

KILL GURU BECOME GURU

***THE POISON IS
PERSONAL AMBITION***

**BOOK TWO:
POISONING SRILA PRABHUPADA'S MISSION**



**THE POISONING OF SRILA PRABHUPADA'S BODY AND MISSION
and
AUTHORIZED CONCLUSIONS ON
SRILA PRABHUPADA'S MISSION AND ITS RESTORATION**

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BOOK TWO: POISONING SRILA PRABHUPADA'S MISSION

THIS BOOK DISCUSSES:

- (1). THE TAKEOVER OF THE HARE KRISHNA MOVEMENT BY THOSE WHO MADE FALSE CLAIMS OF BEING APPOINTED AS NEW GURUS IN A CONSPIRACY OF SILENCE,
- (2). HOW THE HIJACKERS WERE ILLEGALLY AMBITIOUS TO BE GURUS WITHOUT AUTHORIZATION,
- (2). THE COMPOUNDING DEVIATIONS BY WHICH THEY HAVE CORRUPTED THE SPIRITUAL MISSION SINCE SRILA PRABHUPADA DEPARTED,
- (3). WHAT HAPPENED TO ISKCON SINCE 1977, WITH THE MAJOR PIECES OF ISKCON HISTORY,
- (4). AN OVERVIEW OF THE DEEP CORRUPTIONS AND DISOBEDIENCE IN ISKCON,
- (5). A PARTIAL LOOK AT THE UNQUALIFIED LEADERS OF ISKCON,
- (6). HOW THEY POISONED THE FUNDAMENTAL BASIS OF SRILA PRABHUPADA'S MISSION, INCLUDING SRILA PRABHUPADA'S MANAGEMENT SYSTEMS AND HIS SACRED BOOKS,
- (7). AND DISCUSSION OF COMING BACK TO PRABHUPADA, WITHOUT TOUCHING VERY MUCH ON THE GURU ISSUE, WHICH IS FULLY ADDRESSED IN BOOK THREE.

SOURCE OF THE BOOK'S TITLE:

"They wanted to create artificially somebody acharya and everything failed. They did not even consider with common sense—that 'If Guru Maharaja wanted to appoint somebody as acharya, why did he not say? He said so many things, and this point he missed? The real point?' And they insisted upon it. They declared some unfit person to become *acharya*. Then another man came. And then another—'Acharya!' Another—'Acharya!' So better to remain a foolish [simple] person perpetually to be directed by Guru Maharaja. That is perfection. And as soon as he learns that Guru Maharaja is dead [or dying], '**Now I am so advanced that I can kill my guru and I become guru.**' Then he's finished." (Srila Prabhupada conversation, 16 Aug 1976)

"The poison is personal ambition..." (from a Srila Prabhupada letter, 11 Jan 1970)

"Silence in the face of evil is itself evil. Not to speak is to speak. Not to act is to act." [Dietrich Bonhoeffer]

"Our lives begin to end the day we become silent about things that matter." [Martin L. King]

"All that is required for evil to triumph, is for good men to do nothing." [E. Burke].

"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 that time 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, July 2017)

SUMMARY OF CONTENTS, EVIDENCE, & ISSUES ADDRESSED

The Detailed, Verified History Of How ISKCON Was Taken Over By Ambitious Men
 Chronicling The Prolific Deviations In The Hare Krishna Movement Post-1977
 How the Poisoners of Srila Prabhupada's Body Also Poisoned His Mission
 Chronicling the History of ISKCON's Unqualified Misleaders as Selfish Exploiters
 How the Kirtan, Deity Worship, Sacred Books, and Vaishnava Culture Has Been Poisoned
 What Was the Early Resistance to the Gurujacking of the Movement?
 How Were the "Guru Pseudo-reforms" of 1986-87 Simply a Political Accommodation?
 How Has ISKCON Changed Since Srila Prabhupada's Departure?

This publication is respectfully submitted to the followers of Srila Prabhupada as a comprehensive summary of facts, evidence, and investigative results in the poisoning of His Divine Grace's transcendental mission. It also chronicles the hijacking of the movement and its major historical events after Srila Prabhupada's departure. It is factual, unbiased, honest, and has no agenda other than to establish the truth of these matters. Included are revelations of how many ISKCON leaders are unqualified and how the fundamental basis of the mission has been poisoned and undermined by these misleaders.

"It is certainly not good to write literature for money or reputation, but to write books and publish them for the enlightenment of the general populace is real service to the Lord."
 CC Mad 19.132 ...*(This is the intended purpose of this publication)*

From the GBC Meetings in 1991, the resolution below was made. Of course, ISKCON history was never properly documented, lest the conspiracies and corruptions therein be exposed. This book tries to complete this work assignment for the GBC, some 25 years later. Ravindra Swarupa's essays don't count.

78. That the GBC present to the movement an historical and philosophical account of the guru system in ISKCON after 1977, in order to offer devotees an accurate and authoritative history of the guru reforms ISKCON undertook and to put these events in proper historical and philosophical perspective.

ALL TRUTH PASSES THROUGH THREE STAGES:

*"First, it is ridiculed. Second, it is violently opposed.
 Third, it is accepted as being self-evident."---Mahatma Gandhi*

"THE TRUTH IS LIKE A LION. YOU DON'T HAVE TO DEFEND IT. LET IT LOOSE. IT WILL DEFEND ITSELF."
(St. Augustine)

QUOTES FROM LATE 1977 CONVERSATIONS WITH SRILA PRABHUPADA:

"Better To Be Killed By Rama" (Srila Prabhupada)
 "Some Rakshasa Has Given Poison" (Damodar Sastri)
 "My Guru Maharaja Also (concerned about being poisoned)" (Srila Prabhupada)
 "Don't Torture Me and Put To Death" (Srila Prabhupada)
 "So they may kill me also." (May 1976, Srila Prabhupada)
 "So who is it that has poisoned?" (Tamal Krishna Goswami)
 "He's saying that someone gave him poison." (Bhakticharu)
 "Someone has poisoned me." (Srila Prabhupada)



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

I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.

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

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

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

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

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**PLEASE STUDY THE MATTER CAREFULLY AND BE FACTUALLY INFORMED
MAY THE TRUTH LIVE FREELY WITHOUT FURTHER COVERUPS
ALL GLORIES TO SRILA PRABHUPADA, LIVING STILL IN SOUND**

AN APPEAL FOR YOUR PARTICIPATION AND SUPPORT

A private, non-ecclesiastic, and diverse investigative team of Srila Prabhupada's followers has been engaged since 1997 to discover and research the facts and circumstances surrounding Srila Prabhupada's abnormal and suspicious departure in 1977. The results of those lengthy efforts are presented in this publication. Please consider giving your support for resolution of remaining open questions, by:

- Distributing this publication in part or in whole
- Submitting information which may be relevant to the investigation, such as the whereabouts of Srila Prabhupada hair samples, fingernail clippings, relevant testimonials, or any other potential evidence
- ***Offering of advice, corrections, or constructive criticism (the more participants, the better) plus further testimonies, histories, recollections, information, evidences, etc.***

Further work by the Truth Committee will include the following:

Forensic studies, Publishing and distribution of this publication, Development and execution of legal actions, Research and interviews, Engaging professional private investigative agencies, and assisting in informing all devotees of the truth, facts, and evidence.

Submissions may be sent to: srigovinda@gmail.com

MAKE YOUR VOICE HEARD, PARTICIPATE IN "RESTORING THE MISSION"

DISCLAIMER AND CLARIFICATION

I, Nityananda das, a disciple of His Divine Grace A C Bhaktivedanta Swami Prabhupada, and the author/compiler and publisher of the book "Kill Guru Become Guru" and related audio, video and text postings, both online and offline, offer the following disclaimer and clarifications.

