, instead allowing devotees to choose whomever they wanted. After that Jayapataka expected me to stay on with my business to support his farm. I chose to leave, shortly after my house and business were mysteriously robbed. When I complained, I was ignored. Jayapataka was a smooth operator and he had nothing to do with it. But Tattva Darshan told me Jayapataka had ordered him to arrange the cow drop-off and that Jayapataka had made the plan for my replacement

with Vrikodara in New Orleans. I was not his man, I was disposable. It was a slick, mean, political takeover." (Nityananda das, 2020)

Obviously the unjust and ruthless coup of a farm temple president does not demonstrate much in terms of evidence that Jayapataka was involved in Srila Prabhupada's poisoning. But it does give us an idea of his character and how he could treat someone in a secret political arrangement which increased his power and guru empire. Thereafter, Jayapataka's chosen men managed New Talavan on his behalf and it became his exclusive domain. All future recruits were his disciples.

REMOVING A TEMPLE PRESIDENT AND THE FLOATING VYASASANA

In Nov. 1983, Rupanuga das, co-GBC for ISKCON's New Talavan farm, asked Nityananda das (temple president who started the farm in 1974) to help the Tennessee Murari Sevak farm project by taking 70 of their cows which they could not care for. The reply was "not over my dead body." New Talavan already was short of pasture and manpower for its own 80 cows. Better to help the Tennessee farm to meet their own responsibilities instead of forcibly weakening New Talavan with the burdens of others who had mismanaged and failed?

In late Dec., co-GBC *Jayapataka* Swami called Nityananda das to New Orleans for a meeting. Avoiding eye contact and mesmerized by the first laptop computer in ISKCON, he casually remarked, in drawn-out bits and pieces, that the farm project had not been expanding very well, that two of the farm men had appealed to him, and that he thought the New Orleans temple president Vrikodara das should take over for managing the farm instead of me. Under one leadership, both projects could develop nicely, he said. Shocked, Nityananda protested that the two projects had originally been under his joint supervision, and he had started them both, but that a former GBC had insisted they be run separately, resulting in the farm being isolated and cut off from the city temple for the last 8 years. New Talavan had struggled, with no interaction from New Orleans temple except for an annual swim party.

All these years, Vrikodara das, who Nityananda had trained and installed in New Orleans, had isolated and shunned the farm project. Now he was cleverly colluding with *Jayapataka* to depose Nityananda and take over the farm too. It was a variation of the same disease: kill guru, become guru, but it was remove president, become president. Vrikodara's hero was Kirtanananda and he had drunk of the ambitious ambrosia that was prevalent amongst ISKCON leaders. *Jayapataka* wanted Vrikodara in charge of the farm because Nityananda had an "open guru" policy that allowed the farm devotees to choose any guru

and not any one exclusively. Nityananda was not *Jayapataka's* man (kick him out), and Vrikodara was to take over. It was a coup.

Nityananda understood the implications of one guru being the sole initiator of the farm's new devotees. When Srila Prabhupada initiated devotees, everyone worshipped him. But now ISKCON was divided into zones, each with a supreme authoritative zonal guru who expected complete loyalty from his Godbrothers and the temple presidents. Nityananda refused to surrender to these Godbrother gurus and he encouraged devotees to choose from any of the 11. No one guru could take over New Talavan as *their project* through their disciples. By 1984, the farm had devotees initiated by Kirtanananda, *Jayapataka*, Satsvarupa, and Hrdayananda. The "open-guru" policy was meant to keep New Talavan an independent, Srila Prabhupada-centered project, and using several gurus to initiate farm devotees so no one of them could become too powerful. The Kirtanananda disciples, subtly encouraged by their guru, eventually left the New Talavan farm and went to New Vrindaban to be with their "acharya." Thus Nityananda das became a marked man, and was removed without just cause by *Jayapataka* (Dec. 1983).

Nityananda appealed to co-GBC Rupanuga, who remained "neutral," and he had no choice but to accept the betrayal- his 13 years in New Orleans and New Talavan rejected- with a depressed, angry mind. He was urged to support the farm financially with his incense business. The farm however, would be better managed by his protégé Vrikodara, recruited 12 years ago. There was no discussion, no sympathy, just a notice- you are replaced. This was what happened to Godbrothers who were not sold-out foot-kissers of the new gurus.

Six weeks later, one night in early Feb. 1984, a huge two-level cattle truck secretly unloaded 70 cows from ISKCON's Tennessee farm into New Talavan's north pastures. Tattva Darshan called to explain he had been engaged by *Jayapataka Swami* in arranging the moving of cows. He apologized; he was just doing his service. Nityananda das was furious, and arranged the hire of another cattle truck to take the cows back to Tennessee. However, when the truck arrived, Vamanadeva das was waiting with his pickup truck blocking the pasture gate, and he claimed to have GBC authority to physically prevent the removal of Tennessee's cows. Nityananda could do nothing- he had been effectively removed as temple president, undercut by Vrikodara's coup, and sidelined by the two co-GBC men *Jayapataka Swami* and Rupanuga das. The bewildered, intimidated

New Talavan devotees dared make no protest to the GBC decision.

Jayapataka used ruthless, dirty politics with a long time, pioneering temple president. He wanted only “yes” men in his zone. Nityananda could not restrain his anger. During the noon worship, he backed up his Volvo station wagon to the temple door. With a rush of adrenaline he picked up **Jayapataka**'s monstrous, guru seat Vyasasana, dragged it out the door, and pushed it into the back of his Volvo, driving off down the road with devotees staring aghast and the hatchback door bouncing. He stopped ten miles away on the Bogalusa River bridge. Shouting “Hare Krishna!” and “Haribol!” he tossed the red velvet throne chair of the zonal acharyas into the dark, murky waters. He watched as it floated right side up into the vast, forbidding cypress swamps of the Louisiana bayou country. Unfortunately, it was only symbolic. No one dared speak about the incident. Nityananda freely admitted what he had done. Two weeks later he was driving east into the rising sun, and an epiphany inspired him to leave ISKCON and start afresh with a new farm project and future without the GBC or their gurus, their blind followers, and to be loyal only to Srila Prabhupada.

So how did Jayapataka violate Srila Prabhupada's instructions on how ISKCON temple presidents were to be removed?

(1) From *Direction of Management* (ISKCON's Constitution): “*Removal of a Temple president by the GBC requires support by the local Temple members.*”

(2) “*Regarding the election of President, a president can only be changed by vote. If no vote was taken, then the president cannot be changed. Neither Hamsaduta can change the president whimsically or can anybody else change the president. According the 'Direction of Management' the GBC cannot change the President but only by vote can it be done. The GBC's business is to see that the President and the members are doing nicely, following the regulative principles, and chanting 16 rounds and that other things are going on nicely...*” (SPL Mukunda Sept. 29, 1974)

(3) “*Regarding Miami that you want to replace Abhiram, yes a capable man must be there, what can be done... N.B. Regarding replacing Abhiram and Damodara I refer to the 'Direction of Management' as follows: 'Removal of a Temple President by GBC requires support by the local Temple members.' [...] do the needful.*” (SPL Rupanuga Nov. 7, 1974)

(4) “*Our policy should be to keep members as much as possible. We should not flatly say 'You must leave'. That is not our policy.*”

(SPL *Jayapataka* Dec. 8, 1969)

WAREHOUSE AND HOME BREAK-INS, THE STOLEN VOLVO

During the first half of 1984, Nityananda das made plans to restart his service to Srila Prabhupada by developing another rural devotee community. While still residing on the New Talavan farm, he rented a storage unit in the nearby town and went there daily to pack and ship incense orders he had gotten by phone calls. He made the mortgage payments and covered the New Talavan expenses, but kept the excess profits for a new project. No GBC nor Vrikodara from New Orleans visited or contacted him. Nityananda called Vrikodara several times, who said they were waiting for him to turn over the incense business, checkbooks, and bank accounts. Stalling, Nityananda refused to lose the incense business he had developed since 1971- he considered it was his to use in Krishna's service, and he was very "incensed" about the slick coup by which he had been sidelined.

Soon he had a down payment ready and began to go out looking at properties west of New Talavan. The word reached Vrikodara and the GBC. One morning Nityananda found his town warehouse had been broken into and cleaned out. The replacement cost of goods stolen was \$10,000, and he ascertained the theft was done by a troubled farm devotee (Tarachandra das) and a GBC heavy-guy "enforcer" who had been in New Talavan that week. The police did nothing. Vrikodara claimed to know nothing. Then Nityananda's residence was broken into and many items taken: ham radio, photocopier, TV, etc., but they forgot the safe. In days, he left New Talavan with his family, July 9, 1984.

He was finally pushed out. Hours away, Nityananda rented an apartment in Louisiana and resumed his incense sales from home. The savings were increasing. He felt bad about the onerous farm mortgages, due to the purchase of 1000 acres over the past few years. But they wanted the farm without him, so they now would have to assume the attendant responsibilities too. Then around 3 AM one morning, the Volvo, full of \$5000 of merchandise, ready for a road sales trip, disappeared from in front of the apartment. *Jayapataka's* enforcers had struck again. So Nityananda bought a new vehicle and found Tarachandra selling the stolen goods to his clients. New Talavan went into competition with Nityananda, with Vrikodara making phone calls to the Nityananda's customers. No discussions, no meetings; it was break-in, theft, instant enemies, dirty politics, power grabbing, and undercutting, ruthless competition: Nityananda was the evil enemy.

Within a year Vrikodara and New Talavan were out of the incense

business due to their own mismanagement. An anonymous call informed that the stolen Volvo was at a local parking lot. The insurance company took it. A year later, the Mississippi New Jaipur farm project was begun and it became the first Prabhupada Anuga community of devotees who accepted Srila Prabhupada as the current diksha guru for the Hare Krishna movement. Vrikodara das, who had the backing of the GBCs *Jayapataka*, Kirtanananda, and Hrdayananda, was the actual thief, and he in turn was ousted by the devotees two years later. Eventually Nityananda came to see how he had been saved from the polluting association of Srila Prabhupada's poisoners and their ambitious supporters. The entire trauma was Srila Prabhupada's mercy.

SMILING HAMMER

In Dec. 1983 *Jayapataka* removed Nityananda das as temple president of the New Talavan Mississippi farm project without a vote, discussion, or consent of the devotees. He simply informed him of his decision with a half-smile, saying the farm was not developing, though this was due to being cut off from its nearby sister city temple by its president Vrikodara das, who now wanted the farm too. Dirty politics. *Jayapataka's* actual, unspoken reason was to end Nityananda's "open guru" New Talavan policy which flew in the face of the prevailing zonal acharya system and which *Jayapataka* did not appreciate. He wanted to be the exclusive zonal acharya for New Talavan.

VIOLENCE, FORCE ASSOCIATED WITH JAYAPATAKA



When Calcutta ISKCON seceded from ISKCON over the guru issue in 1999, temple president Adridharan das became a marked man. Jayapataka arranged for 250 of his Bengali disciples armed with machetes, chains, and knives to storm the Calcutta temple on Apr. 28, 2001. The 15 resident devotees were cornered and assaulted for two nights, but 72 Mayapur men were arrested by the police for rowdiness, unlawful assembly. The temple invasion with the weapons used were

displayed on all Bengali TV stations. A few months later, after the police had been bribed by Jayapataka's men, Calcutta temple was again invaded and successfully taken over by a horde of Jayapataka and Bhakticharu disciples, and Adridharan and others fled. Adridharan was falsely charged by Mayapur (Jayapataka) with embezzlement and due to ISKCON bribes and influence, he had to leave India for good.

Several times (2000-2015) Jayapataka also arranged for similar mass invasions by his men of the seceded Bangalore ISKCON temple, but they were unsuccessful. In 1996 Madhu Pandit das, a 15 year *Jayapataka Swami* disciple and Bangalore ISKCON temple president, was shaken after reading *The Final Order*. He was deeply affected and he formed a committee of top men in the temple to discuss and study these issues in a process of unraveling the complicated layers of indoctrinations of ISKCON's guru and initiations philosophy. The entire temple body became solidly convinced Srila Prabhupada wanted an officiating acharya system, not what was practiced in ISKCON. In 1998 they voted to secede from ISKCON. Krishnakant (IRM) played a major role in this educative process of understanding the siddhanta.

In 2000 the GBC established a "Ritvik Committee" to deal with lawsuits and protect properties from "ritvik's," worried about losing more temples. Each GBC had to pay US\$500 into a fund. Advocates of Srila Prabhupada being his followers' current diksha link are increasing. *Jayapataka Swami* and ISKCON in India countered Bangalore's secession with lawsuits, physical invasions, media attacks, and attempted bribery (Madhu Pandit was offered ISKCON guruship). The legal case has stalled in Supreme Court for 25 years. Bangalore ISKCON has prospered, expanding into over 30 worldwide temples, with 1000 initiated ashram (+ 3000 congregational) devotees, and a daily prasadam hot lunch program for 2.5 million Indian school children. Both sides have spent many millions on legal proceedings.

Six months later, *The Times of India* reported on a "Group D" employee (low paid electrical, mechanical maintenance) at Mayapur died after a bomb detonated which he was making. Police failed to determine why a temple employee was engaged in this way, and the temple tried to deny any connection, offering no explanation. *Jayapataka Swami* is no stranger to strong-arm, Mafia thug type violence. He would not tolerate any threat to his own guru empire. There was also an unexplained poisoning in Malaysia in an attempt to take over a valuable land for *Jayapataka's* local ISKCON operations.

Around 2000 a hapless western devotee criticized Jayapataka Swami in Mayapur and soon was arrested on false rape charges and imprisoned in Navadvip. Under suspicious circumstances this devotee was found hanging from the cell roof by a rope and it was deemed a suicide. However, Jayapataka and others were implicated in the faked "suicide" murder and they were restricted from leaving India, but Jayapataka managed to exit. Arrest warrants were issued for Jayapataka and 7 others. Of course, with Jayapataka's and ISKCON's influential standing in India, nothing came of this scandal.

THE TIMES OF INDIA: 10 August 2000: *"The acting chief metropolitan magistrate K.P. Dutta on Monday ordered the police to take necessary steps against eight persons attached to ISKCON, so that they cannot leave India. The eight are Jayapataka Swami, [...]"*

The Telegraph: Calcutta, 10 Aug. 2000: **"Warrants Out For 8 Iskcon Monks** *The case of the ISKCON monk's suicide took a dramatic turn with court ordering police to arrest 8 monks of the order. One, the chief of ISKCON's Mayapur centre, is said to be absconding."*

JAYAPATAKA DISHONESTLY MISLEADS SRIDHARA ON RITVIKS

In March 1978 when the GBC went to "consult" about the future of ISKCON gurus and initiations, Sridhara Maharaja told the GBC that being appointed as ritvik representative of the guru does not make one an initiating guru later. *Jayapataka* then boldly and flatly lied, by informing Sridhara Maharaja that, as was recorded on tape (referring to the May 28 conversations): **"Prabhupada has given explicit desires."** This convinced Sridhara Maharaja that Srila Prabhupada had appointed 11 acharyas, and then, having been misled about this, and on that basis, he gave extensive advice in support of ISKCON's "new acharyas" and the bogus zonal successor guru system. This was a blatant act of deceit by *Jayapataka* (and the other silent GBCs). As tape recorded:

"Maharaja, when our Srila Prabhupada left, then he has given instruction that for initiating and carrying on the sampradaya there would be eleven- in the beginning, he appointed eleven devotees, his disciples, to be initiating spiritual master or to accept disciples and in the future that number would also be able to be increased." (*Jayapataka* to Sridhara Maharaja, March 1978)

But there had been **no such explicit desires or instructions** by Srila Prabhupada, nor that ritviks would become full gurus after Srila Prabhupada's departure. This was a nefarious exploitation of Sridhara Maharaja by ISKCON leaders, who, based on a lie from *Jayapataka*,

used his advice to bolster their deviation. Sridhara should not have trusted *Jayapataka* and asked for proof of appointed diksha gurus.

The GBC, tacitly in 1987, and openly later, admitted this was not true and apologized for the decade of zonal gurus based on that lie. *Jayapataka* was not honest with Sridhara Maharaja- how can he be trusted? In 1986, amidst the “guru-reform” turmoil, *Jayapataka* even gave his own essay blaming Sridhara Maharaja. Ravindra Svarupa explained, “*Jayapataka Maharaja put out a paper at that meeting, something called ‘ISKCON Bio-Rhythms,’ [where] he said, ‘Our big mistake was going to Sridhara Maharaja, because he misled us.’*” *Jayapataka* conveniently forgot it was *he who misled* Sridhara Maharaja, using Sridhara Maharaja as a scapegoat for his own lies.

CONCLUSION

Jayapataka was the most clever of all the bogus gurus, calculating his responses and actions, usually being silent, non-committal, and vague. Jayapataka Swami can be best described as ISKCON’s “Teflon Don” in that he has escaped any serious public scandal in his guru career. While other ISKCON gurus have been exposed as deviating from the basic principles of spiritual life, he has somehow maintained his reputation, and is now the foremost ISKCON guru, treated almost as ISKCON’s Godfather.



His astrological horoscope contains a raja-yoga for cheating defeat and death. He survived in Spain a 1990 knife attack to his throat which circled half his head but missed his jugular vein by an eighth of an inch. He also miraculously survived a severe stroke in 2008 which has paralyzed one side of his body. Jayapataka has had several organ transplants and just keeps going on... and on. His ties to the “Bengali Mafia” (running corrupt operations throughout the vast ISKCON Mayapur project) are legendary. Jayapataka in 2020 had over 50,000 disciples, many who will do *anything* for him. Amazingly, Jayapataka never responded to his being a suspect nor spoken about the poison evidence. He did not even submit anything for the GBC denial book *Not That I Am Poisoned*, although requested by Hari Sauri das.

CHAPTER 23:
JAYAPATAKA CHARACTER

ASTROLOGICAL INDICATIONS

Jayapataka (Gordon John Erdman): born Apr. 9, 1949, Milwaukee, WI, USA, 10:06 PM, 9 degrees 53 minutes, Scorpio rising. This horoscope provides a benediction against death. In 1989 he visited Spain and was attacked by a deranged, angry "devotee" who slit his throat side to side with a knife. *"Standing outside the San Diego temple, he showed me his 10 inch throat scar, surviving due to the knife missing his jugular vein by 1/8 of an inch."* (Nityananda das)

Nalinikanta das (Thomas Hopke, well known Vedic astrologer) wrote a brief essay on the basic indications that should be considered in a poisoning disciple's astrological horoscope. *"When I was first introduced to the statements of Srila Prabhupada, within his final days on earth, of 'poison' being administered to him, my astrological mind began to calculate the initial factors that would be relevant in such a case. The clear 'karaka' or indicator of toxins is RAHU, and the planet of guru is JUPITER. When I thought of the horoscopes of **all four devotees in Srila Prabhupada's room at the time of the "poison" discussion, 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 1977 days."*

Tamal, Bhavananda, **Jayapataka**, Bhakticharu thus all have their Rahu placed in their horoscopes with a direct effect on their Jupiters.

TANTRIC BLACK MAGIC

After 1978 many ISKCON "gurus" took to "tantric practices," including Harikesh, Jayapataka, Radhanath, Bhavananda, Bhakticharu, Tamal and others. This is widely known, not conjecture. This 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, temples, or homes. Some GBCs remain intimately involved with black magic, including making destructive yantras, or they install "the Jinn" in their enemies' homes to create mischief. **Jayapataka** Swami employed tantric rituals, as did Tamal and Bhavananda. Many ISKCON leaders and "gurus" avail themselves of the dark side through

black magic and tantra as though it were medicine or insurance. In Lord Chaitanya's time there were many tantric yogis and this remains endemic in India today. Testimonials linked **Jayapataka** and Bhavananda to tantric curses against Hansadutta, Harikesh, and the New Jaipur ritvik community in 1991

After the Bangalore ISKCON devotees and temple seceded from ISKCON, according to Madhu Pandit and Cancalapati, the managers thereof, **Jayapataka** and Radhanath often employed south Indian tantric priests to cast black magic spells upon them through tantric rituals. In turn, someone in the tantric priest community would notify the Bangalore leaders and counter-rituals would be arranged for negation.

Dasarath Suta das (2022): *“Jayapataka, ‘the Bengal mafia godfather,’ has a tantric nest in Mayapur, they are all his disciples, and he and his cronies have been utilizing their ‘skills;’ since 1971. I can tell hours of details on this black magic agenda. They put Nityananda das on the hit list years ago as a super-enemy of the criminal program. Bengali tantrik demon science can inflict all sorts of mischief and calamities on the victim. You can get clear of the curses by hearing Srila Prabhupada, Nrsimhadev puja, and other spiritual remedies... but then they hit you again. It's a continuous, relentless bombardment. Even when the tantrik dies, his disciples will continue hammering on his ‘hit list.’ Few western devotees know about this, but all Indians do because it is part of popular culture. In every village, you can go to the local tantrik and buy a curse for love, sex, money, job, pass the exam, or to ruin your business competition, a bad family member, a neighbor, or enemies like us who expose corruption, etc.*

*“This needs to be exposed, and doing so alleviates some of the tantrik torment because Their Lordships are pleased when we expose cheaters as you have done for decades as a whistleblower. This disturbance by demons is only temporary until Krishna or Balaram kills them. This black magic is actually the Muslim system because Mayapur is surrounded by Muslim villages -these were the first Indian boys who joined. Practically every village has a multi-generational tantrik lineage, so these boys joined and brought the family tradition with them. **Jayapataka** and Bhavananda and their cronies were ecstatic to find out these dark arts were available and were effective.”*

PRIVATE FIRE SACRIFICE IN THE DARK

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 this later, he concluded they were engaged in tantric rituals.

JAYAPATAKA CENSORED FOR POOR SADHANA 1998

In 1998, due to many complaints from many devotees, and following a committee investigation, Jayapataka Swami was censured or reprimanded (given a warning to make changes) by his compatriots on the ISKCON GBC, for not chanting his daily japa of 16 rounds on his beads, and for poor sadhana in general as well. The GBC also decreed that ISKCON initiating gurus (politely referring to Jayapataka) may only allow their birthday celebrations once a year. Jayapataka had been constantly travelling around the world where his disciples would arrange a Vyasa-puja birthday celebration at each location even if his birthday was nowhere near that time. The result was that he was having a constant birthday celebration year-round. This disturbed many devotees who saw this as a continuation of the zonal acharya era's grandiose practices. He was also accused of constantly travelling so that devotees would not be able to notice his poor sadhana and his not chanting on his beads. This had been ongoing for 20 years.

"We also note he (JPS) has made positive efforts to improve the visible chanting of his japa and attendance at the morning program and encourage him to continue this." (Final GBC Appraisals, 1998)

On Dec. 12, 1999 Jayapataka's secretary Mahaguna dasi wrote: *"To give you a brief of myself before going further, I am the secretary of Jayapataka Swami by mainly taking care of all the finances [...] This year the expenses in travel alone have gone to over 60,000 dollars plus [...] The average bills for GM's travels, secretary and other expenses come to about 70,000 per month."* Note: this amounts close to \$1M/yr.

Nityananda das recalled (2020): *"He visited us in Mississippi twice a year. I was there from 1981-84, and we never saw him chanting on his beads. He would come out for his being worshipped at night or for giving his classic 4 hour classes of nectar pastimes of Lord Chaitanya and associates. Otherwise he was in his quarters meeting with devotees. He was up until well after midnight, and slept far into the morning, missing the morning program that the rest of us were required to attend. What kind of guru does not need to have good*

sadhana, neglecting to be a good example? Do what I say, but not what I do? And he presented himself as transcendental to all these regular practices. I joined when he did, in 1969. Yet he did not need to practice Krishna consciousness? It was cheating, dishonesty, a double standard, a hypocritical show. How can he be trusted or believed in anything?"

In early 2023 Jayapataka's former disciple and travelling secretary posted on Facebook that in the 1990's they would tour Latin America and the world to visit Jayapataka's far-flung network of disciples and temples. Jayapataka never chanted on his beads. His sadhana was near zero. He would remark how his Bengali disciples drove him "crazy" and so he would regularly want to get away from India. Also it was noted how Jayapataka really only cared about getting worshipped and did not really take care of his disciples when they were in difficulty.

JAYAPATAKA HAS DREADED ACHARYA DISEASE

In 1998 Jayapataka, soliciting re-initiations, was the first to appear on the scene in Germany and eastern Europe when Harikesh, the local ISKCON guru, had left with his massage therapist. For months every year he would tour all continents of the world and accept a huge birthday worship ceremony in each place. By 2000 Jayapataka had over 5,000 disciples and by 2022 he had over 50,000. He has canvassed all over the world for disciples and has picked up many from other ISKCON gurus, those who have fallen and some who have not.

"When the GBC last tried to curtail Jayapataka's lavish worship in 1999, he encouraged hundreds of his followers to surround the GBC as they met in Mayapur, thus intimidating them into allowing his daily Guru puja (worship) to continue. Now many ISKCON Gurus think he has become completely crazed by the ambition to acquire worshippers, rampaging around the world in a frenzied attempt to beg, borrow or steal disciples from anyone he can." (ISKCON IRM.com)

The GBC also had to deal with significant in-fighting amongst the gurus, and their Executive Committee had to confront and place restrictions on Jayapataka about his approaching and openly canvassing amongst prospective and even actual disciples of other gurus. Indradyumna Swami wrote to Jayapataka: *"I would like to request you not to send such letters to any of my disciples in the future. I feel these letters are in the mood of canvassing for followers and are contrary to the restrictions imposed on you recently by the [GBC Executive Committee]."* Jayapataka started approaching and writing letters to the disciples of other ISKCON gurus, sending them his blessings and offering to act as their spiritual guide: *"Happy Birthday to you! You are*

in my regular prayers whenever I pray to the Deities. (...) Please find attached a picture of myself sending you blessings. I hope this finds you blissful in Krishna consciousness and healthy. Your well-wisher always, Jayapataka Swami"

Final GBC appraisals in 1998 noted how Jayapataka was restricted from soliciting *siksha* relationships with disciples of other gurus. *"We note that (Jayapataka) Maharaja has already made adjustments in his approach to the question of siksha relationships in ISKCON and accept his assurance that he is not initiating discussion on the establishment of siksha relationships with those devotees who are not his disciples unless they themselves broach it."*

Shivaram Swami, another ISKCON guru, stated about Jayapataka: *"It is a matter of how to deal with, restrict, constrain JPS in a way that does not break him, his disciples and also protects the Society from him. [...] From the evidence I would say that he is a sick person, obsessed, and that obsession makes lying or duplicitous behavior fully reconcilable with service to Prabhupada and Krishna consciousness."* (Shivaram Swami email to Bir Krishna Maharaja Sept. 18, 2003).

But complainers about Jayapataka are hypocrites themselves- they have been stealing disciples from Srila Prabhupada for decades. Another ISKCON guru complained that Jayapataka was *"putting together his own cult within our society"*, yet that is precisely what they are all doing, only apparently less successfully. The following is taken from the 2006 official initiation acceptance oath form for those who wish to take initiation from Jayapataka Swami:

"...I hereby solemnly make the following vows: I accept Srila Jayapataka Swami to be my initiating (diksha) and instructing (siksha) spiritual master (guru) forever, even life after life." So Jayapataka can be one's diksha guru forever, but Srila Prabhupada could only be a diksha guru until Nov. 14, 1977. Hypocrisy, contradictory nonsense. This kind of loyalty oath is reminiscent of selling one's soul to the devil or being bitten by Dracula, and one senses how such depraved bogus gurus thrive on and lust for the worship and fealty of the enslaved and hapless disciples they are able to bewilder and cheat into their fold. Insatiable lust for being worshipped as good as God. Sick!

JAYAPATAKA ALLOWS FALSE GLORIFICATION OF HIMSELF

Jayapataka Swami's official, approved website biography states:

"HH Jayapataka Swami Maharaja was glad to see that his name - Gordan John (Gour Dhan Jan) -already suggested what Srila Prabhupada confirmed, that he and two other devotees were formerly

associates of Lord Chaitanya and that they had taken their birth in the west to facilitate spreading Krishna consciousness around the world."

(www.jpsoffice.com/biography.html, archived August 2006)

From a zonal Acharya Vyas puja book: "A Life Sketch of **His Divine Grace Jayapataka Swami Acharyapada**": "Sri Sri Radha Madhava were brought to Mayapur and he recognized them from a dream that he once had several years before... and when Srila Prabhupada ended his manifest presence, he became guru in his own right and accepted disciples as current Acharya..."

Another zonal (Hridayananda Swami) went to great heights in glorification of Jayapataka: "...this confirms that Srila Acharyapada is such a confidential associate of their Lordships (Radha Madhava). As Srila Prabhupada states in this regard, 'Not an ordinary associate.' Lord Chaitanya taught that a pure devotee is known by his ability... even a moment's association with Srila Acharyapada..." In each zonal Vyas puja book would first come the offerings from other zonal gurus and senior Godbrothers to mutually build up their credentials and estimation in the eyes of other devotees. In gushy, flowery language, they established themselves as the cream of Srila Prabhupada's followers, as pure devotees, as intimate associates of Krishna.

His website also states: "When Jayapataka Maharaja was eleven years old, at the suggestion of his grandfather he cured himself of a skin disease by calling on the name of God." [Yeah, right...] Given the above miraculous cure, it is surprising that according to his guru Godbrother, Bhanu Swami, Jayapataka Swami was suffering skin diseases in a health report, July 24, 2006, along with a host of other ailments: "...overweight, high blood pressure, urinary problems, skin rashes and allergy, and you will have a shortened life span [...] I have noticed that all the diets he has followed for the last ten years have not reduced his body weight by 1 kg. A real program will get the weight down 20 kg. in 5 months." **Jayapataka** was known for being an absolute glutton and his weight approached 400 pounds. Devotees called him "Jaya Potato." Of course, his inability to control his senses led to his massive stroke in 2008 which pervertedly led to his becoming a kind of martyr and increased his popularity as a "suffering saint," especially in India, and East (Bangladesh) and West Bengal.

In 1987 the GBC ruled that ISKCON gurus could no longer be titled with "pada" names, such as the "Acharyapada" that Jayapataka used. In Kuala Lumpur, Malaysia, as of 2020, if one goes to the **Jayapataka Swami** ISKCON centers and fails to refer to Jayapataka as

“Acharyapada,” he risks a severe chastisement or even physical beating, according to sources in Singapore. In early 2023 *Jayapataka* was the center of attention of 10,000 disciples who ceremoniously worshipped and glorified him on a standard far beyond even what was afforded to Srila Prabhupada. *Jayapataka* of course, loved it.

“I am just trying to organize a worldwide movement not for any personal ambition but to execute superior orders, and by the grace of Krishna we are getting good encouragement. So I request my students to cooperate fully.” (SPL Jayapataka July 26, 1970)

JAYAPATAKA SWAMI REJECTED BY HIS OWN DISCIPLE

Personal witness account by his female disciple, originally posted on Istagosthi Forum <http://istagosthi.org/> August 3, 2004:

“In the late 80s I travelled with sadguru Jayapataka. I considered myself blessed by causeless mercy and good fortune for such an honor. But over the next 2 years my faith in ISKCON gurus, leaders and even the science of KC was dissolved gradually and systematically. Some cold facts: Jayapataka does not chant his rounds, for days on end he wouldn't pick up his bead bag or clicker [hand-held mechanical counter that JPS introduced to ISKCON, instead of using beads].

“Jayapataka was incapable of pronouncing the words Hare, Krishna and Rama [This is years before JPS' stroke which affected his speech.] The only time JPS will pronounce the mantra clearly is when making a big show, as in Mayapur when on the rare occasion of him turning up for japa period. He will dominate the atmosphere, sitting on his ostentatious seating arrangement, calling out occasionally to 'enliven everyone.' While travelling, he would hardly ever attend the morning program, only making an entrance to give class, he would prepare for this by having a little read of comic book [folk tales and myths of India] sourced from a Calcutta train station. I never witnessed any study of Srila Prabhupada's books. On occasion he would fall asleep giving class.

“He undoubtedly has an eating disorder and packs it away in a manner embarrassing to those in public. On the plane he would have 10-course feasts, and in meetings with professionals, who were visibly shocked and disgusted, he would gorge himself on feasts served by his servants while others would have a simple lunch. [...]

“He is violent, I saw him beat a devotee round the face whilst on the Calcutta Ratha Cart, he thought it was his disciple but it turned out to be his god brother. I witnessed him give orders for gangs of fiery brahmacharis to go and sort various problems out... He threatened to

'spill my blood' for humbly expressing doubts over the contradictory behaviour I had seen. [...] He is regularly dishonest, too many instances to write about here [...] he would fly into hellish rages and accuse those around of causing all sorts of problems for which he was responsible. There are many more examples of his heartless and cruel behaviour, all of which I personally witnessed, as there is no need for hearsay and rumor for me to fully realize he is not quite the pure devotee he would have us believe. [...]

"His main thing is psychic vampirism, a major method is public shaming, he would do this in crowded airports sometimes screaming and baring his teeth like a monster or at least in front of a group of devotees, such as in New Talavan where he shamed an innocent young girl for not bowing down before him [...] His idea of healing the problems devotees have in their relationships was to side with one party and gang up on the other so there is, so to speak, a winner, he just caused more trouble wherever he went. These people are posing as gurus and pure devotees while reaping a terrible carnage in the hearts and lives of sincere souls? Many of the Bengali devotees consider him the Acharya of ISKCON; he does not seem to mind that misconception at all, they also think he is selflessly travelling and preaching all over the world, but not true. He plays this role of a world acharya, but one of the main reasons he travels outside of India is to keep away from those natives in his zone, because, quote 'they drive me craaazy,' and to collect more money and unwitting disciples to enforce his own little deluded empire. He takes complete advantage of the natural devotional nature of the Bengalis to live out this grandiose delusional fantasy without a care in the world as to his own madness (I am convinced he is seriously in need of psychological help).

"Devotees sometimes cite his service history as proof of his divineness, not realizing there are many other unsung heroes who worked harder and more devotionally than him on those very projects he takes so much credit for. The difference is, they are humble Vaishnavas and shun show-bottleism within the society of devotees. By nature he seems to be a ruthless politician at heart and would think nothing of having someone beaten or (if he thought he could get away with it) killed if they stand between him and his fame, even those who now defend him. He comes first, he has to be the biggest, best and baddest, or he gets very upset indeed, he runs on image, take that out of the picture and all you have left is someone in severe need of clinical attention. [...] This is 14 years on for me and I am still disturbed and

*troubled. The GBC and ISKCON leaders know all this and much, much more but still he reigns. What a f*****up useless cult."*

[Comment: The only hope is if the demons can be removed...]

HIS RESPONSIBILITY FOR MAYAPUR'S CHILD ABUSE

"...related to the history of child abuse, and cover-up of child abuse, in ISKCON Mayapur. I saw this statement by Jayapataka Swami in regards to child protection and child maltreatment connected with the ISKCON Mayapur community- 'So, we have heard that in the past, maybe there was some kind of abuse of our children.'

"I'll mention that early in 1999, and then again early in 2000, in ISKCON Mayapur, I personally spoke with Jayapataka Swami about the history of severe, brutal, egregious child abuse in ISKCON Mayapur. I conveyed to him the findings of the April 1999 report on the Gurukula Village. I expressed about the extent of the physical, sexual and emotional child abuse in Mayapur, back to the late 70s, and I emphasized about the cover-ups, etc., related to this child abuse. We discussed about how those responsible for perpetrating and allowing the abuse, were again and again placed, by persons in positions of top leadership in Mayapur, in positions of authority over children, and thus year after year children were neglected, abused, maltreated. Veda-sara Prabhu was present for at least one of these meetings in Mayapur. Perhaps one or two others, such as Dayarama Prabhu, were also present. Also, during those years, I wrote to Jayapataka Swami about the horrendous history of child abuse at ISKCON Mayapur.

"Assuming that Jayapataka Swami did speak the words above mentioned, then it seems that my efforts to communicate were largely ineffective. Not long ago Sanaka Rsi Prabhu posted the letter from Sri Ram, who served as Director of Education, from 1991. Sri Ram expressed there that, it seemed to him, that, through the 80s, and into the early 90s, it was a well-known "secret", throughout ISKCON, about the terrible child maltreatment, including sexual abuse, that children were suffering in ISKCON Mayapur. And, Sri Ram goes on to write in that letter, his perception was that the only ones not aware of the "secret", were most of those in leadership positions at Mayapur.

"My view is that it's safe to conjecture that a main person to whom Sri Ram's words were directed, was Jayapataka Swami, considering that Jayapataka Swami had been a primary Governing Body Commissioner for ISKCON Mayapur through the 80s, and into the 90s (and, after the time of Sri Ram's letter, into the 2000s, and through the early 2020s). Again, based on Jayapataka Swami's use of "maybe", it

would appear that Sri Ram's attempts at communication were also not particularly successful.

"It's difficult to imagine that Jayapataka Swami wasn't aware of the report issued by Hari Sauri Prabhu in 2007, and the Red Flags articles that I wrote in 2010, and, etc., etc. In one of those articles I mention, with much concern, that, based on what I had heard, the so-called Child Protection Team Director of ISKCON Mayapur at that time, regarded what happened in ISKCON Mayapur, from the late 70s through the early 90s, to be "...merely a play – game and not a CPT issue". In that article I wrote, "Based on my experience as director of the Association for the Protection of Vaishnava Children from 1998-2004, the child maltreatment in Mayapur from the late 1970s through the early 1990s was the most severe in the history of ISKCON. I believe that anyone with even a vague awareness of the history of child abuse in ISKCON would agree that that statement says a lot."

