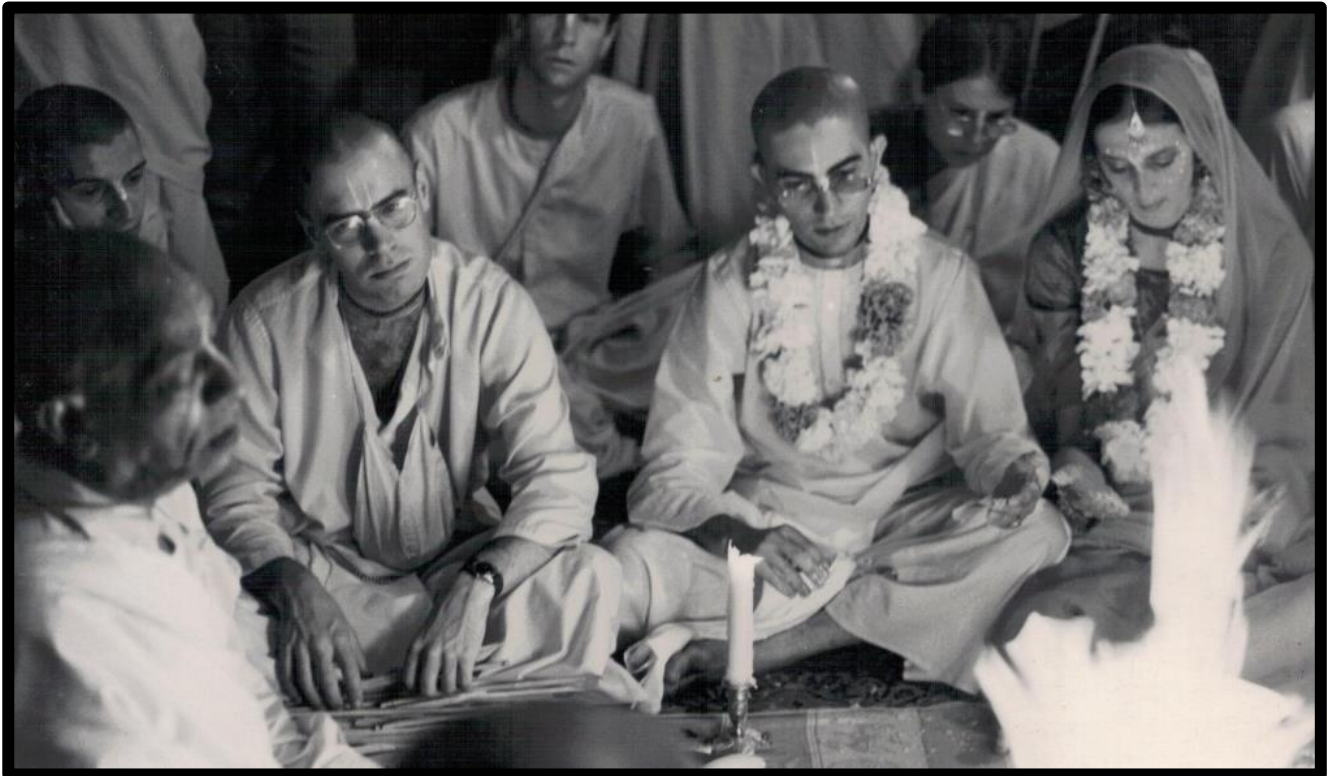


THE TRUTH SHALL MAKE YOU FREE

KILL GURU BECOME GURU

*THE POISON IS
PERSONAL AMBITION*

**BOOK ONE:
POISONING SRILA PRABHUPADA'S BODY**



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

KILL GURU BECOME GURU

*THE POISON IS
PERSONAL AMBITION*

BOOK ONE: POISONING SRILA PRABHUPADA'S BODY

THIS BOOK PROVIDES AND DISCUSSES:

- (1). THE CONCLUSIVE, FACTUAL EVIDENCE IN THE POISONING OF HIS DIVINE GRACE A.C. BHAKTIVEDANTA SWAMI PRABHUPADA,
- (2). PROOF THAT SRILA PRABHUPADA WAS MALICIOUSLY, CHRONICALLY, AND LETHALLY POISONED BY HEAVY METALS FOR A MINIMUM OF 9 MONTHS,
- (3). WHO POISONED SRILA PRABHUPADA BEYOND A REASONABLE DOUBT,
- (4). THE WHITEWASH COVERUPS BY THE CORRUPT INSTITUTION,
- (5). DETAILED FACTS FOR THOSE IN BLIND DENIAL,
- (6). ALL OF WHICH SHOULD BE MORE THAN SUFFICIENT TO CONVINCING AN OBJECTIVE AND HONEST PERSON WHO DOES NOT FEAR THE TRUTH,
- (7). WHAT ARE THE REMAINING OPEN QUESTIONS TO DETERMINE THE REMAINING DETAILS OF SRILA PRABHUPADA'S DISAPPEARANCE.

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." (Srla Prabhupada conversation, 16 Aug 1976)

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

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*

SUMMARY OF CONTENTS, EVIDENCE, & ISSUES ADDRESSED

- Srila Prabhupada's Own Statements On His Being Poisoned
- Poison Whispers Confirmed By Many Audio Forensic Analyses
- Witness Accounts That Verify Srila Prabhupada's Poisoning
- Detailed Results Of A New Series Of Hair Tests
- New Tests Reveal Very High Levels Of Cadmium In Srila Prabhupada's Hair
- Refutation And Debunking Of ISKCON Leadership's Denials And Coverups
- Exposure Of ISKCON's Errors, Fraud, Lies, And Dishonesties
- Significance Of The Levels Of Cadmium And Arsenic In The Hair Tests
- Extensive Referencing To Scientific Studies And Research
- Establishing The Scientific Basis To Determine Normal Levels Of Heavy Metals
- Symptoms Of Diabetes Are Synonymous With Heavy Metals Poisoning
- Symptoms Of Kidney Disease Are Synonymous With Heavy Metals Poisoning
- Heavy Metals Poisoning Causes And Exacerbates Diabetes and Kidney Disease
- Clarifications From Dr. A. McIrvine, Srila Prabhupada's London Doctor
- Voice Stress Analysis Finds Deception In Suspects' 1977 Tape Recordings
- History Of The Private Investigation Into Srila Prabhupada's Poisoning
- Srila Prabhupada's Proper Medical Attention Was Obstructed and Neglected
- ISKCON Leaders' Book Of Deceit Perpetrates Obfuscation And Confusion

This publication is respectfully submitted to the followers of Srila Prabhupada as a comprehensive summary of facts, evidence, and investigative results in the transcendental disappearance pastimes of His Divine Grace. It also discusses the futility of poisoning Srila Prabhupada's body or mission. It is factual, unbiased, honest, and has no agenda other than to establish the truth of the matter. Included are new findings and the primary evidence such as Srila Prabhupada's own statements, as well as secondary evidence such as forensic scientific studies and discoveries.

"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)*

At 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 are insider whitewashes.

"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."

A collaborative, investigative effort by followers of Srila Prabhupada and supporters/well-wishers of the Hare Krishna Movement who cannot ignore the immense volume of evidence of his physical poisoning, believing that it should be made known for the benefit and welfare of the society of devotees, so that all may serve Srila Prabhupada favorably again, and so that His Divine Grace may always shine brightly everywhere, unimpeded by offenses.

Srila Prabhupada: *Vahi bat... je koi hamko poison kiya.*

(That same thing - that someone has poisoned me.)

- Prabhupada's final statement about poisoning late on November 10, 1977.

Kaviraja: *dekhiye, bat hi hai, ki koi rakshas ne diya ho.*

(Look, this is the thing, that maybe some rakshasa gave him poison.)

Bhakticharu: He's saying that someone gave him poison.

Tamal Krishna: Prabhupada was thinking that someone had poisoned him?

Kaviraja: *Yadi bolta hai, to kuch na kuch sac hi hai, koi sandeh nahin.*

(If he says that, there must be some truth to it. There's no doubt.)

Bhakticharu: He said that when Srila Prabhupada is saying that, there must be something truth behind it.

Tamal Krishna: Tsheeesssh!

[Everyone begins talking, then:]

Tamal Krishna: Srila Prabhupada, Shastriji says that there must be some truth to it if you say that. ***So who is it that has poisoned?***

[Then silence for 13 seconds: Srila Prabhupada never answered.]

-Excerpts from conversations on November 10-11, 1977.

QUOTES FROM LATE 1977 CONVERSATIONS:

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

"Some Rakshasa Has Given Poison" (Damodar Sastri)

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

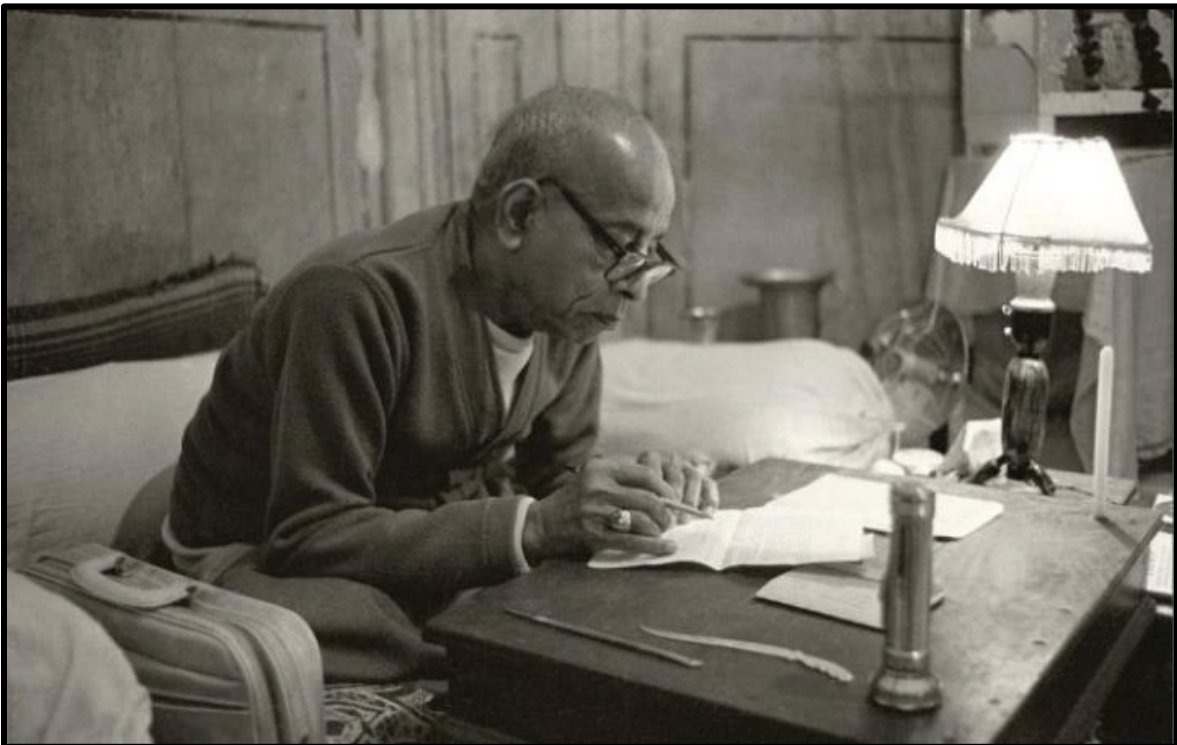
"Don't Torture and Put Me To Death" (Srila Prabhupada)

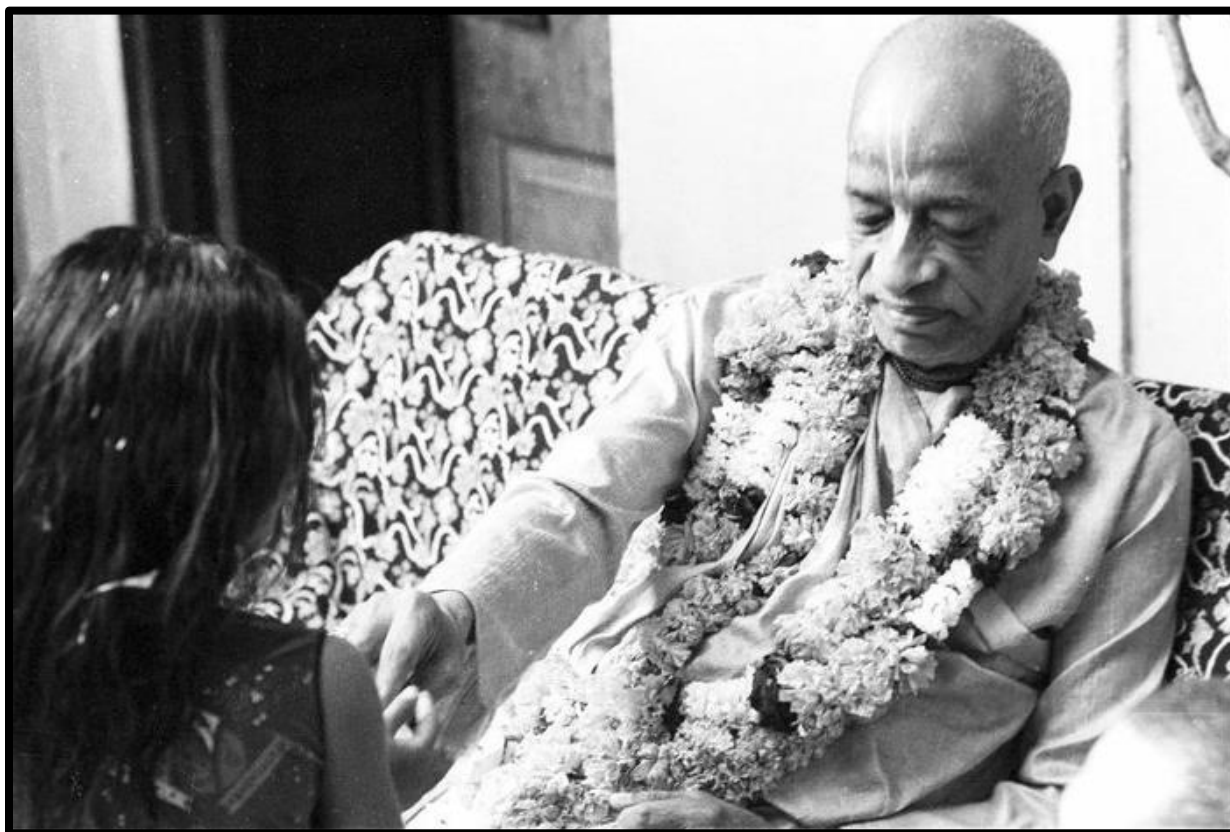
"So they may kill me also." (May 1976, Srila Prabhupada)

"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)





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From: THE TRUTH COMMITTEE TO RESTORE THE MISSION

ISBN: 978-0-923519-10-0

Compiled and edited by: Nityananda das

The Truth Committee consists of former ISKCON Institutional leaders and senior devotees who have served as GBC members, Temple presidents, Directors of special projects and offices etc and resigned or left over the years because they did not want to support the deception and cover-ups that goes on amongst the leaders of ISKCON. They are fully loyal and dedicated to the unadulterated teachings, directives and words of His Divine Grace Srila Prabhupada in all matters and are willing and able to demonstrate their uncompromising allegiance to Srila Prabhupada as and when required.

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Mahesvara das, Vidura Mahatma das, Hrishikesh das, Gadadhar das, Urdhvaga das, Nimai Pandit das, Krishnachandra das, Puranjana das, IRM, Dhira Govinda das, Caitanya das, and a great many others

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Please see the website: <http://killgurubecomeguru.org>



**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
nirvisesha-sunyavadi-paschatya-desatarine**

**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.**

**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**

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

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; and **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 Nityananda das: islandnitya@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 work "Kill Guru Become Guru: The Poison Is Personal Ambition" and related audio, video and text postings, both online and offline, offer the following disclaimer and clarifications.

- (1). I have studied the unusual circumstances surrounding Srila Prabhupada's disappearance for nearly 20 years now, with a view to uncover the facts and truths as to what really happened.*
- (2). I have obtained, directly and indirectly, much authentic and reliable evidence and materials from many sources, 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 /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 feedback and constructive criticism of my god brothers/ god sisters so:
 - (a). I may be able to improve this work in the service of Srila Prabhupada,*
 - (b). Srila Prabhupada's transcendental mission may be restored to what he left with us upon his physical departure,*
 - (c). and His Divine Grace. may be glorified by his amazing disappearance pastimes.**

Please forgive any oversights, errors, repetitions, misinformation, etc- this is a 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 islandnitya@gmail.com)

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KILL GURU, BECOME GURU

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COMING SOON:

BOOK TWO: POISONING SRILA PRABHUPADA'S MISSION

Chapters 99-190. Already completed but undergoing revisions. Available mid-2017.

Gurujacking the movement.

ISKCON history from 1978.

Physically departed, spiritually present.

Poisoning the mission.

Disqualified leaders and Defective doctrines.

BOOK THREE: RESTORE SRILA PRABHUPADA'S MISSION

Chapters 191-211. Already completed but undergoing revisions. Available mid-2017.

Direction of Management.

Enlightened elections.

Back to Srila Prabhupada.

Grand Summary and overview.

INSTRUCTIONS FROM THE ACHARYAS ON SEEKING THE TRUTH

FROM SRILA BHAKTISIDDHANTA SARASWATI THAKUR ABOUT TRUTH

"A chanter of the Kirtan of Hari is necessarily the uncompromising enemy of wordliness and hypocrisy. As chanter of the Kirtan of Hari, it is the constant function to dispell all misconceptions by the preaching of the truth in the most unambiguous form without any respect of person, place or time. That form is to be adopted which is least likely to be misunderstood. It is his bounden duty to oppose clearly and frankly any person who tries to deceive and harm himself and other people by misrepresenting the Truth due to malice or bona fide misunderstanding.

"This will be possible if the chanter of Kirtan is always prepared to submit to be trodden by thoughtless people if any discomfort to himself will enable him to do good to his persecutors by chanting the Truth in the most unambiguous manner. If he is unwilling or afraid of considerations of self-respect or personal discomfort to chant the Kirtan under all circumstances he is unfit to be a preacher of the Absolute Truth. Humility implies perfect submission to the Truth and no sympathy for untruth. A person who entertains any partiality for untruth is unfit to chant the kirtan of Hari. Any clinging to untruth is opposed to the principle of humility born of absolute submission to the truth.

"Those who serve the Truth at all time, by means of all their faculties, and have no hankering for the trivialities of this world, are always necessarily free from malice born of competing worldliness and are, therefore, fit to admonish those who are actively engaged in harming themselves and others by the method of opposing or misrepresenting the Truth in order to attain rewards of such policy in the shape of a perpetuation of the state of misery and ignorance. The method which is employed by the servant of the good preceptor for preventing such misrepresentation of the truth is a part and parcel of the truth itself.

"It may not always be pleasing to the diseased susceptibilities of deluded minds and may even be denounced by them as a malicious act with which they are only too familiar, but the words of truth from the lips of a loyal and humble servant of Hari possess such beneficent power that all effort to suppress or obstruct them only serves to vindicate to impartial minds the necessity of complete submission to the Absolute Truth as the only cure of the disease of wordliness. Humility that is employed in the unambiguous service of the Truth is necessarily and qualitatively different from its perverted prototype which is practised by the cunning people of this world for gaining their worldly ends. The professors of pseudo-humility have reason to be afraid of the preachings of the servants of Hari -- one of whose duties is to expose the enormous possibility of mischief that is possessed by the forms of so-called spiritual conduct -- when they are taken to task for serving the untruth. (From the Great Favor, a Harmonist article)

SRILA BHAKTIVINODA THAKURA FURTHER INSTRUCTS

"One should compulsorily engage in endeavouring to trying to uplift the Vaisnava-dharma from the mud of contamination and trying to free it from all kinds of dauratmya (wrong ideas and practices)." (Bheka-dharana, Sajjana Tosani)

"When the disciple prayerfully inquires from the spiritual master about the identity of true Vaishnavas, the guru may point out persons who are dressed as Vaishnavas but are not following the Vaishnava principles (sadacara), and name them as 'avaishnavas'. This action on the part of the guru is for the benefit of the disciple (because if the disciple unknowingly associates with these pretenders then his spiritual life is ruined) and for the benefit of the whole world (when the pretenders are identified, the sanctity of the pure Vaishnava-dharma is protected in the world). The bonafide guru does not do so because of envy or malice towards any individual but he acts for the benefit of everyone. Thus it is not 'sadhu-ninda' (criticism of devotees) or 'vaishnava-aparadha' (offense to the devotees) to instruct others to reject the association of those pretenders (dharmadhvajis) who have taken shelter of the exalted position of Vaishnavas but are engaged in performing activities against the Vedic scriptures." (Vaishnava-ninda, Sajjana Tosani)

SUMMARY OF POISONING EVIDENCE

George Orwell: "During times of universal deceit, telling the truth is a revolutionary act".

A brief summary of the evidence and main points in Srila Prabhupada's poisoning are presented here. An introduction and conclusion will be included with each chapter and part to accommodate those pressed for time. It is hoped readers will take the time to study carefully the material and details presented in this book. It is very important to get the facts straight, especially in the face of so much "false" testimony and commentary.

AURAL EVIDENCE:

- Srila Prabhupada himself spoke very clearly that he thought he had been poisoned on November 9 and 10, 1977. The exact record of these conversations including translations of Bengali and Hindi portions is contained in this book. He said, "Someone has poisoned me" several times and all his caretakers clearly acknowledged that Srila Prabhupada was speaking of an actual homicidal poisoning, and not some "bad" medicine as is nowadays claimed by the ISKCON leadership.
- The three poison whispers are "The poison's going down, the poison's going down," "Is poison in the milk?" and "Poisoning for a (long time)." The "poison" word is confirmed by a long list of audio studios and top-notch audio forensic laboratories, several of which are new since 2001. Tamal, Jayapataka, and Bhavananda's voices are clearly discerned as speakers of the poison whispers, which are now undeniable scientifically certified evidence of poisoning by these caretakers.
- The GBC reports claim that they cannot hear these whispers, but most devotees and many experts do hear them. The whispers are real, and become very clear once minimal filtering and enhancement is done.
- The whispers are about poisoning, and there is no innocuous explanation for this fact. ***Why are they whispering about poisoning Srila Prabhupada three days before his departure?***
- A type of lie detector test called Certified Voice Stress Analysis (CVSA) has determined that there was considerable amounts of deceit in key sections of spoken conversation by leading disciples of Srila Prabhupada during late 1977.
- The aural evidence has been certified and verified scientifically to be caretakers discussing about poisoning Srila Prabhupada.

HAIR TESTS: ARSENIC AND CADMIUM

- A 1999 test of Srila Prabhupada's hair (Q-1) extracted from his hair clippers contained 2.6 ppm of arsenic, a level which is 20 times more than average. This is not lethal but not at all healthy either.
- Average "normal" amounts of hair arsenic (excluding those who eat seafood) are 0.13 ppm. United Nations' World Health Organization says that chronic arsenic poisoning with serious health deterioration occurs with as little as 1 to 5 ppm arsenic in hair.
- Srila Prabhupada's arsenic level is synonymous with chronic arsenic poisoning levels and would be expected to be a considerable contributing factor to his demise, as stated by an expert.
- The GBC wanted to test their own samples of Srila Prabhupada's hair in 1999 but abandoned them before being able to test them. They were located in 2001 and properly tested, and they were found to have about 250 times the normal levels of cadmium, a heavy metal similar to arsenic but more toxic.
- A third test in 2005 again confirmed the same high levels of cadmium in Srila Prabhupada's hair.
- Research into the scientific studies on cadmium show the average normal level of hair cadmium to be 0.065 ppm, and in those exposed to industrial pollution to be 0.387 ppm, or 6 times as much. Thus Srila Prabhupada had cadmium levels about 40 times more than those who were industrially contaminated.
- There is no plausible explanation for these super-high cadmium levels found in multiple differently-sourced hair samples, other than homicidal malice and ingestion by poisoning. These cadmium levels are virtually unprecedented and are not even found in those who have major environmental or occupational exposure and accidents.

- The hair tests establish massive cadmium poisoning from at least as early as February 1977 until Srila Prabhupada's departure November 14, 1977.
- Cadmium was the primary poison, and arsenic was secondary; antimony was also somewhat elevated.
- The ISKCON GBC tried to test some of Srila Prabhupada's hair samples but failed, and then abandoned them. These samples were rescued and the tests completed, finding positive proof of Srila Prabhupada's being poisoned with sky-high levels of cadmium, a sinister heavy metal.

EVIDENCE BY WITNESSES:

- Srila Prabhupada stated that he heard others speaking about his poisoning.
- Bhakta Vatsala das was a gurukula student who overheard in 1977 a group of senior devotees discussing the poisoning of Srila Prabhupada, according to his testimony, and that from Ramanya, Durlab, and others.
- A series of respectable Vrindaban residents have privately testified as to knowledge of Srila Prabhupada's poisoning, including the witnessing of a urine test and three kavirajas (Ayurvedic doctors) in consensus on the diagnosis of Srila Prabhupada's poisoning just prior to His departure.
- There are a variety of other testimonies indicating that Srila Prabhupada was poisoned.

MEDICAL EVIDENCE:

- A long string of doctors and kavirajas examined Srila Prabhupada throughout 1977 but all the diagnoses were different, causing one to wonder why the true diagnosis was not readily apparent. Srila Prabhupada's cause of ill health was elusive and insidious, sometimes appearing to be one thing, then later appearing to be another thing. In hindsight, the best explanation by review of health symptoms is chronic cadmium and arsenic poisoning.
- Srila Prabhupada's health history reveals a list of physical symptoms which are wholly synonymous with those of chronic cadmium and arsenic poisoning. Many of these symptoms are in conflict with other explanations, such as diabetes, dropsy, kidney disease, etc. Chronic heavy metal poisoning causes and exacerbates diabetes and kidney failure. Prior to 1977 Srila Prabhupada's health was quite good, and his diabetes was mild and non-insulin dependent.
- Throughout 1977 Tamal aggressively discouraged the services or involvement of competent doctors to diagnose or treat Srila Prabhupada. Although Srila Prabhupada himself was not keen on doctors and preferred to rely on Krishna, his disciples strangely declined non-invasive and simple medical tests even when they could be performed "at home." There was a perplexing parade of doctors, and of changing and discrediting both Ayurvedic and allopathic doctors, regardless of their qualifications and willingness to cooperate with Srila Prabhupada's every wish.
- At least one of Srila Prabhupada's medicines were suspiciously donated by the notorious tantric Chandra Swami, whose reputation and rap sheet exceeds those of Carlos the Jackal or Idi Amin. What was behind this sinister connection?



POLITICAL EVIDENCE:

- ISKCON's steadfast denials of the mounting evidence constitutes a dishonest cover-up. The GBC endorsed book *Not That I Am Poisoned*, produced by the suspects themselves in their own defense, is exposed herein for its gross misrepresentation of facts and devious manipulations of the evidence.
- ISKCON endorses an insider cover-up by disciples of the chief suspects as the "final" resolution to the issue.
- ISKCON fails to respond to the advice of their own investigator, Balavanta das, ignoring his recommendation that further investigation is required. Balavanta's funding was totally inadequate.
- The irrational and persistent, hardline GBC refusal to conduct an impartial, honest and independent investigation is in itself evidence to support the conclusion that Srila Prabhupada was poisoned.

OTHER EVIDENCE:

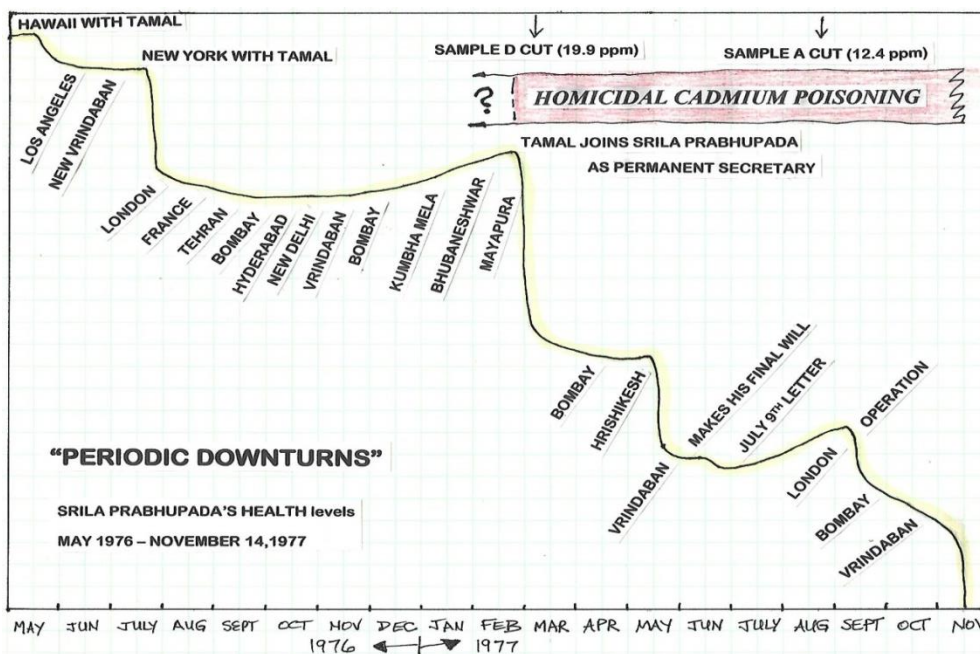
- Shortly after Srila Prabhupada's departure in late 1977, Tamal was interviewed and he made statements which are extremely suspicious and appear to be the groundwork for explaining a "euthanasia or mercy-killing defense." This taped interview was uncovered in 1999 by Satsvarupa Goswami's former secretary.
- The history of the primary suspects in Srila Prabhupada's poisoning is such that it would not be much surprise if it were proven they had indeed done this horrific deed. In other words, contrary to common belief, their character and history of actions do support such a drastic action such as the poisoning of Srila Prabhupada. The defense that Srila Prabhupada was **only** surrounded by loving disciples is very dubious.
- Motive itself is typically considered as supporting evidence to a crime, and there was more than sufficient motive to poison Srila Prabhupada, whose leading disciples stood to gain immeasurable material benefits by stepping into his place as successor gurus, which is exactly what they did.

GBC WHITEWASH COVER UP:

- The GBC book *Not That I Am Poisoned* is a disgraceful and devious compilation of deceit and denial that is fully exposed.
- The GBC failed miserably in their attempt to deny the existence of the poison whispers, resorting to sham, deceit and fabrication in their book.
- The GBC failed miserably to designify the arsenic levels found in Srila Prabhupada's 1977 hair, deceitfully quoting only three dubious scientific references while ignoring the broader selection of scientific materials. They erroneously claimed average "normal" arsenic in hair can be anything under 10 ppm, while in actuality it is 75 times less, namely about 0.13 ppm.
- The GBC failed in their attempt to twist Srila Prabhupada's statements about being poisoned into what they actually claim was Srila Prabhupada's denial of being poisoned.

CONCLUSIONS:

- Srila Prabhupada was most certainly poisoned with homicidal intent, primarily by cadmium.
- The ISKCON GBC will never cooperate with any further investigation. It is useless to submit any pleas for proper action from them. They are thoroughly corrupted to their core. They must be removed and replaced by those who have no ambitions to be permanent managers or disciple-collecting gurus.
- The body of evidence continues to grow and is far past the threshold of certainty, and this will soon lead to the purging from ISKCON of those complicit in the poisoning, those who resisted the investigations, and those who benefited from the early departure of Srila Prabhupada by taking his position as initiating guru.



those who benefited from the early departure of Srila Prabhupada by taking his position as initiating guru.

- The issue of Srila Prabhupada's poisoning continues to be very relevant decades afterwards and confirms high levels of corruption in ISKCON, as ambitious guru pretenders attempt to usurp His Divine Grace's mission and assets without authorization.

PREFACE

By Nityananda das

THIS IS THE MAIN ISSUE IN THE HARE KRISHNA MOVEMENT

Srila Prabhupada's poisoning is THE primary issue in the Hare Krishna Movement- all other issues are secondary. Anyone who has any affection for Srila Prabhupada and has received any measure of his divine grace, upon understanding that Srila Prabhupada was poisoned with heavy metals by his own disciples, will gradually understand that the Hare Krishna movement has been corrupted by those poisoners. What each one of us as individuals can do about this will be discussed later on in this publication, especially in Book Three, but the first thing is that we should become well educated in the actual evidence and history, just as we would study any other of Srila Prabhupada's pastimes. The pastimes of the pure devotee are all transcendental, although his passing away brings different emotions than his other pastimes.

The readers are invited to study this presentation of facts and evidence, comments and realizations, documents and forensic studies, theological discussions and conclusions- as a study of Srila Prabhupada's disappearance pastime. Inaccuracies or needed corrections should be pointed out, so please send your thoughts, information, suggestions, and critiques to the email address that was given above. Also, discussion is needed and encouraged about the endemic corruption that has consumed ISKCON and Srila Prabhupada's mission, and how it will be corrected. There should be no fear of open discussion amongst sincere devotees because, if it is undertaken in the proper way, it can only lead to better understandings of the truth. Because many devotees have been falsely indoctrinated, we should be patient as these discussions gradually elevate everyone to more mature spiritual realizations.

Assurance is hereby given that this book is based on noble motives, and is not opposed to the principles of spiritual life. I have tried to present this book so that others, even those who may not be familiar with Krishna consciousness, will approach this issue with proper respect and appreciation for Srila Prabhupada's position and achievements. If Srila Prabhupada's mission has been usurped by some of the same people who poisoned him and those same people are among those who proclaimed their divine right as the inheritors of the kingdom and his missionary assets, it would truly be a disservice to His Divine Grace were we not to put our best effort into rectifying the situation. The proper mood of inquiry and seeking justice, I believe, is to seek the truth without vengeance or anger, but with unrelenting determination in a cooperative spirit with Srila Prabhupada's sincere followers. For those who face and greet the Sun, they will be blessed with its light. Let us embrace the truth, whatever it may be and even if it is unpalatable or bitter or unexpected, or even if it turns our life upside down. Ultimately the truth is always good for us.

Historical truth is not often understood by one obvious piece of blinding evidence, but it is most commonly re-constructed from many small bits of evidences, progressing into increasing degrees of certitude, from doubt to suspicion, from credible proposition to a probability, and finally, to an established fact. This is how the truth about Srila Prabhupada's being poisoned with heavy metals was revealed.

The accumulated evidence amounts to solid proof that Srila Prabhupada was indeed poisoned with homicidal intent. Further, it is ascertained beyond a reasonable doubt that some of the senior disciples, headed by one leader, were involved. The identity of all participants is not yet conclusively ascertained, and must yet be determined. The revelations so far came about only by the arrangement of Srila Prabhupada and Sri Krishna. Hopefully open-ended questions will soon be fully resolved, and all poisoners and their corruptions will be purged from Srila Prabhupada's mission. The consequences of this truth will be far reaching and profound, as Srila Prabhupada's followers gradually realize that our only secure basis is Srila Prabhupada's instructions and books, and not the leaders and their deviant policies that have created havoc in the movement since 1978.

QUESTIONS TO BE ASKED

The “poison issue” is extremely relevant to the health and future of the Hare Krishna movement on this planet. It is not just some troublemakers and faultfinders who amount to a recurrent annoyance. The established fact of an actual poisoning cannot be denied (except dishonestly, of course) in the face of such overwhelming evidence. Once accepted, many follow-through questions naturally arise, which is exactly what the present leaders of ISKCON are so fearful of dealing with, and why they have so deviously avoided the issue. Their failure to adequately fund and extend Balavanta’s investigation 1997-2000, their failure to honestly address devotees’ concerns about the issue, and their sham whitewash response in their book *Not That I Am Poisoned*- all this more than disqualifies them from continued leadership in Srila Prabhupada’s ISKCON.

Some questions that arise from Srila Prabhupada’s poisoning are:

- (1). Who did it and why?
- (2). Are they still in the ISKCON leadership or anywhere in ISKCON?
- (3). In what other ways have they corrupted Srila Prabhupada’s movement?
- (4). How can we trust anything these leaders have done since 1977? Or any of ISKCON’s policies, position papers, doctrines, or philosophical interpretations?
- (5). Is it not a matter for concern if those who poisoned Srila Prabhupada are also party to the endless changes to Srila Prabhupada’s books, lying about successor acharyas, making multiple revisions to the initiating guru system, disenfranchising thousands of devotees, and remaining financially unaccountable as the new gurus?
- (6). How can we allow Srila Prabhupada’s poisoners and those who support them to guide his mission forward?
- (7). Did one or more ISKCON leaders have Srila Prabhupada removed for their own material gain and then corrupt the institution with defective doctrines to enable pursuit of their own personal, material ambitions?
- (8). Then, shouldn’t everything that has happened in ISKCON since Srila Prabhupada’s departure be revisited and rectified? Shouldn’t we start over from square one, as though it was still November 15, 1977?

**WHY WAS SRILA PRABHUPADA POISONED MALICIOUSLY?
WHO DID IT, WHO BENEFITTED, AND WHAT TO DO WITH THEM?
WHAT EFFECTS DID THIS HAVE ON SRILA PRABHUPADA’S MISSION?
WHAT DEVIANT POLICIES AND DOCTRINES HAVE THE POISONERS INTRODUCED?
HOW TO CORRECT THOSE MALEFFECTS AND THIS MASSIVE OFFENSE?
This will be the subject matter of Books One, Two, and Three.**

ACCURACY, APATHY, AND HONESTY IN SEARCH FOR THE TRUTH

We have tried to make this presentation as accurate, honest and complete as possible, without confusing facts with premises, knowns with unknowns, or interjecting useless speculations. We have presented the evidence as it is, without serving any motive or purpose *other than the pursuit of the truth*. This book may be extremely controversial; it will be both loathed and appreciated, both condemned and received favorably. But we cannot avoid our conscience, and we undertake this work only in the service of the truth.

Years ago one team member traveled around the world to raise signatures for a petition endorsing further investigation, and was surprised at the lack of interest. Why have we chosen to remain indifferent to this issue? Such indifference is lamentable, but has become typical in an institution beset with scandals and rumors as people grow weary of the turmoil and bad news, and have few practical options to solve the problems. Admittedly, it is difficult to rise above the weariness of cynicism, yet, spiritual strength will enable us to do so and it is also the recommended process for transcending all the modes of nature. As one would act if their father had been killed, so we must respond appropriately to the poisoning of Srila Prabhupada.

The dark side of the internet is a kind of black hole of inaccurate information – but that’s where most people get a lot of their information these days. Depending on one’s predisposition, one can get the so-called information that reinforces the query you are making. But just because it is there, doesn't mean that it's true. So this presentation of evidence hopes to set the facts straight and clear up the confusion over what’s what in the poisoning issue.

The rationale for this entire publication is to honestly present whatever information is in hand because this is believed to be the best approach to instigating a resolution on all levels of this darkest of all secrets. May the truth always prevail...

"Please take the time to review the evidence carefully and consider assisting in the further investigation that is required to resolve this issue completely. In my opinion, the evidence is solid that Srila Prabhupada was poisoned.... The level of proof, coincidences, and circumstantial evidence, makes for a very compelling verdict."
(From *Someone Has Poisoned Me*, 1999)

However, evidence accumulated since 1999 has definitely proven that Srila Prabhupada was indeed maliciously poisoned with homicidal amounts of the heavy metal cadmium. There is no more doubt of this.

MASSIVE EVIDENCE OF FOUL PLAY

The struggle to effect a full, honest, and unbiased investigation into this matter was championed by a wide spectrum of persons from many backgrounds. This issue is not promoted by a disenfranchised, splinter group nor is it manufactured by a few who have old grudges or psychological imbalances. ISKCON deceitfully shut down and prohibited any real investigation into Srila Prabhupada's poisoning. Independent devotees then completed the investigation that the GBC should have done themselves. Now the evidence stands on its own and anyone who has any indebtedness to Srila Prabhupada or has love for the truth should make an effort to understand that evidence **as it is** without being influenced by innuendos, misinformation, deceit, fear, and falsehoods.

Because most concerned devotees know little of the accurate truth in the poison issue, we were compelled to study, compile, and impartially present the facts in meticulous detail *as they are* without distortion. This presentation (in three books, twenty parts, 200+ chapters) has evolved into a wider look at the fundamental disease in the Hare Krishna movement, and has grown into more than originally anticipated. Still, at the heart of everything is the poisoning evidence. Progressing through the presentation of poisoning evidence in Book One the reader will become more informed and more convinced of foul play, and will then surely support a restorative overhaul of Srila Prabhupada's mission for the sake of its spiritual health. Aside from criticism of the GBC for aborting a proper investigation, obscuring the substantial evidence, and engaging in a devious cover up, we have tried to maintain a primary focus on the evidence and unraveling the myths propagated by the deniers.

GOALS OF THIS PRESENTATION

We recognize that in general the followers of Srila Prabhupada are not very well informed about the poison issue. There are many strong emotions invoked by this subject, so many will repress the topic and avoid becoming properly informed with the actual facts. Often it is assumed that the "poison theorists" have a secret agenda based on material considerations or are simply deranged, troubled individuals. Or it may be assumed that the "poison theory" has not been substantiated with real evidence. This is a shame because, as a reader of this presentation who carefully considers all the material herein will see, this issue is not a theory or conspiracy, but full of facts and evidence. So much so, one may note that the size of this presentation is voluminous; it is meant to provide all the relevant data in the poison issue to anyone interested to know.

The first goal is to comprehensively, honestly present all the evidence and facts in one place. This work is meant as an historical reference material. There is also a serious need to set the historical record straight in light of so much false propaganda and obfuscation from ISKCON leaders who hope to fend off full truth discovery in the matter. Our effort is called **reversionism**, which, according to Harry E Barnes, is bringing history into accord with the facts. Why would history and factual evidence be at odds? It is because institutions falsify the past to keep their membership loyal and subservient to their corruptions. This theme was also developed by George Orwell, as presented in his book *1984*. As we sometimes have to wash our car of all the accumulated dirt, so we must clear up the lies and misconceptions which obscure the actual history and proper understanding of Srila Prabhupada's disappearance pastimes.

Also this work is meant as a glorification of Srila Prabhupada. One may ask how this can be, and as an example, we see that Srila Prabhupada knew he was being poisoned and yet offered no protest, as understood

from the recorded conversations themselves. Such an unselfish position, to accept the betrayal by his own disciples and the violence inflicted upon him without making any objection, is another display of His Divine Grace's transcendental glories. This is comparable to the acceptance of crucifixion by Jesus Christ.

The basic goal is to establish the TRUTH of the circumstances surrounding Srila Prabhupada's departure. Truth is an end in itself, always worthy and necessary.

*"Among the public, those who are more honest will not dislike, but rather respect our straightforwardness. If we just go on giving our message as it is, it will gradually be accepted for what it is."
(Srila Prabhupada)*

SUMMARY CONCLUSION

The best approach to the issues at hand is a comprehensive presentation of ISKCON history (or maya-iskcon history) and an expose of the GBC- aimed at showing how Srila Prabhupada's advice and instructions are infallible and perfect but were subverted and deviated from by leading devotees who had become envious of his exalted status and position. This needs philosophical analysis to show why these men (and who they are), personally trained by a pure devotee like Srila Prabhupada, went to the dark side. The question will also arise

why Srila Prabhupada did not reject these conspirators back then. Why did he seem to be submitting to their designs and plans? The answer lies in the free will that we always have, and Srila Prabhupada hoped we would choose Krishna over maya. However, some chose maya, and poisoned him.

This book of proofs should be enough for any average person who is not brainwashed or poisoned by bad association. Only those who are sincere and deserve the truth will be able to understand the real history.

Those caught under the spell of false preachers may miss Srila Prabhupada's mercy. ISKCON, the presumed destined main branch of the manifest tree of Sri Chaitanya Mahaprabhu, must remain fixed on the principle of keeping Srila Prabhupada, *Jagat-Acharya for the Golden Age*, always in the center, fully, equally available for all, and worshiped exclusively as the *shaktavesha avatar* of Sri Nityananda Prabhu, the original *Jagat Guru*.

Church leaders, however, always want a monopoly on spiritual life and therefore give emphasis more to the church power structure over and above the will of the Pure Devotee and Lord Krishna. Gradually, either directly or through passive implication, they become fallen imitators and ruin the real spirituality of the church due to their own mundane ambitions. This is what Srila Bhaktisiddhanta Sarasvati Thakura points to in his essay on *Organized Religion*: the sinful misuses/ abuses done in the name of preaching God consciousness on behalf of the mundane church. There is no need to try to reform these offenders; they and their associates must be carefully avoided by devotees who want to remain safe. Careful discrimination and strictly following the prescribed *sadhana* is required.

If the poisoning culprits or their supporters are still active, they should be found out and dealt with to protect the transcendental mission of Srila Prabhupada. Even prescribed *sadhana* may not immediately help those who are materially attached and motivated by material rewards. An effort to set the history straight and reveal the truth regarding Srila Prabhupada's final pastimes is overdue and will be welcomed by most.



Book One is a study of the evidence in the heavy metals poisoning of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, and a response to the book *Not That I Am Poisoned*, published by ISKCON and its Governing Board Commission. This GBC book was published (February 2000) as a response to *Someone Has Poisoned Me* (May 1999), which was a best effort in presentation of the direct and circumstantial evidence which at that time indicated Srila Prabhupada had been poisoned with arsenic, presumably by some of his own disciples. In 2002-05, additional tests were arranged on authenticated Srila Prabhupada hair samples. The revelation of very high cadmium levels was shocking. The much discussed debate on the arsenic was but a distraction to the primary poison of cadmium. Arsenic and antimony levels were somewhat elevated in four hair tests, perhaps somehow associated with the cadmium. The evidence and conclusions in *Someone Has Poisoned Me* remain largely valid, but with this significant revision and milestone in the growth of evidence:

Cadmium was the primary poison, and arsenic was secondary.

It has taken many years to complete this presentation. Included are new forensic studies on hair tests and the poison whispers, plus much more. Some will dismiss it without reading, some will be convinced, and others will still remain dubious. But the truth is always only for the honest person, and honest devotees should study the body of evidence and consider the actual facts rather than misinformation. Srila Prabhupada was poisoned with cadmium, according to three separate professional hair analyses. These very high levels of cadmium could not be due to an accident, pollution, industry, shampoo, or bad water. The only plausible explanation is malicious homicidal poisoning by ingestion of contaminated food or drink. The summary is:

- ✓ **AS A FACT, SRILA PRABHUPADA WAS INTENTIONALLY AND MALICIOUSLY POISONED.**
- ✓ **ASCERTAINED BEYOND A REASONABLE DOUBT: THAT, HEADED BY ONE LEADER, SOME OF THE SENIOR DISCIPLES DID POISON SRILA PRABHUPADA, and**
- ✓ **IT IS NOW PROVEN THAT SRILA PRABHUPADA WAS INDEED POISONED WITH CADMIUM.**

CONCLUSION: UNBIASED READERS WILL APPRECIATE THIS BOOK

This book represents an exhaustive attempt by disciples of Srila Prabhupada to illuminate, for the benefit of devotees and sincere seekers now and the future, the truth regarding historical and spiritual circumstances surrounding the mysterious disappearance pastime of Srila Prabhupada. The unbiased reader will be encouraged to understand how Srila Prabhupada showed the highest example of tolerance, dedication and devotion, even in the most trying and difficult circumstances imaginable, and in spite of the shortcomings and impudence of some of his leading disciples who conspired against him by disobedience of his instructions and facilitation of his demise. Srila Prabhupada's only ambition was to satisfy Lord Chaitanya Mahaprabhu by delivering the complete science of pure Krishna consciousness for the benefit of all the people of Kali Yuga for the next ten thousand years. Srila Prabhupada's disappearance pastimes are also glorious.