(1). I have been studying the unusual circumstances surrounding the disappearance of Srila Prabhupada for nearly 20 years now, with a view to uncover the facts and truths as to what really happened in Srila Prabhupada's disappearance pastimes.

(2). I have obtained, directly and indirectly, much authentic and reliable evidence and materials from many sources, such as the Bhaktivedanta Archives, Srila Prabhupada's disciples, Srila Prabhupada's personal museums in his rooms, and other devotees involved with this investigation who were authorized by the ISKCON GBC to investigate this matter.

(3). I have interviewed and/or spoken with many devotees who have reliable and useful information related to this issue.

(4). The forensic experts I have worked with have very respectable credentials. Their services are used regularly by attorneys, law enforcement, and judicial bodies in the USA and elsewhere.

(5). I have tried my best to present all materials accurately and truthfully as a service to Srila Prabhupada and for his pleasure, and for the service of his followers whom are interested in this factual information.

(6). The depictions, analyses, comments, opinions, and conclusions I have presented about these facts are ultimately my own and not those of others unless expressly given by others in audio or written form under their own signatures.

(7). Many others may however agree more or less with my conclusions based on their own independent and thorough study of related facts and materials.

I welcome the feedback and the constructive criticism of my god brothers and god sisters so that:

- (a). I may be able to improve this work in the service of Srila Prabhupada,
- (b). Srila Prabhupada's transcendental mission may be restored at least to what he left with us upon his physical departure,
- (c). and he may be glorified by these amazing pastimes of His Divine Grace.

Please forgive me for any oversights, errors, repetitions, misinformation, etc- this is my best effort at a difficult task, and although surely will not be even close to perfect, I sincerely hope it will be of some benefit to Srila Prabhupada's legacy.

Please advise me as you think fit and necessary.

In Srila Prabhupada's service,

Nityananda das

(srigovinda@gmail.com)

KILL GURU, BECOME GURU

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PREFACE TO BOOK TWO

By Nityananda das

This is the second book out of three in our series: *Kill Guru, Become Guru: The Poison is Personal Ambition*. The first book, ***The Poisoning of Srila Prabhupada's Body***, dealt with the evidence, facts, scientific forensic tests, and analysis regarding the cadmium and arsenic poisoning that we now know took place from at least February 1977 until Srila Prabhupada's departure in November 1977. This second book continues the saga of how the poisoners then poisoned Srila Prabhupada's accomplishments; ***The Poisoning of Srila Prabhupada's Mission***.

The purpose of poisoning Srila Prabhupada physically was to take over his assets and to divert them to the use of illegal, unauthorized bogus gurus who claimed they had been appointed, and when it was discovered that they had not been appointed after all, then falsely claimed that their club of gurus was authorized to manufacture methods of approving new initiating gurus by votes. The poisoners hijacked ISKCON, an act which we have coined "gurujacking." We have pieced together an accurate history of events that cover the hijacking and the highlights (or, rather, the darkness) of ISKCON history from 1977 until the present.

Part Fourteen looks at how everything in Srila Prabhupada's mission has been spoiled by its misleaders, watering down the process and philosophy to the point of absurdity, including the deity worship, kirtans, mission drift and assorted blatant deviations. In Part Fifteen we will address the disqualifications of many of ISKCON's present and past leaders who have caused so much harm and suffering to the general membership for four decades. Part Sixteen studies how the fundamental basis of the mission has been adulterated and ruined by the ISKCON misleaders, including the systems of management that Srila Prabhupada left to us, as well as the poisoning and changing of his sacred transcendental books. Finally, we look at some practical ways to bring the movement back to Srila Prabhupada and his instructions for the future.

It will be necessary to break free from the tyranny and gurocracy imposed by the present ISKCON misleadership and to adopt elections of new leaders who will facilitate an open and free societal culture of discussion and debate, including a Brahminical Council to research as needed on all critical doctrinal and philosophical issues. In Book Three we will address the guru and initiation issues, and the physical absence but spiritual presence of Srila Prabhupada in his mission and teachings. There we will propose a general solution to all of the problems in ISKCON and the wider Hare Krishna movement: that Srila Prabhupada should be recognized as being fully available as the diksha guru, not only by his own arrangements, but also naturally as a spiritual truth. In the spirit of open discussion and critical thinking, we will try to break apart the complexities in subjects such as the May 28 conversations and the July 9 Directive, as well as examine the various interpretations that are commonly given by various camps.

We do not wish the extremely repressive and politically intimidative regime of ISKCON's tyrannical misleadership to survive any longer, but neither do we propose to replace it with any other institutionally enforced dogma or new repressive regime. Devotees and followers of Srila Prabhupada should be encouraged to develop their abilities of critical thinking, independently using their own intelligence to understand the truths of the shastra and especially of what Srila Prabhupada taught. This requires a discrimination and skepticism which is healthy for spiritual advancement. Blind following is discouraged; open debate and discussion is encouraged, but within the confines of basic incontrovertible and sacred principles, such as: ISKCON will always have Srila Prabhupada as the Founder-Acharya, that he is the current link to the parampara, and that his instructions are the life and soul of the members.

There is this quote from KRSNA Book, Ch.73, describing the outcome of Yudhisthir's Rajasuya yajna:

"...he pointed out that after the successful termination of the yajna there was only one person who was not happy. He was Duryodhana. Duryodhana by nature was very envious because of his sinful life, and he appeared in the dynasty of the Kurus as a chronic disease personified in order to destroy the whole family."

Similarly, those who poisoned Srila Prabhupada were very envious, desiring to capture the power, prestige, and position of the current acharya for themselves, and they thus committed the crime of the millennium. Their presence in the spiritual movement must be seen as the work of maya, to test the devotees in their sincerity and convictions. They are like Duryodhana, a chronic disease that will destroy the purity of Srila Prabhupada's mission unless it is cured and removed completely. Therefore the study of the deviations in the Hare Krishna movement must be undertaken very scientifically so that we may understand what will be the appropriate remedy for restoration back to its original healthy condition.

Book Two confronts the unfortunate history and multiple deviations in ISKCON, not in the mood of simply finding faults, but as a first step to restitution to proper standards as set by Srila Prabhupada. First the disease must be understood and correctly diagnosed- then the proper cure and medicines can be successfully administered. Envy of the empowered guru led to the poisoning of Srila Prabhupada and then those same envious poisoners exploited the assets of the mission for their own personal ambitions, poisoning the mission with the deviations of corruption and disobedience. Book Two examines and identifies the problems in ISKCON, and examines the prescription of remedies. Book Three will deal with the guru and initiation issue, which is at the very heart of the overall problems in the Hare Krishna movement.