"I understand and appreciate that since the 1960s Jayapataka Swami has rendered tremendous service for Lord Chaitanya's sankirtana movement. (Dhira Govinda das, Dec. 27, 2022)

Another interview with Dhira Govinda in 2016:

Question: *Did Jayapataka know about the widespread Mayapur child sex abuse right under his nose for many years, or how it was covered up, and why did he fail to protect these children in his care?"*

Answer: *"I established the ISKCON CPO in April 1998, and served as director for over six years. Based on my experience in that capacity it is clear the most severe child maltreatment in the history of ISKCON happened in Mayapur, from the late 70s through the early 90s. If professional child protection investigators were to review the voluminous case files related to the child abuse cases connected with ISKCON Mayapur during those years, I feel certain that the picture they would get would be that of a multi- generational ring of sadistic pedophiles. As CPO director I spoke in-person with Jayapataka Swami (JPS) several times, 1999-2002. He was at least a main GBC for Mayapur during those years and while I served as CPO director.*

"I perceived JPS showing some care and concern for the children there at Mayapur, including for the pain and torment suffered by those children who were supposed to be under his care, who experienced severe child maltreatment of various sorts- physical, sexual, emotional, and child neglect. Mainly, though, I experienced speaking to JPS about the past, present and future of child protection in ISKCON Mayapur to be like entering some sort of twilight zone. It was spooky. We would

*inform him of various grievous instances of child abuse, under his (lack of) supervision, in the past, and various protective measures to implement in the present and future. Conversing with him a year later, or, in some instances, even days later- it was like he was impervious and oblivious to the previous conversations, and the information and recommendations related to those conversations. I am confident that if the cases of child abuse in ISKCON Mayapur were to have gone to a governmental court of law, and processed justly, Jayapataka Swami, at least in most countries, **would spend time in prison, for charges such as child endangerment and obstruction of justice related to cases of child maltreatment.***

“At a meeting with some GBCs during an international GBC convention in 2001, the topic came up of processing- investigating and adjudicating- cases of alleged child maltreatment, not just of those who were accused of directly committing child abuse, but also of those who were in supervisory positions and apparently acted with malfeasance and gross negligence. JPS’s name naturally came up, as, again, the child abuse in ISKCON Mayapur was the worst in the history of the institution (and, by any standards, it was quite egregious). One GBC retorted, ‘Do you know how many disciples he has?’ The meaning was clear- it was not feasible to process any case in regards to JPS, due to the number of his disciples. And in my experience, in my interactions with ISKCON GBC leaders, especially the GBC Executive Committee, the question of how many disciples someone had was for them commonly, routinely, a major, primary consideration in regards to how to handle and process (or not process) cases of alleged or confirmed child maltreatment connected with ISKCON. I was actually stunned, speechless, the first time.

“In future occurrences, I would respond, ‘My concern is the protection of children, and the integrity of Srila Prabhupada’s movement. I don’t get how someone’s number of disciples ought in any way to be a consideration.’ I was incredulous that they were placing so much weight, or any weight at all, on how many disciples someone had, in decision-making processes related to child maltreatment cases. In writing this I don’t mean to paint with too broad a brush. My impression was that, at least 80-90%, it was a political concern, and not concern for the spiritual welfare of the disciples. And at least just as much, the concern was that the ISKCON guru would leave the institution with thousands of his disciples. My impression is that, if that happened, then they (particularly the GBC Executive Committee) were very concerned that it would reflect badly on their performance.

“Anyhow, that’s my perception, for whatever it may be worth. And, if I were to cut through the fluff and bluff and get to the crux of the matter, the GBC as a group, and many or most of its members, manifested that 10-20% in the form of, ‘Well, if we don’t continue to deceive those poor disciples, how will they ever progress towards realization of Absolute Truth? In this current case of Lokanath Maharaja, clearly, obviously, it is and has been, largely if not completely, about, ‘Do you know who he is... how many disciples he has?!’ In April 1998 the GBC insisted the CPO not investigate Lokanath Maharaja’s case. Ostensibly that was because, the GBC has already handled this case. I’ve previously provided facts on the GBC’s deception, double-dealing, and smoke and mirrors, around that assertion, that ‘the GBC has already handled this case.’ My personal perspective is that that paradigm, how many disciples he has, is Twilight Zone, if not Jonestown.

“With the prevailing paradigm, the question, instead, is, whether he should be enthusiastically regarded and worshipped as nondifferent from God. I’ve shared what I’ve presented above to illustrate that it likely won’t serve anyone to retain the notion, the illusion, that the GBC, to any appreciable extent, substantially values the principle that justice is blind, and to support and encourage each of us to healthily examine our paradigms of thought, in a spirit of self-discovery. I encourage you to read carefully the Red Flags article I wrote, to get a sense of the depths and layers of deception and cover-up that permeates the ISKCON Mayapur culture (under the governance of Jayapataka Swami). Also, read closely thru p. 14 of the Report on the Bhaktivedanta Gurukula Village document, to see the lies and culture of concealment and cover-up rampant there in ISKCON Mayapur, related to child abuse.”

Rochan das, 2005, on why Jayapataka was silent? “We know that Jayapataka Swami was in Mayapur for most of the time the Gurukula abuse was going on there. Often, Bhavananda was not in Mayapur, like when he was managing in Australia. Jayapataka Swami was in charge while Satadhanya, Nitai Chand, Bhakti Vidya Purna and other teachers oversaw the Gurukula. All of them were contaminated by Bhavananda. All of Jayapataka Swami's key men were right there; it's inconceivable that Jayapataka Swami did not know this abuse was going on.”

In early 2023 the headmaster of the Mayapur gurukula, Bhaktividya Purna Swami, was finally exposed and expelled for his horrendous sexual and physical child abuse since the 1980’s, even

though being caught numerous times, disciplined several times, yet allowed to continue with his evil deeds by dint of Jayapataka's inaction and the support of many leading ISKCON GBCs and gurus. The question of Jayapataka's responsibility for these crimes arose in online discussions. One comment: "*Why not punish the local GBC, i.e. Jayapataka Maharaja, in the same way? Is he not equally responsible?*" Direct or indirect neglect of supervision by authorities who are "blind" to serious crimes by those under their jurisdiction, especially when ongoing for decades, is reprehensible and inexcusable. Would Jayapataka not be legally, morally, spiritually responsible for the widespread and decades-long child abuse right under his nose, which he did nothing about even though he must have known about it sufficiently to warrant strong action on his part? Yes, he would. Yet he is regarded and worshipped, literally, as non-different from God, and is held totally unaccountable for his dereliction of duty as a leader/guru.

In the outside world we see many examples of leaders being punished for far lesser sexual abuse that they neglected to stop even after they were aware of it, usually due to material considerations. One example is Graham Spanier, president at Penn State University, who went to prison for knowing about an abusive coach. So, in the context of authority structure, those who have served for decades in positions at ISKCON Mayapur haven't served time in prison for conscious neglect of the child abuse there. Especially *Jayapataka* should held fully accountable. Unfortunately, he will not be.

ANOTHER TESTIMONY ABOUT MAYAPUR GURUKULAS

Testimony from France (Jhulana Yatra dasi, 2023)

"I went to Mayapur for the first time in my life in 1985 at the age of 23, with my husband, a disciple of Srila Prabhupada. I don't remember where we slept in ISKCON Mayapur but one day a devotee, I think she was from USA, arrived with two young boys of about 6 and 8 years old. I have no memory of her name or those of her children.

"She was alone with her two children and looked like a deer at bay. I could feel her nervousness, insecurity, distress. One day, I approach her and ask her how is she while her sons are playing in the garden. She tells me about her immense mental agitation, her deep despair, her impossible return to appeasement. She is in shock. She is shaking, she is crying. She's scared too. Her story freezes me: She came to visit and spend time with her two sons who are at the gurukula in Mayapur. They are not well, they are sad, they are nervous, they don't want to go back to school, they complain of pain in their anus.

“At that time, in France, we heard terrible noises, ‘there would be abused children in the gurukulas! She doesn’t believe it, she is terrified. So she took her sons to a pediatrician in Calcutta. The verdict is: her sons have been sodomized. Devastated, she went to see ‘the authorities’. How is it possible? I have entrusted my children to you! Who did this to my sons? No response ...she knocked on every door, gurukula, teachers, ashram teachers, temple president, GBC.

“An answer at last... ‘There are some problems in the gurukula.’ No support, no follow up. Don't talk about it. Don't make a scandal. She speaks, she moves heaven and earth. Not only she doesn't feel supported or heard, but she doesn't feel safe. Talk to the local police? What here in India? File a complaint? Don't smear the reputation of Prabhupada's movement because of a few bad individuals. A common syndrome in institutions, families etc. My husband talks to a few god brothers whom he knows and who are here. Some minimize and others warn him that opening his mouth here in Mayapur is dangerous! The stories we heard are sordid: corruption at all levels, the construction of the great temple and its influx of donations is a nest for scorpions ready to do anything to take control of it, attempted intimidation, and threats of murder. Some authorities have become like the outward “dacoits” they complain about!

“That plus the scandals of the time, the gurus of the zonal acharya system and sannyasis who are dropping like flies make me lose the desire to stay in this place. The mafia and the cover ups are huge. I am very affected by the sight of these two little boys, nothing will be done for them and for their mother, I realize that. We strongly advise this mother to return to her country as quickly as possible with her children. She cannot expect anything from the institution, neither explanations, nor apologies, nor recognition, nor support. We went to Jagannath Puri where I try hard to find peace. This story has never left my mind. To date, I have not put a foot in Mayapur.”

WERE ISKCON TRUSTS IMPROPERLY ALTERED?

Mr. V.K. Arora was also interviewed in Mathura previously in mid-2002 by another team member. Mr. Arora came June 7, 1977 to have an affidavit signed and to register Srila Prabhupada's last will. (TkgD:63-4) At that time Arora described how some years after Srila Prabhupada's departure, he had been threatened with a gun by Gopal Krishna and Jayapataka Maharajas in an office. They wanted him to modify some ISKCON property trust documents, which he was accordingly forced to do. This rather fantastic allegation has not been

corroborated; obviously Arora has no love for these two ISKCON leaders. Mr. Arora's letter did not put any of this in writing. After all, he was a cautious lawyer, and very wary of ISKCON. He was very loyal to Srila Prabhupada, and proud of his past service to the great exponent of Vaishnavism, and of a letter he got from Srila Prabhupada. (Aug. 20, 1974) It appears from taped conversations that a Mr. Sharma (lawyer) also assisted with the trust documents for four ISKCON projects in India: Mayapur, Bombay, Vrindaban, and Bhubaneswar. The trusts' main idea was to prevent the sale or encumbrance of properties, guarded by three trustees each.

TKG's Diary, May 27, 1977: *"Atul Krishna Goswami of the Radha-ramana temple came. He praised Prabhupada. But he asked one question, 'After you, who will take charge of this property?' After he had left, Prabhupada called for Gopala Krishna. Bhavananda and I were also there. Prabhupada said, 'Now I can understand there is a very big undercurrent to take our property. Our position, property, everything is enviable. It requires very strong management to protect. But you are all children. Therefore I have to poke my nose in everything. There is no strong man amongst you. Of you all, Ramesvara is a little intelligent. Now make everything so it is safe.' Thus the G.B.C. held meetings and established a committee with Ramesvara, **Jayapataka**, Giriraja, Gopala Krishna, Jayatirtha and myself to form trust properties of all India holdings. A trust deed was drafted, based on the BBT document, and read to His Divine Grace. Prabhupada was very satisfied and said, 'Jaya future directors of ISKCON.' And later he said, 'Now I can die peacefully.' And he cried."*

Were the Indian ISKCON property trusts improperly altered as claimed by Srila Prabhupada's lawyer?

REMOVAL OF YASODANANDA FROM INDIA

Yasodanandana Swami was relieved by the GBC in March 1979 of his position as the Vrindaban gurukula headmaster, a service Srila Prabhupada gave him, on the plea of developing ISKCON in South India where he had much previous experience and success in preaching. The GBC resolutions noted: *"Yasodanandana Swami will be the official regional secretary to assist the GBC in South India."* But it was a ploy. Yasodanandana reluctantly left his gurukula headmaster services and went to Bangalore, South India.

Jayapataka and Bhavananda then circulated rumors that Yasodanandana was preparing to perform fire sacrifices for the death of the eleven gurus. Yasodanandana confronted **Jayapataka** in front of the

devotees, but the matter was falsely denied. Many Orissa and Calcutta devotees confirmed that these rumors continued to be promoted by the two Mayapur gurus. After months of character assassination and political retribution from *Jayapataka* and Bhavananda, he “*realized I was not wanted in ISKCON anymore. I went to [the US].*”

“BUT HE PERFORMED SO MUCH DEVOTIONAL SERVICE...”

Perhaps, but this is debatable. Yes, he did valuable service to Srila Prabhupada up to 1977 by developing the Mayapur project. Srila Prabhupada appreciated and accepted this service graciously. However, due to Jayapataka’s errors, neglect, and deviancies, Mayapur now has very serious problems of corruption with the “Bengali mafia” inextricably entrenched in the management and the use of the huge volume of funds coming in for construction and property development for the growing resident devotee community there. There is a good case to be made that he created *more harm to the Mayapur project and the movement in general by not following Srila Prabhupada’s instructions about the GBC and the ISKCON guru-initiation method.*

Also, there is the harm done by Srila Prabhupada’s secret poisoning that Jayapataka appears to have been a party to. The evidence attests he was involved. And what of the deviations he supported or introduced into the divine mission after 1977? Or the vast physical/sexual child abuse that took place under his nose for 4 decades, that he did little to nothing to stop, destroying the second and third generations that were supposed to inherit the movement?

That he was a net negative to the Sankirtan Movement is an argument supported by facts. Unaccountability, misleadership, devotee abuse, the false mask of guru bhakti, personal ambition, minimization of Srila Prabhupada, promoting a gurocracy in ISKCON and a deviant and phony guru system, and more, all were furthered by Jayapataka Swami. Rome (ISKCON) burned while he collected 50K “disciples.”

CONCLUSION

Although covered and well-hidden, Jayapataka Swami’s history and character are like many skeletons in his closet. He is not the clean, lofty, exalted spiritual leader that many are led to believe. Violence, politics, force, neglect of the children in his care, allowing them to be horrifically abused for decades, doing nothing to protect those who were not his own worshippers, bribing police, suspected of murder complicity, speaks of one who could also poison Srila Prabhupada.

And the evidence for this is in the next chapter.

CHAPTER 24:
POISONING EVIDENCE

Jayapataka is believed, at a high-level of certainty, to be involved in Srila Prabhupada's poisoning, suspected because of the evidence that implicates him, as well as his placement in the center of the unauthorized guru takeover of ISKCON. If someone gets a share of the stolen money from a bank robbery, it is highly likely they were involved in the robbery, even though perhaps not amongst those who shot their way into the bank. Jayapataka is a natural suspect in Srila Prabhupada's poisoning.

THE SUSPECTS ORGANIZE THEIR OWN COVER-UP

Tamal, Bhakticharu, and *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. Thus the prime suspects in Srila Prabhupada's poisoning investigated themselves, and with supportive denials from their compatriots and themselves, and they told the devotees that the issue is now settled. Bhakticharu and Tamal gave \$3000 each for the book's costs. *Jayapataka's disciple* Deva Gaurahari (Australia) and Tamal's disciple Tirtharaj (Australia) were the key organizers and "researchers" of this grand deception of lies and fraud. *NTIAP* was the suspects' cover-up, fully exposed in *Srila Prabhupada- Triumphant Departure: Complete Book of Poisoning Evidence* (2022, Amazon.com). *Jayapataka* was party to this Srila Prabhupada poisoning cover-up; this alone highly implicates him in this crime. Why else hide the truth of the matter?

CVSA TEST RESULTS FOR JAYAPATAKA'S 1977 STATEMENTS

Audio segments from Nov. 1977 where Jayapataka speaks were analyzed by the CVSA method by Truth and Deception Technologies (Ch. 8). The forensic audio study was done by Leo L. Brunette on June 10, 2004 and was mostly on Tamal and Bhavananda, but also on Jayapataka, tested for levels of voice stress and deception.

"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 [and] 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.

[...] *The subsequent discussions (ConvBk 36.369-376) by Jayapataka and Bhavananda, including their talking just before and after the poison whispers, "The poison's going down" and "The poison's in the milk?"* **Heavily Stressed/ Deception**

"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. [...] Sincerely, Leo L. Brunette, Private Investigators, Expert VSA Specialists"

WHY DID HE OBJECT TO PRABHUPADA'S PARIKRAMA?

Jayapataka (and Tamal, Bhavananda) was highly deceptive, or lying, with high stress in his voice, during the time of the two above mentioned poison whispers. It would be invaluable if tape recorded question and answer sessions could be obtained of Jayapataka. Of course, he will not agree to this, and with his massive stroke, he now speaks with a notable slur due to partial paralysis.

It is very unusual that Tamal, Bhavananda, and **Jayapataka** (all primary poisoning suspects) resisted Srila Prabhupada's desire to go on parikrama, especially when Srila Prabhupada said it would cure him. Naturally, one may think that the resistance was due to love for Srila Prabhupada (as they claimed), and that it was to protect Srila Prabhupada's life from the rigors of a very rough bullock cart ride on the country lanes of rural India. But that theory did not stand up to the CVS analysis of the recorded voices of Tamal, Bhavananda, and **Jayapataka**. In Ch. 8 we saw that the expressions of loving concern for Srila Prabhupada and the expressions of relief when he agreed to not go on parikrama, were all phony and full of deceit.

JAYAPATAKA IN THE PRIMARY AND CERTIFIED "WHISPERS"

He is one of the persons participating in audio recorded and verified poisoning whispers. Tamal, Hansadutta, Bhavananda, and **Jayapataka** are all in the room when the poison whispers take place. First Jayapataka says as follows: *"This kaviraja assures that by taking little milk frequently during the day... SP: I will take milk."* Just a few paragraphs later, **Jayapataka** says, *'Like to follow the same treatment, only while travelling.'* Then, with Jayapataka standing next to them, listening, Tamal whispers, with Bhavananda's "um hum" confirmation:

'Is the poison in the milk? Um hum.' (ConvBk:36.373)

In another instance on the last of the conversation tapes, Jayapataka's very distinctive, clearly recognizable voice is heard

speaking with Srila Prabhupada in the background, not as whispers, but in full voice which was faintly recorded on the tape, due to the recorder being across the room. "Whisper #3" (actually low volume speech, not a whisper) takes place in ConvBk.36.391, thought to be some time from Nov. 11 to 13, 1977. Someone speaks "*Kayek din pare asha*" in Bengali, after which **Jayapataka** Swami (*definitely* is his voice) says what was deemed by Mahabuddhi and others as "*poison ishvara rasa*." Other devotees plus Jack Mitchell at CAE (1998) determined it to be "*Poisoning for a long time*," and in 2022 by another world-class audio laboratory's extensive audio forensic study. The triple confirmation by two audio laboratories and the various devotees is sufficient to certify the whisper's contents: it is Jayapataka telling Srila Prabhupada about his "poisoning."

Jayapataka: 35.14: "*Should there be kirtan, Srila Prabhupada? You like kirtan?*"

Voice: (Bengali): "*Kayek din pare asha*" (In a few day's time)

Jayapataka: *Poisoning for a long time* (or *Poison ishvara rasa*)

Srila Prabhupada: *To me?*

Voice 2: (whisper) *That's really original.*

Jayapataka: (whisper) *Get ready to go.*

Jayapataka Maharaja tells Srila Prabhupada in his distinct nasal voice about "*poisoning for a long time*." Srila Prabhupada's weak, high-pitch, wobbly response in great surprise, "*To me?*" is most heartbreaking. "*Get ready to go*" fits right in with a final poisoning. When one listens to this part of the last tape recordings several times, it becomes very clear. It appears to be Jayapataka admitting to Srila Prabhupada that they had been poisoning him for a long time, which is also confirmed by the cadmium hair tests, namely that it was ongoing at sky-high levels from at least Feb. 1977 until Srila Prabhupada's departure 10 months later. This is totally shocking, but there is no other interpretation.

By this whisper, Jayapataka is immortalized as one of the primary suspects. He was situated right next to the tape recorder when the whispers, "*The poison's going down*" and "*The poison's in the milk*" were spoken, as indicated by the volume of his voice before and after the whispers. He was right there, next to Tamal and Bhavananda, listening and participating in these three poison whispers.

The third whisper Mahabuddhi das had heard to be: "*poison ishvara rasa*." The two audio forensic versions and Mahabuddhi's version are very similar phonetically (ish = ing, varya = for a); both

confirm the key word of *poison*. This whisper is certainly about poisoning. In the Ayurveda, rasa means chemistry and *Rasashastra* is part of the Ayurveda. *Ishvar* refers to the Supreme Controller or God. So was Jayapataka speaking about “the pastime of poison, taking one to God?” (like “Now you go meet your maker?”) Was the “poison ishvara rasa” some kind of poisoning pastime, that Srila Prabhupada should prepare to go, perhaps in a few days time? Jayapataka should be asked. Some Ayurvedic medicines are called “rasayana.”

JAYAPATAKA ATTENDED THE POISON DISCUSSIONS

Jayapataka Swami was with Srila Prabhupada much of 1977 during his mysterious decline of health. Jayapataka was with Srila Prabhupada from Jan. to mid-April, 1977 in Mayapur, and he visited Srila Prabhupada often in Bombay and Vrindaban during the rest of 1977. This is seen in the tape transcripts. Jayapataka was also present during much of the poison discussions Nov. 9-11, 1977. He directly heard that Srila Prabhupada stated he thought he had been maliciously poisoned, and he accepted this without any argument or dispute, as did all the other caretakers. Yet 20 years later he denied any poisoning. As it is the case with other primary poisoning suspects, Jayapataka has cast great suspicion on himself by this glaring contradiction, 1977 to 1997.

On Nov. 9, 1977: **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.*

So, obviously Tamal and Jayapataka were privately discussing homicidal poisonings in the context of Srila Prabhupada's statements about being maliciously poisoned. They accepted it was homicidal. On Nov. 10, 1977 Bhakticharu asks about Srila Prabhupada's “mental distress” and Jayapataka can be heard in the background of the tape recording asking, “*What did the kaviraja say about Sankaracharya?*”

Jayapataka participated in and was present throughout the Nov. 9-11 poison discussions and whispers, but he never spoke of this again and even after 1997, when the issue became public, he said practically nothing in public. Even a moron can see the extremely suspicious circumstances here. In 1977 he knew fully well that Srila Prabhupada had repeatedly stated he was being poisoned, yet he kept silent about this secret. Why? This is very incriminating for him.

BHAKTA VATSALA SPEAKS ABOUT JAYAPATAKA

Bhakta Vatsala das, 13 years old in 1977, and a Vrindaban gurukula schoolboy had various cleaning duties in Srila Prabhupada's quarters. From a hallway *he reportedly overheard about eight senior disciples discussing Srila Prabhupada's poisoning*. He resides today in Mexico City and has not yet fully disclosed his testimony. In 1999 he was interviewed and tape recorded describing how shortly after Srila Prabhupada's physical departure, Bhavananda, *Jayapataka*, and others searched everywhere for two tapes Bhakta Vatsala had taken from under Srila Prabhupada's mattress. Leaving Vrindaban, Bhakticharu found them in his luggage. The tapes' contents are unknown.

JAYAPATAKA ENDORSES SRILA PRABHUPADA'S POISONING

On July 15, 1999 an article was posted on vnn.org by Radhapran das, VP, Bukit Mertajam ISKCON temple in Malaysia: *"Amidst the various opinions made regarding the alleged poisoning of our beloved spiritual master His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, Jayapataka Maharaja has made several very significant comments during his recent-most tour of Malaysia in June. During a private darshan at Bukit Mertajam on 12 June 1999, Bhaktin Mala, a local devotee, put forth questions to Jayapataka Swami on the poison issue. Also present during the darshan were other local devotees such as Krishna Parayana das, Guna Avatar das, their respective wives, etc. In reply, Maharaja indicated that Srila Prabhupada had been close to the Gaudiya Matha during his final days on the planet and had taken food from them. He even went on to remark in his own words, that the Gaudiya Matha might have poisoned Prabhupada by saying: 'they might have done it.'"* [Again, a poisoning in Nov. does not explain the sky-high cadmium in hair cut in March 1977].

Thus Jayapataka Swami admitted that Srila Prabhupada's poisoning was possible, whereas the official ISKCON position has been one of *total denial, saying it was impossible*. But, how could those poison whispers be attributed to the Gaudiya Math when it is Tamal, Bhavananda, and Jayapataka's voices that are recognized in them? Noted is that Jayapataka provided no statement in the official GBC poisoning denial book, *NTIAP*. He was asked to do so, but he declined, apparently thinking better of doing so. Why should he say anything, after all? He is the smartest of them all. Teflon Don.

MEDICAL HYPOCRISY

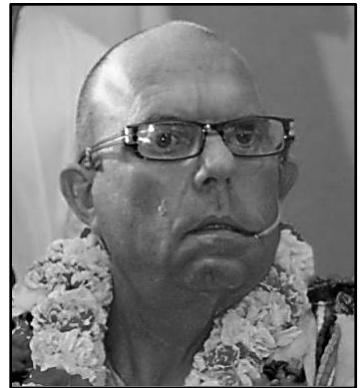
It is ironic and disturbing that 32 years after Srila Prabhupada was steadfastly denied proper medical attention in 1977 as seen in Vol. 1 (and Ch. 13 above), that in 2009, *Jayapataka* Swami, through his

disciples, employed the very best that modern medical science had to offer. He had a massive stroke, resulting in partial paralysis and many subsequent health issues, almost expiring several times. But rather than stay in the holy dhama of Mayapur to chant, or in a hospital in nearby Calcutta, he was regularly “airlifted” to Delhi or Bombay to the best, “specialized” hospitals and modern medical facilities. He got the best doctors with many advanced medical tests, procedures, kidney and liver organ transplants, medicines, and therapy recuperative care. Why was Srila Prabhupada so neglected and left in the care of a baba who prescribed a medicine made of bark from 45 trees?

An announcement online: *“(Jayapataka) Maharaja has begun his journey from Kolkata hospital to the airport to be airlifted by an air ambulance for admission into a specialized hospital in Delhi. ...pray to the Lord to protect Guru Maharaja and that he successfully navigate any challenges during the flight. This moving of Guru Maharaja is being undertaken with **thorough medical advice and approval from a panel of specialist doctors**. ...please refrain from trying to attain darshans or calling. Guru Maharaja’s health team”*

Specialized recovery trainers, therapy exercise equipment, “whatever it takes, whatever the cost”- all for Jayapataka Swami, ever since 2009, and he somehow continues to live in a semi-paralyzed condition. His stroke was due to his previous inability to control his eating and to manage his weight of 400 pounds. Jayapataka did not reject proper medical care for himself.

Srila Prabhupada was attended to by bush doctors, babas, and obscure village kavirajas in 1977 while his very life was hanging on a thread. No cost has been spared to maintain his life, while in 1977 Srila Prabhupada’s sincere kaviraja Bonamali was summarily dismissed by an angry Tamal over a dispute of 20 rupees. Half paralyzed, Jayapataka is now treated like an avatar in Mayapur, with huge receptions, banners, crowds of thousands, much fanfare and fireworks. While Srila Prabhupada’s medical attention was pathetic, that of Jayapataka knows no limitations. This is a major hypocrisy.



Srila Prabhupada advised Purushottam das in a letter June 4, 1976: *“Life cannot be prolonged by heart transplant. You cannot increase the duration of life. One can perhaps give some relief to disease, that is*

another thing, but the duration of life is destined. From the dead body, one cannot bring life. Similarly, it may appear that one is prolonging the duration of life by medicines or heart transplant, but that is not the case. If one lives 4 years after having had a heart transplant, then by nature's law he was destined to live four years with or without having had a heart transplant. So what is the value of heart transplant? Only by the yogic process can one prolong the life. By stopping the breathing process, keeping in samadhi, the breath period is not being misused, and he increases the life span. Therefore, destiny can only be changed by devotional service or yoga. Otherwise, what you must suffer, you must suffer, and what you must enjoy, you must enjoy."

Partrikananda das of Los Angeles in the late 1990's collected reminiscences, anecdotes from Yasodanandan das, including: Tamal asking Jayapataka: "*Do you ever find that Srila Prabhupada gets in the way?*" This hints that Tamal and Jayapataka spoke about and worked together to remove what was in their way, namely Srila Prabhupada.

MOTIVE FOR POISONING AND CRIME THEORY

Jayapataka had the *means, the motive, and the opportunity* in Srila Prabhupada's poisoning, and the tape recordings clearly implicate him.

Gurujacking, or hijacking, of the Hare Krishna movement was a secretive but organized and deliberate scheme through 1977 and into 1978 by senior ISKCON leaders, headed by Tamal, including collaborators Satsvarupa, Hridayananda, Bhavananda, and **Jayapataka**. The intense ambition to become an initiating guru was the motive behind the conspiracy. Both the May 28 conversations and the July 9 Order were concealed from the devotees and a secret pact was made amongst a select group of senior men that they would become the new gurus after Srila Prabhupada had departed. There were no open discussions, no research panels or committees, no brahmanas or pundits consulted, no ishtagoshtee meetings, only a silent conspiracy for a coup culminating at the March 1978 Mayapur GBC meetings.

These aspiring gurus already had lined up a majority vote on the GBC body and then suddenly it was announced *for the first time* that Srila Prabhupada had appointed eleven senior devotees as the next ISKCON acharyas. This was a surprise to all ISKCON members.

And it was a bald-faced lie which was finally admitted by the GBC decades later, although they explained it was just an immature misunderstanding on their part. However, it was greed, lust, and the desire to become as good as God, as the representative of God, or the spiritual master. They had seen Srila Prabhupada command so much

love, service, worship, and absolute authority amongst his disciples, and they wanted this for themselves. This was as good as it could get in the material world. They wanted the ultimate position: GURU. To get it, some poisoned Srila Prabhupada and they all engaged in a conspiracy to take over as full acharyas. No one wanted to be just lowly "officiating acharyas." There is no doubt that these men had many secret discussions of their takeover plans.

The eleven ritvik appointees, including **Jayapataka**, conspired to avoid any public discussions about the future of ISKCON, claiming Srila Prabhupada had appointed them as full acharyas. They all knew this was not true. This is among the heaviest of sins. They claimed they were appointed, and when 10 years later it was accepted to be a lie and a hoax, **Jayapataka** did not apologize nor confess his role in the hoax. And he made no amends for damages caused. The leftover liar zonals were not removed in 1987 and somehow remained intact. Usually if you lie your way into office, and get caught, you are removed in disgrace, or **prosecuted for fraud**. But Tamal, Satsvarupa, **Jayapataka**, Harikesh, Hrdayananda... they held onto their ill-gotten positions. And kept rubber-stamping other new bogus gurus... right up to the present.

From BTG Vol. 14 No. 1 (Jan. 1979) we again find this bold lie: "*His Holiness Jayapataka Swami is one of eleven elder devotees chosen by ISKCON's founder-acharya, His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, to initiate new disciples.*" And this was **Jayapataka's** clear and powerful motive in his involvement with poisoning Srila Prabhupada... to be an acharya himself.

And when **Jayapataka's** competitor ISKCON gurus began to fall away, he saw a great opportunity to increase his followers/disciples. He found an obscure prescription for the practice of **re-initiation** in Sri Krishna-bhajanamrta by Narahari Thakura, and the GBC approved of it. However, Srila Prabhupada never mentioned anything even remotely like re-initiation (or about diksha gurus in ISKCON). It was just a convenient technique adopted by the zonals to deal with the issue of guru fall-downs, providing a crude method to clean up the mess their own policies had created and increase their own disciples in a sort of cannibalism. Jayapataka is known for canvassing amongst the followers and disciples of other ISKCON gurus, fallen or not. He was the first guru in Germany when Harikesh fell down in 1998, giving comfort and shelter to the distressed devotees, many of whom he reinitiated.

In 1978 Pradyumna das wrote his famous letter to Satsvarupa about the shastric inconsistencies in the zonal Acharya system. He also

questioned the competition between Tamal and *Jayapataka* to control Srila Prabhupada's bank accounts, like the Mayapur-Vrindaban Trust, which shows the material ambitions of these two men.

ASSESSMENT: DID JAYAPATAKA POISON SRILA PRABHUPADA?

First, we note that the poisoning is already scientifically proven.

There is substantial evidence that Jayapataka Swami was involved in poisoning Srila Prabhupada, along with Tamal and others in 1977. An unbiased person of integrity will reach the verdict that Jayapataka poisoned Srila Prabhupada *as a very high probability*. Tamal was estimated at 98%, Bhakticharu at 95%, and Bhavananda at 90%, for certainty in being involved in this crime, achieving twice a level of beyond a reasonable doubt and for Bhavananda, a clear and convincing evidence level.

We can assess a probability of Jayapataka's guilt by assessing the evidence reviewed above. Below is an honest, unbiased, mathematical assessment of percentage weight assigned to the pieces of evidence, added up to reach a level of certainty of clear and convincing. 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 Jayapataka poisoned Srila Prabhupada?

MATHEMATICAL GUILT ASSESSMENT: 90% CERTAINTY

60%: COVER-UPS, DENIALS, EVIDENCE RE: POISONING INVOLVEMENT

- a. Opportunity in much of 1977, proximity to victim
- b. Assisted NTIAP cover-up book, sham investigation of himself
- c. Acknowledged poisoning (1977), but never did anything about it
- d. ...and then denied it in 1998, contradicting himself
- e. His silence about the 1977 poison discussions implies complicity
- f. CVSA tests indicate dishonesty and stress in 1977 recordings
- g. Standing next to Tamal when poison whispers uttered
- h. Speaker of third whisper himself "poisoning for a long time"
- i. Testimony from Bhakta Vatsala implicating him in poisoning
- j. Poisoning led to guru hijacking in which he was a prime player
- k. Benefited from poisoning by becoming ISKCON's #1 guru

10%: VIOLENCE, BRIBERY, DECEIT, CHILD ABUSE

- a. Tried to bribe Bangalore leaders with ISKCON guru positions
- b. Sent men to storm Calcutta, Bangalore temples, police bribes
- c. Illogical, strawman arguments in essays to criticize ritviks
- d. Irresponsibility, neglect, complicity re: Mayapur child abuse
- e. Evasive, vague in Mayapur child abuse investigations
- f. Guilty of child endangerment and obstruction of justice
- g. Bomb incident, jailed devotee suicide - Mayapur, Navadwip
- h. Lied to Sridhara M. 1978 that ritviks were to become gurus

- i. *Behind theft devotee property, New Talavan cow dumping 1984*
- j. *Deep involvement with the Bengali Mayapur mafia, corruption*
- k. *Removal of Yasodanandan from Vrindaban, India 1979*

10%: CHARACTER:

- a. *Testimonies re: his involvement with black magic, tantric rituals*
- b. *Rumors of his affair, secret children, drugging Tamal's driver*
- c. *Focused increasing power, disciples: re-initiations, green cards*
- d. *Spent huge monies on his travel, medical care, his own worship*
- e. *Ruthless, unjustified, unauthorized removal of temple presidents*
- f. *Had uncontrolled eating habit resulting in severe stroke*

5%: DISOBEDIENCE TO SRILA PRABHUPADA

- a. *Centralizing GBC powers 1993 incorporation. ISKCON Lawbook*
- b. *Changing the system of Srila Prabhupada's deity worship*
- c. *Promoting bogus, unauthorized guru system and bogus gurus*
- d. *Primary promoter and author of ISKCON deviate doctrines*
- e. *Censured by GBC for slack sadhana, too many birthday parties*

5%: UNBRIDLED AMBITION

- a. *Chastised by fellow ISKCON gurus for improprieties, canvassing*
- b. *Encourages his lavish daily worship, is Lord Chaitanya associate*
- c. *Falsely encouraging his being worshipped as a pure devotee*

CLEAR AND CONVINCING EVIDENCE: 90% CONFIDENCE

We reach about a 90% threshold of confidence that Jayapataka was involved in Srila Prabhupada's poisoning, even with no "smoking gun" and no outright confession. This is *clear and convincing evidence* (see Ch. 14 for the levels of certitude of evidence in criminal cases.)

Disobedience, character, history, ambition, by itself does not mean someone poisoned someone, but in association with the evidence of poisoning (certified whispers, cover-ups, lies, etc), these things become very relevant and are considered by courts as supportive evidence.

Clear and convincing evidence is a very high level of burden of persuasion, although less than the level of beyond a reasonable doubt. It means the evidence presented is highly and substantially more probable to be true than not true, or *at least 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 Jayapataka* as charged. This is the clear evidential conclusion.

The GBC should not allow a Jayapataka samadhi in the Mayapur ISKCON complex after his demise. A reformed ISKCON GBC must resolve that Jayapataka Swami was almost certainly complicit in Srila Prabhupada's poisoning, as a matter of honoring truth, in lieu of any further investigation in this matter.

PART SEVEN:
OTHERS OF INTEREST

SRILA PRABHUPADA'S CARETAKERS HAD SO MUCH LOVE FOR HIM

The now proven poisoning was not carried out by a witch on a broomstick- it had to have been done from amongst those who were close to Srila Prabhupada, as it required regular doses. Even though Srila Prabhupada was certainly surrounded by loving disciples, the nature of malicious poisoning is that it is secretive and cunning, unseen to all those present. Obviously someone's rationale for poisoning Srila Prabhupada over-rode whatever affection they may have had for him. So this objection as to why there was no poisoning is emotional, illogical and must be rejected.

ISKCON leaders like to promote the idea that Srila Prabhupada had only loving disciples who would never do such horrible things such as poison their dear guru. We are supposed to believe that all ISKCON sannyasis, GBCs, and senior devotees are advanced devotees and we should not question the characters and behavior of *any of them*. So this is their defense? There were only loving disciples around Srila Prabhupada and that disproves a poisoning? ISKCON leaders insist the "poison theory" is tantamount to heresy because it is an offense against those loving disciples who could never have done such a thing. Well, even if it was not any devotee who did the poisoning, it still happened.

Then where does the cadmium and arsenic come from? Ch. 2 (and Vol. 1) establishes that lethal amounts of cadmium were intentionally administered, whether by loving disciples or others. First the GBC must acknowledge the poisoning based on the evidence, and then look for who did it. But to deny the poisoning because supposedly there were only loving disciples is stupid: it does not address the evidence. This kind of cheating propaganda involves serious fallacies of logic.

The assumption that all caretakers and devotees were "loving" is proof of nothing and a defective argument, assuming too many things. Historically, poisoners most often hide behind the veil of being "loved ones" to avoid suspicion of foul play. Let us not forget that a poisoner classically does his evil in secret, out of sight, unknown to others. The claim that Srila Prabhupada had only loving disciples is extremely naïve. Srila Prabhupada himself said his disciples were praying for him to die (*What Is The Difficulty*, Srutakirti, pg. 188).

The evidence to date demands a full and honest investigation to determine the identities of the poisoners. The poisoning evidence has established that Srila Prabhupada was in fact poisoned, but exactly by whom is not fully known, although Tamal is implicated beyond a reasonable doubt (see Ch. 14). The evidence presented in this series of books very strongly implicates Tamal and three other senior men that were surrounding Srila Prabhupada at the time. Maybe some of them had love for Srila Prabhupada that was overshadowed by other motives, such as envy, lust, etc? And ISKCON history fully supports this.