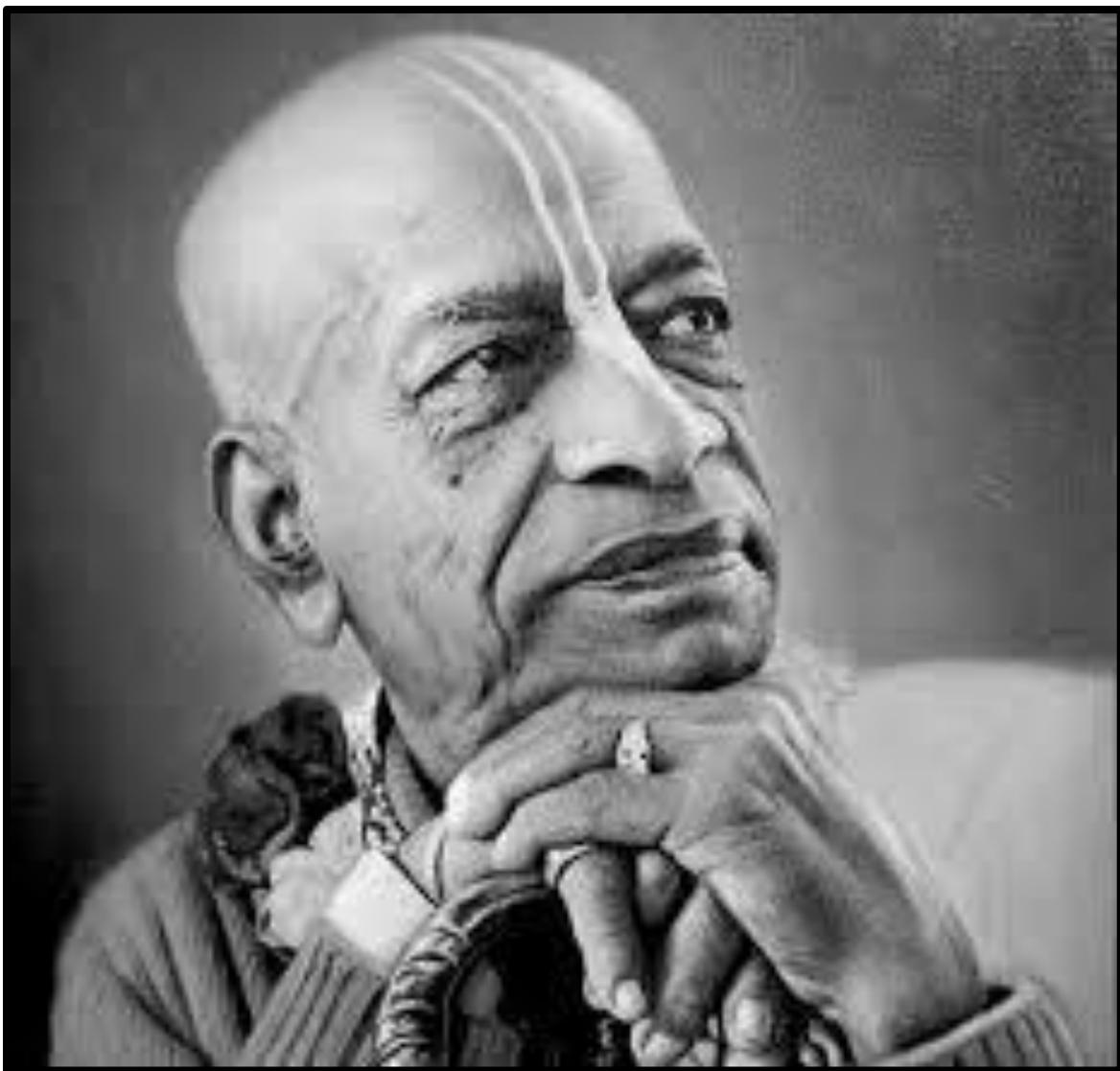
Although during Srila Prabhupada's manifest presence many devotees understood Srila Prabhupada's highly exalted stature and indispensable essentiality for success in their spiritual lives, today, forty years later, that transcendental awareness and "Prabhupada consciousness" has been largely lost. This has come about by deliberate obscurement of Srila Prabhupada's transcendental glories as imitator initiators have exploited the mission Srila Prabhupada established for their own subtle and gross sense gratification. Therefore there is a need to re-establish Srila Prabhupada's true glories so that we may have no doubts as to the critical issues at hand in regards to his disappearance pastimes. We believe that many further volumes will surely be written about this subject in the future.

The book trilogy of Kill Guru, Become Guru: The Poison is Personal Ambition includes many pictures, testimonials, news clippings, reviews, etc so that hopefully it becomes a must have collectible for many devotees. It is also an attempt to glorify Srila Prabhupada in every way possible. The poison issue is a glorification of Srila Prabhupada. Within a broader historical approach, it is also meant to be a theological treatise showing how a mahabhagavata is willing to suffer for all humanity--and for devotees in particular--to deliver them from sinful reactions that impede spiritual advancement in chanting the Holy Names.

A lot of new information has been discovered since the turn of the century, which at least in our minds clinches the case that Srila Prabhupada was poisoned, and we know by whom. The style of writing is not so much of a "lynch mob," out to find somebody to hang, but one of discovery of facts and presented in a way

that any sane person will come to the correct conclusion. The thread that will run throughout is to glorify the exalted status of the pure devotee Srila Prabhupada, even in his waning days, his body filled with toxins, but fully lucid to translate and give his purports right up to the "end." This was his final Lila.

The Christians do not hide the fact that Jesus was crucified, gruesome as it was, and this lila of our Srila Prabhupada is no less gruesome. We can try to see past his patience, tolerance, and acceptance of his poisoning to witness the incredible trial of a slow and terrible poisoning by one of the most poisonous elements in nature. The underlying theme should be glorification of Krishna and his pure devotee Srila Prabhupada, and how compassionate they both are by coming to this hellish place and enduring us, being tortured and put to death for their troubles. Srila Prabhupada told us that Christianity spread all over the world due to the drama of the crucifixion of Jesus Christ. May Srila Prabhupada soon become worshipped as much or more on this planet than even Lord Jesus Christ, but no one should think that this is an agenda by manufacturers of false evidence. The evidence stands on its own credentials- we are only messengers. There is a strong case to be made, actually, that Srila Prabhupada is (or is something like) the "Second Coming of the Messiah." All Glories to His Divine Grace AC Bhaktivedanta Swami Srila Prabhupada !



FOREWORD

By Dhira Govinda das

My purpose in life is to encourage people to establish and cultivate their personal, direct relationship with Srila Prabhupada. I endeavor to inspire them to serve and relate to Srila Prabhupada as their current link to the disciplic succession originating with Sri Krishna. I offer my immense gratitude to the "Truth Committee" and Nityananda das for so courageously and determinedly serving this mission of making Srila Prabhupada available to the world, through their efforts in producing this volume related to the disappearance pastime of Srila Prabhupada.

I came to Krishna consciousness, initially, through years of consuming massive amounts of prasadam, with little to no interest in any other aspects of the process, philosophy or culture of bhakti-yoga (thank you, Stambha dasa prabhu, for opening and running the bhakti-yoga center in State College, Pennsylvania). Gradually, though, I read Srila Prabhupada's books, and heard a class or few from his representatives, and, through the purifying effects of the prasadam, was able to realize, or admit, despite myself, "This makes sense".

"Despite myself", in the sense that, as far as I was aware, I really wasn't searching for spirituality, or Truth, and certainly not God. I had a life and a future, and it was fine, even exciting, wonderful, and rich. But, this philosophy of Krishna consciousness, and the lifestyle that accompanied it, though quite distinct and radically foreign from what I had come to accept through my conditioning, seemed rational, in its assertions and in the process of purification provided for experiencing the veracity of those assertions.

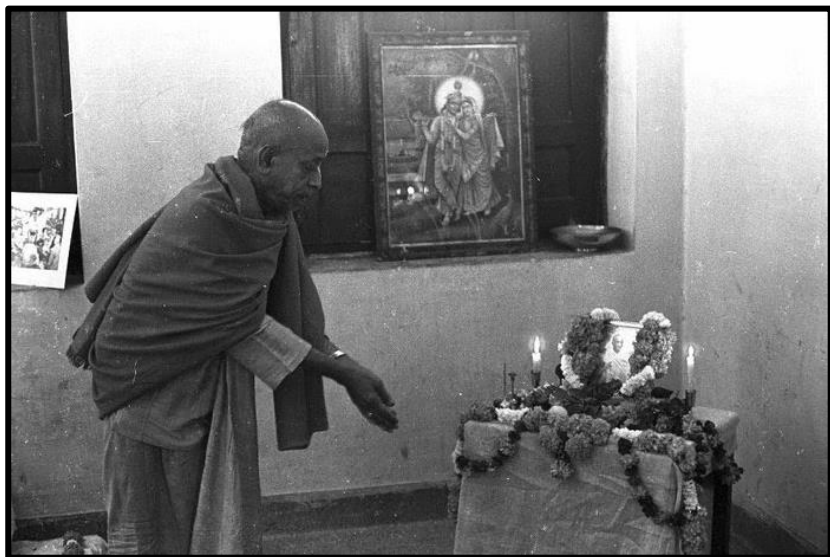
Since I liked to think of myself as an honest person, I knew that, to be sincere, I needed to give myself to this process of Krishna consciousness, and experientially assess firsthand the statements regarding reality that Srila Prabhupada was giving. Srila Prabhupada's teachings confronted my assumptions regarding all the important questions I had ever considered, and many that had not occurred to me, ranging from the nature of the self, evolution, consciousness, life's purpose, death, etc. I needed to rearrange my entire internal structure to accommodate the principles given by Srila Prabhupada. "Needed to", meaning, again, though I didn't want it to, the philosophy of Krishna consciousness made sense, as contrary as it was to what I had come to believe most all educated, sophisticated, scientifically-minded, progressive people knew. To quote Mark Twain, "It ain't what you don't know that gets you into trouble. It's what you know for sure that just ain't so."

To be truly independently thoughtful, a term I got in later years from Srila Prabhupada, it was necessary for me to acknowledge the logic and profundity of these teachings, and to give myself to the process of Krishna consciousness, at least on a trial basis. Thus, I decided to give myself to the process for six months. That was in Israel, 33 years ago. In a sense, I'm still doing the experiment, with some very small measure of earnestness, and am highly satisfied with the result, feeling forever indebted to Srila Prabhupada and his representatives.

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

As we learn more and more about the events surrounding the disappearance of Srila Prabhupada, our admiration for his inconceivably transcendental character is enhanced- at least, that's the case for me, and I trust that it will be similarly so for those who carefully study the happenings surrounding Srila Prabhupada's disappearance.

My preference, for sure, in relation to the disappearance pastime of Srila Prabhupada, would be to simply, directly glorify Srila Prabhupada for the awe-inspiring transcendental qualities he demonstrates. As I indicated above, though, truths related to his disappearance have been deliberately concealed. Thus, to maximize the possibility that the information in this book will be examined and received by as many people as possible, it's necessary, or at least real helpful, to expose the deception that has been perpetrated, so that



readers and potential readers are free from the influence of the knowledge filter created by the ISKCON (International Society for Krishna Consciousness) organization.

For many years I endeavored to serve Srila Prabhupada's movement as a participant in the ISKCON organization, in services such as sankirtana leader, temple president in Tel-Aviv, leading a book distribution party in Arab towns and villages, Chairman of the Board of Directors of ISKCON of Alachua (New Raman-reti), and Director of the ISKCON Central Office of Child Protection. As years

went on I realized, through repeated experience, that the atmosphere of bold, innovative, groundbreaking thought that so vitally characterized my experience with Srila Prabhupada's spirit and teachings, was conspicuous by its absence in the organization that was supposedly representing him.

For sure I found there were forums for discussion in relation to issues of moment. To quote Noam Chomsky, "The smart way to keep people passive and obedient is to strictly limit the spectrum of acceptable opinion, but allow very lively debate within that spectrum." So, yeah, on vital issues there was lively debate, in a range the size of a postage stamp. I came to the point where I could no longer, with clean conscience, identify with the organization, or encourage others to connect with the organization, and simultaneously I find myself increasingly enthusiastic to practice the process of Krishna consciousness given to us by Srila Prabhupada, and to serve Srila Prabhupada and his mission.

I understand and appreciate that, amongst those connected with the ISKCON organization in various capacities, there will naturally be diverse viewpoints in regards to what I've expressed above. There can be, though, no reasonable objection to the assertion that what I've written applies to how the ISKCON organization has handled the topic of the disappearance of Srila Prabhupada.

The official resolution of the ISKCON Governing Body Commission (GBC) is ***"There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada."***

Professionally conducted tests on samples of Srila Prabhupada's hair, from the weeks and months shortly before Srila Prabhupada's disappearance, reveal cadmium levels about 250 times above average. There is no rational accidental or environmental cause for this level of cadmium in the samples of Srila Prabhupada's hair. By far the most reasonable explanation, as far as I am able to determine, is that someone, or more than one person, deliberately, with homicidal intent, gave cadmium to Srila Prabhupada. Forensic toxicologists have confirmed that the level of cadmium found in Srila Prabhupada's hair constitutes clear indication of deliberate poisoning. One described it as ***"...prima facie evidence of poisoning with malicious intent"***.

The ISKCON GBC stands strong in its stance that ***"There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada."***

On May 14, 2004 I wrote to a member of the GBC regarding the issue of Srila Prabhupada's disappearance.

"I'll briefly go over some points regarding this topic of Srila Prabhupada's disappearance pastime. First, Srila Prabhupada clearly expressed concern that he seriously considered the possibility that he was poisoned. As far as the argument 'But maybe he was referring to unintentional poisoning effects from medicine'- I don't see

how someone conversant with the relevant conversations, and who is sincere about excavating the truth of the matter, can pose such an argument. Sure, there was discussion about poisonous effects of medicine. And there was also distinct and manifest discussion by Srila Prabhupada and those around him about deliberate murder by poison. Why else, for example, would they be discussing a case in Calcutta of a husband deliberately murdering his wife by poison? Clearly they were discussing murder by poison. If accidental poison by medicine was also talked about, that's a separate point. The relevant point is that Srila Prabhupada was speaking about being deliberately poisoned by other human beings. This is clear. I'm not saying that it's conclusive evidence. But let us, and the GBC body, at least take Srila Prabhupada's words seriously. And if the GBC body won't actively pursue an investigation, then let's at least refer interested persons to Srila Prabhupada's direct words. Who can argue with hearing from Srila Prabhupada on this topic? I won't include herein the transcripts of the conversations where Srila Prabhupada clearly expresses that he suspects he is being poisoned, and the conversations where those around him clearly believe that Srila Prabhupada thinks that it is very possible that he is being murdered by poison. I am assuming that you have carefully studied these conversations. If you have, and you don't agree with my assessment above, I humbly request that you share with me the basis for your views. If you haven't studied these conversations by this time, then I'm doubtful whether you should be in any sort of leadership position in Srila Prabhupada's movement, especially considering the statements you have implicitly and explicitly made about this subject. Again, what I'm presenting here is simply that Srila Prabhupada expressed serious concern that he was deliberately poisoned. People should know that Srila Prabhupada had this concern. It is not helpful, except maybe in the most short-sighted sense concerned solely with immediate institutional protection, to cover this up..."

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

Srila Prabhupada several times expressed his concern that someone was giving him poison, and, as mentioned in my letter from May 14th, 2004, he was clearly referring to the possibility that someone, or more than one person, was attempting to murder him through poisoning. For those surrounding Srila Prabhupada it was obvious that Srila Prabhupada was concerned that he was being given poison with malicious intent. This is clear, for example, in the conversation in Volume 36 of Conversations with Srila Prabhupada, published by the Bhaktivedanta Book Trust in 1991, pages 367-368.

Bhavananda: Prabhupada was complaining of mental distress this morning also.

Bhakti-charu: Srila Prabhupada?

Prabhupada: Hmm?

Bhakti-charu: [Bengali] ...mental distress?

Prabhupada: Hmm-hmm.

Kaviraja: [Hindi—bole bole]

Prabhupada: Vahi bat jo koi hamko poison kya. (That same thing – that someone has poisoned me.)

Bhakti-charu: O aacha, uno soch na ki koi... (Oh, okay, he thinks that someone....)

Kaviraja: (speaking over Bhakticharu): Dekhiye bat yehi hai ki kisi rakshas ne diya ho...

Bhakti-charu: Someone gave him poison here.

Kaviraja: [Hindi, long explanation about Sankaracharya disciple being poisoned]

Tamala Krishna: Prabhupada was thinking that someone had poisoned him?

Adri-dharana: Yes.

Tamala Krishna: That was the mental distress?

Adri-dharana: Yes.

Kaviraja: [Hindi]

Tamala Krishna: What did Kaviraja just say?

Bhakti-charu: He said that when Srila Prabhupada was saying that, there must be something truth behind it. [People all speaking at once; asking about the acharya that was poisoned by powdered glass]

Tamala Krishna: Srila Prabhupada, Shastriji says that there must be some truth to it if you say that. So who is it that has poisoned? [13 seconds pause]

Kaviraja: [Hindi with Bhakti-charu and Prabhupada asking about poison and discussing makharadhvaja]

Srila Prabhupada unmistakably expressed concern that he was being poisoned. Those in close proximity to him in November, 1977, unambiguously acknowledged Srila Prabhupada's concern about this.

The ISKCON GBC remains firm in its assertion that *"There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada."*

Multiple top-level audio-forensic professionals, working independently, confirm that in the days prior to Srila Prabhupada's departure, those close to Srila Prabhupada are speaking in whispers in the background, and multiple audio-forensic analyses determine that the word "poison" is used in at least some of the whispers. This includes whispers with content such as "The poison's going down" and "Is the poison in the milk?"

Srila Prabhupada's words, the prime evidence for followers of Srila Prabhupada, leave no doubt that he was thinking, or knowing, that one or more persons were giving him poison. Hair samples of Srila Prabhupada reveal levels of cadmium that indicate deliberate, chronic poisoning with cadmium. In the days prior to Srila Prabhupada's departure there are recordings with whispers in the background, and multiple professional, audio forensic analyses reveal a few of Srila Prabhupada's disciples whispering about "poison".

The ISKCON GBC insists *"There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada."*

As you've likely surmised by now, my stance is that if you want truth in regards to Srila Prabhupada's disappearance pastime, do not seek it from the ISKCON GBC. That group of individuals is committed to cover-up and concealment.

Surfing the net, I find a talk (https://www.youtube.com/watch?v=VdsG_v948XA), related to the disappearance of Srila Prabhupada, by someone in positions of leadership in the ISKCON organization. Below is a transcription.

(Lecture, in Slovenia, Ljubljana, May 27, 2014 (first 5 minutes))

Question- "Is it true that Srila Prabhupada was poisoned?"

.....Maharaja laughs, and then responds-

"It is not true that Prabhupada was poisoned. Actually, I was one of the people who did the investigation as to the allegations of whether Prabhupada was poisoned or not....and we did a thorough investigation, we did a hair analysis.....so the hair analysis did not show any poison, interestingly enough, and therefore we can conclude that Prabhupada was not poisoned, simply on that basis...also we did an analysis of all the recordings, and everything else....there was a book that was put out, by a devotee in Australia, called 'Not That I am Poisoned'...so, Prabhupada said 'Not that I am poisoned...' So, it was very clear...There's actually no evidence, and if anyone is interested to read the book...There's no evidence that Prabhupada was poisoned. The only thing they came out with was playing Prabhupada's recordings backwards, and it maybe sounded like something.....it's just like one of these Beatles songs, Lucy in the Sky With Diamonds, and you play it backwards, and it means something...and that was the only evidence. There's no evidence that Prabhupada was poisoned.....Why do people say that- because, basically, they're upset that they didn't get any position in the Krsna consciousness movement, or they have some personal animosity, or problem with people who have some position in the Krsna consciousness movement. It's all based on an emotional thing. We have to understand that when someone says something, there's always an emotional background to it. There are emotions that are stimulating.....when there are strong emotions, logic is thrown out. So, this is actually the case. Logically there's nothing; physically there's nothing. And also there's devotees who were taking care of Srila Prabhupada, such as Bhakti Caru Maharaja, and Tamal Krsna Maharaja. And specifically Bhakti Caru Maharaja, who had so much love for Srila Prabhupada, they would kill themselves rather than hurt Prabhupada. There was nobody with any motive that would have hurt Prabhupada who was around Prabhupada at that time....What's the next question; that was an easy one...and you can just go on the internet and read that book, Not That I Am Poisoned, is the name of the book."

The Maharaja giving the talk starts with a hearty laugh in response to the question regarding whether Srila Prabhupada was given poison with homicidal intent, indicating that the issue of Srila Prabhupada being murdered is a laughing matter, really not worth serious attention. Then he unequivocally asserts, "It is not true

that Prabhupada was poisoned.” And he affirms that he’s not just stating opinions he has heard from others, but rather, he was a member of the team that conducted a “thorough investigation”, and he declares, “There’s actually no evidence”.

Not content to oppose Srila Prabhupada’s words and an abundance of high-level forensic audio and toxicology evidence, the Maharaja goes on to share his apparently conclusive psychological analyses of those who contend that there is compelling evidence that Srila Prabhupada was given poison with murderous intent. The Maharaja explains to his audience that persons who make such claims are driven by personal ambition, envy, anger issues, and other such emotional disturbances, implying, pretty straightforwardly, that members of the ISKCON GBC, such as himself, are not motivated by such lower-self emotional drives as personal material ambition, when they continue to declare,

“There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada.”

Continuing to surf, I find <https://www.youtube.com/watch?v=TOUmm2UMmYo> (first 2 minutes)

This Maharaja (a different one) speaks as follows-

“My question is that a few times I hear about killing Srila Prabhupada by Tamal Krishna Goswami. Can you make it clear for me what is going on?”

“[...]There is an idea, from some people, that Srila Prabhupada was killed by some of his close disciples; well, short of doing a forensic study, it’s not possible to prove anything. If you want to take my opinion, this is nonsense; extremely offensive to both Srila Prabhupada and his close disciples. And, furthermore, what difference does it make to you? You have to chant Hare Krsna and go to Krishna. So, even if, just for the sake of argument, Srila Prabhupada had been so horribly dealt with by his disciples, what difference does it make to you? You have to chant Hare Krishna. Now, interestingly, when we see, when Prahlada Maharaja, was fed poison, in the Bhagavatam, by his father Hiranyakasipu, it had no effect on him. So, Krishna protects his pure devotee. So, Prabhupada, we understand, he’s not an ordinary person. He went to Krishna in that time, and in that way, because Krishna wanted him to. That’s all. You probably got this from the internet. So, again, you won’t get Krishna conscious by wandering around the backyards of the internet. There are all sorts of weird things out there.”

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

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

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

As I mentioned above, followers of Srila Prabhupada, in their deep gratitude and affection for Srila Prabhupada, will want in most every instance to at least have the opportunity to hear the truth about his disappearance pastime, and for those serving in positions of leadership in the ISKCON organization to discourage intelligent and honest exploration of Srila Prabhupada’s disappearance only adds to the already mountainous evidence that the organization is dedicated to cover-up, deception, and a culture of fear and repression.

I trust that the Maharajas to which I’ve referred, as well as the vast majority of other devotees in positions of leadership in the ISKCON organization, are, in a sense, innocent, or, perhaps more precisely, simply ignorant.

What I mean is, they've allowed themselves to be influenced, covered, by a knowledge filter that became prominent in the organization decades ago. Information that conflicts with the dominant paradigm strongly tends to be filtered out. We don't need to succumb to such a mushroom culture. This book from the Truth Committee provides ample opportunity for each of us to be awakened and independently thoughtful on this issue of the disappearance pastime of Srila Prabhupada.

Nityananda das writes, *"There has been an almost miraculous assemblage of pieces of evidence which cannot be denied or swept away except by dishonest persons whose interests are threatened by emergence of the truth. Some will be reluctant, even vehemently so, to accept that Srila Prabhupada was poisoned because the concept disrupts their personal attachments, conceptions, views, psyche, and their major paradigms. But anyone can become free of these limiting constraints with an open and honest mind."*

Or, as Upton Sinclair says, *"It is difficult to get a man to understand something, when his salary depends upon his not understanding it."*

Relatedly, Nityananda continues, *"Again, we maintain that even though most of ISKCON's leaders had no direct involvement in Srila Prabhupada's poisoning by heavy metals, they are deeply implicated in this crime by: (1) Covering up the crime by denials, lies, and refusal to conduct or even allow an honest investigation, and (2) Demonizing all who have privately investigated and protested the poisoning."*

Through the organizational strategy of diversion and deception, many, or practically all, connected with the ISKCON organization have been fooled in relation to the disappearance pastime of Srila Prabhupada. I know that I was, till the early 2000s, when a few events, including attendance at an international GBC meeting in the year 2000 where the topic of Srila Prabhupada's disappearance was discussed- or, a thinly veiled appearance of discussion occurred. That discussion, or smokescreen of one, which seemed to convince most everyone that the issue had been handled, led me to consider that there was more to the issue than the institutional party line.

Mark Twain again- *"It's easier to fool someone than to convince them that they've been fooled."* By humbly accepting the possibility that we've been deceived by big lies perpetrated by the ISKCON organization on this topic of Srila Prabhupada's disappearance, we open ourselves to be touched and moved by strikingly wonderful qualities evinced by Srila Prabhupada in the pastime of his disappearance.

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

Also of course those who gave poison to Srila Prabhupada did not succeed to murder him. Srila Prabhupada lives through his vani, his sound vibration, his instructions, his books, through the many sincere followers who dedicate their lives to serve his mission. This book is evidence of this; it reveals the pastimes of Srila Prabhupada's disappearance, and Srila Prabhupada is alive through this revelation. He is alive in the revelation, and he is instructing us, and opening our eyes with the torchlight of knowledge.

For decades there have been flagrant, often gross, shameful and repulsive efforts to block and obscure Srila Prabhupada's direct relationship with his sincere followers. This has been the source of untold anguish, pain and suffering for countless people. The information revealed in this volume moves us great strides forward in understanding the consciousness and actions that are at the root of this offensive obstruction, and opens for the world availability to the floodgates of the ocean of the gifts given to us by Srila Prabhupada.

Perhaps the truths that are revealed in these pages will catalyze profoundly auspicious changes throughout Srila Prabhupada's movement, including in the ISKCON institution. I hope so, though, to whatever

extent that occurs, or not, it is doubtlessly auspicious, though not necessarily comfortable or pleasant, in itself to hear the actual story of what happened in the disappearance pastime of Srila Prabhupada.

The efforts made with this publication are heroic, standing courageously for truth on behalf of Srila Prabhupada. I regard this book as a monumental achievement in the history of Srila Prabhupada's movement. When I first heard rumors about Srila Prabhupada's disciples giving him poison, I regarded them as ridiculous. Then, a few months later, late in 1997, I heard about this topic from Ambarisha Prabhu, and his statements convinced me that there might be validity to the allegations that Srila Prabhupada was given poison by persons with murderous intent. A few years later Ambarisha wrote a Foreword for *Srila Prabhupada: The Prominent Link*. There, he quotes Herbert Spencer, as follows-

"There is a principle which is a bar against all information, which is proof against all information, which is proof against all arguments, and which cannot fail to keep a man in everlasting ignorance. That is contempt prior to investigation."

In that spirit of discovery, with willingness to accept and do what is right, and not merely convenient, let us give careful consideration to what is presented in this book by the "Truth Committee".

Hare Krishna. Jaya Srila Prabhupada!

David Wolf (Dhira Govinda dasa), Ph. D.

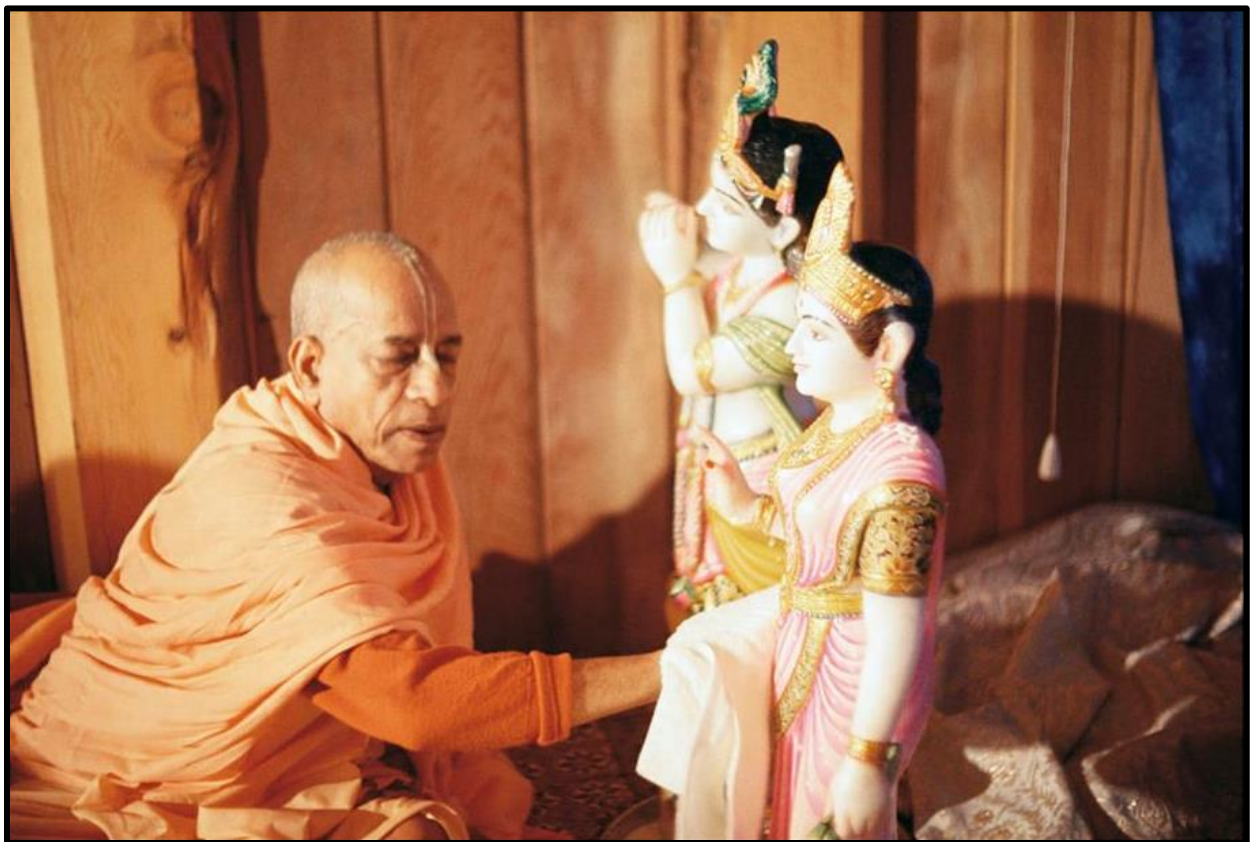
Founder and Director- Satvatove Institute School of Transformative Coaching

Founder and Director (1998-2004)- Association for the Protection of Vaisnava Children

Author of several books including- Relationships That Work: The Power of Conscious Living; Krsna, Israel, and the Druze: An Interreligious Odyssey; Srila Prabhupada: The Prominent Link; Effects of the Hare Krsna Maha Mantra on Stress, Depression, and the Three Gunas (doctoral dissertation)

Member- Board of Directors, ISKCON of Alachua, 1995-2001 (Chairperson for four of those years).

Temple President- ISKCON Tel-Aviv, 1987-1988



INTRODUCTION: SRILA PRABHUPADA-JAGAT GURU FOR THE GOLDEN AGE

Contributions from Yasodanandana das, Narasimha das, others

"I wish that each and every Branch shall keep their independent identity and cooperate keeping the Acharya in the centre. On this principle we can open any number of Branches all over the world."

(Letter to Kirtanananda, Feb 11, 1967)

"I see the definition of diksha as not being static, but dynamic and spiritual. To many people the discussion of diksha... will seem paradoxical due to the conditioning of material definitions and perceptions... If Srila Prabhupada's position is not fully appreciated, his movement could be eclipsed in a few generations, or even much sooner." Letter from Partha das, dated 8/28/98, to a member of the GBC

"I am the Spiritual Master of this institution, and all the members of the Society, they're supposed to be my disciples. They follow the rules and regulations which I ask them to follow, and they are initiated by me spiritually." (Srila Prabhupada Radio Interview, 12/3/1968)

"Suppose we are in a group, this, our International Society. If everyone becomes ruler or acharya, then how it can be managed? No. There must be some head. That is the principle in our practical life." (Conv, March 9, 1974) (COMMENT: Srila Prabhupada is ISKCON's sole acharya.)

"The Krishna consciousness movement is started for this purpose, so that hundreds of ISKCON centers may give people a chance to hear and chant, to accept the spiritual master and to disassociate themselves from persons who are materially interested, for in this way one can make solid advancement in going back home, back to Godhead." (SB 4.22.23)

SRILA PRABHUPADA'S DIVINE GLORIES

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, Founder-Acharya of the International Society for Krishna Consciousness (ISKCON), wrote and translated with extensive commentary more than 60 volumes presenting devotional classics such as Bhagavad-Gita, Srimad-Bhagavatam, and Sri Chaitanya-Caritamrita in the English language. He is an authentic spiritual master revered by millions of sincere souls around the world for the invaluable gift of spiritual life, in whom he continues to cultivate Krishna or God consciousness even after his physical departure. He appeared in this world in 1896 in Calcutta, India. His spiritual master, Srila Bhaktsiddanta Sarasvati, a prominent religious scholar and the founder of sixty-four Gaudiya Mathas, liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Srila Prabhupada became his student and, 11 years later, his formally initiated disciple. At their first meeting, Srila Bhaktsiddanta Sarasvati Thakura requested Srila Prabhupada to broadcast Vedic knowledge through the English language. In the years that followed, Srila Prabhupada wrote a commentary on the Bhagavad-gita, assisted the Gaudiya Matha in its work, and in 1944 started Back to Godhead, an English fortnightly magazine, now being continued by his disciples in the West in more than thirty languages.

Recognizing Srila Prabhupada's learning and devotion, the Gaudiya Vaisnava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Srila Prabhupada retired from married life, adopting the vanaprastha (retired) order to devote more time to his studies and writing. Srila Prabhupada traveled to the holy city of Vrindaban, where he lived in humble circumstances in the historic medieval temple of Radha-Damodara. There he engaged for several years in deep study and writing. He took the renounced order of life (sannyasa) in 1959. At Radha-Damodara, Srila Prabhupada began work on his life's masterpiece: a multi-volume translation of and commentary on the eighteen-thousand-verse Srimad-Bhagavatam (Bhagavata Purana).

After publishing three volumes of the Bhagavatam, Srila Prabhupada came to the United States, in 1965, to fulfill the mission of his spiritual master. Subsequently, he wrote more than sixty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India. In 1965 he ventured outside India for the first time to fulfill the order of his spiritual master. During his voyage at sea, he suffered two severe heart attacks. He reached the shores of America with the equivalent of

seven dollars to his name. In 1965, when he first arrived by freighter in New York City, Srila Prabhupada was practically penniless. Only after almost a year of great difficulty, he founded the International Society for Krsna Consciousness with a small group of disciples. This marked the only time in history that a Krishna devotee successfully trained non-Indians in the strict disciplines of Vaishnavism. Amazingly, this was achieved during the blossoming of America's hedonistic counterculture movement.

Coming to America at the age of 69, in only 12 years from 1965 to 1977, he ignited the Hare Krishna explosion, a spiritual revolution in the hearts and minds of thousands of people. Before Srila Prabhupada's



arrival in the West, the Vaishnava tradition of Sri Chaitanya Mahaprabhu was practically unknown outside of India. Circling the globe a dozen times, Srila Prabhupada tirelessly taught the sublime message of Godhead, visiting and inspiring devotees and receptive audiences in countless cities, homes, temples and events. In 1970 Srila Prabhupada created a Governing Body Commission (GBC) from the ranks of his disciples to oversee the spiritual growth of the Hare Krishna movement. Entrusting his senior disciples with the details of management, Srila Prabhupada focused on translating the ancient Vedic scriptures and writing his Bhaktivedanta purports to further enable our meager understanding of the message of the Supreme Personality of Godhead.

Contact with Srila Prabhupada was to catch a glimpse of the spiritual world. By his writing, words, and glance he fought the forces of darkness in a realm where illusioned souls had forgotten their own true spiritual identity.

1. He sent his followers, chanting the names of God, into the streets of cities and towns everywhere and Hare Krishna became famous in every corner of the earth.

2. He sent his disciples to London, where they recorded the single, "Hare Krishna Mantra", with George Harrison, in 1969. It became the fastest selling of all the Apple Corporation's releases, including those of the Beatles. The record reached #3 in Czechoslovakia, #9 in Britain, and made the top ten in Germany, Japan, Australia, South Africa, Yugoslavia, and many other countries.

- 3.** He formally initiated approximately five thousand disciples. These initiates represented a sweeping diversity of nationalities, races, ethnicity, and religious backgrounds.
- 4.** He established 108 Krishna temples on six continents, installed the deity of Krishna in each center and trained his disciples in the process of deity worship. Thirty-two new temples (almost three a month) were opened in a single year, between 1970 and 1971.
- 5.** He inaugurated the Rathayatra Festival of Lord Jagannatha in major cities around the globe, in effect, bringing the temple to the people.
- 6.** He instituted the brahmacharini ashram, something previously unheard of in Vedic culture, to give shelter to single women wishing to practice Krsna consciousness.
- 7.** He instructed his disciples in 1967 to start an incense business to provide financial support for the temples. Within 4 years Spiritual Sky Incense, generated an annual revenue of one million dollars.
- 8.** He introduced the “Sunday Love Feast” and other prasadam (sanctified food) distribution programs that provided millions of free meals to the public.
- 9.** He created the world’s first chain of vegetarian restaurants.
- 10.** He spoke daily on the philosophy of Krishna consciousness, delivering thousands of formal lectures.
- 11.** Over 2,200 were recorded and archived.
- 12.** He conducted many hundreds of informal conversations on the science of Krishna consciousness with disciples, guests and friends. Over 1,300 were recorded and archived.
- 13.** He had scores of interviews and philosophical discussions with news reporters, scientists, religious leaders and politicians, as well as meetings with world-renowned dignitaries and celebrities like ambassadors, Allen Ginsberg, Ravi Shankar, Alice Coltrane, John Lennon and George Harrison.
- 14.** He recorded more than twenty albums of devotional music.
- 15.** He published the monthly magazine, Back to Godhead, which he called the backbone of his movement. At the height of its circulation in the mid seventies, over a million copies per issue were sold.
- 16.** He launched the ISKCON Life Membership Program that enrolled tens of thousands of members.
- 17.** He built major temples in Bombay and Vrindaban, and founded a spiritual city at Mayapur. All became international sites of pilgrimage.
- 18.** He established primary schools to provide education in the principles of devotional service.
- 19.** He founded the Bhaktivedanta Institute to advance Krishna consciousness within the scientific community, engaging serious academics in the consideration of the science of self-realization.
- 20.** He formed the Bhaktivedanta Swami Charity Trust to unearth and renovate the holy places of Lord Chaitanya’s pastimes.
- 21.** He set up farm communities to teach “simple living and high thinking”, emphasizing cow protection and dependence on God and nature.
- 22.** He commissioned his artist disciples to produce hundreds of illustrations of Krishna’s pastimes based on his meticulous instructions and the descriptions in his books.
- 23.** He directed some of his followers to learn the Indian art of “doll making” to present Vedic philosophy through dioramas. This project became the FATE Museums.
- 24.** He counseled his disciples on complex managerial, philosophical and personal issues in more than 6,000 archived letters.
- 25.** He was the subject of 30,000+ archival photos and more than 70 hours of documentary film footage.
- 26.** He wrote approximately seventy books on the science of Krishna consciousness, sleeping only a few hours per day. Dozens of prominent scholars and educators from leading universities praised his work.
- 27.** The Encyclopedia Britannica proclaimed that his voluminous translations from the original Sanskrit and his lucid commentaries “have astounded literary and academic communities worldwide.” This feat is even more astonishing considering the translations and commentaries were in English, which was a second language to the author.
- 28.** He founded the Bhaktivedanta Book Trust (BBT) in 1972, to produce his books. By 1976, over 55,000,000 literatures had been published in 25 languages and distributed in almost every country, making the BBT the world’s largest publisher of Indian religious and philosophical texts. One printing alone of Bhagavad-gita As It Is required seventy-six train cars to ship the paper needed to print it.

29. He completed the entire Caitanya-caritamrta manuscript (seventeen volumes) in eighteen months.
30. He ordered and supervised the BBT in publishing 17 volumes of his books in 2 months time, in 1974.
31. He circled the globe fourteen times, visiting twenty-four countries, preaching, inspiring his followers and making countless public appearances before multitudes of people.
32. He skillfully managed his international society simply through letters and personal meetings, virtually without the use of a telephone.

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

SRILA PRABHUPADA'S UNEXPLAINED FINAL ILLNESS

From mid-1976 Srila Prabhupada became increasingly weak from an unexplained cause. Despite treatment from various Ayurvedic doctors, his condition did not improve. Amazingly, in a bedridden state, Srila Prabhupada continued his work on translating the Srimad Bhagavatam until just days before his departure. Srila Prabhupada left this mortal world on November 14, 1977 to rejoin Lord Sri Krishna in the eternal abode of Goloka Vrindaban, from which perfect, liberated devotees descend for the transcendental benefit of the conditioned souls. One should never think that Srila Prabhupada, a pure devotee of the Supreme Lord Krishna, is dead. Rather, he lives forever in his instructions, and his bona fide followers will always live with Him. One should know that an eternally liberated associate of Krishna is not an ordinary man and that his appearance and disappearance in this world are arrangements of Krishna's internal energy. As stated by Srila Bhaktivinode Thakura:

***He reasons ill who tells that Vaishnavas die, While thou art living still in sound.
The Vaishnavas die to live, and living try, To spread the Holy Name around***

SRILA PRABHUPADA'S UNIQUE EXALTED STATURE

We should not assume too much regarding the level of understanding that many or most devotees nowadays have regarding Srila Prabhupada. Statements, policies and attitudes that some find outrageous are now common place in and around the maya-iskcon. Outsiders, friends, scholars, historians, students and new devotees may think Srila Prabhupada followers are the fanatics, whereas the ISKCON leadership is more practical and realistic when it comes to assigning Srila Prabhupada a humble place in the history of the world or the Gaudiya Sampradaya.

The understanding of Srila Prabhupada's exalted stature and essentiality to spiritual life used to be the common understanding among serious and mature devotees in the mission. Many, if not most, of us took it for granted that Srila Prabhupada was an avatar sent by Krishna, that he was omniscient, perfect, above any influence of material body, mind, or material existence. We had a clear philosophical understanding of how and why Srila Prabhupada is the truly Unique Acharya and the Jagat Guru and Sad Guru for the Golden Age. The theology for the Golden Age was revealed to us based on acceptance of Srila Prabhupada as the Real Acharya for this Age. In the early days of the movement, sincere devotees seemed to have gotten some special mercy for understanding the ultimate siddhanta, more or less blindly or by simple faith, just by seeing Srila Prabhupada and associating with advanced devotees like Vishnujana Swami, Jayananda Prabhu, and others who were similarly advanced in service and study.

Times have obviously changed today, and no one can rely on the favorable attitudes of devotees for understanding Srila Prabhupada. We should not take for granted any understanding regarding Srila Prabhupada's status of a Maha Bhagavata. In other words, everything needs to be clearly proven by:

(1). Shastric predictions, (2). Srila Prabhupada's statements about himself, (3). Testimony from those who met Srila Prabhupada, re: his omniscience and mystic devotional power, (4). Logical analysis of his character and symptoms, (5). Other proofs. Of course, much of this is gradually developed throughout the book, but we will summarize it in the beginning as well.

"Those who are eternally liberated are always awake to Krishna consciousness, and they render transcendental loving service at the feet of Lord Krishna. They are to be considered eternal associates of Krishna, and they are eternally enjoying the transcendental bliss of serving Krishna." (CC Madhya 22.11)

"The nitya-baddhas are always conditioned by the external energy, and the nitya-muktas never come in contact with the external energy. Sometimes an ever-liberated personal associate of the Supreme Personality of Godhead descends into this universe just as the Lord descends. Although working for the liberation of conditioned souls, the messenger of the Supreme Lord remains untouched by the material energy. Generally ever-liberated personalities live in the spiritual world as associates of Lord Krishna, and they are known as kṛṣṇa-pāriṣada, associates of the Lord. Their only business is enjoying Lord Krishna's company, and even though such eternally liberated persons come within this material world to serve the Lord's purpose, they enjoy Lord Krishna's company without stoppage. The ever-liberated person who works on Krishna's behalf enjoys Lord Krishna's company through his engagement." (CC Madhya 22.15 purport)

"O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahmā, for You appear in two features-externally as the acharya and internally as the Supersoul-to deliver the embodied living being by directing him how to come to You." (CC Madhya 22.48)

"Unless human society accepts the dust of the lotus feet of great mahātmās-devotees who have nothing to do with material possessions- mankind cannot turn its attention to the lotus feet of Kṛṣṇa. Those lotus feet vanquish all the unwanted miserable conditions of material life." (CC Madhya 22.53 Translation)

CC Madhya 22.55: TRANSLATION: *"The value of a moment's association with a devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which is for those who are meant for death."*

PURPORT: *"This is a quotation from Śrīmad-Bhāgavatam (1.18.13). This verse concerns the Vedic rites and sacrifices performed by the great sages of Naimiṣāraṇya, headed by Śaunaka Ṛṣi. The sages pointed out that association with a devotee for even less than a second is beyond comparison to a thousand Vedic rituals and sacrifices, elevation to heavenly planets or merging into the existence of the Supreme."*

"O my Lord! O infallible Supreme Person! When a person wandering throughout the universes becomes eligible for liberation from material existence, he gets an opportunity to associate with devotees. When he associates with devotees, his attraction for You is awakened. You are the Supreme Personality of Godhead, the highest goal of the supreme devotees and the Lord of the universe." (CC Madhya 22.84)

"The spiritually powerful message of Godhead can be properly discussed only in a society of devotees, and it is greatly pleasing to hear in that association. If one hears from devotees, the way of transcendental experience quickly opens to him, and gradually he attains a taste in knowledge that in due course develops into attraction and devotion." (CC Madhya 22.86)

SRILA PRABHUPADA WAS SENT BY LORD KRISHNA TO RESCUE US FROM ILLUSION

(1). *"... So either Krishna or His representative who come on this planet or in this world just to show example how you should live, how you should utilize your human form of life, they have nothing to gain. They are complete. Those who are coming from spiritual kingdom or kingdom of, they have no want. They haven't got to do anything. They are all perfect..."* (Lecture, December 30, 1968)

(2). *"...the Lord descends to reclaim all of these fallen, conditioned souls to call them back to the sanātana eternal sky so that the sanātana living entities may regain their eternal sanātana positions in eternal association with the Lord. The Lord comes Himself in different incarnations, or He sends His confidential servants as sons or His associates or āchāryas to reclaim the conditioned souls..."*

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(3). *"Due to the growth of the asuras, the mass of people who are generally devoted to the Lord by nature and the pure devotees of the Lord, including the demigods in higher planets, pray to the Lord for relief, and the Lord*

either descends personally from His abode or deposes some of His devotees to remodel the fallen condition of human society, or even animal society.” (SB 1.13.50)

(4). “However, He also gives them the chance to receive His mercy through His pure devotees who are engaged in missionary activities. Sometimes the Lord Himself descends for missionary activities, as He did in the form of Lord Caitanya, but mostly He sends His bona fide representatives, and thus He shows His causeless mercy towards the non-devotees. The Lord is so satisfied with His pure devotees that He wants to give them the credit for missionary success, although he could do the work personally. This is the sign of His satisfaction with His pure, *niskama* devotees...” (SB 3.9.12)

(5). “...For example, Krishna comes like an ordinary human being, He comes as a devotee like Lord Chaitanya, or He sends His representative, the spiritual master, or pure devotee. This is also the planned activity of the Supreme Personality of Godhead. They come to canvass and educate, and thus a person in the illusory energy of the Supreme Lord gets a chance to mix with them, talk with them and take lessons from them, and somehow or other if a conditioned soul surrenders to such personalities and by intimate association with them chances to become Krishna conscious, he is saved from the material conditions of life...” (SB 4.21.27)

SRILA PRABHUPADA IS AN ETERNALLY LIBERATED ASSOCIATE OF LORD KRISHNA

(1). “So far I am concerned, I cannot say what I was in my previous life, but one great astrologer calculated that I was previously a physician and my life was sinless. Besides that, to corroborate the statement of Bhagavad-gita “*sucinam srimatam gehe yogabhrastra samyayate*” which means an unfinished yogi takes birth in rich family or born of a *suci* or pious father. By the grace of Krsna I got these two opportunities in the present life to be born of a pious father and brought up in one of the richest, aristocratic families of Calcutta (Kasinath Mullick). The Radha Krsna Deity in this family called me to meet Him, and therefore last time when I was in Calcutta, I stayed in that temple along with my American disciples. Although I had immense opportunities to indulge in the four principles of sinful life because I was connected with a very aristocratic family, Krsna always saved me, and throughout my whole life I do not know what is illicit sex, intoxication, meat-eating or gambling. So far my present life is concerned, I do not remember any part of my life when I was forgetful of Krsna.” (SPL, Tamal, 70-06-21)

(2). Bhagavat das recorded his memories of hearing Srila Prabhupada describe how Lord Krishna asked Srila Prabhupada to come to the material world to write books, and he agreed to do so. Srila Prabhupada was no doubt a *nitya-siddha*, or eternally liberated soul who came to deliver fallen souls.