A passage from Bhaktisiddhanta Saraswati Maharaja is very applicable in this regard:

*"I don't read the book. I read the author. I first see the author to see if he is authentic or not. I am a proof reader. I always see what is right and what is wrong. My father trained me in proof reading, but I am not only a proof reader of the press. I am a proof reader of the world. **I proof read men; I see their faults and try to correct them.** I am a proof reader of religion also. I have appeared in the karkata lagna (astrologically). So whenever I see anything undevotional I will act like a karkata (a crab). If I see any so called devotion which is not actually in the true unalloyed spirit, I shall pierce it!" --Srila Bhaktisiddhanta Saraswati Thakur.*

"I have most probably given many people troubles in the mind. Some of them might have thought about me that I am their enemy because I was obliged to speak the plain truth for service and devotion towards the Absolute Godhead. I have given them all those troubles only for the reason that they may turn their face towards the Personality of Godhead without any desire for gain and with unalloyed devotion. I hope some day or other they may understand me rightly." --(Excerpt from the last lecture of Srila Bhaktisiddhanta Saraswati Thakur. Translated from the Bengali and printed in the first edition of Back to Godhead by His Divine Grace. A.C. Bhaktivedanta Swami Prabhupada)

And a quote from Srila Prabhupada about blind acceptance:

*"So our, this Kṛṣṇa consciousness movement is not very difficult either to understand or to execute. Simply we shall be willing to do this. That's all. That willing is in your hand. If you like, you can accept it. Because you have got little independence to accept something or reject something. That independence you have got. And by rejecting something good, we are in distress, and accepting something good, we are happy. So this acceptance and rejection is in your hand. So here is the offering, Kṛṣṇa consciousness, by great authorities, by Lord Kṛṣṇa, by Caitanya Mahāprabhu, and we are humble servants only. We are simply distributing. We have not manufactured a new type of religious sect or method of philosophy. No. It is very, very old system, Kṛṣṇa consciousness. Simply we are trying to distribute in a process which can be accepted by the people in general. So our request to you all who are present here or who are not present here, that you try to understand this Kṛṣṇa consciousness movement, and if you do not understand immediately, if you kindly associate with us, put your questions, try to understand... **We don't say that you blindly accept it.** Put your question, try to understand, read our literature, and you'll understand. There is no doubt about it. And you'll take to it. And if you take to it, you'll be happy."*



"We put for your judgment to understand. [...] That is our request." (Lecture, Seattle, Oct. 7, 1968)

INTRODUCTORY WORDS: TO PART TWO KILL GURU BECOME GURU: THE POISONING OF SRILA PRABHUPADA'S MISSION

by Dhira Govinda dasa

During the past few months I've encountered many members of Srila Prabhupada's movement who, as a result of the videos produced by Nityananda prabhu, and his book, Kill Guru Become Guru, have raised their awareness and opened their minds to the possibility that Srila Prabhupada was given poison with murderous intent by some persons who were close to him in 1977. Some of those whose awareness has been raised in recent weeks haven't read any part of the book, or actually watched the videos, but they've heard about the book and videos, and thus are thinking about Srila Prabhupada's disappearance in new ways.

In some instances the comments I've heard from them have given me encouragement, in the sense that they really seem to be applying their hearts and minds to this issue. From others I've heard statements like, "Well, even if Srila Prabhupada was killed, what's it matter...." (the implication being, "I've got a busy life, lots of service to do...I don't want to be distracted by such things..."). It's as if we had discovered information that, for example, the disappearance pastime of Brahmanyatirtha, number 17 in the disciplic succession list, was something other than previously understood. Of course, Brahmanyatirtha is a great Vaisnava acarya, a pure devotee of Krsna, and this is in no way meant to minimize his glories. I'm using Brahmanyatirtha as an example, of an acarya about whom, as far as I'm aware, we don't hear anything from Srila Prabhupada, other than the fact that he is a member of our sampradaya, as listed by Srila Prabhupada at the end of the Introduction to Bhagavad-gita As It Is.

It seems that, increasingly, and unmistakably, for many who come to Srila Prabhupada's movement, Srila Prabhupada is a previous acharya, and not personally relevant for them. What they need to know about Srila Prabhupada, including his teachings and pastimes, is whatever they hear from their institutional authorities. This is certainly a sad and regrettable situation. I'm reminded of a conversation I had many years ago with a devotee who was serving in various leadership positions in the ISKCON organization. He was, based on evidence he had seen and considered, inclined to believe that Srila Prabhupada was given poison with malicious intent, by persons who were and are highly influential in the ISKCON organization. And simultaneously he expressed that, in regards to other issues related to the continuation and management of Srila Prabhupada's movement, "They pretty much got things right" (paraphrasing) ("they", meaning those who gave poison to Srila Prabhupada, in conjunction with himself and others in leadership positions in the organization). To this day, sixteen years or so later, I'm dumbfounded by such a statement.

To me it seems obvious that the noxious consciousness behind the act of giving poison with malevolent intent to Srila Prabhupada has severely, albeit in most instances less than consciously, affected Srila Prabhupada's movement, or what goes in the name of Srila Prabhupada's movement. And, on an individual level, this destructive mindset majorly affects those who come into contact with

anyone influenced by those who committed this most heinous crime. A sincere, conscious approach to self-awareness, purification, and endeavors to serve Srila Prabhupada necessitate honest introspection regarding how we've been affected and impacted by this poison.

I know that for me this has been a productive, though certainly painful and uncomfortable, process. Much of my realization centers around awareness that, well, I've not realized much- that is, there is so much about which I remain ignorant, lost to myself, in connection with how and the extent to which I've allowed myself to be influenced, philosophically, emotionally, spiritually, and in terms of how I relate with others, by the pernicious acts and consciousness surrounding the events of November 14, 1977.

Such insidious repercussions permeate the quality of relationships in societies purporting to represent Srila Prabhupada, and systemically pervade the form and nature of the institutions established by Srila Prabhupada, as well as those concocted after the disappearance of Srila Prabhupada. Nityananda prabhu provides cogent analyses of the organizational consequences set into motion by the poisoners and their associates. We will do well to give careful consideration to his observations.

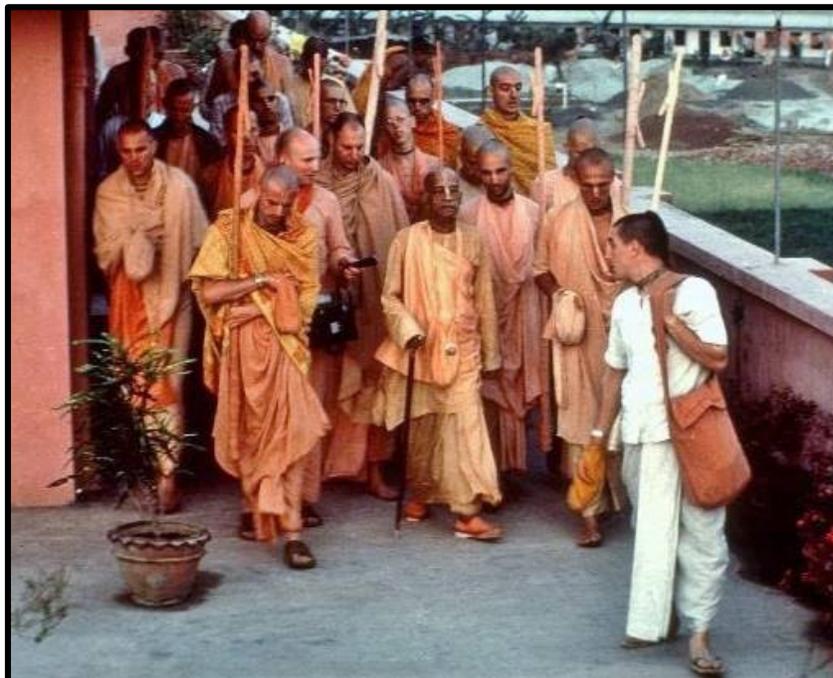
"Careful consideration" of course doesn't mean that we automatically accept, or reject. It behooves us to seriously consider, what happened to Srila Prabhupada's movement, and to organizations affiliated with it. It behooves us to Wake Up. What happened, what really happened, with Srila Prabhupada's disappearance pastime? And, seeing that there's been a concerted effort by the ISKCON organization to conceal and cover-up, and seeing that it is clear, as unpleasant as it is to acknowledge, that Srila Prabhupada was given poison with homicidal intent, it is unavoidable, in consciousness and integrity, to see that the Vaisnava society trying to represent Srila Prabhupada has been terribly harmed by happenings around November 14, 1977. To whatever extent the reader concurs with Nityananda das' assessment of the damage, let us all recognize that harm has been done by the poisoners and their followers, including those of us who continue to take a head-in-the-sand non-stance, not standing for truth, not standing for Srila Prabhupada. Personally, I see that Nityananda das has been empowered by Srila Prabhupada to reveal vital truths regarding Srila Prabhupada's disappearance pastime. I am glad for the genuine movement of Srila Prabhupada that Nityananda das is presenting his perceptions and recommendations for the restoration of Srila Prabhupada's movement, for recognizing the toxicity that has been introduced, and moving forward with absorption in the actual siddhanta and loving spirit embodied by Srila Prabhupada.