“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.”

“When Vasudeva was returning home with his first-born child, although he was pleased by the behavior of Kamsa, he could not believe in him because he knew that Kamsa was uncontrolled. An atheistic person cannot be firm in his word of honor. One who cannot control the senses cannot be steady in his determination. The great politician, Chanakya Pandit, said, ‘Never put your trust in a diplomat or in a woman.’ Those who are addicted to unrestricted sense gratification can never be truthful, nor can they be trusted with any faith.” (KRSNA BOOK, Advent of Lord Krishna)

Also, from the Srimad Bhagwatam (4.22.11 Purport) we have an explanation of the danger of envy:

“...and when that envy is directed to the saintly persons, their position becomes more dangerous. It is said by Chanakya Pandit that there are two envious living entities—the snake and the envious man. The envious man is more dangerous than a snake because a snake can be subdued by charming mantras or by some herbs, but an envious person cannot be pacified by any means.”

CHAPTER 25:
THE NOTORIOUS CHANDRA SWAMI



THE GODMAN'S RAP SHEET

A Vedic astrologer looked at Chandra Swami's (CS) "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 was associated with politicians, arms

dealers, celebrities, extremist terror groups, and made shady or illegal deals for big profits. He had many legal troubles, spent time in jail, and for years was under criminal investigation. He weathered tax fraud, involvement in Rajiv Gandhi's assassination, lawsuits, and more. He posed as a "godman" and used his astrological skills to earn political favors. In the 1990's India TV was full of reports on his many scandals.

Vineet Narayan, an investigative news reporter, 1993: "*[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.*" 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 around as a favorite of many leaders, playing all sides. He treated Prime Minister 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.

CS was close to Adnan Khashoggi, then the richest man in the world, and a Saudi black market (or middleman) arms dealer, worth \$10 billion. He kept a Korean bodyguard called Mr. Kill, 11 full-time "pleasure wives," and was involved in the Iran-Contra drugs for arms

swaps and was an arms and secret deals facilitator from Nixon to Bush. Khashoggi passed away on June 6, 2017.

Links were found tying CS to both the LTTE and funding for the Rajiv Gandhi assassination through the infamous BCCI, a bank used by terrorists, 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 and political assassinations. The Jain Commission determined that multiple foreign intelligence agencies were tied to CS in Rajiv Gandhi's assassination. Unexplained large funds were received by CS.

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. Tamil Tigers ("Assassins Ltd") did armament swaps for drugs with terrorists involving CS, foreign intelligence agencies, and the Dubai and Italian mafia, etc.

CHANDRA SWAMI AND THE MAKHARADHVAJA

On Oct. 20, 1977 Srila Prabhupada had a dream of a Ramanujavaidya 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 plausible source of the specific cadmium compound that was used.* CS stands out so starkly in the lineup of persons present during Srila Prabhupada's last two years that *of course* he is suspected of involvement in the now proven poisoning of Srila Prabhupada. *In any crime, his type of character would be the first to be investigated.* 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.

We doubt that CS, 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. We doubt the *makharadhvaja* was poisoned. Instead, we wonder if Chandra Swami gave **advice or cadmium compounds** to those who administered the cadmium poisoning. Because of Chandra Swami's notorious history and proximity to Tamal in 1976-77, he becomes a person of interest.

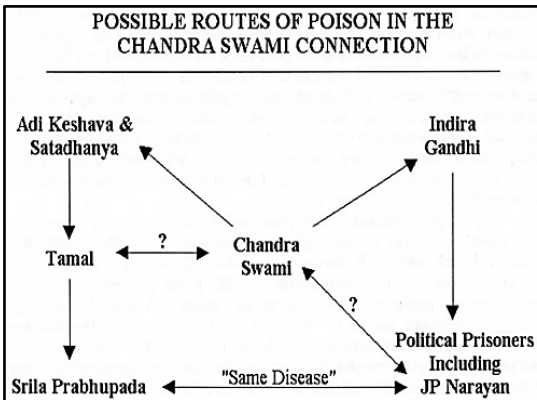
DID TAMAL MEET AND KNOW CHANDRA SWAMI?

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 came to the temple to offer Adi Keshava his help, introducing him to a State Department official which was of great assistance. 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. CS first contacted the devotees, sometime between July and Nov. 1976.

TAMAL WAS VERY FAMILIAR WITH CHANDRA SWAMI

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 NY temple guest quarters for a

few days. Various devotees said CS visited Tamal's New York temple often. Tamal presumably likely met 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. CS met many NY ISKCON devotees in late 1976. Bhagwat, Lakshmi Nrsingha, Antima, Sudama, Drishtadyumna, Adi Keshava, Madhavananda, Sevananda, and others from NY temple all met CS... **but not Tamal?** CS invited devotees to deluxe apartments and upscale receptions. And Tamal did **not** meet 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?

Consider these points: (1) Soaring cadmium levels in Srila Prabhupada's hair (Ch. 1) (2) This is not natural, accidental, or environmental, but due to malicious poisoning with homicidal intent (Ch. 2) (3) Srila Prabhupada was lethally poisoned, or assassinated (4) CS was implicated in 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 the know-how to use it).

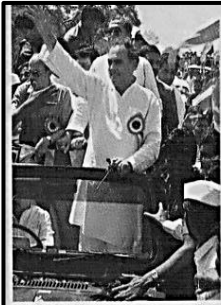
LEGITIMATE QUESTIONS

Having reviewed CS's history and rap sheet, one cannot help but wonder, ***is there a 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. Is it 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 the perfect ***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 Chandra Swami. His *makharadhvaja* (if tainted by some poison) would **not** explain the proven cadmium poisoning from at least 8 months earlier. But he could have supplied the cadmium for Srila Prabhupada's poisoning back in 1976. Chandra Swami died in 2017.

IMPLICATED IN RAJIV GANDHI ASSASSINATION

After Indira Gandhi's 1984 assassination, her son Rajiv Gandhi

became India's Prime Minister, who became Chandra Swami's enemy by investigating and tracking his activities. CS openly predicted Rajiv Gandhi's demise. After Rajiv Gandhi's 1991 assassination, the Jain Commission investigation compiled volumes of evidence of CS's complicity, along with the Tamil Tigers (LTTE) of Sri Lanka. Four were sentenced to death and three to life imprisonment, but the actual origins of the operation were never uncovered. CS was not indicted due to his extensive political ties.



RAJIV GANDHI: Killed by a human bomb on May 21, 1991 at Sriperumbudur. SIT filed a charge-sheet a year later against 41 of whom only 26 were arrested. On January 28, 1998, the special court sentenced all to death. The Supreme Court confirmed death penalty on four, awarded life term to



"Chandraswami masterminded the killing. But SIT asked me not to mention it."

RANGANATH
One of the acquitted

PLANNED SONIA GANDHI ASSASSINATION?

In June 1999 the Indian media exposed a plot to assassinate Rajiv Gandhi's widow Sonia Gandhi, then a powerful politician expected eventually to be Prime Minister. Characterizing Tamil Tigers as "Assassins Ltd," the story described armament swaps for drugs with terrorists involving CS and the LTTE, unnamed foreign intelligence agencies, the Dubai and Italian mafia, and Pakistan's ISL (equivalent to CIA). Nothing was proven however.

APARTHEID GERM-WARFARE EXPERT

On Apr. 11, 2002 a news story appeared about the surprise acquittal of Dr. Wouter Basson, head of the former South African apartheid government's germ-warfare unit. The apartheid government poisoned political opponent's clothing and stockpiled cholera, HIV and anthrax for use against state enemies. Sugar was laced with salmonella, cigarettes with anthrax, and chocolate and beer with poisons as assassination tools. The doctor and his secret agency supposedly attempted to kill two apartheid opponents in London with poison and in a planned murder of Nelson Mandela in jail *with thallium poisoning*. Testimony revealed the use of lethal doses of muscle relaxants used to kill hundreds of black prisoners. Dr. Basson was called Dr. Death, who claimed his program was nothing compared to the USA and UK. CS had ties to the South African government, drug links to a faction of the ANC, and went to meetings in South Africa. He was also closely

associated with two other controversial African leaders. With connections to the right people and intelligence agencies, exotic poisons and assassination techniques are available. And this was one of CS's top specialties.

FORGERY, BLACKMAIL, SWINDLING, CIA, MOSSAD, MI-6

CS was finally in court in 2001 for criminal conspiracy and forgery charges related to framing a former Prime Minister. His intrigues extended far beyond India. India Abroad reported, Dec. 1997: *"...crucial files related to the (Rajiv Gandhi) assassination were missing from the Prime Minister's Office since the tenure of N. Rao. The files included intercepted messages from foreign intelligence agencies, addressed to CS."* The Jain Commission compiled evidence of CS's direct association with foreign intelligence agencies, including MI-6, CIA, KGB, and Mossad.

POISONING INDIRA GANDHI'S POLITICAL PRISONERS?

Morarji Desai was imprisoned by Indira Gandhi during her proclamation of emergency rule (1975-77), along with 150,000 opposition politicians. Indira Gandhi was defeated in elections March 1977. The jailed opponents were released and the Janata party, led by J.P. Narayan (who was too ill) selected Morarji Desai Mar. 24, 1977 as the next Prime Minister. J.P. Narayan had called for massive civil disobedience in protest of Indira Gandhi's corrupt regime in June 1975, leading to his arrest. J.P. Narayan was released to house arrest after 5 months due to very bad health. There were stories in the press in 1977 that Indira Gandhi poisoned J.P. Narayan and others in jail. J.P. Narayan was in a Bombay hospital in Apr. 1977 when devotees went to visit him. Srila Prabhupada, then also in Bombay, noted J.P. Narayan had the same kidney disease as he had. J.P. Narayan went to the USA for treatment, but died two years later in 1979. In a letter to VNN.org on Dec.13, 1997, Bhagwat das wrote *"...It was said in certain circles that when Indira Gandhi held JP Narayan under house arrest she had poisons slowly administered that caused the deterioration of his kidneys and his death."*

Nara Narayan das wrote on 12.29.97: *"During the 'emergency' of Indira Gandhi... she imprisoned most of the important members of the opposition to the Congress party, including the Maharani of Jaipur who wrote a book exposing Indira Gandhi's excesses. When the prisoners were released, many of them had kidney failure. When I was in India in 1976, many ISKCON friends whispered how kidney poison was administered to Indira's political enemies (in jail). In 1977...*

kidney poisoning of important men was well documented. ...At that time, kidney poison was being discussed in the (Indian) newspapers." Nov. 9, 2004, the *Hindu* newspaper reviewed "*Unfinished Revolution: A Political Biography of Jayaprakash Narayan*," by A. Bhattacharjea, wherein it was said: "*There were suspicions that JP Narayan was poisoned in prison and that this could have hastened his death.*"

When Indira Gandhi lost her post as Prime Minister in 1977, CS spent much time out of India until her return to power in Jan. 1980 with a landslide victory. Her son Sanjay died in a plane crash in 1980 and she herself was assassinated in 1984. Her older son, Rajiv Gandhi, later became prime minister and was also assassinated in 1991, in which CS was allegedly involved.

IRAN CONTRA, BOMBINGS, EGYPTIAN INTELLIGENCE, JAIL DEATH

In 1995 CS was arrested in connection with an Ayodhya mosque bombing, but released for lack of evidence. Asia Week, July 1997, reported CS "*...was mentioned in connection with [...] the bombings that rocked Bombay in 1993. He has not been charged in connection with either.*" In Aug. 1998 a witness testifying about CS's role in Rajiv Gandhi's assassination was threatened with death unless he withdrew his testimony. A UK investigation into Tiny Rowland's alleged libel of Mohammed Al Fayed revealed connections and associations between Rowland, CS, and Ashraf Marwan, who was head of security and intelligence in Egypt. Marwan was KGB trained and Egypt President Nasser's nephew. The widow of the wealthy Indian magnate Rajan Pillai claimed a conspiracy to kill her husband which involved CS. Pillai died four days after arrival in Tihar prison in 1995, and the cause of death was listed as liver cirrhosis or asphyxiation. Investigations went nowhere. CS also had intimate connections with Dawood Ibrahim, wanted by the USA and Interpol for terrorism financing.

RELEVANCE OF HIS NOTORIETY TO THIS CASE

This notorious tantric herbalist "godman" Chandra Swami regularly visited and once stayed at the New York ISKCON temple for some days in late 1976 when Tamal was the resident GBC in charge there. Chandra Swami became good friends with NY temple president Adi Keshava Swami and gave him assistance defending against phony kidnapping charges. In Oct. 1977 Chandra Swami arranged for a donation of *makharadhvaja* to Srila Prabhupada. Chandra Swami may have been linked to the poisoning of jailed Indian politicians in 1976. He has an incomparably dark history of unsavory associations, suspected and accused of fraud, bribery, terrorism, arms dealing,

murder, and more. He was highly implicated in Rajiv Gandhi's 1991 assassination but was never tried. He was capable of mind reading, magical feats, and owned an opulent pink granite palace in Delhi. Due to the notorious scope of Chandra Swami's alleged activities, which includes poisoning, influence-peddling, assassinations: *Was he the source of the poison of which Srila Prabhupada spoke, or the source of the cadmium in Srila Prabhupada's hair?*

DREAM OF A RAMANUJA KAVIRAJ

On Oct. 20, 1977 Srila Prabhupada had a dream of a Ramanujavaidya preparing *makharadhvaja* medicine. The devotees had already obtained a type of *makharadhvaja* from Bonamali in Vrindaban, but he was not a Ramanuja *kaviraja*. Bonamali gave instructions that it be withheld until the cooler winter season, and a local Vrindaban Ramanuji *kaviraja* was brought to Srila Prabhupada who said that Bonamali's medicine was not real *makharadhvaja*, and he quoted a price to make it himself. When he refused to make it at the temple so the preparation could be properly monitored and its quality assured, Tamal recommended they not use him.

Srila Prabhupada wanted the *makharadhvaja* prepared by the Ramanuja-*kaviraja* as he had seen in his dream, and so the search continued. Tamal sent devotees out in all directions. On Oct. 24, Smarahari das was going to South India to see the Sri Rangam temple's chief priest. He would purchase the medicine's ingredients himself, and then the Vrindaban Ramanuja *kaviraja* would make it as he watched. He hoped this all would take only one to two weeks. Meanwhile Adi Keshava Swami and Satadhanya went to Delhi.

There are five similar accounts how the *makharadhvaja* that Srila Prabhupada received from Chandra Swami was obtained: (1) Adi Keshava's version from Nityananda's *SHPM* interview (early 1999), (2) Tamal's version in his *TKG's Diary* (1998), (3) Tape recordings' transcripts from 1977, (4) another Adi Keshava interview (late 1999) in *NTIAP*, (5) another interview of Adi Keshava by Nityananda in 2021.

There are significant contradictions in the GBC *NTIAP's* version compared to the other accounts. After summarizing the five accounts, conclusions will be made below.

(1) INTERVIEW WITH ADI KESHAVA (SHPM 1999)

In March 1999 Nityananda das interviewed a forthcoming Adi Keshava das. He had a Biochemistry PhD, doing plant pathology research, and was very familiar with arsenic toxicity and various testing methods. Adi Keshava said about CS, "Oh, that old rat!" describing

him as a “*wheeler dealer, Punjabi truck driver, slimy character,*” speaking poorly of the tantric. CS was a fortune teller, astrologer, and self-proclaimed psychic whose help to people were self-motivated. In mid-1976 the Scientologists had organized a conference on religious freedom in New York City, and CS was invited there by Swami Harihar, an associate of Dr. Misra, Srila Prabhupada's 1965 New York friend and patron. Sevananda das, 2017: “*As for CS, he was apparently in NYC, hobnobbing with UN Members on the behalf of Prime Minister Indira Gandhi, and collecting donations from wealthy Hindus. He also seemed to be on a fact finding mission to learn about ISKCON.*”

ISKCON New York requested a hearing from the Queens County Long Island Grand Jury because of the kidnapping of an adult temple devotee by deprogrammers hired by her parents. When released, she pressed charges against her mother and the deprogrammers. The Grand Jury instead began to question the teachings and practices of ISKCON, leading to the arrest of Adi Keshava Swami and Trai das on Oct. 12, 1976, and they were charged with felonies for kidnapping. CS read about the court case in the news and came to the New York temple to offer his help. CS took Adi Keshava to an upscale reception and introduced him to a State Department official who proved to be of great assistance. Yogi Bhajan was also contacted, and although the robust yogi had a disciple who was an excellent civil liberties attorney, Tamal would not approve any temple funding, and the pro-bono American Civil Liberties Union (ACLU) was employed instead. Other contacts provided by CS also assisted in Adi Keshava's defense. The two swamis became good friends. Adi Keshava took CS's help for the court case. CS always made relationships and gave help for his personal gain, so what did he get from the Hare Krishnas? ***Tamal likely met CS during this time.***

It is unsure exactly when CS's relationship with ISKCON and the devotees started, was it before or after the felony charges in Oct? CS invited Adi Keshava to join him in a meeting with President-elect Jimmy Carter in January 1977, and Adi Keshava provided an oil painting of Krishna as a gift for the occasion. The meeting never occurred but President Carter received the painting. In India, Gopal Krishna Swami knew CS quite well, and on Dec. 23, 1976 in Bombay, Srila Prabhupada was recorded discussing CS, who noted CS was not interested in Krishna Consciousness, but had apparently spoken well of ISKCON to Indira Gandhi. CS, a jet-setter world traveler, came and went from New York. Adi Keshava and other devotees sometimes visited him at a rich lady's deluxe upper Manhattan apartment.

In mid-Feb. 1977 Adi Keshava and Tamal, the New York ISKCON co-leaders, went to Mayapur to visit Srila Prabhupada, and they surely discussed CS on the long international flight from New York to India. A stressed Adi Keshava sought Srila Prabhupada's encouragement for the deprogramming court case, but he stopped over in Delhi for three days first, regarding possible use by ISKCON of the "American House." While in Delhi, he also saw CS briefly. Adi Keshava and ISKCON won in the NY Supreme Court Mar. 17, 1977. All charges were dismissed and the Hare Krishnas were ruled a bona fide religion. Adi Keshava and Drishtadyumna das flew from New York in May to see Srila Prabhupada in Vrindaban. Adi Keshava again first met CS at a house in Delhi, and "*thanked him for his help*" with his court case. Apparently whatever assistance CS had given was worth the delay in seeing Srila Prabhupada (on May 25).

After Indira Gandhi's defeat as Prime Minister in the March 1977 Indian national elections, she still remained in Parliament. In late May a man came to the Vrindaban ISKCON temple gate for Adi Keshava, with a message from Indira Gandhi's secretary. Indira Gandhi was offering to write a letter of commendation for the NY court case re: ISKCON's bona fide missionary activities in India. A phone number was given to call in Delhi. Apparently Mrs. Gandhi was not aware the court case was already favorably concluded. Srila Prabhupada decided not to meet her due to her tainted, controversial reputation, and he had criticized her earlier for forced sterilization of *babas*, or *sadhus*.

In late May Adi Keshava went to Delhi to properly decline Indira Gandhi's offer, and once again met CS, who was coincidentally at Indira Gandhi's secretary's office. Adi Keshava informed CS of Srila Prabhupada's ill health, and then never met him again. Five months later on Oct. 23, 1977 Adi Keshava went with Satadhanya to Delhi to look for a Ramanuja kaviraja who would have *makharadhvaja*. Adi Keshava also tried to extend his plane ticket, but could not, and he had to fly back to New York that night. Adi Keshava phoned CS's "office," but CS was out and a "minion-sycophant" answered the phone, who was asked for suggestions on where to find a qualified Ramanuja *kaviraja* who could supply *makharadhvaja*. The "minion" called Adi Keshava back after contacting CS in South India (Madras), and referred Adi Keshava to a very prominent *kaviraja* in Delhi who was treating the current Prime Minister Morarji Desai.

Satadhanya and Adi Keshava went to the Delhi *kaviraja*'s large clinic and they described Srila Prabhupada's condition and dream about

makharadhvaja. The *kaviraja* wore Shaivite tilak, but knew of Srila Prabhupada and expressed appreciation for his work and stature as a true holy man. The *kaviraja* had just completed a *makharadhvaja* batch intended for another person, and from an apothecary-type jar he took out 48 dose packages for Srila Prabhupada. **He gave it free of charge as it was paid for by CS.** The *kaviraja* said the *makharadhvaja* should not ordinarily be taken by one in such poor health as Srila Prabhupada, but who was he to argue with Bhagavan in Srila Prabhupada's dream? He wrote a letter expressing these reservations, giving dosage instructions.

Satadhanya returned alone to Vrindaban with the *makharadhvaja*. Just before his flight back to the USA, Adi Keshava phoned Vrindaban and was shocked to hear from Gopal Krishna that Srila Prabhupada had taken the *makharadhvaja*, but no one had showed him the *kaviraja*'s letter. Adi Keshava was emotional and expressed regret that the Delhi *kaviraj*'s warning letter was not read to Srila Prabhupada who may have been harmed by the medicine. Adi Keshava clearly felt dearly about Srila Prabhupada. The problem was not the 3 doses of *makharadhvaja* taken. It was the drastic cadmium poisoning traced back to Feb. 1977.

COMMENT: In the tape recordings, it is described that CS directly arranged and paid for the *makharadhvaja* by going himself to the Delhi *kaviraja*, and that he himself donated it, not the *kaviraja*. The accounts are slightly contradicting. Bhakticharu and others also refer to the *makharadhvaja* as coming from CS, not the Delhi *kaviraja*.

(2) TAMAL'S ACCOUNT FROM TKG's DIARY (1998)

Oct. 23, 1977: "...Adi Keshava went to Delhi for phoning."

Oct. 24: "We received a phone call from Delhi, however. Adi Keshava Maharaja had a very prominent *sadhu* friend from New York **who happened to be in Delhi**. He had called his friend, Candidas, who knew the best *kaviraja* available, one of the Ramanuja *sampradaya*. **Candidas phoned the kaviraja**, who amazingly had just completed a ten-day preparation of *makharadhvaja*. **Candidas had saved 7 tolas and was going to donate them to Srila Prabhupada.**"

Oct. 25: "Satadhanya arrived with the *makharadhvaja*. The *kaviraja* had also treated Morarji Desai [...] There are 6 kinds of *makharadhvaja*. He had prepared *siddha makharadhvaja*. It was made from gold, pearls, musk, mica, and other ingredients, and could be taken with milk or honey. The *kaviraja* had given 12 grams, enough for 24 days at 2 doses a day, each weighing 2 *ratis*. Satadhanya and Adi Keshava were very impressed, though the *kaviraja* was not a Ramanuji but wearing Siva tilak. Prabhupada heard all this from Satadhanya

Maharaja, then said that Bhakticharu Maharaja and I would take charge of the medicine." (TKGDiary, p. 293-9)

COMMENT: It is interesting to see the very fine details provided by *TKG's Diary*- almost word for word from the tape transcriptions.

(3) ACCOUNT FROM CONVERSATIONS BOOKS (1977)

ConvBk 36, p. 71-2: Bhavananda brings Srila Prabhupada news: *"...Adi Keshava Maharaja, he has a friend in Delhi named Chandidas. He's a big yogi, I think? [...] so Adi Keshava called him up, and he had a kaviraja in the Ramanuja sampradaya. And Chandidas went to see his kaviraja, and his kaviraja had just gotten finished mixing makharadhvaja medicine. He'd been preparing it for the past ten days. And Satadhanya and Adi Keshava were just now going over to see this kaviraja. That Chandidas has purchased seven tolas of the medicine for Your Divine Grace as a gift. They are going over to pick it up."*

Srila Prabhupada laughed and said, *"Just see. Krishna arranges [...] So very good news."* Bhavananda said, *"And that kaviraja in Delhi said that no, the gold is absorbed in the medicine."* Bonamali had said the medicine passes through the gold, not absorbing it. Srila Prabhupada wanted the dosage information to be obtained also.

On Oct. 25, Satadhanya arrived in Vrindaban with the makharadhvaja. ConvBk.36.73: **Satadhanya:** *I have brought the makharadhvaja from the kaviraja in Delhi. This kaviraja, he's not Ramanuja-sampradaya, but many people say in Delhi that he's the foremost kaviraja in India. He treats the Prime Minister, Morarji Desai, and all the ministers also. So many people trusted him, and he mixed this medicine...He was mixing it for some other person, but when he heard that you were ill, he gave it to us. Bhavananda: What kind of makharadhvaja? Satadhanya: There's different kinds of makharadhvaja, six kinds. This is the most potent kind. This is called siddha makharadhvaja. This contains gold and pearl and musk and mica and many other ingredients... SP: That's all right. What did he charge? Tamal: What did he charge? Satadhanya: Nothing. We got it for free because we got it through one influential man named Chandra Swami. SP: Oh. Tamal: Oh, Chandra Swami. That's that person Adi Keshava was always working with.*

COMMENT: Why Tamal pretends he has not already heard this news? Bhavananda got this news a day earlier and absolutely must have told Tamal, yet Tamal speaks as though he did not know? And why is he pretending to not know CS as though it was only Adi Keshava who knew him? Also suspicious is that Tamal previously says Chandidas, as

though he was unsure of his real name.

(4) ACCOUNT FROM GBC BOOK NTIAP (2000)

In *NTIAP*, p. 108, Adi Keshava gave another interview, with some **major** differences, that may have been “editing” by the *NTIAP* author:

“Naturally, Adi Keshava thought of his contact Chandra Swami, who certainly had more Delhi contacts than any ISKCON devotee [...] upon ringing his office, Adi Keshava found only his secretary there and he talked to him regarding his mission. The secretary said he knew where a Vaishnava kaviraja could be found who was very famous and was even treating Morarji Desai. He offered to take Adi Keshava and Satadhanya to see the kaviraja. When they arrived they were brought to the front of the long queue [...] The kaviraja [...] wore the tilak of a Shaivite [...] very respectful of Srila Prabhupada’s position and stated that although he wouldn’t normally prescribe makharadhvaja to someone so weak, he would on this occasion because, ‘Bhagavan has spoken, so who am I to disagree.’ [...] The kaviraja gave specific instructions to warn that this medicine was extremely strong and may have negative effects on him.”

NTIAP concludes (p. 111): **“There is no evidence that Chandra Swami even knew about this.”** [meaning, CS did not know of the Delhi kaviraja donation of makharadhvaja to Prabhupada] But the tapes and *TKG’s Diary* are very clear that CS was actually **very involved in arranging** for the makharadhvaja, and paid for it as a donation. Adi Keshava told Nityananda das that CS was called in Madras by his secretary and that CS arranged for the donation of medicine from the Delhi kaviraja. Why does *NTIAP* contradict all the other accounts to distance itself from CS? This indicates further revision of actual events, another facet of the GBC’s ongoing dishonest cover-ups.

(5) ACCOUNT FROM 2021 ADI KESHAVA EMAILS

“Regarding my relationship with TKG- I didn’t like the man at all. I resented him presenting me as one of his men. The day Trai das and I were released from jail, Tamal told me he had gone through so much with the Mr. Nair court case in Bombay, that we were on our own and could not use temple funds for our defense. So we decided to approach our families for assistance. I also wrote to Srila Prabhupada to explain the situation as positively I could. I was a “small” devotee and didn’t want to be seen in conflict with Tamal. Srila Prabhupada responded on 24 Nov.1976 with instructions that the BBT could lend the money. He said I should consult with Tamal, who was quite angry I had gone around him. We tried to gather support in the court case. I worked with

academics, especially Harvard's Prof. Harvey Cox with whom I had a friendship, and Garuda das had other contacts as well. I got useful documents from the Siri Singh Sahib's legal group in LA. We declined Scientology's help. Bhagwat das recruited help in the NY Indian community with an idea of a local event with religious leaders speaking for our legitimacy.

"One rascal invitee, Swami Harihar, was truly foul mouthed and lecherous, but Chandra Swami was in NY and attended. Afterwards, he came a second time to the temple and we met for the first time. He proposed to help by speaking on our behalf, making contact with President Carter's family, and by bringing my situation to the attention of Indira Gandhi. He began to speak of the injustice of prosecution of the Hare Krishna movement in every public event, but I felt he used us to gain legitimacy. Only Harvey Cox and other academics were trustworthy. I wrote to Srila Prabhupada expressing my concerns. I explained my "Friends of the Hare Krishna movement" concept and provided information regarding Chandra Swami's statements and newspaper clippings. Srila Prabhupada responded in a letter of 26 Dec. 1976 encouraging us to work with him.

*"Chandra Swami delivered little else in the US. He arranged for a painting of Murali Krishna to be shown in an exhibition of Indian culture organized by Lillian Carter, the president's wife. After a phone call from Srila Prabhupada, I went to India [Feb. 1977], not just about the court case- it also involved a house in Delhi for which I had been dispatched to Washington, DC to negotiate and obtain documents, as well as another matter that Srila Prabhupada asked me to look into. Primarily to get the American House- that involved a lot of waiting and meetings. While in Delhi I met briefly with Chandra Swami and then with a secretary from Indira Gandhi's staff. I informed Srila Prabhupada I had been given an appointment by Indira Gandhi's secretary **by the arrangement of Chandra Swami.***

"When I went to the appointment in New Delhi, the secretary informed me that Ms. Gandhi would like to visit Srila Prabhupada in Vrindaban. I conveyed the message to Srila Prabhupada and his response was a definitive no; it was clear that Srila Prabhupada saw that Ms. Gandhi was in political trouble and that such a meeting would not be useful. I had no other interactions with Chandra Swami after that time until I returned to India [Oct. 1977] and we were searching for the Ramanuji Kaviraja that Srila Prabhupada saw in his dream. I don't recall exactly who suggested contacting Chandra Swami, but it

was after we had no luck turning up the envisioned kaviraja. Chandra Swami communicated that the famous Ayurvedic physician that attended many of the top politicians in Delhi, including Ms. Gandhi, was a Ramanuji Vaishnava. He made the appointment for Satadhanya and me to go to that kaviraja. [But] he was wearing Shaivite tilak. This again confirmed how Chandra Swami was unreliable.

“We decided we would get the makhardhvaja Srila Prabhupada requested, but let others who were with Srila Prabhupada decide whether to use it. The kaviraja heard our description of Prabhupada’s condition and stated that the medicine was too strong for Srila Prabhupada and that he would not recommend it. He then said something like, if Srila Prabhupada was a great devotee and if this was instruction from Bhagwan, it was not for him to decide. Satadhanya took the medicine back to Vrindaban. I returned to NY from Delhi. I was distressed the medicine had been given to bad effect, especially after learning it had mercury. I have regretted this ever since.”

COMMENTS ON THE FIVE VERSIONS

There are a few areas about these historical incidents and these five accounts deserving comments before drawing conclusions on the “*Chandra Swami Connection*.” There are some differences between the tapes and memories, and the accounts of Tamal, Bhavananda, Adi Keshava, and Satadhanya on how the *makharadhvaja* was obtained. We recognize that decades-old personal memories may be imperfect.

(1) Did CS make arrangements to pay for and donate the *makharadhvaja* by going in person to see the kaviraja or did he arrange it remotely from Madras, where he was at that time?

(2) Or was the *makharadhvaja* donated by the Delhi Shaivite kaviraja after CS’s secretary brought the devotees to him, without CS’s knowledge or payment?

THE MOST RELIABLE VERSION OF EVENTS

The tapes and the following summary are the most reliable version:

Adi Keshava called Chandra Swami at his Delhi number, but his secretary said he was in Madras, and who phoned CS, who then offered to pay for the makharadhvaja, which had just been completed. CS’s secretary took Adi Keshava and Satadhanya to the Delhi kaviraja and they picked up the makharadhvaja that had been paid for by CS and donated to Srila Prabhupada. Satadhanya brought it to Vrindaban, forgetting to provide the cautionary letter from the kaviraja.

The tapes confirm the *makharadhvaja* was arranged for and

donated *courtesy of Chandra Swami himself*. Satadhanya (on tape) and Adi Keshava (interviews) both confirm that CS was in Madras.

WAS THIS MAKHARADHVAJA TAINTED WITH POISON?

We doubt that CS, almost surely in Madras at the time, and without physical access to the kaviraja's apothecary jar of already freshly made *makharadhvaja*, **could taint the medicine** that was to be donated to Srila Prabhupada. The reasons are: (1) The *makharadhvaja* manufacture was already completed after a 10 day process, and 48 ready-made packets, only a portion of a larger lot, were taken from the jar's contents and given to Srila Prabhupada (2) This clinic was highly reputable, supplying the Prime Minister and members of government (3) The medicine was personally handed over by the highly reputable Delhi kaviraja (4) The clinic was public, with many witnesses. (5) Hair tests show cadmium poisoning began at least by Feb. 1977, and medical history indicates perhaps even in mid-1976... poisoning is never retroactive, so tainted *makharadhvaja* in October cannot explain cadmium in hair that was cut many months earlier. (6) Anyway, Srila Prabhupada took only 3 doses *makharadhvaja* which only caused a day of diarrhea and nothing else, so how poisoned could it be anyway?

Yet, many persons unreasonably persist in suspecting this makharadhvaja was poisoned. This question can be absolutely settled by testing the leftover 45 packets which Srila Prabhupada never took, and which should still be in Srila Prabhupada's Vrindaban quarters. The GBC says the *makharadhvaja* was "like poison" whereas others suspect the *makharadhvaja* was actually tainted with poison, but October medicine cannot cause the previous February's poisoning which is proven by hair tests. Srila Prabhupada stopped the *makharadhvaja* because it caused some diarrhea, and he mentioned it was "like poison" which the GBC twists into being the poison Srila Prabhupada spoke of two weeks later. Also, the GBC tested the *makharadhvaja* in 1999 (see NTIAP) -there was nothing unusual in it.

Even the idea CS was a source of cadmium compounds is complicated by the July 20, 1976 "health attack" which was before anyone knew Chandra Swami (unless at that time a different poison was used). Still, because of Chandra Swami's notorious history of poisons, assassinations, murder, etc., and links to Tamal and ISKCON 1976-77, **he is most justifiably a primary person of interest. But he is now dead anyway.**

THREE DIFFERENT SUPPOSITIONS REVIEWED

There are three different suppositions about the *makhardhvaja* in

relation to poison:

(1) As stated in the GBC's *NTIAP* (p. 52), when Srila Prabhupada spoke of being poisoned on Nov. 9-10, he was simply referring to 3 doses of *makharadhvaja* that he stopped taking on Oct. 26, two weeks earlier. This theory is debunked in Ch. 13 (and Vol. 1).

(2) Many suspect that the *makharadhvaja* was tainted with poison, but it has already been explained why this could not be so. But the leftover *makharadhvaja* could be tested specifically for cadmium.

(3) The truth is: Srila Prabhupada found the *makharadhvaja* too strong and not helpful, saying Oct. 28 it was "like poison." Two weeks later (Nov. 9-10) he spoke about a malicious, homicidal poisoning by "someone" and NOT the *makharadhvaja*, as was acknowledged by all his caretakers in lengthy discussions of poison, murder, rakshasas, etc.

AT THE TIME HE WAS NOT KNOWN AS A CRIMINAL?

NTIAP even says there is no cause to worry about CS being associated with arranging for Srila Prabhupada's medicine or being associated with ISKCON leaders, including Tamal, because in 1977 he was not *yet known as a criminal* or yet implicated in assassinations, poisoning, and other dark crimes. But now that his true 1976-77 character is revealed, how can there be no concern? Amazing GBC dishonesty here. CS was already expert in poisons and nefarious activities, the same rotten person before his illegal acts were exposed. A poisons expert visited and stayed at the New York temple where Tamal was in charge, whom Tamal surely must have met. Beyond a reasonable doubt, Tamal poisoned Srila Prabhupada.

Nothing suspicious here? Whether the *makharadhvaja* that CS donated was tainted with poison (not plausible) or whether CS was the source of the cadmium causing Srila Prabhupada's health decline - in both instances, the GBC should be concerned, just as thousands of devotees are concerned. The GBC and its members who are prime suspects dishonestly deny all possibilities of poisoning in many illogical, contradictory ways in a sham cover-up by the guilty.

Fantastically, *NTIAP* states (p. 111): "*The theory that CS was somehow connected to the so-called poisoning of Srila Prabhupada is clearly no more than a wishful fantasy. There is absolutely no evidence to support this.*" Really? (1) Sky-high cadmium levels in Srila Prabhupada's hair is triply confirmed in Ch. 1-2, and Vol. 1 (2) This is not natural, accidental, or environmental, but due to malicious poisoning with homicidal intent. (Ch. 2) (3) So, Srila Prabhupada was poisoned, or assassinated (4) CS was implicated in the assassination of

Rajiv Gandhi and murders of others (5) There were reports he supplied poison for Indira Gandhi's political prisoners (6) CS arranged for the *makharadhvaja* (7) CS may well have been the source of the cadmium or how to use it. Yet *NTIAP* speaks of "a wishful fantasy"?

DID HE SPEND DAYS IN THE NEW YORK ISKCON TEMPLE?

Bhagwat Maharaja: In the summer of 1976 when he served at New York ISKCON, he was sent by Adi Keshava (temple president) to the airport to pick up CS. He seemed to remember CS stayed at the New York temple for some days. He recalled 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.

Antima das: Another New York temple devotee, he had extensive association with CS, but he could not be located for an interview.

Drishtadyumna Swami: In 2001 he clearly recalled seeing and meeting CS at the NY temple, surprised to hear of his notoriety and that he was then under criminal charges in the infamous Tihar prison.

Lakshmi Nrsingha das: Also from the New York temple, he recalled that he and Adi Keshava went to see CS at a rich lady's uptown Manhattan apartment, unsure of the date. They met with CS for about two hours, when his impressive mind reading abilities were exhibited.

Hansarupa das: "I only 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, he had his own accommodations, but he went upstairs in the temple where we always had our meetings."