(3). **Prthu-putra:** This was all in the dream. But when I came to that person sitting on the elevated seat in that forest, surrounded by many, many devotees, that person looked at me and proved to me that he was the representative of God. But after, I forgot. Maybe one year or something like this. One or two years after...

Prabhupada: So there is no doubt about it that I am the representative of God.

Prthu-putra: Yes. But when I was...

Prabhupada: Either you dream or not dream, I claim. (Jan. 28, 1977)

(4). “Sometimes an ever-liberated personal associate of the Supreme Personality of Godhead descends into this universe just as the Lord descends. Although working for the liberation of conditioned souls, the messenger of the Supreme Lord remains untouched by the material energy...” (CC Mad 22.14.15, Prpt)

(5). “*Nitya-siddha* devotees come from Vaikuntha to this material world to teach, by their personal example, how to become a devotee. The living entities in this material world can take lessons from such *nitya-siddha* devotees and thus become inclined to return home, back to Godhead. A *nitya-siddha* devotee comes from Vaikuntha upon the order of the Supreme Personality of Godhead and shows by his example how to become a pure devotee (*anyabhilasita-sunyam*). [...] the *nitya-siddha* devotee is never attracted by the allurements of material enjoyment.” (Srimad Bhagavatam 7.10.3)

(6). “...An advanced devotee, therefore, does not live within the material body but within his spiritual body, just as a dry coconut lives detached from the coconut husk, even though within the husk. The pure devotee’s body is therefore called *cin-maya-sarira* (“spiritualized body”). In other words, a devotee’s body is not connected with material activities, and as such, a devotee is always liberated (*brahma-bhūyāya kalpate*), as confirmed in Bhagavad-gītā. Śrīla Rūpa Gosvāmī also confirms this...” (SB 4.22.26 Purport)

GREAT VAISHNAVAS ARE ETERNALLY TRANSCENDENTAL

Unless we carefully understand scriptural conclusions regarding great devotees in the *guru-paramapara*, we can never understand the highest path of liberation, as taught by Sri Chaitanya Mahaprabhu. Without understanding the position of Srila Prabhupada specifically, no one in this dark age of Kali can make real progress towards ultimate liberation in pure God consciousness.

In India and elsewhere, many kinds of men are known as gurus. The great devotees of the Lord in the line of Lord Chaitanya, however, are not ordinary gurus. They teach the highest example of pure devotion by personal example. They do this for the benefit of all fallen conditioned souls in this dark world. Their every word and action is for the benefit of others, and they are not at all concerned for their own welfare, safety or profit. As Lord Sri Krishna descends to this world for our benefit, so does His empowered representative—just to teach us how we should live to serve the mission of the Lord. Pure devotees have nothing to gain from this work. They are complete.

The worst blunder anyone can make is to minimize, neglect, defy or assault the representative of the Supreme Lord, who delivers the messages of God for the benefit of all conditional souls in this world. There can be no greater sin than this. This is fully applicable to Srila Prabhupada.

- **“Neither the Lord Himself nor His specific devotees who come to this earth are ordinary living entities like us...”** (*Srimad-Bhagavatam*, 3.13.47, Purport)
- **“The Lord unwillingly creates this material world, but He descends in His personal form or sends one of His reliable sons or a servant or a reliable author like Vyasadeva to give instruction.”** (*Srimad-Bhagavatam* 3.21.20, Purport)
- **“The Supreme Lord Sri Krishna personally descends to teach people that their position in the material world is a mistaken one... The Lord also empowers a special devotee to teach people their constitutional position...”** (*Sri Chaitanya-caritamṛta*, Madhya-Lila 19.114, Purport)

In the history of the world, no great teacher has come under such constant scrutiny, as was Srila Prabhupada, both during his manifest preaching mission and even today. He constantly met not only disciples and followers but critics, impersonalists, pretenders, false teachers, bogus leaders, reporters, curiosity seekers, government leaders, celebrities, and sincere but often confused spiritual aspirants. Almost all his meetings, conversations and lectures were carefully recorded. Almost without exception, all who met him were satisfied and humbled by his realizations, scriptural knowledge, philosophical acumen and practical logic. All sincere persons who came into his divine presence were impressed with his humility and lack of pretention.

Srila Prabhupada repeatedly proved his position as the preacher-avatar of God, and all who met him could appreciate his deep devotion and selfless desire to spread the teachings of Lord Krishna and Sri Chaitanya Mahaprabhu. Modern so-called gurus often surround themselves with naïve or blind followers and keep much of their lives private and shielded from public view. Srila Prabhupada never did this. He had no private life and never acted in any way for prestige or profit. This was understood by everyone who observed him carefully.

“The devotee does not do anything not sanctioned by the Supreme Personality of Godhead. As it is said, vaiṣṇavera kriyā mudrā vijñeha nā bujhaya. Even the most learned or experienced person cannot understand the movements of a Vaiṣṇava, a pure devotee. No one, therefore, should criticize a pure Vaiṣṇava. A Vaiṣṇava knows his own business; whatever he does is precisely right because he is always guided by the Supreme Personality of Godhead.” (SBhag 9.4.68 Purport)

SRILA PRABHUPADA’S UNIQUE POWER

- (1). *“..It is said that a single pure devotee of the Lord can deliver all the fallen souls of the world...”* (*Srimad-Bhagavatam* 2.8.5)
- (2). *“The pure devotee ignites Krishna consciousness in the hearts of the conditioned souls, and thus the blazing fire of the spiritual world becomes manifest even within this material world...”*(*Krishna Book*)
- (3). *“...Ordinary yogis can exhibit wonderful material activities, known as asta-siddhi, eight kinds of perfection, but a pure devotee of the Lord can surpass these perfections by performing activities which can make the whole universe tremble...”* (*Srimad-Bhagavatam* 4.8.78)

(4). "...how do we know of the spiritual abodes since once going there no one returns, you should know that the great liberated souls and incarnations who appear from time to time in this material world are not actually coming back, because they are never subject to material contamination or the laws of material nature. For the purpose of delivering the fallen living entities they come here temporarily and then go back when their business is finished, and this is all under the direct order of the Lord. [...]When Narada Muni was talking to Vyasadeva, as you may have read in first volume of our Srimad-Bhagavatam, he was in a spiritual body, but he remembered his previous life and explained it to Vyasadeva." (SPL, Vrndavanesvari dasi, June 6, 1969)

(5). "...When a pure Vaishnava speaks, he speaks perfectly. How is this? His speech is managed by Krishna Himself from within the heart..." (CC Madhya-lila 8.200)

(6). "... A pure devotee always engages in the service of the Lord, taking shelter of His lotus feet, and therefore he has a direct connection with the saffron mercy-particles that are strewn over the lotus feet of the Lord. Although when a pure devotee speaks the articulation of his voice may resemble the sound of this material sky, the voice is spiritually very powerful because it touches the particles of saffron dust on the lotus feet of the Lord. As soon as a sleeping living entity hears the powerful voice emanating from the mouth of a pure devotee, he immediately remembers his eternal relationship with the Lord, although up until that moment he had forgotten everything..." (SBhag 4.20.25)

(7). "...Similarly Narada Muni in his transcendental position stayed with the young woman without fear of deviation. Narada Muni, Haridas Thakura, and similar acaryas especially empowered to broadcast the glories of the Lord cannot be brought down to the material platform. Therefore one is strictly forbidden to think that the acarya is an ordinary human being. (gurusu nara-matih..." (SB 7.7.13 Purport)

THE REAL ACHARYA IS SELF-EFFULGENT

Srila Prabhupada's activities of constant, tireless preaching and devotion were unique in world history, particularly with regards to his publication and massive distribution of translations and explanations of the most exalted "cream" of all Vedic scriptures. In addition to his scholarly work, he wrote volumes of letters to disciples and others, and he was daily lecturing and conversing with people from all walks of life. His doors were always open to sincere seekers.

Srila Prabhupada pointed out that a fully liberated teacher, or *acharya*, is self-effulgent. This means that even ordinary materialists, secularists and neophyte spiritualists can appreciate, to some extent, the liberated status and perfect character of great teachers like Lord Jesus Christ, Lord Buddha, the Prophet Mohammed, Sri Ramanujacharya, Sri Madhvacharya, or Srila Rupa Goswami Prabhupada. Only vicious persons of the lowest grade dare to criticize, second-guess, or oppose a pure devotee or avatar of the Supreme Personality of Godhead.

Srila Prabhupada's devotional life displayed all the classic characteristics of a self-realized soul, as elaborately described in the scriptures. His superhuman preaching work further proved his status as a great devotee. No one can imitate the perfect humility, knowledge and constant devotion shown by great devotees in the line of Sri Chaitanya Mahaprabhu. Such great devotees can be easily appreciated by even the most fallen and foolish persons—as long as they are not possessed by jealousy or evil ambitions. Real *acharyas* are thus said to be "self-effulgent."

"Through his inconceivable energy, a pure devotee can perform tasks that are supposed to be very, very difficult. He can perform tasks not even previously performed by the Lord Himself." (CC Mad 16.6)

Indian man (4): I know, Prabhupada, one of your Godsisters in Vrndavana. She is very old. She is staying in Tirtha Maharaja's matha. So she told me she took her initiation when she was about sixteen year old and still she stays in the temple and she... [...] say you're the most pious person on this planet.

Prabhupada: Yes. Hare Krishna. (Conversations Nov. 2, 1975)

THE PREDICTED SHAKTAVESHA AVATAR AND UNIQUE STATUS OF SRILA PRABHUPADA

For the benefit of all us dull persons residing in this dark, confused and chaotic age, highly recognized liberated souls, as well as the Supreme Lord Himself, predicted Srila Prabhupada and his preaching mission. For

instance, the great Srila Bhaktivinoda Thakura predicted that somebody will bring the Krishna consciousness movement all over the world.

(1). *"I am simply messenger. Mercy is of Bhaktivinoda Thakura and Srila Prabhupada [Bhaktisiddhanta Sarasvati]. They predicted that 'somebody will bring.' Maybe that somebody I am. Bhaktivinoda predicted." (Conversation, Mayapur, 3/23/1975)*

(2). *"So perhaps my Guru Maharaja, Bhaktisiddhanta Sarasvati Thakura, attempted to fulfill the desire of Sri Chaitanya Mahaprabhu. And sometimes in the year 1918, he was brahmachari, and Bhaktivinoda Thakura, his material father, he wanted... Actually, he wanted, Bhaktivinoda Thakura... Of course, everyone wanted. But he wrote one small book, Teachings of Lord Chaitanya, Teachings and Precepts of Lord Chaitanya, in 1896. And he presented that book to the McGill University in Canada. And he very much desired that the foreigners, especially Americans, would join this movement. That was his desire in 1896. And then, in 1918, my Guru Maharaja started with this mission--one institution known as Gaudiya Math... And he was trying to spread this message of Sri Chaitanya Mahaprabhu, and by chance or by prediction as you think, I was taken to Bhaktisiddhanta Sarasvati Thakura by one of my friends. (Lecture, March 2, 1975)*

(3). *"It is the desire of Bhaktivinoda Thakura to preach the Chaitanya cult all over the world, and in 1875 he predicted that someone would come very soon who would individually preach this cult all over the world. So if His benediction is there and my Guru Maharaja's blessings are there, we can go ahead without any impediment but all of us must be very sincere and serious...." (Letter, 2/23/71)*

(4). *"In 1896 Bhaktivinoda Thakura was the first origin of this movement. But he simply thought of it. And he was expecting some others that willing to take up the work. Well, somebody says that I am the same man. And I was born in 1896..." (Conversation, 3/17/1975)*

(5). In the Sajjana-tosani of Srila Bhaktivinoda Thakura, we find specific statements regarding the future appearance of a great personality who would come to the west and preach the message of Lord Gauranga and fulfill the prediction of Sri Chaitanya Mahaprabhu:

"Very soon the unparalleled path of hari-nama sankirtana will be propagated all over the world. Oh, for that day when the fortunate English, French, Russian, German, and American people will take up banners, mridangas, and karatalas and raise kirtana through their streets and towns! When will that day come?" (Article, Sajjana Tosani 4.3)

(6). *"Taking the sharp sword of the congregational chanting of the Hare Krishna mantra, I will root out and destroy the demoniac mentality in the hearts of all the conditioned souls... If some sinful people escape and, giving up religious principles, go to far-off countries, then my senapati bhakta will come at that time to give them Krishna consciousness." (Lord Chaitanya speaking, as cited in Sri Chaitanya Mangala, Sutra-Khanda, by Locana das Thakura.) [Senapati bhakti = great devotee general]*

Srila Prabhupada never claimed any personal credit for his preaching work or books. He humbly stated that his position was like that of a faithful peon who delivers the message of his master. Just for our benefit, however, he helped us understand his unique status as the foremost spiritual authority for the golden age of Sri Chaitanya Mahaprabhu.

(7). *"My books will be the law books for the next ten thousand years." (Conversation, 1976)*

(8). *Devotee: "Prabhupada, they said that if Chaitanya Mahaprabhu wanted Krishna consciousness in the Western countries, why didn't He go there Himself? That's what they told us.*

Srila Prabhupada: "So He left the credit for me." (Laughter). (SP Walk, Nellore, India, 1/4/1976)

(9). *"Only Lord Chaitanya can take my place. He will take care of the movement." (Srila Prabhupada, 1977)*

(10). *Reporter: "Have you named your successor?"*

Srila Prabhupada: "My success is always there. Yes. Just like the sun is there always. It may come before your vision or not—the sun is there. But if you are fortunate you come before the sun. The sun is open to everyone." (2/12/1975, Mexico City)

(11). *"idam sthanam parityajya videsam gamyate maya" (I will leave this place [Vrndaban] and travel to foreign lands...) Bhakti Devi speaking to Narada, Srimad Bhagavata Mahatmyam, translated by Sri Satyanarayana das. This book is a section of the Padma Purana. It tells the story of how Bhakti can be revived in Kali-yuga through recital of Srimad-Bhagavatam. When Srila Prabhupada left Vrndaban and came to America, it is significant that his only possession was a trunk containing the first volumes of his Srimad-*

Bhagavatam, which he considered his most important work. It is also significant that he instituted daily recitation of the Bhagavatam as the foundation of the temple program, and that Srimad-Bhagavatam (in the form of Krishna Book) was the first of Srila Prabhupada's books to be distributed in large quantities. Until Srila Prabhupada came west, devotional service (Bhakti) had never been successfully introduced in foreign lands.

(12). Prabhupada: Just like Thakura Bhaktivinoda. In 1896 he sent the Chaitanya Mahaprabhu's message to McGill University. That book you have seen. The letter was there. And these are coincidence. Now, after so many years, a servant of that disciplic succession has come here again to preach. So these things are significant. (Lecture: CC Adi-lila 7.149-171, March 18, 1967)

(13). Prabhupada: ...in 1896. Bhaktivinoda Thakura was the first origin of this movement. But he simply thought of it. And he was expecting some others that willing to take up the work. Well, somebody says that I am the same man. And I was born in 1896. (Conv, Canadian Ambassador to Iran March 13, 1975)

(14). Prabhupada: And in my horoscope there was written there, "After seventieth year this man will go outside India and establish so many temples."

Tamala Krsna: Really?

Prabhupada: I could not understand. "What is this, that I have to go outside India? That is not..." And Guru Maharaja foretold. He told my Godbrothers, Sridhara Maharaja and others, that "He'll do the needful when time comes. Nobody requires to help him." He told in 1935. And after all, this was true. Guru Maharaja told. And in the beginning, first sight, he told, "You have to do this." (Conv, 6.17.1977)

(15). He (Srila Prabhupada) seemed to know that he would have temples filled up with devotees. He would look out and say, "I am not a poor man, I am rich. There are temples and books, they are existing, they are there, but the time is separating us from them." (Mr. Ruben, subway conductor who met Prabhupada in 1965)

(16). *"You have spread the sankirtana movement of Krishna consciousness. Therefore it is evident that You have been empowered by Lord Krishna. There is no question about it."* (CC Antya 7.12)

(17). *"...In the Dvapara-yuga one could satisfy Krishna or Vishnu only by worshiping opulently according to the pancaratrīki system, but in the age of Kali one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting His holy name." Srila Bhaktisiddhanta Sarasvati Thakura explains that unless one is directly empowered by the causeless mercy of Krishna, one cannot become **the spiritual master of the entire world (jagad-guru)**. One cannot become an acarya simply by mental speculation. The true acarya presents Krishna to everyone by preaching the holy name of the Lord throughout the world. Thus the conditioned souls, purified by chanting the holy name, are liberated from the blazing fire of material existence. In this way, spiritual benefit grows increasingly full, like the waxing moon in the sky. **The true acarya, the spiritual master of the entire world, must be considered an incarnation of Krishna's mercy.** Indeed, he is personally embracing Krishna. He is therefore the spiritual master of all the varnas (brahmana, ksatriya, vaisya and sudra) and all the asramas (brahmacarya, grhastha, vanaprastha and sannyasa). Since he is understood to be the most advanced devotee, he is called paramahansa-thakura. Thakura is a title of honor offered to the paramahansa. Therefore one who acts as an acarya, directly presenting Lord Krishna by spreading his name and fame, is also to be called paramahansa-thakura.* (CC Antya 7.12 Purport)

(18). *"So his idea was amongst the members of GBC who would come out successful and **self effulgent acharya would be automatically selected.**"* (SPL, Rupanuga, Apr 28, 1974)

(19). *"...Sometimes they come, however, by the order of the Lord-not to hold any administrative post, but to associate with the Lord in person or to propagate the message of God in human society. Such empowered representative are called saktyavesha-avatars, or incarnations invested with transcendental power of attorney..."* (Srimad-Bhagavatam 3.5.21)

(20). Although many devotees may not easily understand Srila Prabhupada's unique position, Srila Prabhupada himself, following several other great *acharyas*, helped us understand his position as the true spiritual master, the *sad-guru*, who is teacher and saviour of the entire world. He is the singular guru who can save the entire world from the evils of this age. Srila Prabhupada, the real *acharya* for this age, presents the Supreme Lord Sri Krishna to everyone and singlehandedly inaugurated the preaching of the holy name of the Lord throughout the world. Srila Prabhupada was also predicted by Locana das Thakura (mid-16th century) and by Lord Chaitanya Himself. *Sri Chaitanya Mangala* clearly predicts the future appearance of a great *senapati bhakta*, a general among preachers who teaches Krishna consciousness all over the world.

(21). Namah om Vishnu padaya Krishna presthaya bhutale/ Srimate Bhaktivedanta svamin iti namine
Namaste sarasvate deve gauravani pracharine/ Nirvisesa suniyavadi pascatya desatarine

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.

Our respectful obeisances are unto you, O spiritual master, servant of Sarasvati Gosvami. You are kindly preaching the message of Chaitanya-deva and delivering the western countries which are filled with impersonalism and voidism.

PRAISE FROM SRILA PRABHUPADA'S GODBROTHERS

These prophecies were confirmed by Srila Prabhupada's Godbrothers:

- (1).** *"This return back to homeland of Srila Prabhupada, is particularly significant, because this time he comes back with a host of his Western disciples. This signifies to me the meeting of the East and the West, or at least the beginning of such a meeting. This signifies the victory of spiritualism over materialism, of good over evil. This is really a rare moment in history, for the first time in the history of the world, for the first time at least in living memory, Vaishnavism, the message of Vaishnavism, the message of Mahaprabhu, the message of devotion and of pure devotion has been carried to the West and carried so successfully. I am sure that historians of the future will have a lot to say about Prabhupada and his movement, and they will be even envious of us for living in a time when this movement was begun and for participating in it."* (Dr. O.B.L. Kapoor, Vrndaban, October 15, 1972)
- (2).** *"And what about the qualities he had? All devotional qualities he possess. And that we can know him that he is great only by preaching. Less than 10 years. There is no history, no recording anywhere. Preaching in 10 years he has established this divine name everywhere. As is told in Mahaprabhu's future [prediction]."* (His Holiness B.V. Puri Maharaja, ITV, Memories of Srila Prabhupada)
- (3).** *"Sripada Sridhara Maharaja also appreciated my service. He said that Chaitanya Mahaprabhu's prediction: prthivite ache yata nagaradi grama/ sarvatra pracara haibe mora nama, would remain a dream only, but he congratulated me that I have done it practically."* (SPL, Bon Maharaja, July 7, 1975)

SRILA PRABHUPADA IS ESPECIALLY EMPOWERED

- (1).** Srila Bhaktisiddhanta Sarasvati, the great authority, pointed out that Srila Prabhupada, even as a married family man, was greater than many yogis. He was always the topmost yogi and devotee. He was never under the control of material nature; nor was he ever diverted or depressed or bewildered by obstacles or adversaries.
- (2).** *"Ordinary yogis can exhibit wonderful material activities, known as asta-siddhi, eight kinds of perfection, but a pure devotee of the Lord can surpass these perfections by performing activities which can make the whole universe tremble..."* (SBhag 4.8.78, Purport).
- (3).** *"It is said that a single pure devotee of the Lord can deliver all the fallen souls of the world..."* (Bhagavatam 2.8.5, Purport.)
- (4).** *"The pure devotee ignites Krishna consciousness in the hearts of the conditioned souls, and thus the blazing fire of the spiritual world becomes manifest even within this material world..."* (Krishna Book, Prayers of the Personified Vedas)
- (5).** *"When a pure Vaishnava speaks, he speaks perfectly. How is this? His speech is managed by Krishna Himself from within the heart..."* (Sri Chaitanya-caritamrta, Madhya-Lila 8.200, Purport)
- (6).** *"The power of devotional service is so great that a pure devotee can electrify another person by his transcendental instruction on crossing over the ocean of nescience..."* (Krishna Book)
- (7).** *"Although when a pure devotee speaks the articulation of his voice may resemble the sound of this material sky, the voice is spiritually very powerful because it touches the particles of saffron dust on the lotus feet of the Lord. As soon as a sleeping living entity hears the powerful voice emanating from the mouth of a pure devotee, he immediately remembers his eternal relationship with the Lord, although up until that moment he had forgotten everything..."* (Srimad-Bhagavatam 4.20.25)
- (8). Reporter:** "Do you know how many followers there are in the United States?"

Prabhupada: "Unlimited. Some of them admit and some of them do not admit. That's all. Everyone is eternally servant of God, but some of them admit and some of them do not admit. That is the difficulty."

(9). Prabhupada: No, not necessarily, Kṛṣṇa will tell directly. A devotee always consults Kṛṣṇa and Kṛṣṇa tells him, "Do like this." Not figuratively.

Interviewer: Does that apply then to other kinds of decisions and other kinds of activities as well?

Prabhupada: Everything. Because a devotee does not do anything without consulting Kṛṣṇa.

Bali-mardana: But that applies to a very greatly elevated soul, that is not an ordinary person.

Prabhupada: That is, therefore the minor devotees, they consult the spiritual master. That is our process. *Yasya prasādād bhagavat-prasādaḥ.*

(10). *"...the spiritually developed person is able to have the television of the kingdom of God always reflected within his heart. That is the mystery of knowledge of the Personality of Godhead."* (SB 2.9.35)

Srila Prabhupada's life and activities clearly illustrate that he is the real *acharya* for this age, the predicted *shaktavesha-avatara* and *sad-guru* for the golden age of Sri Chaitanya Mahaprabhu.

SRILA PRABHUPADA'S BODY IS SPIRITUAL

1. "Influenced by an envious temperament and dissatisfied because of an attitude of sense gratification, mundaners criticize a real *acharya*. In fact, however, a bona fide *acharya* is non-different from the Personality of Godhead, and therefore to envy such an *acharya* is to envy the Personality of Godhead Himself. This will produce an effect subversive of transcendental realization." (CC Adi 1.46, Purport)

2. "It is therefore enjoined, *guruṣu nara-matiḥ*: one should stop thinking of the spiritual master as an ordinary human being with a material body. Arcye viṣṇau śilā-dhīḥ: everyone knows that the Deity in the temple is made of stone, but to think that the Deity is merely stone is an offense. Similarly, to think that the body of the spiritual master consists of material ingredients is offensive. Atheists think that devotees foolishly worship a stone statue as God and an ordinary man as the guru. The fact is, however, that by the grace of Krishna's omnipotence, the so-called stone statue of the Deity is directly the Supreme Personality of Godhead, and *the body of the spiritual master is directly spiritual.*" (SBhag, 8.3.2 Purpt)

EIGHT PROOFS THAT SRILA PRABHUPADA IS A PURE DEVOTEE

So many pretenders and cheaters today falsely claim the status of a bona fide spiritual master, but if they do not have these qualifications then they cannot be considered pure devotees of the Lord and therefore not qualified to initiate anyone into the transcendental science of bhakti yoga, or devotional service. *"Unless one is under the shelter of a realized spiritual master, his understanding of the supreme is simply foolishness."* (Teachings of Lord Caitanya) *"When a devotee is perfectly qualified in chanting the Transcendental vibration of the Holy Names, he is quite fit to become Spiritual Master and deliver all the people of the world."* (TLC) Srila Prabhupada is a pure devotee

(1). Guest (3): So, Srila Prabhupada, have you realized God?

Prabhupada: What do you think? What is your opinion?

Guest (3): I can't say.

Prabhupada: Then if I say, "yes," then what you will understand? If you are not yourself expert, then even if I say, "Yes, I am God realized," how you will take it as truth? If you do not know what is God realization, then how you can ask this question and how you will be satisfied by the answer? You do not know.

Guest (3): Well, what is God realization?

Prabhupada: Then... Then you were asking, "Are you God realized?" If I say, "Yes," then how you'll believe it? You do not know what is God realization. Then why do you put this question? You do not know yourself. If I say, "Yes," how you'll understand that I am right? Therefore you should not put all these questions. It has no value. You do not know yourself what is God realization. Now, just like a medical man, if he asks another man, medical man, so if he says, "Yes," then medical man will understand him by technical terms whether he is medical man. So unless one is medical man, what is the use of asking another man, "Are you medical man?" Unless you are prepared to take the answer whatever I give. Are you prepared?

Guest (3): Yes.

Prabhupada: Then it is all right. I am. I am seeing God every moment. So unless we are prepared to take the answer, we should not put ourself...

(2). In the Chaitanya Mangala by Locana das Thakur, pg 48, translated by Subhaga Swami, Lord Gauranga states-*"Even if the sinners reject religion or flee to foreign countries, still they will get the mercy. I will send my senapati bhakta to go there and deliver them."* [senapati = a military field commander, and bhakta = a devotee.] So Lord Caitanya will empower His own devotee to spread Krishna consciousness around the world. This was a prediction of the appearance of Srila Prabhupada and his worldwide preaching activities where he would travel the world over, open 108 temples, and initiate millions into the chanting of the Holy Names of the Lord. How could this person be anything less than a Maha Bhagavat, empowered pure devotee of Lord Gauranga?

(3). *"Yes, whoever you tell the chant to, it is effective. You have heard it from me and my disciples, similarly I have heard it from my Guru Maharaja, and so on, and on. Because you have heard it from a pure devotee of the Lord, therefore it is transmitted from you to another. Just as an aerial message, is transmitted from one place to another, similarly, this Guru parampara system is working. My disciples are my agents, my representatives, so by hearing it from them, you are receiving it from me. And because you are a sincere soul, those who are hearing the Mantra from you are receiving it in disciplic succession, from Lord Caitanya and from Lord Krishna."* (SPL, March 6, 1968, Andrea Temple)

(4). *"When I left your country on the 22nd of July, I had very little hope to come back again. But Krishna informed me that I'm not going to die immediately; therefore, I have come back again to get inspiration of Krishna Consciousness from you all good souls. Although officially I am your Spiritual Master, I consider you all students as my Spiritual Master because your love for Krishna and service for Krishna teach me how to become a sincere Krishna conscious person."* (SPL, December 16, 1967)

(5). *"Yes the spiritual master is also present in his picture, though more importantly he is present in his teachings. I think this is explained in one letter that has already been distributed. Thank you very much for assisting me in this way."* (SPL, Sukadeva das, 29 January 1973)

(6). *"So far I am concerned, I cannot say what I was in my previous life, but one great astrologer calculated that I was previously a physician and my life was sinless. Besides that, to corroborate the statement of Bhagavad-gita, "sucinam srimatam gehe yogabhrastra samyayate," which means an unfinished yogi takes birth in rich family or born of a suci or pious father. By the grace of Krishna I got these two opportunities in the present life to be born of a pious father and brought up in one of the richest, aristocratic families of Calcutta (Kasinath Mullick). The Radha Krishna Deity in this family called me to meet Him, and therefore last time when I was in Calcutta, I stayed in that temple along with my American disciples. Although I had immense opportunities to indulge in the four principles of sinful life, because I was connected with a very aristocratic family, Krishna always saved me, and throughout my whole life I do not know what is illicit sex, intoxication, meat-eating or gambling. So far my present life is concerned, I do not remember any part of my life when I was forgetful of Krishna."* (SPL, Tamal, 70-06-21)

(7). *"But Maharaja Pariksit was more than that because he had been a great devotee of the Lord since his previous birth, and as such he took his birth in an imperial family of the Kurus, and especially that of the Pandavas. So from the very beginning of his childhood he had the chance to know intimately the devotional service of Lord Krsna in his own family. The Pandavas, all being devotees of the Lord, certainly venerated family Deities in the royal palace for worship. Children who appear in such families fortunately generally imitate such worship of the Deities, even in the way of childhood play. By the grace of Lord Sri Krishna, we had the chance of being born in a Vaisnava family, and in our childhood we imitated the worship of Lord Krishna by imitating our father. Our father encouraged us in all respects to observe all functions such as the Ratha-yatra and Dola-yatra ceremonies, and he used to spend money liberally for distributing prasada to us children and our friends. Our spiritual master, who also took his birth in a Vaishnava family, got all inspirations from his great Vaishnava father, Thakura Bhaktinoda. That is the way of all lucky Vaishnava families. The celebrated Mira Bai was a staunch devotee of Lord Krishna as the great lifter of Govardhana Hill. The life history of many such devotees is almost the same because there is always symmetry between the early lives of all great devotees of the Lord. According to Jiva Gosvami, Maharaja Pariksit must have heard about the childhood pastimes of Lord Krishna at Vrndaban, for he used to imitate the pastimes with his young playmates. According to Sridhara Svami,*

Maharaja Pariksit used to imitate the worship of the family Deity by elderly members. Srila Visvanatha Cakravarti also confirms the viewpoint of Jiva Gosvami. So accepting either of them, Maharaja Pariksit was naturally inclined to Lord Krishna from his very childhood. He might have imitated either of the above-mentioned activities, and all of them establish his great devotion from his very childhood, a symptom of a maha-bhagavata. Such maha-bhagavatas are called nitya-siddhas, or souls liberated from birth.” (SB 2.3.15 Pt)

(8). SBhag 4.18.5: A foolish person who manufactures his own ways and means through mental speculation and does not recognize the authority of the sages who lay down unimpeachable directions is simply unsuccessful again and again in his attempts. PURPORT: At the present moment it has become fashionable to disobey the unimpeachable directions given by the acharyas and liberated souls of the past. Presently people are so fallen that they cannot distinguish between a liberated soul and a conditioned soul. A conditioned soul is hampered by four defects: he is sure to commit mistakes, he is sure to become illusioned, he has a tendency to cheat others, and his senses are imperfect. Consequently we have to take direction from liberated persons. This Krishna consciousness movement directly receives instructions from the Supreme Personality of Godhead via persons [Srila Prabhupada] who are strictly following His instructions. Although a follower may not be a liberated person, if he follows the supreme, liberated Personality of Godhead, his actions are naturally liberated from the contamination of the material nature. Lord Caitanya therefore says: "By My order you may become a spiritual master." One can immediately become a spiritual master by having full faith in the transcendental words of the Supreme Personality of Godhead and by following His instructions. Materialistic men are not interested in taking directions from a liberated person, but they are very much interested in their own concocted ideas, which make them repeatedly fail in their attempts. Because the entire world is now following the imperfect directions of conditioned souls, humanity is completely bewildered.

SUMMARY: In #1 Prabhupada tells us he is seeing God at every moment. #2-The divine appearance and activities of Srila Prabhupada, a sakyavesh avatar, is predicted in the 16th century by a great devotee of Lord Gauranga. In #3 he tells us that when we hear his messages we are hearing them from a pure devotee of the Lord. In #4 he tells us that Lord Krishna directly spoke to him about how long he had to live. In #5 he tells us that he is actually present in his picture or photograph. Only a pure devotee has this power. In #6, he says that a famous Indian astrologer told him he was without sins in his previous life and Srila Prabhupada personally says that in this life, there never was a time that he forgot Lord Krishna. In #7 he tells us that there is always some kind of symmetry in the early lives of pure devotees and their later lives. This means they are born into very pious pure devotee families. And in #8 he tells us that this Krishna consciousness movement (including all of us) is directly getting instructions from the Supreme Lord through him, Srila Prabhupada. Just like the demigods got instructions for their work through Lord Brahma, when they all went to Svetadvipa and chanted the Purusha shukta prayers to Lord Vishnu, then Lord Vishnu spoke His instructions thru the heart of Lord Brahma and he then gave those same instructions to all the attending demigods present. So if anyone is aspiring to have a bonafide spiritual master give him directions, then he needs to have the above qualifications-otherwise you can be sure without these few mentioned above (and there are many more) you have a "counterfeit guru."

SRILA PRABHUPADA WAS MORE RARE THAN ONE IN A HUNDRED MILLION

Srila Prabhupada's true glories are often not well understood within the Hare Krishna movement, but Harvey Cox, a mundane religious scholar, once expressed his deep insight:

"The fact that there is now in the West a vigorous, disciplined, and seemingly well-organized [religious] movement- not merely a philosophical movement or a yoga or meditation movement... is a stunning accomplishment. The more I came to know about the movement, the more I came to find there was a striking similarity between what [Prabhupada] was saying and my understanding of the original core of Christianity: Live simply, do not try to accumulate worldly goods or profit; live with compassion toward all creatures; live joyfully... When I say [Prabhupada was] 'one in a million,' I think that is in some ways an underestimate. Perhaps he was one in a hundred million."

"This is called the paramahansa stage. Hansas, or swans, accept only milk out of a mixture of milk and water. Similarly, those who accept the service of the Lord instead of māyā's service are called the paramahansas. They are naturally qualified with all the good attributes, such as pridelessness, freedom from

vanity, nonviolence, tolerance, simplicity, respectability, worship, devotion and sincerity. All these godly qualities exist in the devotee of the Lord spontaneously. Such paramahamsas, who are completely given up to the service of the Lord, **are very rare**. They are very rare even amongst the liberated souls. Real nonviolence means freedom from envy. In this world everyone is envious of his fellow being. But a perfect paramahamsa, being completely given up to the service of the Lord, is perfectly nonenvious. He loves every living being in relation with the Supreme Lord.” (SB 1.18.22)

HEARING FROM SRILA PRABHUPADA IS THE KEY TO REAL KNOWLEDGE

In his Sri Isopanisad Srila Prabhupada explains the way to achieve transcendental knowledge, or freedom from illusion: by ardent hearing from bona fide authorities: iti shushruma dhiranam.

- *“It is said that one result is achieved by worshiping the Supreme Cause of all causes, and that another is obtained by worshiping what is not supreme. All this was heard from the undisturbed authorities who clearly explained it.” (Sri Isopanisad, Mantra Thirteen)*
- *In his purport to this verse, Srila Prabhupada explains, “Unless one hears from the bona fide acharya, who is never disturbed by the changes of the material world, one cannot have the real key to transcendental knowledge.”*
- *“The position of a person in the higher or lower status of life does not hamper one in the path of self-realization. The only thing one has to do is to hear from a self-realized soul with a routine program.” (Srimad-Bhagavatam, Introduction)*
- *“My dear Lord, You are glorified by the selected verses uttered by great personalities. Such glorification of Your lotus feet is just like saffron particles. When the transcendental vibration from the mouths of great devotees carries the aroma of the saffron dust of Your lotus feet, the forgetful living entity gradually remembers his eternal relationship with You. Devotees thus gradually come to the right conclusion about the value of life. My dear Lord, I therefore do not need any other benediction but the opportunity to hear from the mouth of Your pure devotee.” (Srila Prabhupada’s Bhagwatam)*
- *“But one thing I may inform you, that the three books which I have already prepared, namely the Bhagavad-Gita As It Is, Teachings of Lord chaitanya and Srimad Bhagwatam, all these books are the ultimate source of knowledge.” (SPL, Devananda das, Sept. 1968)*
- *“These are not my books. I am simply translating. They are written by Vyasadeva, the original Vedic scholar.” (Conv, Feb. 26, 1973)*

SUPREME AUTHORITY IN ALL MATTERS OF THE SOCIETY

In July 1974, Srila Prabhupada had a “Topmost Urgency Notice” sent out to all temples, with the instruction: **AMENDMENTS TO BE IMMEDIATELY ADDED TO ALL OFFICIAL REGISTRATION DOCUMENTS, CONSTITUTIONS, INCORPORATION PAPERS, ETC.**

1.) It is declared that His Divine Grace A.C. Bhaktivedanta Swami Prabhupada is the Founder-Acharya of (ISKCON) International Society for Krishna Consciousness. He is the supreme authority in all matters of the society. His position cannot be occupied by anyone else, and his name and title must appear on all documents, letterheads, publications, and buildings of the Society. In particular it shall be clearly understood that no real estate may be purchased or sold by any officer of the Society without the express permission of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, the Founder-Acharya of ISKCON.

Srila Prabhupada experienced the disobedience and deviant tendencies of his senior disciples all too often and several times decided to emphasize what was vital to their success in Krishna consciousness: keep Srila Prabhupada in the center. As Founder-Acharya, as the sole diksha guru, as His Divine Grace upon them, as the supreme authority for the future of his mission through his vani in his books and taped lectures, as the indispensable active spiritual ingredient in their lives- Srila Prabhupada was kind enough to help us understand his true position and stature. He even wanted it added to all incorporation, constitution, and registration documents, as it was so important not to forget.

This was not due to some ego crisis, wanting to remain recognized, etc as we see in conditioned souls. It was simply for our eternal benefit and salvation. May we return Srila Prabhupada fully to the center of the Hare Krishna Movement, his mission of spreading Krishna consciousness, and our very existence. Contrary to

the GBC claim that they are the “ultimate ecclesiastical authority” of ISKCON, it is actually Srila Prabhupada who must retain this role, and the GBC simply manage on his behalf.

Exemplary is the following from the Bay Area, CA Certificate of Incorporation: Jan 12 1976:

“He shall be the supreme power with respect to all matters of the Society, and that status shall not be occupied by or shared with any other individual, either during his lifetime, OR AFTER HIS DEATH...”

WHO IS THE SPIRITUAL MASTER OF THE WHOLE WORLD?

From Chaitanya caritamrita: Madhya 24.330 The Sixty-One Explanations of the Atmarama Verse:

PURPORT: [...] The guru must be situated on the topmost platform of devotional service. There are three classes of devotees, and the guru must be accepted from the topmost class. The first-class devotee is the spiritual master for all kinds of people. It is said: gurur nram. The word nram means “of all human beings.” The guru is not limited to a particular group. It is stated in the Upadeśāmṛta of Rūpa Gosvāmī that a guru is a gosvāmī, a controller of the senses and the mind. Such a guru can accept disciples from all over the world. Pṛthivīm sa śiṣyāt. This is the test of the guru.

In India there are many so-called gurus, and they are limited to a certain district or a province. They do not even travel about India, yet they declare themselves to be jagad-guru, gurus of the whole world. Such cheating gurus should not be accepted. Anyone can see how the bona fide spiritual master accepts disciples from all over the world. The guru is a qualified brāhmaṇa; therefore he knows Brahman and Parabrahman. He thus devotes his life for the service of Parabrahman. The bona fide spiritual master who accepts disciples from all over the world is also worshiped all over the world because of his qualities. Lokānām asau pūjyo yathā hariḥ: the people of the world worship him just as they worship the Supreme Personality of Godhead. All these honors are offered to him because he strictly follows the brahminical principles and teaches these principles to his disciples. Such a person is called an ācārya because he knows the principles of devotional service, he behaves in that way himself, and he teaches his disciples to follow in his footsteps. Thus he is an ācārya or jagad-gur [...] When one has attained the topmost position of maha-bhagavata, he is to be accepted as a guru and worshiped exactly like Hari, the Personality of Godhead. Only such a person is eligible to occupy the post of a guru.

ISKCON DOES NOT HAVE SRILA PRABHUPADA IN THE CENTER

Sadly, ISKCON does not actually keep Srila Prabhupada in the center. On a sentimental basis there is still some feeling for Srila Prabhupada’s “unique” contribution, but effectively he has been sidelined and replaced. Although ISKCON fully endorses taking Srila Prabhupada’s siksha, they deny that this can lead to diksha as is their principle in all other situations. Anyone with natural attraction and love for Srila Prabhupada is confronted with the “sinister movement” in ISKCON that minimizes Srila Prabhupada’s exalted position and instead emphasizes the conditioned, imperfect, but “living gurus” offered by ISKCON as the new center point of focus. As a result ISKCON has become a loose federation of cultish franchises centered around their particular ISKCON guru. There is the Radhanath Swami group, the Bhakticaru group, the Jayapataka group, and on down to the smaller and smaller gurus. Some anecdotes perhaps could shed some light on this phenomenon in ISKCON.

A visit by Bir Krishna Maharaja to Savusavu, Fiji in late 2016 with some prominent disciples and his regional secretary resulted one morning in an unexpected, uninvited visit to a local Prabhupada Anuga home. Everyone knows she is not interested in the ISKCON gurus because she is fixed on Srila Prabhupada and his books as her guru and guidance. After taking darshan of her little deities, the regional secretary loudly declared, *“Mataji, we can’t be stuck on Srila Prabhupada anymore because he left his body, and now it is our duty to carry on his work. Just look at these disciples of Bir Krishna Maharaja! One is a lawyer, one is a businessman, one is a millionaire, and they are taking time to travel with their guru and serve him in person...”*

An earlier correspondence received by Nityananda das from the same Fiji regional secretary, who was initiated by Tamal, began by saying, “All Glories to your spiritual master, Srila Prabhupada!” In other words, Srila Prabhupada is not his guru, and he made a point of it too.

“I recently heard from a mataji who came to Srila Prabhupada’s movement in the mid-1990s. She became a formally initiated disciple of Bir Krishna Maharaja, and she was serving at his project in Hillsborough,

North Carolina. She said that, in those days, which, as we know, are post-1987 “reform”, during guru-puja, Bir Krishna Maharaja would stand in front of Srila Prabhupada’s murti. The members of the project, including this mataji, would offer flowers to Bir Krishna Maharaja, and sing the song Sri Guru Carana Padma from Srila Narottama dasa Thakura while Bir Krishna Maharaja faced them in front of Srila Prabhupada. The idea was that they could only approach Srila Prabhupada through their guru, Bir Krishna Maharaja. I also am reminded of a phone conversation I had in the mid-2000s. I was conducting a personal coaching session with a young woman, who had recently participated in some seminars that I facilitated. A main issue that she discussed was her spiritual life. This woman had been part of the ISKCON community in her area for a few years. At one point during our discussion she became emotional, crying. She exclaimed, “My girlfriends all have spiritual masters, and I only have Srila Prabhupada!” We ourselves might certainly be emotionally impacted to hear such a statement. Personally of course I had no critical judgment of this person. She had been indoctrinated by the ISKCON organization, that her Krishna conscious life was woefully incomplete, with “only” Srila Prabhupada as her guru, till she gets a “living guru”, as her cohorts had fortunately gotten. (Dhira Govinda das, 2017)

In 2016 the ISKCON Bangalore leaders were meeting with ISKCON Bombay leaders in one of their mediation conferences meant to settle their guru issue differences. Chancalapati das recounted:

*“One of the important points of discussion was this: **Is Srila Prabhupada the deliverer of every devotee of ISKCON?** We, from the ISKCON Bangalore group, had argued that Srila Prabhupada is and shall be the deliverer of all devotees of ISKCON and for all generations of ISKCON devotees in the future too. And we had urged that this fact should be emphasized and celebrated all over ISKCON. But the senior members of ISKCON GBC contended that **Srila Prabhupada is (only) one of the transcendental agents** and not the single agent. They argued that the present ISKCON gurus, the shastras, the Holy Name, Srila Prabhupada, the previous acharyas – all of them play a role; and ultimately Lord Krishna is the one who delivers all devotees. Hence it is inappropriate, they reasoned, to ascribe this deliverer position to Srila Prabhupada alone.”*

With that mentality: “...let’s go and get some mercy from the Gaudiya Math, Lord Shiva, and Guru Ma too. We need all we can get because Srila Prabhupada is not enough.” Sadly, these misled souls cannot understand that without Srila Prabhupada’s mercy, everything else- the Holy Name, the Deities, the transcendental knowledge from the shastras- would be ineffective. They are missing the essence due to taking part in the offenses against the exalted pure devotee. Srila Prabhupada, for them, is now just another quaint previous acharya, dead and gone, nice to read his books, but where’s my living guru?

ISKCON SLOWLY EVOLVES CLOSER TO WHERE SRILA PRABHUPADA IS THE DIRECT LINK

As has been extensively documented and written about by the IRM (ISKCON Reform Movement), ISKCON has over the years been pressured by its own membership to revert more and more to the shelter of Srila Prabhupada. This has been a gradual shift, albeit mostly symbolic, to the paradigm that Srila Prabhupada is still the current link, in effect carrying whatever the ISKCON official diksha gurus may be lacking, especially after their “falldowns.” Even though the lack is catastrophic, the theory of the essentiality of these bogus and conditioned ISKCON gurus is maintained as though an inviolable axiom of spiritual truth, no matter how awkward it may be.

The new gurus remain the focus in ISKCON, Srila Prabhupada is used to shore up the shortfalls, and then meaningless and vague proclamations are made about Srila Prabhupada’s glories while the institution continues to neglect Srila Prabhupada’s gifts of giving himself and his mercy. For example, ISKCON policy is that new devotees must put all their unconditional faith in their conditioned ISKCON guru, worship him as the representative of Lord Krishna, serve his guru franchise operation, and when he publicly “falls down,” ISKCON only offers some trite sympathy and circular advice about taking inspirational shelter of Srila Prabhupada, but not full shelter as the diksha guru. IT JUST MAKES NO SENSE.

This kind of balancing act to use Srila Prabhupada as a back up for their own failures while denying everyone their spiritual rights of surrendering fully to the Yuga Acharya is a great crime for which a heavy reaction are coming and will continue to come. Nevertheless, ISKCON has been gradually and subtly moving towards recognizing Srila Prabhupada’s transcendental position and stature as the real and indisposable force in the Hare Krishna movement. While still clinging to the bogus principle of needing a living guru, ISKCON has

still, in many ways, adopted philosophical positions which are more and more synonymous with a defacto "ritvik representative" initiation system. As one devotee wrote recently, remarking on these changes:

"Most temple presidents go along with the show because otherwise they might be out of a job. The show must go on. In the meantime so many devotees are leaving to join the Gaudiya Math or the Prabhupada Anugas. Slowly the GBC will have to decide which way they go.... They are already changing their lawbooks, with nice-sounding resolutions to convince us all that Srila Prabhupada is indeed the prominent guru for all of ISKCON. I am hopeful that one day we will see a paradigm shift so that ISKCON is all inclusive, instead of being exclusive."

Srila Prabhupada insisted on remaining as the Founder-Acharya of ISKCON. This means also that now, long after Srila Prabhupada's physical departure, ISKCON is supposed to be an institution ONLY FOR SRILA PRABHUPADA'S FOLLOWERS, not for anyone else's followers. All others who do not take Srila Prabhupada as the current link to the disciplic succession should go elsewhere. Do we think Srila Prabhupada gave us ISKCON to be used by followers of other supposed acharyas/gurus? If anyone wants to be the guru, let him go elsewhere; he cannot use the ISKCON facility for himself because it is Srila Prabhupada's institution.