For sure, discussion of the poisonous ramifications of the crime of administering poison to Srila Prabhupada relates, philosophically and very personally, to Srila Prabhupada's full availability to serve as the current and direct link to the parampara for everyone in his movement, for the full timespan of his movement, and to the institutional obstruction of that full availability. Such obstacles to direct relationship with Srila Prabhupada, so directly connected with the poisoning of Srila Prabhupada's body, has wreaked untold and incalculable pain and havoc in the spiritual lives of so many. Obscuring Srila Prabhupada and the potential for his direct relationship with his sincere followers, is doubtlessly an intended effect, a prime motivation, of those who gave poison to Srila Prabhupada, and, perhaps less intentionally, an effect perpetrated by those who continue to follow the poison parampara.

So, no one needs to be victimized by this any longer. We can wake up. The truth is revealed regarding Srila Prabhupada's disappearance, and this can be liberating, if you want it to be. No one who has contacted Srila Prabhupada's movement need any longer be blocked in developing their direct and personal relationship with Srila Prabhupada. This is very good news.

On the foundation of accepting that what was perpetrated in relation to Srila Prabhupada's disappearance was, though surely permitted by Sri Krsna and Srila Prabhupada for transcendental purposes, quite sinister, let us assess afresh the legacy we are bringing into the present and future of Srila Prabhupada's movement. Which elements of that legacy are authentically given by Srila Prabhupada, and which are excess baggage to be discarded. In that process let's look inward, to our own process of anartha-nivrtti. What was it about me such that I allowed myself to be victimized by such deception and cheating, in the name of spiritual life, Krsna consciousness and Srila Prabhupada? How have I contributed and am I contributing to the agenda of those who gave poison to Srila Prabhupada? How am I complicit? Where might I be abandoning Srila Prabhupada in favor of some petty personal agenda?

Our opportunity in this societal and intrapersonal undertaking is to clear whatever obstacles we've allowed to impede us till now, towards the most sublime purpose of enthusiastically encouraging and inspiring anyone who contacts Srila Prabhupada's movement, to establish their personal relationship with Srila Prabhupada as the central, primary relationship of their lives. Srila Prabhupada was given poison by some who were close with him in 1977. It doesn't require much effort to connect the dots, to see that his movement has been infiltrated by the venomous mentality that led to the poisoning of his body. Let's care about Srila Prabhupada, as the most important person in our lives. Let's distinguish, for the present and future, what is genuinely coming down from Srila Prabhupada, and what, in his name, is actually a deviation. Nityananda dasa, with this important volume, has provided an impetus and framework for us to embark on this adventurous inquiry in a humble spirit of discovery, in the service of Srila Prabhupada and his movement. Hare Krsna.



PART TWELVE: GURUJACKING THE MOVEMENT

“In India, we have a saying: guru-mara-vidya. You sit opposite a guru, learn from him everything, then you kill him, move his dead body aside, and sit in his place, and then you become the guru.”-Srila Prabhupada (cited by Mukunda Goswami, Miracle on Second Avenue)

We are not proud of this; however, the truth must be explained.

- Chaitanya Charitamrita, Adi Lila 7.95, purport

INTRODUCTION

A passage from the introduction of Henry Doktorski’s book *Zonal Acharyas* (2016) summarizes the ten year era in ISKCON from March 1978 to March 1987:

“During a single scandal-filled decade, eleven leading managers of the International Society for Krishna Consciousness (ISKCON)—more commonly known as the Hare Krishna movement—utilized deception and collective fantasy to enact a bloodless coup, which resulted in the hijacking of a Gaudiya-Vaishnava religious organization, the banishment of dissenters, the abuse of innocents, the brutal murder of one outspoken reformer, and the nearly-fatal hemorrhaging of the society as thousands of once-loyal members defected or were blacklisted. This ten-year-long reign of self-aggrandizement and political intrigue by the self-appointed leaders, characterized periodically by strong-armed tactics, tainted the society which had been carefully and painstakingly tended to and cultivated for more than a decade (1966-1977) by the society’s founder and spiritual preceptor, His Divine Grace A. C. Bhaktivedanta Swami Prabhupada.

*“After Srila Prabhupada’s departure in 1977, eleven senior disciples (known as “zonal acharyas”) proceeded to install themselves as successors. An “acharya” is the spiritual head of an Indian religious institution and “zonal” means a geographic “zone” of control. Therefore the term “zonal acharya” refers to a spiritual leader who presides over a specific geographical region. Each of the eleven had their own “kingdoms” where they were worshiped as good as God. Their orders were considered to be coming directly from Lord Krishna, the Absolute Truth and the Cause of all Causes. Unfortunately, the system of guru succession that they established was fraught with unanticipated and unresolvable issues, **least of all that the entire system was based on a fallacy.**”*

CHAPTER 101: MAY 28 DISCUSSIONS CONCEALED

INTRODUCTION

On May 28, 1977, many of the GBC members met with Srila Prabhupada in his Vrindaban quarters to make arrangements for his departure. Discussion took place about the various bank accounts, adding new GBC members, and how future initiations should go on without Srila Prabhupada's physical presence. Srila Prabhupada introduced a new concept, that of "officiating acharyas," who would initiate disciples on his behalf after his departure, and that these new initiates would also be Srila Prabhupada's disciples. The short discussion, however, quickly became confusing as the GBC members obviously were not understanding Srila Prabhupada. Amazingly, there are no other recorded conversations available today on this subject which, logically, must have been discussed at other times as well. We note that the May 28 tape was withheld from the general devotees until the mid to late nineteen-eighties, kept strictly ensconced and hidden for years by the order and arrangements of the ISKCON elite. There are also widespread suspicions of fraudulent editing on this tape, although there is no firm proof that this is a fact. For a full study of the meaning and interpretation of the May 28 talks, please go to Chapter 132. This chapter simply discusses how the tape was concealed and hidden from the devotees.

LOCHANANANDA DISCOVERS THAT GBC SECRETARY CONCEALED MAY 28 DISCUSSIONS

In a Dec. 13, 1999 essay published on VNN.org (Story #5073), titled *GBC Suppressed the Truth*, Locanananda das of New York City revealed that the now famous questions and answers that came out of a GBC meeting with Srila Prabhupada in Vrindaban on May 28, 1977 were deliberately concealed (see Appendix 9 for the full report). An omissive summary report of those May 27-29, 1977 GBC meetings, as prepared by Satsvarupa, was sent to all temple presidents and listed the items discussed, all **except for one item**, namely the discussion about initiations in the future, "especially after Srila Prabhupada would no longer be physically present."