Sevananda das (2017): "I remember the moment when Chandra Swami met Adi Keshava Swami, who did not know anything about him, though I did, having done Life Membership in Bombay, New Delhi, Singapore, and Hong Kong. He was supposedly a favorite Spiritual Friend/ Advisor of Prime Minister Indira Gandhi. Chandra Swami [was] very surprised to see that ISKCON gave Tridandi Sannyas, and that Adi-Keshava Swami had taken it. I was in the Manhattan temple for about 4 months, during which the entire time TKG was there [about June to Nov. 1976]. He wanted me to set-up a Life Membership office there. I wanted to get back to Hong Kong soon, so TKG would have me come to his office and hang-out for hours a day, to talk with me, and observe my consciousness/ psychology. As for "whether Tamal was ever seen with CS or whether they had any meetings"? No. I never saw, nor heard of TKG meeting Chandra Swami, or talking with him. [...]. As it turned out, TKG seemed to be as oblivious about Chandra Swami

as *Adi-Keshava* was. *TKG* seemed to get whatever info he could about him from *Adi-Keshava*. *TKG* would only be seen in 3 places- The Temple Room for morning japa, *Govinda's* restaurant, or in his private office. **At any rate, Chandra Swami only stayed in the Temple for a couple days and then he left."**

Madhavananda: He clearly remembers, sometime after the July 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 rooms and the guest rooms were on Floor 11, so maybe he was confused.

So: Bhagwat, Sevananda both confirm Chandra Swami stayed at the NY temple for a few days, while *Adi Keshava* denies this.

TAMAL WAS VERY FAMILIAR WITH CHANDRA SWAMI

Tamal describes CS's help in the New York court case: **SP:** *Some young yogis she [Indira Gandhi] was keeping? Tamal:* *Yes, there was one who was coming to America who seemed that to have been very intimate with her. He was able to call her on the telephone... He helped us, though, in our court case. Adi Keshava warned him... Many women were coming to see him in NY. Many fashionable wealthy people. So Adi Keshava warned him, "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 sanniyasi. (SPConv Apr. 11, 1977)*

So, **in April 1977** Tamal was very well informed about CS's relationships with *Adi Keshava* and *Indira Gandhi*, the court case, etc. Tamal certainly had the chance to meet CS, especially if CS stayed at the temple where Tamal was GBC. ***It would be very unlikely Tamal did not know about his stay and not meet him privately at some time.***

CHANDIDAS OR CHANDRA SWAMI?

Satadhanya and *Adi Keshava*, who both referred to "Chandra Swami" (not *Chandidas*), called the Vrindaban temple from Delhi with the news of procuring the *makharadhvaja*. Tamal was informed that "Chandra Swami" had donated *makharadhvaja*. But in his *TKG's Diary* (Oct. 24, 1977), Tamal uses "Chandidas." Tamal listened as *Bhavananda* told Srila Prabhupada that a yogi named "Chandidas" had donated *makharadhvaja*. But later, when Satadhanya arrived on Oct. 25, Tamal said on tape: "**Oh, Chandra Swami. That's the person Adi Keshava was always working with.**" Also, previously Tamal told Srila Prabhupada in detail about "Chandra Swami" in April 1977.

Altogether, Tamal knew very well all about Chandra Swami and his correct name, but he put on an artifice of pretense as though he did

not know him. Why? How could this be an “oh” surprise to Tamal on Oct. 25 when Tamal already knew this significant news from the day before? Was Tamal distancing himself from CS, pretending not to know much of him or even his proper name? Tamal knew CS quite well. So: *where did Tamal get the cadmium and dosage instructions?*

SRILA PRABHUPADA SPOKE ABOUT CHANDRA SWAMI

“The society of friends in support of the Hare Krishna Movement is a very good proposal. So, induce them to do that. That will be great success. If such persons organize a movement that the Hare Krishna Movement is genuine it is a very, very good success. Try to do it. All the scholars who have given certification will join. That will be great success if that corporation is formed. So our scholars, students [...] can join with them to form this corporation. This should be organized. This is a very good proposal. [...] That you are gathering good support from the Indian community is nice. This Chandra Swami has said that ‘In America there is no one turning Christians into Hindus except for the Hare Krishna Movement.’ That means his support is genuine, he's appreciating. Yes, it is dangerous to associate with such men, you should always remember that. But to take our interest, if the help is coming from such persons, we should not lose it also. But you must be very careful. If it is by his arrangement that we shall be able to see Carter, then we shall take advantage. If we can explain our philosophy that will be nice...” (SPL Adi Keshava, Dec. 26, 1976)

Srila Prabhupada understood CS to be *an opportunist*. Srila Prabhupada was informed of CS's being favorable to ISKCON, seen in the letter above. (Dec. 26-27, 1976 tape transcripts)

Giriraj: *And then Adi Keshava Maharaja is going with a swami? CS, some Indian swami in America. He's going with Adi Keshava to meet the new President of the United States on Jan. 27th. [...]*

Srutasrava: *His name is CS. SP: Chandra Swami? So why...? Guest: He's a young man. SP: He must be Mayavadi. He's taking advantage of this. Guest: He's a man who is following Tantric. SP: So what is this nonsense? This should not be... He should not accompany. He's taking advantage of it. Guest: He's also directly associated with the Prime Minister, this young man. Chandra Swami. (ConvBk:28.72)*

CS had spoken to Indira Gandhi about ISKCON, and Gopal Krishna Swami, working in Bombay and Delhi since the mid-seventies, knew of him very well also.

WAS ADI KESHAVA LINKED TO THE CIA?

In 1998 VNN.org posted a story on how Prithu das met a CIA

operative on a plane flight, and who told him Adi Keshava's father was in the CIA. But Adi Keshava twice told Nityananda in 1998 and 2021 his father was with Army Defense Intelligence for Eastern Europe and had retired in 1962. Since then, his father has been a farmer and an engineering consultant. So it is very dubious that Chandra Swami's links to the CIA had anything to do with Adi Keshava's father.

“My father later told me more about his role with the US Defense Intelligence Agency as well as UK intelligence services. He was a combat engineer in World War II, assigned to interview prisoners as he spoke many languages. After the war, he completed a business degree with considerable engineering training, what would be a dual major. People he had worked with in the army at the end of the war ended up at DIA and contacted him about gathering information regarding engineering capacity in Soviet bloc countries. He did so for patriotic and financial reasons through the 1950s as an ‘asset,’ rather than an employee. He stopped all this work in the early 1960s. He never worked with the CIA. Maybe this rumor started when we thought there was some surveillance of the NY Temple in late 1976. I asked him to see if we were being investigated. He made an inquiry through a State Dept. acquaintance not related to the DIA. The response was it was highly unlikely.” (Adi Keshava, 2021, interview by Nityananda das)

CONCLUSION

NTIAP p. 109: “[SHPM] 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, **is there any relationship between Chandra Swami and Srila Prabhupada's poisoning or Tamal?** Did the cadmium or cadmium idea come from CS? In 1977 Srila Prabhupada declined an invitation to meet Indira Gandhi due to her questionable character. Yet Srila Prabhupada took "medicine" obtained through CS, a close ally of the same Indira Gandhi. It is also strangely coincidental that Indira Gandhi's prisoners developed “the same kidney ailment” that Srila Prabhupada had. Considering Srila Prabhupada's enemies in India, and CS's connection with politicians and foreign intelligence agency's intrigues, would going to CS for medicine not be out of place?

CS is a very likely source to obtain poisons (like cadmium) and/or instructions for their use. After all, the cadmium came **from somewhere. And, clearly Adi Keshava is not suspected of poisoning.**

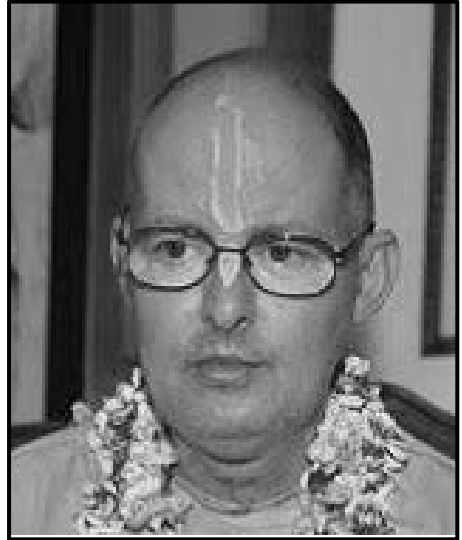
CHAPTER 26: HAUNTED SATSVARUPA

Satsvarupa das (Stephen Guarino): American ISKCON semi-guru, ex-GBC, lives in reclusion in upstate New York, in poor health (2023).

DID SATSVARUPA KNOW OF SRILA PRABHUPADA'S POISONING?

There is plentiful evidence that Satsvarupa was in the right places, with the right persons, and at the right time to know about Srila Prabhupada's poisoning, a very important subject matter about which he has strangely been completely silent.

There is no direct evidence that Satsvarupa das was involved in Srila Prabhupada's poisoning; as he is not one of the poison whisperers nor one of Srila Prabhupada's caretakers in 1977, etc. "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." (*The Story of My Life*, p. 203)

However, it just makes sense that he would have learned or suspected at least something about Srila Prabhupada's poisoning, during or after 1977. Knowledge of the poisoning and remaining silent about it brings great culpability, particularly because the poisoning was to his material benefit. And he did join with the poisoners when the 11 stole Srila Prabhupada's position and assets. Satsvarupa gained a huge slice of ISKCON and he collected thousands of surrendered disciples. Although known as a shy, gentle, and docile person, compared to other GBC members in 1978, he clearly had enormous ambition to "become" an ISKCON initiating guru. Now, a closer look at some significant facts about Satsvarupa.

SATSVARUPA CONDUCTED TAMAL'S MERCY KILLING INTERVIEW

In late Nov. 1977, days after Srila Prabhupada's departure,

Satsvarupa interviewed Tamal for *BTG* magazine. This tape recording was discovered by Satsvarupa's former assistant Isha das in 1997 and is available online. Tamal makes very shocking claims that Srila Prabhupada had asked repeatedly for "medicine to die," which Satsvarupa asks Tamal to clarify. Then, as Chief Editor, he personally edited these extremely suspicious portions out of the final published *BTG* article. Internally, Satsvarupa must have had major questions as to what Tamal meant by these very disturbing claims. He surely would have discussed the matter further with Tamal, beyond what is on the tape. Anyone else in that situation would do so, as Tamal's statements were extremely unusual. This in itself strongly indicates Satsvarupa's probable knowledge of something about the poisoning, the rumors of a poisoning, or about Tamal's "medicine to die." Satsvarupa clearly understood about the giving to Srila Prabhupada of "medicine to die":

SATS: *Now a different kind of question. Right in the beginning without too much explanation you were talking about Prabhupada asking for something to let him disappear, that he wanted to die.*

COMMENT: Clearly Satsvarupa understood what Tamal was saying with his mercy killing claims, he is not dumb. Surely they discussed this matter further, off-tape. And when they did, surely they also discussed what was to be edited out of the interview before publication. Within months Satsvarupa also became one of the select few initiating ISKCON gurus, assuming command of 20% of ISKCON assets. Was he one of the "at least a few of us" whom Srila Prabhupada called upon to help him "die now," as Tamal stated in the interview? No, we think Satsvarupa was just a silent consentor to the guru hijacking, as an accessory after the fact. But Satsvarupa's silence about Srila Prabhupada's mysterious departure and about the hoax and lie of the appointment of successor gurus, makes him complicit in the poisoning as an aider and abettor.

The *BTG* article (#13-6) which was based on this "euthanasia interview," has, 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!* Satsvarupa cleaned-up the transcript and cut out the parts about assisted suicide. Did Tamal ask him to clean it up or did he do it on his own? This editing and concealment of such incriminating evidence, alone and in itself, implies Satsvarupa knew things about Srila Prabhupada's final pastimes that he has not and does not want to disclose. What else is he hiding?

HIS SILENCE ON THE POISON ISSUE IMPLIES COMPLICITY

Satsvarupa was a close associate of Tamal, who has already been found guilty beyond a reasonable doubt of Srila Prabhupada's poisoning in Ch. 14 above and also in Vol. Two. He was with Srila Prabhupada for months in 1977, and he saw what was going on while closely observing Srila Prabhupada's mysterious health decline. How could he not suspect some foul play? And add to that his total silence on this very public issue, complicity is implied. He has written voluminously and extensively about *everything except* the poisoning issue. He has dozens of books, in and out of print, as he non-stop pours forth whatever is on his mind, whether the X-rated details in his novel *Sanatorium*, his drug taking days in the Navy, or mental ramblings trying to resolve his own endless schizoid doubts over everything.

His compulsion is full disclosure of all his thoughts and feelings, in what he calls "free style." As he "confesses" his mind, it is sometimes embarrassing, boring, or amusing, covering the ISKCON child abuse, leadership scandals, guru issue, and even some ISKCON history. Every detail of his 1965 LSD trips, the intimacy level in his marriage, and of Srila Prabhupada's every word to him, in person and in letters, are dissected and analyzed. So, it is glaringly conspicuous that he says absolutely nothing about Srila Prabhupada's being poisoned, a very major ISKCON controversy and internal crisis after 1997, shaking the institution to its roots. Almost every leader other than Satsvarupa has addressed this matter both publicly and privately. But Satsvarupa has made no statements about it (as far as is known).

HOW COULD HE NOT BE AWARE OF PRABHUPADA'S POISONING?

In 1998 Isha sent transcripts to Satsvarupa of both the taped mercy-killing interview and the edited article published in *BTG*, with a letter asking what Satsvarupa thought about Tamal's statements about medicine to die, and why these parts were omitted. Satsvarupa wrote back simply saying that the interview was for an article in *BTG*, totally ignoring Isha's questions about Tamal's shocking statements or what he thought about it. So Satsvarupa *was not straightforward* when questioned, and he deliberately avoided answering the question. *Why?* He skirted the subject of Srila Prabhupada's supposed assisted suicide. We note that as the interviewer, Satsvarupa appeared to fully accept Tamal's claims about euthanasia.

Satsvarupa's apparent and likely complicity in Srila Prabhupada's poisoning (at least having some knowledge of it) is strongly indicated simply by being the mercy-killing interviewer: (1) He asks Tamal to elaborate *about Prabhupada asking for something to let him*

disappear, that he wanted to die." (2) He conducted Tamal's interview, then deleted the parts about assisted suicide from the final BTG article. Why did he find these portions unsuitable for the public?

(3) Satsvarupa never challenged Tamal about his medicine to die claims. (4) He evaded Isha's questions. (5) Despite knowing about Tamal's claims of assisted suicide, Satsvarupa gladly accepted his post as an initiating guru (after Srila Prabhupada had been euthanized).

(6) How sleazy to listen to Tamal's euthanasia claims and then benefit from it, without even asking questions. This is like accepting goods that you know were stolen after a murder. Complicit for sure.

CANNOT BE TRUSTED DUE TO HIS SELECTIVE DISHONESTY

(1) Satsvarupa kept secret his "indiscretions" or sexual affair with a married lady disciple until he was exposed and forced to admit *something*. So he confessed only part of the story, but then later was compelled to disclose the full extent of his illicit affair. In his autobiography (p. 252-62) we see how he can be very secretive even while being a compulsive confessor.

"Then you got into trouble by making a confession of your past indiscretion. It flared up again and got out of hand. You were punished and then 4 years later another letter sent to the GBC. I worked it out with them. Wrote a transparent letter and survived... Then, out of lust, I misbehaved and committed adultery. It took me several years to candidly admit the full extent of my fall-down and that was another fault, of dishonesty."

The GBC restricted him from taking any more disciples but it seems he found some innovative ways around this, which is another dishonesty. It is something like new initiates sitting in on a ceremony to renew the vows of previous initiates. So Satsvarupa can be sneaky and dishonest when he needs to hide what actually is going on.

(2) Tamal, Hridayananda, Satsvarupa, Harikesh, Jayapataka never came clean about their 1977 gurujacking conspiracy. Satsvarupa expressed some token, shallow regrets to comply with the mood of partial, phony, and so-called "guru reforms" that just opened the door to others as ISKCON gurus: *"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?*]

(3) In *KIWI SPIRIT*, 2009, we see Satsvarupa's selective honesty. "*ISKCON guru Satsvarupa dasa Goswami attends his own Vyasa-puja celebration, which is organized by his "faithful disciples," as he calls them. But Satsvarupa has time to catch a bit of television back at the hotel. He contemplates lying about his television addiction. "Today I'll probably indulge in my weakness and watch a little Sunday pro football, but not too much. I don't want to be thinking of "first down and ten to go" at the time of death. When I go to Vrindaban, there will be none of that. [...] Don't tell of watching football. Tell of editing your book and later watching the pastimes of Krishna. Show the good side of yourself. You are a spiritual master for disciples, so you have to set a good example.*" This is overt cheating, dishonesty.

Unfortunately the only example Satsvarupa is giving is that of a devotee who is struggling to control his mind and senses, and being *selectively dishonest*. Though he claims his journal writings are honest and frank, he is actually living a dishonest life. These small-time TV dishonesties hide his much bigger ones. "*One who attains perfection in controlling the senses, he is called swami or goswami. So one has to become swami, goswami. Then he can become spiritual master. Without being swami or master of the senses, to become a spiritual master is bogus.*" (SPLecture, Feb. 18, 1969)

(4) From the 1978 Srila Prabhupada Vyasa-Puja offering by Satsvarupa, we get the big-time dishonesty which casts his true character: "*And for the first time we are greeting and worshipping the new gurus personally selected by Srila Prabhupada. His mercy is being perpetuated by the new initiating gurus- [...] It is proof of his continuance, proof of his glory.*" But Srila Prabhupada never selected any initiating gurus; this is Satsvarupa's *big lie* as the scribe of the hijacker club. So, if the supposedly honest and shy Satsvarupa can lie so big to facilitate his illicit desire to be worshipped as guru on the same level as Srila Prabhupada himself, the question is: Why is he silent about the poisoning? His silence speaks louder than many words.

"*It's common for aspiring devotees, even after decades of reasonably sincere practice and service, to retain attraction to maya to which they were attracted before they came to Krishna consciousness-e.g., in the form of sports, music, and of course, sex, intoxication, etc. But, if someone is posing as the direct link to the parampara for others, "the guru" who is "33" in the parampara list, who is "the guru" in whom others are expected to have implicit faith, who is "the guru" without whose grace one cannot make advancement, "the guru" for*

whom pranam mantras are recited, and whose picture is on the same altar as Srila Prabhupada, Srimati Radharani, Lord Chaitanya, Srila Bhaktisiddhanta- well, for "the guru," there's absolutely no space for mundane interest in football games." (Dhira Govinda das, 2019)

Yes, agreed, and doing so is completely, cheatingly dishonest.

BAD ASSOCIATION

His autobiography, p. 262: *"I have made stupid blunders... I think I have to take the burden on my shoulders for misuse of free will. I have sometimes acted wrongly, being swayed by the bad association of other men who were more persuasive than I. This occurred in some of their policies I participated in regarding guruship in ISKCON."* This bad association likely implicated him in the poisoning, knowing about it and keeping it secret while he enjoyed the results of the crime.

HAUNTED, TORMENTED- WHAT IS IT WEIGHING ON HIS SOUL?

Since 1982, Satsvarupa has suffered unexplainable torments, requiring sunglasses outdoors, with devastating daily migraine headaches, and recurring dreams of being tossed off a cliff repeatedly (the punishment for liars, according to Vedic scripture). Behind his gentle exterior, is a troubled soul deeply involved with a band of rascal criminals in a scheme to take over the movement and assume the Acharya's seat, the central ingredient of which was the slow torturous poisoning of Srila Prabhupada with heavy metals.

Satsvarupa has led a life of personal weaknesses, as he has documented himself in his journals, books, poetry, etc. He became self-absorbed exploring totally mundane music, in turn jazz, or sometimes



classic, or whatever, and then his "artwork"! Demented sculptures and paintings obviously reflect his mental agony and are quite disturbing, seemingly therapeutic attempts at rationalization of dark deeds, just like a crazy person would do. In his struggle to achieve fame and distinction as a brilliant author, poet, and "creative" artist- he creates twisted weird art and lewd novels. Football games? His consciousness in the last 40 years is

not on the spiritual platform. He has explained his panic anxiety attacks, his depression, his constant migraine headaches. Is there

something hidden in his history to cause such near insanity and suffering? It is as though his spiritual life has been destroyed by secret and horrible offenses. He seems a haunted man with something he cannot confess, causing the disturbance in his mind, heart, and soul.

Throughout his prolific writings is an extremely confessional person- divulging all sorts of weird thought trains ad nauseum. But still hidden is his real haunting secret, that which he can never confess. ***What of his role in the evil 1978 guru-coup with Tamal and company, and what of Srila Prabhupada's poisoning?***

REHEARSING THE LIES TO AVOID DETECTION

At the end of the March 1978 GBC meetings, according to several sources, Satsvarupa led the GBC in a closed-door ***review and rehearsal*** of the details in their official position on the new gurus, 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. 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.” Rather than discuss Srila Prabhupada's instructions about what the ritviks were to be and do, they rehearsed their concocted cover story to accommodate their illegal take over and gurujacking coup.

In recent years when Hansadutta became very ill, just prior to his death in 2020, Puranjana das visited him in California. Hansadutta explained the same thing, how in March 1978 the 11 had rehearsed their story of how they would be the successor gurus.

Sudama das told Yasodanandan das and several others: *“...the day before Srila Prabhupada departed all the original ISKCON gurus and leaders met to discuss how to divide up the world. [...] 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....”*

BTG CHIEF EDITOR SATSVARUPA ANNOUNCES THE NEW GURUS

The first 1978 issue of *BTG* announced (p. 36) 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.”

This was a grand 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 hoaxer-liars in their stolen guruship positions. And *Satsvarupa* was a key participant in **both** the 1978 hoax and then the 1987 phony reform.

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.

SATSVARUPA WAS THE GBC CHAIRMAN FOR 1978-79

Satsvarupa was the GBC Chairman for 1978, the first year of the successor gurus. He was selected because he presented a respectable face to the takeover of ISKCON by eleven bogus, unauthorized spiritual masters who falsely claimed they were now pure devotees and were appointed as full gurus by Srila Prabhupada. *Satsvarupa* was their spokesperson, advisor, policy-writer, and there are several testimonies that he held rehearsal sessions at the 1978 GBC meetings in Mayapur so they “*could get their story straight and consistent.*” He helped them polish and refine their official ideology, according to eye-witness and ex-guru Hansadutta and others. He was the GBC apasiddhanta mastermind, scribe, writer for many years until he faded away into his self-indulgences. He and Hridayananda made rationalizations for the guru “fall-downs” with unique and defective dogmatic essays.

AS THE GBC SECRETARY HE CONCEALED MAY 28 DISCUSSIONS

May 28, 1977: Tamal and Satsvarupa asked Srila Prabhupada to clarify whose disciples the ritviks would be initiating, hoping to confirm their future pas 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 these Srila Prabhupada instructions from both the GBC minute book and the GBC secretary report to GBC members. Only 6 of 25 GBCs had attended this meeting with Srila Prabhupada—and no one noticed these omissions.

In a Dec. 13, 1999 essay published on VNN.org (#5073), *GBC Suppressed the Truth*, Locanananda das revealed that the questions and answers from the May 28, 1977 Vrindaban GBC meeting with Srila Prabhupada were expressly concealed. The summary report of those May 1977 GBC meetings and the May 28 talks with Srila Prabhupada was prepared by Satsvarupa as GBC secretary and sent to all temple presidents and GBCs in the BBT newsletter. Satsvarupa *excluded anything* about initiations in the future when Srila Prabhupada would no longer be physically present. *Satsvarupa deliberately left this out* of his report. In those days, 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 landline phones, slow letter mail, and telegrams.

So, six months before Srila Prabhupada's departure, the *conspiracy* had already started by hiding Srila Prabhupada's May 28 instructions for future initiations. *Privately they all knew Srila Prabhupada wanted ritviks and not gurus.* They wanted to keep these statements by Srila

Prabhupada hidden and to prevent discussion. It was a cat-and-mouse strategy until the cheese could be stolen.

The May 28 GBC “notes,” as Tamal called them, that Satsvarupa sent as a report to all GBCs omitted *any reference* to future initiations. Tamal’s secretarial letters to other leaders also did not explain anything about what was discussed with Srila Prabhupada. It is almost certain that Satsvarupa was working with Tamal (teamwork) in concealing the May 28 discussions about future initiations, as the hijacking conspiracy developed (see Vol. 5). He hid the May 28 talks from the GBC and devotees, a malfeasance of his duties as GBC Chairman. ***Tamal was Satsvarupa’s co-partner in the talks with Srila Prabhupada,*** and they together tried to get confirmation that they would be future gurus. After this meeting, they must have decided what not to include in the report to the GBCs, and ***surely Tamal influenced Satsvarupa to omit the May 28 talks*** from the report.

Satsvarupa (ISKCON in the 1970’s) arrived in Vrindaban, late May 1977, detailing his talks with Bhavananda, Bhagavan, Rupanuga, and Tamal, about Srila Prabhupada’s conversations and health condition, but he ***conspicuously*** makes no mention ***whatsoever*** of the May 28 instructions on future initiations. His has 6 pages May 27-28, but ***nothing about these talks*** when he was the GBC spokesman and the his Vrindaban visit’s highlight, when Srila Prabhupada supposedly, as claimed later, decided to appoint new initiating gurus. Satsvarupa, as GBC secretary, only partly noted this event in the GBC minute book (which no one would see anyway), and further, he excluded the May 28 talks about future initiations in his report to the GBC members.

These omissions are proof of his deliberately concealing Srila Prabhupada’s instructions. Perhaps his original diary has that which he edited out of the printed book? This is another proof of a “conspiracy of silence” about Srila Prabhupada’s intentions for ISKCON’s future initiations. ***Satsvarupa was a key participant in the conspiracy to hijack ISKCON by false gurus.***

OTHER SATSVARUPA CONCEALMENTS

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 second 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 two talks should be widely distributed amongst the devotees.”

This is another example of his and GBC concealments to mislead devotees about the gurujacking of the movement. Also, in Satsvarupa's *Prabhupada Lilamrita*, there is ***no mention*** of Tamal's arguing with Srila Prabhupada, or of Tamal being sent to China, or of anything which might reflect poorly on Tamal. It is an inaccurate, whitewashed biography of Srila Prabhupada.

Adi Keshava wrote (Feb. 2021): *“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.”* Such was the insanity of these zonal acharyas 1978-87. The zonals concealed Lord Krishna's pastimes with dramas of their own “*lilas*.”

SATSVARUPA ALSO SUPPRESSED THE CALL TO COME

Oct. 1, 1977: Srila Prabhupada asked that all his disciples come immediately to see him in Vrindaban. 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. In Satsvarupa's *ISKCON in the 1970's* (Sept. 30, '77):

“Srila Prabhupada is on his way to Vrindaban. [...] 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. He had got this news by phone. Srila Prabhupada was expecting devotees to fill the empty gurukula building. But before his flight to India, ***Satsvarupa*** and the others agreed to modify Srila Prabhupada's request to only a few devotees in rotation. ***They suppressed the call to come see Srila Prabhupada one last time.***

SATSVARUPA INDICATES THE PLOT PROGRESSION

The conspiracy to hijack ISKCON started well before Srila Prabhupada left. Satsvarupa confessed his 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." (ISKCON In The 1970's, Oct. 8, 1977)

Then 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.'"

His schizo-deliberations: waffling between honesty, doubts, and ambition to be a guru. Where was the order for them to be gurus? He never says how they were authorized as guru except it was "Srila Prabhupada's request." Srila Prabhupada never made such a 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... we gurus will not claim the stature to have our disciple depend on us utterly for his spiritual life, we also turn him to ISKCON's shelter. In fact, SP made this his own practice for most disciples in the last years. He accepted a disciple, then gave him to the care of the temple president and the movement, with rules, regulations to follow and the association of devotees in ISKCON. Who can say 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 asked me** to 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 "led" the ambitious into gurujacking ISKCON.

"As for taking on the karma of disciples..." Yes, how, Satsvarupa?

Satsvarupa discussed with Hridayananda 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 (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.

"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 actually be a farce. From Dec. '77 to Mar. '78 the 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.

"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."

Power struggle: who would be the next ISKCON acharya. He confesses being overwhelmed by stronger personalities, and under their influence. He succumbs to his guru desire. 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 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 should be a transparent medium. [...] but what about necessary **sraddha** of the disciples in me? [ME!]"*

And so Satsvarupa swims into the dark side. It turns out he (they) **does** 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 acharya's on March 26, 1978, 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 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. And so, **Satsvarupa** (and the other 10) falsely claimed Srila Prabhupada had appointed them in July 1977 as successor acharyas, but up until March 26, 1978 they were all still arguing amongst themselves how to pull off this gurujacking hoax!

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**, Hridayananda, 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. And Satsvarupa boldly announced the hijackers' appointment narrative just 2 weeks after Srila Prabhupada's physical departure, confirming him as a leader and primary architect of ISKCON's gurujacking coup.

Satsvarupa wrote about their becoming new gurus on Oct. 8, 1977. They all 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.

Satsvarupa has not disclosed anything about these secret meetings and discussions Nov. 15, 1977 to March 26, 1978, although he has revealed everything else in his life! He was clearly a party to the takeover plans. After the zonal acharya system ended in 1987, he made some token apologies to his Godbrothers, but did not reveal anything about how the eleven zonals made their successor acharya appointment conspiracy a decade earlier. *Actually, none of the eleven ever confessed to any of the secret collaborations in which they designed their plan of action, even while Srila Prabhupada was still lying in his Vrindaban quarters.* Satsvarupa has been mum about what happened. He was as

ambitious to be guru as the others; he was very deeply involved in the takeover coup. This is seen in the history of events.

HIS ACCOUNT OF HOW THE NEW GURUS CAME TO BE

In his autobiography, p. 242, is an interesting note of how ISKCON gurus came to be: "...*his passing away on Nov. 14th. Then, talks of initiating gurus, who is qualified? The list of eleven names, the GBC meetings to authorize them as 'regular gurus.'* Soon... *shaking in the foundation.*" Satsvarupa das, year by year, becomes more reclusive, secluded and private, essentially fading away into his own world. He leads a sedentary life, "free writes," which many find a self-indulgence. He describes his own gradual demise in his autobiography, p. 245:

"I used to have 100s of disciples... I could always get typists. There were people eager to do it as service to their spiritual master, Srila Gurupada... I had willing cooks to choose from. ...eager to wash my clothes and iron them. Things ain't like they used to be... I am looking for a replacement typist... I expect my typists to keep working studiously and in gratitude. But things ain't like they used to be. I have only two servants willing to stay with me... I have typing service. Those who take it will be blessed. Yasya prasadat bhagavat prasado."

His hopes are dimmed, but still live on. May he wash his conscience by confession of what troubles his heart. Approached with historical questions by Henry Doktorski in Aug. 2019, Satsvarupa's forever secretary Baladeva Vidyabhusana replied: "*He said it would be too embarrassing and painful to revisit that history now. Health wise he is not up to it either- he is 80 this year and is not taking on extra projects.*" (ENE, p. xxiii) Well, sorry to bother and inconvenience you!

AFTER THE HOAX FELL APART, SATSVARUPA "JOINS" REFORMERS

When the zonal acharya hoax was falling apart in 1985-87, Tamal and *Satsvarupa* saw the inevitable changes looming in the near future and, working together, planned how to co-opt and hijack the so-called guru reform movement. They began to act like reformers themselves, sympathizing with the dissident temple presidents and with whom they discussed superficial window-dressings to the existing guru system. Peripheral issues like being more humble and less exclusive/elitist, having only Srila Prabhupada's worship and guru seat in the temples, etc. were "negotiated" and conceded, with the core issue of what Srila Prabhupada really wanted still fully misunderstood.

They would thus avoid any fundamental revolution and preserve their initiating guru positions with their thousands of disciples. These "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 remaining zonals, led by Tamal and Satsvarupa, saw they could survive only by infiltrating the reform movement, and not confront or fight it. Ravindra Svarupa, the leading “reformer,” boasted about the positive and supportive letters he received from Tamal and Satsvarupa. These three had regular meetings on how to “control” the rebellion and engineer reforms to allow in new ambitious men and the remaining zonals to keep their guru seats. By 1987, there was only Tamal, *Satsvarupa*, Hridayananda, Harikesh, and Jayapataka left. It was a clever self-preservation strategy.

“BUT HE PERFORMED SO MUCH DEVOTIONAL SERVICE...”



Perhaps, but he 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. His character, statements, actions, books, history, and entire life was debilitating. Yes, he did valuable service to Srila Prabhupada from 1966-1977 by practical management, book

distribution, and preaching. Srila Prabhupada appreciated and accepted this service graciously and gave him an enormous volume of instructions on how to expand ISKCON. However, the deviations, crises, and defilements that he supported or personally created *did far more harm to the movement than any good he contributed.* (Vol. 6) This is our considered assessment.

ISKCON would have been far better off without him. *That he was a huge net negative to the Sankirtan Movement is an understatement.*

CONSPIRATOR IN ZONAL HOAX, SUPPRESSION, “REFORM”

Satsvarupa never admitted he lied his way onto the guru seat.

“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.” (Guru Reform Notebook, Satsvarupa, p. 36)

He conducted Tamal's "mercy killing" interview. He was one of the original 11 gurus and the doctrinal architect of the 1978 new guru system. He suppressed the May 28 initiation instructions. He has said nothing about Srila Prabhupada's poisoning controversy. He has nothing to say about this prominent subject? Why is he silent on this, while blathering on about all else? He was there on and off in May, Oct., and Nov. 1977 in Bombay and Vrindaban. He was intimately involved with the ISKCON takeover by the eleven gurus. He was one of the zonal gurus with great ambitions for power and prominence. At first glance he appears as an honest, humble, and sincere confessor of his struggles in spiritual life. But his total avoidance of the poison issue strongly indicates that he knows a lot about it. What is he hiding from us?

He was deeply involved in the hijacking and may know about the poisoning, by which the takeover became possible? Satsvarupa *is a person of prime interest in the matter of Srila Prabhupada's poisoning.*

Perhaps he was not involved in actual poisoning, but his silence and being an accessory during or after the fact makes him equally complicit. Even if he knows nothing about the poisoning, he definitely was engaged in the guru takeover *behind Srila Prabhupada's back*, who he watched deteriorate in health while discussing with others (but not with Srila Prabhupada) about altar photos, guru worship, guru seats.



CONCLUSION

How could he not know about Srila Prabhupada's poisoning? We assess a 50-50 likelihood he knows about it but has kept it a secret, and thus his schizoid, tormented life full of migraine headaches, panic anxiety attacks, depression, eccentric semi-insanity, etc.

Knowing or not knowing, Satsvarupa has become complicit by aiding and abetting, supporting and covering-up for the poisoners, before and after the crime. He was like the getaway car driver in the bank robbery- perhaps not one of those who killed the bank manager, but an essential participant in the operation to steal Srila Prabhupada's assets and seat, deviating/corrupting his instructions, falsely posing as a pure devotee. A purveyor of dishonesties, guru imposter, thief.

CHAPTER 27:
RAMESVARA, ABHIRAMA, JAYADWAITA

RAMESVARA

It is *very dubious* that in 1977 Ramesvara was involved in Srila Prabhupada's poisoning. There is no direct evidence to this effect.

BUT WHAT DOES HE KNOW?

But Ramesvara should have come to know *at least something* about Srila Prabhupada's poisoning after 1977 while cooperating and commiserating confidentially with the other zonal acharyas, who all had too many secrets and loose tongues to be able to hide much from each other. It was an elite club, after all. Rumors about the poisoning arose and circulated on and off starting in Nov. 1977, as is recounted by various parties, and even Tamal himself confirmed this several times.

The zonals and GBC *know everything going on at their level*. They must support and cover for each other because they all know the dirt on each other, and it is in the interest of each one of them to preserve their elite club. This is the nature of a criminal enterprise. So it seems Ramesvara should know something about Srila Prabhupada's poisoning? And now, with his return to ISKCON after two decades of absence in an attempt to renew his credibility and service to Srila Prabhupada, if he confesses what he knows about Srila Prabhupada's poisoning or the dark history of the zonal takeover, it would ruin his rebuilt credibility. It would open a can of worms that could put him in deep trouble and controversy for being complicit with that dark history. Better to just ignore it with continued silence. Such is the thinking of those who do not know the ultimate power of the truth. There is no statute of limitation on murder, and knowledge of a crime brings its own repercussions, legally, reputationally, etc.

So of course Ramesvara and all the others who know anything about the poisoning *must* deny knowing anything. Let us not be so naïve to believe their dishonesty. Ramesvara appears to have been a key player in hiding many Srila Prabhupada and Tamal letters, the July 9 letter, appointment tape, etc. (see Vol. 1) He was the GBC enforcer for tapes and letters not being available to the devotees or to the Archives either, 1977 to 1986. *He has never come clean on the 1978 criminal takeover of ISKCON* by the elite GBC guru cartel. Maybe he

is ashamed, but he has not been forthcoming of the history in which he played a key role. Ramesvara has a lot to tell, but pretends he doesn't know anything. He should be confronted, compelled to come clean.

INTERESTING HISTORICAL NOTES

(1) *Monkey On A Stick* (p. 205-8), Ramesvara: “Prabhupada appointed us ritviks, not acharyas!” to which Hansadutta screamed back, “There’s no difference!” At the 1978 closed-door GBC meetings, daily meetings for weeks hashed out the course for the future. These meetings were dramatized in this book, based on Hansadutta letters, interviews, and other sources. The eagerness to hijack ISKCON conflicted with a few voices of moderation, such as Ramesvara at that time. Intense arguments, rough language marked these secret debates.

(2) Ramesvara, around 1986, along with Jayapataka, was censored by the GBC body after many complaints were received that they both were not chanting their rounds. At least Ramesvara admitted it.

(3) In 1980 Ramesvara capitulated to the avalanche of protests from the many senior devotees and Godbrothers in his own zone that he should not sit on a Vyasasana and be worshipped in Srila Prabhupada’s temple. He wrote a defective philosophical analysis paper (Vol. 6) explaining why he did not feel qualified to sit on it and expressed remorse. Yet when the GBC soon compelled him to be worshipped on his seat in the temple again, as was the crazy zonal acharya policy, he weakly complied. Thereafter his demeanor hardened and he became a ruthless, dictatorial personality with a fierce anger, often shouting obscenities and conducting a zonal war with Hansadutta.

(4) He frequently called devotees “demons” and after a decade as one of the most caustic of the original 11 ISKCON zonal acharyas, he was caught at a LA mall with a 14 year old girl, dressed in a wig and weird karmi clothes. He then abdicated and disappeared to New York, his parents married him, and he did real estate business. From 1972-86 he was extremely devoted to the printing and distribution of Srila Prabhupada’s books, but all his service came to an abrupt end due to his many deviations and offenses as a false guru.