BACK TO PRABHUPADA – THE INEVITABLE FUTURE

The above described interesting observations indicates that Srila Prabhupada's living influence on his mission cannot be avoided or circumvented in spite of so many deviations and offenses. This is very encouraging to those who struggle to restore Srila Prabhupada's movement. But the ultimate threshold of deviation perseveres as ISKCON's GBC refuses to accept that transcendental knowledge (divya-jnana) comes from Srila Prabhupada only and that Srila Prabhupada's physical presence is not required to avail oneself of his full Divine Grace. The symbolic concessions in ISKCON of saying Srila Prabhupada is the center but preserving the principle of bogus living gurus is a cheating process and because it misleads sincere souls away from the full shelter of the Mahabhogawata devotee, the struggle for restoration of the mission continues. A deviated ISKCON must be brought back to the standards of correct siddhanta as taught by Srila Prabhupada.

Upon a close look, anyone can see that ISKCON is inevitably and unstopably migrating towards the full implementation of the July 9 Order. How can the order of God's ambassador be checked? No matter how much personal ambition appears amidst ISKCON's leaders, it seems that by the force of time and the supreme will of Lord Chaitanya that ISKCON will go back to Srila Prabhupada. This has been the desire of thousands of devotees loyal to Srila Prabhupada. The will of the pure devotee must be realized, and ISKCON will be restored to the condition as intended by Srila Prabhupada. It is the inevitable future, and participation in this current struggle is glorious.

SRILA PRABHUPADA: THE UNIQUE, SAMPRADAYA ACHARYA by Yasodanandana das

The unique position of His Divine Grace Srila Prabhupada in the Gaudiya Vaishnava sampradaya is supported as follows:

- (1).** As the Acharya of his movement-"I wish that each and every center shall keep the Acharya in the center and keep their separate identity" (1967 letter).
- (2).** His unique position as the foremost spiritual authority for the golden age-"My books will be the law books for the next ten thousand years" (Srila Prabhupada statement in Los Angeles, 1976).
- (3).** Statement by Locana das Thakura (middle of 1500's)-In the Caitanya Mangala the future appearance of a great senapati bhakta who would preach Krishna consciousness all over the world is predicted.
- (4).** Statement by Sri Chaitanya Mahaprabhu-In the Chaitanya-charitamrta the Lord predicts "Prthivite ache yadi nagaradi grama, sarvatra pracara hoibe more nama" ("My holy name will be chanted in every town and village"). Srila Prabhupada fulfilled that prediction by his factual accomplishments.
- (5).** Predicted by Srila Bhaktivinode Thakura (middle of the 19th century)-The statement in the Sajjana-tosani of Srila Bhaktivinode Thakura, regarding the future appearance of a great personality who would come to the west and preach the message of Lord Gauranga and fulfill the prediction of Sri Caitanya Mahaprabhu. The quote is found above in this section.
- (6).** Statement by Srila Prabhupada in New York in 1968:"-After me there will be no more Acharyas." (cited by Rohini Kumar das- who heard this himself in 1968- to Yasodanandana das in July 1989, Nov. 1991, Feb. 1993).

He was to be the prominent acharya for the next 10,000 years (see quote re: 10,000 year law books). From the definition of shakti-avesha avatar (divinely empowered personality) we see Srila Prabhupada was such a person. Only a super-empowered personality could do what he has done.

Examples of the lives of the great Acharyas: Shankaracarya took sannyasa at eight years old and travelled by foot throughout the whole of India and re-established Vedic principles while chasing Buddhism out of India. Sri Madhvacharya wrote 38 books and commentaries and established eight major monasteries in Udupi, and also made thousands of disciples. He also travelled throughout India and preached strongly against the Mayavadi impersonalist philosophy. He established Vaishnava philosophy in many places throughout India. Sri Chaitanya Mahaprabhu personally preached throughout South India. He started a spiritual revolution that is still felt today. However, all these acharyas stayed in India. Their literature and temples were confined to the Indian subcontinent. Srila Prabhupada is the first acharya of the Vedic lineage who has ever travelled out of India and made so many Vaishnavas. He has presented in his numerous purports the true essence of the teachings of all the Vaishnava sampradayas. Thus in one sense he is the greatest acharya, because he has done what no one else has done, in a most difficult environment and very tenuous circumstances.

What Ramanuja is to the Sri sampradaya; what Madhvacharya is to the Brahma sampradaya; what Nimbarkacharya is to the Kumara sampradaya; what Visnusvami is to the Rudra sampradaya; what Sri Chaitanya Mahaprabhu is to the Gaudiya sampradaya and to all sampradayas; what Srila Rupa Goswami, Sanatana Goswami and Jiva Goswami were in their times after the departure of Sri Chaitanya Mahaprabhu, by their literary and devotional accomplishments; what Vishvanatha Chakravarti Thakura and Sri Baladeva Vidyabhusana were in the 1700s; Srila Prabhupada is today their bona fide representative preaching the glories of Vaishnava philosophy all over the world through his books and teachings, and through his bona fide disciples and followers.

But most of these acharyas took decades, if not their entire lifetimes, to accomplish their mission. Yet Srila Prabhupada in a short span of 11 years accomplished what no one else in the entire history of India had accomplished. He has fulfilled the prediction of Sri Chaitanya Mahaprabhu. The position of the Adi-Guru of the sampradaya (Harinama-Chintamani by Bhaktivinode Thakura, 6.22) "*sadhu sampradaye acarya sakala siksa guru pratistha, adyacarya yini guru siromani puji'tanra yathocita/ Within the community of saintly persons, all are teachers and established as siksha gurus or instructing gurus (sakala guru pratistha). He who is the original guru (adi-acharya) of the sampradaya is the crest jewel amongst all gurus (guru siromani). Thus it is proper to give him worship.*" Bhaktivinode's footnote: "*A community of Vaishnavas is a community of saintly persons. They are able to give instructions about the disciplic succession mantra, the absolute truth, and the practice of sadhus. One should choose a worthy guru from the Vaishnava sampradaya if he wants to escape from such unbonafide sampradayas such as mayavada, etc. The explanation of the first guru of the sampradaya should be respected for his particular instructions. Srila Ramanujacarya, Srila Nimbarka and Sri Vishnusvami- these are the first acaryas of their own sampradayas. Sri Madhvacharya is our original acharya.*"

Just as the above-mentioned acaryas are the Adi-acharyas of their respective sampradayas, Srila Prabhupada is the Adi-acharya of the Bhaktivedanta sampradaya for the worldwide community of Vaishnavas. He is not merely another acharya. **HE IS THE CURRENT ACHARYA OF THE GAUDIYA SAMPRADAYA.** He has proven it and established it especially in three ways:

1. His numerous and voluminous bhasyas and tikas and profuse practical arrangements to distribute these literatures all over the world in all kinds of languages.
2. By his powerful preaching and immaculate purity he has made thousands of Vaishnavas worldwide.
3. He has practically created the framework for a universal house of worship and a sanctuary in the age of Kali-yuga by establishing 108 temples, ashrams, farms, gurukulas, etc and given specific, practical directions on how to manage these institutions for preaching the message of Lord Chaitanya.

Srila Prabhupada is the actual sampradaya acharya. One South Indian Ramanuja guru remarked in 1976 after viewing one of Srila Prabhupada's books and witnessing the preaching of some of his young disciples: "***This person is the summum bonum of all acharyas.***" Thus it is the foremost duty of any sincere disciple and follower of Srila Prabhupada to emphasize the unique and distinct position and accomplishment of Srila Prabhupada as the vishva acharya, or the world acharya, the Jagat Guru, by his accomplishments, and not

merely by a self-given title. He is the actual sampradaya acharya to be surrendered to and fully served by all Vaishnavas and all preachers and preceptors in the future.

HE LIVES FOREVER BY HIS DIVINE INSTRUCTIONS AND THE FOLLOWER LIVES WITH HIM.

SCHOLARS REVIEW SRILA PRABHUPADA'S BOOKS

BHAGAVAD-GITA AS IT IS:

1. *"No work in all Indian literature is more quoted, because none is better loved, in the West, than the Bhagavad-gita. Translation of such a work demands not only knowledge of Sanskrit, but an inward sympathy with the theme and a verbal artistry. For the poem is a symphony in which God is seen in all things. The Swami does a real service for students by investing the beloved Indian epic with fresh meaning. Whatever our outlook may be, we should all be grateful for the labor that has led to this illuminating work."* Dr. Geddes MacGregor, Prof of Philosophy, University of Southern California
2. *"The Gita can be seen as the main literary support for the great religious civilization of India, the oldest surviving culture in the world. The present translation and commentary is another manifestation of the permanent living importance of the Gita."* Thomas Merton, Theologian
3. *"I am most impressed with A.C. Bhaktivedanta Swami Prabhupada's scholarly and authoritative edition of Bhagavad-gita. It is a most valuable work for the scholar as well as the layman and is of great utility as a reference book as well as a textbook. I promptly recommend this edition to my students. It is a beautifully done book."* Dr. Samuel D. Atkins, Professor of Sanskrit, Princeton University
4. *"As a successor in direct line from Chaitanya, the author of Bhagavad-gita As It Is is entitled, according to Indian custom, to the majestic title of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. The great interest that his reading of the Bhagavad-gita holds for us is that it offers us an authorized interpretation according to the principles of the Caitanya tradition."* Olivier Lacombe, Professor of Sanskrit and Indology, Sorbonne University, Paris
5. *"I have had the opportunity of examining several volumes published by the Bhaktivedanta Book Trust and have found them to be of excellent quality and of great value for use in college classes on Indian religions. This is particularly true of the BBT edition and translation of the Bhagavad-gita."* Dr. Frederick B. Underwood, Professor of Religion, Columbia University
6. *"If truth is what works, as Pierce and the pragmatists insist, there must be a kind of truth in the Bhagavad-gita As It Is, since those who follow its teachings display a joyous serenity usually missing in the bleak and strident lives of contemporary people."* Dr. Elwin H. Powell, Prof Sociology, SUNYAB
7. *"There is little question that this edition is one of the best books available on the Gita and devotion. Prabhupada's translation is an ideal blend of literal accuracy and religious insight."* Dr. Thomas J. Hopkins, Professor of Religion, Franklin and Marshall College
8. *"The Bhagavad-gita, one of the great spiritual texts, is not as yet a common part of our cultural milieu. This is probably less because it is alien per se than because we have lacked just the kind of close interpretative commentary upon it that Swami Bhaktivedanta has here provided, a commentary written from not only a scholar's but a practitioner's, a dedicated lifelong devotee's point of view."* Denise Levertov, Poet
9. *"The increasing numbers of Western readers interested in classical Vedic thought have been done a service by Swami Bhaktivedanta. By bringing us a new and living interpretation of a text already known to many, he has increased our understanding manyfold."* Dr. Edward C Dimock, Jr., Department of South Asian Languages and Civilization, University of Chicago
10. *"The scholarly world is again indebted to A. C. Bhaktivedanta Swami Prabhupada. Although Bhagavad-gita has been translated many times, Prabhupada adds a translation of singular importance with his commentary."* Dr. J. Stillson Judah, Graduate Theological Union, Berkeley, California
11. *"Srila Prabhupada's edition thus fills a sensitive gap in France, where many hope to become familiar with traditional Indian thought, beyond the commercial East-West hodgepodge that has arisen since the time Europeans first penetrated India. Whether the reader be an adept of Indian spiritualism or not, a reading of the Bhagavad-gita As It Is will be extremely profitable. For many this will be the first contact with the true India, the ancient India, the eternal India."* Francois Chenique, Professor of Religious Sciences, Institute of Political Studies, Paris, France

12. "As a native of India now living in the West, it has given me much grief to see so many of my fellow countrymen coming to the West in the role of gurus and spiritual leaders. For this reason, I am very excited to see the publication of Bhagavad-gita As It Is by Sri A.C. Bhaktivedanta Swami Prabhupada. It will help to stop the terrible cheating of false and unauthorized 'gurus' and 'yogis' and will give an opportunity to all people to understand the actual meaning of Oriental culture." Dr. Kailash Vajpeye, Director of Indian Studies, Center for Oriental Studies, The University of Mexico

13. "It is a deeply felt, powerfully conceived and beautifully explained work. I don't know whether to praise more this translation of the Bhagavad-gita, its daring method of explanation, or the endless fertility of its ideas. I have never seen any other work on the Gita with such an important voice and style. It will occupy a significant place in the intellectual and ethical life of modern man for a long time to come." Dr. Shaligram Shukla, Professor of Linguistics, Georgetown University

14. "I can say that in the Bhagavad-gita As It Is I have found explanations and answers to questions I had always posed regarding the interpretations of this sacred work, whose spiritual discipline I greatly admire. If the aesceticism and ideal of the apostles which form the message of the Bhagavad-gita As It Is were more widespread and more respected, the world in which we live would be transformed into a better, more fraternal place." Dr. Paul Lesourd, Professeur Honoraire, Catholic University of Paris

SRIMAD-BHAGAVATAM:

1. "This is a work to be treasured. No one of whatever faith or philosophical persuasion who reads these books with an open mind can fail to be both moved and impressed." Dr. Garry Gelade, Oxford University

2. "It has been my great pleasure recently to have read the Srimad-Bhagavatam in the superb edition authorized by A.C. Bhaktivedanta Swami Prabhupada. I am sure this monumental work will go far to bring the sublime message of the Bhagavatam to numerous Westerners who otherwise would miss this opportunity." Dr. Alex Wayman, Professor of Sanskrit, Columbia University

3. "The Srimad-Bhagavatam is extremely useful for all those interested in ancient India, whether their interest be that of the philosopher, the student of religion, the historian, the linguist, the sociologist or the political scientist. I truly hope that Srila Prabhupada will complete his translation of the entire Bhagavata and continue to translate other eminent Sanskrit works as well. Undoubtedly, this work of Swamiji's is a great contribution to the troubled human society of today's world." Dr. Sooda L. Bhatt, Professor of Indian Languages, Boston University

4. "The Bhaktivedanta Book Trust editions of famous religious classics of India, with new translations and commentaries, are an important addition to our expanding knowledge of spiritual India. The new edition of the Srimad-Bhagavatam is particularly welcome." Dr. John L. Mish, Oriental Division, NY Public Library

5. "A commentary on the Vedanta-sutra by Srila Vyasadeva divided into twelve 'cantos' of which four are presented here in eight beautifully produced volumes. These lavish volumes, obviously the product of devotional effort, contain many lovely full-color illustrations." Choice magazine, June, 1975

6. "In the diversity of religious approaches offered by the yogis of India, the most significant, of course, is the way of Krishna consciousness. It is amazing to see how Sri Bhaktivedanta Swami has in less than ten years succeeded, by his personal devotion, untiring energy and efficient direction, in organizing the International Society for Krishna Consciousness. Now, he has undertaken the stupendous project of rendering the entire Bhagavata, the great devotional classic of India, into English. His edition is learning blended with devotional feeling and inspired by a definite purpose of communicating the intense lyrical and devotional quality of the Bhagavata. Srila Prabhupada has done an excellent service by his able rendition of 'the abode of divine joy' that the Bhagavata is." Dr. Mahesh Mehta, Professor of Asian Studies, University of Windsor, Ontario, Canada

7. "It is axiomatic that no book can be expected entirely to satisfy all its potential readers. Here is one, however, which can be said to come remarkably close to that ideal... we have here the ideal of what an edition of a Sanskrit text for a Western audience should be." Dr. R. E. Asher, Professor of Linguistics, University of Edinburgh

8. "For those who have no access to the Sanskrit language, these books convey, in superb manner, the message of the Bhagavatam. In addition to being a scholarly work, it directly reflects the spiritual aspirations of a religious community which has gained considerable popularity in modern America." Dr. Alaka Hejib, Department of Sanskrit and Indian Studies, Harvard University

9. "Srimad-Bhagavatam is a valuable source material and cannot but be attractive to serious students and scholars of religion and philosophy. I recommend this series, to anyone, as an important and useful reference work." Dr. C. P. Agrawal, Chairwoman, Department of Humanities, University of Michigan

SRI CAITANYA-CARITAMRTA:

1. "I am most happy to have these handsomely printed volumes which embody the work of so learned and sincere a believer in the message of the Caritamrta. I thank you." Dr. Daniel H. H. Ingalls, Chairman, Department of Sanskrit and Indian Studies, Harvard University

2. "The appearance of an English translation of Krsnadasa Kaviraja Gosvami's Sri Caitanya-caritamrta by A.C. Bhaktivedanta is a cause for celebration among both scholars in Indian studies and lay-people seeking to enrich their knowledge of Indian spirituality. It will fill a most serious lacuna in our libraries and in our courses on the religious traditions of India. For the first time we possess a readily accessible edition for this great religious classic that will provide opportunity for scholars in Indian literature and followers of the Krsna consciousness tradition alike to compare the original text with a modern English translation and become acquainted with the deeper spiritual meaning of this work through the learned commentary of Sri Bhaktivedanta. Anyone who gives a close reading to the commentary will sense that here, as in his other works, Sri Bhaktivedanta has combined a healthy mixture of the fervent devotion and aesthetic sensitivity of a devotee and the intellectual rigor of a textual scholar. At no point does the author allow the intended meaning of the text to be eclipsed by the promotion of a particular doctrinal persuasion. These exquisitely wrought volumes will be a welcome addition to the libraries of all persons who are committed to the study of Indian spirituality and religious literature, whether their interests are sparked by the motivations of the scholar, the devotee or the general reader." Dr. J. Bruce Long, Department of Asian Studies, Cornell University

3. "It is a remarkable document of great historical and sociological importance, giving a picturesque presentation of the socio-religious climate in the India of Sri Caitanya's times and the far-reaching social and religious changes wrought by him. As a literary piece, it is regarded as a work of great merit, having no parallel in the whole of Bengali literature. As a religious text, its sanctity is comparable to that of the Bhagavad-gita. This English edition translated by A.C. Bhaktivedanta Swami Prabhupada is superb. It contains the original Sanskrit and Bengali verses with their English transliteration, synonyms, translation and elaborate purports, easily bearing testimony to the author's profound knowledge of the subject." Dr. O.B.L. Kapoor, Emeritus Chairman, Dept Philosophy, Gov't Postgraduate College, Gyanpur, India

4. "It is a genuine joy to have this momentous biographical work on the life of Bengal's great saint Caitanya, prepared by his best-known modern interpreter, A.C. Bhaktivedanta Swami Prabhupada." Dr. Mark Juergensmeyer, Associate Professor of Ethics and the Phenomenology of Religions, Graduate Theological Union, Berkeley, California

5. "Year by year, interest in Eastern religious thought and philosophy grows in America. The editing and translating of the important Sri Caitanya-caritamrta will make a substantial contribution to those who seek information about Indian concepts." Dr. Gerald A. Larue, Professor of Religion, University of Southern California

6. "I can recommend Sri Caitanya-caritamrta as a source of rich insights for every serious student of consciousness." Dr. Rory O'Day, Dept of Human Relations, University of Waterloo, Ontario, Canada

OTHER MAJOR WRITINGS BY SRILA PRABHUPADA:

1. "Teachings of Lord Caitanya is an authentic and lucid account, in English, of the life and philosophy of Sri Caitanya Mahaprabhu. The spiritual movement initiated by 'the Great Master' five hundred years ago has profoundly influenced millions of men and women in India ever since, and is presently making its mark throughout the world. Sri A. C. Bhaktivedanta Swami Prabhupada, the present spiritual master of the movement in disciplic succession, has done a great service to the English-speaking world by making this spiritual treasure available in English." Dr. K. L. Seshagiri Rao, Prof Religious Studies, U. of Virginia

2. "Krsna is an important book both for the new student of the history of religions and for the professional scholar. It is a helpful and significant contribution to the growing phenomenon of interest in the religions of Asia." William A. Johnson, Professor of Philosophy, Brandeis University

3. "The book Krsna, the Supreme Personality of Godhead should prove to be an important addition to materials available for college courses in religion. It is one of the best sources in English for gaining insight into the bhakti religious tradition." Louis Roberts, Syracuse University

4. *"The Perfection of Yoga is most useful for anyone wishing to understand the meaning of yoga. It also introduces the student to the study of Bhagavad-gita and shows how direct and simple, yet in another sense, how profoundly complex is the path of spiritual growth through yoga practice. It is a scholarly book, yet has a direct personal meaning for all -- a powerful combination."* Dr. Frank Ledwith, Professor of Psychology, University of St. Andrews, Fife, Scotland
5. *"I think the best feature of the Hare Krsna movement is that it is providing scholars with excellent translations of the rarest books on Krsna-bhakti."* Dr. Lawrence Shinn, Prof of Religion, Oberlin College
6. *"I have read Sri Bhaktivedanta Swami's books with great care, attention and profound interest, and have found them to be of incalculable value to anyone who is curious about India's spiritual and cultural heritage. The author of these books displays on every page an astounding scholarship in the subjects treated, and also an understanding and ease of exposition of abstruse ideas, which are rarest gifts."* Dr. H. B. Kulkarni, Professor of English and Philosophy, Utah State University
7. *"The publications of the Bhaktivedanta Book Trust are very valuable documents and will no doubt become classics for the English reader of Indian religious literature."* Dr. Jerry M. Chance, Chairman, Department of Philosophy and Religion, Florida A&M University
8. *"These books are not only beautiful, but also relevant to our times, as we as a nation search for new cultural patterns for our way of life."* Dr. C. L. Spreadbury, Prof Sociology, Stephen F. Austin State U.

THE EXALTED STATUS OF SRILA PRABHUPADA AS FOUNDER-ACHARYA by *Atmatattva das*

The Founder-Acharya is distinguished from all other acharyas and his qualities and activities are outlined in the sastras:

'tabhyas sarvajana trata sarvasrestatamo dhruvam/ dina abhaya pradanartham visadikrtya bhutale'

"Among all acharyas, certainly he who is the deliverer of all people, who appears in this world for the purpose of removing the fears of the fallen souls (dina-abhaya) is the most perfect."

'gitacaryokta tatvartha caramartha prakasanam/ rishiproktapramananam krtva vyakhyanamuttamam'

"He sheds light on the ultimate meaning of the philosophical conclusions spoken by Krishna, Who speaks Bhagavad-gita. He also gives perfect purports to the evidences given by the rishis."

'divyaprabandhan lokebhya sarakopadibhi paryantam/arthopadesa paryantam vardhayaitva ca sasvatah'

"He propagates everywhere the meanings and purports of the songs of the previous acharyas."

'natharyadi gurunam ca satakopadi yoginam/ ahrtya vyasa sutranam artham lokahitaya ca/ sribhasyadi mahagrantham vidhaya karunarnaya/ nirjitya sarvasamayam vadena sataso'subhan'

"He, the ocean of mercy, contributes great books for the welfare of the people that explain the meaning of Vedanta strictly in line with the previous vaishnava acharyas and devotees. In this way he conquers all, defeating hundreds of different kinds of inauspicious philosophies by his arguments."

'ityadibhir yatisresta karye lokahite rata/ nathadidesike tebhya pradhano bhavati dhruvam'

"Because of engaging in the welfare of the people of the world, that perfect and topmost mendicant is certainly the most important Founder-Acharya/pradhana."(PrapannamrtaTarpana 62.47)

Srila Prabhupada - Founder-Acharya of the Golden Age: The Founder-Acharya has a special position for all time to come within the organised mission. In the Vaishnava line the previous acharyas selected and severely tested the earnestness and qualifications of their disciples. But among the special characteristics of the Founder-Acharya is his infinite compassion. He accepts all those who come and commands his disciples to do the same. Harinama is the dharma of the Golden Age - 'kali kaler dharma nama sankirtana', and one who preaches that dharma all over the world is the empowered Acharya - 'krsna sakti vina nahi tara pravatana'. Srila Prabhupada exercised the basic principle of Krishna consciousness, as envisioned by Srila Rupa Goswami (somehow or other), to engage everyone in the Hare Krishna movement. The extent of his efforts are unprecedented in the history of Vaishnavism. Thus he is the Founder-Acharya who has accomplished the objectives of the 'visva vaishnava rajya sabha', following in the footsteps of Srila Rupa Goswami. In the Sri Chaitanya Mangal by Locana das Thakur, Lord Chaitanya speaks of a 'senapati' (great general), who will come after Him to accomplish His mission. It is clear that Lord Chaitanya's teachings were a preparation made by Himself for the use of another preacher, personally empowered by Him, who would launch His Sankirtana Movement on a global scale.

Srila Bhaktivinode Thakur yearned to see the day when fortunate non-Indian vaisnavas would perform Harinama Sankirtan in different cities of the world (Sajjana tosani 4\3,'nityadharmasuryodoy'). In this article he announced that Mahaprabhu's prediction would shortly be fulfilled. He foresaw that all the Vaishnava sampradayas will be unified. "In a short time, there will be only one sampradaya and that will be the Brahma sampradaya. All other sampradayas will find their conclusions in this sampradaya".

"All smaller dharmas will enter like rivers into the ocean of Hari Nama and there will be only one religion - chanting the Holy Name of Krishna"; (Vani Vaibhava Ch.6).

Srila Bhaktisiddhanta Sarasvati Thakur spoke of the arising of a self-effulgent acharya from among his disciples who would demonstrate his prominence by preaching in a grand style. It is obvious from the predictions of the previous acharyas mentioned above that Om Vishnupada Paramahansa Praivrajacharya astottara sata Sri Srimad Abhaya Caranaravinda Bhaktivedanta Swami Prabhupada is that self-effulgent Founder-Acharya.

The Acharya: If one saw the personal characteristics and activities of Sri Chaitanya Mahaprabhu, one would certainly be convinced that He was the Supreme Personality of Godhead. One can ascertain this by following in the footsteps of the sastraic injunctions. This sincere study and appreciation of Chaitanya Mahaprabhu is also applicable to His authorized devotees, and it is clearly stated in the CC Antya 7.11:

kali-kalera dharma - krsna-nama-sankirtana/ krsna-sakti vina nahe tara pravartana

In this age of Kali, real religious propaganda should induce people to chant the Hare Krishna mahamantra. This is possible for someone who is especially empowered by Krishna. No one can do this without being especially favored by Krishna. Srila Bhaktisiddhanta Sarasvati Thakura comments in this regard in his Anubhasya, wherein he quotes a verse from Narayana-samhita:

dvapariyair janair visnuh - pancaratras tu kevalaih/ kalau tu nama-matrena - pujiyate bhagavan harih

"In Dvapara-yuga, devotees of Lord Vishnu and Krishna rendered devotional service according to the principles of pancaratrika. In this age of Kali, the Supreme Personality of Godhead is worshiped simply by the chanting of His holy names." Srila Bhaktisiddhanta Sarasvati Thakura then comments: "Without being empowered by the direct potency of Lord Krishna to fulfill His desire and without being specifically favored by the Lord, no human being can become the spiritual master of the whole world. He certainly cannot succeed by mental concoction, which is not meant for devotees or religious people. Only an empowered personality can distribute the holy name of the Lord and enjoin all the fallen souls to worship Krishna. By distributing the holy name of the Lord, he cleanses the hearts of the most fallen people; therefore he extinguishes the blazing fire of the material world. Not only that, he broadcasts the shining brightness of Krishna's effulgence throughout the world. Such an acharya, or spiritual master, should be considered nondifferent from Krishna - that is, he should be considered the incarnation of Lord Krishna's potency. Such a personality is krsnalingita-vigraha - that is, he is always embraced by the Supreme Personality of Godhead, Krishna. Such a person is above the considerations of the varnasrama institution. He is guru or spiritual master for the entire world, a devotee of the topmost platform, the maha-bhagavata stage, and a paramahansa-thakura, a spiritual form only fit to be addressed as paramahansa or thakura."

Sri Chaitanya Mahaprabhu said, "A first-class Vaishnava is he whose very presence makes others chant the holy name of Krishna."

"Srila Bhaktisiddhanta Sarasvati Thakura says that if an observer immediately remembers the holy name of Krishna upon seeing a Vaisnava, that Vaishnava should be considered a maha-bhagavata, first-class devotee. Such a Vaishnava is always aware of his Krishna conscious duty, and he is enlightened in self-realization. He is always in love with the Supreme Personality of Godhead, Krishna, and this love is without adulteration. Because of this love, he is always awake to transcendental realization. Because he knows that Krishna consciousness is the basis of knowledge and action, he sees everything connected with Krishna. Such a person is able to chant the holy name of Krishna perfectly. Such a maha-bhagavata Vaishnava has the transcendental eyes to see who is sleeping under the spell of maya, and he engages himself in awakening sleeping conditioned beings by spreading the knowledge of Krishna consciousness. He opens eyes that are closed by forgetfulness of Krishna. Thus the living entity is liberated from the dullness of material energy and is engaged fully in the service of the Lord. The madhyama-adhikari Vaishnava can awaken others to Krishna consciousness and engage them in duties whereby they can advance."

It is therefore said in Chaitanya-caritamṛta (Madhya-līla 6.279):

lohake yavat sparsi hema nahi kare/ tavat sparsa-mani keha cinite na pare

"One cannot understand the value of touchstone until it turns iron into gold."

One should judge by action, not by promises. A maha-bhagavata can turn a living entity from abominable material life to the Lord's service. This is the test of a maha-bhagavata. Although preaching is not meant for a maha-bhagavata, a maha-bhagavata can descend to the platform of a madhyama-bhagavata just to convert others to Vaisnavism. Actually a maha-bhagavata is fit to spread Krishna consciousness, but he does not distinguish where Krishna consciousness should be spread from where it should not. He thinks that everyone is competent to accept Krishna consciousness if the chance is provided. A neophyte and intermediate devotee should always be anxious to hear the maha-bhagavata and serve him in every respect. The neophyte and intermediate devotees can gradually rise to the platform of uttama-adhikari and become first-class devotees. Symptoms of a first-class devotee are given in Srimad-Bhagavatam (11.2.45).

When teaching Sanatana Goswami, the Lord further said:

sastra-yuktye sunipuna, drdha-sraddha yanra/ 'uttama-adhikari'se taraye samsara

"If one is expert in Vedic literature and has full faith in the Supreme Lord, then he is an uttama-adhikari, a first-class Vaishnava who can deliver the whole world and turn everyone to Krishna consciousness." - Chaitanya-caritamṛta, Madhya-līla 22.65

"With great love and affection, the maha-bhagavata observes the supreme Personality of Godhead, devotional service and the devotee. He observes nothing beyond Krishna, Krishna consciousness and Krishna's devotees. The maha-bhagavata knows that everyone is engaged in the Lord's service in different ways. He therefore descends to the middle platform to elevate everyone to the Krishna conscious position." (Cc. Madhya 16.74)

"Everyone was engaged in material enjoyment, whether sinfully or virtuously. No one was interested in the transcendental service of the Lord, which can give total relief from the repetition of birth and death."

"Seeing the activities of the world, the Acharya felt compassion and began to ponder how he could act for the people's benefit." (Cc. Adi-līla Ch 3 97-98)

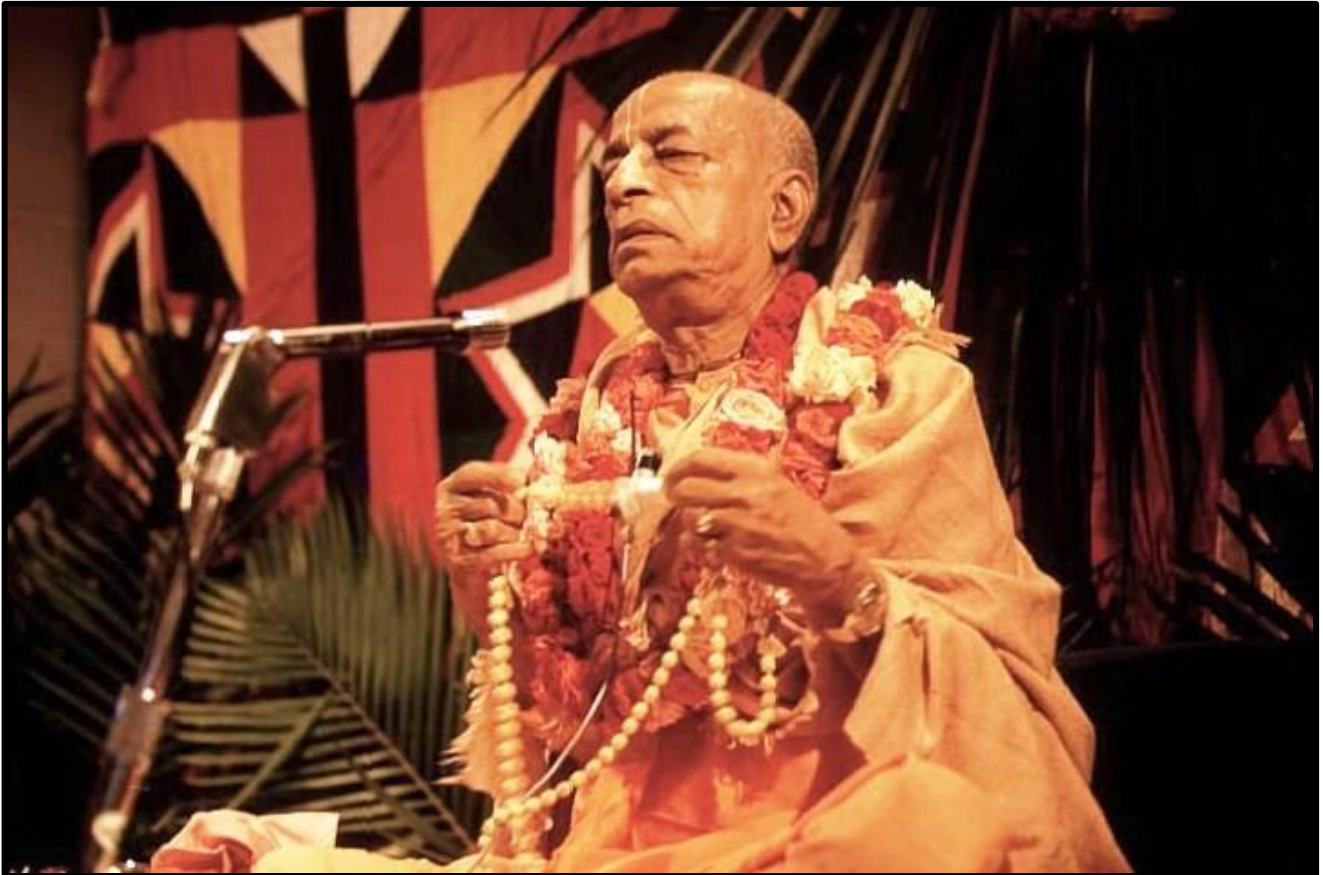
"This sort of serious interest in the welfare of the public makes one a bonafide acharya. An acharya is a confidential servitor of the Lord, his heart always full of compassion for humanity in its suffering. He knows that all suffering is due to the absence of devotional service to the Lord, and therefore he always tries to find ways to change people's activities, making them favorable for the attainment of devotion. This endeavour makes him a very dear devotee of the Lord, who says clearly in the Bhagavad-gīta that no-one in human society is dearer to Him than a devotee who constantly engages in His service by finding ways to preach the message of Godhead for the real benefit of the world." (purport C.C. Adi 3.98)

"Here is an important point. Lord Chaitanya wanted to invent a way to capture the Mayavadis and others who did not take interest in the Krishna Consciousness movement. This is the symptom of an acharya. An acharya who comes for the service of the Lord cannot be expected to conform to a stereotype, for he must find the ways and means by which Krishna consciousness may be spread. Sometimes jealous persons criticize the Krishna consciousness movement because it engages equally both boys and girls in distributing love of Godhead. Not knowing that boys and girls in countries like Europe and America mix very freely, these fools and rascals criticize the boys and girls in Krishna consciousness for intermingling. But these rascals should consider that one cannot suddenly change a community's social customs. However, since both the boys and girls are being trained to become preachers, those girls are not ordinary girls but are as good as their brothers who are preaching Krishna consciousness. Therefore, to engage both boys and girls in fully transcendental activities is a policy intended to spread the Krishna consciousness movement. These jealous fools who criticize the intermingling of boys and girls will simply have to be satisfied with their own foolishness because they cannot think of how to spread Krishna consciousness by adopting ways and means which are favorable for this purpose. Their stereotyped methods will never help spread Krishna consciousness. Therefore, what we are doing is perfect by the grace of Lord Chaitanya Mahāprabhu, for it is He who proposed to invent a way to capture those who strayed from Krishna consciousness." (purport C.C. Adi 7.31-32)

yena tena prakarena manah krsne nivesayet/ sarve vidhi-nisedha syur etayor eva kinkarah (Rupa Goswami): *"An acharya should devise a means by which people may somehow or other come to Krishna*

consciousness. First they should become Krishna conscious, and all the prescribed rules and regulations may later be introduced. In our Krishna consciousness movement we follow this policy of Lord Sri Chaitanya Mahaprabhu. For example, since boys and girls in the western countries freely intermingle, special concessions regarding their customs and habits are necessary to bring them to Krishna consciousness. The acharya must devise a means to bring them to devotional service. Therefore, although I am a sannyasi I sometimes take part in getting boys and girls married, although in the history of sannyasa no sannyasi has personally taken part in marrying his disciples." (purport C.C Adi 7.37)

"The complete path of bhakti-yoga is based upon the process of becoming humble and submissive.....We are propagating the Krishna consciousness movement simply by following in the footsteps of



Lord Chaitanya Mahaprabhu. We may not be very well versed in the Vedanta-sutra codes and may not understand their meaning, but we follow in the footsteps of the acharyas, and because of our strictly and obediently following in the footsteps of Lord Chaitanya Mahaprabhu, it is to be understood that we know everything regarding Vedanta-sutra." (ext, purport Adi 7.148)

"A pure devotee who has firm faith in the words of the Supreme Personality of Godhead is to be considered a most learned scholar, the topmost aristocrat and the richest man in the whole world. All godly qualities automatically exist in such a devotee. In the preaching work of the Krishna consciousness movement, we, as the servant of the servant of the servant of the servant of the Supreme Personality of Godhead, fully believe in the words of Krishna and His servants, the disciplic succession. In this way we are presenting the words of Krishna throughout the world. Even though we are neither a rich man nor a very learned scholar, and even though we do not belong to any aristocracy, this movement is still being welcomed and is very easily spreading all over the world. Although we are very poor and have no professional source of income, Krishna supplies money whenever we need it. Whenever we need some men, Krishna supplies them. Thus it is stated in Bhagavad-gita (6.22): *yam labdhva caparam labham manyate nadhikam tatah*.

"Actually, if we can attain the favor of the Supreme Personality of Godhead, Krishna, we do not need anything else. We certainly do not need those things which a mundane person considers to be material assets." (purport Cc. Madhya, 5.76)

"Sri Chaitanya Mahaprabhu asked Ramananda Raya, 'Out of all glorious activities, which is the most glorious?' Ramananda Raya replied, 'That person who is reputed to be a devotee of Lord Krishna's enjoys the utmost fame and glory.'" (Cc. Madhya, 8.246)

"In this age of Kali, the fame of one who is known as a great devotee is very rare. However, such a position is superior to that of the great demigods like Brahma and Mahadeva. This is the opinion of all spiritual masters."

"It is said that out of thousands of brahmanas, one is qualified to perform sacrifices, and out of thousands of such qualified brahmanas expert in sacrificial offerings, one learned brahmana may have passed beyond all Vedic knowledge. He is considered the best of all these brahmanas. And yet, out of thousands of such brahmanas who have surpassed Vedic knowledge, one person may be a visnu-bhakta, and he is most famous. Out of many thousands of such Vaisnavas, one who is completely fixed in the service of Lord Krishna is most famous. Indeed, a person who is completely devoted to the service of the Lord certainly returns home, back to Godhead." (Garuda Purana)

"If one is true to Gaura-Nitai's service in the disciplic succession, he can even excel Nityananda Prabhu's service. This is the process of disciplic succession. Nityananda Prabhu delivered Jagai and Madhai, but a servant of Nityananda Prabhu, by His grace, can deliver many thousands of Jagai's and Madhai's. That is the special benediction of the disciplic succession. One who is situated in the disciplic succession can be understood by the result of his activities. This is always true as far as the activities of the Lord and His devotees are concerned.

"By the grace of Lord Vishnu, a Vaishnava can render better service than Vishnu; that is the special prerogative of a Vaisnava." (purport C.C. Mad 16.65)

"When someone heard the chanting of the holy name from the mouth of Sri Chaitanya Mahaprabhu, and someone else heard this chanting from that second person, and someone again heard this chanting from the third person, everyone in all countries became a Vaishnava through such disciplic succession. Thus everyone chanted the holy name of Krishna and Hari, and they danced, cried and smiled... If one is a pure devotee, hundreds and thousands of men can be purified by this vibration. When a pure devotee chants offenselessly, another person will become a Vaisnava, and from him another Vaishnava will emerge. This is the parampara system." (Cc. Madhya, 17.48-49)

"For Ten Thousand Years My Books Will Guide the World": Srila Prabhupada is not just an acharya; not just the founder of a society; he is the Founder-Acharya of the Krishna Consciousness Movement, which is a dynamic spiritual reality - the Yuga Dharma. Therefore, Srila Prabhupada is to be appreciated not merely as the acharya of a few intimate servants or even the acharya of a single generation of disciples. Rather, as the Founder-Acharya of ISKCON, he established the standard of Krishna consciousness to be practiced by all sincere followers for ten thousand years to come. The scriptures predict that although the present age is continually becoming more inauspicious, unfortunate and degraded, a 'Golden Age' of Krishna consciousness will appear for a period of ten thousand years, following the advent of Sri Chaitanya, despite the force of Kali Yuga. Srila Prabhupada should not be limited by describing him as a founder within the drama or the one who started or only started the ISKCON. He was empowered by Krishna to do what no other spiritual master has ever done, or would ever do in the future - 'na ca bhuto na bhavisyati sa ca pujo'

Srila Prabhupada: He is the Founder-Acharya for spreading Lord Chaitanya's sankirtana movement worldwide, for 10,000 years within the midst of Kali.

It is important to note that Srila Prabhupada himself, repeatedly emphasised that he was Founder-Acharya. It is noted in the Lilamrta (IV-p93), that he became deeply annoyed when an ISKCON publication described him as "acharya of ISKCON", even though at that time there was no question at all of the existence of another acharya. There have been many acharyas and there will be many more after him, but His Divine Grace Srila Prabhupada is the sole Founder-Acharya of the Golden Age, known synonymously as ISKCON. In his discussion with historian Arnold Toynbee, in London, Srila Prabhupada said; *"I have started this Krishna Conscious Movement among the Indians and Americans and for the next ten thousand years it will increase. Then there will be a gloomy picture of Kali-Yuga. Ten thousand years is not a short time. It is our duty on behalf of Krishna."* (Lilamrta Vol. V Ch. 6 p161).

Anyone who wants shelter from the evil effects of the present Godless age may have it by taking to devotional service under the guidance of Lord Chaitanya's teachings, as given by Srila Prabhupada in his books.

The dynamic preaching and realisations of Srila Prabhupada reveal the sublime teachings of Lord Chaitanya, which otherwise have been neglected, misused or kept secret within the confines of India. Srila Prabhupada prepared his translations and Bhaktivedanta purports on the essential Vaishnava scriptures - Bhagavad-gita, Srimad Bhagavatam, Chaitanya-caritamrta and Bhakti-rasamrta-sindhu - with the plan for forming the foundation of the Krishna Consciousness Movement for the next ten thousand years; (Books Are The Basis). He says in the Chaitanya-caritamrta; *"In our Krishna Conscious Movement we have limited our study of Vedic literatures to Bhagavad-gita, Srimad Bhagavatam, Chaitanya-caritamrta and Bhakti-rasamrta-sindhu. These four works are sufficient for all preaching purposes. They are adequate for understanding the philosophy and spreading the missionary activities all over the world. That is the principle."*

Krishna Has Taken Shelter in the Womb of ISKCON: "Krishna has taken birth or shelter in the womb of the Krishna Consciousness Movement!" (SB 10.2.20).

When Srila Prabhupada met C. Rajagopal Acharya (known as Rajaji), who was the first Governor General of 'free India' and famous as a religious politician and friend of Gandhi, in Madras, Rajaji expressed his only doubt: *"Srila Prabhupada has created such a huge institution that now his disciples might identify with ISKCON rather than Krishna. If that were to happen, then by identifying with ISKCON they would fall into the same type of materialism or false identification as before."* Srila Prabhupada replied, *"Because Krishna is absolute, Krishna and ISKCON are non-different. To identify with Krishna's ISKCON was to identify with Krishna directly."* Rajaji was satisfied; - (Lilamrta Vol. V Ch.2).

ISKCON - the Golden Age: Predictions Revealed in the Sastras: In the Pratisarga part of the Bhavisya Purana, Chapter 20 verses 71-73; we find the following prediction:

"Lord Jagannath, the Supreme Lord Sri Hari Himself, spoke these attractive words for the welfare of all: The mlecchas who are born from mixed countries ruled by descendants of Kashyapa (demons) and the shudras will become brahmanas by initiation. They will wear shikhas and brahmana threads and will become well versed in the uncontaminated fruit of the Vedas (S Bhagavatam). They will worship Me by the Yajna prescribed by the Lord of Lords, the protector of Sachi (Sri Chaitanya)."

Forty-six years before the beginning of Kali-yuga, Vishnuchittha, one of the twelve great Vaishnava saints of the Sri Sampradaya predicted: *"There will come a race which will tread the Earth with raised hands and vertical tilaka on their foreheads, who will chant the names of Hari; this will destroy the influence of Kali."* (Divyaprabhanda 1:10).

Sripada Ramanuja predicted: *"The pure devotion to Sri Hari devoid of karma and jnana will grow and grow like a banyan tree covering the whole world, teaching everyone who takes shelter."* (Prapannamrta tarpana - last chapter).

It is interesting to note in this connection how Srila Prabhupada's ISKCON is preaching 'jnana karmady anavrtam' to 'jare dekho tare' in every town and village! Sripada Madhvacharya predicted: *"The real knowledge of the difference between jiva and Sri Hari and the service of Sri Hari will spread all over the world very shortly."* (Anu madhva vijaya - last chapter). Srila Prabhupada roared, *"I am not God! You are not God! We are all servants of God, Krishna!"*

Srila Prabhupada's System for the Golden Age: *"If the conditioned soul becomes Krishna conscious by the mercy of saintly persons, who voluntarily preach scriptural injunctions and help him become Krishna conscious, he becomes liberated from the clutches of Maya, who voluntarily gives him up."* (Cc. Madhya, 20-120) And: *"This is the test by which one can tell whether he is advancing in devotional service. One must be detached from material enjoyment. Such detachment means that Maya has actually given the conditioned soul liberation from illusory enjoyment."* (SB 11.2.42 quoted in TLC)

We ordinarily understand 'maya' as illusion, but the spiritual master reveals its more confidential meaning as also 'mercy'. (SB 1.13.25).

Thus Srila Prabhupada gave shelter to those who joined by establishing -

- 1) Sambandha - their relationship as servants of Krishna;
- 2) Abidheya - their materially conditioned senses engaged in pure devotional service;
- 3) Prayojana - the resultant transformation of material consciousness into Krishna consciousness, leading them back home back to Godhead.

The actual essence of all the esoteric knowledge of the vast body of Vedic literature has been rendered in a simple term by Srila Rupa Goswami as 'yukta vairagya'. Srila Prabhupada's system is strictly in that line - 'Utility is the Principle'. His books teach this as follows:

Bhagavad-gita As It Is - yukta vairagya in Upanisadic form.

Srimad Bhagavatam - yukta vairagya in Puranic and Vedantic form.

Nectar of Devotion - yukta vairagya in Pancaratric form (rules).

Chaitanya Caritamrta - yukta vairagya in Final Perfection (prema).

Sri ChaitanyaMahaprabhu gives paramount importance to 5 out of 64 principles of devotional service:

- a) Associating with devotees - sadhu sanga
- b) Chanting the Holy Names - nama kirtana
- c) Hearing Srimad Bhagavatam - bhagavad sravana
- d) Living in a Holy Place - mathura vasa
- e) Worshiping the Deity - sri murtira sraddhaya sevana.

These five items were also given by Srila Prabhupada to his followers.

ALL GLORIES TO HIS DIVINE GRACE SRILA PRABHUPADA!