This item was simply and glaringly omitted, not even mentioned, and blatantly concealed from the devotees. Satsvarupa was the GBC secretary at that time, and he deliberately left out this vital information in the GBC's report to the rank and file devotees. It is not known how many of the 22 GBC members and leaders who attended these meetings were aware of or complicit in this concealment, but at least Satsvarupa, and surely others, was an architect of the decision to hide a key portion of the May 28 conversations from the devotee society. How could he be alone in this? He could not be alone.

This is called **CONSPIRACY** and a corruption of ISKCON leadership, even while Srila Prabhupada was still amongst us on this planet. As early as May 1977, seven months before Srila Prabhupada's departure, **here is proof of GBC plans to skirt the actual instructions that Srila Prabhupada had given for future initiations.**

These minutes were the work of Satsvarupa as the official 1977 GBC secretary; he was adored by many because he was supposed to be honest. But he was not honest- he concealed Srila Prabhupada's replies about future initiations, and it is safe to conclude that he undoubtedly did so in collusion with at least some of the other GBC's. Tamal, for sure, knew well how to have Satsvarupa act as the good, public relations front-man. This is proof of the conspiracy to hide Srila Prabhupada's instructions with the intent to assume illegitimate guruship. Otherwise, why conceal this part of the discussions? Even though we see from the handwritten notes that they were taking Srila Prabhupada's answers to be supportive of their understanding that they would become initiating gurus after Srila Prabhupada departed, still they felt it necessary to conceal this discussion from the ISKCON devotees, who would likely approach Srila Prabhupada for clarifications. It would serve their purpose much better to keep these statements by Srila Prabhupada out of view and hidden.

Note below that item #2 (on the right side) is omitted in the final typed report, where, between 3a and 3b should be the answers Srila Prabhupada gave regarding initiations in the future, namely after Srila

Prabhupada departs. But they are not there. Instead of 1, 2, 3- there is only a and b. **The report simply left out any mention of this part of the discussion about future initiations.**

for 100 devotees for India. The members of this committee will take this task as their highest priority.

Resolved! The following questions will be taken to Srila Prabhupada for his answers. They will be presented by a committee of Tamal Kishu Goswami, Satsvarupa Goswami, Jagadishaj Rupanogaj Bhagavan, Kintananda Swami, Bali Mardana

- 1) How long should GBC members remain in office?
- 2) How can GBC members who leave be replaced?
- 3) In the absence of Srila Prabhupada what is the procedure for first, second and Sannyasa initiations?
- 4) What is the relationship of the person who gives this initiation to the person he gives it to?
- 5) Is there any provision for publication of other translations of Vaishnava scriptures by the BBT, after the disappearance of Srila Prabhupada?

LEFT: Satsvarupa's handwritten notes before the GBC met with Srila Prabhupada. **BELOW:** Satsvarupa's notes after the meeting with Srila Prabhupada.

For the purpose of recording information, Srila Prabhupada's answers to the above questions are given as follows:

- 1) GBC members shall remain permanently. If a member leaves, the GBC can appoint new GBC members.
- 2) Srila Prabhupada said he will appoint several devotees who shall perform initiation in the future, even after his disappearance. The disciples they accept shall be their examples and Srila Prabhupada will be their grand spiritual master.
- 3) New translations of Vedic works can be published in the future, even after Srila Prabhupada's departure, but they can only be done by one who is very expert; at present, Srila Prabhupada acknowledged, there are very few such men.

GBC MEETINGS

Vrindavana (Krsna Balarama Mandir) May 27-29, 1977

Signatures of Attendance

Adi Kesava Swami (acting GBC)
 Atreya Rishi dasa
 Balavanta dasa
 Bali Mardana dasa
 Bhagavan dasa
 Bhavananda Goswami (non GBC member)
 Brahmananda Swami
 Gargamuni Swami
 Giriraj das (non GBC member)
 Gopal Krsna das
 Guru Kripa Swami

Harikesa Swami
 Hridayananda Goswami
 Jagadisha dasa
 Jayapataka Swami
 Kirtanananda Swami
 Pancadravida Swami
 Ramesvara Swami
 Rupanuga dasa
 Satsvarupa Goswami
 Swarupa Damodara dasa
 Tamal Krsna Goswami

SUMMARY REPORT

1. A list of trustees for all ISKCON properties worldwide was submitted to Srila Prabhupada at his request. Properties in India can never be sold, mortgaged, etc. Properties outside India in principle should never be sold, but in the event it is necessary, they can be mortgaged, etc. only with the signed approval of all the appointed trustees. The list of trustees (and instructions for setting up this "trustee-system" legally) will be circulated by the GBC Property Committee to all GBC members and temple presidents for immediate implementation.
2. For ISKCON India, committees were formed to protect the Society by making improvements in the original "charter", expanding the Bureau of Management (for India), and seriously researching permanent residency visas as our top priority.
3. A list of questions was presented to Prabhupada, some of which he said he would tell us later. Two significant questions His Divine Grace did reply to are:
 - a. GBC members shall remain permanently. If a member leaves, the GBC can appoint new GBC members.
 - b. New translations of Vedic works can be published in the future, even after Srila Prabhupada's departure, by the BBT but they can only be done by one who is very expert and advanced in his realization. At present, Prabhupada acknowledged, there is no one yet qualified.

NOTE THAT IN #3 ABOVE, THE POINTS ON INITIATIONS IN THE FUTURE ARE CLEVERLY OMITTED

Why was this done? Obviously, it was because they knew (or at least were very afraid) that Srila Prabhupada did NOT want succeeding acharyas or initiating gurus, but instead wanted only officiating or ritvik acharyas. There is deliberate concealment here. If the devotees were to know of the whole May 28 discussions, then many would ask Srila Prabhupada for clarifications, and they were very afraid of such clarifications. They wanted the issue to be hushed, undiscussed, unclear, and then after Srila Prabhupada departed, they could have the GBC body, which they controlled, falsely claim that Srila Prabhupada appointed them as the new acharyas. Is this not a conspiracy ?

SOME DISCUSSION ON THE ABOVE DOCUMENTS

In the original GBC handwritten minutes by Satsvarupa, he says :

“Srila Prabhupada said he will appoint several devotees who shall perform initiation in the future, even after his disappearance. The disciples they accept shall be their disciples and Srila Prabhupada will be their grand spiritual master.”

This shows that the GBC either did misunderstand the May 28 talks completely, or Satsvarupa (and probably Tamal plus others) conspired to enter deliberately “misunderstood” minutes and then be sure not to include them in the newsletter. We can imagine the questions and investigative energy that would have been aroused **IF** the full discussion became public. But it was censored, and it seems very obvious that this is a premeditated conspiracy to keep secret the actual full May 28 discussions that do not support the idea of new gurus with their own disciples. Tamal was on top of everything at this time: he was Satsvarupa’s partner/participant in the discussion with Srila Prabhupada. Therefore we conclude that the conspiracy of concealments involved at least Tamal and Satsvarupa, and likely some others, perhaps Hrdayananda and Bhavananda, both of whom were very close to Tamal.

The concealment of the May 28 discussions on future initiations by Satsvarupa and Tamal is real proof of a conspiracy to hide Srila Prabhupada’s instructions from the other leaders and general devotees. If there was no public knowledge of what had transpired, there could be no discussions about it, no clarifications sought from Srila Prabhupada, and then after Srila Prabhupada’s departure, claims could be made (and they were indeed made) about what Srila Prabhupada supposedly wanted, instructed, etc.

This is a primary example of the future zonal acharyas concealing Srila Prabhupada’s instructions from the devotees.