(5) Ramesvara allegedly assisted Tirtha das in the murder of Sulochan das by ordering his own bodyguard to help locate Tirtha’s whereabouts, and his bodyguard heard the fatal shots from a block away after showing Tirtha where Sulochan had parked his camper for the night. Ramesvara kept Srila Prabhupada’s letters, July 9 Order, Final Will, and Direction of Management locked in his office safe, blocking any access to devotees.

HE WAS A PARTY TO HIDING PRABHUPADA'S INSTRUCTIONS

As Srila Prabhupada's 1977 permanent personal secretary, Tamal failed to report the May 28 results to Hansadutta, Kirtanananda, and others. Tamal colluded with **Ramesvara** and Satsvarupa to suppress these critical May 28 and July 9 instructions for future initiations, which were hidden for 13 years. By then, after the 1987 guru "reforms" and ISKCON's being thoroughly poisoned with defective guru doctrines, it was in many ways too late to correct (see Vol. 5).

About Ramesvara's restricting access to Srila Prabhupada's letters:

"Around 1984 I was friends with [...] Rabindranath, who worked at BBT Archives. He loaned me a stack of about 500 Prabhupada letters from the Archives, all on how the GBC should manage ISKCON. I never got through them. But one letter was to Karandhar and a breath of fresh air. NOT AT ALL the way they were managing; it was so refreshing to see that Srila Prabhupada actually wanted it much different. [...] that part I recall most, because under Ramesvara it was so suppressive. For our Doll Museum project, he just dictated. He and Bhavananda, Kirtanananda, Harikesh, and Bhagavan; I worked with all of them. Anything you wanted to do, they shot it down and threw it out. So repressive, depressive, discouraging, anti-creative.

"I took the letters to the BBT copier. Rajendranath, the BBT manager, blew up and told me that a GBC resolution had banned Prabhupada's letters, NO ONE was to have access to them. Why? He said they were private, personal letters of instructions to only the person it was sent to, and were not general instructions. [...] I assured him these specific letters were for all devotees, regarding how ISKCON was to be managed. Rajendranath hit the roof, and grabbed all the letters and copies, and said, 'Especially these letters, the GBC does not want any one reading them!' He said the karmis could use them to destroy our mission. I didn't buy it; I am Srila Prabhupada's direct disciple, I have a right to know how he wanted his mission to be run.

*"Rajendranath then said **Ramesvara** told him the real reason was, and this was not to be repeated to anyone else, in these letters Srila Prabhupada told the GBC to do things that they are not yet doing. The GBC were having so many problems, having such a hard time as it was, just managing the centers that they just could not follow certain things he told them to do. If those letters were to be made public, he said, the masses of devotees would turn against the GBC and fault them for not following those instructions, and that would destroy ISKCON, everyone would then rebel against the GBC. So, he had his explicit*

orders from **Ramesvara**, which came from the GBC resolutions, and he took everything away from me.” (Ameyatma das, Mar. 20, 2009)

Around 1986, Nityananda das was told by Niscintya das, who was secretly preparing to print the available Srila Prabhupada letters in the Archives (he obtained them from their back door): “As far as I know, only about 20 or 30 Prabhupada letters are not public because they have personal or embarrassing content.” Some years after Ramesvara’s sudden abdication as guru and GBC in 1986, the Archives added these 20-30 letters (likely it was 100s) and the above mentioned documents to their publicly available materials. Several emails to the Archives requesting clarifications to this history were not answered.

In early 1985 Sulochan das obtained through Bhaktadas a set of the limited, **available** Srila Prabhupada’s letters, a resource that had been carefully guarded at the BBT: “Sulochan was also very excited because just before he had left Los Angeles he had purchased a ‘pirated microfiche copy’ of all of Srila Prabhupada’s letters. He said, ‘We are going to bring the GBC’s gurus down with these letters.’ That is because the letters offer a stark view of how Srila Prabhupada had wanted the GBC to manage; how he distrusted some key GBC members who were now allegedly gurus; how he did not want the GBC to consult with the Gaudiya Math... From some letters it was evident why the GBC hid and suppressed them. Sulochan told me, ‘**Ramesvara** called to threaten me. He wants me to return the letters microfiche and not publish any of these letters—or else I will be dead meat on the hook.’ We knew these letters must be very important and they must contain information that the GBC is trying to hide.” (Puranjana das, History of ISKCON)

HE WAS A PARTY TO CHANGING PRABHUPADA'S INSTRUCTIONS

Sept. 30, 1977: Srila Prabhupada asked that all his disciples come immediately to see him in Vrindaban. But 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.” These Srila Prabhupada deathbed instructions were suppressed and modified, as far as can be determined, by Tamal, Satsvarupa, **Ramesvara**, Hari Sauri, Bhagavan, and Hrdayananda after their phone discussions. **Ramesvara** colluded “with most of the GBC representatives in America, South America and Europe,” Their flawed assumption was that ISKCON programs (and the Christmas book sale marathon) must be maintained, so devotees should **NOT** all come at once as Srila Prabhupada asked. He secretly conspired with other GBCs to change Srila Prabhupada’s

request and 99% of the devotees missed their last chance to be with their eternal guru. This was *a very serious disobedience* (see Vol. 5).

As per a GBC resolution (around 1978, unknown if official or unofficial), Ramesvara, as BBT director in Los Angeles, hid key documents and letters issued by Srila Prabhupada from the ISKCON devotees, including July 9 Order, May 28 tape and transcript, *Direction of Management*, Final Will, letters to various GBCs and zonal acharya's, etc. These were kept locked in his office safe, it is believed.

In contrast, Ramesvara admirably defended, even in a 1981 interview, that Srila Prabhupada's books must not be changed at all, and he emphasized the historical, documented truth that this very strong principle and unbreakable instruction was often received by him from Srila Prabhupada directly. Thus he was adamantly faithful to some key instructions, but not others, as is often the case with devotees.

RECOLLECTIONS FROM RAMESVARA'S GODBROTHERS

"Ramesvara was a meticulous fault finder. He criticized everyone. He spent thousands each month on international phone calls. He had his own private Mercedes which he would use to go to see films at theaters. The Godfather was his favorite. He would put on an expensive hair piece and karmi clothes and slip into his Benz at night. I assumed that watching films was all he did." (Navajauvana das, 2008)

"When I went to LA in 1983 for the Robin George trial, I hoped to see Ramesvara, but every evening that I went to his quarters across from the temple, his curtains were drawn and he would not answer the door. I could see the TV going inside; he was watching the Academy Awards as though it was the Moon landing..." (Nityananda das, 2016)

Ramesvara has returned to LA in recent years and taken a more apologetic and humble role as a resident devotee in the temple community. Regarding the "poison issue," in 2017 he posted online:

"I know the devotees who were serving Srila Prabhupada in the final months [obviously Tamal, Bhakticharu etc]- this horrific rumor is not only inconceivable to anyone who knows how much they love Srila Prabhupada and would cut their throats for him, but it's inconceivable to me than any sincere devotees could even entertain or consider such an evil rumor [poisoning Srila Prabhupada]. Please move on and away from this illusory obsession." Thus he defends Tamal, Bhakticharu who have both been found guilty beyond a reasonable doubt.

Former GBC Naveen Krishna das replied to Ramesvara's post: *"We also got to know these loving 'disciples' very well, the same people Srila Prabhupada called his Ravana caretakers and those he*

pointed out to be his poisoners in his last days. Srila Prabhupada knew them a lot better than you and he tells us they were disguised as devotees. Also they have destroyed or damaged thousands of dedicated servants of Srila Prabhupada and caused so much devastation in his global family. We who know this without a doubt includes many former GBC's, temple presidents, other leaders who have kept their vows and sadhana intact. What about you? What is your track record after you joined the mass deception and thieving party after hijacking the mission in early 1978 as one of the original cheaters? There is always room for regrets and apologies to Srila Prabhupada. Have you the courage to start there? We are happy to go over the evidence with you step by step and leave no room for doubt."

Ramesvara simply cut off further discussion. Another reply to Ramesvara's post suggested that the unapologetic zonal acharyas **should** cut their own throats for what they had done.

The demon and devotee are both there in the same person. Love or not, it is a clinical fact in psychology that opposite emotions struggle for dominance in the same person. Tamal, whom Ramesvara seems to be defending, gave a Nov. 23, 1999 lecture about how those who disagreed with ISKCON positions were dealt with: *"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, they are always trying to identify themselves correctly, to define their positions, and they do so by saying who's wrong, and the people who are wrong are demonized and driven out, or (chuckles) burned at the stake..."*

That Ramesvara wants to return to meaningful service to Srila Prabhupada is wonderful, but he should come totally clean on his past actions. Otherwise how can he effectively make amends like Jagai and Madhai had done, as his wrongs were comparable in their severity. We all have to take responsibility for our actions in life; Ramesvara too.

He admitted in a 1981 filmed interview to editing a "controversial" part out of the *"Varnashrama Walks"* booklet (Srila Prabhupada 1974 conversations). Gauridas Pandit claims Ramesvara also edited a Bhagwatam purport about rape and sex from the printed books. Many devotees suspect the GBC edited the May 28 tape. Ramesvara should be questioned about this, as it was in his care from 1977 on, and he needs to answer where did he hide that tape, the July 9 Order, and other documents and letters from 1978-86. Is he open to answering questions about his role in the zonal acharya era, the gurujacking, or not? Does he think we have forgotten the horrors and evils of his zonal acharya era

which suspiciously ensued just after Srila Prabhupada's now proven horrific and evil heavy metals poisoning?

Ramesvara was corrupted by bad association. Srila Prabhupada trusted him very much and appreciated his monumental efforts to distribute Srila Prabhupada's books, and called him the most intelligent of his leaders. The lesson for all of us: be very careful with one's own dormant material ambitions, do not falsely pose as something you are not, and be careful with your chosen company.

Again, there is no evidence Ramesvara was directly involved in poisoning Srila Prabhupada, but he certainly has complicity in this crime by participating in the gurujacking of 1978 alongside the poisoners, supporting deviant doctrines, crushing many devotee's spiritual lives, and ruining ISKCON. The first thing he should do is come clean with all this history.

We want and deserve to know what he is has not told us yet.

ABHIRAM, SRUTIRUPA, ADRIDHARAN, COOKS

Research, facts, history, and evidence show that Abhiram, his wife Srutirupa, Adridharan, various cooks like Balai, Sandamini, and of course Pishima (Srila Prabhupada's sister)—*all of them had nothing to do* with Srila Prabhupada's proven heavy metals poisoning.

WHY DID ABHIRAM AND SRUTIRUPA DENY A POISONING?

Caretakers such as Abhiram das and his wife Srutirupa dasi who were with Srila Prabhupada in 1977 have said they did not see anything to support the idea of a poisoning. Abhiram was Srila Prabhupada's nurse for 86 days (July 25-Oct. 16), and was also previously in Mayapur with Srila Prabhupada for another 2½ months. But the sky-high cadmium levels were for maybe a year, according to the hair tests, starting long before Abhiram began his nurse service. He was not on guard by Srila Prabhupada's bed 24 hours a day, and was not watching all the ways in which a poisoning could have been executed. He did not even suspect poisoning at the time and was not specifically watching for a poisoning.

Obviously, simply because someone was there some of the time, this does not negate the poisoning that somehow occurred unseen and which is proven by the hair tests. The mood that "*I was there and I did not see any sign of any poisoning*" presupposes that a secret poisoner would allow others to witness his poisoning activity. Countless poison-murder cases were unsuspected but discovered years later. Did these

murders not happen because someone did not see it? Were Abhiram and his wife watching Srila Prabhupada constantly 24 hours a day? No, of course not. Poisoning is a very secretive undertaking. They could have easily missed it, and according to Dr. Morris' report, they did miss the poisoning. "I was there and saw nothing untoward" only means they missed it. How would they know if tasteless, colorless, odorless cadmium was in some drink, say, once a month?

There is no reason to suspect Abhiram in the poisoning. The same goes for *Adridharan das, Srutirupa dasi, Balai dasi, Kuladri das,* Upendra das (deceased), etc. Abhiram had no part in Srila Prabhupada's poisoning nor was he aware of it. In mid-2022 when Abhiram das attended the opening of the Krishna Hill temple in Bangalore, he discussed and was more open to the poison evidence when presented with the book: *Srila Prabhupada's Hidden Glories: His Inconceivable Tolerance and Mercy.*

SRILA PRABHUPADA'S POISONED LEFTOVER FOOD AND DRINK

Abhiram's wife Srutirupa dasi explains in a *Prabhupada Memories* video that Srila Prabhupada asked her to cook for him and NOT anyone else, with her husband assisting if necessary. She then did so. Also Srila Prabhupada later asked his sister Pishima to cook for him, which she did, and it was the first time Srila Prabhupada ate a full meal in months, and with great relish. Also Srila Prabhupada instructed Kuladri das on Oct. 3, 1977 that no one should cook for him without Srila Prabhupada's permission. Some devotees understand these three incidents of appointing special cooks as Srila Prabhupada's aversion to accepting food that he thought was poisoned, cooked by untrustworthy arrangements. Srila Prabhupada knew he was being poisoned with tainted food long before before he outright said so on Nov. 9-10.

No wonder Srila Prabhupada did not want to eat or drink anything, and especially not from some of his caretakers. Not eating or drinking was not suicidal as Bhakticharu and Tamal claimed, but it was survivalism. Sandamini dasi recalls helping Palika cook for Srila Prabhupada in 1977, and when the remnants came back: "*I said, 'Oh I'll help you transfer the plates.'* But she understood my mind and she said, '*Yes, you can do that, but Prabhupada just said that when he's sick like this, that no one should take his remnants.*'"

Was Srila Prabhupada concerned that his remnants would poison others? It seems no one was actually allowed to take his leftovers, and further, the poisoners would be sure that whatever leftover food or drink they poisoned, such as some milk once a month, would not be

taken by anyone else, lest they then be caught. The idea that those who took his leftovers would also be poisoned is thus flawed.

DISDAINED, DISHONEST JAYADWAITA SWAMI

It is unknown if Jayadwaita Swami had any direct role in Srila Prabhupada's poisoning. *There is no evidence to this effect.* However, he is widely disdained for "poisoning" Srila Prabhupada's books.

When the "poison issue" surfaced in late 1997, Jayadwaita Swami came to Naveen Krishna's home in Alachua to hear the newly discovered whispers about poisoning on Srila Prabhupada's last tape recording. Jayadwaita's *Back to Godhead* office building was directly behind Naveen's home. They were well acquainted and good friends. As he sat listening with headphones, with Naveen operating the tape player, Jayadwaita admitted: "Yes, I can hear clearly, 'The poison's going down' and 'The poison's in the milk.'" They went over the conversations where Srila Prabhupada spoke about being poisoned and how all his attendants at that time acknowledged it without question.

Yet, two years later, Jayadwaita Swami appeared in the pages of the GBC whitewash book *Not That I Am Poisoned*, saying: "I've... listened to the enhanced audio-tapes... I've had the Hindi explained to me...by a native Hindi speaker [Naveen Krishna das]. I've listened patiently to the arguments mapped out for me by close friends who believe it's all true... I dislike feeling obliged to respond to garbage... the scuttlebutt that Srila Prabhupada... was poisoned... nothing they've shown or told me has even begun to persuade me..."

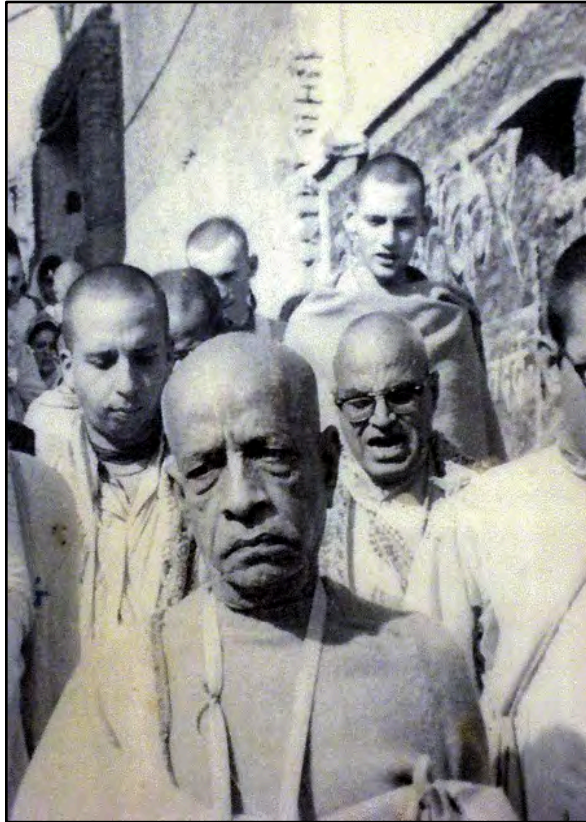
Naveen met Jayadwaita later, and asked him how he could acknowledge the whispers and "poison discussions" from 1977 at his home and then claim later there was no persuasive evidence. The reply was, "Oh, that was just one thing, not the whole picture." Naveen thought to himself, "Yes, just one lie makes a person untrustworthy. Who would stoop so low as to lie about such a thing as evidence in Srila Prabhupada's poisoning?" Of course, Jayadwaita made no attempt to disparage the "garbage" evidence, just that it did not persuade him in the least. Those who do not want to see, will never admit when they do see something. This constitutes another dishonesty by Jayadwaita Swami. This is par for the course for him, however. So many complaints have been lodged against Jayadwaita for two-faced dishonesty, otherwise known as lying. This is especially true with his defensive replies to challenges to his "book-changing." Gupta das, an attorney who has often represented both defendants and plaintiffs in ISKCON-related cases, which included involvement by Jayadwaita

Swami, said, “*Jayadwaita Swami is, in my opinion, among the top three most untrustworthy ISKCON leaders.*”

What does this have to do with pursuing Srila Prabhupada's poisoners? Well, if Jayadwaita was not involved in poisoning Srila Prabhupada's body, he has certainly poisoned Srila Prabhupada's sacred books (which are non-different from the Acharya). He is seen by thousands of devotees as the same as one of the demons in the Lord's pastimes, those who threw stool and urine on the sacrificial fire and brahmanas, for his obstinate and adulterous “editing” of Srila Prabhupada's books, a high treason to Srila Prabhupada and a fatal offense. He is not a saintly swami, but a horrible curse on the divine mission. He arrogantly defends his book poisoning wherever he travels.

CONCLUSION

Poisoners of Srila Prabhupada: Your days in hiding are numbered, the truth will come out, and you will receive your dues either in this life or the next life. Confession now would relieve your karma greatly. At any rate, Krishna has cheated you with the trinkets you lusted for.



CHAPTER 28:

HANSADUTTA- FINALLY FAITHFUL

It is *very dubious* that in 1977 Hansadutta was involved in Srila Prabhupada's poisoning. There is no direct evidence to this effect.

Hansadutta das (Hans Kary): Born May 27, 1941, Brunswick, Germany, at 5:09 PM. Libra 6 deg 37 min rising.

HANSADUTTA WAS ONE OF THE MOST AMBITIOUS

In 1980, not to be outmatched by Tamal's claims that Srila Prabhupada came to him in a dream, telling that he was "the chosen one," the next sole ISKCON Acharya, Hansadutta also had the same dream. He, by his own later admission, prominently had the "dreaded acharya disease," and gave many headaches to Srila Prabhupada prior to 1977, what to speak of afterwards. Hansadutta emulated and was very close to the greatest false prophet in ISKCON, Kirtanananda Swami, and he would spend time in New Vrindaban often.

"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)

Hansadutta began initiating his own disciples in mid-Dec. 1977, just weeks after Srila Prabhupada departed. Next was Kirtanananda who initiated his first disciples Dec. 25, 1977. They paved the way for the others, set the precedent, broke the ice. 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. They were all so anxious to be gurus! Hansadutta was suspended as ISKCON guru and GBC in 1983. He later called the ISKCON hijacking by 11 "successors" to be "*a conspiracy of silence.*"

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." This shows that some were so ambitious and deeply envious of Srila Prabhupada to pray for his demise.

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 Srutakirti das confirmed by email 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 HAt 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 Srila 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.'**"*"

It should be noted that "praying for the old man to die" does not at all equate to evidence of poisoning. There is a vast difference.

1972 ISKCON CENTRALIZATION FIASCO

In 1972 Hansadutta had a central role in calling a GBC meeting in New York without notice to other GBC members nor Srila Prabhupada. Atreya Rsi das, a top corporate accountant, was appointed as secretary and, without a quorum they decided on a number of drastic managerial and financial centralizations for ISKCON. Srila Prabhupada was

furious and sent a "Topmost Urgency" letter to all temples, suspending the GBC. The centralizations were rejected and Hansadutta and the other GBCs were chastised, reprimanded to follow the instructions they were given without concocting unauthorized changes.

HANSADUTTA CAUSES HEADACHES FOR SRILA PRABHUPADA

Repeatedly, Hansadutta had personality clashes with other ISKCON leaders and created chaos and discord, while as an uncontested leader he usually was inspiring to the local devotees and accomplished great things, such as widespread book sales and opening temples with many new devotees. But due to shady collection methods, the German government raided the German temples and seized bank accounts during criminal investigations. Srila Prabhupada was upset.

"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)

SOME HAVE WONDERED IF HE WAS A POISONER

In 1974 Srila Prabhupada said Hansadutta was praying for him to die so he could become a guru, confirmed by multiple persons including Sruti Kirti das, Srila Prabhupada's servant 1972-1975. This revealed an internal conflict between two of his emotions, namely love and envy of Srila Prabhupada, and this history naturally could lead some persons to suspect him of complicity with the poisoning. ***However, this is very unlikely:***

- (1) He was not one of the close caretakers in 1977,
- (2) nor close to Tamal, Bhavananda, Bhakticharu, Jayapataka.

(3) ***Tamal concealed the May 28 discussions*** from Hansadutta who was in Sri Lanka until mid-Oct. 1977. When Hansadutta wrote Tamal to find out what transpired, Tamal said zero about the discussions on future initiations, writing 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..."* Hansadutta was an outsider and not a trusted insider in Tamal's circle. On the other hand:

(1) he was in the room during the “the poison’s going down” whisper [*but judging from the voices, volumes, etc on the tape, he was on the other side of the room, and did not hear (or see) what the others were doing*]

(2) he was suspended as an initiating guru by the GBC in April 1980 for one year and accompanied Tamal to Topanga Canyon for Tamal’s famous “confessions.” At that time Tamal spoke about Hansadutta’s aforementioned prayers and how they both had always “*been accused of trying to kill Srila Prabhupada.*” This indicates that they intimately discussed Srila Prabhupada’s departure, ***including the pre-1980 rumors about Tamal’s poisoning of Srila Prabhupada.*** But Hansadutta never said anything about this.

(3) Nityananda das interviewed Hansadutta by phone in 1998; he knew nothing, but curiously he advised reading about Napoleon’s arsenic poisoning in *Assassination At St. Helena*. He had this 1978 book. This was before Balavanta’s arsenic hair test was made public in mid-1999. This was intriguing- why would he have gotten ***this*** book?

HE NEVER CAME FULLY CLEAN ON THE HIJACKING HISTORY

Of note is a multi-part video series made in Montreal in 2018 of Hansadutta’s recollections wherein he would skirt around the questions about his role and knowledge of past zonal acharya events that he must be embarrassed about. Still, ***we do not consider him a poisoning suspect***, although he has not disclosed everything about the hijacking by the successor gurus, of which he was one. He has held back things he knows but won’t tell. How can one of the original eleven, who has repented and apologized for his participating in the zonal acharya hoax, not know more than what he has told, which is simply that there was a “conspiracy of silence?” That the zonal guru takeover sort of happened by itself without any plan or meetings or leader? This just does not make sense to us, sorry. How about some more details?

For example, Tamal had a plan how he and Hansadutta could get their guruship, zones, and disciples back, which he discussed with Hansadutta in advance of his 1980 Topanga Canyon “confessions.” Hansadutta started with: “*Tamal has had a very important realization...*” But Hansadutta never explained about this either.

WHAT DID HE SAY ABOUT SRILA PRABHUPADA'S POISONING?

Three times in 2015-2017 we tried to elicit some information or details about his knowledge of and experiences in the guru hijacking of the movement and what he might know or have heard after the fact about Srila Prabhupada’s poisoning. He sometimes replied but never answered

the questions, such as:” *Did you learn at the time anything about Srila Prabhupada’s now proven poisoning?*” He did not want to discuss this subject and ignored the questions.

“I talked to Hansadutta twice yesterday and he told me that this video by Nityananda das has convinced him that Srila Prabhupada was poisoned. He thinks that the fact that the poison used was very sophisticated means that it was the CIA. He thinks that this should be pursued.” (Anuttama dasi, June 2017)

Hansadutta clarified he believed outsiders (but not disciples) were involved. But for one who knew Tamal so well, how is it he could not suspect Tamal? We believe he knew more than he would tell. He was never formally, professionally deposed or interviewed.

FINALLY FAITHFUL

Vol. 5 on ISKCON’s hidden history details Hansadutta’s few years as a zonal Acharya, and how he was ousted by the GBC in 1983 when his scandals could no longer be ignored. He became addicted to Percodan and alcohol, had blundered with media exposes on his weapons cache and shooting spree, had affairs with female disciples, and had challenged GBC authority. From 1983 to 1992 Hansadutta was “down and out,” but his conscience finally compelled him to recognize and admit Srila Prabhupada’s July 9 Order. He apologized for his role in the guru appointment hoax and begged forgiveness for his offenses to the devotees. He conducted some initiations on behalf of Srila Prabhupada as a ritvik representative of the Acharya. In the mid-1990’s he fought in defense of Srila Prabhupada’s unchanged books, which he continued to print (to the dismay of the GBC and BBT) and distribute. He secured a negotiated settlement with the BBT and ISKCON whereby Srila Prabhupada’s unchanged books were licensed and available through Krishna Books Inc.

HIS POSITIVE HISTORY

Hansadutta was the only one of the eleven guru-appointment, successor guru hoaxers who admitted this fraud. After he was shoved aside from KBI and the \$350K settlement funds from the BBT were “disappeared” by those he trusted, Hansadutta settled into a quiet, devotional, seclusive life in California. He passed away on April 25, 2020. He is remembered fondly by many Godbrothers and ex-disciples alike, having shown how, even if one goes astray, one can again become situated in the right spiritual position. For more than 50 years Hansadutta das was a practicing disciple of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, world-renowned spiritual master,

and he dedicated his life to helping people realize their spiritual connection with Lord Krishna.

In March 1967 he was initiated by Srila Prabhupada, and he helped to pioneer the Hare Krishna movement, opening centers in Europe: both Germany's, Switzerland, Sweden, Denmark, Russia; and in USA: Boston and Berkeley; in Canada: Montreal and Vancouver; and in Asia: Turkey, Egypt, Afghanistan, Nepal, India, Sri Lanka, Hong Kong, Philippines, Singapore and Malaysia.

Hansadutta was known for his ecstatic kirtans. He pushed harinam sankirtan (the congregational chanting of the holy names in public) with great enthusiasm and expertise. Srila Prabhupada especially appreciated this and christened him "King of Kirtan" (Krishna Kirtan Thakur). He was the first to organize and personally oversee publication and mass distribution of his spiritual master's books in English and Russian, German, French, Danish, Swedish, Arabic, Tagalo, Tamil, Singhalese, and Chinese. He was also the first to print *BTG* magazine in four colors and in European languages. He produced records of Hare Krishna kirtans, including those led by Srila Prabhupada. He traveled extensively with Srila Prabhupada in India, and on his own, leading chanting parties and giving lectures to capacity crowds and meeting with royalty and dignitaries.

On account of his dynamic preaching, Hansadutta won the approval and praise of Srila Prabhupada: "*You have understood the importance of my books. Without being asked, you published and distributed my books.*" And "*The temples may fail, the devotees may fail, but my books will live forever.*" (Sept. 1974). He was awarded with increased responsibility as one of Srila Prabhupada's senior disciples, and was appointed as lifetime trustee of the Bhaktivedanta Book Trust, publisher of Srila Prabhupada's books.

In 1977 Srila Prabhupada left behind written instructions designating Hansadutta as one of his deputies, "*Rittvik Representative of the Acharya*", authorized to continue recruiting and initiating new disciples on behalf of Srila Prabhupada. Hansadutta gave lectures at many venues. He also made TV and radio appearances, and authored a number of books: *The Hammer for Smashing Illusion*, *Fool's Paradise*, *Kirtan: Ancient Medicine for Modern Man*, *The Book*, and *Srila Prabhupada, His Movement and You*.

A very good source on his life, activities, writings, BBT issues, etc can be found at www.hansadutta.com.

CHAPTER 29: OTHER ZONAL HIJACKERS

SUMMARY ON WHO'S WHO IN THE POISONING

It is *very dubious* that in 1977 Kirtanananda was involved in Srila Prabhupada's poisoning. There is no direct evidence to this effect.

(1) Tamal and Bhakticharu are *primary suspects* who were involved beyond a reasonable doubt.

(2) Bhavananda and Jayapataka are also *primary suspects* who were involved by dint of clear and convincing evidence.

(3) Satsvarupa likely knows about the poisoning to some extent as a 50-50 certainty, but was not directly involved.

(4) The other zonal acharyas: Jayatirtha, Bhagavan, Ramesvara, Harikesh, Hrdayananda, and Kirtanananda have **ZERO** evidence of direct involvement in the poisoning, and may have not known anything about it until the poison issue arose in 1997 (this is an open question).

(5) Jayatirtha was a reluctant participant in the zonal acharya regime, left ISKCON 1982, and died 1987. He was not a poisoner.

(6) The four zonal acharyas: Kirtanananda, Hrdayananda, Harikesh, and Bhagavan, were generally duplicitous, tyrannical, or arrogant, and their detailed history for 1978-1987 is found in Doktorski's *Eleven Naked Emperors* (or 11 decadent imposter princes) and also in the upcoming Vol. 5: *Srila Prabhupada's ISKCON History: Corruptions, Criminals, Cover-ups After 1978*.



KIRTANANANDA

A chapter titled *No More False Prophets* in Vol. 5 of this series will shed much light on the activities, personality, ambitions, and character of Kirtanananda Swami, and from which we can assess the theoretical possibilities of his involvement in Srila Prabhupada's poisoning. Theoretical, since *there is no direct or solid evidence* that he was

involved or even knew of it at any time. Clearly he was consumed by his personal ambitions to be *the* one acharya, and further, a famous religious innovator and world prophet-savior. His ego was such that it would be no surprise if he privately thought he was the second coming of Christ.

At the same time, he was practical and intelligent, and carefully cultivated his growing cult of adulant followers without becoming too outrageous or openly arrogant. Actually he inspired many devotees with his grand plans, but when the persistent rumors of his pedophilia increasingly were exposed as fact, his thousand-man community in New Vrindaban went into rapid decline with mass defections. Kirtanananda's history is brilliantly described by Henry Doktorski in a 10 book series called *Gold, Guns, and God*, and is summarized in Vol. 6 about ISKCON's post-1977 corruptions.

In 1967 he betrayed Srila Prabhupada in an attempt to takeover the fledging ISKCON movement when he even tried to sell Srila Prabhupada's stolen Gita manuscript as his own book. (*Killing For Krishna*, Doktorski) Srila Prabhupada was displeased with him for this and for introducing crazy innovations. There is no doubt he had an affection for Srila Prabhupada, but, his secret activities included arrangements for multiple murders; drug manufacture and distribution; his prolific pedophilia and giving harbor to other pedophiles and child abusers; arson and insurance fraud; copyright infringement; and even condoning prostitution. He was duplicitous, dishonest, unscrupulous, and self-serving while posing as an austere, advanced pure devotee.

In 1967 Srila Prabhupada made it clear that Kirtanananda had gone "crazy" and had created havoc by his deviations of black robes, etc. *"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"*

Swami Knew of Plan To Kill Dissident

By DAVID SHARP
Associated Press Writer

MARTINSBURG, W.Va. — A former Hare Krishna leader testified today that the one-time head of West Virginia's New Vrindaban community knew of plans to kill a dissident who was spreading rumors of homosexuality, drug use and child abuse at the Northern Panhandle commune.

Terry Sheldon, who headed the religion's Cleveland temple, said he told Swami Bhaktipada that two devotees were in California with plans to kill dissident Stephen Bryant.

"He was reflective. Then he turned to me and said, 'Maybe that's what Krishna wants,'" Sheldon said.

Bhaktipada, 58, is accused of amassing more than \$10 million through moneymaking schemes using unlicensed logos and trademarks on T-shirts, hats and other items at the nation's largest Krishna community that spread over 4,000 acres.

The former New Vrindaban leader is on trial in U.S. District Court on



Former Hare Krishna leader Swami Bhaktipada walks to the courthouse in Martinsburg where his trial is being held.

Consciousness. Very recently KS 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)

He was reprimanded in 1975 for accepting and encouraging his own worship rather than directing such to Srila Prabhupada. He eagerly assumed guruship just 6 weeks after Srila Prabhupada departed- he could hardly wait! May 22, 1986 Sulochan das was murdered by a Kirtanananda disciple who later claimed he was ordered to do so by his guru and senior leader Radhanath Swami. The whole movement knew Kirtanananda was behind the murder. Kirtanananda, Tamal, and others angled, connived, and struggled to be **#1 most powerful guru**, the sole acharya in ISKCON.

He secretly and routinely molested boys and young men in the ISKCON New Vrindaban community and personally picked gurukula boys to stay with him overnight in his cabin. *"...it was considered a great privilege to get to stay in the back room. [...] One boy claimed: 'I got molested by Kirtanananda. I couldn't speak about it for years until I got counseling.'*" His sexual molestation of boys and young men continued apparently without interruption and may have increased in frequency as the years passed. He was having illicit sex and taking intoxication in secret. (*Killing For Krishna*, Doktorski)

In a 5 part series of YouTube videos called *Peons of Perfidy*, Kirtanananda discusses guruship with Jayapataka Swami in mid-1986, and he enthusiastically proclaims, in full insanity: **"Anyone of us can become as great as Prabhupada."** And he actually thought he was.

Kirtanananda was not one of the six GBCs who met with Srila Prabhupada on May 28, 1977, so he did not know much of what Srila Prabhupada instructed about proxy initiations in the future. Tamal hid these May 28 instructions from all other leaders by his cunning omissions methodology, seen in a letter to Kirtanananda, June 6, 1977:

"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

IN PURSUIT OF SRILA PRABHUPADA'S POISONERS

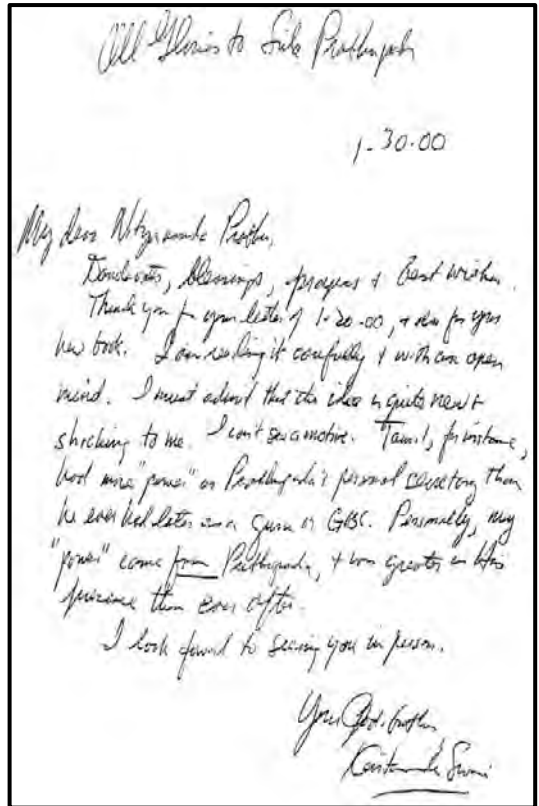
inform Ramesvara Maharaja to inform all the GBC men throughout the world that until further notice no new recommendations for initiation should be sent to Srila Prabhupada. Srila Prabhupada's health has not at all improved. Dr. Ghose, who we were waiting for, has finally arrived, but he is not very hopeful of Srila Prabhupada's condition."

Tamal's duty was to inform leaders of new instructions and key policy changes. But such a crucial discussion about officiating acharyas and ritviks was not mentioned by Tamal. It seems that Kirtanananda actually believed Srila Prabhupada wanted him to be an initiating guru. His strong desire and overwhelming motive to become a world acharya and rule with absolute power would have pushed any second thoughts about what Srila Prabhupada really wanted out the window. This is the way of cheating oneself and of disobeying guru.

DID HE KNOW ANYTHING ABOUT SRILA PRABHUPADA'S POISONING?

So, did Kirtanananda know anything about Srila Prabhupada's poisoning, during or after?

On Jan. 30, 2000 Nityananda das received a letter from Kirtanananda Swami. The book *Someone Has poisoned Me* was sent to him while in a Butler, NC USA prison facility. His reply is weirdly suspicious with twisted explanations of why he thought there was no motive by Tamal to poison Srila Prabhupada. That they had "more power" before Srila Prabhupada left is simply untrue and an absurd assertion. "Thank you for your letter of 1-20-00, and your new book. I am



The image shows a handwritten letter on a rectangular piece of paper. At the top, it is addressed to 'Shri Prabhupada'. The date '1-30-00' is written in the upper right corner. The letter is signed 'Nityananda Das' and contains several lines of cursive text. The text discusses the receipt of a book and expresses suspicion about the motives behind it, specifically mentioning 'Tamal' and 'GBC'. The handwriting is somewhat slanted and dense.

studying it carefully and with an open mind. I must admit that the idea is quite new and shocking to me. I can't see a motive. Tamal, for instance, had more "power" as Prabhupada's personal secretary than he ever had later as a guru or GBC. Personally, my "power" comes from Prabhupada, + is greater in His presence than ever after.

I look forward to seeing you in person.

*Your God. Brother
Nityananda Das*

from Prabhupada, and was greater in His presence than ever after."

Yeah, right. So rather than address the real evidence, like certified whispers, what Srila Prabhupada said about being poisoned, etc, he diverts to his assessment of Tamal's motive. This is a bizarre answer and it does not seem logical, honest, or even make sense. Kirtanananda was always prone to these kinds of abstract pseudo-spiritual analyses or positions. E.g., he offered Nityananda das in 1981 as many wives as he wanted if he moved his family and business to New Vrindaban, "*where you could actually accomplish something rather than spin your wheels going nowhere,*" and abandon the struggling New Talavan farm.