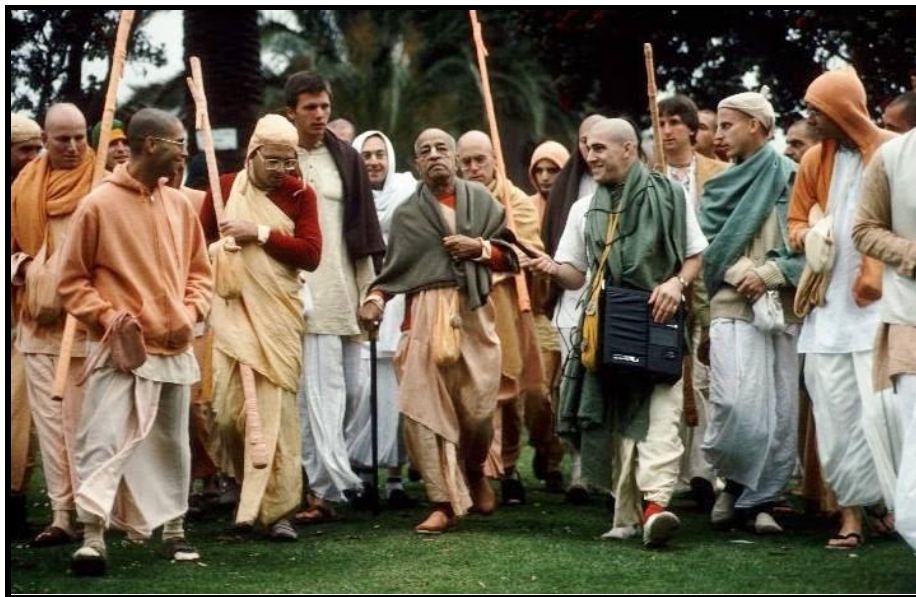
CONCLUSION

Srila Prabhupada himself advises us that his teachings are so complete and perfect that nothing else is required, not even the writings of previous acharyas. Of course, in other places, Srila Prabhupada encouraged his followers to study the works of previous acharyas, but there is no need to do so to achieve anything that might be missing from what Srila Prabhupada gave us. What he gave is complete for going back to the spiritual world.

Someone should write a book on this subject, that Srila Prabhupada is the Jagat Guru for the Golden Age, to counteract the mistaken ideas that unfortunately are all too common regarding the need to supplement or even replace Srila Prabhupada's legacy with "living" gurus, other teacher's writings, mercy from other sadhus, and so on. **All we need is Srila Prabhupada, period.** All Glories to Srila Prabhupada!

"Upon arriving in Suva, Fiji, sometimes we would run into ISKCON devotees around town, and I would, as I always had, automatically raise my arms and exclaim, "All Glories to Srila Prabhupada!" Invariably the response was one of total non-recognition of that phrase, as apparently they had never heard it, and didn't know how to respond. Then I would feel like a stranger in the society of my own guru, Srila Prabhupada." (Nityananda das)

For further reading on the subject of Srila Prabhupada's exalted stature, see Books Two and Three. No one can take his place except Lord Chaitanya Himself.



PART ONE: THE TRUTH LEAKS AFTER 20 YEARS

INTRODUCTION

This first part revisits the developments in the poison issue 1997-2003, after which things became very, very quiet. Much of this history is summarized from *Someone Has Poisoned Me*, but it does include corrections, additions, and modifications in the ongoing effort to maintain clarity, accuracy, and completeness.

Rumors about poisoning had circulated since 1977, but discovery of a set of whispers in November 1997 about poisoning on tape recordings made in Srila Prabhupada's room during his last days set off a flurry of commotion over the new media of the internet. Many devotees could hear the whispers with the word "poison" standing out most clearly. Enhancements were done at sound studios and eventually with an audio forensic specialist in New Mexico. Forensics became a primary avenue of investigative pursuit. The whispers were authenticated and were subdued discussions about poisoning, just days before Prabhupada's departure.

Suddenly devotees began to examine these last tapes as well as the printed transcriptions thereof, both of which had recently become available to devotees for the first time. The GBC Chairman arranged within days to have Balavanta das conduct an official investigation with funding of \$8000. Tamal Krishna Goswami tried to steer the matter to an internal inquiry, but failed. Soon Balavanta became silent, and there were difficulties in his work, as was revealed later. The GBC took an aggressive stance of denial, criticizing rumor-mongers and troublemakers. Balavanta das obtained medicines, containers, hair samples, and Srila Prabhupada's last hairclippers from the Vrindaban Prabhupada museum. He tested the containers and medicines, but he could not locate a suitable lab to chemically test the hair.

Nityananda das had his own Srila Prabhupada hair sample tested in Canada; it was normal. He also located a Dr. Steven Morris in Missouri who specialized in neutron activation hair analysis, to whom Balavanta sent the hair clippers, and results on hair removed from the clippers indicated 2.6 ppm arsenic, although this was known only to a few devotees. Nityananda das pursued his own track of investigation, getting guidance from experts and conducting other hair tests. After more than a year, and learning that Balavanta was not making much progress in his investigation, Nityananda das decided to publish a compilation of all the evidence in the poison issue in a book for devotees to study.

In May 1999 *Someone Has Poisoned Me* was published, which detailed seven categories of evidence that Srila Prabhupada was poisoned. The whispers and the 2.6 ppm arsenic plus Srila Prabhupada's own statements ("Someone has poisoned me") were examined carefully and the conclusion was, yes, Srila Prabhupada was poisoned. This book created a crisis for the GBC, and they were very defensive. In March 2000 Balavanta presented to the GBC annual meeting his collected evidence and a recommendation for further investigation. Instead the GBC unveiled their own book, *Not That I Am Poisoned*, a denial and dismissal of the evidence, written by disciples of the primary suspects, and obviously not an impartial analysis. The GBC declared the case was closed, that there was no poisoning, and banned further discussion about it in ISKCON.

Many devotees were astonished by the whitewash cover-up. Naveen Krishna das liaised with many ISKCON leaders and organized the November 14 Commission in an attempt to establish a full, impartial investigation to address continuing concerns of foul play in Srila Prabhupada's departure. The GBC quietly moved to quell any participation by ISKCON leaders, and vital participation in N14C was curtailed by political pressure. Next, Naveen supervised a team of devotees to produce *Judge For Yourself*, a fifth book** on the poison issue which gave new insights and evidence. An audio CD with the "poison whispers" was included.

Many or most of the rank and file devotees, especially those not dependent on ISKCON, believed there was overwhelming cause to suspect a poisoning of Srila Prabhupada. However, additional investigation and

focus on the issue faded and the various counter arguments from both sides left most devotees completely confused as to what was fact or fiction. This is the sixth book on this subject.

*(**The previous four books were The Final Pastimes of Srila Prabhupada, TKG's Diary, Someone Has Poisoned Me, and Not That I Am Poisoned.)*



CHAPTER 1: ORIGINS OF THE POISON INVESTIGATION

RUMORS HAVE CIRCULATED SINCE 1977

Rumors about Srila Prabhupada's being poisoned have circulated around the world of ISKCON devotees and the village of Vrindaban, India ever since Srila Prabhupada spoke of it just days prior to his departure on November 14, 1977. Rupanuga das remembers the subject arose in 1980 and the editors of the early Vedic Village Review magazines heard about it in 1990 but avoided the idea, thinking it baseless. Paratrikananda das in California began to document these rumors and in early 1996 he tried to interest Nityananda das in them, but he did not take them seriously at the time. Abhinanda das was disturbed by these rumors in 1997, because he clearly remembered a very frantic Bhakticharu Swami the morning after Srila Prabhupada's departure, saying "Where is the kaviraja? Where is he?"

Puranjana das, a well-known, controversial, and vitriolic critic of ISKCON policies, amplified the issue in mid 1997, publishing information and questions on the subject on the internet. That year at the Los Angeles Rathayatra Festival, Puranjana picketed with a large sign stating that Srila Prabhupada referred to his own poisoning in the Conversations Books (transcription of taped talks, November 9, 1977).

In the mid 1990's, Satyaraja das, hearing of the poisoning rumors, asked his friend Tamal Krishna Goswami about them, and was told that these persistent rumors come back to life every so often, much to Tamal's dismay. Many others admit having heard rumors about a poisoning, but the concept was too radical to believe as having any substance. Too radical to believe, that is, until November 1997, exactly twenty years after Srila Prabhupada's departure, when the poison whispers were discovered.

POISON WHISPERS DISCOVERED

In mid-1997 Naveen Krishna das was in Houston working on a major fundraising campaign in the Hindu community when he was told that a local radio station was playing a tape of Srila Prabhupada's last days which was disturbing many local Hindus. The tape indicated that Srila Prabhupada was poisoned, and Naveen thought he should look into the matter because it could affect the fundraising results. He traced the tape to Puranjana das in California and ordered a copy from him by mail for \$5. Back in Alachua, Naveen listened to the tape with a Walkman on a walk. He heard the "poison discussions" between Srila Prabhupada and his caretakers, and was shocked. The next day, when Badrinarayan and Anuttama were visiting, all three heard the part about Rama and Ravana, and Tamal advises Srila Prabhupada that he would have to choose which type of suicide, they all were shaken. Badrinarayan said at the time, "***If this turns out to be true, then we are all finished.***" Anuttama agreed the matter must be looked into by the GBC at once. Badrinarayan was to obtain Bengali and Hindu translations for the tape from his Indian congregation in San Diego.

Finally Naveen decided to ask Ambarish's wife Svaha dasi, who were his good local friends, to do the translations. She stalled but in a dream Srila Prabhupada came and chastised her as to why she was not doing her translations? Meanwhile Naveen was listening to the tape again while on a treadmill at home with large speakers. The poison whispers hit him like a heart attack. He began to bring devotees over to listen to the two main whispers that he had come across, and gradually the meetings became larger, including Ambarisha, Sesa, Balavanta, Nalinikanta, and many others.

Meanwhile, when Isha das in Miami heard of the poison rumors, he became disturbed, thinking it nonsense. He had been Satsvarupa Maharaja's secretary in Dallas in late 1977. When Satsvarupa returned from Vrindaban after Srila Prabhupada's departure, Isha was given the last 20 room conversation tapes to make 10 sets of copies to send to various ISKCON leaders before forwarding the original tapes to the new BBT Archives in Los Angeles. Isha did this, but kept an eleventh set for himself. The English portions of these 20 tapes were transcribed later in the BBT Archive's Conversations Books (1990), but had never been released or advertised (tape copies were only available upon special request from the Archives). Thus, very few devotees had actually listened to them. Isha dug out his copies after 20 years of storage and made copies for

Mahabuddhi, suggesting they both listen to the tapes, in hopes of finding an answer to the question: was Srila Prabhupada poisoned?

Listening to the last tape #T-46, Mahabuddhi was shocked to his bones when he heard background whispers of devotees discussing poison. Simultaneously Isha noticed them too. The rumors now had a more solid basis.

INVOLVEMENT OF OTHER DEVOTEES

Soon other devotees became involved. One was Nityananda das in North Carolina:

"November 20, 1997: I was chain-sawing oak trees felled by Hurricane Fran in the front forest on a fine, cool afternoon. I had had my fill of controversy long ago. Mahabuddhi called on the cordless phone, and what he told me sent chills down my back, and I sank to my knees on the ground. He described shocking whispers he had found on a tape recording which indicated Srila Prabhupada, our beloved spiritual father, had been poisoned in 1977. Thereafter I became involved in the effort to uncover the full truth behind these whispers and the implied poisoning."

Isha das, a devotee since 1974 and long-time supporter of the Miami ISKCON temple, stated:

"When I first heard of the poisoning issue I became concerned... I examined the whispers carefully using sophisticated electronic equipment, and had enhancements done on the tapes by FBI approved laboratories. My conclusion after hundreds of hours of analysis is that it is possible that Srila Prabhupada was poisoned. I called Balavanta and asked him if we could form an investigation committee. He agreed that Mahabuddhi, Jagajivan and myself would be on it..."

Mahabuddhi das, a former temple president, former promoter of Prabhupada's Palace bus tours in New Vrindaban, and founder of the Florida Vedic College said:

"We listened to Srila Prabhupada's tape of November 10-11. My son Mahasimha had heard a whisper, we enhanced it and listened to it, and it really sounded strange. We thought we had heard something like: LETS POISON IN THE MILK, and the more we heard it, about 100 times that night, the more it sounded that way."

GBC APPOINTS BALAVANTA AS SPECIAL INVESTIGATOR

In September 1997 GBC member Naveen Krishna das was so concerned by Srila Prabhupada's statements and the whispers on the tapes that, after consultation with many senior devotees living in Alachua, FL, including many former GBC members, he called his friend Bir Krishna Swami, one of the GBC executive committee members that year. Naveen convinced him to reach an "emergency" decision by the GBC Executive Committee to deal with the disturbing controversy that would have enveloped ISKCON. Without waiting for the March meetings of the full GBC, the GBC Executive Committee then appointed Balavanta das to perform an investigation assisted by Naveen Krishna das on behalf of the GBC. He was to research the alleged poisoning of Srila Prabhupada, including study of the alarming whispers. In addition, Balavanta asked Naveen to obtain additional audio tapes from the Bhaktivedanta Archives as well as study all the Conversation Books for the previous two years to see if there was any useful material. Balavanta posted on the Vaishnava News Network (vnn.org) on November 11, 1997 a statement that he was the new "GBC special investigator."

Within days, Tamal Krishna Goswami, Srila Prabhupada's 1977 personal secretary and a leading GBC/ISKCON guru, called Naveen Krishna, trying his utmost to have the investigation cancelled. But the investigation was already officially-sanctioned, funded, and moving forward regardless of protests. The GBC extended US\$8000 as a limited budget for Balavanta's investigative costs- all he would ever get over the next two and a half years when he submitted his brief report to the GBC in March 2000.

FIRST PROFESSIONAL STUDY BY SOUND STUDIO

Balavanta's initial and only public report in late 1997 stated about the "poison tape":

"...it contains a whisper which refers to poison. This tape was digitally processed for clarity by an independent laboratory in Gainesville, Florida. According to the laboratory technician the following is the probable contents of the whispered statement. Either:

(1). "Lets not poison him and go" or (2). "Lets now poison him and go."

We are currently sending the tape to another laboratory with more advanced equipment for further investigation. We will report the results of that study as available."

Balavanta das collaborated off the record with others on the investigation, arranging for more devotees to listen carefully to the poison tape. However no more reports of results in his investigation were made public during the next two years due to insistence from the GBC that he only report back to them and not the devotees or the public.

POISON DISCUSSIONS ARE HIGHLIGHTED

Around this time copies of the English and parts of translated Bengali and Hindi portions of Srila Prabhupada's conversations from his last days were circulated. As confirmation of the whispers about poisoning, the day before the whispers (November 11) were statements by Srila Prabhupada that "Someone has poisoned me," and by Tamal "Who is it that has poisoned?"- totaling many pages of extremely shocking discussions which hardly anyone was previously aware existed. The double whammy of poison whispers and poison discussions caused the poison issue to become the main topic in ISKCON and with devotees everywhere.

MORE POISON WHISPERS FOUND

Isha and Mahabuddhi found a total of four principal, incriminating-sounding whispers on the same "poison tape." In total, as reported on VNN.org, the primary devotee news website of the time, these four whispers were:

Whisper #1. ***"lets poison him and go,"*** or perhaps, ***"Is the poison in the milk?"***

Whisper #2. ***"the poison's going down, (giggle, giggle) the poison's going down"***

Whisper #3. ***"poison ishvarya rasa (or poisoning for a long time) ...get ready to go",***

Whisper #4. ***"put poison in different containers."***

Eventually whisper #4 about putting poison in different containers was understood to be "we're voicing different opinions" and taken off the list. The exact wording of all the whispers were not fully discernible, but the word "poison" in the first three whispers was very clear to almost everyone other than members of the GBC. The level of concern amongst devotees became heightened.

ISHA DAS RELEASES HIS OWN PRIVATE WHISPERS STUDY

On November 30, 1997, Isha das, very adept with sound recording equipment, reported on VNN.org his own personal findings on the poison whispers on the "poison tape.

"After many devotees heard them, four of them were consistently and almost unanimously understandable. Based on these whispers, it was clear to these devotees that the whispers revealed Srila Prabhupada was poisoned in a conspiracy by his own caretakers. This was the almost unanimous consensus."

Those whispers from Isha's study were:

(1). *Conversations Vol. 36, pg 373: After Srila Prabhupada asks to lie down flat is heard this whisper: "The poison's going down..(giggle) the poison's going down."*

(2). *Con:36.373: After Jayapataka says, "follow the same treatment," a whisper: "Is the poison in the milk? Um hum."*

(3). *Con:36.374: After Srila Prabhupada says, "Daytime we expose...", we hear the whisper, "Do it now." Then Srila Prabhupada drinks something.*

(4). *Con:36.391: After Jayapataka says, "Should there be kirtana?" we hear a Bengali phrase, and then the whisper "Poison ishvarya rasa." Srila Prabhupada says weakly and very surprised, "To me?", then we hear, "Take it easy, get ready to go," then a few seconds later, "The poison's in you Srila Prabhupada." Then, "He's going under... He's going under." Then Hansadutta's kirtan began.*

The audio clips with the above whispers were posted on VNN on December 5, 1997, but the quality was too poor to hear much clearly. It was soon realized that to hear the whispers properly required a good quality copy of the tape being played in ideal conditions with rapt attention. This understanding was slow to be realized by all the participants, adding to the confusion and resulting in various interpretations from some quarters due to poor quality recordings.

In Alachua dozens after dozens of devotees met with Naveen in his home office and some were taken to a local sound studio to listen to the enhanced and "cleaned up" whispers, with excessive background noise removed. After listening carefully a few times, the almost unanimous consensus with no doubt in their minds, was that the whispers reveal ***Srila Prabhupada was possibly poisoned in a conspiracy by his own closest disciples***. The number of devotees in Alachua with this experience grew steadily as Naveen played the tapes for them and read Srila Prabhupada's statements from the Conversation Books. He also met with many GBC members and reviewed the tapes and conversations with them. Without exception, they left very concerned and disturbed. It is noteworthy that Svaha dasi, wife of Ambarish das, was the first person to translate the Hindi and Bengali from the original tapes as those portions had not been translated prior to that time. When she met Naveen after doing the translations, she was very unhappy. Her comment was, "How could they have done this?" (poison Srila Prabhupada).

THE NORMAN PERLE BUNGLED AUDIO ANALYSIS

Balavanta das sent the "poison tape" with these whispers to Mr. Norman Perle's National Audio Video Forensic Laboratory in California. Isha das called Perle and discussed the whispers' locations on the tape. Perle stated that he had been asked to study only one whisper, and to do it on a shoestring budget of about \$500. Later it was learned through unofficial channels that Perle's "one whisper" report to Balavanta did NOT verify any poison words. Surprised to hear this, Isha das called Norman Perle to discuss his findings. Isha relates his talk with Perle:

"I had discussed with Perle about several locations of the tape which contained whispers but when Balavanta received his report there was a great deal of confusion about what Perle had actually analyzed. I called Perle the day after my conversations with Balavanta to discuss my concerns about which sections of the tape he was listening to. I could not get a clear answer from him..."

Balavanta and Isha both concluded that Perle had analyzed the wrong parts of the tape, and did not actually examine the poison whispers. The value of Perle's report was thus deemed worthless, something Balavanta apparently agreed with, as he never publicly released the report nor spoke of Perle again.

EARLIER PERLE APPOINTMENT TAPE ANALYSIS

Two months prior, Mrigendra das, a devotee attorney and former Los Angeles ISKCON temple president, had sent the famous "appointment tape" of May 28, 1977, to Perle's lab to test for evidence of alleged tampering or editing. Perle's report spoke simply about "consistent with editing/tampering." An interview later with Mrigendra, however, revealed that Perle was not told of the standard stop-start routine used in recording Prabhupada's room conversations, and this is what Perle mistook to be possible tampering.

Later extensive analysis in 1998 with CAE Audio could find no sign of tampering in either the appointment tape or T-46 (the last taped conversations with Prabhupada Nov. 9-14, 1977). See Chapter 3. However, these tests did not completely eliminate the possibility that these tapes were tampered with, for example, in the case of the Archives original actually being a copy of a doctored tape.

BALAVANTA'S INVESTIGATION BECOMES SECRETIVE

Balavanta das suddenly became silent about his investigation. He became private, grave, and attorney-like in his behavior with many devotees. Further, what had begun as a cooperative effort had now effectively split into two groups: the secretive, "independent" GBC investigation and an entity called the Independent Vaishnava Council, with Mahabuddhi and Isha as participants. Isha explains his disappointment with the new GBC investigation:

"Balavanta informed me that there was no longer an investigation committee and that he was going to act alone based on the GBC's instruction."

Isha was also upset that the ISKCON website Chakra.org refused to post his audio research and audio files. Mahabuddhi also stated: "*Balavanta came to meet us. We were always very cooperative, working as a group or team, but he said that he's now the only investigator.*"

We can safely assume that Balavanta was given firm instructions by some in the GBC to maintain his silence and report back to them alone, and that the GBC would then decide on what to disclose publicly.

ANOTHER SOUND STUDIO STUDY IN MIAMI

Mahabuddhi and Isha decided to continue with their own audio research. At this point Nityananda das joined in their investigation. Whisper #1 was digitally enhanced and cleaned for clarity by a prominent and first-class sound studio, Soundtrack, Inc of Miami, headed by George Blackwell, who does a lot of work for law enforcement agencies. He reported in early December, 1997:

*"First of all, what I remember hearing on his tape after cleanup was **"It's not poison in the milk"** or, allowing for an unusual speech pattern by the speaker, **"It's not poisoned milk."** As in handwriting analysis, one calls upon other skills besides engineering for this type of work. At this point I relied heavily upon my 25 years of experience in musical training and in recording voices for commercials and narrations."*

He described how he adjusted the pitch, filters and equalizer to obtain a variety of listening conditions. His conclusions, it must be noted, however, were based primarily upon listening with the human ear and did not include more sophisticated analytical methods. Still, it was a high quality analysis confirming Whisper #1 having the poison and milk words.

GBC LEADERS DENY THE EXISTENCE OF ANY WHISPERS

Harikesha Maharaja, then the GBC for much of Europe and the main ISKCON guru power-broker of the time, was contacted by Naveen Krishna das in November 1977. Naveen asked him to listen to the whispers and poison discussions from the last tapes, which Harikesha did and admitted to Naveen that this was very concerning. He heard the whispers clearly. Naveen requested that he send the whispers and poison discussions out to the entire COM system membership of devotees worldwide, which he did. When Balavanta became the GBC investigator, Harikesha was supportive and when Balavanta needed US\$8000 for the cost of further tests, Harikesha agreed to send the money. However, Ravindra Swarup das called Harikesha the next day and caused Harikesha to change his mind, and Harikesha told Naveen that he was sorry, but he could not send the funds. Naveen arranged the funds elsewhere, and then Harikesha again offered the funds, but Naveen advised him to hold it for future work. Harikesha said Lord Narasimha had appeared to him in a dream and was angry that he would not send the money.

But sometime later, Harikesha reported on the internet that after listening to the whispers with equipment used for his tape ministry, he and his aides **could not hear anywhere** the word "poison" being whispered. He did admit, though, that it remained a big mystery to him as to why Srila Prabhupada would say that he was being poisoned in those late 1977 room conversations.

Bir Krishna Maharaja (GBC vice-chairman), Bhakticharu Swami (Srila Prabhupada's 1977 nurse), and Ravindra Swarup das (GBC/ ISKCON spokesman), all three of whom are ISKCON gurus, made a joint internet statement on January 17, 1998 that they had listened to the poison tape, and in their opinion, the whisper "*poison in different containers*" was actually "*posing different opinions.*" Most everyone subsequently agreed with this interpretation, as was later forensically confirmed as well, leaving three other whispers with the word "poison" spoken very clearly.

They also claimed to have had several Bengalis translate the whisper "*poison ishvarya rasa*" as the Bengali phrase "kayek din pare asha", meaning "*in a few days time.*" It should be clarified, however, that the whispered poison phrase in concern (poisoning for a long time) follows right **after** the Bengali phrase which is translated as such. This attempted whisper nullification is like the error made by Norman Perle listening to the wrong part of the tape. One can clearly hear that the poison whisper #3 comes **after** the Bengali speaker saying "in a few days time." They also did not hear any poison word in whisper #2, which is very clear. One wonders whether the GBC's just did shabby work, or engaged in dishonesty. Maybe they had poor quality, multi-generational tape copies as well.

GBC RESPONSES TO POISON CONTROVERSY

News of the poison issue spread quickly and was featured on the internet by VNN.org, a Vaishnava news site, and later by the "ISKCON-friendly" CHAKRA websites. Devotee visits to VNN's site tripled as thousands checked in every day for "poison issue" news: it was clearly not a non-issue. Given the seriousness of the matter, finally an official statement was issued by ISKCON on December 7, 1997, composed by Bir Krishna Maharaja and, as he put it to Nityananda das, "stiffened-up" by Ravindra Swarup das and Mukunda Maharaja:

"Certain conspiracy theorists have been propagating of late the allegation that the Founder-Acharya of ISKCON met his demise on November 14, 1977 due to intentional poisoning at the hands of his own disciples. The GBC of ISKCON considers this charge both absurd and offensive. Based on considerable testimony from those present at the time, and on its own preliminary internal study, the GBC is convinced that no such evil deed or even intention existed at the time. The GBC is certain that Srila Prabhupada's passing away was due to entirely natural causes, as his doctors stated.

"Some persons have claimed that they heard the word 'poison' whispered on a tape said to have been made in Srila Prabhupada's room. Many others, however, find the whispers indecipherable. In other words, one can read into the whisper almost anything one chooses. Nonetheless, some persons are bent on establishing the false and malicious theory that some of Prabhupada's own disciples conspired to poison him.

"To refute this charge beyond the slightest doubt, the GBC has given the original tape over to independent forensic experts for detailed analysis. The singular purpose is to lay to rest malevolently motivated theories about Srila Prabhupada's passing. According to Balavanta das, head of independent investigation, 'Initial reports from two of the forensic laboratories, both of which used equipment more sophisticated than any previously applied, do not find the word poison on the tape and do not support allegations of any wrongdoing.'

"It is now clear to the GBC that the report of taped whispering conspirators is a false alarm. The GBC is confident that the final forensic report will confirm these preliminary findings."

Apparently Balavanta had already shared with ISKCON leaders the results of the bungled Perle study and a sound studio study, both of which failed to confirm whispers about poisoning. However, the early confidence of the GBC was soon shattered when a forensic specialist in England DID confirm the poison word in one whisper, even though he was supplied a fourth generation tape copy. Unfortunately, Balavanta's investigative mis-steps produced fatal defects which played into the hands of the naysayer's denials. The GBC refer to two forensic labs that were employed. One was the faulty Norman Perle report, the other was an "examination" by a non-forensic Gainesville musical sound studio.

"MALICIOUS" THEORISTS ARE DEMONIZED

Symbolic of the GBC attitude, and actually more the architect of it, Tamal Krishna Goswami stated in a lecture on 23 November 1999, regarding ISKCON's manner of handling those who think for themselves:

*"You can see people got kicked out of ISKCON for taking different positions. ISKCON takes very strong stands; it's quite typical of religious institutions, that they are always trying to identify themselves correctly, to define their positions, and they do so by saying who's wrong, and the people who are wrong are **demonized and driven out**, or (chuckles) burned at the stake..."*

This attitude dismayed many who had hoped ISKCON would lead the search for the truth. Now, anyone who would feel or express justifiable and legitimate concern over the circumstances of Srila Prabhupada's departure from this mortal world had been condemned as a virtual ISKCON enemy. It was perhaps this blatant shunning of efforts of cooperative goodwill offered by those outside the institutional walls that fed the perception of a dishonest GBC, who many felt had become expert in keeping shut a Pandora's box of gruesome ghosts collected over twenty five years of embarrassing ISKCON history.

The GBC said they are "convinced and certain that Srila Prabhupada was not poisoned" while at the same time arranging for Balavanta's investigation including "independent forensic experts." Suspicions were

aroused about the GBC's honesty and the "independent" investigation they had initiated. Was the apparent half-hearted and non-aggressive nature of Balavanta's investigation due to GBC influence, hoping the issue would fade away? It did not look like an open and honest attempt to resolve the obvious questions raised by the evidence already in hand. Balavanta had been employed by the fox to guard the henhouse. Balavanta's investigation had been first approved and initiated by more honest elements in the GBC, but soon the suspects themselves asserted their influence and, as we will see later, would undercut Balavanta with a secret so-called investigation of their own.

PATTERNS OF UNREASONABLE DENIALS

Had Balavanta das decided to maintain silence until he could accumulate enough evidence to make a complete report, or was it simply due to being a professional attorney rather than a loose tongued layman? Or had the GBC told him to keep quiet? Were Balavanta das, a former GBC member, and Naveen Krishna das, then a current GBC member, compromised by their political allegiances, or were they truly concerned in uncovering the truth of the poison issue? Later it became clear that they both were outraged by the GBC denials and cover-ups and that they were not GBC agents in any way. Naveen resigned from the GBC in 2000, disgusted by the deception and cover-ups that he witnessed.

What were the ISKCON findings of "*considerable testimony and preliminary internal study*"? What in this material so thoroughly convinced the writers of the ISKCON statement that there was no cause for concern, and why was this not shared with the Vaishnava community? ***It turned out to be a bluff.***

If ISKCON was to refute the poison issue beyond doubt, they should have made full disclosure of all findings, such as audio lab reports, interviews, and explanations by Tamal Krishna Goswami, Srila Prabhupada's secretary and primary caretaker for most of 1977. The truth was that the GBC press release was just standard public relations smoke-screen language. The GBC policy of cover-ups was employed again.

In late 1997, on Nityananda's request, Dhaneshwara das contacted Tamal, who refused to discuss the poison issue or answer any questions, saying that there was already an ongoing investigation.

BALAVANTA'S INITIAL EFFORTS

Nityananda das spoke with Balavanta in January 1998, learning that he was receiving inadequate GBC funding for investigative work and that he was donating his time to work on the investigation whenever available. He was a busy attorney and spare time was scarce. Balavanta flatly stated that unless there was some new evidence or major breakthrough, such as a witness coming forward, that his poison investigation might soon close down with an inconclusive report. Balavanta never conducted any interviews with possible suspects, material witnesses, or devotees with background information. He said he unofficially met and spoke with Tamal Krishna Maharaja in Dallas, commenting negatively on the impressions he received from Tamal, and that Tamal had refused him access to his 1977 diary accounts. Jayapataka Maharaja, Bhavananda, Hansadutta, Satadhanya, Bhakticharu Swami, Adridharana, Pradyumna and others were never interviewed by him. He did say that he was making arrangements for the chemical analysis of a sample of Srila Prabhupada's hair from late 1977. He was in the process of locating a suitable testing laboratory.

Balavanta had also retrieved various containers left in Srila Prabhupada's Vrindaban quarters since 1977. In accordance with whisper #4 about putting poison in different containers, apparently he was going to test those containers for traces of poison, even though it was generally accepted that the whisper was "voicing different opinions." To Nityananda das it seemed Balavanta's investigation was winding down. It was not encouraging.

INDEPENDENT VAISHNAVA COUNCIL

In November 1997, the Independent Vaishnava Council (IVC) was formed with Balavanta as chairman, but he then soon resigned when he became the "GBC investigator." The IVC leadership was taken up by Rochan das, former temple president of Seattle, who explained the development and purpose of the IVC:

"The Council was formed for the purpose of investigating recorded statements uttered during Srila Prabhupada's final days, which indicated that he was being poisoned... a comprehensive website-harekrishna.com was launched to facilitate a virtual investigative council. The volume of e-mail and incoming calls was overwhelming. ...a number of individuals offered support for the investigation. There was a common sense of urgency to compile and distribute a comprehensive summary of all available facts. The Council began discussing investigative protocol, the philosophical implications, administrative issues, etc. Meanwhile, individual members launched an audio CD project, a series of forensic tape analyses, and various legal and investigative inquiries. We were all moving forward, and making every attempt to cooperate together to pursue the truth."

A core group of devotees had emerged to pursue investigation of Srila Prabhupada's poisoning, and included Mahabuddhi, Isha, Rochan, Dhaneshwara and Nityananda das. Quickly they concluded that rather than wait on Balavanta's results, about which they had no idea of what would be forthcoming or when, they would pursue their own investigative program. The primary research area was forensic, beginning with the "poison whispers."

Although it was very difficult to think of their Godbrothers poisoning Srila Prabhupada, they had to admit that it was very possible, considering everything that had happened in ISKCON since 1977, and especially the indications from the poison whispers.

AUDIO FORENSICS UTILIZE ADVANCED SCIENTIFIC METHODS

Up to this point, most audio analysis on the whispers was done by the subjective human ear. Mahabuddhi das learned, however, that speech recognition had become an extremely diverse and advanced science, as researchers were improving equipment, computers, and software that accurately recognize the human voice. ***Sounds of Speech Communication*** by JM Pickett and ***Acoustic Analysis of Speech*** by Kent and Reed are two definitive texts on the science of speech.

One of the oldest tools used in speech recognition is still unexcelled in definitive identification of words, namely the *Wide Band Voice Spectrograph*. It provides detailed information about the many frequencies and intensities of the various sounds which make up the spoken word. The spectrograph clearly presents the complex harmonic structure of voiced phonemes, of which there are only 40 in the English language, being the elements of sound used to produce every word. The voice spectrograph (a graph printed on paper) displays one phoneme after another, providing a "picture" image of each word, and would have a similar pattern regardless of the accent, cadence, and the peculiarities of a particular voice. Unlike the human ear, the spectrograph is fully **objective** in identifying spoken words. Voice spectrograph analysis accurately determines even barely audible whispers with a confidence level of greater than 90% and has been used for decades by law enforcement agencies and as evidence in court.

The whispers' real value lay not simply in their interpretations by the human ear, but in how they were analyzed by advanced technology and spectrographic image charts. Preparations and arrangements were made to engage a forensic audio specialist in examining the whispers scientifically.

In the face of the GBC denials, and the sudden silence of Balavanta, a few devotees, Rochana, Mahabuddhi, Isha, and Nityananda, decided to undertake their own investigation, starting with audio forensic studies of the poison whispers. The idea was to scientifically certify the poison whispers above and beyond what various parties claimed was or was not in them. We had to transcend the level of where people would disagree on what they thought they were hearing.

CHAPTER 2: MITCHELL'S AUDIO FORENSIC REPORT

EXPERT AUDIO FORENSIC ANALYST IS ENGAGED

Mahabuddhi das consulted with the American College of Forensic Examiners to locate a very professional audio forensic laboratory and he chose Jack Mitchell with Computer Audio Engineering (CAE) from New Mexico. Balavanta had attempted a forensic study by Norman Perle, but it was bungled and useless, not even having examined any of the whispers in question. Now there was a grave need for a proper audio forensics acoustic analysis, and Nityananda das offered to bear all the expenses, as no one else would even contribute.

Jack Mitchell had a quarter million dollars of equipment in his sound laboratory, and we elicited Jack Mitchell's credentials. He had an impressive resume., which included being a member of the American College of Forensic Examiners with over 30 years experience in working with sound, music and the recording arts.

Mahabuddhi arranged for the analysis, supplying a third generation copy (we still had not understood the need to get direct copies from the Bhaktivedanta Archives) of the T-46 "Last Tape," carefully detailing the whispers' locations for CAE and how we wanted to analyze *EXACTLY* what was being spoken. Jack Mitchell was not told in advance what we thought the whispers were, as we wanted an unprejudiced, totally objective analysis. CAE was given no information as to the nature of the controversy, but was told the tape included foreign language portions.

After a week, Jack Mitchell called Mahabuddhi and advised him that "you should be arranging for legal counsel," as it appeared that what he was analyzing was a poison conspiracy, judging from what he had already found on the tape. Mahabuddhi told him that this was exactly what we had most feared.

ANALYSIS METHODOLOGY

Three weeks later, dated January 26, 1998, the report arrived with a bill for \$4600, and stated: *"Each segment was subjected to analysis using both Signalyze and Soundscope software. Methods employed were: F-T-A sonogram display, amplitude envelopes, 100ms segment FFT, LPC formant tracking – of particular interest was F2 trajectory tracking of the tongue movement, sound file amplification and normalization. The analysis activity involves data measurement, aural and visual alignment and segmentation of sonic events."*

This first complete audio forensic report by CAE was included in the 1999 book *Someone Has Poisoned Me* with details of the exact methods and technology used. Five color spectrographs of the whispers, conclusively verifying their actual content, were provided in the book including detailed analytical elaboration.

MITCHELL'S RESULTS FULLY CONFIRMED BY SECOND EXPERT

Mitchell's report included a confirmation from a certified audiologist from Texas who concurred with all of his findings:

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

CONFIRMATIONS OF TWO WHISPERS

Technical language aside, the heart of the report left Mahabuddhi, Rochan, and Nityananda das in shock and depression. ***Two whispers had been verified as containing the word POISON.*** Jack Mitchell also found whispered words adjacent to the points of study, such as ***"We know he's trying to trap us"*** which fit better with the discussions of a secretive plot than normal discussions of caring for a bedridden Srila

Prabhupada in his last days.

WHISPER: THE POISON'S GOING DOWN

This whisper takes place on page 373, Conversations Book #36, dated November 10, 1977. Srila Prabhupada says, "Hmmm. You make me flat," and then, in the background, a person says what was invariably heard to be "THE POISONS GOING DOWN." Jack Mitchell's analysis ascertained the long, two part hushed whisper to be:

"PUSH REAL HARD, ITS GOING DOWN HIM.

THE POISON'S GOING DOWN"

LOW-VOLUME SPEECH OR WHISPER #3: POISONING FOR A LONG TIME

"Whisper #3" takes place on page 391, Conversations Book #36, Nov. 10, 1977. Someone speaks four words in Bengali, after which Jayapataka Maharaja (it **definitely** is his voice) says what sounds to Mahabuddhi and many others as "POISON ISHVARYA RASA."

VOICE: Bengali 4-word phrase: (kayek din pare asha, meaning "In a few days time." (Maybe Jayapataka)

JAYAPATAKA: **Poison ishvarya rasa (?) OR: (The balance was certified by audio forensics Jack Mitchell):**

JAYAPATAKA: **POISONING FOR A LONG TIME**

SRILA PRABHUPADA: **TO ME?**

VOICE 2: (whisper) **THAT'S REALLY ORIGINAL.**

VOICE: (whisper) **GET READY TO GO.**

"DIFFERENT CONTAINERS" WHISPER: ELIMINATED FROM POISON WHISPERS

Also analyzed by Jack Mitchell was the "containers" whisper which takes place on page 380 (November 11, 1977) of the Conversations Book #36. It was previously and erroneously thought to be Tamal Krishna Maharaja saying, "Put poison in different containers..." This whisper has been explained by Bir Krishna Maharaja and others to be, "we're voicing different opinions..." and **this is exactly what Jack Mitchell verified.**

This interpretation makes sense when looked at in context, as the word opinion was used just a little earlier and there is discussion about whether to go on parikrama or not. This whisper was then dropped from the list. It should be noted that the CAE analysis agreeing with the GBC explanation demonstrates how his work is honest and not tailored to suit any biased motive. It is very important that the search for truth not be compromised by serving someone's personal agenda or opinion. Distortions and low amplitude can play tricks on the imperfect senses, but by audio forensics the range of the human senses are extended to determine very accurately much more than the ear alone is capable of.

TAMAL IS SPEAKER OF SECONDARY WHISPER

Nevertheless, the same person who says in a louder, full voice "...we're voicing different opinions" was determined by CAE Audio to have whispered just prior to this:

"WE KNOW HE'S TRYING TO TRAP US."

This person has been invariably identified as Tamal Krishna Goswami. What he meant by this is unknown, as it indicates a contest of wits of some sort with Srila Prabhupada. Why was Tamal second guessing Srila Prabhupada, and why does he consider anything Srila Prabhupada would do as a trap?

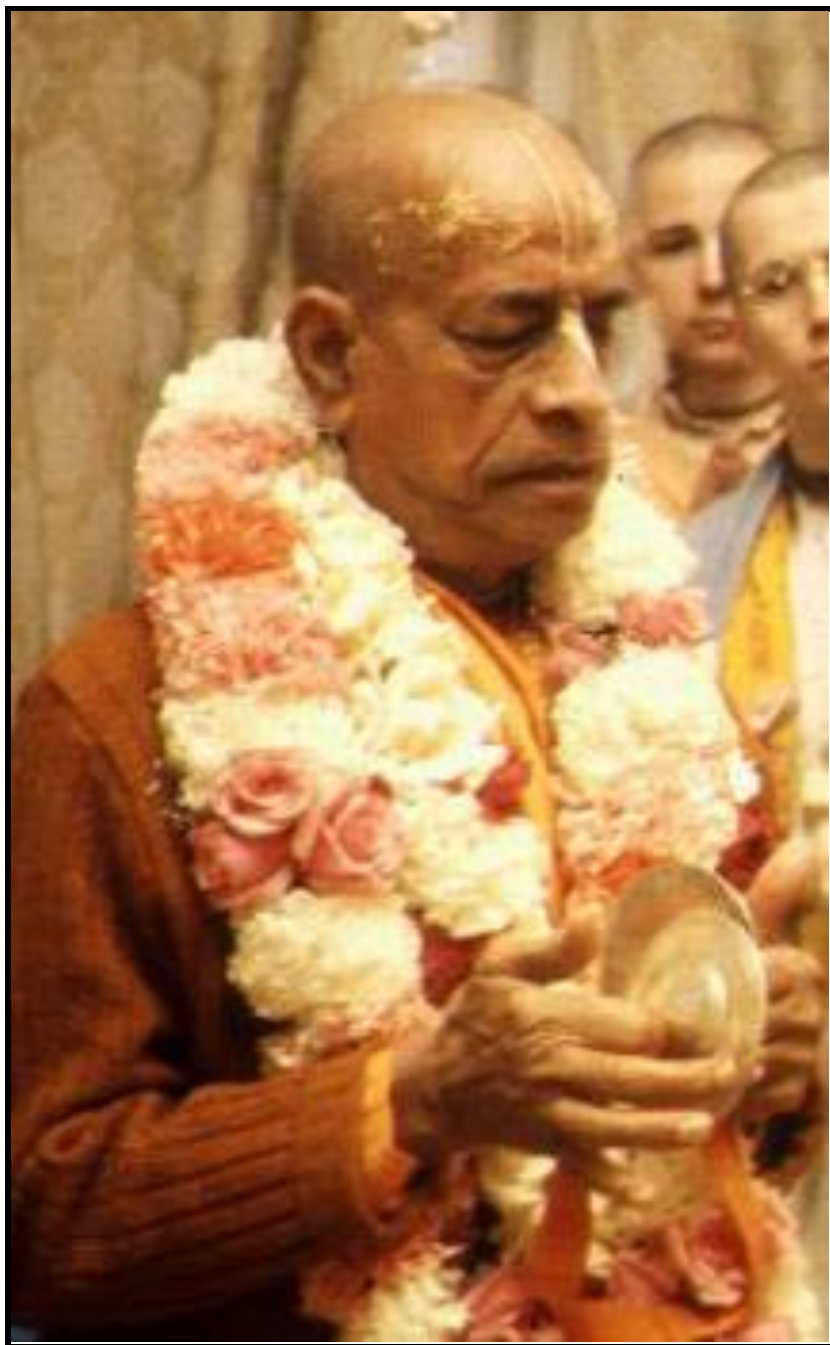
Jack Mitchell also noted several other whispers that were interesting but their relevance is uncertain at this point in time. They are included in *Chapter 4: Secondary Whispers.*

SUMMARY

There was now far less doubt about a poison conspiracy as the certified whispers confirmed it. The unthinkable was now very possible. The CAE report makes the whispers a hundred times more significant, and, coupled with other evidence, helped convince all those silent fence-sitters with political interests or weak hearts to take the "poison issue" more seriously.

It had become clear that no definitive conclusion could be reached as to the content of the poison whispers simply by relying on the human ear, and that therefore audio forensic analysis would need to verify

what actually was being whispered. CAE's work stands, in quality and accuracy, far above what was done by any of the subjective listening by various human ears, and will be very difficult to scientifically discredit. Audio forensics is a method of evidentiary proof accepted by courts and law enforcement agencies; so we also should give it great credence. When this investigation comes to the courtroom, the Mitchell report will be a big piece of hard evidence. In February of 1999, Jack Mitchell offered to post the poison whispers on his website as demonstration of his work and as assistance in making the evidence available to more people. He explained that recent improvements in software (Yamaha Sound VQ) allowed sound bites to be downloaded with exceptional quality in a very short time. His website address was inactive by 2017. These poison whispers can be heard online at other websites by a simple search (such as YouTube: *Kill Guru, Become Guru*).



CHAPTER 3: TESTING FOR TAMPERED TAPES

INTRODUCTION

In January 1998, Mahabuddhi das decided to step into the background. He encouraged Nityananda das to take over with further investigation, as his hospital management job and family responsibilities were wearing him down. He was getting dozens of calls at all hours about the forensic work; some were intimidating, some threatening, some boring, all of them time consuming. Nityananda das now had to determine what to do with Jack Mitchell's forensic studies. He thought about the situation carefully, other devotees' participation in the private investigation, and all that had happened until then. He decided to continue the forensics work with Jack Mitchell, and possibly other experts as well. And to compile and organize all the rapidly accumulating evidence for presentation to others. The theme of a book was gradually developing as the best way to present the evidence.

WE TRY TO ADDRESS THE EDITED TAPES WORRIES

Ever since the "Appointment Tape" of May 28, 1977, had first appeared through unofficial channels amongst devotees in the mid-eighties, first as various differing transcripts, then as actual tape copies, there had been great suspicion of editing or tampering. Devotees noticed clicks and strange noises throughout the tape, and suspicion of the GBC was high on all levels. Many devotees wondered if it had been spliced, if sections had been rearranged, or deleted to change the import of Srila Prabhupada's words. As editor of Vedic Village Review in Mississippi from 1986-1992, Nityananda das had once almost decided to arrange to test the "Appointment Tape" for editing or tampering.

Now that Jack Mitchell had confirmed the poison whispers, Nityananda das thought about a second phase of forensic study, namely ascertaining whether the "Last Tape" or the "Appointment Tape" had been edited in any way. As laymen, we all were fully aware of how magnetic audio tapes could be spliced, dubbed, or copied piecemeal to produce edited or concocted versions. We were experienced in splicing back together broken tapes which often would require the deletion of a section of ruined tape. The recording then missed a certain portion of the audio. This was the level of technology in the 1980's, now forgotten with the computer and digital revolution that started at the end of the 1900's.

THE NORMAN PERLE BUNGLED "STUDY"

Mrigendra das (Harvey Mechanic), a devotee attorney and former Los Angeles ISKCON temple president, was asked by the GBC in 1997 to arrange for analyzing the "Appointment Tape." He had a copy of the May 28 tape sent from the Bhaktivedanta Archives to Norman Perle's California lab. He simply asked that there be a determination as to whether or not the tape had been edited.

In September 1997, Perle's report was released to the devotee world and immediately caused great commotion. Many devotees lost further faith in the integrity of Srila Prabhupada's legacy in the form of his instructions and teachings in the books and tapes. Part of the summary from Perle's report states:

"In conclusion, this recording exhibits strong signs suggestive of falsification." Perle identified 6 points on side A of the tape, each documented with a waveform and spectrograph analysis, plus a commentary, typically *"...consistent with a recording made from an edited Master recording."* Perle thought the tape had 6 edits.

Learning of the report two months later, Nityananda das was told that the appointment tape had been edited and tampered with. Discussing the matter with Bir Krishna Maharaja, former GBC chairman, he explained that Perle was simply identifying the points where the tape recorder had been turned off and then on again. This was the method in which room conversations with Srila Prabhupada were taped to capture

conversations and omit the silent interludes. A tape was filled over a day or more, with many sections separated by on-off points or "breaks." When a tape was full, another cassette was popped into the recorder.

When I called Mrigendra, he explained that he did NOT inform Perle as to the start-stop routine of recording with the resultant "breaks," and neither did Perle call back to inquire as to the circumstances or details of the tape. Perle was on a minimal budget of the tiny amount of only \$500, completely inadequate for any comprehensive analysis. Genuine quality work, as Nityananda das found out with CAE, cost many thousands of dollars. Unfortunately, Mrigendra was not aware how important this information would have been to Perle, nor was he even aware of it himself. As a result, Perle's appointment tape analysis was defective and inaccurate, which is typical of GBC mismanagement. Perle's points of "falsification" were actually the stop-start points. So although the appointment could have been edited, Perle did not find any editing points- he only found the places where there was a stop-start of the recorder!