TAMAL CONCEALS THE MAY 28 INSTRUCTIONS JUST NINE DAYS LATER

Amazingly, on June 6, 1977, just nine days after the May 28 instructions from Srila Prabhupada about his making arrangements for future initiations, particularly for after his departure, Tamal wrote as Srila Prabhupada’s secretary to Kirtanananda Maharaja the following:

“I approached His Divine Grace Srila Prabhupada regarding the initiations recommended by your good self. Srila Prabhupada said that for now he will not be initiating anyone new until his health improves. His Divine Grace did not suggest any alternative at this time but simply said that everyone should wait. This is true for both first and second initiations. Kindly inform Ramesvara Maharaja to inform all the GBC men throughout the world that until further notice no new recommendations for initiation should be sent to Srila Prabhupada. Srila Prabhupada’s health has not at all improved. Dr. Ghose, who we were waiting for, has finally arrived, but he is not very hopeful of Srila Prabhupada’s condition.”

Tamal is not disclosing to Kirtanananda about the announcement that Srila Prabhupada made on May 28 about arrangements for future initiations, and this must be seen as a concealment of critical instructions from Srila Prabhupada. Kirtanananda is listed as a signator on the May 28 GBC minutes, but it is almost sure he did not attend the meeting (only about 6 of the 24 GBC members attended) and his name was attached to the minutes as a formality. It is amazing that such a novel and crucial discussion involving officiating acharyas was not mentioned to Kirtanananda by Tamal. This is extremely suspicious and telling- why would Tamal not mention such a major event such as this? The answer is that he, Satsvarupa, and probably others wanted to hush the talk about officiating acharyas.

TAMAL CONCEALS THE MAY 28 DISCUSSIONS FROM HANSADUTTA

Hansadutta was not present at the May 27-29 GBC meetings, and when he heard about the meeting, he wrote Tamal to see what had happened. Very notably, we observe, Tamal was not at all forthcoming with the very significant discussions about future initiations, saying zero about them. This is seen in the letter Tamal sent from Vrindaban to Hansadutta on June 25, 1977:

My dear Hansadutta Maharaja,

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...

EARLY DISSIDENTS SULOCHAN, JADURANI, PURANJANA HAD NO TAPE UNTIL 1984

Puranjana das, who served as manager of the Spanish BBT in 1976, explained:

"What happened in regards to the May 28th appointment tape was: it was not being circulated at all. I got a few sentences on a paper in 1979 after badgering Vicitravirya dasa in England, but it was barely more than a little snippet. Then (finally) in 1984 Sulocana das got a copy of the 'appointment tape' by bribing a member of the Archives."

DEVOTEES IN SOUTHERN USA HAD NO MAY 28 TAPE UNTIL 1987



At the New Talavan farm in Mississippi, Nityananda das and the devotees there had not even **heard** about the "appointment tape" of May 28, 1977 or the appointment of ritvik gurus until at least 1982. The USA East Coast temple president's underground forum that arose in 1982 consisted of Xerox copies of typewritten discussion letters circulated by postal mail. Nityananda das remembers receiving a series of perhaps a dozen long letters, some of them anonymous, expressing opinions and thoughts with quotes about the existing ongoing problematic and insane zonal guru system. Some of them discussed the "appointment tape."

It was an era of absolute tyranny in ISKCON, and to write about any doubts or ask any questions about the new inheritors to Srila Prabhupada's position would be met very harshly. Still, the expressions of distress and discontent was acute, and it was in these circulars that the first mention and partial transcripts of the May 28 conversations were seen by New Talavan devotees around 1983. It is not known how the appointment tape transcript was first obtained by the temple presidents who included it in their letter of secret discussions. The first time the devotees in New Jaipur, Mississippi obtained the actual tape was not until at least 1987.

Before 1987 there was no email or internet, but only primitive computers and analog media. The GBC thus was easily able to conceal the May 28 discussions and July 9th Order (see next chapter) for many years, notwithstanding some leaks at the Bhaktivedanta Archives where sometimes things secretly came out. The only way to distribute the physical May 28 tape back then was via underground channels, and they were most often third or fourth generation, very poor quality copies.

MAY 28 CONVERSATION WAS NOT AVAILABLE FROM TAPE MINISTRY

The May 28 tape was not available to the general devotees until at least the mid-eighties. The Archives either did not have it or the Archives was instructed not to distribute it. In 1983 Nityananda ordered all the available cassette tapes of Srila Prabhupada's lectures, room conversations, walks, arrival addresses, and everything else that was available from the Tape Ministry at the Archives, including Srila Prabhupada kirtans and bhajans, but there was no May 28 tape included. It was not available then.

Why was the May 28 tape unavailable? The decade 1978-1987 was oppressive, with suppression of evidence, repression of open discussion, and threats of or actual physical violence. Jadurani dasi, Srila Prabhupada's first female disciple, was physically beaten and injured in New Vrindaban in 1981 due to challenging the bonafidity of ISKCON's guru system. Many others suffered intimidation or violence due to the repressive zonal acharya regime.

YASODANANDANA'S ACCOUNT RE: MAY 28 TAPE

Throughout 1977 and 1978 Yasodanandana das knew very little about the May 28 conversations. Perhaps only because he was in Vrindaban at that time and because he had close contact and association with other ISKCON senior devotees, did he know anything at all about it. Neither the tape nor transcript was available at first. Over time, he saw excerpts and partial transcripts, and finally was able to listen to the actual tape in 1984 or 85 while living in Toronto. From Zonal Acharyas, pg. 115:

"In the first few years after Srila Prabhupada departed, there were three or four different versions of the transcript of the May 1977 'successor guru appointment' conversation. We could not get a reliable transcript. The tape [...] was protected in the BBT Archives. No one was permitted access."

Yasodanandana clearly recalls that a well-known and senior devotee in Los Angeles in the early 1980's requested Rameswara for a copy of the May 28 tape. He was denied and told that only the GBC were allowed to have copies of that tape. Other devotees have also claimed that they could not get the May 28 tape although they tried to obtain it while in Los Angeles in the early eighties. Why was the May 28 tape not available to devotees? What was the reason for concealing Srila Prabhupada's instructions? ANSWER: Concealment of Srila Prabhupada's instructions would empower the elite leaders to perpetuate their own false claims as to what Srila Prabhupada supposedly told them to do.

Yasodanandana also recounts from his own 1977 diary notes the following:

"This is a conversation about 9.30 in the morning between Bhavananda Goswami and Yasodanandana which occurred on May 30th 1977 in the courtyard of the Krishna Balarama temple in Vrindavan, India. Bhakticharu Swami, Bhakti Prem Swami, and Bhakti Chaitanya Swami were taking sannyas, the last three sannyasis who were given sannyasa by Srila Prabhupada. We were facing east, getting ready for the fire sacrifice. Several gurukula children were also getting initiated that day. Srila Prabhupada was in his room. These are my notes:

YASODANANDANA: So how is Srila Prabhupada's health?

BHAVANANDA: Improving. It fluctuates.

YASODA: What about this ritvik acharya thing? What does that actually mean?

BHAV: On behalf of Prabhupada. We'll initiate while he is in this condition.

YASODA: What about after?

BHAV: I guess we don't know yet.

YASODA: (changing the topic) So it should be a nice fire sacrifice.

BHAV: You take care of this. You put on a good show.

(The fire sacrifice was ready to start and Bhavananda all of sudden exclaimed:)

BHAV: I can't wait till we start to do this. I can't wait!

COMMENT: It is very curious that only 2 days after Bhavananda attended the May 28 conversation where Srila Prabhupada says he will appoint some officiating ritviks to initiate **after his departure**, he then says "I guess we don't know yet." This raises many questions. Why he didn't know on May 30, but then claimed in 1978 that this conversation meant he would become an initiating guru himself? Also: what is it he could not wait to do? Start initiating as a ritvik, which was a system already in effect for many years, or to be an initiating regular

guru? And how could he “not wait till we start to do this!” when he does not know about it yet?