CONCLUSION

Kirtanananda passed away in 2011. His history and character shows there is little he was not capable of doing. Arranging and/or inciting to murder devotees and his long history of brutal use of people for personal gain undermines the notion that he was not capable of poisoning Srila Prabhupada because he loved him too much. *Or at least he may have known about it and did not object nor publicly protest.*

"I have never heard of any collaboration between Kirtanananda and Tamal. When Tamal came to visit NV, either in late 1978 or 1979, I remember either Bhaktipada (or the Brahmachari Ashram temple president Atmabhu Swami) mocking Tamal (not to his face, however). Bhaktipada never spoke highly of Tamal. The only other ISKCON guru I heard Bhaktipada speak well of, was Satsvarupa, and later, of course, Bhakti Tirtha Swami and Panchadravida Swami." (Doktorski, 2023)

Kirtanananda's insane megalomania, narcissism, legal infidelities, and enormous ego of independence severely irritated the GBC and the other zonal acharya's, who tried to cement together a cohesive gurocracy, and he always was an outsider, a renegade, and insulting to the GBC. He did what he wanted and often did not attend the annual GBC meetings in Mayapur.

There remains some suspicion that he may have been implicated in Srila Prabhupada's poisoning before, during, or after, but probably only as an aider and abettor after the fact. To be clear, there is no direct evidence to connect him to the actual poisoning itself, and he may have known nothing of it during 1977, although he may have at least come to suspect it later. However, he certainly took advantage of exploiting Srila Prabhupada's mission and assets as a false guru and prophet, making him complicit in the poisoning after the fact.

In conclusion, he was like the getaway driver in a bank robbery.

HRDAYANANDA

A more complete Hridayananda history will be found in Vol. 6 about ISKCON's corruptions and deviations. But, here, just briefly:

He was close to Tamal, overly despotic in the zonal acharya era 1978-1987, privileged and brat-spoiled, with a huge conceited ego, and he really loved playing the part of a divinely empowered pure devotee, which he is not. He loves wielding his intellect and wit, all the while grinning like the Cheshire cat. He co-authored with Satsvarupa the 1978 GBC announcement about Srila Prabhupada appointing 11 successor acharya's, which was a grand lie and hoax. He defended the zonal acharyas and their infallibility for many years, while apparently having inappropriate relations with his ex-wife and a Brazilian disciple whom he teasingly called "*Monstrosa.*"

In Aug. 1978 at a zonal guru showdown-meeting with Pradyumna, Yasodanandan, Kailasa Chandra, Gurukripa, etc. (the Vrindaban zonal guru dissenters), Hridayananda was taped screaming, belittling, insulting, and terrorizing the devotees. He was skilled at debate and could run circles around others with his fast words, and he knew how to bend logic and facts to "win" an argument. Thus he was a longtime spokesman and doctrinal philosopher for the GBC in rationalizing their deviant policies. He gradually became more and more seclusive, private, and resigned as an active GBC, awarded GBC Emeritus status. He is a hypocrite in posing as a sannyasi-guru while being slack in the rules and standards as taught by Srila Prabhupada. He never wears Vaishnava clothing, neck beads, tilak, nor chants his japa, and he plays ping pong, classical piano, has untold stashed wealth, and luxury homes and apartments. He is not renounced and has been photographed in compromising and lax situations with attractive women disciples.

He started a sideshow offshoot from ISKCON called Krishna West with its own centers around the world, discarding the "trappings" of Indian culture like Vedic temple, dress, rituals, cuisine, and with a "reinvention" of Srila Prabhupada's preaching program designed for westerners. He remarked that dhotis looked like diapers, etc. He wrote his own Gita with "literal translations" and his own commentary, as though Srila Prabhupada's Gita was somehow... not suitable? He has stated that "*Srila Prabhupada is not shastra*" nor is he perfect, and that his teachings must be modified to apply to the modern world. (As though he knows better than Srila Prabhupada on these things...)

Again, as is the case with some other zonal acharyas, like Satsvarupa, he was and remains hopelessly deluded, deviant,

disobedient to Srila Prabhupada, although, to be clear, *there is no evidence that he was directly involved* in the actual 1977 poisoning of Srila Prabhupada. However, he definitely was as an aider and abettor after the fact (see Ch. 32). He may have known nothing about it during 1977, although he probably at least came to suspect it later. His complicit silence was convenient to protect his own position of absolute guru. If the poisoning was revealed, it would end the ISKCON guru system and end his guruship as well.

In conclusion, he was like the getaway driver in a bank robbery.



JAYATIRTHA

By early 1981, the GBC was fully aware Jayatirtha was regularly taking drugs such as Ecstasy/MDMA and LSD. Jayatirtha would exhibit supposed ecstatic symptoms, often while on the Vyasasana or during kirtans,

going into trance, howling, or rolling on the floor. He was forced in May 1980 by certain GBC members to take sannyas against his will. He apparently was involved in the drowning murder of a dissident disciple in a Nepalese lake. He was removed from the GBC and demoted as a guru in 1982 when he rebelled against the GBC's authority. He was often intoxicated on LSD which he claimed was the dust of Radharani's lotus feet, and he even had sex before the deities.

Many devotees, remembering the gentlemanly Jayatirtha they had known before, were pained and bewildered over what had happened to him. The offenses in posing as a pure devotee, misleading others, and blocking access to Srila Prabhupada caused his insanity and horrendous degradation. Jayatirtha became increasingly estranged from the GBC and he "took shelter" of Sridhar Maharaja in 1982 with hundreds of his disciples. He openly had LSD kirtan festivals and formed his own quasi-spiritual sect. Jayatirtha carried on with his Peace Krishna group (LSD, Ecstasy cult) from 1982-87 in England, until one day his most faithful disciple "realized" Jayatirtha was not Krishna after all, but an evil imposter. Navaniticara das ambushed him with a huge knife, killed and then decapitated him. The police were lenient with Navaniticara, who was out of prison quite soon, as Jayatirtha had been England's largest importer/ distributor of Ecstasy.

A 1982 GBC policy paper advised to reject a spiritual master if he breaks the four basic regulative principles and stated: *“In this regard Jayatirtha Maharaja has been found to be acting not as a bona fide spiritual master, and he has admitted to the same. He has disqualified himself by acting in the following ways:”* Five items were listed: non-cooperation, lack of faith in Srila Prabhupada’s spiritual process, breaking the principles for a long time, taking disciples outside ISKCON, and refusing the GBC’s rectification program. Not being a bona fide guru “any longer,” the paper advised “reinitiation,” claiming Jayatirtha relinquished his disciples, approving of their re-initiation.

So, although Jayatirtha was clearly not in control of himself or his senses, and was victimized by drugs and illicit sex, he was generally well-liked by all devotees, and confessed privately he had serious doubts about the ISKCON successor guru program. He tried to obtain help for himself in ISKCON and was literally forced out to Sridhara Maharaja in Navadwip. He was a casualty of the insanity in ISKCON after Srila Prabhupada’s departure. It is highly unlikely that he even came to know anything about Srila Prabhupada’s poisoning at any stage. *Jayatirtha can be crossed off the persons of interest list.*

HARIKESH

Harikesh started out as a humble brahmachari on Vishnujana Swami’s Greyhound bus “roadshow,” preaching at college campuses in the mid-70’s. Later he became a member of Srila Prabhupada’s entourage, took sannyas, and was sent to preach in Germany. He was one of the original 11 successor zonal acharyas. He then often operated behind the Iron Curtain in Russia and Eastern Europe. In the late 70s and early 80s he was based mostly in Hungary but rumors of involvements with women led to Shivaram Swami’s assuming responsibility for Hungary. By 1995 he was the preeminent force in ISKCON and had become almost legendary with book printing and distribution in many languages as the main feature of his zone.

He was successful, with thousands of disciples, properties, ample funds, and he was a benefactor to many ISKCON programs like the gurukulas. Faith in the ISKCON guru system was upheld due to his apparent spiritual strength and success. However, in 1998 he unraveled and amidst financial and sexual scandal, married his massage therapist and moved to Alachua, Florida. The GBC suspended him as guru/GBC.

He complained bitterly about Srila Prabhupada giving him sannyas, denying him the emotional gratification he needed to be

happy. There were many reports about lost and stolen millions when he departed, involving fanatical Russian mafia disciples, and how he himself took a large sum of money as "retirement payout." A Nov 17, 1998 letter to Harikesh from some of his ex-disciples, soon after his fall-down, reveals the insanity that had been underway for decades, and about which the GBC did nothing for 20 years: (excerpts only)

(1) *Why did you order your Godbrothers to fan you on the Vyasasana the day you came back from India with your guru title?*

(2) *Why did you throw Vegavan out of the temple, who started the Sweden preaching? and encourage disciples to threaten his life?*

(3) *Why did you then manage to sell the house belonging to one of your disciple's mother, while she was still living in it, with the help of legal trickery, to build your 'rock-and-roll' studio in Sweden for \$150,000?*

(4) *Why did you kick some of your Godbrothers out of your zone just for attending a meeting of Srila Prabhupada disciples in Harivilasa's house in Paris in 1984, who met there to talk about the guru issue?*

(5) *Why did you ban all marriages for European devotees in your zone for many years while offering any American devotee, who would travel through your zone 'any girl they would pick' for marriage?*

(6) *Why did you not stop your 'techno-music' after the GBC ordered you to cease, which sounded like 'an Elephant having a miscarriage'?*

(7) *Why did you make all your decisions as GBC and during leadership meetings by swinging a pendulum over a Ouija board?*

(8) *Why did you tell your Godbrothers in 1984 that you had the power to kill anyone on this planet by some new age 'woodoo' practice?*

(9) *Why did you tell your Godbrothers in 1984 that you had invented the 'perpetual motion machine'?*

(10) *Why did you spend \$100K's trying to build a flying saucer?*

(11) *Why were you planning to build a flying saucer landing platform on your Mayapur building, to land your "UFO"?*

(12) *Why did you try to assassinate Bhakti Dayal Swami?*

(13) *Did you or the KGB have anything to do with the 'car accident' in which Bhakti Dayal Swami died shortly after that?*

(14) *Why did you rewrite all of Srila Prabhupada's purports of the 5th Canto Srimad Bhagavatam to be published by your BBT, to replace Srila Prabhupada's edition of the 5th Canto, but never publish it?*

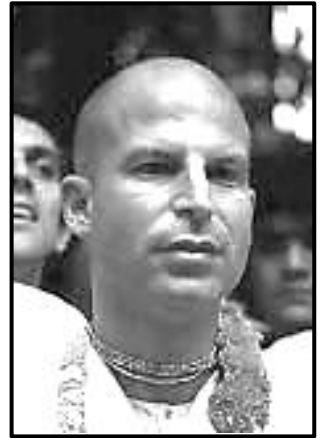
As per various sources, most of the partial list above is confirmed by facts, reflecting how Harikesh ruled his zone for 20 years with tyranny, extreme eccentricity, and ruthless authority. He was deeply

involved in tantric practices. In the 1990's he and other ISKCON gurus, including Bir Krishna Swami and Tamal, went to a Navadwipa tantric who pulled black poisons from out of their stomachs with a thread and mantras (*as told by Bir Krishna Swami*). In his European headquarters, surrounded by video cameras and motion detectors, Harikesh consulted his hand-held pendulum in all his decisions, big or small. Many accounts also alleged that he would regularly engage tantric services to enhance his power and defeat his enemies. Chittesvara (Jayapataka's tantric disciple) supplied Harikesh a purple "medicinal" powder called vibhuti for 10 years, which later was found to be a powerful psychotropic drug. Jayapataka arranged for this medicine after complaints of mental and psychological problems.

As a paranoid, ultra-eccentric ISKCON guru with delusions of all sorts, Harikesh was hardly the model Vaishnava described in shastra with humility, purity, and steady intelligence. But, it is highly unlikely that he even came to know anything about Srila Prabhupada's poisoning at any stage. However, he confirmed to Naveen Krishna das that he clearly heard the poison whispers, but then denied it after other GBCs pressured him. He also bought the "Poison CD" from Giuliano who stole it from Dhanesvara in 1998. Still, he can *be crossed off the list of suspects, but should be extensively interviewed.*

BHAGAVAN

Bhagavan das joined in 1969 with Rupanuga das in Buffalo, NY. He started the Detroit ISKCON temple the same year and went to expand ISKCON in Europe in 1972. He became a GBC member in 1970 and was one of the original eleven zonals. He was close to Tamal, and a heavy-handed manager, famously joking, "*It's my way or the highway.*" He took over the UK from Jayatirtha in 1982, where he required devotees to be reinitiated by him or leave "his" zone. He presided while ISKCON became successfully established in South Africa. He adopted a regal imitation of Srila Prabhupada by an upwards tilt of his head. He had an affection for large manor-castle type properties, some of which struggled or were later lost due to debt.



He is famous as the "Sun King" of ISKCON, a reference to Louis XIV's opulences, with his gold-plated lavatory faucets, crystal

chandeliers, and onyx desk in a French chateau. In 1986 he abdicated his status and all positions by going with a female disciple to South Africa (this relationship did not last), even though he had a beautiful wife, Krishna-bhamini dasi and devotee children. He resigned as guru, GBC, and sannyasi with a letter of apology to his many hundreds of disciples. He spent time in prison for drug offenses, valiantly defended the original BBT and Srila Prabhupada's "unchanged" books in 1996, and has been involved in various businesses on ISKCON's periphery.

He alienated many Godbrothers by arrogant treatment and heavy tactics. Like the other zonals, he never explained how the zonal acharya hoax took place. Still, *it is unlikely he ever came to know anything about Srila Prabhupada's poisoning at any stage.* But due to his very close ties and collaborations with Tamal post-1977, he should remain on the persons of interest list, to be interviewed extensively.



SHYAMA MA

Shyama Ma (who was not a former zonal acharya, of course) was a Bengali female guru with many Indian followers. She came to ISKCON Los Angeles for an ecstatic kirtan with the devotees and Srila Prabhupada in 1970. She also interacted with the first devotees in London in the early seventies. In 1972 she competed with Srila Prabhupada for the Vrindaban

land where the Krishna Balaram Mandir now sits. When Srila Prabhupada won the land in a drawing, she was very bitter, vengeful. It was believed her followers desecrated the temple site and interfered with the new temple construction. She must be considered an adversary and enemy of Srila Prabhupada, due to jealousy. Any further research should look into this matter, whether or not she had any connections or influence amongst any of Srila Prabhupada's senior men.

"I was forced to become an enemy to my friend, Shyama devi. She was a well-known guru of sorts with a large India and U.K. following. She too wanted the Raman Reti land, which was near her main temple. Mr. Saraf, the owner and donor of the land, knew and respected both Prabhupada and Shyama devi, hence he was put into a great conflict... he decided to put the matter into the hands of Radharani... [and] made up two slips of paper. He thought of Shyama devi and picked up the

paper; she lost and Prabhupada won. Shyama devi was disappointed and angry with this decision. Later she tried to sabotage our project by leaving inauspicious things such as dead animals [goat's head] at the construction site.” (By His Example, Gurudas, p. 185)

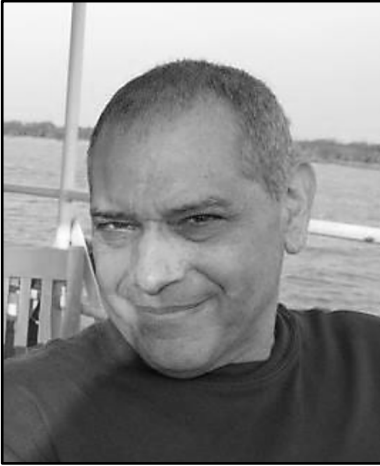
“Knowing the land to have been highly coveted by other sadhus, including Shyama Ma, Srila Prabhupada was determined to have the Gift Deed formalized legally before anyone could change their minds... Shyama Ma immediately went to the courts to challenge the ownership of the land, claiming the Sarafs were her disciples, that she had been promised the land, and that monies had even been given by her toward its purchase. This all proved unconvincing to the courts, but it did not deter her, a previous ‘friend’ of ISKCON, from trying to desecrate the cornerstone ceremony.” (Unalloyed Devotion, p. 478, 487)

“The next moning [after the cornerstonre laying ceremony], we got word that during the night some goondas- hired vandals- had dug up the pit at Raman Reti and had thrown garbage in it. They had even removed the ISKCON sign! Prabhupada hit the roof, and the police were dispatched to apprehend the guilty and guard the property. This overt desecration was possibly the work of Shyama Ma and her followers, but we never found out for sure.” (Chasing Rhinos With The Swami, Vol. 2, p. 333, Shyamasundar das)

For what it is worth, a Vedic astrologer once did a “prashna” horoscope on who was involved in Srila Prabhupada’s poisoning, noting that a woman in an organization was also involved. Shyama Ma was certainly bitter and an enemy. However, we note a 5 year gap between the Raman Reti land/ goat incident and Srila Prabhupada’s departure. The evidence points clearly to some of the 1977 caretakers as being directly involved, with Tamal as the leader, and Bhavananda, Bhakticharu, and Jayapataka, perhaps others.

Then so many more became implicated and complicit by sharing in the gurujacking spoils and supporting the original poisoners, their deviations, and thus the divine mission has also become poisoned.

CHAPTER 30:
SATADHANYA DAS



Stanley Federoff, Satadhanya das, US Citizen, India resident.

Ever since the poison issue arose in ISKCON in 1997, the suspects have been discussed, and after Bhavananda, Tamal, Bhakticharu, and Jayapataka, probably the fifth most mentioned person is Satadhanya das. But it seems that there is *very little solid evidence* to associate Satadhanya with Srila Prabhupada's poisoning, and the reason he is connected is largely due to his life-long residence in Mayapur near Jayapataka and Bhavananda, and due to his history of sexual child abuse. Of course, *being a child abuser does not equate to being a poisoner*. Nevertheless, if only to address those who keep repeating his name as a suspect, it bears taking a closer look at whether Satadhanya should really be considered a "suspect" or not.

INDICATIONS OF INVOLVEMENT WITH THE POISONING

(1) He worked as Mayapur project manager and temple enforcer for years, working closely with Bhavananda, a primary suspect with very solid evidence of being involved in Srila Prabhupada's poisoning (Part Four). So, this association could be implicating to some extent if there were supportive evidence, but there just is not any.

(2) He was also close to Bhakticharu Swami, Jayapataka Swami, and Tamal, or all of the 4 main suspects. This in itself warrants investigation, but so far nothing has pointed to poisoning involvement.

(3) He brought Chandra Swami's *makharadhvaja* from Delhi to Srila Prabhupada in Vrindaban, but this does not mean anything as far as the poisoning by cadmium goes (see Ch. 25).

(4) There is a big difference between a co-conspirator (such as Bhavananda and Tamal) and a yes-man or minion type follower such as Satadhanya might be characterized as.

(5) Due to #1-4 above, it would seem he might know something relevant to Srila Prabhupada's poisoning or at least the hidden history and activities of the main suspects. In that event, his silence would be a

clear complicity in Srila Prabhupada's poisoning, but there is no known indication of his involvement in the poisoning.

(6) Investigation by interviews, truth analysis (CVSA, etc), cross-interrogations, and a few trained investigators working on this issue may uncover further evidence of Srila Prabhupada's poisoning.

Conclusion: Satadhanya is certainly a person of interest, but so far there is nothing to link him to Srila Prabhupada's poisoning, and to recklessly allege such would not be fair, objective, or professional. It would act to diminish the credibility of the actual solid evidence in the eyes of those who are able to recognize "hype" when they see it.

WHAT DOES HIS SEXUAL CHILD ABUSE MEAN RE: POISONING?

Again, in this case, child abuse does not equate to poisoning as many may frivolously suggest. There is no evidence Satadhanya was involved with the poisoning, only that he had close association with primary suspects (which warrants interrogation).

Mayapur child abuse office investigations into Satadhanya were made from 1991 and on, as part of the notorious pedophile sexual child abuse management team under Bhavananda and thereafter. In 1995 the GBC passed a resolution: *"That to live on ISKCON property, Satadhanya das must first have a 'risk assessment.' If he receives a 'low to no risk' approval, he can live on ISKCON Mayapur property. The assessment should be done by experts approved by Yasoda dasi."*

The Child Protection Office in Alachua with director Dhira Govinda das in 1999 found Satadhanya das (as a sannyasi) to have sexually molested at least several underage boys in Mayapur in the early 1980's, but not since then. Recommendations from ISKCON's CPO included being banned from Mayapur for 10 years, paying reparations to a gurukuli in Florida. The GBC shielded him for years.

One testimony: *"When Bhavananda was the GBC, he was very close with Satadhanya, who was at one time the main manager in Mayapur. At this time there were Gurukula boys who were designated to be the "Swamis' service boys." These boys are known to have had to perform sexual services." (Gurukula das)*

In the CPO's report, the following conclusions and directives were included as sanctions against him. (5) ***Satadhanya must not assume any leadership positions in ISKCON.*** This includes a prohibition from leading kirtana and giving class on ISKCON property or at an ISKCON function. ***This directive is effective for the duration of this lifetime.*** (6) Satadhanya must not assume any position of influence connected with ISKCON. This includes a prohibition from representing ISKCON. (10)

Satadhanya must not be shown any special privilege or preference at an ISKCON temple or project, or in a project or ISKCON affiliated organization. E.g., he should not have the special privilege of garlanding Srila Prabhupada at ISKCON programs.

[But in 2017 he was made a Temple of Vedic Planetarium officer, the main contact person, giving tours and handling guests in Mayapur.]

However, Satadhanya protected Bhavananda and never spilled any beans on him. Why? Rochan das, 2005: *“While Satadhanya committed serious crimes against children, the real bad apple in the barrel is Bhavananda. Satadhanya was contaminated as a result of exposure to him. A lot of apples got contaminated, including young children. Personally, I have no doubt that Satadhanya's actions were influenced by his bad association with Bhavananda. Yet he has not exposed Bhavananda's role in these affairs. What power does Bhavananda have that has kept Satadhanya quiet for so many years?”*

ISKCON CENTRAL OFFICE OF CHILD PROTECTION (ICOCP)

[Excerpted due to its great length; the nitty gritty is left out; the full report can be found online; this summary should be enough to know the case; and any relevancy of Satadhanya's abuse history in the early 1980's *to the poisoning issue appears to be nil*. But, just to address the misunderstandings that prevail, we include the following so it can be understood that this child abuse history is irrelevant to the poisoning investigation. Under the abuse-permissive shadow of Bhavananda's Mayapur management, Satadhanya temporarily went off track, but has apparently rectified himself, duly married in 1987 and with children.]

OFFICIAL DECISION ON THE CASE OF SATADHANYA DAS

[...] This determination, issued Jan. 25, 2000, is in accordance with the guidelines for adjudicating cases of alleged child abuse established by the ISKCON Child Protection Task Force Report and ratified by the ISKCON GBC. This judgment is the official ICOCP decision on allegations of child abuse allegedly committed by Satadhanya das. [...]

This case involves accusations of child sexual abuse, as defined: *“An act of commission where a child is coerced, induced, persuaded, enticed, seduced, or entrapped into sexual acts with another person. The coercion can be either physical or verbal. The other person could be either an adult, an adolescent (12-18 years of age), or even in extreme cases, another child (less than 12 years of age). The abuser uses his/her position of authority or power (size, age, social position, or cognitive differential) to exert control over the victim.”*

In 1991 the ISKCON Board of Education (IBE) investigated allegations that Satadhanya das sexually abused some boys in Mayapur in the 1980s when he was a sannyasi. Mar. 18, 1991, the IBE wrote to Satadhanya [who replied]: *"About 9 years ago, I, a sannyasi, had a 'fall-down' and the 2 incidents mentioned in your letter took place. [They] were 25 and 23 years of age, not connected to Gurukula. I went thru the trauma, embarrassment, etc., faced our GBCs, administrative council, devotees, world opinion and whatnot! I [...] gave up sannyas, got married, and tried to take shelter of Srila Prabhupada and devotional service. Since that time I've not had any fall-down."*

In July 1991 a report on child abuse in the Mayapur gurukula stated that Satadhanya was the Mayapur Administrative Council (MAC) Chairman. Later in 1991, while Satadhanya was traveling in the West, he was confronted by the testimony of a young man, a former resident of Mayapur, who alleged he had been abused by Satadhanya beginning around 1982, at the age of 11-12 years old. Satadhanya stated in a 1995 interview with Dawn Fisher, who conducted a psychological evaluation of Satadhanya, that he had suppressed the name of this underage victim for the previous 9 years, from 1982-91, and that news of this third victim, the first publicly known underage victim, was a revelation and a shock to people in general, including Satadhanya's wife of four years.

Mar. 5, 1992: in light of the new victim, the Mayapur IBE met and decided Satadhanya must comply with the GBC directive that a child abuser desiring to live in an ISKCON community must have the approval of 3/4 of the community grhasthas. [...] A second vote that included the Bengali grhasthas was held, and this vote was in favor of allowing Satadhanya to continue to reside in Mayapur.

In Jan. 1993, and at other times, the Mayapur GBC expressed the opinion that Satadhanya das was punished sufficiently by being dishonored and being forced to give up his position as regional secretary. Representatives of the community submitted a written protest to the GBC [...] In Mar. 1995, responding to complaints of Satadhanya's continued prominence in Mayapur, the GBC resolved that Satadhanya should undergo a psychological risk assessment. *"If he receives a 'low to no risk' approval, he can live on ISKCON Mayapur property."* The GBC was apparently not aware that the risk of Satadhanya's again abusing children was not the key issue among the Mayapur residents, [it] was Satadhanya's continued prominence, and the absence of punishment, despite his record of child abuse. In July

1995 [...] Satadhanya was interviewed by Dawn Fisher, a forensic clinical psychologist, and he informed Ms. Fisher of his sexual contact with three victims. In her report Ms. Fisher describes the abusive relationships as short-term, the longest relationship involving a few meetings between Satadhanya and the victim. [Her conclusions]:

"Given the fact that his youngest victim was 16, the evidence would seem to suggest that he is not interested in children sexually, but rather abused young men over whom he had authority... I would suggest that the risk level that Satadhanya poses is now very much reduced." [...] Satadhanya was allowed to remain in ISKCON Mayapur.

[...] in Jan. 1997, a senior devotee resident wrote to the Mayapur managers asking *"Where is that (Dawn Fisher) assessment? Does the community have any right to know the results?"* [...] In Feb. 1997, in response to these and other questions, another community vote was scheduled, with provisions that grhasthas be given sufficient notice of the vote and told what was known of the history of Satadhanya's case. [...] Satadhanya agreed to move down the road from the ISKCON Mayapur property, and thus there was no vote.

In Feb. 1998, the ISKCON Mayapur community invited Yasoda dasi to teach a course on child protection [...] Yasoda interviewed Satadhanya on more than one occasion. [...] He paid \$1,000 at that time [...] to pay the balance of \$2,000 within one year, which he did [...]. Satadhanya was cooperative [...] except that, [again,] when he was specifically asked if there were victims other than those who had already disclosed, he denied that there were any other victims.

In Feb. 1999, an ICOCP representative interviewed Satadhanya.

[...] In May 1999, an interview was obtained with the third victim, the only known underage victim, (the "16 year old" in Dawn Fisher's report), first revealed in 1991. The interview report [detailed sexual abuse over several years when the child was 11 to 14 years old].

On June 14, 1999, the ICOCP received a signed statement from another young man [fourth victim] alleging sexual abuse over a period of four years in the early 1980's, beginning when the young man was 13 years old. The statement is as follows: [...]

"Beginning from 1981 I suffered a continual onslaught of sexual, emotional abuse from Satadhanya. The abuse went on for two years, about twice a week, and for the next 2 years there were 3 incidences in Calcutta. I was 13 years when the sex abuse started. [graphic details] I [...] cannot bring myself to go to Mayapur since Satadhanya is there. I feel cheated that I cannot look upon the holy dhama as other devotees

do, with joy and enthusiasm. This has left my emotional being shattered. I felt that as a young boy aspiring for brahmachari life, I was cheated. My innocence has been taken away and my faith destroyed. I have deep rooted emotional trauma that has affected my health and my relationships. My first marriage failed and now am married again. Only by the help of my wife do I feel I can bring this out to the open and deal with the pain I feel inside every day.” (Signed, witnessed)

[...] The victim's (June 14th) statement was the first time the ICOCP had heard this person's name, his age, or any of the details of his alleged abuse. In August, 1999, Satadhanya was questioned about the above (June 14) accuser. He was provided enough information to identify the accuser, though not informed of the accuser's specific statement. Satadhanya wrote: “The allegations are true. *[details].*”

On Oct. 26, 1999, Satadhanya, having [...] read for the first time the (June 14th, 1999) statement above, replied [...] “...it seemed fairly obvious, from the language and usage, someone helped him or wrote it for him. [...] a fixed pattern designed to paint a false picture of myself as having used substantial force, even violence [...] The descriptions of the sexual encounters and dialogue therein have certainly been altered and manipulated. [...]” On Nov. 8, 1999, Satadhanya clarified that his (June 14) accuser was not one of the three victims whom he had previously disclosed [and] was a ***newly revealed, 4th victim, “not included in Dawn Fisher's report (95) or letter to (IBE director)(91)”***.

On Nov. 12, 1999, ICOCP obtained a phone interview with XXX, one of the two victims from 1991's report. The victim estimated he was 18 or 19 when Satadhanya abused him [...] that what Satadhanya did to him was disgusting [...] He spoke about hypocritical sannyasis, and how he is going to sue ISKCON [...] he is especially furious with Satadhanya because Satadhanya never apologized to him. [...]

III. Mitigating factors: Satadhanya das has faithfully served ISKCON at Mayapur since the early 70s, and for several years prior in other locations. He has played leading roles in preaching to life members in India and in villages in Bengal. Over the years he has developed expertise in dealing with all levels of the Indian government as well as with Western embassies in India, steadfastly furthering the interests of ISKCON and to facilitate the service of ISKCON devotees. In the enthusiastic and expert prosecution of his service, Satadhanya has earned the trust and respect of those with whom he has worked. He [...] made many dedicated sacrifices for Srila Prabhupada's pleasure.

Satadhanya das sincerely regrets his past child sexual abuse. In his 1995 Dawn Fisher interview he describes his behavior as "sick" and "perverse" and laments not being sensitive to the terrible repercussions. At many other times as well, Satadhanya has consistently expressed disgust and deep regret for his actions. He sincerely desires to end the suffering he has caused to his victims, his family, and himself. *"In conclusion," he wrote the ICOCP in Nov. 1999, "I can only pray to Srila Prabhupada, Radha Madhava and Nrsimhadev to forgive me for my abhorrent, hellish activities of the past and my temporary departure from sanity. I beg forgiveness from those who I victimized, not considering the pain and damage inflicted upon them and families."*

To a large degree, Satadhanya has cooperated [...] Considering the sporadic, inconsistent, and often contradictory nature of the attempts to deal with his case, Satadhanya's occasional frustration and annoyance with his investigators is understandable. Satadhanya has suffered by giving up sannyas and enduring great embarrassment. Further, ***rumors connected with this case sometimes exaggerated matters out of proportion*** [...] Satadhanya das has conducted himself as a respectable householder for the past several years, enduring continued criticism and embarrassment along with his wife while rendering service to Srila Prabhupada's movement in circumstances that would cause many others to leave the organization and become inimical. Additionally, he has paid some financial restitution to one of his victims.

[...] Investigators have repeatedly asked Satadhanya to fully disclose his abuse [...] Satadhanya appears to admit to child abuse only when confronted with allegations and evidence that would be very difficult for him to deny, and even in those admissions consistently provides incomplete and misleading information. [...]

Over the years, from the original revelation of abuse to the present, the controversy surrounding Satadhanya's case has often appeared to revolve around the question of whether Satadhanya is a pedophile, and the degree of risk he poses to children in Mayapur. There was an attempt to make these questions the basis for the Mayapur community vote in September, 1992. Again in 1995 these questions were placed as the basis of the GBC resolution requiring Satadhanya to undergo a risk assessment, and as the criterion for whether or not he was allowed to live at ISKCON Mayapur. Although grhastha residents of Mayapur to [...] consistently asserted the risk of recurring abuse is not the central issue, an underlying assumption seems to be if Satadhanya das is not a pedophile or a direct current sexual threat to children, then his case

should be closed. In a message to the director of the ICOCP on Oct. 26, 1999, Satadhanya das reiterates and elaborates upon this theme:

"The essential question that the Judges and you must answer is to determine what I am -- a pedophile, a serial child molester, a deranged and sick reprobate, a violent criminal, a rampant homosexual, or a Sannyasi who could not maintain celibacy, sought sexual relief in an abominable and aberrated manner by misusing his authority over several teenage youths for a limited period of time, and who, since that time many years ago, has performed his devotional service without interruption nor even a trace of suspicion of fall-down."

This ICOCP panel firmly believes that the questions of pedophilia, violent criminality and other deviant labels, however important, are not central to this case [...] Pedophile or not, Satadhanya's case cannot be closed until all the victims have been disclosed, their abuse understood, their legitimate grievances redressed, and appropriate consequences for the perpetrator imposed. [...] Satadhanya's [...] credibility in relation to this case is very low. [...] The case file shows that there were repeated and respectful complaints from devotees in Mayapur and elsewhere about Satadhanya's continuing influence in Mayapur and about the nearly total absence of punishment he received for his known offenses.

The file also shows that the protection afforded Satadhanya by managers in Mayapur in the face of these complaints went beyond what can be explained by naiveté, ignorance, or simple forgiveness. [...] this panel strongly recommends that the Mayapur administration and projects affiliated with ISKCON Mayapur participate in the restitution of Satadhanya's victims. In recognition both of Satadhanya's long and dedicated service to Mayapur, and of its own role, undoubtedly well-meaning, in keeping him in a prominent position despite his record of abuse, Mayapur management has an obligation to Satadhanya's victims.

[...] This panel recognizes Satadhanya's long and enthusiastic service to Mayapur [...] But the panel also has grave reservations about the extent to which Satadhanya has expressed remorse for his misdeeds of child sexual abuse. [...] It is commendable that Satadhanya das, after his difficulties in the early and mid-eighties, determined to correct his deviant behavior and, as far as we have heard, succeeded in doing so.

[...] Satadhanya suppressed the identity of an underage victim for 9 years, and of his second known underage victim for 18 years. A third victim, about 18 years old at the time of abuse [...] remains extremely bitter about the lack of concern shown by Satadhanya and ISKCON. These victims suffered greatly during their adolescence from

Satadhanya's abuse. Then for the balance of their formative years and long into their early manhood to the present moment they have suffered severe after-effects of abuse. This panel has therefore concluded that the mistreatment did not end 12 years ago. [...] A fourth victim remains unidentified and the degree of his abuse and suffering remain unknown.

Satadhanya das has also suffered. [...] Oct.26, 1999 he wrote: "All these years, I and my wife have endured tremendous suffering [...] facing numerous and endless trials, mental and physical beleaguerment and ignominy. We are daily reminded of it" [...] the suffering his victims endured in silence, for over 18 years, with no such support.

The following conclusions, directives recommendations have been unanimously accepted by this panel. The conclusions of this panel are:

1) For severe and prolonged child sexual abuse at Mayapur, and for persistently suppressing the names and extent of abuse of the two currently known underage victims [...] Satadhanya is banned from the Mayapur/Calcutta area for a period of ten years, beginning March 1, 2000. This ban means that he may not serve, reside at, or visit ISKCON properties or affiliated projects in Mayapur/Calcutta for that ten year period. [...] Compliance with the conditions listed below is required for Satadhanya to have any connection with any ISKCON project [...]

2) Satadhanya must write apology letters the four victims [...] In each apology letter he must describe in detail, with regards to actions and frequency of those actions, the acts of child sexual abuse that he committed against the victim, and he must take full responsibility for every incident of child sexual abuse. Also he must make a genuine apology [and] offer to make amends for his heinous misdeeds [...] ICOCP will determine whether his apology letters are adequate to lift the complete ban from ISKCON. [...] Satadhanya will be completely banned from ISKCON until he submits the 4 apology letters and complies with the other conditions of this Official Decision.

3) Satadhanya must make minimum financial payments to each of the three victims mentioned in this document in the amount of \$1000 annually for the next 5 years. [...] each victim must receive at least \$5000 by 5 years from the date of this Official Decision. If Satadhanya complies with the above, then he may have connection with the ISKCON society under the following conditions, all of which are in effect for the duration of this lifetime:

4) Satadhanya das must show this document to the Temple President of any temple he visits, or the manager of any ISKCON project he visits, and obtain a signed statement that the president [...]

5) Satadhanya das **must not assume any leadership positions in ISKCON**. [...] prohibition from leading kirtana and giving class at ISKCON. This directive is effective **for the duration of this lifetime**.

6) Satadhanya das **must not assume any position of influence** with ISKCON [or] representing ISKCON [such as] to an embassy or to any governmental entity. [...] Satadhanya misused his position of authority to abuse children, and therefore it is very important that he does not again possess a position of authority in ISKCON.

7) Satadhanya das must not reside or stay overnight on an ISKCON property, though he may attend temple functions [...]

8) Satadhanya das must not have service in ISKCON or with an ISKCON affiliated organization, that involves connection with minors.

9) If any of the victims of Satadhanya das attends a function at an ISKCON temple where Satadhanya is present, then Satadhanya must leave the premises, unless the victims give uncoerced permission for Satadhanya to remain. [...]

10) Satadhanya must not be shown any special privilege or preference at an ISKCON temple or in an ISKCON project [...]

11) Satadhanya das should not visit ISKCON schools, or projects primarily for children, unless to care for his biological child(ren).

12) Satadhanya should not be alone on ISKCON property with children who are not his biological children.[...]

[...] If Satadhanya fully complies with all the items described above, then as of Feb. 28, 2005, he may apply for the complete ban from ISKCON Mayapur/Calcutta to be lifted [...] reduced from 10 years to 5 years. [...] Then ICOCP makes further recommendations re: ISKCON Mayapur's responsibility for Satadhanya's abuse [...] of child abuse and in creating a safe atmosphere for children in Mayapur. [...]

This suggestion is meant to facilitate Mayapur to become an inspiring example of child protection. [...]