Nityananda das felt a responsibility to conclusively clear up this confusion and decided to correctly analyzing the "Appointment Tape," and to do it with a forensic specialist who had a proven track record with us- Jack Mitchell. He decided to test the last tape or *whispers tape* for tampering as well. There was some suspicion of editing on both tapes, May 28, and T-46 (November 11, 1977), six months apart. Final costs with CAE ran up to about \$16,000.

FORENSIC METHODOLOGY

After several lengthy conferences with Jack Mitchell at CAE and strategizing on this next stage of forensic analysis of looking for possible editing of tapes, direct copies of the two tapes in question were sent to CAE from the Archives.

We discussed the technical differences in spectrographic signatures of a start-stop compared to various types of edits. Edits can be accomplished by copying over, "punching in" electronically, or the simple and old-school razor blade butt-splice. CAE explained about differing "ramp times" created by start-stops on different recording machines. Thus CAE would be able to differentiate between stop-start points and edit points on both tapes.

However, there were some other unusual anomalies on both tapes that could not be explained away so easily. Jack had made note of them when he had done the poison whisper analyses. Jack emphasized the need to know exactly what tape recorder had made these two tapes, as each recorder makes its own specific electronic "signatures" on the magnetic tape, with its different functions of pause, auto reverse, limiters, internal vs. external microphone, fast forward, etc. It was crucial, if CAE were to be able to make a truly definitive analysis, that we obtain the actual tape recorder used to record the tapes. So began the search for information about the current location of the tape recorders last used over twenty years ago.

OBTAINING THE UHER

After two weeks of phone calls and research, the picture became clearer. There was a UHER *reel to reel* recorder used to record Srila Prabhupada's words up until about early 1976. Hari Sauri das, Srila Prabhupada's servant, arranged in 1976 to purchase a new UHER *cassette* recorder, as cassettes were so much easier to handle and he hoped that thus more of Srila Prabhupada's words would be captured on tape. On this Hari Sauri was correct, and the amount of recordings increased dramatically in 1976 over previous years.

A second, identical UHER cassette recorder was kept in Los Angeles for use when Srila Prabhupada was there (which was often) and also as a back-up in case the first recorder broke. Param-rupa das, founder of the Bhaktivedanta Tape Ministry (now Bhaktivedanta Archives), told Nityananda das that he used the second UHER in LA in February of 1978, after which it was sent to India. Its location today is unknown.

So where was the UHER cassette recorder that we thought had recorded the two tapes we were analyzing? Nityananda das remembered touring the extensive Bhaktivedanta Memorial Museum in the Brooklyn temple in 1989, including Srila Prabhupada's tape recorder in a showcase. He called Puru das, who had for many years been the caretaker there.

It had somehow ended up with all the museum items in his Long Island home after leaving ISKCON. Puru das understood that CAE needed to borrow his UHER recorder to definitively ascertain the truth about the "Appointment Tape" and the "Last Tape." After a phone call with Jack Mitchell, Puru das trusted us and sent the UHER to CAE to assist with our analysis work.

Upon receiving the UHER, Jack found that there was an electrical short somewhere in the machine, and it would need to be repaired before tests could proceed. Finally a schematic was located in New Zealand for \$120, without which it might have taken a small fortune to find the short. The short was isolated in the roller mechanism area, and the machine was taken to another shop that had better diagnostic equipment. Three weeks later, the UHER was repaired, operational, and was returned to Jack Mitchell.

Could the UHER make the unusual-looking footprint signatures and anomalies found on both the poison and appointment tapes? Or were these anomalies due to edits and tampering?

There was also a small silver SONY cassette recorder used as a backup in India when the UHER was unavailable or not working. It is on display in Srila Prabhupada's quarters in Vrindaban. However, due to the similar patterns that Mitchell found on both the poison and appointment tapes, we thought that there was very little chance that either tape was made on the SONY.

Puru received his UHER recorder from Tamal Krishna Goswami shortly after Srila Prabhupada's departure. Tamal distributed much Srila Prabhupada memorabilia at that time. There was little doubt that this UHER was the one used to record Srila Prabhupada in India in late 1977. Upon my request, Puru approached Tamal and requested on behalf of his Bhaktivedanta Memorial Museum that he recall the histories and use of his UHER and the Vrindaban silver SONY. However, Tamal politely declined to say anything. He "took the Fifth."

VIRTUAL ORIGINALS FROM ARCHIVES

Discussing with Jack Mitchell his challenges in being able to cover all bases and to research all possible explanations (other than an anomaly being an edit), we decided on direct consultations and cooperation with the Bhaktivedanta Archives in Sandy Ridge, North Carolina. We wanted to make sure that when and if Jack identified a point on either tape as an EDIT, that it was for sure an edit and nothing else. Subsequently, Jack Mitchell had several technical consultations with Parama-rupa das at the Archives, and these two techies figured that any possible anomalies on Archives-produced copies that might be created by the *dubbing machine* could be eliminated if direct-wired DAT copies were made.

By Archives policy, original tapes could not be sent to New Mexico; tapes "do not leave the Archives without one of the Archives directors watching every second it is out of the vault."

A recording procedure for these copies was agreed upon by Parama-rupa and Jack Mitchell. Jack said, "It should also be noted that these recordings, for the purpose of enhancement and speech decoding are most likely as good as having the original. The clarity on these digital copies exceeds the previously provided analog copies by magnitudes." This special DAT copy, almost as good in quality as the original tape itself, was sent to CAE in early March, 1998. Finally Jack Mitchell had all the ingredients to do a thorough and definitive analysis to identify and verify points of tampering by editing, if any.

CAE also consulted with Norman Perle on his appointment tape analysis, arranged through the cooperation of Mrigendra. CAE interviewed Mrigendra and Puru as well. This was a cooperative and comprehensive endeavor. The forensic study involved many participants. No one thought the GBC and Tamal Krishna Goswami would cooperate, so they weren't asked for any help.

If Srila Prabhupada's sacred words on tape had been edited, it would be a very significant discovery. Witness the concern regarding the editing of Srila Prabhupada's books. If His Divine Grace's sacred words on tape also could not be trusted, then what is left as sacred? It would be like the Bible, with its purity and origins unknown and unverified.

NO EDITS OR TAMPERING FOUND BY CAE

CAE had obtained and repaired the original UHER cassette recorder upon which both tapes were

thought to have been made. CAE experimented with all combinations of manual and electronic functions of the UHER and examined the results. The idea was to attempt to duplicate the dozen or so suspected "anomalies" identified on the two tapes, to determine as positively as possible if these were produced by tampering or editing, or through normal machine operations.

Most anomalies were fully reconciled as normal. **NO EVIDENCE OF TAMPERING OR EDITING WAS FOUND ON BOTH THE APPOINTMENT TAPE OR POISON TAPE.** It was a success, and a relief.

Two of the six "anomalies" identified by Perle on the appointment tape (Perle's exhibits 1 & 6) are simply lack of recognition of the tape "leader" at the start and the end of the tape. This could not have been ascertained by Perle unless he had the original tape, which he did not, but which Jack Mitchell confirmed with the BBT Archives. The other four anomalies were stop-start points and nothing more.

The poison tape's "anomalies" are actually more challenging, and included:
(1). a three seconds blank spot, (2). sudden amplitude changes, (3). spiked "ramps," and so on.
However, Mitchell methodically reconciled them all.

We can again have increased confidence in Srila Prabhupada's tape recordings, something we unfortunately no longer have with his books due to BBT "editing". However, there were a few footnotes attached to these conclusions.

- CAE found the May 28 tape **was not** recorded on Puru's UHER cassette recorder,
- Whereas the November 11 "poison" tape **was** recorded on the UHER.
- But the May 28 tape was only found to have stop-start points and not the irregular types of apparent anomalies as did the poison tape.
- There are no suspicious areas on the appointment tape that could not be explained
- **No anomalies were in the area of the critical "appointment" discussion.**
- Therefore, even though the May tape was probably recorded on the Sony and not the UHER, there was no evidence of tampering detected, although the question was far from settled.

FULL CERTAINTY ONLY IF ARCHIVES ORIGINALS WERE TESTED

Jack Mitchell, in a later phone consultation, noted that the certainty of no editing or tampering on the two tapes was about 80 - 85 %. The limitations could be overcome if the *original* Archives tapes were tested by the "fluid magnetic development" process. Such a test does not negatively affect or damage the tape in any way. In this test, under 6X magnification, the magnetic signatures on the tape surface reveal "tank tracks" which would be broken by gaps every time the recorder was shut off for a "break." On a copy, however, the tank tracks are always continuous.

The original tape would thus be required for testing to be 100% sure that there was no editing or tampering. An absence of gaps at stop-start points on the original tape would be proof that the original was really a copy, and if editing had taken place, it would become known from studying the "tank tracks" features. Perhaps in the future the funds and ultimate tests can be arranged for the original tapes. That last 15 to 20 % possibility that these tapes are tampered with should be eliminated.

However, if the original is a copy of a doctored tape, then detection of tampering is frustrated again.

POSSIBILITY OF OVER-RECORDING PREVIOUS TAPE

Early on, Mahabuddhi repeatedly mentioned his suspicion that the poison tape was edited and that the sections recorded seemed to him to have been rearranged out of chronological order. Specifically, he thought that the "Get ready to go" episode was actually the very last of Srila Prabhupada's room conversations, but that it was moved ahead of previous days' room conversations. He also speculated that since there was "*poisoning for a long time*," that Srila Prabhupada was given a final lethal dose of poison when told "Get ready to go." Our research concurs that many tapes, as marked with certain dates, are not accurately

dated after all. This is discussed in Someone Has Poisoned Me, pg. 156, where the Archives has listed tape as being October 8, but we believe it was actually October 6. Also the Archives shows Srila Prabhupada's revelations to Balaram Misra about being poisoned as being on Nov. 8, but we believe it was Nov. 9. A close look at the conversational contents and cross-referencing with other biographical materials definitely shows time-line jumbling of dates on these tape recordings. This would support the idea that the whisper, "Get ready to go," would be just before Srila Prabhupada went into internal consciousness on the 13th, not the 11th as the labels have indicated, probably in error.

He thought the poisoners were worried Srila Prabhupada was going to expose them and thus they needed to quickly finish their nefarious work. Or, the poisoners were concerned that the last *kaviraja* would restore Srila Prabhupada's health in spite of "poisoning for a long time," something the *kaviraja* emphatically declared his medicines were capable of doing.

We speculated that the whispers were out of proper chronological order due to improper labeling at the time they were recorded in 1977. The results showed that the tapes are 85% for sure NOT edited and NOT tampered with. However, that would not rule out the possibility that the last conversations of Srila Prabhupada were out of proper chronological labeling order, resulting in the "poisoning for a long time" portion to appear in the middle of tape T-46, side B.

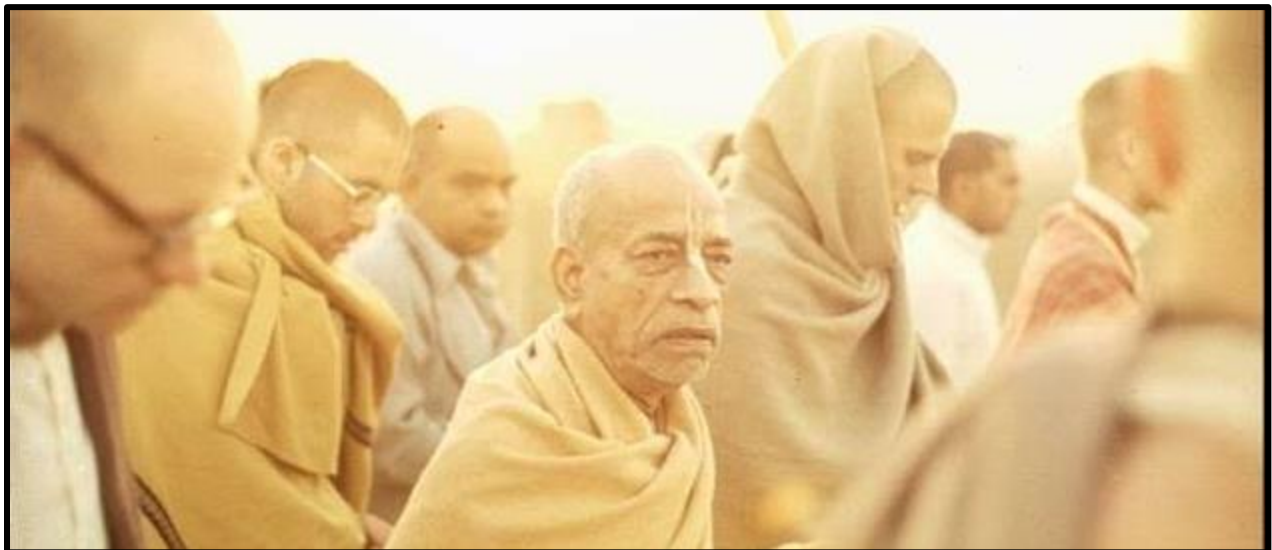
This degree of certainty about the tape's authenticity applies only if the original Archives tape (a copy of which was tested) is actually an original recording and not a copy of an edited or falsified tape. In other words, if the original tape was tampered with by editing, splicing, over-recording, and then copied onto a fresh tape of the same make and brand as the others, it would be virtually impossible to determine its actual history and authenticity. It is not easy to spot a "good" fraud.

Over-recording a later portion of conversation onto one side of an earlier tape recording would result in the loss of what was on that side of the tape (with erasure and over-recording), plus later talks would appear to be earlier, out of chronological order.

SUMMARY

The summary of all this testing about if the tapes are edited is:

- ***The two tapes tested were not tampered/edited, with about 80-85% certainty.***
- ***Perle's appointment tape analysis was not useful and should be disregarded.***
- ***There is no technical or forensic indication the tapes were edited, as yet.***
- ***Absolute full confirmation would be had by a test on the Archive's original tapes.***



CHAPTER 4: SECONDARY WHISPERS

INTRODUCTION

Jack Mitchell's first report was received January 25, 1998, and it verified the three primary poison-word whispers plus a number of newly identified and additional secondary whispers on the same tape. Truly the last tape was full of whispers, unlike previous tapes! Next, to determine whether there had been tampering on the two tapes of concern, we arranged for DAT tapes (direct analog tape) to be sent from the Bhaktivedanta Archives. Actually Jack Mitchell discussed by phone with Parama-rupa das at the Archives many aspects of the forensic program at hand. Due to the superior quality of the DAT tapes, Mitchell decided to review his first studies on the whispers, and he searched through both sides of the entire T-46 tape very carefully.

MORE WHISPERS FOUND BY MITCHELL

On March 26, 1998, an addendum report was received from CAE where he isolated and decoded a number of additional, secondary whispers (see Ch. 4), but his original findings on the three primary poison-word whispers remained the same and were thus *re-confirmed*. With McCaffrey's confirmation, CAE had thus triple-verified their findings.

FURTHER WHISPERS FOUND AGAIN, THIRD TIME

In late April 1998 I received Part Two of CAE's audio forensic analysis, which focused on the authenticity of the May 28 "appointment" and November "poison" tapes, looking for any signs of editing or tampering. Mitchell found no signs of tampering on either tape, T-46 and the appointment tape. However, he again found further secondary whispers in the background of T-46, being the third time of new whisper discoveries. These new whispers found on the poison tape show how audio forensics are able to hear far more than what the human ear would miss or cannot understand. Background whispering became common in Srila Prabhupada's room in those last days, perhaps because Srila Prabhupada's hearing had become so poor that there were no longer worries about whispering in the same room. However, by Krishna's arrangement, the Uher tape recorder and its superior German technology captured them on tape.

CAUTION ADVISED: NO LICENSE FOR WILD SPECULATION

Caution must be advised: one would be ill-advised to wildly speculate as to the exact meaning and import behind these secondary whispers. They have been found by only one forensic lab (Mitchell). To do so simply plays into the hands of the GBC/guru deniers, allowing them to point at unverified "conspiracy theories." Multiple verifications would make credible evidence, such as has been done with the three primary poison-word whispers that are our first focus on the whispers. Many secondary whispers are either unverified or fit in well with normal speech conversations at that time. But some of them are shocking.

These fainter secondary whispers should not be misrepresented as though clearly audible, and they should not be taken out of context. We are able to see perfectly innocuous meanings to *some* of the secondary whispers, such as the ones: "*going to die*" and "*heart attack time.*" The normal and fully audible speech at that point on the tape was all about the "dangers" of a heart attack if Srila Prabhupada went on parikrama over such bad roads, and how he would surely die due to the rough travel.

CREDIBILITY TEST FOR THE SECONDARY WHISPERS

It would be most sensible to place considerable credibility on only those secondary whispers that meet these requirements: (1). Can be associated with the primary poison-word whispers, or (2). Were confirmed by other specialists and reputable persons.

CATEGORIZING SECONDARY WHISPERS

Below we will present a chronological sequence, with time markers from T-46, of the three main poison whispers, some conspicuous normal speech, and the secondary whispers with comments inserted as is appropriate. We have chosen to categorize them in this way:

(1). MULTIPLY-VERIFIED PRIMARY POISON WHISPERS AND SPEECH IN BOLD CAPITALS

(2). MULTIPLY-VERIFIED SECONDARY WHISPERS IN PLAIN CAPITALS

(3). Mitchell-sourced (unverified by others) secondary whispers in lower case

(4). AND, ALL THOSE THOUGHT TO BE NOT INNOCUOUS, TO BE HIGHLIGHTED IN RED

T-46 Side A:

WHISPER: 00:57.692... "GOING DOWN."

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

The "Poison's going down" poison whisper #1 is located at about 02:10 on Side A, or two minutes from the start. Mitchell had located another secondary whisper "Going down" about a minute EARLIER, at 00:57. Again, we see the words "going down," undoubtedly referring to the poison at the 2:10 mark. Thus two separate "going down" whispers confirm each other and also strengthens the veracity of both, being very near each other on the same tape. It would sound as though the poison was planned well in advance as "going down"- it was discussed in whispers twice, not just once.

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

This is poison whisper #2. Although not everyone who verified the poison word also verified the "milk" word, it is significant that very shortly afterwards, Srila Prabhupada is offered milk to drink, wanting it a little warm, but then saying it was too sweet. This connection between normal speech and the whisper is NOT INNOCUOUS, but rather gives much greater credibility to the milk poisoning theme, verifying indirectly the "milk" word in the whisper. Also someone answers affirmatively, with "uh-huh," meaning at least two persons are involved.

Whisper: 03:25.485... "did it hurt?"

WHISPER: 21:40... "HE'S GONNA DIE"

WHISPER: 21:58.641... "LISTEN, HE'S SAYING... GOING TO DIE."

Background: 27.50... "it looks to me he's stupid"

Background: 27:50... "looks that way, yeah."

Towards the end of Side A, the mention of "He's gonna die" would fit in with the discussions about parikrama and how this might cause a heart attack (whispered a little later) since Srila Prabhupada was in such frail condition. But this is very significant because these secondary whispers make perfect sense in their context, and this observation serves to validate Mitchell's expertise at correctly identifying all the whispers he that has located.

Soft voice: 33.36... "that's funny"

Whisper: 33.41... "let's go out"

SOFT VOICE: 35.03... "ENERGIES CONSERVED AND BUILT UP, AND MANAGED, AND..."

—this is clearly Tamal's voice

Whisper: 35.19... "let's redeem ourselves"

Voices in kirtan: 35.32... "did you drink? How many?"

Whisper: 44.42... "god damnit JAY'S ...oh god"
Whisper: 44.45... "god damn..."

A few devotees had picked up Jayadwaita Swami's name in these background whispers, but not the swearing upon God's name part, which would be curious since this is not the type of language devotees in Srila Prabhupada's room would be using. This is definitely a "third tier" and unverified whisper.

Whisper: 44.57... "fifty percent's your cut"
Low voice: 45.49... "well, no good reason"
Whisper: 46.08... "you doin' ?"
Whisper: 46.51... "yes, a heart attack time."

"Fifty percent's your cut." What to make of this? But this is a third-tier whisper, unconfirmed.

T-46 Side B:

Whisper: 03.47... "do it again"
Whisper: 05.19... "...maybe we..."
Whisper: 17.05... "stay here"
Whisper: 20.04... "somebody could expect.....experience..."
Low voice: 21.18... "check these thing and ..."
TAMAL: "WE KNOW HE'S TRYING TO TRAP US"
TAMAL: 21:25... "I told you what's going on. Ordered to (?) HE'S AS SLY (SLAY) AS THEY COME."

This "trap and sly" low voice speech has been isolated by many devotees and the speaker is clearly Tamal, and the sly vs. slay is due to his Bronx accent. Now, why is Srila Prabhupada as sly as they come, and who is trying to outfox him? These secretive whispers about "going down" and slyness have only increased suspicions about a whisperers' conspiracy to poison Srila Prabhupada. This fits in with Srila Prabhupada's being aware of the poisoning and although lying prostrate on his bed, seems to be waging a psychological battle of some kind with his caretakers who appear to be poisoning him.

Again, Tamal is at the very center of it. Is it any wonder why so many look upon him as a person of great interest, as **the prime suspect, and even guilty beyond a reasonable doubt (see Ch. 69)?**

Whisper: 23.21... like this (his) last time out
Soft voice #1: 28.44... "could have been ten percent of it"
Soft voice #2: 28.44... "can you buck the (?)..."

The "last time out" whisper here appears to refer to going out on a final parikrama with Srila Prabhupada. Again, this shows that Mitchell's ear and techniques are highly reliable and accurate.

**VOICE 1 (JAYAPATAKA): 35.14 ±... YOU LIKE KIRTAN?
(HINDI/BENGALI): (IN A FEW DAY'S TIME...)**
VOICE 1 (JAYAPATAKA): POISONING FOR A (long ?) time (WHISPER # 3)
PRABHUPADA: TO ME? (high, squeaky voice)
Unknown voice: (that's really) original.
VOICE 1 (JAYAPATAKA): GET READY TO GO.
LATER:
Voice 1: My number's in the pass (port or book).
Voice: Ok.
Voice: Going now, (prabhu).
Soft elder voice: (Yes, today or yesterday).

Voice: *Anything might of happened today.*

Voice: *(Look), I'm not afraid to die.*

Soft elder voice: *Very good.*

Voice: *You're taking it right now.*

Soft elder voice: *How's this?*

Voice: *Let it go.*

This is poison whisper #3 followed by secondary whispers. These most disturbing whispers come last on the last tape, as Jayapataka Maharaja with subdued speech speaks to Srila Prabhupada in his distinct nasal voice. To hear Srila Prabhupada's weak, high-pitched, squeaky voice say, "To me?" is almost heartbreaking, as many devotees have heard this themselves. "Get ready to go" fits right in with poisoning, as does "You're taking it right now" and "Let it go." The soft elder voice would be Srila Prabhupada. In 1997 Mahabuddhi thought this whisper "Poisoning isvarya rasa..." was "Poison isvarya rasa" but many devotees can clearly pick out at least the poison word and Srila Prabhupada's "To me?"

Taking what? Poison? Some of these phrases are very unusual and puzzling. These last secondary whispers do not sound benign in the context of the verified primary poison-word whispers which are just previous on the same tape. It is very difficult to miss the similarity of this language to the earlier "the poison's going down" whispers. The sequence of whispered conversation indicates a final poisoning of Srila Prabhupada with his being openly and heartlessly confronted by the poisoners.

There are no more whispers until the end of Side B, T-46 (last tape). Srila Prabhupada departed less than 24 hours later, as best as the timing can now be ascertained.



As a whole and without getting lost looking at the trees in this huge forest of dark-sounding and secretive conversations, the primary plus secondary whispers on T-46 are very supportive of a poisoning scenario. The secondary whispers are disconcerting and add significantly to the appearance of criminality of the speakers, Tamal and Jayapataka. These are a lot of whispers to be discounted by the GBC, who will of course just dismiss them all outright. As we review the history of the

poison issue, it is interesting that while **ALL** of the forensic studies agreed upon the poison word in the primary three whispers, **NONE** of the ISKCON leaders do.

Whatever is being referred to in these whispers, when examined together with all the other evidence and especially Srila Prabhupada's own words, and knowing the last 40 years of ISKCON history, how could any sensible person not become highly suspicious? Many would have become thoroughly convinced that a full and proper investigation would be appropriate. When one takes ALL the incriminating whispers together (from just this one tape), any possible explanation to allay fears of the worst scenario, namely the poisoning of Srila Prabhupada, becomes a real stretch of the credible. Later, proof positive of Srila Prabhupada's poisoning with heavy metals verifies the whispers.

These whispers in themselves clearly indicate a poisoning conspiracy by some of Srila Prabhupada's leading disciples. Later, forensic science would certify this to be a fact.

CHAPTER 5:

THE FIRST HAIR TESTS: (1998-1999)

INTRODUCTION

The audio forensic results inspired Nityananda das with ideas of other kinds of tests. He began reading books on solving poisoning crimes and case histories of famous poisonings. Law enforcement would often exhume a body to test it for poisons, thus confirming an unnatural death. Srila Prabhupada's exhumation, however, was unthinkable. However, evidence of poison might be found by forensic analysis of Srila Prabhupada's hair cuttings, fingernail clippings, or a tooth which had come from Srila Prabhupada's mouth. Srila Prabhupada fell very ill early in 1977 and passed away by November of that year, so he wondered how "relics" or keepsakes of these 1977 items could be obtained and then tested. No fingernail clippings or teeth from 1977 were located for testing, but the first three hair tests occurred 1998-1999. Confirming the date of cutting each hair sample was often impossible.

A CHEMICAL TEST FOR MERCURY: NEGATIVE

In New Talavan, Mississippi, around 1978, Nityananda das had received as a gift a good quantity of Srila Prabhupada's hair from a visiting, gentle-spoken sannyasi (Mahavishnu Swami, it is believed). The time of cutting from Srila Prabhupada's head was unknown, but it may have been in 1977 when the poisoning ostensibly had taken place. Nityananda das decided to test for poison some of this hair relic. He researched hair mineral analysis (HMA), a chemical process by various methods. HMA is a widely accepted means to detect elements or minerals in the human body. The basic principle involved was the blood's deposition of its contents into the growing hair. The blood's contents at a certain point in time could then be determined by HMA tests.

In December 1997 Nityananda das took half of his hair relic, about 40 milligrams worth, to First Analytical Laboratories in Chapel Hill, NC. However this lab could only do separate tests for each poison (such as lead, mercury, or cyanide), and this would consume plenty of hair quickly. The lab analyst, Dr. Wadlin, explained that all chemical tests *except for mercury* required more hair than Nityananda das had. Thus, reluctantly, half of his precious keepsake was sacrificed in the possibility that poisonous amounts of mercury would be found. Which year was the hair sample cut? Which poison to test for? It was like groping in the dark.

The results showed 4 parts per million (ppm) of mercury, which is in the normal range of 2 to 15 ppm as noted in toxicological texts. Highly abnormal amounts creating a serious health threat would be 50 to 200 ppm. ***The Heavy Elements*** by Jack Fergusson provided data:

Japanese poisoned by mercury-polluted fish: 2.46-705.0 ppm (Mean 138)
A "frequent range": 0.5 - 2.0 ppm
Swedish people, industrialized nation: 0.20 - 4.29 ppm (Mean 1.26)
Contemporary Greenlanders (fisheaters): Mean of 9.8 ppm
Amazon Indians: 0.3 - 1.4 ppm (Mean 1.0 ppm)

The conclusion was that ***this hair was cut at a time when Srila Prabhupada was not being poisoned by mercury, if he ever was.*** It was a search through the proverbial haystack looking for a needle, and thinking back, Nityananda das regretted it- better testing methods were available than those employed in Dr. Wadlin's basic chemical testing laboratory. He had to find ways that could test very small amounts of hair.

NEUTRON ACTIVATION ANALYSIS

The chemical test for other poisons would have required handfuls of Srila Prabhupada's hair, which could not be found anywhere since most of the little amounts that was saved had already been lost in the passage of 20 years, and very few devotees had any at all. Chemical testing on the very small amounts of Srila

Prabhupada's hair that were available was not a viable avenue of research. Srila Prabhupada cut his hair about every 3-4 weeks, and thus any keepsakes were only half an inch or less in length, and the quantities were tiny, with each devotee having a quarter teaspoon to as little as just a few pieces. A different method of testing would need to be found.

Dr. Wadlin advised locating a research center that performed "neutron activation" analyses (NAA) to test Nityananda's remaining hair relic. He thought no minimum was required for this type of test, that the hair would be left intact, and that a reading of *multiple elements* was possible. Any poison would thus be revealed, provided the hair had been cut *after* Srila Prabhupada was poisoned.

NAA involves irradiating the sample, which then becomes slightly radioactive itself, and each of its component elements emit different types of gamma rays, which are then measured over a period of time.

Exact amounts of any constituent elements can thus be detected and precisely measured, and often several elements can be measured by one test. All compounds in the sample would be measured in terms of their component elements, such as copper, oxygen, sulfur, aluminum, calcium- but not sodium nitrate, calcium carbonate, etc.

NAA can also measure a single hair's linear profile, including spots of higher elemental concentrations at various points, translating to different amounts of exposure at different times. A profile analysis, however, requires hairs more than an inch long, and Srila Prabhupada's hair cuttings were always less than that, averaging 2 to 5 millimeters in length.

Thus an average reading for the whole piece of hair, and not a profile reading, would be all that could be had from NAA tests of Srila Prabhupada's short pieces of hair. For example, tests on Napoleon's hair that were several inches long showed a history timeline of varying poisoning levels over many months.

LEFT: Search ends with Dr. Morris (center)

St. Louis University		704
7d 317 9200		
919-832-1304	FBI	Raleigh
919-662-4500	State Bureau	Jerry Ford
DAVID ANDERSON @ NIST.GOV David L Anderson		
301-975-6272 "Neutron Activation Analysis"		
Natl Ctr for Forensic Science		
Belt, MD	800-368-2576	#2 #2
Natl Medical Services		NIST school
Willow Grove, PA.	Bob Greenberg	Nuclear Methods Group
800-522-6671	DR. Steve Morris	301-975-6285
Reynold Dyson	573-882-5265	U of Missouri Columbia
#148 + 29		M.U. Research Reactor
Toxicologist:		Mike Glascock
90 Columbia MO 65211		573-882-4211
First Analytical Labs: Dr. Wadlin		942-8607
#50 @ arsenic or Mercury; #25 @ other		
So. Hwy 15-501 to Pittboro → 4 miles		
near Cole Park Plaza		
left before CITGO; Domino's		
Nuclear Spectrographic Analysis?		
AFCF; Jennifer		
Amer. Coll of Forensic Examiners:		117-23 111-114
417-831-3818		115 155 112
417 831-6414 FAX		
/mempages.cfm		
SITE: HTTP://www.acfe.com/cf2/memdir		

FIRST NEUTRON ACTIVATION ANALYSIS UNDERTAKEN

By regular communications, Nityananda das had kept Naveen Krishna das, and as a result Balavanta as well, informed of his ideas about hair testing as a possible source of valuable evidence. In January 1998 Balavanta disclosed that he had obtained from Hari Sauri das, a personal servant to Srila Prabhupada over several years, a small quantity of Srila Prabhupada's hair from 1977. He stated that the forensic lab where he had sent the samples could not perform a chemical analysis because the quantity was too small. Nityananda das called Balavanta das and advised him of the neutron activation testing method. Encouraged, he said he would try to find such a lab to perform that test.

In late March 1998 I tracked down two facilities that performed neutron activation analysis. The FBI recommended the North Carolina State Bureau of Investigation, who referred me to Robert Greenberg of the U.S. government's Nuclear Methods Group. Mr. Greenberg was a friend of Michael Glascock at the Research Reactor Division of the University of Missouri in Columbia, Missouri.

Mr. Glascock referred Nityananda das to the head of the division, Dr. Steve Morris. Upon contact, Dr. Morris described how his work usually is in the field of archeological artifacts, such as Peruvian and Aztec mummies, and so he was very familiar with hair testing and offered to consider a written request for a series of pro-bono or free tests. Dr. Morris was interested in our investigative case from an academic standpoint. Otherwise, normally, the university facilities were restricted from private or law enforcement services.

Nityananda das also was directed to a Dr. A. Chatt of the Department of Chemistry, Dalhousie University, Halifax, Nova Scotia, Canada. Dr. Chatt worked with the nuclear reactor at the university and was a leading world authority on hair analysis by the neutron activation method. He had written a book called "**Hair Analysis**" and he elaborated on his procedures and expertise. Nityananda das decided to use Dr. Chatt over Dr. Morris even though Dr. Chatt would cost \$400 because Dr. Morris could promise no early time table for any tests, as he was already in the midst of many projects. Thus, in early April 1998 Nityananda das sent to Nova Scotia most of his remaining sacred hair relic for neutron activation analysis, the sample being labeled as ND-1, and weighing 3.7 mg.

NAA TEST RESULTS FROM NOVA SCOTIA

Months later Dr. Chatt finally completed the test, finding only slightly elevated levels of the poisonous heavy metal element arsenic at **1.1 ppm**. This did not clearly indicate poisoning or represent a serious health hazard although it was just touching the range of chronic arsenic poisoning of 1 to 5 ppm. Dr. Chatt's test either confirmed no poisoning by arsenic or that this hair was cut at a time when there was no poisoning. Later it was learned that dr. Chatt's facilities were not particularly accurate in tests on such small amounts.

Further hair samples dated from late 1976 to the end of 1977 were needed for further tests. But where could they be found?

BALAVANTA IS REFERRED TO DR. STEVE MORRIS

Nityananda das then had another phone discussion with Balavanta das, who had not yet located, due to his pressing schedule, a neutron activation analysis facility at which to have his hair sample tested. Nityananda das told Balavanta das about Dr. Morris' pro bono offer, which exactly suited his lack of GBC funding for investigative work. The contact information was given for Dr. Steve Morris at the University of Missouri, and Balavanta established an arrangement for tests with Dr. Morris on various hair samples. Over six months passed, as Dr. Morris' offer was on an "*as his time would allow*" basis. Very few laboratories in the world have neutron accelerators and equipment capable of accurately analyzing tiny hair samples of less than one milligram in weight. Dr. Steve Morris had the means and expertise to meet these requirements, and was a forensic expert at determining **abnormal levels** of toxic elements in human hair and archeological remains. See Appendix 5 for details.

CONFIRMATION OF ARSENIC POISONING

In mid-February 1999 Nityananda das heard from Naveen Krishna das that Balavanta's hair test at the University of Missouri had come in **positive for arsenic at abnormal levels**. Apparently Balavanta was trying to maintain secrecy, and Nityananda das also heard that Naveen Krishna das, still a GBC member, was working quietly within ISKCON for a continuation and expansion of Balavanta's investigation. Neither of them would tell anything more, however. On February 19 Nityananda das decided to telephone Dr. Steve Morris and see if he could get direct information of the test results; after all, he had arranged for Balavanta to work with Dr. Morris, so perhaps he would be accepted as part of Balavanta's team.

Dr. Morris spoke openly with Nityananda das. He described that normally one would expect to find from **less than 0.05 ppm of arsenic up to perhaps 0.1 to 0.2 ppm**, depending on environmental exposure, diet, and so on. These figures were verified by numerous scientific studies. His experience was that Missouri farmers who are regularly exposed to agricultural chemicals with arsenic compounds might have elevated levels over 1.0 ppm. Dr. Morris told Nityananda das that his test on Balavanta's hair sample revealed "almost 3 ppm" arsenic. It was not until over a year later that Nityananda das learned more exactly that:

THE HAIR (Sample Q-1) CONTAINED 2.6 PARTS PER MILLION OF ARSENIC


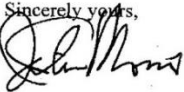

Dr. Morris summarized that Srila Prabhupada, at the time represented by that particular half inch of hair, had about **20 times normal average levels of arsenic**. In his opinion, this would not result from typical environmental factors, but required ingestion of unusual amounts of arsenic. It was obvious he was very knowledgeable on what constituted normal and abnormal levels of arsenic in human hair.

The presence of high amounts of such a deadly poison in Srila Prabhupada's hair confirmed that **Srila Prabhupada had been poisoned with arsenic, as any accidental, occupational, or industrial exposure was extremely unlikely and thus ruled out.**

DR. MORRIS' FINDINGS ON SAMPLE Q-1

Over a year later, in March 2000, Balavanta das finally publicly released the report he had received from Dr. Morris on January 6, 1999. The summary was:

The arsenic concentration in Q-1 was 2.6 ± 0.1 micrograms (μg) arsenic per gram (g) of hair (or 2.6 parts per million, i.e., 2.6 ppm). This concentration is approximately 20 times higher than what would be considered a normal average for unexposed individuals living in the USA.

	Research Reactor Center
UNIVERSITY OF MISSOURI-COLUMBIA	Research Park Columbia, Missouri 65211 Telephone (573) 882-4211 FAX [573] 882-3443
January 6, 1999	
William H. Ogle, Esquire Ledford, Mayfield and Ogle 787 South Yonge (U.S. 1) Post Office Box 4118 Ormond Beach, Florida 32175-4118	
Dear Mr. Ogle:	
I have completed the analysis of a hair specimen (hereafter Q-1) obtained from an electric hair clipper which you transferred to my possession by letter dated June 15, 1998.	
The individual hairs in Q-1 were embedded on the movable cutter between the fingers constituting the fixed comb of the implement. These were removed in a stream of acetone directed at that part of the clipper described above. The individual hairs were collected on a Whatman filter using vacuum filtration. After desiccation to produce a dry sample, the collected hair specimen, Q-1, was massed using an electronic balance having a sensitivity of 0.00001 grams. The individual hairs ranged in length from less than 1 millimeter to approximately 2 millimeters and the mass of the combined specimen, Q-1, was 0.00130 grams.	
The arsenic concentration was quantified via neutron activation analysis using the procedure, with minor modifications, described in:	
<i>Nichols, T.A., Morris, J.S., Mason, M.M., Spate, V.L., Baskett, C.K., Cheng, T.P., Tharp, C.J., Scott, J.A., Horsman, T.L., Rawson, A.E., Karagas, M.R. and Stannard, V., "The study of human nails as an intake monitor for arsenic using neutron activation analysis", J. Radioanal. and Nucl. Chem. Articles, Vol. 236, Nos 1-2 (1998) 51-56.</i>	
The arsenic concentration found in Q-1 was 2.6 ± 0.1 micrograms (μg) arsenic per gram (g) of hair (or 2.6 parts per million, i.e., 2.6 ppm). This concentration is approximately 20 times higher than what I would consider a normal average for unexposed individuals living in the United States. The uncertainty (± 0.1) was propagated from the counting statistical error associated with the acquisition of the gamma-ray spectrum for Q-1.	
Sincerely yours, 	
J. Steven Morris, Ph.D. Leader, Nuclear Analysis Program	
	an equal opportunity institution

INTERVIEW WITH NORTH CAROLINA STATE CHIEF MEDICAL EXAMINER

Soon thereafter, Nityananda das consulted with Dr. Richard Page Hudson, retired Chief Medical Examiner for the State of North Carolina. Dr. Hudson was a forensic pathologist who taught part-time at East Carolina University in Greenville, NC, and did private consultation work in many toxicological investigations. He had been involved with many exhumations and the testing of various body tissues, including hair, to determine their toxic contents. He had also been involved in many murder and attempted murder cases involving arsenic, including the famous Blanche Taylor Moore and Velma Barfield cases. (see Chapter 94) They discussed the compiled evidence and he agreed that the symptoms from Srila Prabhupada's health history, as described to him, were definitely synonymous with chronic arsenic poisoning. Dr. Hudson was very familiar with both chronic and acute arsenic poisoning from his criminal cases.

Dr. Hudson pointed out that, to his knowledge and from his experience, a different set of symptoms will manifest in each chronic arsenic poisoning case, due to variances in the amount and number of doses of arsenic, the type of arsenic compound, the victim's constitution, and other factors. He did not think that a constant level of 2.6 ppm of arsenic in the hair would result in that person having the type of dramatic symptoms that are virtually guaranteed when the level increases to about 10 ppm. He said that it would be most useful to see where the 2.6 ppm fell on the "time curve" of the year 1977. The months before or after might have readings higher than 2.6 ppm, and thus further confirm chronic arsenic poisoning. Therefore it was important to further document our case with more 1976-7 hair tested for arsenic.

When Nityananda das explained to Dr. Hudson that the hair had come from the hairclippers, he agreed that the hair represented an average from multiple cuttings and a time frame matching the history of use of the clippers. Gradually, over many uses, hairs became stuck between the clipper cutting blades. Later it was determined that period was 6 to 10 months. Amazingly this hair sample was a composite average from that extended time period with an average of 2.6 ppm arsenic, undoubtedly sometimes more, sometimes less. The 2.6 ppm was unlikely to be the highest level during this time, as it was an average of hairs from all cuttings during the use of the hairclippers. Later this was established to be earliest from Nov. 1976 to Sept. 1977.

Thus it was verified that Srila Prabhupada's hair arsenic content, although not an *acute* poisoning, represented a very substantial deviation from the norm, and was **chronic arsenic poisoning**. One solitary spike of high arsenic was one thing- but here we had an average 2.6 ppm over 6 to 10 months.

Besides the whispers, the statements by Srila Prabhupada himself, the analysis of physical symptoms, the establishment of motive, and the testimonies of witnesses, we now had additional solid evidence... *very abnormal amounts of arsenic in Srila Prabhupada's hair*. The Q-1 test had 20 times over average according to Dr. Morris. Now there was more than substantial cause for suspicion and the need for a full investigation managed by a trustworthy entity besides the GBC.

INTRODUCTION TO THE NAPOLEON POISONING CONTROVERSY

Nityananda das learned that Hansadutta das had a book on the poisoning of Napoleon. Asked, he forthrightly gave the book's name: ***The Murder of Napoleon*** by Weider and Hapgood, published in 1972. The research into Napoleon's death and the discovery of his poisoning took place in the 1960's by NAA hair tests. Certified hair samples kept safe for 150 years by collectors had been found to contain very high amounts of arsenic in the 1960's and 1970's. An updated book, ***Assassination at St. Helena: the Poisoning of Napoleon Bonaparte*** by Weider & Forshufvud (1978), was reprinted as an expanded edition in 1995. Nityananda das obtained a copy, and it was very interesting and helpful in gaining insight into the nature and ways of heavy metals poisoning. ***Perhaps the 1972 edition was also helpful to those who poisoned Srila Prabhupada.***

Since the development of nuclear science, the method of neutron activation analysis has been widely used. Napoleon's cause of death was mysterious and unknown for 150 years until neutron activation analysis was done on many different and separately preserved locks of his hair. Srila Prabhupada's symptoms were very similar to those of Napoleon, and were amazingly consistent with arsenic poisoning.

A month to month study of Napoleon's hair wherein one month of 1.06 ppm arsenic was found between months of 3.79 and 4.46 ppm was just four months after levels of 11.0 ppm. Napoleon's hair revealed

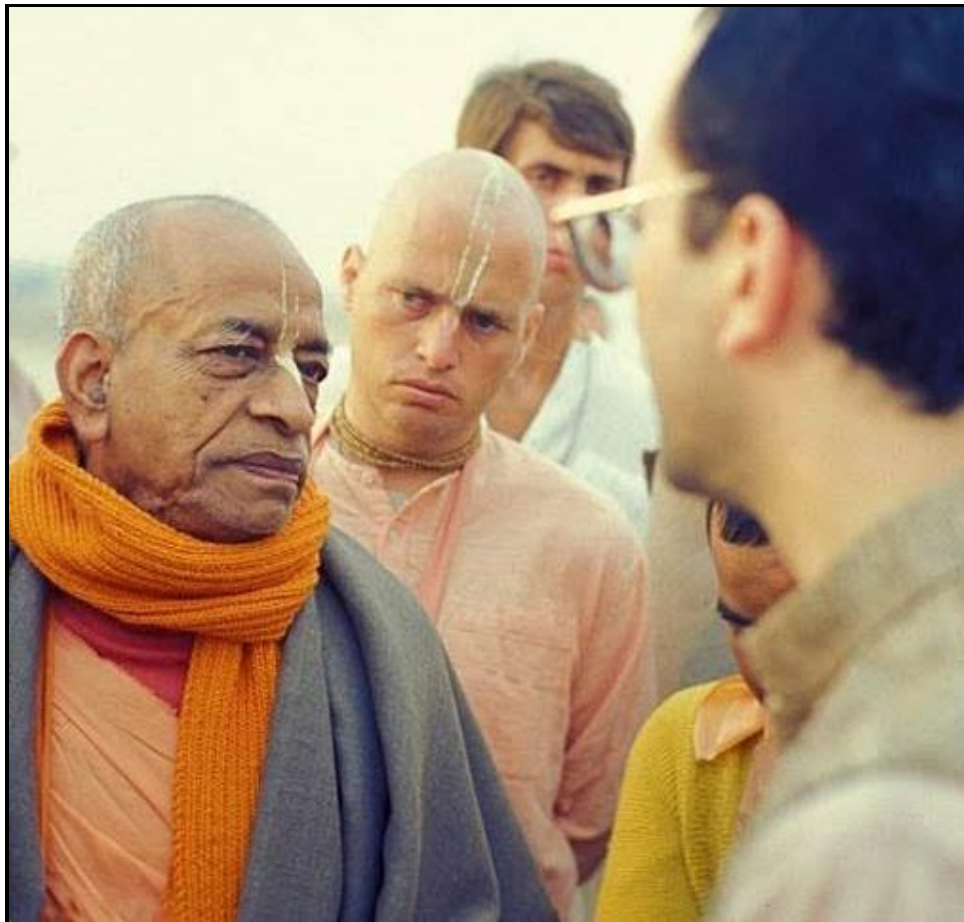
a wide variation of arsenic levels each month of the last six months of his life while he was poisoned with arsenic at 40 different times, *which caused symptoms similar to common diseases like diabetes*. The debate on Napoleon's poisoning goes on, however. But Napoleon's arsenic was very high, although whether it was accidental or homicidal is undetermined as yet. Arsenic was present everywhere in Napoleon's time, so his poisoning could have been environmental, accidental, medical, etc.

CONCLUSIONS AND SUMMARY

A level of 2.6 ppm arsenic is definitely abnormal and is consistent with chronic poisoning, and was almost certainly taken orally. There is no other plausible explanation how Srila Prabhupada would have achieved these levels of arsenic in his hair. This high amount of arsenic could not have been accumulated by ingestion of water or medicines which may have contained normal, tiny amounts of arsenic. Water or medicines are not suspected. (see Chapter 49) Average hair arsenic in human society is about 0.13 ppm, one twentieth of that in Q-1. (see Chapter 46) Srila Prabhupada's arsenic levels should be lower than averages from urban, industrialized areas where environmental contamination is much higher than in Vrindaban, Bhubaneswar, Hyderabad farm, and Mayapur, the places he visited in 1976-77. Srila Prabhupada led a healthy, pure lifestyle. The likelihood of environmental contamination causing hair levels of 2.6 ppm in Srila Prabhupada is practically zero, as confirmed by Dr. Morris. A level of 2.6 ppm is comparable to documented case studies of chronic arsenic poisoning, and represents a serious health hazard, especially if maintained for a period of months or longer, and especially in the case of an elderly person. The water in India has also been ruled out as the source by Balavanta's tests of Srila Prabhupada's Indian drinking water sources. (see Part Six)

With an average of 2.6 ppm arsenic in hair from many cuttings over many months, it is very likely that higher levels are involved, inferred by the mathematics of averaging.

The evidence was dramatically increasing that Srila Prabhupada was indeed deliberately poisoned.



CHAPTER 6: MINISTRY OF DENIALS

INTRODUCTION

When the poison controversy surfaced in the fall of 1997, the GBC Executive Committee deputed and authorized Balavanta das to conduct an “independent” investigation on their behalf, and it was hoped that Balavanta would disprove the “poison theory.”

In March of 1998 at the Mayapura annual GBC conference, senior GBC’s such as Tamal and Jayapataka thought this had been an unwise move, as Balavanta was instead broadcasting strong evidence to support the “poison theory.” Balavanta was then apparently forced into silence while an alternative to Balavanta’s program was quietly hatched; and the Ministry for the Protection of ISKCON (MPI) was born. MPI engaged Hari Sauri das, an indefatigable supporter of the GBC through all the twists and turns of ISKCON’s history, and Jahnu das, the right-hand man for Harikesha Swami’s regime in Europe (which collapsed in a dramatic scenario very soon afterwards).