SATSVARUPA DRESSES UP THE TRANSCRIPT OF THE MAY 28 TALKS

In 1983 Satsvarupa published the final volume of *Srila Prabhupada Lilamrita*, a biography of Srila Prabhupada. It included a grossly adulterated and fraudulently embellished version of the May 28 discussions transcript (pg. 324-5), the modifications to which were done to support ISKCON’s post-1977 unauthorized guru system. The deceitful fudging of the transcript and his very “politically-convenient” interpretation of the May 28 talks in his Prabhupada biography reveal and identify Satsvarupa to be a primary contributor to the false justifications of ISKCON’s bogus system of successor acharyas after Srila Prabhupada’s departure. His transcript is so far off what was actually spoken that it can only be speculated that he must have thought the actual tape recording would never be released, thus exposing his deceit. Or maybe he knew that most blind followers would never cross-check his version with the actual discussions. Thus Satsvarupa was a primary participant in the gurujacking of ISKCON by falsifying the instructions Srila Prabhupada had given regarding gurus and initiations after Srila Prabhupada’s departure.

Meanwhile the actual May 28 tape and an accurate transcript remained unavailable publicly for several more years, and the GBC was successful in fully concealing these conversations for eight years, long enough to establish their version in the indoctrinated minds of their followers and the ISKCON societal fabric. Decades later their false version and interpretations still remain entrenched as a dominant axiom of ISKCON dogma, stubbornly resisting all attempts to correct this basic falsehood: that Srila Prabhupada appointed or wanted new gurus in ISKCON after his physical departure.

FIRST ACCURATE BUT UNAUTHORIZED MAY 28 TRANSCRIPT WAS IN 1985

The first accurate publication of the May 28 conversations transcript was included as an attachment or annexure to Ravindra Swarupa das’ doctrinal paper, *Under My Order* in 1985. This transcript was said to have been "edited and checked by Jayadvaita Swami," a senior Bhaktivedanta Book Trust editor. Ravindra Swarup had challenged the GBC-approved successor guru system and by 1987 some partial so-called reforms, which were in actuality not reformative but creatively inclusive, were implemented in ISKCON at least in part due to his writings.

The point here is why did Ravindra Swarupa das admit in his 1985 paper that he had to obtain a copy of the appointment tape from '*unauthorized sources*'? Why could he not obtain a copy of it from authorized sources? The answer is that the GBC, officially or unofficially, had ordered Rameswara Swami, who was in charge of the Los Angeles Bhaktivedanta Archives until 1987, to lock up various documents and letters to keep them unavailable to the devotee community. Unauthorized sources means someone found a back door opportunity to get a copy of the appointment tape. Sulochan das also got letters from Srila Prabhupada and an appointment tape copy in such a way from the Archives, despite the restraining orders of Rameswara, who was the uncontested guardian and controller of the Archives.

IS THE MAY 28 TAPE CONFUSING DUE TO FRAUDULENT SPLICES AND EDITS?

Ever since the first copies of this tape began to finally appear in the private homes of devotees (it was generally not available in the temples), there have been repeated allegations and suspicions of it being edited, spliced, or tampered with. Devotees noted strange clicks, noises, voice distortions, amplitude drops, and a strange double syllable when Srila Prabhupada said "they are dis...disciples of my disciples..." There also have been many allegations of differing transcripts in the past, implying editing of transcripts as well. The level of trust in the authenticity of the May 28 tape amongst the majority of devotees in or out of ISKCON is very low.

If the May 28 tape was edited or changed, the most likely way would have been via physical cut and splicing of the magnetic tape with a razor and tape, by removing and adding portions to create a different message than the original conversation, one that would better suit the designs of ambitious disciples who wanted to become gurus very quickly. Some words or phrases would be taken out and some from other conversations might also be patched in. Then a new copy of the revised conversation would be made on one of

the spare and available BBT blank tapes that matched the other tape recordings of that time, namely the black SONY HF-S90 that is pictured above. Thus the tape would appear original and not have cuts or taped splices.

A poorly-arranged, GBC-funded study of a copy of the May 28 tape by Norman Perle in Los Angeles in 1997 cost only \$500. Perle was not apprised of how Srila Prabhupada's tapes were recorded, namely by repeated stop-starts as the conversation stopped and started, and he identified these points as possible editing points, unnecessarily alarming devotees and fueling speculations. Unfortunately the study did nothing at all to prove or disprove the tape's authenticity. Another study by Jack Mitchell at CAE in New Mexico in 1998 found no evidence of tampering, but this did not entirely rule out tampering. It must be noted that the "original" Archives May 28 tape could possibly be a copy of an edited or spliced tape, and determining tampering is possible but yet undone.

HOW TO FINALLY SETTLE WHETHER THE MAY 28 TAPE IS TAMPERED WITH?

The original May 28 tape is held by the Bhaktivedanta Archives, which is semi-independent of the BBT, and its soundtrack is now included on their audio Vedabase (publicly available audio archive). Perhaps one day soon an expert audio forensic laboratory can examine and test this supposedly original tape to see if there was editing or splicing. Study of a copy would not settle whether the tape was tampered with. Authenticity of the original Archives-held May 28 tape can be verified by tests on and technical examination by any of many very technically advanced forensic firms that now operate as commercial and trusted services to the public, such as Primeau Forensics in Rochester Hills, Michigan.

On July 31, 2018 Ed Primeau, with 35 years experience in audio forensics, spoke on CNN Live about why he believed that the tape recording of President Trump and his lawyer Cohen was tampered with and spliced. Primeau's website www.primeauforensics.com details various methods by which any audio recording can be determined as bona fide or tampered/edited. We contacted Ed Primeau in 2017 and he was willing to be engaged on this project, but funding is needed.

In Book One we detailed how James Reames began (but never completed) his determinations of authenticity of the Nov. 8, 1977 "poison" tape. Reames explained how by examination of "tank tracks" on the edge of the magnetic tape made during the original recording, as well as by other technical means understood only by the most advanced audio labs and technicians, a magnetic tape can be verified as real and original or false and edited. Reames never completed his work, but the more important tape to study is the May 28 tape, and history awaits the one who will do this to settle the perennial and ultimate question: Is the May 28, 1977 tape really edited or not? Examination of the "tank tracks" and other advanced technical forensic testing should definitely be undertaken, and this may be very fruitful in this issue. Cost: perhaps \$5,000-10,000...

OPEN ENDS:

The original May 28 tape at the Bhaktivedanta Archives should be further tested for authenticity to determine possible tampering or editing.

EXCERPTS FROM AN ARTICLE ABOUT MAY 28 TAPE TAMPERING POSSIBILITIES

From an article by Paul Howard (Caitanya das), March 2010, we have these interesting excerpts:

"Actually Prabhupada never appointed any gurus. He appointed eleven ritviks. He never appointed them gurus. Myself and the other GBC have done the greatest disservice to this movement the last three years because we interpreted the appointment of ritviks as the appointment of gurus." (December 3, 1980)

"To bypass the ritvik system Srila Prabhupada established and institute a zonal acharya system instead, any relevant instructions Srila Prabhupada may have given would have needed to be suppressed. Don't believe for a moment that Tamal Krishna's confession was entirely honest. He could not have misinterpreted what Srila Prabhupada was saying. If he were fully honest, he would have said 'fraudulently interpreted.'