CONCLUSION

Satadhanya complied with all the decisions and punishments given by the CPO, except that he has been reinstated in a position of management at ISKCON Mayapur and does represent ISKCON to government agencies. It appears devotees will object to this ad infinitum. But there is **no evidence he was involved in Srila Prabhupada's poisoning**. He should be extensively interviewed for information about the suspects and events in 1977.

CHAPTER 31: OUTSIDE INVOLVEMENT

"SO THEY MAY KILL ME ALSO"

"So as Krishna was attempted to be killed... And Lord Jesus Christ was killed. So they may kill me also." (SPConv, May 3, 1976)

On another occasion Srila Prabhupada flatly stated that if "they" knew what he was doing, "they" would kill him. The governments of the times of Lord Krishna and Jesus Christ were involved in the attempts on the lives of both. The CIA and FBI history is one of the elimination of controversial, socially, or politically-threatening individuals, which Srila Prabhupada himself admitted he was. When Srila Prabhupada was especially successful and socially "disruptive," from about 1968 to 1977, it is very probable that he was under watch or investigation by US intelligence/security agencies. In the 1960's and 1970's the FBI and CIA are now known to have been very active in monitoring, undermining, or eliminating all those considered a threat to the social fabric and political stability of the USA. That would definitely include the Hare Krishnas and their "radical" leader, Srila Prabhupada.

Although there is as yet no direct evidence that Srila Prabhupada's poisoning involved anyone other than *some* of his caretakers, the fact that Chandra Swami was closely connected to state intelligence/security agencies and that cadmium is an exotic, rarely-used poison- prompts a deeper look. If the CIA decided to "neutralize" Srila Prabhupada, considering him a social threat, they would have done so through one or more of his ambitious disciples who wanted the same thing. They would have worked together.

Poisons used in homicidal poisonings in the 1970's were arsenic, antimony, mercury, cyanide... but cadmium? We would not expect anyone to know about cadmium unless they had training in chemistry. Thus state players is a distinct possibility. The cadmium poisoning is a proven fact and the question is who would know about cadmium? Thus it is possible that Srila Prabhupada's poisoning was guided by professional outsiders, although certainly executed by someone close to Srila Prabhupada. After reading *Kill Guru, Become Guru* in 2017, Hansadutta believed Srila Prabhupada was poisoned by the CIA, told to Anuttama dasi (USA).

PRABHUPADA QUOTES ON DEMONS WILL TRY TO STOP US

(1) **SP:** ...That was spoken by one politician, that *"It is spreading like epidemic?"* **Tamal:** Yes. **SP:** That danger they are fighting. **Tamal:** ...There're now some demons in America, they are realizing that ***this is the most dangerous movement to their whole culture.*** **SP:** Yes, that is the real point. And if the young men, they are taking and they take it seriously, then ***they will take over government.*** Yes. That is the real point. Because ***they want to stop it.*** [...] The poison has already entered. (laughs) Now it is reacting, so they are feeling the pressure. That is our success, when there is ***opposition.*** They are not going to oppose any such movement like Transcendental Meditation. No, they don't care. But this, they are seeing that it is ***very venomous poison.*** **Tamal:** They didn't realize your intentions when you first came in 1965. **SP:** (laughs) Yes. (SPConv Feb. 14, 1977)

(2) **SP:** ...the Western world, they're feeling the strength. They have now begun opposition. Their politicians are thinking that *"This Hare Krishna movement is spreading like epidemic."* Actually it is so. *"And if it is spread so quickly, within ten years they'll take our government."* They say like that. (SPConv Jan. 7, 1977)

(3) **SP:** ...is now opposition, and some of the politicians, they're of opinion that *"This culture, Hare Krishna movement, is spreading like epidemic, and if we do not check, in ten years' time they'll take the government."* [...] revolution takes place by young men. So if it is actually spreading like epidemic, and young men, they are taking part, so within ten years it is not impossible. [...] It can pull down even a President like Nixon. [...] if the majority becomes Krishna conscious, they can make Krishna conscious government. (SPConv Jan. 8, 1977)

(4) **SP:** In many courts... We have been harassed in Australia, many, many, because they are afraid of... Now Krishna consciousness movement is advancing. The some... One politician has said that *"This movement is increasing like epidemic. If we do not check it, within ten years they'll take our government."* (laughter) Yes, in America one politician... So actually that is happening. In spite of so much obstacles... (SPConv May 12, 1977)

(5) **SP:** ...He [Bhaktisiddhanta] thought it that *"The doctor has been called to kill me."* So he did not undergo the hernia operation. **Tamal:** He thought the doctor was paid off to kill him. **SP:** Yes. **Tamal:** 'Cause sometimes people were paid off to kill him. **SP:** So he did not go. **Tamal:** Actually you and your Guru Maharaja are the greatest enemies of modern civilization in this century, Srila

Prabhupada. So many people, materialists... **SP:** This is Chaitanya Mahaprabhu's mission... (SPConv May 20, 1977)

(6) *“So this movement should be pushed very vigorously. And so far, we have become successful. And **enemies will be always**, as soon as there is something good. That is the way of material world. Even Kesha had enemies, what to speak of us. Eh? So many enemies, but He was powerful; He killed all them. Nobody could kill Him, but there was **attempt to kill Him** from the very beginning of His birth. He had so many enemies. [...] So we are instructing: no intoxication. So those who are flourishing by selling cigarettes and wine and liquor, they do not... **‘Immediately kill him.’** Oh, yes, in this way. ‘If they, the movement goes and becomes very strong, then our business will be lost. Kill him.’ So naturally they will be enemies. [...] So they are thinking like that. No meat-eating, then all slaughterhouses will be closed: ‘They’re enemy.’ [...] Because you have forbidden: no illicit sex, no intoxication, no meat-eating, no gambling. The whole Western world living on these four pillars. Just see our position. And the same conscious way, everyone is thinking, ‘If this movement goes on, then how all these nightclubs will go on? How all breweries will go on? How all slaughterhouse will go on, cigarette factories will go on?’*

*“This is all foolish. So you cannot expect that we will get more, many friends. That is not possible, because **the world is full of Kamsas, demons**. So we have to struggle and... In the face of so many obstacles we have come to this standard that there is one Hare Krishna movement; it is very dangerous to the modern way of life. [...] They’re feeling the pulse. Now when they are meeting, state obstacles. Everywhere we are meeting obstacles. [...] **They will want to crush down this movement**. So this will be up to Him. [...] And Krishna was attempted to be killed by Kamsa class of men and his company, the demons. [...] Krishna’s favor is there, because Krishna and Krishna’s movement is not different, identical.*

*“So as **Krishna was attempted to be killed**, many, many years before He appeared... [...] So there may be attempt like that. And Lord Jesus Christ was killed. **So they may kill me also**. [...] So if we keep our movement pure, then you are as strong as Krishna. And as soon as you deviate from it, immediately, ordinary. This is the secret. Now it is up to us, how to keep it pure. Then no enemy can kill us. Nobody can kill you.” (SPConv May 3, 1976)*

CONCLUSION: Srila Prabhupada was very clear about opposing elements, those who want to stop the Hare Krishna movement, and obviously that would make Srila Prabhupada himself a target.

AN UNUSUAL AND RARELY USED POISON

Asked who would have knowledge of such an unusual and rarely used poison such as cadmium, and who would have the expertise to use it in proper dosages and timing so not to arouse suspicion, Dr. Morris replied, "*Someone with a very good knowledge of chemistry and poisons.*" Amateurs are out of the question. However, university chemistry students would know of cadmium. Anyone with some basic chemistry training knows cadmium salts to be lethally poisonous. Bhakticharu, for example, was a 6 year chemistry major in a Hamburg university in the 1970's. But the methodology (doses, application) of a gradual cadmium poisoning is beyond the ability or imagination of the average Joe. Murder investigations must consider many possibilities. The murder is proven, but all those who were involved remain hidden.

That Srila Prabhupada's cadmium poisoners received assistance or guidance from outside their own small circle of participants is a distinct and likely possibility. In Ch. 25, Chandra Swami was examined as a plausible source of cadmium or the cadmium idea. Chandra Swami was a poisons expert and ***he was well connected to many state intelligence agencies***; the CIA, Israeli Mossad, British MI-6, Russian KGB and other country's security agencies (Egypt, Pakistan, etc). These agencies are professionals in the assassination business, had forward operations that always needed hard cash, selling their techniques and secrets through discreet channels. So, state intelligence agencies with their assassination techniques are a very possible link in Srila Prabhupada's heavy metals poisoning. Could Srila Prabhupada's poisoners have received advice, guidance, or assistance from a professional source or a state intelligence agency on how to use cadmium? This idea may seem far-fetched, but since many have mentioned the idea, it is explored.

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 guided by 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.”

A wider circle of involvement is thus suspected. Chandra Swami, a tantric herbalist and poison specialist, is a natural suspect, (Ch. 25). Rogue elements in the Gaudiya Math may have been involved- after all, poisoning is practically a cultural heritage in India. Or it could be someone with a good knowledge of chemistry, or a CIA/FBI agent established contact with someone like Tamal.

GAUDIYA MATH, CASTE GOSWAMIS

Srila Prabhupada had enemies in Vrindaban amongst his envious Godbrothers at various Gaudiya Math temples and in the caste goswami families. Some were very opposed to Srila Prabhupada's giving initiation to the “fallen” western people, and then bringing them to live in and “contaminate” the Holy Dhama. Srila Prabhupada often spoke of the enmity towards him by some amongst these two groups.

Poisoning is a constant danger to those in India who effectively diminish the false spiritualists by true transcendental preaching, as Srila Prabhupada had done. There were many who bitterly objected to what Srila Prabhupada was doing. It is possible that someone from these groups could have been involved in Srila Prabhupada's poisoning. Jayapataka stated in 1991 that the “*Gaudiya Math might have done it.*” There is some suspicion of elements in the Gaudiya Math, smarta brahmana caste goswamis, Shyama Ma, and Chandra Swami. Beyond the theory, there is no evidence of this. Or, Srila Prabhupada was poisoned by his own disciples without outside assistance.

FOREIGN INTELLIGENCE AGENCIES REGULARLY DO ASSASSINATIONS

It is an established fact that the CIA and various foreign intelligence agencies regularly execute covert and extrajudicial assassinations across the globe, eliminating those deemed politically or socially undesirable. ***This is not a conspiracy theory.*** Noam Chomsky said: “*Far and away the best book on the topic*” is William Blum's *Killing Hope: U.S. Military and C.I.A. Interventions since World War II* (2003), which detailed over 50 ***known attempts*** at assassinating foreign leaders (which is just a fraction of all such “operations”). As Wikispooks puts it:

“Formerly, these attacks were covert, but increasingly, the US government is open about assassinating anyone whom it pleases. The

official narrative, however, avoids the word assassination, preferring instead the euphemism "targeted killing." Attacks are being made on individuals or leaders of quite small groups who are post hoc designated "terrorists." [...] have been killings of nuclear technicians in Iran. Drones are proving increasingly effective at killing targets... "

Involvement in assassinations by intelligence agencies routinely entails secret payments, as is seen in the history of Chandra Swami. Also there are double or undercover agents to coordinate, supply, and train local dissidents or opponents of targeted persons. In this way, the elimination of targets appears to be the result of local politics or coups, an accident, etc. although it was arranged and funded by an intelligence agency. For example, CIA direct involvement in the death of Congo's 1960's Patrice Lumumba is a fact; the CIA attempted to poison his toothbrush, and succeeded by arranging through their agents for him to be delivered to his enemies to face a firing squad. *Srila Prabhupada's poisoners might have received assistance from either a poisoning expert like Chandra Swami, or an intelligence agency like the CIA.*

CHANDRA SWAMI WAS CLOSE TO MANY STATE AGENCIES

Chandra Swami was the "spiritual advisor" to Adnan Khashoggi, the world's infamous arms dealer and the world's richest man at the time. Khashoggi had ties to the CIA, Mossad, MI-6, etc and was involved in the Iran-Contra drugs for arms swaps with Iran arms dealer Manucher Ghorbanifar, with Saudi and US backing, and was an arms and secret deals facilitator from Nixon to Bush in 2003. Links were found tying Chandra Swami to both the LTTE and funding for the Rajiv Gandhi assassination through the infamous BCCI, a bank used by terrorists and CIA, Mossad, etc. The Jain Commission determined that multiple foreign intelligence agencies were tied to Chandra Swami in Rajiv Gandhi's assassination. Large funds received by Chandra Swami were never explained. A UK investigation revealed connections and associations between Rowland, Chandra Swami and Ashraf Marwan, who was head of security/ intelligence in Egypt. Chandra Swami also had intimate connections with Dawood Ibrahim, wanted by USA and Interpol for terrorism financing.

From July 19, 1998 in UK's Sunday Times: *"...Justice Jain had adduced evidence of the tantrik godman's having links with CIA and Mossad, and through them with the LTTE. He was among 21 'suspects' who the SIT had 'failed' to investigate, the panel complained. Justice Jain, who had reportedly devoted a whole section to CS, seems convinced that CS was involved. He quotes intelligence reports and*

government communications... *'The godman was constantly conspiring to overthrow Mr. Gandhi, and had sworn to "kill" him,' the report said. But Justice Jain points out the need for a fresh probe, also mentions the "close" relations between Mr. Gandhi's successor, Narasimha Rao, and CS, and how, Mr. Rao as Premier, had told a minister that he should not insist that government show the panel all documents on CS. ...Justice Jain has linked CS with the infamous BCCI in which arms dealer Adnan Kashoggi, several terrorist groups, CIA and Mossad had accounts. The money was used for terrorist operations and political assassinations. \$4M from Mr. Kashoggi was transferred to the LTTE.'*

"SUICIDES" OF JOURNALISTS

Chandra Swami's connections to BCCI, arms dealers, LTTE, Rajiv Gandhi's assassination, and foreign intelligence agencies are clear but not fully explained. Two journalists who were privately investigating the BCCI, the Bush family, and CIA assassinations were suspiciously found dead in their hotel rooms. Danny Casolaro's death in West Virginia in Aug. 1991 was deemed a suicide (19 slices to his wrists), but he was just about to obtain a document trove which would incriminate then-president George HW Bush in CIA assassinations overseas. Anson Ng's death in Guatemala was deemed a suicide in July 1991; he was investigating CIA and BCCI involvement in the infamous "death squads" of the Guatemala government where 200,000 peasants had been killed, their lands expropriated for USA business interests. And these incidents are just the tip of the iceberg.

STATE SPONSORED ASSASSINATIONS

To establish that state intelligence agencies (especially CIA, FBI, etc) do indeed carry out regular assassinations of those seen as a threat to state interests, we selected a few cases, as follows:

(1) There were 638 known attempts on the life of Fidel Castro, most of them by the CIA. All of them miraculously failed.

(2) There is much evidence that the FBI and CIA were behind the assassinations of both John F Kennedy and Robert Kennedy.

(3) Books have been written about CIA assassinations or schemes on the lives of Qaddafi (Libya), Allende (Chile), Figueres (Costa Rica), Nehru (India), Sihanouk (Cambodia), Charles de Gaulle (France), Trujillo (Dominican Rep.), Lumumba (Congo), and others.

(4) Regarding Martin Luther King (Wikipedia): *"The King family and others believe the assassination was carried out by a conspiracy involving the U.S. government, as alleged by Loyd Jowers in 1993, and that Ray was a scapegoat."*

(5) Black nationalist Malcolm X was shot and killed in 1965, allegedly with complicity by the FBI.

(6) The half-brother of the North Korean dictator was poisoned in a Malaysian airport lounge Feb. 15, 2017 by two women who smeared baby oil laced with a nerve poison onto his face and then fled in a taxi. A North Korean agency called Reconnaissance General Bureau specializes in assassination missions abroad.

(7) The assassinations program of a former South African government is described above, a government Chandra Swami had close ties and dealings with.

(8) Red China regularly “disappears” undesirables, even in the thousands, especially journalists, protest leaders, and powerful businessmen.

So, what to speak of major state powers, even minor countries have agencies to eliminate marked persons domestically or overseas. Anyone deemed a threat by any country is in danger of elimination. Undoubtedly Srila Prabhupada was considered a threat by several state intelligence agencies, in particular the USA, India, and Russia. In the news, Feb. 27, 2017, illustrating how intelligence agency assassination methods are almost undetectable:

“...governments, specifically the CIA, have for long periods of time had chemical concoctions that can induce a full systematic shutdown of a person’s nervous system... infamous heart attack gun... The weapon was first made public ...in 1975 by former CIA director William Colby. It was said to be very lethal and untraceable; by using this weapon a murder is made to look natural while the poison dissolves in hours, leaving only a tiny red dot on the skin, very hard to detect.” (Zero Hedge)

A newswire story Aug. 20, 2016 examined the Kremlin’s reach around the world with unsolved deaths and mysterious poisonings of their adversaries. A series of incidents were reported. Vladimir Kara-Murza had urged American lawmakers to expand sanctions against Russia, and a month later, after a flight on Aeroflot, in Moscow, he fell unconscious at a meeting with dissidents. *“‘It all went so fast,’ he recalled. ‘He had ingested a poison, doctors told him after he emerged from a weeklong coma, though they could find no identifiable trace of it.’* The poison produced a puzzling range of symptoms, including kidney failure. A French laboratory ***found heavy metals in his blood*** but was unable to identify a specific poison. In 2023 he was sentenced in Russia to 25 years in prison for treasonous activities.

A number of others associated with western sanctions on Russian interests mysteriously died. A banker's stomach was found to have traces of gelsemium, a rare, poisonous plant grown in the Himalayas and used in Chinese state assassinations. Political murders, particularly poisonings, are nothing new in Russia, going back five centuries. The case of Alexander Litvinenko, a Putin opponent who died of Polonium-210 poisoning in London in 2006, was likely due to tea he drank with a shady Russian former colleague who now stays in Moscow.

Murders and deaths under mysterious circumstances are now seen as such a menace that Kremlin critics often flee the country and keep their whereabouts secret. Wikipedia: *"A public inquiry began on 27 Jan. 2015, concluded in Jan. 2016 that Litvinenko's murder was an FSB operation, that was probably personally approved by Vladimir Putin."*

Among those fleeing Russia recently is Grigory Rodchenkov, a whistle-blower in Russia's sports doping scandal. Two other officials with knowledge of the scheme died unexpectedly as the scandal emerged. Another whistle-blower, Yulia Stepanova, is in hiding with her husband in the USA, and fears she will be found. *"If something happens to us, then you should know that it is not an accident."* *"The government is using the special services to liquidate its enemies."*

Gennadi V. Gudkov, a former member of Parliament and onetime KGB Lt. Colonel, said in an interview. *"It was not just Litvinenko, but many others we don't know about, classified as accidents or maybe semi-accidents."* A coroner ruled that blunt-force trauma caused the death in 2015 of a Kremlin insider, Mikhail Y. Lesin, 57, in a Washington hotel room, not a heart attack as first reported.

Aleksandr Poteyev, 64, an intelligence officer accused of defecting and betraying a ring of undercover Russian spies living in US suburbs, also died suspiciously. Another indication of covert state agencies eliminating unwanted persons was seen in Russia 2020-2023 with the highly suspicious deaths of dozens of business magnates and oil company executives, all falling from high rise buildings, all ruled as suicides.

A biochemist, Grigory Mairanovski, labored in secret since 1928 developing tasteless, colorless and odorless poisons. In 1954, a KGB defector described a secret lab near the agency's Lubyanka headquarters and "experiments on living people." The agencies developed an arsenal of lethal, hard-to-trace poisons that analysts of Russian security affairs say are still in use. The Arab-born terrorist

known as Khattab died in 2002 in his Chechnya mountain hide-out after opening a letter laced with a nerve agent. In 1971 Aleksandr Solzhenitsyn survived a poisoning attempt by ricin, made from castor beans. Ukraine's former pro-Western president, Viktor Yushchenko, had his face disfigured after a dioxin poisoning, most likely concealed in a meal he attributed to Russian assassins.

An attempt was made to kill Bulgarian defector Vladimir Kostov in a Paris metro station. Several friends of Kirill Kabanov, the head of the National Anti-Corruption Committee were poisoned. Kabanov investigated some of the Putin era's biggest corruption cases with this non-governmental organization after leaving the FSB, but lost many friends to various poisons. Yegor Gaidar, a former Russian Prime Minister became suddenly ill on his visit to Ireland in 2006. He collapsed vomiting blood and bleeding from the nose. He was poisoned with a strange-tasting cup of tea. Alexander Shokhin, head of a major Moscow business lobby, said: *"It's obvious he was poisoned,"* and that the Russian special services were behind it.

Luzius Wildhaber (European court of human rights) claimed he was poisoned during a visit to Russia in Oct. 2006. On his return to Basle he collapsed. Doctors diagnosed severe blood poisoning and he almost died. Zurab Zhvania, Prime Minister of Georgia, was found dead, suspected of pentacarbonyliron poisoning, a substance in the arsenal of the Russian special services that causes symptoms identical to asphyxiation by carbon monoxide. Yuri Shchekochikhin, a member of Russian parliament and an investigative journalist presumably died from poisoning by radioactive thallium. Shchekochikhin wrote about organized crime and corruption in Moscow and was critical of Moscow's policies.

Dr. Vladimir Pasechnik, the head of the Soviet bioweapons program at the Biopreparat facility, a world-class microbiologist and a high-profile Russian defector to the UK in 1989, was found dead in Wiltshire, England, not far from his home. He was in good health and died suddenly from a stroke. A nerve agent that mimics a stroke and leaves no traces was believed to be the cause of the death. Pasechnik's death began a string of mysterious deaths and obvious murders of world-class microbiologists.

In 2008, Karinna Moskalenko, a well-known Russian human rights attorney who took cases to the European Court of Human Rights, had her family fall ill in France, from mercury found in her car, causing her and her 3 children to suffer headaches, nausea, vomiting, and heart

problems. Moskalenko did cases against powerful Kremlin and special services figures of Russian Federation. The opinion is that *“they tried to kill her.”* Poisonings all over the world by the CIA, Mossad, MI-6, etc are also prolifically common.

FOIA REQUESTS COME UP NEGATIVE

In 2016 Naveen Krishna and Mrigendra filed Freedom of Information (FOIA) applications with the CIA *and* FBI on Srila Prabhupada, Bhavananda, Tamal, and Bhakticharu but *“no records were found,”* which is a normal outcome whenever the deep state does not want to share their classified files.

Neither the CIA and FBI ever opened a file on Srila Prabhupada? This is implausible and unbelievable, leading to the conclusion that such files are classified and unavailable. In other instances, such denials were later revealed to be untrue when corollary documents from other sources were found.

CONCLUSION

Thus the idea that a proven poisoning by an unusual agent such as cadmium had outside involvement such as a state intelligence agency *is not at all absurd*, especially since *Srila Prabhupada was very dangerous to the demoniac civilization*. Srila Prabhupada has made it very clear that anti-divine agents (demons, sinister movement, Kali chelas, etc) have infiltrated into the Hare Krishna Movement to subvert and stop its progress (see Ch. 4, 5).

Srila Prabhupada also clearly indicated how he himself was a top threat to the godless society and demoniac forces, and stated that he may be killed by them. So it is only a logical follow through conclusion that Srila Prabhupada was targeted, monitored, watched, investigated, and maybe assassinated via some of his close followers. All great saints and religious preachers throughout history have faced the kickback of demonic elements. Jesus Christ, St. Peter, Islamic saints, Haridas Thakur, Prahlad, etc. etc.

“As revealed in the movie Donnie Brasco, undercover FBI agent Joseph D Pistone infiltrated the Mafia and collected evidence for 5 years which led to 200+ indictments and 100+ convictions. This shows the government's capabilities in the area of undercover activities, which includes shadowy penetration and infiltration into cultural, religious, and spiritual movements that are deemed to run counter to their interests.

“The government is not ‘for and by the people,’ guess again. They are all around us, and dictating Kali Yuga policies that our Founder-

IN PURSUIT OF SRILA PRABHUPADA'S POISONERS

Acharya opposed and turned millions away from. Just see what ISKCON has morphed into from its original intended position as a 'devotional family of love and trust.'" (Patita Pavana das, Vedic astrologer, Apr. 16, 2023)



U.S. Department of Justice

Federal Bureau of Investigation
Washington, D.C. 20535

August 10, 2017

MR. HARVEY MECHANIC ESQUIRE
APARTMENT 201
3755 WATSEKA AVENUE
LOS ANGELES, CA 90034

FOIPA Request No.: 1381131-000
Subject: BHAKTIVEDANTA, ABHAY
CHARANA

Dear Mr. Mechanic:

This is in response to your Freedom of Information Acts (FOIA) request.

Based on the information you provided, we conducted a search of the Central Records System. We were unable to identify file records responsive to the FOIA. If you have additional information pertaining to the subject that you believe was of investigative interest to the Bureau, please provide us the details and we will conduct an additional search.

For your information, Congress excluded three discrete categories of law enforcement and national security records from the requirements of the FOIA. See 5 U.S.C. § 552(c) (2006 & Supp. IV (2010)). This response is limited to those records that are subject to the requirements of the FOIA. This is a standard notification that is given to all our requesters and should not be taken as an indication that excluded records do, or do not, exist.

FEDERAL GOVERNMENT INFILTRATES THE CULTS

At a press conference at the Pittsburgh International Airport in June 1987, Kirtanananda claimed that the U. S. federal government was trying to destroy New Vrindaban.

"We can see that actually the whole thing [the criminal charges against New Vrindaban] is a matter of religious persecution. Actually this is being called the "A. R. M."—the "Anti-Religious Movement." ...There was a decision made on the federal level about eighteen months ago to get rid of the cults..."

Janmastami das, former Kirtanananda fanatic and New Vrindaban enforcer in the 80's and early 90's, claimed that the government had infiltrated the biggest cults in America. There have also been similar

reports from other sources, including one infiltrator who actually became a true blue devotee and quit his work for his employers.

Henry Duktorski, an ex-disciple of Kirtanananda, has written extensively about New Vrindaban and its legal and internal troubles in the 1980's and 1990's. Randall Gorby, a community neighbor and friend to New Vrindaban devotees, turned out to be a government snitch. He was not alone: other professional "snitches" spied on ISKCON and other new religious movements, and were paid for their services. It was suspected that some of these informants who gained the trust of cult leaders, encouraged them to commit illegal activities, as an entrapment, so they could be prosecuted, found guilty and thus neutralized. Tirtha das (Sulochan's killer) and Tapahpunja das also came to believe that Gorby intentionally helped incite the murder of Sulochan to help the federal government have reason to destroy the New Vrindaban Community.

Janmastami met a man at the Philadelphia ISKCON Sunday feast program, whom he hired to help with his street flower business. Later, after the two became friendly, Janmastami explained:

"A fellow who regularly visited the Philadelphia temple, who came to work for me the entire time I was in Philly, came to me from the Sunday feast [...] eventually told me he was an operative for the government. He was a "snitch"—a paid informant—and nothing more, and they couldn't care less if he was killed or not. His name was Joshua Kunkle, who used to sell drugs to members of the devotees in the Philly area. Kunkle testified against us, New Vrindaban and I, in the data collection for the trial, but his testimony was never entered into the court record because it took blame away from Kirtanananda Swami, where they wanted it placed, and put it at the feet of his subordinates who actually did the planning of events that occurred.

"Kunkle told me the FBI had a list of 'subversive organizations' they were after. New Vrindaban was number four on this list, after Bhagwan Shree Rajneesh, Lyndon LaRouche, and Reverend Sun Myung Moon. In fact, this is where the plan to infiltrate 'moved to the next level,' [...] where the FBI started to try to steer the direction of the actions that New Vrindaban "was capable of" into [a sting operation]."

Joint House-Senate hearings on "The Cult Phenomenon in the United States" were conducted during Feb. 1979 in Washington, D.C. and chaired by Senator Bob Dole (Kansas). Jim Siegelman, a recipient of the Fiske Fellowship at Trinity College, Cambridge, and author of

the anti-cult books *Snapping*, *Holy Terror*, and *Dark Hero of the Information Age*, testified: “We focused our investigations on the five largest cults: the Hare Krishna, Scientology, Divine Light Mission, Unification Church, the Way International and to smaller groups.” Another speaker at these hearings, the attorney for Congressman Leo Ryan (who died in the Jonestown, Guyana “massacre”), specifically mentioned the New Vrindaban Community and petitioned Congress to “exercise leadership in the matter of cults and mind control.” He stated:

“Some religious cults with federal tax-exempt status as religious organizations are apparently stockpiling weapons according to [...] newspapers. One such report stated the West Virginia headquarters of the Hare Krishna organization has a vast arsenal of weaponry stockpiled. [...] Such hoarding of weapons must be questioned when it [...] goes beyond the scope of an individual’s Constitutional right to self-defense [...] The Congress has a responsibility to the American people [...] Equally, the Congress must exercise leadership in the manner of cults and mind control.” (Killing for Krishna, p.164)

Rev. Moon was convicted of tax evasion in 1982, as was Lyndon LaRouche in 1986, Bhagawan Rajneesh fled the USA in 1985 and is believed to have died thereafter from poisoning, and New Vrindaban’s leadership was squashed by 1996 with several criminal convictions, including Kirtanananda for 8 years (he never returned to New Vrindaban, and moved to India in 2008).

In 1993 the FBI bulldozed, gassed, and burned the Branch Davidian religious community in Waco, TX which resulted in 82 innocent adults and children dead. There was substantial public and political kickback on this brazen, unprovoked attack on defenseless and harmless citizens. The FBI had infiltrated another religious compound in Tennessee, the Order of St. John of Jerusalem, with undercover agents and informants, deeming the group as a right wing militia and domestic terrorists. The leader of the group denied all this, and the FBI cancelled their planned, annihilating assault at the last minute. These details have emerged only recently, some 30 years later.

*“It is a fact however that **the great sinister movement is within our Society.**”* (SPL Hansadutta, 1970) *“So as Krishna was attempted to be killed... And Lord Jesus Christ was killed. **So they may kill me also.**”* (Srila Prabhupada, May 3, 1976)

**CHAPTER 32: GBC-
ACTIVE COLLUSION, SILENT CONSENT**

From the pages of the Mahabharata, Kashyapa Muni said:

"If one knows the truth but does not disclose it upon being questioned, or, if out of anger, fear, or some other motive, one gives a false reply, then he is bound up by 1,000 nooses of Varuna... If someone commits a sinful act in an assembly, then it is the duty of all those who are present to chastise the wrong doer. If they fail to do so, then the perpetrator of the sin receives one-fourth of the reaction, the leader of the assembly has to accept one-half, and all others present suffer one-fourth. A witness is one who has seen, heard of, or otherwise understood a thing, and he should always tell the truth, for in that way his pious merit will never suffer diminution."

WHO IN THE GBC-GURU CARTEL KNOWS?

Narayan das (Alachua, Florida) gave Naveen Krishna, Nityananda, Nara Narayan, Yasodanandan, and others an identical account that bears notation here. He worked in the Los Angeles ISKCON Legal Office for many years with Amarendra das, starting with the Robin George case in 1980. He was adept in sensitive and secret arrangements, such as discreetly convincing Nityananda to be the fall guy for the GBC at the George trial in 1983. He was no stranger to the ways of legal maneuvering nor to the inside secrets of the zonal gurus' doings. He claimed to have discovered files and recordings in Ramesvara's LA office confirming Srila Prabhupada's poisoning. He said Ramesvara and Bhagavan knew of this. But this evidence was destroyed shortly afterwards by an unexplained office fire. He also came to know that various zonal acharyas learned of the poisoning, and after many phone calls and consultations, they decided this issue would destroy ISKCON (and their guru enterprises) if it became public, so they agreed it was best to keep it covered-up.

Narayan das was concerned for his safety if he "went public," and passed away in Dec. 2016. Also Tamohara das wrote (not the GBC):

*"A certain sannyasi told me he heard it from a high ranking GBC, that the GBC knows of the poisoning as a **fact**, and knows just who all was involved. The revealer is afraid to let out their name. He also says that they have Prabhupada's instruction tapes from the period, hidden from you and I; they are suppressing them. Apparently, Prabhupada's given system is much like that of another Vaishnava sampradaya."*

Another account from a very reliable source which confirms the poisoning cover-up: *"I remember in 2001, I spoke, in confidence, to an ISKCON guru/GBC/sannyasi. He confided in me that he thought that it was very likely that there was truth to the assertion that Srila Prabhupada was given poison, by Tamal, and perhaps others. And then he was quick to follow up that statement by stating that he felt certain that they (ISKCON) had gotten it right about the guru issue and initiations system. This combination of statements was shocking for me to hear."* (Dhira Govinda das, 2016) Yes... shocking.

That those who poisoned the Acharya got it right with their appointment hoax and then their evolving concocted initiations and guru system? Illusions (maya) do not clear up for those following the disobedient and deviant doctrines of the Acharya's poisoners.

We are quite confident that most ISKCON leaders do privately fret that the "poison issue" has much more merit than they will admit in public. The institutional stonewalling, total denials, and refusal to discuss any part of the poison evidence are signs of a leadership that is very afraid of the truth and are desperately trying to keep it hidden as long as they can. Revelation of Srila Prabhupada's poisoning or murder would naturally threaten the entire ISKCON status quo and their positions as gurus, and therefore there is such a fierce opposition to the so-called "poison theory." Their silence and denials means complicity.

According to Bhagwat Maharaja and others who were present at a meeting with Narayan Maharaja in Alachua, Florida in 2003, Srila Prabhupada's poisoning was confirmed. Narayan Maharaja was asked if Srila Prabhupada was poisoned: *"Your Prabhupada told me, 'I think I am being poisoned.'"* The question that pops up is: *"If Narayana Maharaja was told this, then why did he so closely associate with and befriend Tamal, who would be an obvious prime suspect? As an enlightened soul, it seems he would not be interested in Tamal at all?"*

NO SIN IN KILLING A POISONER

According to Vedic injunctions there are six kinds of aggressors: (1) a poison giver (2) one who sets fire to the house (3) one who attacks with deadly weapons (4) one who plunders riches (5) one who occupies another's land (6) one who kidnaps a wife. Such aggressors are at once to be killed, and no sin is incurred by killing such aggressors.

"Atatayinah, aggressor. Anyone who kidnaps one's wife is called aggressor. One who sets fire in your house, he's aggressor. One who is coming to kill you with weapon, he's aggressor. In this way there is a list of aggression. So aggressor can be killed immediately. [...] there is

*no sin in killing aggressor. Enemy who sets fire to the house, administers **poison**, attacks all of a sudden with deadly weapon, plunders wealth, or usurps agricultural field, or entices one's wife is called an aggressor. [...] This is Vedic knowledge.*" (SP Lecture Gita)

"What is religious fight? Religious fight means you have got right to kill your aggressor. If somebody takes your property, if somebody sets fire in your house, if somebody kidnaps your wife, or somebody is trying to kill you, they are called aggressor. So aggressor should be killed immediately. [...] Dharma-yuddha" SP Lecture, Sept. 14, 1976)

ACTIVE COLLUSION OR SILENT CONSENT- BOTH ARE COMPLICIT

(1) *"...one who is mischievous, he is culprit. But one who tolerates mischievous activity, he is also culprit. If you are mischievous, you are criminal. But if you tolerate mischievous activities that is also criminal."* (SP Conv May 3, 1973)

(2) **Harikesh:** They are being quiet. They are too afraid to say. **SP:** That means they are accepting. [...] Quiet means... Maunam samyati raksanam. If there is some argument and you remain quiet that means indirectly you accept. (SP Conv, July 9, 1975)

(3) *"The only thing necessary for the triumph of evil is for good men to do nothing."* (Edmond Burke)

Everyone understands the full complicity of one who is directly involved in a crime. What is less understood is that one who is a silent consenter, or one who aids after the fact, *or one who benefits from the crime* afterwards- *they are also complicit in the crime*. Similarly, not only the butcher incurs the sin for animal killing, but also one who transports, eats, cooks, sells, or raises the animal. This also applies to Srila Prabhupada's proven poisoning. Those who:

- (1) Silently knew it was occurring but did nothing to stop it,
- (2) Afterwards covered for or protected the poisoners,
- (3) Gained from the poisoning by accepting benefits that came as a result of the poisoning (sharing in the stolen goods).

They Are Also All Guilty of Srila Prabhupada's Poisoning.

Thus the original poisoners implicated many others, by creating a *miasma* or poisonous atmosphere, by sharing the assets of Srila Prabhupada's mission. **Active collusion or silent consent- both are complicit.** (1) Aiding and abetting, (2) silent partner, (3) complicit after the fact- these phrases relate to those who knew or came to know of Srila Prabhupada's poisoning, or those who benefited from it. Besides the original 1977 poisoners, there are ISKCON leaders who came of know of the crime but unconscionably and deceptively have remained

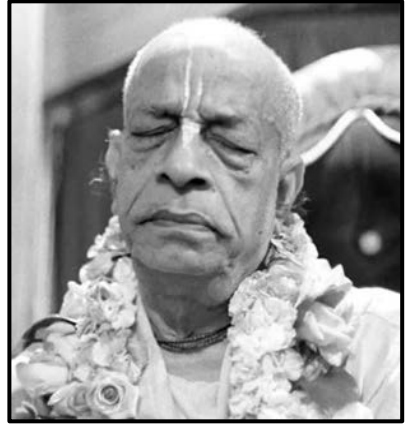
silent to protect their positions and benefits. Otherwise, why have they adamantly and unreasonably denied all the evidence and demonized those who want the truth instead of supporting an honest, impartial, open investigation and giving cooperation to the same?

An example from mundane politics might be further illustrative:

*“On German Chancellor Scholz’s possible complicity in the operation, Hersh said in his new article: “At this point, it must be noted that Scholz, whether or not he was alerted of the destruction of the pipeline [Nordstream gas pipeline, blown up in Sept. 2022] **in advance**—still an open question—has clearly **been complicit** since last fall in support of the Biden Administration’s **cover-up** of its operation in the Baltic Sea.” (ZeroHedge Mar. 24, 2023)*

GO ALONG TO GET ALONG

Srila Prabhupada’s criminal poisoning was a conspiracy by a few to hijack the movement and its assets for personal aggrandizement. They wanted to become absolute gurus with worship, position, power, wealth, and many disciples. *As time went on after 1977, those who were involved in the crime or were aware of it were joined by many others **as accessory after the fact**.* The distribution of the spoils



from the takeover of Srila Prabhupada’s institution induced others to support the original poisoners, knowingly or unknowingly, directly or indirectly. Tamal, as the chief poisoner (beyond a reasonable doubt), was expert at implicating others in the poisoning of Srila Prabhupada by arranging for them to sit on the acharya’s seat and take the acharya’s worship, disciples, and wealth. That is, as long as they supported the poison-party line without asking any honest or intelligent questions. Thus the complicit sold their soul for the profits of false guruship.