Even though Balavanta was employed and funded (albeit inadequately) by the GBC, Balavanta was a man of integrity and was not a GBC insider or a “company” man who could be counted on to “protect” the perceived interests of ISKCON’s political and institutional needs. The poison controversy was a seriously negative issue for some of the most senior GBC members, who were popularly perceived as primary suspects in an alleged poisoning of Srila Prabhupada. Thus there was an underlying tension between Balavanta and those who were the natural suspects in a possible poisoning.

THE POISON CD PROJECT

Inspired by Rochan das of Vancouver, a team was assembled to attempt the making and distribution of an audio CD containing the “enhanced” poison whispers and a narrative commentary. Rochan arranged the help of a rather questionable character in Lockport, NY named “Jagannath das Puripada.” Dhaneshwara das went to Lockport in January 1998 to compose the storyboard and put together the CD in Jagannath’s sound studio, which had been offered for our use at no cost. Soon, however, Jagannath began to demand money and control in the project, and Dhaneshwara had great difficulty maintaining the direction that we had decided. Nityananda das made it clear to “Puripada,” who originated and pioneered the Ronald McDonald clown act, that he would send him \$500 once but no more, and that Dhaneshwara must be allowed to finalize the CD storyboard without further interference.

Puripada (Geoffrey Giuliano) insisted on being the narrator. With the final “cut” and on the day of completion, Dhaneshwara had a horrible confrontation with an angry Puripada and he fled for Denver without the CD he had worked on for many weeks. Puripada then disappeared to India, stopping in Europe on the way, and dropped Nityananda das a note claiming the CD was stolen by a green card holding assistant from his ashrama. Weeks later a copy of the finished audio CD was recovered from the manager of a sound studio near Lockport where the CD was mastered. Puripada also eventually sent a copy later that year, making some excuses.

Giuliano claimed that our just finished CD was stolen from his premises and delivered to ISKCON by the Bengali devotees in his ashram that he also accused of stealing equipment, food stamps, camera, and US\$19,420 in cash. He even filed a robbery report with the local police, which he sent to me. One of these Bengali devotees, Gaura Daya das, later called me from Washington, DC, saying that it was Giuliano who took the CD to Europe and sold it to Harikesha Swami. He expressed sympathy, saying that he and friends had also endured great abuse and exploitation from Giuliano, confirming that he was a first-rate swindler, psychopath, and con-man.

The facts are this: on the very day that the CD was completed, Giuliano instigated a terrible argument with Dhaneshwara who fled to the bus station immediately as though he was in danger. The same day Giuliano flew to Europe. Then the CD was given to Jahnu in Europe, presumably by Harikesha.

Geoffrey Giuliano **almost certainly stole our finished CD and sold it to ISKCON**. The Bengali devotees that fled his ashram told us he had taken it and many stories about his very shady business practices, including misuse of his tax exempt status. However, after listening to the finished CD, and after consultations, Nityananda das decided to abandon the CD project and not reproduce it, even though it had cost dearly in time and money. Everyone who heard it cringed at the bombastic and irritating voice of the narrator, "Puripada." Guiliano had made the CD intolerable to listen to. The CD also seemed to be a premature and incomplete presentation of the massive poison issue. Produced by Dhaneshwara, it was a decent attempt, given the circumstances. But Nityananda das did not like the "Poison CD" and could not stomach its duplication or distribution.

It was clear to Nityananda das that the poison investigation should be privately continued further in cooperation with some others and then a more developed, written report should be produced later. The evidence was still flowing in, and a CD was limited to only 72 MB as well. Books were favored by our previous acharyas and that appeared the best route to go, but only later. Accordingly, over a year later Nityananda das published the book *Someone Has Poisoned Me*.

HARIKESHA ACQUIRES OUR STOLEN POISON CD

Naturally we suspected Puripada of stealing and then selling the CD to Harikesha Swami when he dashed off to Europe. Stories about Guiliano's past business dealings began to come in, and it was remembered how he himself had related how he stole the original tape recording of Srila Prabhupada's last studio kirtans of January 1977, which he later released under his private label in 1998. Meanwhile a call to action was sounded in the GBC's inner circle after Harikesha listened to the stolen CD, and they galvanized their response.

How much did he pay for it? \$10,000? \$20,000? At this time Harikesha and his operations were very well lubricated with money.

Nityananda das would have gladly sold it himself at half whatever price Guiliano had gotten. Copies made their way amongst the ISKCON GBC. Apparently they were worried about an impending release of a damning "poison audio CD" worldwide, and they reacted by composing a rebuttal, to be used for the expected appearance of the Poison CD. Instead, the Poison CD was never released but someone in ISKCON leaked their prepared response to it anyway. This went against their interests, as their rebuttal simply deepened international interest in the issue.

MPI RESPONDS TO A POISON CD THAT WAS NEVER REPRODUCED

But the MPI rebuttal was leaked by someone onto the internet and the GBC was then obliged to officially release it the next day. ***Thus the GBC responded to a Poison CD that never was distributed.*** ISKCON replied to nothing, and this inadvertently increased awareness of the poison issue, and served to arouse interest in the investigative efforts. Mostly superfluous, the GBC Ministry's response is reviewed further below, and its 38 pages were incorporated into the later GBC book of denials, *Not That I Am Poisoned*, but with some changes.

Interestingly, Puripada later also gave an interview or statement to the GBC wherein he claims Dhaneshwara and team had wanted to tamper with the whispers in his sound studio, claiming they tried to thus incriminate ISKCON leaders in a contrived controversy. Surprisingly, many believed this trash. It was a lesson in the price of choosing the straight and narrow path of truth- many crazy and wild accusations must be met, and strength required to carry on in the face of such unfounded accusations.

Of course, Guiliano offered no specifics as to what was supposedly going to be edited on the tapes. Nevertheless, the GBC found this suitably convenient in discrediting the Poison CD makers as being insane, evil faultfinders and troublemakers. Is it any surprise that so many devotees have totally lost faith in ISKCON leadership, convinced it is now corrupted to its core?

It was ironic that the GBC had the audio Poison CD long before the team that made it did. Much later Dhaneshwara posted the CD with the poison whispers on the internet, but it is no longer available there. Here is the ISKCON reply to the PoisonCD that never was distributed, and some comments:

ISKCON'S REPLY TO THE POISON CD: FROM www.VNN.org: MAY 21, 1998. (Story #1809)

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

COMMENTS: *Notice the focus on supposed accusations of who did it rather than the actual issue of DID IT HAPPEN? Here the Ministry is engaging in the principle of distraction. It is harder to believe who may have done it before the crime itself has been firmly established.*

THE GBC FACES A COVER-UP CONSPIRACY?

MPI: Just recently a Poison CD or PCD and equivalent tape came out, which, although hiding behind the banner of neutrality and claiming no other intention than getting to the truth of the matter, strongly and in not so subtle terms suggests that Srila Prabhupada was in fact poisoned by his Western disciples and that there is a conspiracy being perpetrated by the GBC to cover this up. The following will show that this proposal is without any basis.

COMMENTS: *Oh, excuse us, the GBC never engages in any cover-ups, other than the child abuse, appointed zonal acharyas, hushing the faldowns of its gurus, the finances of its leaders, and more than a few other things. Over the years after 1998, the GBC will be seen to clearly cover-up the poison issue with plenty of hypocrisy, lies, misinformation, and deceitful denials. The evidence in this book clearly exposes the poisoning of Srila Prabhupada, the ISKCON leadership's efforts to conceal and obscure this fact, and to block all sincere and honest investigative endeavors.*

MPI: The so-called evidence that is being presented on the Poison CD is, upon closer examination, actually found to be very loosely constructed and rather insidious at its core. First we will present a few logical arguments against the idea that Srila Prabhupada was being poisoned by his disciples.

COMMENTS: *At this point, in May 1998, the evidence focused on the whispers and recordings of the so-called poison discussions. Much more evidence has been accumulated since then. There is a long discussion about Srila Prabhupada's wanting to go on parikrama in November 1977. If there were those who wanted Srila Prabhupada dead, why did they resist the parikrama proposal which almost everyone thought would bring Srila Prabhupada's demise due to the extreme hardship for his weakened and ill body? It seems that those wanting Srila Prabhupada dead would support the parikrama and thus not need to resort to poisoning.*

But how bad would it look if the Western disciples negligently "killed" Srila Prabhupada with parikrama? Vrindaban residents, Hindus, and devotees would take it as totally irresponsible. The publicity would be so negative that ISKCON's prestige would greatly suffer. Therefore parikrama was discouraged. Further, whoever was poisoning Srila Prabhupada was doing it for a long time already, and Srila Prabhupada was only days away from departing anyway. Why not look protective of Srila Prabhupada by opposing a "dangerous" parikrama? A deadly parikrama would be more problematic than continuing with poison.

RITVIKS PROMOTING POISON THEORY BECAUSE WHAT?

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

COMMENTS: *Ummm...this "logic" is a strawman argument, a fallacy of relevance- claiming your opponent is saying what he is not saying, and then attacking the fictional strawman argument. As far as is known, ritviks don't say this. Nice try Hari Sauri...*

Also there is serious doubt that the July 9 letter was sent out anyway, plus Srila Prabhupada did not need to announce that his disciples could **not** become full gurus since **he never gave the order to do so**. This further reduces MPI's reasoning as being full of holes.

NOT BECOMING GURU UNTIL 1987 DISPROVES A POISONING?

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

COMMENTS: *Why is it difficult to imagine that a group of poisoners can manage to remain undetected for 22 years? Blanche Taylor Moore poisoned many people in her life and family for over twenty years, avoiding detection by family, doctors, hospitals, and the law. We already have strong indications and substantial proof that there was a poisoning conspiracy. The whisper leaks and the recorded poison discussions recently being published, these ARE the leaks.*

Why denounce those concerned about a poisoning as enemies of ISKCON, and why not cooperate in an enlarged investigation? Motives for a poisoning could be revenge, financial gain, power, guruship... Some may have been unknowingly involved. Involvement may have been forced or bribed. There are so many possibilities, why speculate? Poisoning Srila Prabhupada would only make sense to those who were doing it, not to us. Becoming guru in 1978 obviously was a strong motive. Murder is always incomprehensible and illogical, so what is the use of saying "it doesn't make sense?" Rather, let us focus on actual evidence like symptoms, hair tests, audio forensics, interviews, Srila Prabhupada's own words etc. How could Bhakticharu become guru in 1978 if he was initiated in 1977 and was not one of the original eleven? But he did become a so-called full guru only 10 years later. MPI speculations are not addressing the ACTUAL EVIDENCE and are sly distractions.

LONG STANDING AILMENTS DISPROVE POISONING?

*(Next MPI gave Abhiram's long report on Srila Prabhupada's medical condition and diagnosis of dropsy (Ch. 41). But a simple diagnosis of kidney disease/ dropsy is a misdiagnosis or partial diagnosis. As seen in the health biography in Appendix 13: although there appears to be kidney disease, no qualified allopathic doctor **ever** had the opportunity to reach an authentic diagnosis as they were always rejected before doing proper tests. The medical evidence points to a health condition other than kidney disease, one synonymous with chronic heavy metal poisoning. MPI tries to convince us of ordinary kidney disease.)*

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

COMMENTS: *Well, isn't that what Srila Prabhupada himself said?*

MPI: ...but while they suggestively attribute this to sinister origins, we now present some more medical facts to show that such symptoms were indeed to be expected in someone of Prabhupada's physical condition, as also confirmed above by Dr. Karl Otto Jacob.

COMMENTS: *MPI then delves into Srila Prabhupada's medical condition in an attempt to discredit the notion of poisoning. We will deal with this issue in Part Five, Diagnosis By Medical Evidence. Suffice it to say here that chronic cadmium or arsenic poisoning fits better with the medical evidence than simply kidney disease, diabetes, or even both. There are a series of "mystery" symptoms which do not fit the GBC misdiagnosis.*

DAMODARA SHASTRI KAVIRAJA AND BHAKTICHARU ACKNOWLEDGED POISONING

MPI: Yet, as will become apparent from the conversations of November 9-10 discussed herein later on, Damodara Prasad Shastri, the highly experienced doctor who was physically with him right up to the last

moment, did not detect any symptoms of arsenic in Srila Prabhupada's body, and never mentioned the possibility of it at all, even though Srila Prabhupada himself discussed directly with him the possibility of his being poisoned. Nor did Prabhupada's nurses, Abhiram Prabhu and Bhakticharu Swami, nor any of the other doctors who saw Srila Prabhupada.

COMMENTS: *Well, MPI has this dead wrong. See Chapter 80 & 82, and in the poison discussions, Part Two, where Bhakticharu, Damodara Shastri, Bhavananda, and Tamal- ALL of them clearly acknowledge that Srila Prabhupada is talking about being poisoned. Further, we later document Damodara Shastri's belief that Srila Prabhupada was indeed poisoned.*

MPI then defers to Bhakticharu Swami, who tries to use his first-hand experiences at Srila Prabhupada's bedside to claim there was no poisoning. Bhakticharu's memories of Srila Prabhupada's last days supposedly provide a credible eyewitness account of how there was certainly no chance of foul play. Ch.72 looks at Bhakticharu Swami as one of the primary persons of interest, or suspects, in Srila Prabhupada's poisoning. For example, in November 1977, Bhakticharu exclaims: "Someone gave him poison here!" Today he denies it?

MISSING TAPES? RITVIK CONSPIRACY?

MPI: From the PCD: "We found that there were 75 days between July and October, out of 92, for which there are no tapes, including 45 consecutive days from August 18 through October 1. We ask why were no recordings made at that time. Or, if indeed recordings were made, what happened to them? "

COMMENTS: *MPI then quotes Tamal's statement on missing tapes: see Chapter 58.*

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

COMMENTS: *Ritviks? The discovery of Srila Prabhupada's poisoning is not simply some trouble concocted by ritviks, but a fact established by the mass of corroborating evidence presented in this book. Even the GBC had initiated their own poison investigation committee. Why does Hari Sauri try to discredit a poisoning by calling it a ritvik conspiracy? Many devotees, as MPI admits, and many GBCs have endorsed in writing or privately that they believe there is good reason to conduct a new, independent investigation into the matter. MPI continues:*

GBC ADMITS PRABHUPADA'S WORDS ARE A CONFUSING SCENARIO

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

COMMENTS: *Here Hari Sauri is rather honest and frank about the 1977 poison discussions. He does not bring himself to declare that they confirm no poisoning as the later GBC book did. From MPI's statement in 1998 to the GBC book Not That I Am Poisoned in 2000, the GBC position radicalized and hardened, as is typical for a GBC that continues to change, merge, transform, and waffle in their positions, caught tightly between politics and truth. We deal with MPI's poison discussions statement more in Part Six.*

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

COMMENTS: *Well, before deciding who is responsible, let us examine what they would be responsible for! In other words, was Srila Prabhupada poisoned?- is the real and first question. Who did it comes later.*

PRELIMINARY GBC WHISPER FINDINGS PROVED TO BE WRONG

MPI: WILL O THE WHISPERS: It has been alleged that a number of "whispers" have been found on tapes of conversations which contain the word "poison" in various phrases. This "evidence" has been taken so seriously that at least three different parties have sent the tapes to forensic labs for professional analysis. Modern techniques of spectrographic sound analysis as well as standard enhancement of the "whispers" by sophisticated audio playback equipment have been employed to ascertain whether there is any truth to this idea. To any neutral devotee it is inconceivable that a person or persons serving Srila Prabhupada in such an intimate manner as existed in the last days in Vrindavana could whisper "the poison is going down [giggle], the poison is going down," watching Srila Prabhupada gulp down poison. As we see from the following evidences, their credulity and faith need not be stretched for **there exists no evidence to support such a notion.**

The GBC appointed an independent investigator (Balavanta) to oversee a professional forensic analysis of the tapes to ascertain if there is any truth to these claims. These results are still pending but after preliminary tests and lab feedback, Balavanta expressed doubt that any definite evidence will be found to exist. Apart from this, several GBC's have conducted tests themselves with sophisticated equipment; the results are indeed interesting. According to their analyses, the word "poison" simply does not appear.

COMMENTS: *The amateur audio "tests" by Harikesh, Bir Krishna Swami, and Ravindra Swarup are then given by MPI, and were all denials of any poison word in any whispers. Lacking any substance, we will not reproduce them. Amateur opinions about the whispers do not stand up to the long list of forensic audio laboratory results that are listed in Ch. 27. Five audio forensic laboratories (GBC appointed Balavanta's as well) have agreed that the word poison is found repeatedly in the "poison" whispers. ISKCON is so sunk in a state of utter denial that should Srila Prabhupada himself come forward and say, "Someone has poisoned me," they would ignore it! Actually, Prabhupada already said this, and it was ignored in 1977 as well as today. The GBC were ready to embrace audio forensics when they thought the results would be negative, but then they reject audio forensics when later the results were confirmatory.*

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

COMMENTS: *Yes, the ISKCON spokesmen also are hearing what they want! But the professionals at the audio forensic laboratories have no such prejudices, so this is no argument at all. Next MPI refers to the giggle in the whisper "the poison's going down."*

THE GIGGLE MEANS THERE WAS NO POISONING?

MPI: One factor to consider here is that the person giggling is Prabhupada's godbrother, Krishnadas Babaji Maharaja who was known to continuously giggle due to his constantly being in good humor from his incessant chanting of the Holy Name. Is it likely that such a great soul would participate in such a horrendous crime? There is no indication from the conversations that Krishnadas was even present.

COMMENTS: *It was obviously not Krishnadas Babaji. Since we are freely making suggestions as to who might be giggling, let the record reflect that many devotees consider it to be Bhavananda, based on the uniqueness of his voice. Krishnadas Babaji was not there when the poison whisper and giggle was uttered.*

FLIMSIEST EXCUSE OF EVIDENCE?

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

COMMENTS: *Yes, the whispers alone do not represent an airtight case for poisoning. After all, whispers will always be whispers. But they cannot be so easily brushed aside, either, especially in light of all the other evidence indicating poisoning.*

How about some lie detector tests, voice stress analysis, in-depth interviews, and comparative depositions, and COOPERATION rather than obstinate denial?

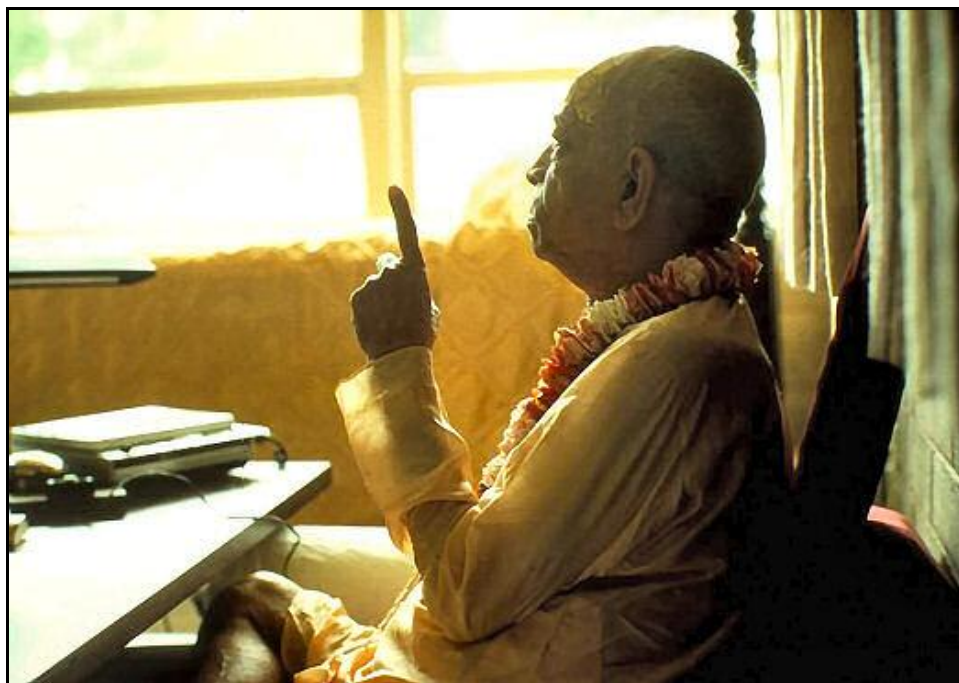
There are obvious persons of interest, or natural suspects. The investigation into Srila Prabhupada's poisoning should be conducted rationally and with cool heads. The real unfortunate thing here is how sure ISKCON is that there could not possibly be anything wrong. ISKCON has gone beyond the point of no return in the dark tunnel of denial. The bottom line is the POISON word has been isolated, analyzed, recognized, confirmed, and certified by many top notch audio forensic laboratories, working independent of each other. How about an explanation from the whisperers as to why they were whispering over and over about poison in the background? No one thinks the whispers will convict anyone or establish foul play on their own merits. However, when one takes into consideration ALL of the evidence, then it becomes clear that indeed Srila Prabhupada WAS poisoned. Study this book; decide for yourself. See Part Four on the forensic breakthrough.

MPI CONCLUSION:

We hope that the above has shown that no solid evidence exists either medically or through the recorded medium to establish that Srila Prabhupada was deliberately poisoned, and certainly not by his disciples. Rather, we feel that the love of those surrounding Srila Prabhupada was genuine and self-evident. It was accepted as such by His Divine Grace and as his disciples and followers, we should have no difficulty in accepting that also. This theory has sprung up after 20 years and we believe it should be dismissed and laid to rest. Sincere devotees can go on serving Srila Prabhupada and his ISKCON society with a clear consciousness and should not be disturbed by elements who do not have the best interest of his society and devotees at heart. The only genuine poison is the theory itself.

COMMENTS: *Unfortunately, the real poison is the mood of denial. Poisoning rumors started when Srila Prabhupada said he was poisoned. The solid evidence continues to increase; how can ISKCON think there is none? The emperor wears no clothes... MPI admits Srila Prabhupada's statements are 'confusing' and that he spoke about being poisoned. So Srila Prabhupada himself started the poison "theory"- let us all ignore him and protect the positions of our "great" ISKCON leaders who have been shown to lie and cheat so many times already. May truth and justice prevail, not political correctness.*

Thereafter, no further activities of the MPI are known until after release of Someone Has Poisoned Me in May 1999. Then they sprang back into action to defend the leading interests in ISKCON from the most dangerous attack post-1977 ISKCON had ever endured - the truth.

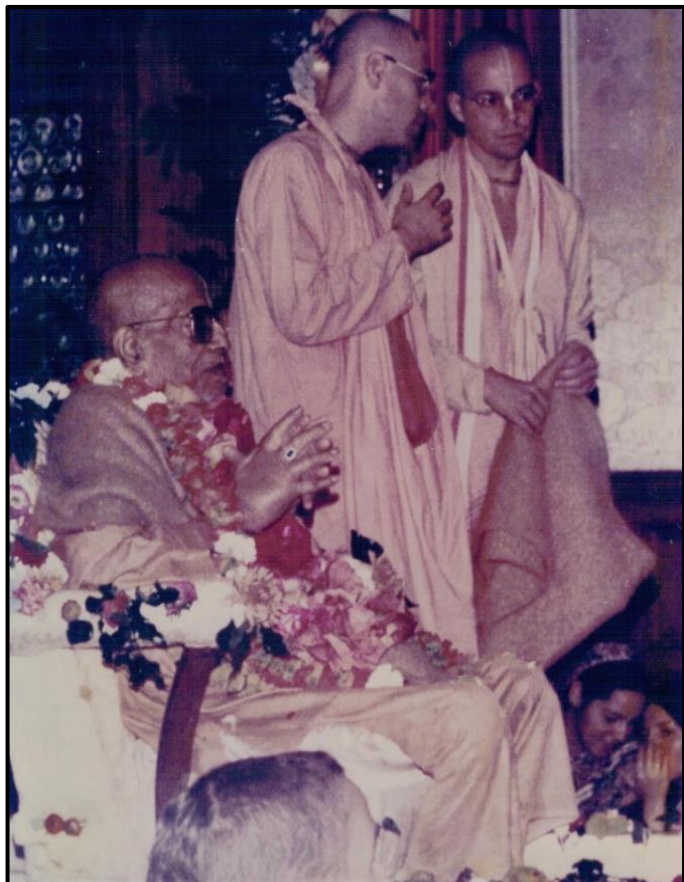
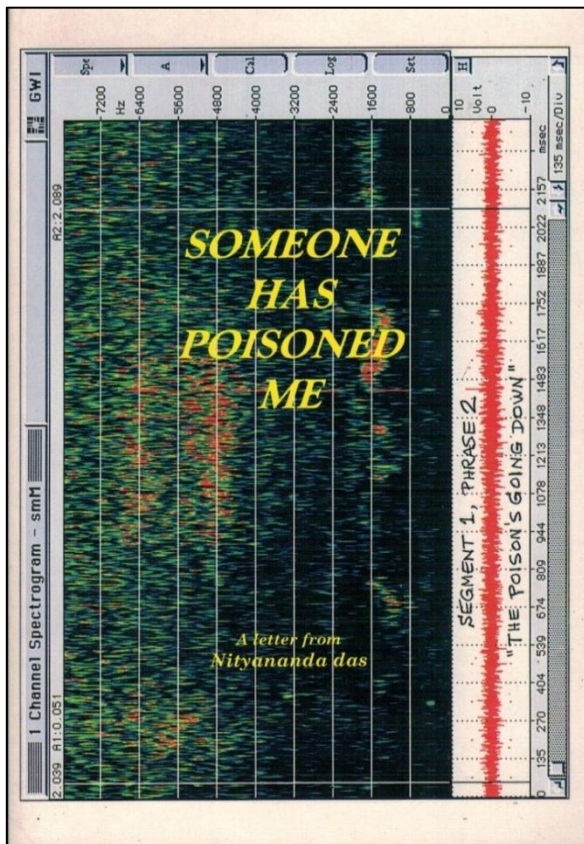


CHAPTER 7: *SOMEONE HAS POISONED ME* PUBLISHED

After Balavanta became silent in his work for the GBC, Mahabuddhi left the team, and the audio CD project imploded, Nityananda das pursued his own track of investigation, seeking guidance from experts and conducting other hair tests. After more than a year, and seeing that Balavanta das was apparently not making much further progress in his investigation, and that devotees had no clear or reliable source from which to obtain information, facts, or evidence in the poison issue, he decided to compile everything into a book. In May 1999 he published *Someone Has Poisoned Me* which detailed several categories of evidence that Srila Prabhupada was poisoned, namely: poison whispers, poison discussions, witnesses, medical evidence, health symptoms, motive, and more.

The total evidence, especially Srila Prabhupada's own statements ("*Someone has poisoned me*"), was examined carefully and the book concluded that, yes, Srila Prabhupada had been maliciously poisoned. The book was 408 pages, including 45 chapters, 22 appendices, with technical graphs and illustrations. Over 150 pages were a meticulously compiled biographical record of Srila Prabhupada's activities with an emphasis on health details, stretching from late 1975 until his departure two years later. This was assimilated from all available biographical accounts.

SHPM was widely distributed throughout the world to ISKCON temples, congregations, life members, ex-members, sympathizers and other Gaudiya Vaishnava groups, largely for free. It included one primary audio forensic study of the whispers (CAE) and one forensic test finding about 3 ppm arsenic in Srila Prabhupada's hair. About 2000 copies were circulated, although surely some thrown away. The book and the issue were widely discussed and received good attention in the Indian media. Web newsites covered the controversy and the mounting evidence.



The GBC responded within nine months (rather quick for the GBC) with their book of denials called *Not That I Am Poisoned*. Unfortunately, the result was to confuse everyone. Parts per million of hair arsenic, comparison of diabetes and poisoning symptoms, and audio forensics on whispers were twisted into technically difficult areas which left many uncertain as to the correct or clear conclusion. The opinion of many is that the authors of the GBC book tried to confuse everyone with the simple aim of creating doubts about the substantial evidence that Srila Prabhupada was poisoned.

Many simply blocked their minds due to the intense emotions that were aroused. Some refused to discuss it, or even hear about it, but still, many others wanted the whole truth to be known and established. This current work will tell it like it is, with fairness, honesty, and accuracy, without hyperbole, deceit, lies, and strawman arguments, so that readers will be unharassed in making their own judgements of the evidence. Comments and interpretations, of course, are inserted where it was felt appropriate to achieve a clearer understanding or to express our sincerely held opinions.

A few minor errors were made in *Someone Has Poisoned Me*, although it was a best effort and sincere evaluation, and of course those errors were harped upon by the ISKCON deniers to no end as though that would refute **all** the evidence. Some medical factors were slightly over-emphasized in SHPM and some claims or statements were not fully documented, resulting in some degree of error regarding certain details. Yet the book created a crisis of confidence, and the GBC was very defensive, denying that **any** of the evidence was meaningful or valid. **The evidence and conclusions in *Someone Has Poisoned Me* still remain largely valid, but with this primary, significant, and evidence-expanding revision:**

Cadmium was the primary poison, and arsenic was secondary. See Part Four.

The table of contents for *Someone Has Poisoned Me* is included here to give an idea of the book.

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Someone Has Poisoned Me and this book are available for quick download at our website:

<http://killgurubecomeguru.org>

CHAPTER 8: BALAVANTA'S INVESTIGATION REPORT

BALAVANTA'S REPORT: DISAPPOINTING AND INCOMPLETE

From the time Balavanta das was deputed by the GBC in December 1997 to conduct an "independent" investigation, very little was heard of his activities or progress. Throughout 1998 and 1999 Nityananda das was hardly able to reach him by phone or email; when Nityananda das spoke with him on two occasions, Balavanta das confided little about his program of investigation other than frustrations with a London audio forensic expert and being at a loss as to where he could analyze the hair from Srila Prabhupada's hairclippers. Nityananda das spoke with Naveen Krishna regularly, and he, acting as Balavanta's assistant, shared as much as he was allowed. Everyone was waiting, waiting, waiting... for well over two years. Many devotees were very frustrated.

At the annual Mayapura GBC meetings in March 2000, Balavanta finally presented his investigative report to the GBC and devotees. It was brief, sometimes ambiguous, and inconclusive, although he did clearly recommend that further investigation should be pursued with some appropriate funding, complaining that he had not had sufficient funding to date. Many devotees had expected that Balavanta would have accomplished a more comprehensive investigative report, especially after such a long time. Balavanta's report had many valuable discoveries, yet overall it was seen as weak, lacking follow-through in both investigation and interpretation. Many things had been expected but were not included, such as interviews with witnesses and with the suspects themselves. Tamal, Bhakticharu, Bhavananda, nor Jayapataka were interviewed.

DID SRILA PRABHUPADA SAY HE WAS POISONED OR NOT?

Regarding Srila Prabhupada's statements about his being poisoned, Balavanta wrote in his report the following all-too-brief and misleading statement:


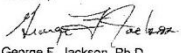
"On November 8, 1977, Srila Prabhupada commented that "Someone has said that I have been given poison." Who said? "They say; they all say." He was pressed later and responded, "Not said, but that I have the symptoms of one who has been poisoned."

These three lines comprised Balavanta's **entire presentation** on the extensive discussions of poisoning between Srila Prabhupada and others in his quarters. Balavanta **has incorrectly quoted** Srila Prabhupada in the last phrase, giving the impression that Srila Prabhupada had stated two conflicting things. In Part Two, *The Poison Discussions*, we present the proper translations and understandings of Srila Prabhupada's statements about poisoning, the summary of which is:

Srila Prabhupada did NOT say that he was NOT poisoned,
Srila Prabhupada DID say that he thought he HAD been poisoned three times,
Someone else, a visitor, told Srila Prabhupada that he had the **symptoms** of poisoning,
Which Srila Prabhupada also agreed with,
and that visitor did not say Srila Prabhupada had actually been poisoned.

TEST ON SRILA PRABHUPADA'S MEDICINES

Balavanta das reported also how he had received three glass vials sealed with corks containing a dark red powder from the Vrindaban ISKCON temple Srila Prabhupada Museum which were labelled, "The last medicine taken by Srila Prabhupada." These were tested by National Medical Services, Willow Grove, PA, and found to be free of strychnine and cyanide, and had normal amounts of some other elements that were tested. Balavanta was unable to research Srila Prabhupada's Ayurvedic medicines further, except to confirm that tiny amounts of mercury are sometimes incorporated into medications and that no arsenic or cadmium is supposed to be found in **makharadhvaja**.

	National Medical Services, Inc.	3701 Welsh Road Willow Grove, PA 19090 Phone: (215) 657-4900 1-800-922-6671 Fax: (215) 657-2972																									
	<i>Toxicology Specialists Worldwide Since 1970</i>																										
EMAIL: NMS@POND.COM																											
DATE OF REPORT: February 11, 1998																											
TO:	Ledford, Mayfield & Ogle 787 S. Yonge Post Office Box 4118 Ormond Beach, Florida 32175-4118 Attn: William H. Ogle																										
Ref:	c/o William H. Ogle NMS Control No. 580888 NMS Accession No. 97-198546																										
EXAMINATION:	Heavy Metals Screen Strychnine and Cyanide Screen																										
SPECIMENS:	The following item was received via Federal Express No. 1963540051 on 11/28/97.																										
	Item 1. One (1) metal canister contained three (3) glass vials, sealed with corks, which contained a dark red powder.																										
	Item 2. Hair clippers (no analysis)																										
ANALYSES and FINDINGS:																											
1.	Inductively coupled Plasma Atomic Emission Spectrophotometry (ICP-AES) of all three (3) samples in item1 detected the following:																										
	<table border="1"> <thead> <tr> <th>Elements (ug/g)</th> <th>Item 1a</th> <th>Item 1b</th> <th>Item 1c</th> </tr> </thead> <tbody> <tr> <td>Boron</td> <td>90</td> <td>82</td> <td>110</td> </tr> <tr> <td>Aluminum</td> <td>4900</td> <td>4000</td> <td>5000</td> </tr> <tr> <td>Manganese</td> <td>280</td> <td>270</td> <td>300</td> </tr> <tr> <td>Mercury</td> <td>1700</td> <td>1160</td> <td>1340</td> </tr> <tr> <td>Lead</td> <td>90</td> <td>None detected</td> <td>None detected</td> </tr> </tbody> </table>			Elements (ug/g)	Item 1a	Item 1b	Item 1c	Boron	90	82	110	Aluminum	4900	4000	5000	Manganese	280	270	300	Mercury	1700	1160	1340	Lead	90	None detected	None detected
Elements (ug/g)	Item 1a	Item 1b	Item 1c																								
Boron	90	82	110																								
Aluminum	4900	4000	5000																								
Manganese	280	270	300																								
Mercury	1700	1160	1340																								
Lead	90	None detected	None detected																								
	Note: Values are approximate																										
2.	Microdiffusion and microchemical color tests did not reveal the presence of any potentially toxic concentrations of strychnine and cyanide on one (1) item chosen at random. (Detection limit range: 50 to 100 ppm)																										
Comments:	The above findings for the metal screen may have been a result of environmental contamination.																										
	Sincerely,  George F. Jackson, Ph D. Division Head of Criminalistics																										

In addition, later in June 2000 the GBC arranged for the government of Queensland, Australia to test one of Prabhupada's medicines, termed an "aqueous solution" with an ID label "MVAJ1." It is not known what medicine this was, but it came back negative on certain heavy metals and other poisons, and inferring from its label (likely made by Hari Sauri), it is thought to be makharadhvaja, either from Chandra Swami or Bonamali. But makharadhvaja is not "aqueous."

HOWEVER- none of these medicines were tested for the new primary poison which is discovered in Part Four of this book. It would be no surprise if the GBC and their agents never recovered the MVAJ1 medicine samples from the Australian testing facility, meaning it is now lost. This would be typical of their incompetence, just as they did with the hair samples that they abandoned in Wisconsin, which were the key to the forensic breakthrough described later in Part Four.

SrilaPrabhupada's medicines now in the care of the GBC should be re-tested for specific elements, if they are still existing.

TEST ON SRILA PRABHUPADA'S HAIR FROM THE CLIPPERS

Balavanta das also reported on his test of some of Srila Prabhupada's hair supplied by Daivi Shakti dasi through Hari Sauri. His report included this:

"I also received a hair clipper from the (Vrindaban) museum which I sent to Dr. Steven Morris of the University of Missouri. Dr. Morris operates one of the world's most advanced technologies for microscopic analysis and is himself an authority on the subject. Having obtained a hair embedded on the movable cutter of the clipper, he subjected it to analysis. He found arsenic in the hair in the amount of 2.6 ppm which he considered to be 20 times greater than would be expected in an average person living in the United States."

Actually Dr. Morris does neutron activation analysis, not microscopic analysis. This and other oversights suggest Balavanta was not properly focused at optimum concentration while engaged in the poisoning investigation on behalf of the GBC. Either he was busy with his regular legal work, or perhaps he lost enthusiasm knowing how the GBC was engaged in an end-run around his work with a secret committee producing an institutional whitewash and cover-up.

Another error in Balavanta's report was that Dr. Morris flushed a significant number of hairs, not just one, from the clipper blades, and he asserted that this quantity was far more than sufficient for an accurate analysis and reading on arsenic. The significance of this hair test is elaborated in Chapters 44-48.

HAIRCLIPPER OIL CONTAINS NO ARSENIC

After receiving Dr. Morris' findings of 20 times normal arsenic in the hair removed from the blades of Srila Prabhupada's hairclippers, Balavanta thought that perhaps some would wonder if the hairclipper lubricating oil contained arsenic. Was it possible that this would explain the high arsenic levels? In February 1999 Balavanta called Exxon, USA and spoke to an informed party, learning that all lubricating oils cannot have arsenic since it is not used in the processing. Balavanta received a Material Safety Data Sheet on petroleum lubricating oils which provided its ingredients, which were absent any significant arsenic.

In addition, later in 1999 the GBC separately received a report back from Scientific Services, a health services department of the Queensland, Australia government. A sample of the Wahl brand hairclipper oil had been tested and it was found NOT to have any significant amounts of arsenic.

DELAWARE MEDICAL EXAMINER STATEMENT

Balavanta's report continued about an expert medical opinion he had obtained.

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

COMMENTS: We know that the hair found between the blades in Srila Prabhupada's hairclippers had accumulated there due to multiple uses from many cuttings throughout 1977. Therefore the 2.6 ppm arsenic in Srila Prabhupada's hair represents a mixture of hairs from many cuttings. Logically, we assume 2.6 ppm is the average arsenic level during those 6-10 months during which the hairclippers were used (Nov 76- Aug 77).

Dr. Callery concluded his letter with a very powerful statement:

*"It is my opinion, to a reasonable degree of medical certainty, that this individual, with the history of multiple myocardial infarcts (heart palpitations) and non-insulin dependent diabetes mellitus, and considering his age, would **be an individual in frail health in which a chronic administration or exposure of arsenic leading to toxic levels would be expected to be a significant contributing condition to his death.**"* (see Appendix 1 for complete report)

Dr. Callery stated that besides gastric disturbances, other symptoms of chronic arsenic poisoning would also be expected. In examining Srila Prabhupada's health history, we do find exhibition of many of these symptoms. (see Chapter 38) Overall, Dr. Callery's letter is a very valuable statement which clearly establishes in Srila Prabhupada's case the serious effects of chronic arsenic poisoning- **"a significant contributing condition to his death."**

DRINKING WATER FOUND TO HAVE NORMAL ARSENIC AMOUNTS

Next, Balavanta das explained that he tested the sources of the drinking water in Vrindaban and Mayapura from which Srila Prabhupada drank, and they were found to be normal. Therefore, Balavanta rightfully dismissed the possibility that Srila Prabhupada's elevated levels of arsenic could be attributed to the water which he drank while in India. Only the water well at the Mayapura front gate, which was not used for drinking water nor by Srila Prabhupada at all, had slightly elevated levels of arsenic at the very threshold of government mandated acceptable limits. But Srila Prabhupada never drank water from this well.

Yet, unnecessarily, Balavanta still wondered if the drinking water could be the source of the arsenic, contradicting his own definitive evidence to the contrary!

Srila Prabhupada's water sources in India were found to be free of abnormal amounts of arsenic in 1998-99, and there is no reason to think that these sources were any different in 1977. Actually the arsenic crisis in India and particularly in the Ganges delta has its origins **after the time** that Srila Prabhupada departed; in the early 1980's the Red Cross and others began sinking tubewells which now are the source of arsenic tainted waters. The arsenic water crisis in Bengal today did not exist in 1977! It began with these new tubewells drilled years after Srila Prabhupada departed... For more, see Ch. 49.

FRUSTRATION WITH POISON WHISPERS

Concerning the poison whispers, Balavanta das expressed his frustrations with the weak confirmation he received from Dr. J.P. French, "an internationally recognized recording analyst." Because of his failure to secure a proper analysis on the whispers, his view of them was as skeptical as was the GBC, and, we greatly

regret, he minimized their value due to not understanding that he had failed to supply a high quality tape for analysis. One can only get out what is put in...

"In general, the content of the whispers on the tapes is not clearly identifiable. Much is left to the ear of the listener. Although the above authorities have offered opinions as to what the voices likely say, doubt remains as to what they actually say. In other words we have not yet reached and may never reach a level of certainty as to content of the whispers. To a large degree this is inherent in the nature of a whisper; the very act of whispering involves a concealing of the substance if not the existence of the communication. Perhaps future technology will be of some benefit in this regard."

«UT: If Balavanta had sent a first generation copy of the poison whispers to Dr. French instead of a fourth generation copy (copy of a copy of a copy, whereby the quality is reduced each time), results would have undoubtedly matched the findings of later studies. It is for this reason that a frustrated Balavanta surmised the unidentifiability of the whispers, and on this count **he was very mistaken**. Balavanta das was limited by the GBC to a one-man investigation; thus he could not benefit from the work, funds and input of others who wanted to participate as a team. Alone, he knew no better than to use a degenerated, poor-quality tape for analysis; but in league with a team of devotees, this would not have happened. Why was the GBC so-called independent investigation strictly limited to one man? How much could be expected in this way? Balavanta's results over 2 years had some notable defects that could have been avoided had the GBC been actually interested in finding the full truth in the matter. The constraints upon Balavanta were crippling.

Contrary to Balavanta's sentiments, the whispers can most definitely be very accurately ascertained, and furthermore, they have been repeatedly and accurately analyzed as containing the word "poison." The future technology that Balavanta das hoped for was already available, and was used in later audio forensic studies by the private investigation of other devotees. (see Part Three)

DR. NAROTTAMA LAL GUPTA

Balavanta das also informally interviewed Dr. Narottama Lal Gupta, a Vrindaban Ayurvedic kaviraja who attended Srila Prabhupada in Vrindaban in 1977. Dr. NL Gupta said that there should not be any arsenic in makharadhvaja and that in his medical opinion, Srila Prabhupada had symptoms of liver damage. This, he thought, could lead to kidney damage and could also be responsible for the swelling that was visibly prominent. Dr. NL Gupta's medical opinions will be reviewed later (Ch. 80), and it is important information on Srila Prabhupada's medical history and health diagnosis. Of course, the question is: what caused the liver damage? Later we will see how Srila Prabhupada's liver was affected by heavy metals poisoning.

It is interesting to note, as we will elaborate further in later pages, Dr. NL Gupta diagnosed Srila Prabhupada's ailment with a diagnosis of liver damage, a diagnosis different from most others.

Also Balavanta received from Dr. NL Gupta some critical information supporting the poisoning conclusion that he did not report to the GBC in March 2000. This information was acquired for this book several years later, detailed in Chapter 80, Three Kavirajas Agree on Poisoning. This information is included in the section regarding witnesses to Srila Prabhupada's poisoning.

ALFRED FORD OFFERED TO FINANCE A LEGITIMATE INVESTIGATION?

Abhinanda das, serving with Public Relations at Vrindaban ISKCON, wrote to Naveen Krishna on Dec. 18, 1999 that he had information from a reliable source that Ambarisha das (Alfred Ford) was willing to finance a legitimate investigation. He suggested a lawyer named O.P. Sharma in Delhi be engaged for Rs. 100,000 on the case. Vineet Narayan introduced Abhinanda das to O.P. Sharma, whom Naveen had met at his residence a year or two earlier. If this account is accurate, why was Ambarisha's offer never considered?

GBC AGENT SABOTAGES FURTHER INVESTIGATION

Balavanta das also reported to the GBC on some interference to his investigative work that arose from an unexpected person.

"I obtained additional samples of Srila Prabhupada's hair to submit to Dr. Morris for analysis. He was prepared to perform these tests (pro bono or cost-free) when he was contacted by a Mr. Hooper from Australia who indicated that he was also working on the investigation.

"Mr. Hooper was not working with me and I do not know him or his role in your investigation. Following this contact, Dr. Morris decided to assess a substantial charge (\$6000) for his continuing efforts. I contacted you (the GBC) to ask for the funds to complete the study, but they have not been forthcoming."

COMMENTS: Balavanta could have easily arranged for this amount of funding either from his own pocket or by asking Ambarisha das (or others). One reason he did not move forward on these Dr. Morris tests may have been that he had no other confirmed 1977 Srila Prabhupada hair samples. In contrast to the GBC who through Balavanta spent maybe \$8000 to investigate Srila Prabhupada's poisoning, the Truth Committee members have spent over \$300,000, and gotten, by Krishna's grace, some definite and conclusive results.

Mr. Hooper was commissioned by the GBC poisoning suspects themselves to construct a report contradictory to that of Balavanta, who was not informed of this second investigative program. Imagine that: one administration with simultaneous official and secret investigative teams. Due to interference with Balavanta's investigation, by intimidating Dr. Morris, Mr. Hooper effectively sabotaged Balavanta's further investigation with hair tests. Dr. Morris described to Nityananmda das how Hooper had "harassed" him with demands for indefinite free tests. **Thank you so very much for the so-called cooperation from the GBC.**

Dr. Morris explained to me that he was told by the Australian GBC agent that there would be "a great number of samples to be tested, and that fairness dictated that if one was done **pro bono**, all would be expected to be **pro bono**." Dr. Morris had no choice but to protect himself by instituting reasonable fees for his work, whereas previous to the GBC agent's surprise phone calls, he was interested in helping Balavanta das and Nityananda das out of simple academic interest, on a pro bono basis.

It is interesting to note that although ISKCON could afford a reputed (although unconfirmed) protection pay-off to Harikesha (and Russian mafia-like disciples) in the reported amount of millions of dollars, the GBC decided it could not afford \$6000 to investigate the alleged crime of assassination of their own spiritual father and Founder-Acharya. Why did the GBC not cough up the \$6000 for critical further hair tests? Perhaps the reason was that they were afraid of what the results might be. Surely Tamal must have discouraged these tests. Later the Truth Committee completed the tests on Srila Prabhupada's hair samples that the GBC had abandoned in Wisconsin. (see Part Four)

WAS BALAVANTA COMPROMISED ?

Many devotees had expressed suspicion of Balavanta's investigation as perhaps being partial to the GBC or not being truly independent. An example is found in this letter from a concerned follower of Srila Prabhupada:

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

However, probably the following is closer to the truth: Balavanta did not realize when he first accepted employment by the GBC to conduct an "independent" investigation that he would be permanently compromised by the attorney-client privilege (legal rules of ethics). The GBC became his client, in essence, so how could he ever face them from the other side even if truth demanded it? Ethically, as an attorney of law, Balavanta was bound to represent the interests AND instructions of his employer, the GBC. Naturally, if the GBC asked him not to release information to anyone but them, he would be bound to do that. This explains his silence for over two years.

After giving his report, Balavanta subsequently and quietly resigned from the GBC; he did so in disgust at the GBC dishonesty in handling the poison allegations and issue. He confided in Nityananda das how he

personally believed Srila Prabhupada was in fact poisoned but that it was hopeless in finding out the truth with obstruction from a corrupted ISKCON leadership. Some years after his 2000 report to the GBC, his files and notes were liberated and ended up with the Truth Committee, although there was little new information.

Those who know Balavanta das personally are sure that he is not compromised in his honesty on the poison issue, but that he may have been legally bound to remain outwardly neutral lest he commit a breach of ethics and enter a zone of legal jeopardy. Sometimes an attorney's license to practice law can be revoked if a state's law association finds he betrayed his client's trust or interests. It is unfortunate that Balavanta das may have been neutralized in this manner and that he could no longer actively assist in further honest investigation by those other than the GBC. But he may yet be a powerful force in the search for further truths in the future.

Balavanta's interest in further investigation waned after his March 2000 report, and he privately noted that he was concerned about being away from home so much, leaving his family vulnerable. Also a leaked GBC



e-mail to Balavanta cautiously advised him that he should be concerned for his family's welfare if he were to further participate in the poison investigation. He took it as a veiled threat to his family.