COMMENT: Yes, this is a very interesting point. Tamal sometimes used apparent honesty in pursuit of his schemes to hijack the assets of the transcendental mission.

"Considering Srila Prabhupada's obvious frustration with his Godbrothers' failed attempt to appoint gurus independent of any order from Srila Bhaktisiddhanta Sarasvati, it is completely unbelievable that Srila

Prabhupada would be negligent in the matter of giving clear orders on the subject of guru succession in ISKCON. Sometimes devotees say that the matter of guru succession was obvious, and that everyone knew whatever that particular devotee thinks. But it was certainly not obvious, and the proof of this was the fact that Satsvarupa, speaking on behalf of the GBC, felt the need to ask Srila Prabhupada directly:

Satsvarupa: *...Then our next question concerns initiations in the future, particularly at that time when you're no longer with us. We want to know how first and second initiation would be conducted. (May 28, 1977)*

"If the GBC already knew the answer to this based on Srila Prabhupada's prior teachings, then they would not have wasted his time asking that. I've read the complete conversation on that topic many times, and for a long time I just found it incomprehensible. My impression was that the discussion seemed like their communication was broken, almost incoherent, like Srila Prabhupada and his disciples had different ideas in mind and could not bridge the gap. I remember when I would get to the point where Tamal Krishna said "That's clear," and I would practically exclaim "What?! That's not clear at all!" Then last year I finally got a clue about this and it all made sense.

"I don't know how it happened, but in 1997 the GBC passed a resolution to have this tape examined by a forensic specialist, and they employed Norman Perle for the job. It was the same year that Mr. Perle was recognized as "NAIS High Tech Investigator of the Year." (<http://www.pimall.com/nais/n.perl.html>)

Mr. Perle had this to say about the tape:

"In conclusion, this recording exhibits strong signs suggestive of falsification. I do not believe that these deficiencies might possibly be the product of some mechanical process or problem within the recording or duplication process and I believe that they exist at what is considered to be a higher degree than that of a coincidence. I strongly recommend that an independent Forensic Analysis be conducted of the Master recording in order to determine the authenticity and originality of the evidence. This analysis requires what is represented as the original recording and the original tape recorder upon which this recording was represented to be made." (September 22, 1997)

"This was the so-called "Appointment Tape" that the Zonal Acharyas claimed gave them the seats as Srila Prabhupada's authorized successors. It should be no great surprise that the tape was not made available to the devotees until several years after the so-called Zonal Acharyas had taken their thrones, nor is it a surprise that the GBC did not heed the investigator's advice to provide the ORIGINAL tape and equipment for a more conclusive analysis.

"Despite the fact that serious doubt about the integrity of the tape has been raised through professional forensic analysis, it still has some validity in the sense that an impeached witness can still incriminate himself. In other words, 'anything you say can be used against you,' although a criminal suspect's words in their defense are not necessarily trustworthy. Even though this tape that GBC apologists have called the 'appointment tape' has been disqualified for supporting their position, they continue to quote from it out of context as if it were reliable. Still that is not a problem for their opponents, as Srila Prabhupada's begins by indicating that initiations after his disappearance were to be conducted by ritviks and concludes by saying that they could become regular gurus only on his order, an order which he apparently never gave.

"Considering all these facts along with many others too numerous to mention, I find it impossible to believe that the Zonal Acharyas erroneously thought Srila Prabhupada had appointed them as his successors. It was fraud and an almost unimaginable offense against the parampara. As stated by Visvanatha Cakravarti Thakur, 'apujya yatra pujyante pujyanam ca vyatikramah'. (In the place where those who are not to be worshiped are worshiped, there is offense to those who are actually worshipable.) and 'pratibadhanti hi sreyah pujyapujya-vyatikramah. (Improperly understanding who is to be worshiped and who is not to be worshiped will impede one's progress in life.)' Ref. VedaBase SB 10.74.30

"They say there was reform, and many devotees want more reform so that anyone can become guru if they can somehow get an aspiring disciple, but none of it was authorized by Srila Prabhupada within ISKCON. Srila Prabhupada's order was abandoned practically as soon as his body stopped breathing, just as leaders ignored many of his orders even before. Said Tamal Krishna, 'Guru, oh wonderful! Now I am guru, and there is only eleven of us.' (December 3, 1980) So now there are many gurus, and many have fallen, but none were appointed by Srila Prabhupada. Nor is the GBC authorized to appoint or vote for them. 'A guru can become

guru when he is ordered by his guru. That's all. Otherwise nobody can become guru.' (Srila Prabhupada Bg. Lecture. October 28, 1975) Hare Krishna."

CONFUSION ON THE TAPE DELIBERATELY CREATED BY TAMAL AND SATSVARUPA

The portion of the tape dealing with the future of initiations in ISKCON is very short and is found to be confusing by some devotees. In Chapter 132 the case will be made that the confusion in the conversation is created by Tamal and Satsvarupa's leading and pre-rehearsed questions that seem designed to elicit support for senior men taking their own disciples after Srila Prabhupada's departure. Senior men later did exactly that, but a careful study of the May 28 talks and the intelligent subsequent discussions about them will show that Srila Prabhupada was not speaking confused, garbled contradictions after all. Tamal himself says in the conversation, "That's clear," and he explicitly confessed on December 3, 1980 that it was very clear to him in May 1977 that Srila Prabhupada was not appointing new gurus, but only ritviks who would initiate disciples for Srila Prabhupada after his departure.

Was the May 28 tape tampered with? We do not know absolutely for sure yet, but we doubt it. Otherwise why would the tape have been concealed and kept unavailable to devotees if it was doctored into something that supported the ISKCON unauthorised guru system? The fact is that once it is understood that Srila Prabhupada was being asked questions by GBC men who were confused (or who were trying to confuse), and that Srila Prabhupada was answering *in the third person*, as he usually does due to his great humility, the conversation is quite clear. Other GBC's in attendance such as honest Rupanuga das confirm that the tape matches what they remember of the conversation. And even if the tape was tampered with, it still fully supports the conclusion that Srila Prabhupada was going to later choose ritviks to initiate disciples for him after his departure.

The more important evidence is the July 9 Order, which was a written order and signed by Srila Prabhupada, contrasting with the voice recording of May 28, although it should be noted that there are no conflicts between the May 28 talks and the July 9 directive.

CONCLUSION

The May 28 taped discussions about how initiations will be done after Srila Prabhupada's departure was hidden and concealed from the devotees by the top ISKCON leadership. Just as the East German Stasi secret police records became publicly available after the collapse of the communist government in 1990, so the May 28 tape leaked out after the decade-long zonal acharya system collapsed in 1987. The reason the ISKCON GBC kept this tape recording hidden was because, in spite of Satsvarupa and Tamal asking misleading questions, the conversation does not give any authority to either an appointment of full gurus after Srila Prabhupada's departure nor does it mention anything about a GBC vote-approval of initiating gurus. It discusses an appointment of proxy or officiating initiators, and the only conceivable question may be whether they could eventually become gurus in their own right if they became qualified. The July 9 Order and other letters from Srila Prabhupada clarify this with the use of words such as "future," "continue," and "henceforward," as described in the next chapter.

Concealment of this tape shows that the hijackers of the institution were substituting their own interpretations for the instructions contained in the tape. And because of the general devotees' faith in their leaders and their claims that Srila Prabhupada had appointed them as successor acharyas, the colossal successor guru ruse succeeded for a decade. When this failed, a new ruse was foisted upon the devotees: that the GBC was authorized by Srila Prabhupada to invent a system of approving new initiating gurus by votes and political procedures. How they have been cheated and misled will be a great shock to devotees once they understand the actual history of ISKCON.