At least Judas repented, was not a poisoner, and then committed suicide after he sold out Jesus for 30 silver coins to the Roman soldiers. Tamal infected others with the dreaded acharya disease, by exciting their secret ambitions. Examples are Kirtanananda, Hansadutta, Bhavananda, Jayapataka, and others who were overwhelmed by personal ambition, as their spiritual sincerity drowned in the dark side of their own hearts.

SILENCE AND ASSOCIATION IS COLLUSION

Srila Prabhupada exposes the complicit, rascals, and pretenders:

(1) *“Because we are doing business, we are getting money from these rascal government, so if you expose me, then I will not get money, and if I expose you, you will not get money. Let us remain together and let them remain fools. That's all. This is it. If a common man like me can understand the whole policy, how the scientist will not understand? But they have made a compromise that ‘Don't expose me, I'll not expose you, and let us take money from the government.’ This is going on.”* (SPConv 18.5.75) [This applies to the poisoners as well.]

(2) *“So this Krishna consciousness movement is a challenge to all the rascals and fools, that's all. So those who have taken this movement very seriously, they should be very sober and understand at least you must expose all these rascals. That will be very much appreciated by Krishna.”* (SPLecture 9.12.73)

(3) *“Ah. So this is sattvam jayate. It must come out triumphant. We have to try for... How foolishly they are propagating a false theory, and amongst themselves self-complacent, getting prize, eulogization. What is this nonsense? Expose them. Bluffing. The bluffing should be exposed. What you are doing here?”* (SPConv 4.5.73)

(4) *“Yes. That we want. They have become unnecessary authorities and misleading people. That we want to expose.”* (SPConv 6.7.76)

(5) *“A person who knows things as they are and still does not bear witness becomes involved in sinful activities.”* (CC Mad 5.90)

(6) *“But one who tolerates mischievous activity, he is also culprit. If you are mischievous, you are criminal. But if you tolerate mischievous activities that is also criminal.”* (SPConv May 3, 1973)

(7) *“Regarding the position of a person who does not speak even when he knows the truth: jani saksi nahi deya tara papa haya. 'A person who knows things as they are and still does not bear witness becomes involved in sinful activities'.”* (SPConv May 17, 1975)

(8) *“Regarding the position of a person who does not speak even when he knows the truth: jani saksi nahi deya tara papa haya. 'A person who knows things as they are and still does not bear witness becomes involved in sinful activities'.”* (SPConv May 17, 1975)

(9) *“Brahmanas [...] are generally unaware of the happenings within the material world because they are always busy in their activities for spiritual advancement. Nonetheless, when there is a calamity in human society, they cannot remain impartial. If they do not do something to relieve the distressed condition of human society, it is said that due to such neglect their spiritual knowledge diminishes.”* (SBhag 4.14.41 Purport)

(10) *"Religious principles have certainly been violated in this assembly. One should not remain for even a moment in a place where irreligion is flourishing. A wise person should not enter an assembly if he knows the participants there are committing acts of impropriety. And if, having entered such an assembly, he fails to speak the truth, speaks falsely or pleads ignorance, he will certainly incur sin."* (SBhag 10.44.9-10)

(11) *"In the name of bhakti in many places people are engaged in illicit or anti-bhakti activities in the name of practicing bhakti. If one does not expose those issues (cases) very clearly, then pure bhakti will never be victorious or be established."* (Bhaktivinode, Sajjana Tosani)

(12) *"One should compulsorily engage in endeavoring to trying to uplift the Vaishnava Dharma from the mud of contamination and trying to free it from all kinds of dauratmya (wrong ideas and practices)."* (Srla Bhaktivinode, Bheka Dharana, Sajjana Tosani)

(13) **Jagadish:** If you know that someone is committing criminal activities, then if you associate with them, **you'll also become implicated.** **SP:** Yes. Sangat sanjayate kamah. (SPConv Jan. 11, 1977)

Sins of omission are as telling and culpable as sins of commission. Silence is complicity.

It is our duty as the messengers of the Absolute Truth to always stand for truth and kick out corruption, starting with our own spiritual family and society. Srila Prabhupada's poisoners must be exposed. That also means the fall of the entire current GBC/guru cartel/regime, those who have aided and abetted, covered-up the crime, profited from the crime, denied the crime. This is why they fear "political regime uncertainty" caused by the poison evidence. The truth will be their end.

COMPROMISED, INTIMIDATED INTO SILENT CONSENT

Naveen Krishna das resigned from the GBC in March 2000 after knowing the GBC response to the poison issue in their book *NTIAP*. A few months later, Bhakticharu visited Naveen at his home. They discussed how the poison evidence was not properly investigated, and Bhakticharu said he would support an investigation into Srila Prabhupada's poisoning and join a commission to reopen the matter after being shut by the GBC. But Naveen never heard back from him.

Gunagrahi, Guruprasad Swami, Ambarish, Sesa, and other senior devotees were prepared to assist with the investigative process under the umbrella of the November 14 Commission. The GBC issued a forceful ultimatum and resolution against any involvement in the poison issue: the poison issue had already been dealt with, it was a

blasphemous, volatile subject, and anyone involved would no longer be allowed any service, position, and participation in ISKCON. All those who had interest in the commission then faded away. Most of ISKCON is compromised by accepting some material benefits and thus they cannot stand up against any institutional policy of compliance by intimidation. They are like Bhishma and Drona who capitulated under pressure from Duryodhana, obligated to him for material benefits.

Prahladananda Swami, a GBC member and head of ISKCON's sannyasi committee, is illustrative. After the poison evidence first became public in late 1997, he visited Naveen Krishna in Florida. They discussed the developments, listened carefully to the whispers, reviewed the "poison discussions" where Srila Prabhupada spoke several times about being poisoned. Both were convinced that Srila Prabhupada had been poisoned, and they agreed to work towards a full investigation into the matter. Maharaja was convinced, saying, ***"I know it, that maybe a dozen senior men had poisoned Srila Prabhupada because they wanted to be full gurus and not simply ritviks."*** He was very affected, motivated to discover the full truth. He would quietly discuss his convictions with other leaders in ISKCON.

Then Tamal called Prahladananda Swami about his meeting with Naveen. Hearing that he felt there was a need to officially investigate the matter of Prabhupada's alleged poisoning, Tamal came down like a sledgehammer. **Tamal:** *"If you don't drop this poisoning matter immediately and totally, I will see to it that you never have any role or service in this movement again!"* It was a clear threat. Blackmail. Be quiet or get kicked off the gravy train. Prahladananda Swami decided to accede to Tamal's pressure. Unsure how much difference he could make in uncovering the truth anyway, was it worth giving up his service to Srila Prabhupada in ISKCON? He was forced to weigh the stand for truth against all he was receiving from ISKCON, and the work he was doing, and the stand for truth came out second and last.

After Tamal had passed away, and by then an ISKCON authorized guru, Prahladananda Swami again visited Naveen in 2003. *JFY* had just been distributed, and Prahladananda Swami had read it. He was still convinced of the poisoning and again the two friends discussed the evidence, ISKCON politics, and what could be done. Naveen had met with dozens of leaders in 1997-98 and had spent hours with each of them helping them understand the evidence. They had all left very disturbed about the matter. Yet no one had the courage to push the issue based on the facts they had seen.

Naveen told Prahlanananda Swami that he was disturbed, that it seemed no one in ISKCON cared whether Srila Prabhupada was poisoned and no one would take a stand. Asked if there was anyone in ISKCON with integrity and the guts to stand up for the truth, Prahlanananda Swami thought for some time, and replied to the negative. No one at all? For 3 hours they went over a list of ISKCON gurus, GBCs, regional secretaries, sanniyasis, about 100 names. Between them, they knew all of them.

Maharaja said he could not count on anyone to support an unbiased investigation, including himself because alone there was nothing he could do. He detailed exactly how and why each one would not stand up for truth, all compromised by dependence on various facilities provided directly or indirectly by ISKCON. Financial support, travel and medical expenses, friendship and social life, business dealings, timeshare residential investments, accepting some position, salary, prominent office, guruship responsibility, relatives, disciples, patrons, congregations, housing, schooling for children, etc. They all had too much to lose. They were irretrievably sold out and dependent on ISKCON. Naveen thought about the Mahabharata's description of the compromised positions of the Kuru elders who supported the evil Duryodhana. Everyone in ISKCON is compromised by accepting some material benefits and thus cannot even nominally endorse an honest investigation into their own Founder-Acharya assassination history.

ISKCON MISLEADERS: KURU ELDERS AND THEIR FATE

Those who have received benefits from Srila Prabhupada's poisoning in post-1977 ISKCON (that would be a very many persons) should meditate carefully on their situation and take measures to disengage and not become further implicated in this great crime. Do the right thing. Why have ISKCON devotees, despite their intelligence which can easily appreciate the overwhelming mountain of evidence clearly proving Srila Prabhupada's poisoning, go along with, acquiesce, or remain silent while their leadership perpetrates deceit and lies in ever more flaky and sketchy cover-ups of that evidence? Srila Prabhupada explains the important, parallel example of the Kurus like Bhishma.

(1) *"...It was an open secret that Duryodhana wanted to usurp the kingdom of the Pandavas by evil plans, in collaboration with his father, Dhritarastra. Therefore, all persons who had joined the side of Duryodhana must have been birds of the same feather..."* (BGita 1.23)

(2) *"...As far as the others are concerned—like Jayadratha, Krtavarma, Salya, etc.—all are determined to lay down their lives for*

*Duryodhana's sake. In other words, it is already concluded that **all of them would die** in the Battle of Kurukshetra for joining the party of the sinful Duryodhana.” (BGita 1.9)*

(3) “...Duryodhana clearly felt that the victory of the Kurus depended on the presence of Bhishmadeva. He was confident of the full support of Bhishmadeva and Dronacharya in the battle because he well knew that they did not even speak a word when Arjuna's wife Draupadi, in her helpless condition, had appealed to them for justice while she was being forced to strip naked in the presence of all the great generals in the assembly.” (BGita 1.11)

(4) “... According to scriptural codes, a teacher who engages in an abominable action and has lost his sense of discrimination is fit to be abandoned. Bhishma and Drona were obliged to take the side of Duryodhana because of **his financial assistance**, although they should not have accepted such a position simply on financial considerations. **Under the circumstances, they have lost the respectability of teachers.**” (BGita 2.5)

(5) SPLecture Aug. 5,1973: “What is that material consideration? Bhishma thought that ‘I am maintained by the money of Duryodhana. Duryodhana is maintaining me. Now he is in danger. If I go to the other side, then I should be ungrateful.’ [...] He did not think that ‘Duryodhana may be maintaining, but he has usurped the property of the Pandavas.’ [...] The same position was for Dronacharya. [...]. Such great personalities became darkened because they took money from them, anna. If I am provided by somebody who is too much materialist, then that will affect me. I will become also materialist. [...] So Chaitanya Mahaprabhu has warned that ‘Those who [...] are not devotees, do not accept anything from them because it will **make your mind unclean.**’ So therefore a brahmana and a Vaishnava, they do not accept directly money. They accept bhiksha.”

COMMENT: Bhishma, though he was a great devotee, sided with Duryodhana because of financial considerations and having been maintained by him, and thus Lord Krishna wanted him to be killed. Similarly, because they are attached to their maintenance and positions, all the ISKCON misleaders and senior devotees have sided with the primary suspects on the poison issue and will suffer much for this. Although presented with the evidence, they choose to deny even Srila Prabhupada's own clear statements about being poisoned just to politically favor the existing ruling elite. Thus they have acted just like Bhishma and Drona and will surely have to face the consequences for

this great misdeed. Some of them have ridiculed or laughed at the idea of Srila Prabhupada's poisoning. Yet, many accept leadership from such corrupted, dishonest persons who have used fraud, lies, deceit, and total denial to cover up the conclusive evidence in this matter.

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.”*

There are three types of involvement in a crime:

- (1) **Direct Commission,**
- (2) **Aiding and Abetting,**
- (3) **Accessory After The Fact.**

And thus MANY persons are implicated in Srila Prabhupada's poisoning. This is the law of the state, it is logical, and only right and fair. ***Willfully associating with the crime, wishing for a crime to succeed, as if one had done it himself.*** Within these parameters, we can say that all the zonal acharyas and the GBCs in 1978, were implicated in Srila Prabhupada's poisoning by aiding and abetting, even if not administering the poison. And all gurus and GBCs since.

AIDING AND ABETTING VS. ACCESSORY AFTER THE FACT

Wikipedia: *“Aiding and abetting is a legal doctrine related to the guilt of someone who aids or abets in the commission of a crime. It generally allows a court to pronounce someone guilty for aiding and abetting in a crime **even if they are not the principal offender.** It is necessary to show that the defendant has **willfully associated himself with the crime,** that he does, through his own **act or omission,** as he would do if he wished for a criminal venture to succeed. Under this statute, **anyone who aids or abets a crime may be charged directly with the crime,** as if the charged had carried out the act himself. A*

person who learns of the crime after it is committed and helps the criminal to conceal it, or aids the criminal in escaping, or simply fails to report the crime, is known as an 'accessory after the fact.'"

THERE ARE MANY LEVELS OF COMPLICITY

After a bank robbery, someone who knowingly partakes of the loot will also become complicit. Seven persons are implicated in cow-killing, not just the one who actually kills the cow. Same for the poisoning of Srila Prabhupada. In the future many more persons may become complicit, so great is the contamination of this offense. Thus, many additional persons are also implicated in and guilty of Srila Prabhupada's poisoning, even though not directly involved in the actual act of administering or handling of the poison.

(1) Those who knew about Srila Prabhupada's poisoning *while it happened* and remained silent: they are also guilty of the crime.

(2) Those who learned about the poisoning of Srila Prabhupada *after the fact* and remained silent: they are also guilty of the crime.

(3) *Those who abetted the poisoning* of Srila Prabhupada (to approve, encourage, support, or *its cover-up during or after*) are implicated and they are also guilty of the crime.

(4) Those who *share in the material benefits* (at any time after the poisoning, even today or centuries from now) that resulted from Srila Prabhupada's removal by poisoning, are also implicated and they are also guilty of the crime. Of course, different situations will have differing degrees of complicity and responsibility. So, even if only a handful of persons had physically poisoned Srila Prabhupada (say, Tamal, Bhavananda, Bhakticharu, Jayapataka), still, all those who took advantage of the results by assuming Srila Prabhupada's position and exploiting his assets for their own purposes, are *also implicated as guilty in the crime*. This includes all the ISKCON gurus and GBCs from 1978 until the present. They are benefiting and taking advantage of the poisoning of the Acharya. They are *complicit after the fact and guilty of collusion with the crime*.

(5) Also those who know about Srila Prabhupada's poisoning but have always kept it secret and denied it, are *as guilty as the actual poisoners themselves*. They have aided and abetted the crime.

(6) And those who come to understand the evidence that Srila Prabhupada was poisoned, but do not adjust their lives to conform with the truth, they are also complicit.

(7) Also, those that know nothing of the poisoning, but have heard of it and did nothing to verify the truth in it, or those cooperating with those who have benefited from it, they are also complicit. Any pleas that they are just trying to help spread the movement for Srila Prabhupada, do not have time or interest in Srila Prabhupada's poisoning issue, will also not excuse them from some complicity.

ISKCON leaders have lied to us about Srila Prabhupada's poisoning, and they lied to us about a whole lot of other things as well. Some of these other things we already know about, as discussed later. Interestingly, they all refuse to reveal their personal finances or assets.

TWO TYPES OF PERPETRATORS: MISCHIEVOUS AND TOLERANT

We sometimes wonder about those who clearly had nothing to do with the actual poisoning of Srila Prabhupada in 1977, why do they protect, cover up, and defend the obvious suspects like Tamal and others? The reason is that they have since 1977 become implicated in the poisoning by accepting gifts of position and guruship from the hands of the original poisoners. Do not rock the boat, keep the status quo. They know, deep down, that if Srila Prabhupada's poisoning is established as fact, they will be in a big hurt when the resultant cleansing of the mission takes place. They all have to deny the poisoning to protect their own positions.

*“So you protest, write in book. You are scientist. Write in book. Prove scientifically. That will be your laurel of taking the doctorate degree. If you also become one of these rascal doctors, then what is the use of your Krishna consciousness that **whatever they say you silently accept?** No.” (SPConv 3.5.1973)*

WHAT DIFFERENCE DOES IT MAKE TO YOU?

Although perhaps not legally, but certainly by a spiritual and moral standpoint, this principle of aid and abetting also applies to one who does not think it very important if Srila Prabhupada was poisoned, or to one who does not care if Srila Prabhupada was poisoned. Amazingly, we see this in the lecture of an ISKCON guru, Bhakti Vikas Swami:

*“I hear about killing Srila Prabhupada by Tamal Krishna Goswami. ...what is going on? There is an idea, that Srila Prabhupada was killed by some of his close disciples; well, short of doing a forensic study, it's not possible to prove anything. If you want to take my opinion, this is nonsense; extremely offensive to both Srila Prabhupada and his close disciples. And, furthermore, **what difference does it make to you?** You have to chant Hare Krishna and go to Krishna. So, even if, just for the sake of argument, Srila Prabhupada had been so horribly*

*dealt with by his disciples, **what difference does it make to you?** You have to chant Hare Krishna.*

*“Now, interestingly, when we see, when Prahlad Maharaja, was fed poison, in the Bhagavatam, by his father Hiranyakashipu, it had no effect on him. So, Krishna protects his pure devotee. So, Prabhupada, we understand, he's not an ordinary person. He went to Krishna in that time, and in that way, because Krishna wanted him to. That's all. You probably got this from the internet. So, again, you won't get Krishna conscious by wandering around the backyards of the internet. **There are all sorts of weird things out there.**”*

COMMENT: Srila Prabhupada's mission to save the fallen souls on this planet has been hijacked by cadmium poisoners, and that mission has been deviated, polluted by four decades of unauthorized doctrines. This makes no difference to those who do not care about the mission of the pure devotee, but those who do care, it makes all the difference. Amazing question, typical from the compromised.

COMMENT: (Dhira Govinda das) *“‘Be quiet, and just chant Hare Krishna?’ ... Why should you even care? Well, Maharaja, we care because we feel deep gratitude and affection for this special person, Srila Prabhupada, a uniquely empowered pure devotee of Krishna. Followers of Srila Prabhupada are naturally eager to hear and understand about all of Srila Prabhupada's pastimes- on the Jaladuta, early morning hours speaking purports into the dictaphone, his disappearance pastimes, etc. Bhakti Vikas Swami seems to indicate that Krishna would have protected Srila Prabhupada, like He did with Prahlad. It's like, some naturally accept that a pure devotee may enact, co-create with Krishna, a disappearance pastime that involves, for example, a disease from a germ, or a heart attack, maybe a crucifixion, but, for some reason, they don't accept that Krishna and the pure devotee could create a disappearance pastime that involves those close to the pure devotee giving him poison? How does that make sense?”*

ISKCON WILL NOT ENDORSE OR ASSIST ANY INVESTIGATION

The truth about Srila Prabhupada's poisoning will not come from within ISKCON because its misleaders have embraced a desperate policy of total denial and cover-up. The investigation into this crime must be done by those outside ISKCON. And this is what has transpired since 1997: all investigative progress was accomplished by those independent of the institution, who acted against the will of ISKCON, and in the face of non-cooperation, severe demonization, or black magic curses. This will not change while ISKCON adheres to

their present narrative that Srila Prabhupada's poisoning is a dangerous theory. Any further investigation must come from outside ISKCON. There is no honesty in the compromised ISKCON misleadership.

IT IS SUSPICIOUS: AFTER 20 YEARS, GBC SUDDENLY KNOWS IT ALL

No one from 1977-1997 could say what was the cause of Srila Prabhupada's illness in his last year. This was a mysterious illness, without a description or name, amongst ISKCON devotees for decades.

"In the first twenty years after Srila Prabhupada's departure, no one I ever spoke with in the Hare Krishna movement, many hundreds of devotees, including leaders, equals, or rank and filers, ever articulated anything about the cause of Srila Prabhupada's final illness. It was just a big blank." (Thomas Getterly, 2020)

Yet suddenly in 1997, with the appearance of the poisoning issue, the lying GBC suddenly became knowledgeable experts on how Srila Prabhupada departed. They then began claiming it was due to the natural causes of diabetes and kidney disease (but without any medical documentation and only some new "interpretive" memories). The GBC pretended that a definitive diagnosis for Srila Prabhupada's illness was in hand all along. Such are the ways of ISKCON GBC's deceit.

The fact is there never was a clear diagnosis for Srila Prabhupada's health failure. That is, until the discovery of lethal levels of cadmium in three hair samples tested from 2002-05.

In 1977 there was no diagnosis at all. Physicians, scientists, devotees, forensic toxicologists, law enforcement, investigators and medical examiners may find helpful Vol. 4: *Srila Prabhupada's Mysterious Health Decline*.

DEPTH OF DEPRAVITY: ISKCON MISLEADERS

There seems to be no honesty or love of truth in the ISKCON misleadership. Dhira Govinda das recalled:

"The decay of leadership in ISKCON was characteristic of much of what I witnessed and experienced during those 1999-2002 GBC meetings in my capacity as director of ISKCON's Office of Child Protection. 'Maharaja, it's time to raise your hand now, to vote in favor of the proposal.' (but did he read the materials related to the proposal? Slim chance...) 'Maharaja, it's time to laugh now... isn't it obvious what a joke it is, to think that Srila Prabhupada was poisoned...' Maharaja dutifully raises his hand, or laughs, or whatever is needed to stay in the club. I think it's important to clarify, to

emphasize, that in the ISKCON organization the 'gurus' are regarded by their disciples as infallible, non-different from God Himself.

"So, the GBC gave responsibility for a fair, thorough, and impartial investigation to disciples (Deva Gaurahari, Tirtharaj) who regarded the prime suspects as flawless beings, non-different from God. We perhaps miss the gravity and utter absurdity of this point, in its outlandishness, its surreal nature. This shows the depth of depravity evinced by the ISKCON leadership in relation to this issue. But still, perhaps I'm unwarrantedly hopeful- I'm thinking if even a few- GBCs, 'gurus,' or those in other positions of leadership- get it, understand the faux pas they have made by their blind denials of Srila Prabhupada's poisoning evidence, and have sufficient character, integrity and courage to stand for it- perhaps it could create a momentum, a critical mass, that could inspire some substantial transformation in the organization, and throughout Srila Prabhupada's movement. Meanwhile, compiling the evidence and ISKCON history is a great service for Srila Prabhupada, and that is success."

Damaghosh das: "Re: your description of the 2000 GBC meeting. The reality of the situation within ISKCON must have hit you very hard at that time when you saw nobody was left you could depend on to speak truthfully. The entire GBC body is compromised and acting like the Kuru elders. Most are now 'killing' and 'poisoning' Srila Prabhupada every minute by acting as unauthorized gurus, endorsing the radical book changes, the changed deity worship etc. Thus they laugh as demons do. It is beyond them to be honest in their approach to any of the deviations and offenses. We hope to wake up those who are not fully compromised in the institutional corruption, who are open minded, intelligent supporters and well-wishers of Srila Prabhupada. Maybe there could be an 'escape clause' for those complicit after the fact. There may be a few left who still have some honesty, where they would come forward and clean up the house Srila Prabhupada built. After all, no one should try to destroy ISKCON but should purify it of offenses and deviations. Restore, not destroy."

CONCLUSION

The idea of an "escape clause" has merit. Once some momentum grows with an enlightened lower tier of institutional leaders who can see the truth in Srila Prabhupada's poisoning, senior leaders will begin to capitulate by "coming clean" and making excuses for their negligence and ignorance. That day cannot come soon enough. Those

IN PURSUIT OF SRILA PRABHUPADA'S POISONERS

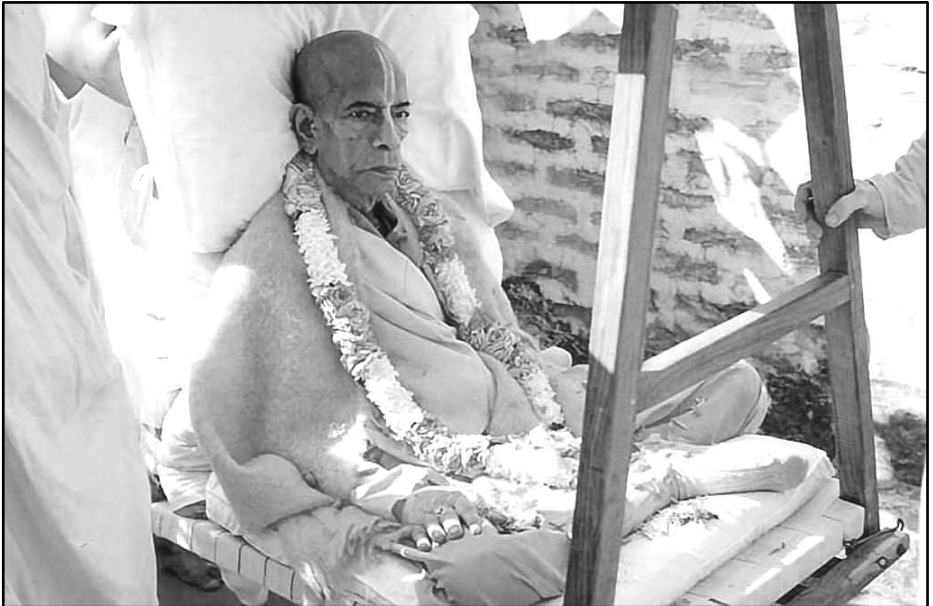
who do so can maybe be forgiven, but even with public apologies, they can never be trusted again as leaders.

“The first and worst of all frauds is to cheat oneself. All sin is easy after that.” (Bailey)

The GBC created false narratives about diabetes, poisoning from medicines, covered up the evidence with sham “investigations,” never questioned the suspects, suppressed and forbade legitimate efforts to properly investigate, endorsed the 1978 gurujacking and has protected the poisoners. The entire GBC body is complicit in this horrific crime.

And they have hair samples and teeth from Srila Prabhupada which would settle the poisoning issue once and for all, but they have hidden this evidence and refuse to allow tests on them. An honest GBC would have long ago arranged for these tests to be done by law enforcement or neutral forensic testing laboratories, just to affirm the truth.

Their course of action is classic obstruction of justice, tampering with evidence, false testimony, and constitutes clear complicity in the crime of the millennium. Throw them all out!



EPILOGUE:
FACTS AND CONCLUSIONS

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, other than in some nominal and token areas. The GBC body is mostly gurus or aspiring gurus, and it is self-electing, as its existing members decide who can join and stay in the club, and which is inherently self-corrupting. The GBC is accountable to no one. There are no checks and balances, no answering even to the membership 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 their false assumption of a "blank-check," ultimate authority. They claim to be non-different from Srila Prabhupada himself and that what they do (or do not do) is the will of Providence and as good as if Srila Prabhupada had done it himself. The result of this fanatical (contrary to shastra) dictatorial tyranny has been countless internal scandals and cover-ups, siphoning off of incoming funds, exploitation of assets, and disenfranchisement of older or intelligent devotees, who have left ISKCON in disgust.

All this is due to Tamal's actions and influence by installing the present regime in power. He cultivated allies (Ravindra Svarupa, Badrinarayan, Giriraj Swami, Hridayananda, Bir Krishna Swami, Satsvarupa, etc) who expanded the deviations, rendering the pure institution into a mundane church, suited for semi-independent guru franchises. The gurucratic 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 corporate 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 worship in federation of guru kingdoms.

They pretend their guru business is spreading Krishna consciousness and is what Srila Prabhupada instructed. This false narrative is so thoroughly indoctrinated and enmeshed into the consciousness of the Society that no one can see ISKCON's actual dark purpose- to satisfy the personal ambitions of its misleaders. ***ISKCON has been gurojacked and is no longer what Srila Prabhupada created.*** Most cannot see the gurocracy behind the phony façade... of which Tamal was the architect and inspiration.

LEVELS OF COMPLICITY AND INNOCENCE

Indications and leaks about Srila Prabhupada's poisoning had been spreading throughout the GBC-guru club since 1977. Tamal acknowledged that these "rumors" kept popping up. Then in 1997 Srila Prabhupada's conversations about his poisoning were noticed and went viral. But even those who were not involved knew that this issue would end the ISKCON gurocracy. Unless they suppressed, denied, and covered-up the issue, they would be jeopardizing their own precious positions. They all chose to "sit" on the matter and decided ***not*** to learn anything more about it. Dishonest as they are, all the GBCs eagerly latched onto the institutional denials and cover-ups. "*What good will come of it if we look for the actual facts and truth? What can be done now? Better I be quiet, and not rock my boat.*" And ***thus they all became involved*** as aiders and abettors, complicit in the cover-up, as accomplices after the fact, by sharing in the stolen goods, by supporting the cover-up of the crime and suspects.

It has been revealed that in all ISKCON scandals, the GBC-guru elite club of about 20 members knew well in advance about each one of them, but their silent club credo was to cover them up.

(1) Tamal's deepening association and take over coup intrigue with Narayan Maharaja, and the hidden outcome after this was confronted

(2) Jayatirtha's LSD and sex indulgences,

(3) Prabhavishnu Swami's Bangkok indulgences (known and privately discussed by the GBC for over 20 years!),

(4) The guru appointment hoax 1978-1987

(5) The widespread sexual child abuse in India with GBC protection quietly shielding the perverts with "plausible deniability"

(6) Harikesh's extreme eccentricities in the 1990's

(7) Hrdayananda's obvious departure from all standards as a sannyasi, ISKCON guru, and obedient disciple of Srila Prabhupada

All the cover-ups come from an ISKCON criminal, cover-up culture. The gurus and GBC pretty much ***know everything that goes on***

at their level. How could they not know about Srila Prabhupada's poisoning? If any one of them seeks or favors the truth about Srila Prabhupada's poisoning, the dark history of the zonal guru takeover, or even expresses an honest opinion, it would be the quick end of his ISKCON career. Better to just ignore it with continued silence. Such is the thinking of those who do not know the ultimate power of the truth. They have prioritized politics and selfish ends over truthfulness. But there is no statute of limitation on murder, and knowledge of a crime brings its own repercussions, legally, reputationally, etc.

The same is seen in the material world at large. In just two centuries, the promise of "democracy" has been corrupted and come to an inglorious end due to the merger of state and corporate power. The corrupt merger of Srila Prabhupada's 1977 ISKCON, which held so much promise for the fallen souls, with a bogus system of cheater initiating gurus has ended the potency of the Divine Mission.

So of course the GBC-guru cartel *must* deny Srila Prabhupada's poisoning with extreme measures, painting anyone who asks intelligent questions as well as the factual poisoning evidence itself, as "*beyond ludicrous, absurd, promoted by troubled souls, a dangerous deception, etc.*" But let us not be so naïve to believe this crass dishonesty.

We can hope one of them confesses their knowledge of Srila Prabhupada's poisoning on their deathbed, in their will, or when overcome with guilt? Unlikely. Meanwhile there is the scientific proof of the massive, lethal heavy metals poisoning. Regardless of who was involved (or how), before or after, we know for a fact that the entire GBC body is *complicit* for their cover-ups. They must all be removed and replaced with *elected, sincere new leaders* (Vol. 7).

Clearly most of the caretakers were not involved, but a few caretakers definitely were. Based on available, compelling evidence, *four caretakers were involved* in the poisoning: *Tamal, Bhavananda, Bhakticharu, and Jayapataka*, either beyond a reasonable doubt or clear and convincing, at levels of 90% to 98% certainty. Others *may have come to know about the poisoning later*, such as Satsvarupa, Hridayananda, etc and their silence is complicity. Many others, such as all ISKCON gurus, became complicit by sharing in the spoils of the crime, taking what belongs to the Acharya as their own property.

Others are totally innocent, such as Abhiram, Srutirupa, Hari Sauri, Upendra, Adridharan, Damodar Shastri, Bonamali, Narottam Lal Gupta, Palika, Balai, Pishima, Kuladri, etc., unless they have employed deceit in defense of the suspects or in supporting deceitful cover-ups.

APPENDIX 1:
WHO IS BEHIND THIS BOOK?

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

Working together, these individuals searched for an identity moniker and agreed upon ***Prabhupada Truth Commission***, a fully independent panel, not politically aligned or otherwise biased, adopting freedom of thought and expression as essential for spiritual advancement and the discovery of truth. Unfortunately the corrupted ISKCON does not want truth and resorts to political repression to maintain institutional control and an artificial organizational harmony. Civil philosophical discussion and exchange of views and realizations is healthy because: (1) it helps an individual to attain self-fulfillment. (2) It assists in truth discovery. (3) It 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.

APPENDIX 2:
RELATED VIDEOS AND BOOKS

VIDEO 1: "KILL GURU, BECOME GURU: FORENSIC BREAKTHROUGH"

<https://youtu.be/PIBqNBMBPvY> May 4, 2017 a 54 min. video on the history of the private investigation into Srila Prabhupada's poisoning and how the scientific forensic breakthrough into proving Srila Prabhupada's poisoning was accomplished by discovery of sky-high levels of cadmium in 3 authenticated samples of Srila Prabhupada's hair. The "poison issue" was resurrected from oblivion and again brought to the attention of the Hare Krishna movement after a hiatus of at least 14 years. By 2022 there were 35,000 views and hundreds of very appreciative comments. The message was that Srila Prabhupada's poisoning had now been definitely proven with hard scientific proof.

VIDEO 2: "POISONING OBJECTIONS ANSWERED"

<https://www.youtube.com/watch?v=gOLeHjRhZMc> On June 27, 2017 PTC released a second film of 41 minutes, and by 2022 there were over 12,600 views. A review and more in depth look of the evidence was undertaken and twenty common objections to Srila Prabhupada's poisoning were answered or refuted. It was necessary to deal with emotional and illogical objections such as: Srila Prabhupada could not have been poisoned because no one saw it happen. Emphasis was placed on the scientific proof of cadmium poisoning, and it is being seen that even those within ISKCON are accepting the poisoning as a fact. Some responses: "I live two blocks from Dallas temple... devotees here are stating openly that if this truth about Srila Prabhupada becomes known widely it will destroy Hare Krishna movement. I have the opposite opinion, so let us see how I can help." (Anonymous) "ISKCON has already been destroyed. The truth will help devotees see just how strong the material illusion really is and should revitalize the mission." (Anuttama dasi, Sept. 6, 2017)

VIDEO 3: "CRIME OF THE MILLENNIUM: POISONING PRABHUPADA"

<https://www.youtube.com/watch?v=IMuUqqZDqTQ> A third film was released by PTC of 31 minutes on Aug. 28, 2017 and by 2022 there were 20,600 views. This film reviewed further evidence in Srila Prabhupada's poisoning, and demanded that the ISKCON leadership publicly accept the scientific proof of the crime of the millennium,

apologize for their cover-up of the facts and evidence, and resign from their posts sooner the better. It called upon devotees to remove the ISKCON leaders and elect new ones who could respond to the ramifications of the truth about Srila Prabhupada's poisoning. It also called upon devotees to take a public stand on the issue and to restore Srila Prabhupada's mission and mercy by going back to "Square One," as though it were the day after Srila Prabhupada's departure. By open discussion, debate, research, and study the proper understanding of Srila Prabhupada's teachings could be ascertained. On various public Facebook pages and websites, discussion and comments were 95% in agreement and favorable of the evidence and films. Of course, there was absolutely no response from any ISKCON leader nor the GBC on the issue, just dead silence. One comment was philosophical in nature: "Srila Prabhupada's final pastime very closely reminds me with that of Jesus Christ, as I was born Christian. Like Jesus on the cross Srila Prabhupada's body was "nailed" to his bed and suffered numerous days of horrible torture. Jesus was described as extremely weak and dehydrated. Ultimately, Jesus died as a result of suffocation. No one can even imagine the intensity of such suffering. But, Jesus' greatness is not that because he suffered he become so great. What is described by historians is that even with all the pain, Jesus thought of others rather than himself. This was the true greatness of the person Jesus Christ. His first words from the cross were, "Father, forgive them; for they know not what they do" He thought of His mother, who stood by the cross weeping, and asked his beloved disciple John to take care of her. This is an example of a perfect leader. I can see that there are still the disciples and followers of Srila Prabhupada who are sincere and active, not silent. They want to serve Srila Prabhupada and help him to spread his mission. This I really appreciate, that nothing is completely lost and there is still hope for all of us. Only by the mercy of association with Srila Prabhupada and his sincere disciples and followers the whole world will get purified, of this I am so much convinced."

VIDEO 4: IN PURSUIT OF PRABHUPADA'S POISONERS

<https://www.youtube.com/watch?v=6unXi7jzSiI> A fourth film of 25 minutes was released by PTC Oct. 5, 2017 and by 2022 there were 58,000 views. This film focused on the suspects and the evidence implicating them, and has been the most watched of all the films, showing intense interest in the evidence implicating the prime suspects in Srila Prabhupada's heavy metals poisoning.

VIDEO 5: "REWARD ON PRABHUPADA'S POISONERS"

https://www.youtube.com/watch?v=GZg_rNP6HiY A fifth film of 102 seconds was released by PTC Oct. 13, 2017 and by 2022 there were 2,000 views. It offered on a cash reward of US\$50,000 for information that would lead to the felony conviction of anyone for poisoning Srila Prabhupada. No information has been forthcoming, but it is a tall order to obtain a criminal conviction.

VIDEO 6: "TAMAL: WE COULD HAVE DONE THAT (POISON HIM)"

<https://www.youtube.com/watch?v=XoRz1ENORFg> A sixth film of 24 minutes was released by PTC on July 25, 2018 and by 2022 there were 5,000 views. This film focused on Tamal's mercy killing BTG interview where he claims Srila Prabhupada wanted an assisted suicide, undoubtedly his defense for poisoning Srila Prabhupada if the matter became public. But Tamal never brought it up again.

YOU TUBE FILMS 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=6unXi7jzSiI>

(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/0923519122>

(9) *Anti-Prabhupada: The Deviant Impact of the Poisonous Tamal Krishna Goswami on the Hare Krishna Movement*

<https://www.amazon.com/dp/0923519149>

(10) **Private distribution: Srila Prabhupada's Hidden Glories- Hardcover 2 volume set, 880 pg each:**

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