The GBC calling Balavanta's investigation as "independent" was an effort to lend it additional credibility, and is a bizarre misnomer. The bald truth is that Balavanta was very much **dependent** on the GBC. When his GBC funding dried up, so did his investigation. When he was sidelined by the GBC's secret book *Not That I Am Poisoned*, what could he do? **(LEFT: BALAVANTA DAS)**

BALAVANTA'S CONCLUSION

Balavanta das concluded his report as follows:

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

Balavanta's report included some new and compelling evidence that further justified the need for continued investigation into the circumstances of Srila Prabhupada's departure:

- The hair analysis finding 20 times over average amounts of arsenic
- A statement from Dr. Callery acknowledging these amounts of arsenic would have been a significant contributing factor to death in Srila Prabhupada's condition
- Confirmation of one poison whisper by Dr. JP French, audio forensic expert, detailed in Ch. 24.
- The elevated levels of Srila Prabhupada's hair arsenic cannot be attributed to contaminated drinking water in Vrindaban or Mayapur.

Balavanta das proved in some ways to be as naïve as a great many others. The GBC had initially engaged him, one of their former chairmen, fanning hopes of a credible investigation into Srila Prabhupada's alleged poisoning, but then dumped his investigation by cutting off funding when another arrangement was able to do better in the way of an insider cover-up. Later on we will explore how the GBC preferred to resort to the arts of political expediency and deceit whenever threatened, a policy which is a reflection of its leadership character and standard operating procedure for decades now.

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

CHAPTER 9: GBC BOOK OF DECEIT AND DENIAL

Why do the leaders of ISKCON want:

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

MPI SECRETLY ENGAGED TO PRODUCE THE GBC BOOK

Unknown to Balavanta das, a second "investigation," even more secretive than his own, was launched in mid-1999 after the publication of *Someone Has Poisoned Me*, which was headed up by three of the primary suspects in Srila Prabhupada's poisoning and their disciples. A behind the scenes project was undertaken to prepare a forceful report in book form to try and bury the poison controversy and discredit the evidence in *Someone Has Poisoned Me*. When Tamal saw the direction Balavanta das was going with his investigative work, doing honest research and forensics, he teamed up with Bhakticharu Swami and Jayapataka Swami to produce a publication called *Not That I Am Poisoned (NTIAP)*. This was actually an unofficial GBC project, a secret one, and only known about by some of the elite GBC members, who did what they saw necessary to defend themselves from the assault of the truth. This project was not undertaken by a decision of the body as a whole. The participants in *NTIAP* were:

Tirtharaja das, publisher/coordinator of the book, a re-initiated Tamal disciple and an Australian temple president in Brisbane

Deva Gaura Hari das, a young Australian devotee university science graduate, a Jayapataka disciple, and the author and compiler of the book *NTIAP*, member of ISKCON Brisbane

Bhakticharu Swami and Tamal Krishna Goswami, who shared the funding for the project costs and book publication (but who were not interested to fund Balavanta's hair tests)

Devamrita Swami, Danavir Swami, and various other ISKCON "loyalists"

Tirtharaja das is known as a very ambitious person, and by his arranging with Deva Gaura Hari to defend Tamal, he surely earned many promotion points. Deva Gaura Hari was also sponsored on an 8 month tour of Europe with his new wife. One cannot help but imagine the back-room methodologies by which the disciples worked with their guru suspects to implement their strategy for disseminating misinformation and propaganda regarding the possibility of a poisoning. It was the classic modus operandi of the fox guarding the henhouse, the government minister orchestrating his defense by use of his position and influence, while remaining quietly in the background. Tamal had published his diary in 1998 as a response to the poison controversy, using his supposedly honest accounting of events in 1977 to "reveal" the historical truths that were being questioned. He then also arranged and orchestrated the GBC whitewash book, *NTIAP*.

But, in one way, this was exactly what was hoped for; we all wanted the GBC and the suspects to break their silence and start talking. This was the way to flush out the truth and expose the lies, and it was working.

GBC BOOK NOT THAT I AM POISONED IS RELEASED

The two followers of the suspects, Deva Gaura Hari and Tirtharaja, guided by private communications from Tamal and other GBC members, produced an insider's cover-up pseudo-investigation book just in time for the March 2000 GBC annual meetings in Mayapur, India. That month Balavanta at last presented at the annual GBC meetings his preliminary investigative report. However, immediately following Balavanta's concluding remarks that the "investigation is not complete," a surprise presentation was made by Deva Gaura Hari das. The GBC were each provided with a freshly minted copy of *Not That I Am Poisoned*, and then shown a "Powerpoint" software presentation summarizing the GBC Ministry for the Protection of ISKCON's underground "investigation."

As reported on the GBC approved CHAKRA website, February 24, 2000:

“The GBC body today heard convincing evidence that Srila Prabhupada was not poisoned. After hearing Balavanta’s report, which seemed inconclusive, they watched a PowerPoint presentation by Deva Gaura hari das, which convincingly concludes that Srila Prabhupada’s passing away was due to entirely natural causes.”

In response, Mahabuddhi das posted comments on the VNN website as follows:

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

GBC MASTERPIECE OF DECEIT

Apparently the book *SHPM* had caused enough alarm around the world that the GBC inner circle of poison suspects felt pressured to disparage the substantial mountain of evidence it included. The GBC conspicuously titled their response to *Someone Has Poisoned Me* as *Not That I Am Poisoned*. The mistruths of *Not That I Am Poisoned* are reviewed and exposed in this current work (and specifically in Part Six) as we progressively present both old and new evidence in the case, confronting and disposing of the errors and deceit that the GBC book has injected into the discussions.

The GBC book is the culmination of an ongoing history of deceit, denial, cheating, and institutional corruption. Part Six specifically deals with correcting and undoing the myths, errors, lies, illogic, irrelevance and general outrage of the GBC book. Once each individual GBC member comes to understand the great *faux pas* that they have endorsed, their embarrassment will surely be immense. They and all others are invited to study this current work closely and thus become convinced that the theme, positions, and conclusions of the GBC book are inappropriate rubbish, all the more true in light of the volume of evidence which establishes a poisoning in fact. Srila Prabhupada’s poisoning is no longer a fear, a theory, an unverified proposal. It is now a proven fact due to the forensic, scientific evidence which has established it as a fact.

The statements, allegations and expositions in the GBC book, when more closely reviewed by intelligent readers, constitute a futile and desperate exercise in deceit and dishonesty. A better moniker for this GBC agency would have been the Ministry for the Propagation of Denials. As someone said, “Denial is not a river in Egypt, it is standard GBC policy.” The web of shadows in their book is so dense and tangled that much time and effort has been required to clear up the numerous illusions put forth, and it is hoped that this current report (Kill Guru, Become Guru) will be at least somewhat successful in restoring the truths of the matter to the light of day.

It is amazing how the GBC’s supposed honest, impartial investigation is actually so much falsehood and hollow bluff. There is no truth in the ISKCON leadership, sad to say.

SUMMARY CONTENTS OF GBC BOOK *NTIAP*

The new GBC book in 320 pages contained 20 chapters and 14 appendices, which:

- *Denied that Balavanta’s hair analysis showed any sign of poisoning.
- *Presented a diagnosis of diabetes to supposedly refute the possibility of poisoning.
- *Interpreted Srila Prabhupada’s statements about being poisoned as **not** being poisoned.
- *Denied the existence of the poison word in any of the poison whispers.
- *Made a large commotion about discrediting the reverse speech chapter in *SHPM*, as though this exemplifies the invalidity of All the evidence.

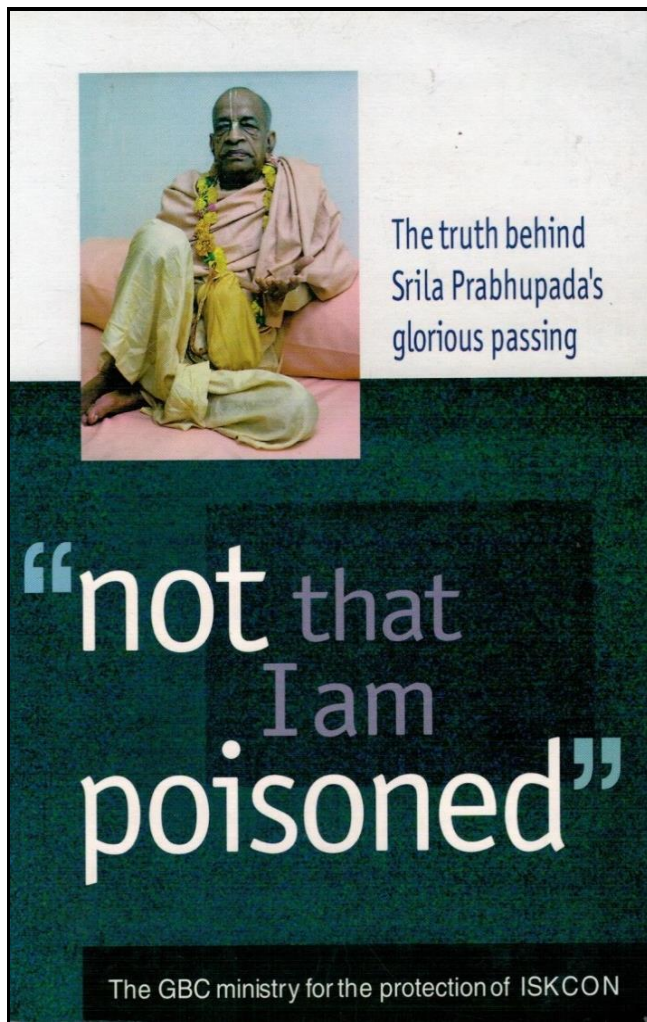
*Analyzed Srila Prabhupada's health symptoms as those of diabetes and not of chronic heavy metals poisoning.

*Dismissed the possibility of a Chandra Swami connection as ridiculous (see Ch. 75 for Chandra swami's history and involvements in assassinations, blackmail, arms dealing, bribery, poisoning, and more).

*Provided statements from Abhiram das, Anakadundubi das, Bhakticharu Swami, Bhakti Tirtha Swami, Bhavananda das, Drutakarma das, Jashomatinandan das, Jayadwaita Swami, Tamal Krishna Goswami, Trivikram Swami, Danavir Swami, Hari Sauri das and Jahnu das, many of which were veritably unsubstantive or worthless fanatical rhetoric (analyzed later on).

*Included several statements of criticism of Nityananda's character, as though some mudslinging and diversions to his alleged faults would disprove the evidence or substantiate their denials.

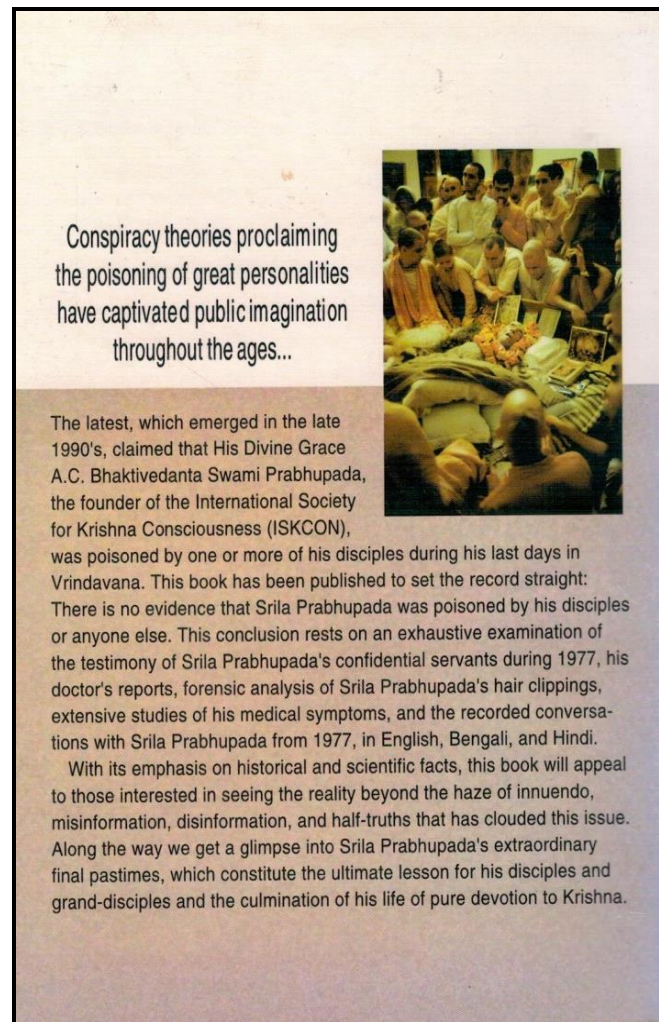
*Assorted other "supporting" documents and essays with empty denials from the suspects.



The truth behind
Srila Prabhupada's
glorious passing

“not that
I am
poisoned”

The GBC ministry for the protection of ISKCON



Conspiracy theories proclaiming
the poisoning of great personalities
have captivated public imagination
throughout the ages...

The latest, which emerged in the late 1990's, claimed that His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, the founder of the International Society for Krishna Consciousness (ISKCON), was poisoned by one or more of his disciples during his last days in Vrindavana. This book has been published to set the record straight: There is no evidence that Srila Prabhupada was poisoned by his disciples or anyone else. This conclusion rests on an exhaustive examination of the testimony of Srila Prabhupada's confidential servants during 1977, his doctor's reports, forensic analysis of Srila Prabhupada's hair clippings, extensive studies of his medical symptoms, and the recorded conversations with Srila Prabhupada from 1977, in English, Bengali, and Hindi.

With its emphasis on historical and scientific facts, this book will appeal to those interested in seeing the reality beyond the haze of innuendo, misinformation, disinformation, and half-truths that has clouded this issue. Along the way we get a glimpse into Srila Prabhupada's extraordinary final pastimes, which constitute the ultimate lesson for his disciples and grand-disciples and the culmination of his life of pure devotion to Krishna.

CONCLUSION

Please see Part Six: Uncovering the Poison Coverup which deals in detail with the NTIAP book and its incredibly low standards of actually addressing facts and evidence.

CHAPTER 10:

NOV. 14 COMMISSION AND GBC REPRESSION

INTRODUCTION

Naveen Krishna was thoroughly shocked by the poison information that he had received thus far. After studying the evidence, especially Srila Prabhupada's own tape recorded words on being poisoned from November 9-10, 1977, he took a leave of absence from his post as GBC member in ISKCON in 1998. He was well-respected as the GBC Minister of Finance and Management and performed many valuable services, including heading the ISKCON Foundation which raised funds for legal cases and other pressing organizational matters. His heart was into providing leadership and management training to ISKCON leaders and so he was coordinating the establishment of ISKCON GBC Ministries and training programs globally. Training programs and workshops were being conducted globally as "ISKCON Conventions." Being an Indian national himself, he also successfully helped to develop the Indian congregations and life membership programs.

His leave of absence was a matter of conscience. If the ISKCON GBC would properly address the poison issue, he was prepared to resume his services. He was deeply disturbed by the attitudes in ISKCON leadership of denial, obfuscation, and dishonesty, particularly in the prime suspect Tamal, with whom he had worked very closely for nearly 14 years. (It is important to note here that Naveen said he had a nice relationship with Tamal from 1984 to 1998. While he was serving in Dallas and Houston, he established wonderful relationships with all the devotees in those temples and still holds them in high regard and with deep affection.) Although Tamal asked Naveen, his longtime trusted assistant, to help him put an end to the poison issue, Naveen and dozens of other devotees were convinced that there was enough evidence to warrant an investigation.

Previously Naveen had noted other anomalies in ISKCON but had carried on in hopes that the societal purity would improve. But Srila Prabhupada possibly being poisoned by men still in ISKCON was the last straw. He quietly assisted Balavanta das in his investigation and worked to apprise many devotees of Srila Prabhupada's words about being poisoned and he extensively distributed the poison whispers in different formats. Finally in February 2000, Naveen submitted his final resignation from the GBC, knowing that Balavanta was about to submit his investigative results at the annual GBC meetings and that the GBC were not interested in the truth of the matter. He became determined to no longer participate in an organization wherein the leaders had refused to do an honest investigation into Srila Prabhupada's poisoning, which he believed had been done by leading disciples still in ISKCON.

An intercepted email of Feb. 17, 2000 from Kavichandra Swami, reacting to Naveen's resignation, is typical of ISKCON leaders and their way of covering things up, reads as follows:

"I don't think we should send this out to everyone, as he (Naveen) has requested. The simple info that he will not be giving any seminars should suffice."

NAVEEN LATER DECIDES TO FORM THE NOVEMBER 14 COMMISSION

Throughout 2001 Naveen Krishna das worked on the formation of a new group of Vaishnavas to investigate the issue of whether Srila Prabhupada was poisoned. He wanted to invite respected devotees from a variety of sectors to cooperate on an impartial investigation. Since the GBC felt that there was no further need to look into this question, but many devotees were still unconvinced that the complete truth was known, Naveen brought together a group of individuals who wanted to pursue the matter further and privately, in a non-confrontational manner, in friendly cooperation with the GBC. Naveen, ever the diplomat and tactful coordinator, succeeded in attracting a broad spectrum of devotees under the banner of the **November 14th Commission**.

On September 27, 2001, Naveen Krishna sent an announcement package and letter to the GBC Executive Committee, GBC Chairman Ramai Swami, and all GBC members:

Please accept my humble obeisances. All Glories to Srila Prabhupada. Hare Krishna.

*On March 2, 2000, the ISKCON GBC Body resolved that "10. The GBC Body accepts the resignation from the GBC Body of His Grace Naveen Krishna Das. The GBC Body requests Naveen Krishna Das to give careful and dispassionate consideration to the case presented in the book *Not That I Am Poisoned*, and, after doing so, to enter into discussion with the Executive Committee for a resolution of this and any related issues."*

*As you may recall, my resignation as a GBC member revolved around troubling questions attending the disappearance of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada on November 14, 1977. By early 2000, **I had come to see that, at the very least, these issues deserved further investigation and study.** In taking the March 2nd resolution to heart, I could not just close my eyes to disturbing evidence and accept the conclusions contained in the book **Not That I Am Poisoned, which appeared to have many shortcomings and discrepancies.** I then discovered that so many of my Godbrothers and Godsisters thought and felt as I did. It also became painfully clear that a comprehensive, professional and dispassionate methodology was sorely needed if this issue was to be properly dealt with.*

*Accordingly, and as a result of this GBC directive, The November 14th Commission was formed. Through this organization, all of us who share similar concerns can now "give careful and dispassionate consideration to the case presented in the book *Not That I Am Poisoned*" -- after which process I will then beg to "enter into discussion with the Executive Committee for a resolution" of this issue, as was requested. The official announcement of the formation of The November 14th Commission is attached along with various introduction letters. Thank you for your understanding. Naveen Krishna Das"*

Simultaneously Naveen sent out a general, public announcement through various avenues about the formation of the November 14th Commission and its new website at www.n14c.org. Included was this letter:

"... It is with heavy heart and sober mind that the undersigned beg to announce the formation of The November 14th Commission, whose mission is to research, investigate, study, document, preserve, honor and glorify the life and times of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, the Founder/Acharya of the International Society for Krishna Consciousness, including the circumstances surrounding his disappearance from this world on November 14, 1977, for the benefit of all.

If not by clear consensus then certainly by sheer number, so many disciples of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada feel spiritually impelled to understand the totality of circumstances surrounding his disappearance from this world. The need to investigate those times is painfully obvious to those of us who have heard Srila Prabhupada's own voice in those final days. Unanswered questions continue to linger. And many devotees have yet to be heard. Clearly, for the sake of his Mission, the issues surrounding his disappearance need resolution and closure.

Be assured that the unequivocal intention of this Commission is to pursue a fair and comprehensive investigation in a thoroughly professional manner. We will seek honest answers to straightforward questions. All evidence obtained will be professionally documented and evaluated. This Commission has absolutely no agenda other than to fully investigate and preserve the facts. In turn, those facts will guide all of us further. We beg the favor and cooperation of all. We assure that those providing information will be treated with respect and that requests for confidentiality will be honored. We humbly ask for your understanding, patience and support. Together we must do the needful.

We also want to take this opportunity to announce the formation of a Special Liaison and Mediation Panel. Composed of Ambarisa prabhu, Gunagrahi Goswami, Rasaraj prabhu and Sesa prabhu, the members of this advisory Panel have agreed to make themselves available in order to facilitate communication and to mediate disputes, should any arise during the investigation, between the GBC and The November 14th Commission. In order to protect the reputation of Srila Prabhupada and his ISKCON, it is fitting that, to the extent possible, confrontation and confusion be avoided on this sensitive issue. In addition, Balavanta prabhu has offered to advise and assist the Commission as may be requested from time to time. Anyone, anywhere, who has any information, experience or knowledge to share on this topic is respectfully asked to contact a Commissioner listed below. Naveen Krishna das, Chairperson"

THE COMMISSION PARTICIPANTS

Commissioners: Dhira Govinda das, Guru Prasad Swami, Jahnvi dasi, Naveen Krishna das, Bhailal Patel, Rocana das, Veda Guhya das, Vrindavan das, Yasodanandan das

Liaison Panel Members: Ambarisa das, Gunagrahi Goswami, Rasaraja das, Sesa das

Advisors: Balavanta das, Gupta das

Secret sympathizers: Prahladananda Swami, Nityananda das, many other

Opponents: Tamal, the GBC, ISKCON leaders in general

LETTERS OF INTRODUCTION FROM N14C PARTICIPANTS

AMBARISHA DAS (Alfred Ford):

“As an addendum to the statement of position by Sesa Prabhu, I would like to state the nature of my participation in the N14C. I very much appreciate the participation of Sesa Prabhu, as I feel relation to the present members of the GBC is vital to a constructive outcome, regardless of the results. As a disciple of Srila Prabhupada, I have to take with gravity the statements of my Guru Maharaja. As Srila Prabhupada has stated three times in one day that he has been poisoned by someone, I have to hear these words with the utmost seriousness. To dismiss these statements as trivial or lacking authenticity is extremely offensive and cruel. As such, I am not satisfied with the results of any of the investigations or reports issued so far. I do not believe that Balavanta Prabhu was given adequate facility to complete his investigation. He has stated as much himself. Although there are some members of our society who believe this subject is better forgotten, I do not believe it can or should be until a full and proper investigation has been carried out.

“We may never know the entire truth behind Srila Prabhupada’s final pastimes. However, as the events surrounding these pastimes effect profoundly the dynamics of Srila Prabhupada’s legacy and enduring society, I support Naveen Krishna Prabhu and the newly formed N14C in their dedicated efforts to set the record straight. My participation is purely for honesty, fairness and justice. My role is to try, in my humble way, to keep an investigation from becoming a trial. The process needs to be a professional and systematic gathering of facts. Out of love for Srila Prabhupada, I feel we need to put to rest, as much as possible, the lingering questions which are residing in the minds of many of our Godbrothers and Godsisisters. We also need to create an accurate historical record. To do less would be negligent and indifferent.”

GUNAGRAHI GOSWAMI:

“I recently became aware that, by the desire of an increasing number of devotees, a commission has been formed to more fully investigate the events surrounding the passing of His Divine Grace Srila Prabhupada from this world. I have been asked to act as an impartial liaison between this November 14th Commission and the Iskcon devotees in general, and I have agreed to do so. We have all seen how much our movement, its members, and all those that have been involved in our society's volatile and controversial issues have suffered because of offenses and mistakes we have made in our dealings. Thus, as a liaison, I would like to wholeheartedly try to assure that fairness, thoroughness, objectivity, and proper etiquette surround this important undertaking.”

SESA DAS:

“Earlier this year I was approached by Naveen Krishna Prabhu concerning his attempt to respond to the GBC request that he review their resolutions concerning the alleged poisoning of Srila Prabhupada. As his godbrother and friend, I had a desire to help him. As an individual I had to consider how I could best help him. As an individual I have long advocated the need for established process and procedures for dealing with the many serious issues which challenge ISKCON. In the past I have actively worked to establish process and procedure in such difficult areas as ISKCON Child Protection Office cases, and in GBC dealings with problems effecting the temples in India. Thus, I felt the best way I could help Naveen Krishna Prabhu would be to serve as a neutral facilitator of whatever process he chose to employ in his response to the GBC. I conceived of my role as a referee. A neutral party to advocate the necessity of process and procedure, to review and evaluate the process and procedures established in this endeavor to insure objectivity, to act as a sounding board for ideas, to assist in overcoming obstacles to the process by facilitating communication, and to opine on perceptions of the openness and fairness of the procedure. My offer of help was welcomed by Naveen Krishna Prabhu, and

thus my role in this matter shall be as outlined above. If any questions about my participation, I welcome your inquiries.”

BALAVANTA DAS:

“I am agreeable to offer the November 14th Commission such advice and assistance as may be requested from time to time.”

DHIRA GOVINDA DAS:

“The GBC attempt to deal with this (poison issue)- the book "Not That I am Poisoned"- will, upon examination by a thoughtful reviewer, simply cast further doubts on the matter and will not clear anyone's name. I'll provide just one example to illustrate this. The title of the book itself conveys the theme of the book, which is that Srila Prabhupada did not speak about being murdered by poison. However, if one simply listens to the taped conversation it is clear that Srila Prabhupada did speak about being murdered by poison, and it is also clear from the tape, and from the transcription of the tape, that the devotees who were around Srila Prabhupada were also discussing this topic. So, the central premise of the GBC book on the matter is quickly torpedoed by even a cursory examination into the matter. I don't see what good it will do to pretend that the GBC book deals professionally with the issue. If the GBC book does, in your opinion, address the issue substantially and sufficiently, then please explain to me how it does so. In my participation in the Commission I will work to ensure that a fair and professional investigation is conducted.

“I have agreed to participate in the November 14th Commission because of a conviction that it is vital to the well-being of Srila Prabhupada's movement that we resolve the issue of his disappearance pastime. Lacking such resolution, doubts about the matter will fester and impede the healthy progress of the sankirtana movement. Based on the documentation I've seen till now, I do not believe that the issue has been satisfactorily concluded. I am open to speak with anyone who would like to persuade me that an existing investigative report on the matter suitably addresses this topic. If convinced I will withdraw my participation in the November 14th Commission. Till then, I am committed to work with the Commission members to ensure that an honorable and professional investigation is conducted. Thank you for your attention in this matter. Hare Krishna.”

GUPTA DAS: a letter to Vipramukhya Swami: (abbreviated)

“I am in receipt of an email note generated under your header, reproduced below, which was forwarded to me. As regards your comments... the point is that a Commission is necessary in order to professionally and comprehensively explore all of the as-yet-unexplained circumstances and events surrounding the disappearance of Srila Prabhupada, a small portion of which was reviewed in Not That I Am Poisoned. From that neutral perspective, it is certainly not "sad" that Naveen Krishna prabhu does not feel that the "evidence in the Not That I Am Poisoned book was convincing." What is quite sad, however, is that you are obviously far from neutral on this issue -- and that you have already made up your mind that nothing will be uncovered by a professional and thorough investigation which has not already been accomplished in the rather weak lay analysis which is the basis for the book Not That I Am Poisoned.

“...much of the problematic evidence was barely dealt with in that report, and additional problematic evidence has been developed since the time of that writing. Balavanta prabhu's conclusion on February 12, 2000, was that "the investigation is not complete." It's as if you think potential criminal exposure can be repressed by way of a top-down public relations effort.

“...politics -- as opposed to a desire for the full truth -- is the motivating force at the core of your uninformed opinion... At bottom, if we are all very fortunate, a professional and thorough investigation into all of the as-yet-unexplained circumstances and events surrounding Srila Prabhupada's disappearance will show that no untoward acts were visited on our Gurudeva. We should all fervently pray for such a result, after which we can all then declare this chapter closed and move on. In the meanwhile, if you don't have the knowledge base to lend your support for this critically important work, then at least don't further embarrass yourself by getting in the way of it.”

GBC INTIMIDATES COMMISSION PARTICIPANTS TO RESIGN

The GBC mobilized its intimidation program and convinced four of the N14C participants, all ISKCON “office bearers,” to resign from the commission at once, by threat of removal from their office and service. Gunagrahi Swami privately apologized for his resignation and noted that he was nevertheless sympathetic and

ready to help at a later time. Similarly, Sesa das, Dhira Govinda das, and Guruprasad Swami decided to retain their positions and service within ISKCON while privately confirming their continued but unofficial support for a full investigation. Dhira Govinda found it preferable to resign from the ill-fated Commission and continue as director of the child protection office, where he felt he would be able to accomplish more.

An informant within the GBC had been supplying copies of private GBC correspondence to someone close to the poison investigation team. On 9.30.01 Vipramukhya Swami, the force behind the ISKCON www.Chakra.org website, sent this note to the GBC Chairman Ramai Swami:

"It is sad that Naveen Krishna doesn't feel the evidence in the "Not that I am Poisoned" book was convincing. I don't think this commission [N14C] will be able to come up with anything not covered in that book."

GBC PASSES URGENT, REPRESSIVE RESOLUTION IN MID-YEAR

Within weeks, in late 2001 and when Tamal was still living, the GBC rallied their defenses and, in a strong reaction to fears of a new public debate on the poison issue, designed and passed a resolution in mid-year, not wanting to wait until the distant Mayapura meetings in March. It read (abbreviated):

PROPOSED CORRESPONDENCE RESOLUTION FOR VOTE: (Explanation by Ramai Swami, GBC Chairman)

Below is a proposed resolution in response to the creation of a Commission set up to re-investigate allegations of Srila Prabhupada being poisoned. GBC members have discussed the implications of revisiting this issue at length... We are concerned for several reasons:

Firstly, we feel we looked into this matter at great length. We commissioned Balavanta Prabhu to investigate this matter. After some expenditure and much time, the study was inconclusive. Then a thorough investigation was done by Deva Gaura Hari dasa. He presented his findings in the form of a book: "Not That I Am Poisoned" (and) made a presentation to the GBC, and the methods he used... We were satisfied by his work and we accepted the book's conclusions as solid, logical, and well researched.

Secondly, to this date, we have not found any evidence that leads us to discount Deva Gaura Hari's conclusions, nor do we think it likely that such evidence will surface. Still, as you read below, the GBC is always ready to hear new information that may come about, but for the following reasons, we will only receive it through the proper channels--an individual communicating directly with the GBC Executive Committee. We are strong on this point because this is a volatile issue. Previous "investigations" have pointed fingers at Vaishnavas in our Society with no substantial evidence to back such dangerously serious accusation. While we want to remain open... irresponsible and unsubstantiated accusations are categorically unacceptable to us. We fear that despite claims of impartiality and having no particular agenda, this Commission could again bring about such accusations—directly or indirectly.

These accusations have brought about threats--even death threats--to several devotees, and the GBC fears such a public Commission may again bring such threats to the surface. It is because of the seriousness of this issue that... the GBC has instructed ISKCON office bearers to not be involved in this Commission. All office bearers originally involved in the Commission have now resigned. They did so either after discussions with members of the GBC or after seeing disturbing elements in the procedure and mood of the Commission's members. Although all office bearers have now resigned, we have chosen to include this point in the resolution to emphasize our concern. Naturally office bearers and ISKCON devotees in general are free to look into issues and voice opinions as they see fit, but on this subject which literally has lead to threats against devotee's lives, we stand strong that it be done through the proper channel--direct communications with our Executive Committee.

Here is the resolution:

Whereas the issue of Srila Prabhupada's alleged poisoning was considered with great concern by the GBC at their Mayapura meeting in the year 2000,

Whereas the GBC accepted the conclusion of the book, 'Not That I am Poisoned' compiled by HG Deva Gaura Hari Prabhu,

Whereas devotees who had ongoing concerns about the subject were invited to discuss the issue with the GBC Executive Committee, but they did not do so,

Whereas HG Naveen Krishna Prabhu and other devotees have, without GBC consultation, set up a 'November 14th Commission' to review the issue of the allegation of Srila Prabhupada's poisoning,

It is hereby resolved that: The GBC does not recognize the 'November 14th Commission', nor is the Commission considered an acceptable response to GBC resolution 10 of March 2, 2000: "The GBC Body requests Naveen Krishna das and others to give careful and dispassionate consideration to the case presented in the book 'Not That I Am Poisoned,' and, after doing so, to enter into discussion with the Executive Committee (EC) for a resolution of this and any related issues."

While not recognizing the Commission, if any individual has meaningful new evidence regarding this matter it should be presented to the GBC executive committee.

No GBC member or office bearer of ISKCON should participate in this Commission. If they do so, disciplinary action will be taken against them.

THE GBC CATCH 22: NO CIVIL OR ISKCON OPTIONS

"If they do so, disciplinary action will be taken against them." The only avenue left open to devotees with concerns about the poisoning of Srila Prabhupada was now quiet communication with the GBC EC, the same people who cut off Balavanta's funding, ignored his advice for further investigation, and commissioned a whitewash report from the chief suspect's disciples. It was well known what the GBC EC's answer to any call for investigation would be: "the matter is already investigated, settled, and there was no poisoning." There was an orchestrated denial by the GBC of the stark evidence linking poison to Srila Prabhupada's passing. They give sanctuary to the suspects so as not to disturb their "preaching." Very discouraging, it is; no wonder devotees refer to the ISKCON leadership as the "KGB-C." (The KGB was the notorious Soviet version of the FBI.)

We are reminded of a recent addition to the ISKCON 'lawbook' which further illustrates the siege mentality in ISKCON and the extent to which the GBC have felt it necessary to squelch any viewpoints not compatible with their institutional policies. It is:

"Iskcon Law No: 12.8 ...and however much he may be dissatisfied with the exercise of that jurisdiction, he shall refrain from invoking the supervisory power of the Civil Court, but shall seek redress of any grievance(s) through the ISKCON judicial process. *Otherwise, he may be removed from office and /or his membership in ISKCON terminated.*(88)"

The GBC respects no judicature or jurisprudence beyond itself, not even the intervention of the Civil Court, what to speak of its members' pleas and concerns. Tyranny is the word that comes to mind; to silence the opposition by threats of force; by intimidation; or by economic, political, or deceitful means.

GBC AND ISKCON COVER-UP IS POLITICAL EVIDENCE

The GBC's resolution is built upon a shabby, fraudulent, so-called investigation (contained in the book *Not That I Am Poisoned*) while forcefully silencing all voices of concern and the search for truth. **But- this simply increases the outsiders' conviction and suspicions that Srila Prabhupada was indeed poisoned.** Their whitewash and cover-up constitutes a type of evidence, namely political evidence, and closely resembles the typical patterns of deceit and corruption in so many tainted institutions, from the Catholic Church's sex abuse scandal to the CIA's arms-for-drugs dirty undercover operations, to the Warren Commission's so-called investigation into JFK's assassination, and the government investigation into the Twin Towers episode.

The excuse that devotee's lives have been threatened is lame and ironic; what about Srila Prabhupada's life that was not simply threatened, but His Divine Grace was slowly poisoned with heavy metals, namely cadmium mixed with some arsenic and antimony, and perhaps other chemicals as well. We suspect that the supposed death threats cited by the GBC were simply concocted as a defense and a rationale for drastic restrictions on any further public discussions of the issue. Of course the GBC gave no details or substantiation of any danger imposed upon their leaders from the discussions and activities of the N14C which were actually quite gentlemanly and professional. This can also be seen from the caliber of its participants.

Clearly, ISKCON wants only to repress the issue and the truth. We see that the comfort and status quo of the ISKCON leadership is more important than the truth about what some of that same leadership is suspected of doing to Srila Prabhupada, namely poisoning him in 1977, and then hijacking the movement as supposed gurus who have competed to build their vast empires of temples, wealth, and followers.

The health and future of Srila Prabhupada's mission, the Hare Krishna movement, was being threatened by the GBC's refusal to properly investigate the poisoning issue. For this travesty, the complete leadership of ISKCON should be replaced, as they have seriously breached their duty by placing material considerations of their personal positions above the cause of truth and their faithfulness to Srila Prabhupada. The bottom line is that the ISKCON leadership cares only about their livelihoods and not about truth. There must be something about the poison issue that really is threatening to their status quo. We believe it is this: some of the elite leaders in ISKCON were involved or complicit in Srila Prabhupada's poisoning, and if they are exposed, naturally they stand to lose everything they have and possibly go to jail as well.

NOVEMBER 14 COMMISSION'S INVESTIGATIVE ACTIVITIES CONTINUE

The November 14 Commission continued to pursue the truth regarding the 1977 poisoning of Srila Prabhupada by:

Maintaining and expanding its educational website, educating devotees about the evidence and issues of concern, supporting, coordinating private investigative projects worldwide, developing its own investigative programs and strategies, planning seminars, publications, PR initiatives.

Although the N14C did not accomplish any overtly dramatic successes or flashy breakthroughs, its activities contributed to gradually building a solid consensus amongst a growing body of Srila Prabhupada's followers who are dedicated to uncovering the full truth about Srila Prabhupada's disappearance. It continued to foster and assist individuals and groups of devotees internationally in the poison investigation, daily bringing the truth closer to full revelation.

ISKCON ATTORNEY GUPTA DAS WRITES TO THE GBC

In late 2001, Gupta das, an attorney who has defended ISKCON in major legal imbroglios in the past, sent an open letter to the GBC, expressing his considered opinion on the need to complete the investigation into the "poisoning issue:"

"Clearly, the standard to determine whether an investigation ought to be conducted into the unexplained circumstances surrounding Srila Prabhupada's disappearance should be fully weighted towards uncovering the full truth at the risk of any perceived inconvenience. Yet, after reviewing the work already done on this issue, including Someone Has Poisoned Me, Balavanta's Report to the GBC and Not That I Am Poisoned, it is my opinion that a complete investigation into this matter has not yet been accomplished. In fact, not only have the preliminary research and reports generated more questions than provided answers, in addition, troubling questions regarding the forensic work remain unresolved. Accordingly, I fully support the effort...to undertake a professional, objective and comprehensive investigation into the circumstances surrounding Srila Prabhupada's disappearance. Moreover, I encourage all, especially those with direct knowledge of Srila Prabhupada's final pastimes, to fully cooperate... All effort should be made to bring this matter to closure during the lifetime of those contemporary to Srila Prabhupada. His legacy deserves nothing less. -Gupta das"

INDIAN COMMUNITY INVOLVEMENT

Naveen Krishna das was a longtime GBC member and chairman of the ISKCON Foundation until he resigned in February 2000, and he was convinced that Srila Prabhupada was poisoned. He was disgusted with the GBC's failure to properly address the poison issue. After the N14C was formed and launched many of his former comrades in the GBC leaned on him to give up his activities and quietly, privately deal with the GBC Executive Committee instead. However, Naveen politely declined their requests, convinced of the futility and ineffectiveness in such an option. Bhailal Patel, a N14C member and an old friend of Naveen, was the president of the National Federation of Indian American Associations. In early 2002 he sent a letter to Naveen which was

distributed widely around the world. The letter, indicative of the sentiments of many Hindus regarding the poison issue, is included below.

Subject: My opinion on the investigation being done by the "November 14th Commission regarding Srila Prabhupada's statements about being poisoned.

*"It was nice to visit you and your family. I am sorry that Ambarisa Prabhu was out of town, but he was attending an important meeting with leaders of the Indian Community in New York which I was also supposed to go to. I look forward to seeing him at another time soon. I wanted to write to you about **my opinion on the investigation being done by the November 14th Commission regarding Srila Prabhupada's statements about being poisoned.** I have been kept informed about this for over a year now since you came to visit me in Chicago in late 2000. In the middle of 2001 you informed me of an initiative you are undertaking along with many other devotees to more fully understand the circumstances under which His Divine Grace A.C. Bhaktivedanta Swami Srila Prabhupada left this world. During the days immediately preceding his divine disappearance, he raised several times the topic of his being poisoned.*

*It is clear to me, by hearing the available tapes of the room conversations of the time, that His Divine Grace referred to the said poisoning as a deliberate act of somebody poisoning him, not in the sense of some toxic side effects of medicines. When we met in Alachua in August 2001, along with several devotees including **Guru Prasad Swami, Sesa Prabhu, Dhira Govinda Prabhu, Ambarisa Prabhu, Balavanta Prabhu, Gupta Prabhu (the lawyer), Jahnvi Prabhu and many others,** nobody present had any different understanding after hearing the tapes and seeing the translations, than that Srila Prabhupada was raising the topic of somebody intentionally poisoning him.*

*The reports that you presented from three different forensic experts with very high credentials clearly pointed to evidence from the tapes about whispers that are very incriminating. I have all the documents and tapes with me and the whispers seem to confirm an act of deliberate poisoning. All three experts found and confirmed-**"Its going down, the poison's going down"**- just at the time when Prabhupada was being given milk to drink, which he then is drinking. These experts therefore have recommended that an investigation for homicide be undertaken. The medical reports that were presented certainly did not prove any absence of evidence; on the contrary the statements indicated symptoms that were consistent with chronic poisoning.*

Further, all present with Srila Prabhupada in November 1977, namely Tamal Krishna Goswami, Bhakticharu Swami, Bhavananda dasa and the Kaviraja, all understood and confirmed that Prabhupada was thinking he had been poisoned. Nevertheless, it is my great disappointment that the GBC presently do not accept even this much, and further, their published book "Not That I Am Poisoned intentionally contradicts the recorded statements and available evidence on this matter. Thus it is highly misleading to the vast majority of innocent devotees and life-members who have not taken the time to study all the direct raw evidence themselves, including the recorded statements of Srila Prabhupada.

Since we rely on the honesty and truthfulness of the GBC, this action by the GBC leaves the great majority of devotees and life-members either uninformed or misinformed about this very grave matter. I have read with great appreciation the statement of Ambarisa das and fully share his thoughts.

*Thus, as one of the leaders of the Indian Community in North America, (**presently President of the National Federation of Indian American Associations, NFIA, representing more than one million Indian Americans**), I find myself compelled to lend support to any effort that aims to make the movement and its supporters as a whole thoughtfully arrive at the truthful conclusion about this matter of the poisoning of His Divine Grace.*

I am for first establishing that the truth on this matter is clearly understood by all the followers and supporters of Iskcon, and resolving this matter internally and peacefully. As I have told you, I am also co-leading the efforts to organize cooperative action on many issues of the more than 20 million international Indian NRI's this coming December in New Delhi.

You also know that in the past I was involved with a major effort to discover the truth about a former Prime Minister of India and we spent more than a million dollars and worked with the highest ranking officials on this matter. Prabhupada is no less important to us. He is India's greatest Spiritual Ambassador in recent times, and we are prepared to find out the truth regarding this matter.

I have expressed willingness to serve in any advisory capacity as a Commissioner for the November 14th Commission as well as an Executive Officer of the same. I also invite all Iskcon Life members worldwide and former Iskcon Foundation Trustees, of which I was a Founding Trustee as well as a Vice Chairman, to join in this effort. We are for serving and helping Prabhupada and Krishna and Iskcon, and are Iskcon's best allies as Prabhupada himself said. Thank you. Hare Krishna. Bhailal Patel"

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

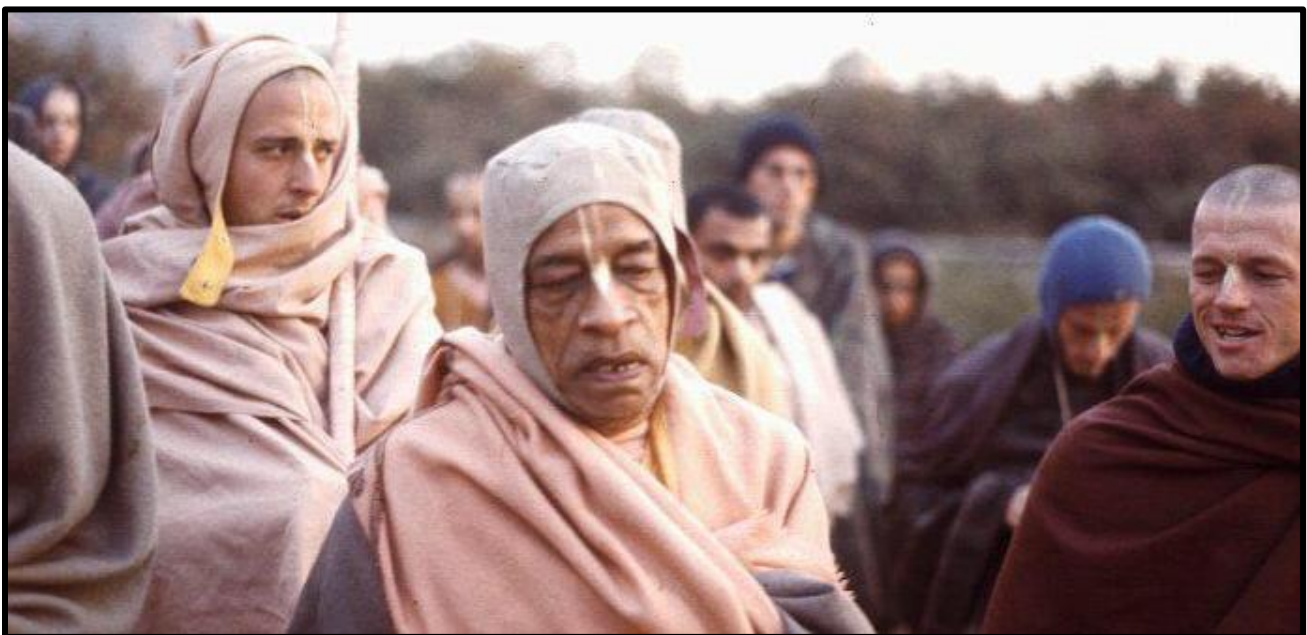
SABOTAGE DOES NOT MEAN SOLUTION

The N14C attempted patiently and determinedly to bring the GBC to realize the necessity of properly investigating Srila Prabhupada's poisoning. When the GBC committed sabotage by forcing an end to participation by ISKCON members who had supported N14C's effort, it was not a solution but rather an end to hopes of GBC cooperation. N14C and all private investigative participants must now resort to the pursuit of truth unilaterally, outside of ISKCON, but pursuing its truth agenda nevertheless.

Over the coming months in 2002, the Commission lost momentum. Naveen became heavily involved with writing, editing, and publishing a third book on the poison issue, titled *Judge For Yourself* (see next chapter). Tamal Krishna Goswami, the primary suspect in Srila Prabhupada's poisoning, was killed in a car crash in March 2002. This subtly had an effect of lessening the urgency to pursue the issue, at least in some quarters. Later the Commission website expired and all activities ceased. It was another victory for ISKCON repression.

With this repression, the fate of the GBC was sealed: when the body of ISKCON members, former members, and supporters, who understand the pressing need for truth and its consequences in the poison issue, grows to a clear majority, the entire ISKCON leadership will be cast aside. The present composition of the GBC is completely insincere and incapable of any future leadership. Aiding, abetting, and benefitting from the repression of the truth in such a serious matter as Srila Prabhupada's poisoning irrevocably disqualifies present ISKCON leaders from any future leadership role.

Even after so much evidence was published and even after it was obvious that so many were very concerned about the circumstances surrounding Srila Prabhupada's disappearance, how can we understand the brick wall of ISKCON leadership's disinterest? We would suggest that the GBC members are not qualified leaders, or they have neglected to actually study the "poison issue" objectively, or even, that some of them were involved directly or indirectly, knowingly or unknowingly, in the poisoning of Srila Prabhupada.



CHAPTER 11: JUDGE FOR YOURSELF

When the news came out that Balavanta's investigation was "inconclusive" and that ISKCON leaders had produced a book called *Not That I Am Poisoned* in March 2000, those who had been closely following the poison issue were shocked and appalled. It was the worst outcome they could have expected. Institutional political denials had prevailed over the pursuit of truth and the hopes for a full, unbiased investigation. The "old boy's club" in ISKCON had made it clear that there was no further hope for honest cooperation from them, as the rank and file members were intimidated into following the party line.

Already there were four books published on the poisoning issue. First Tamal came out with *The Final Pastimes of Srila Prabhupada* in 1988 (see Ch. 62), then his *TKG's Diary* in 1998 (see Ch. 62) which he intended to be his own personal response to the new poison controversy, taking the stance that his diary chronicled the events of 1977 in real time to show there was no poisoning. Next Nityananda das published *Someone Has Poisoned Me* in May 1999. Then the ISKCON GBC endorsed in March 2000 a whitewash book (*Not That I Am Poisoned*) secretly written by disciples of the prime poisoning suspects and financed by two of the prime suspects.

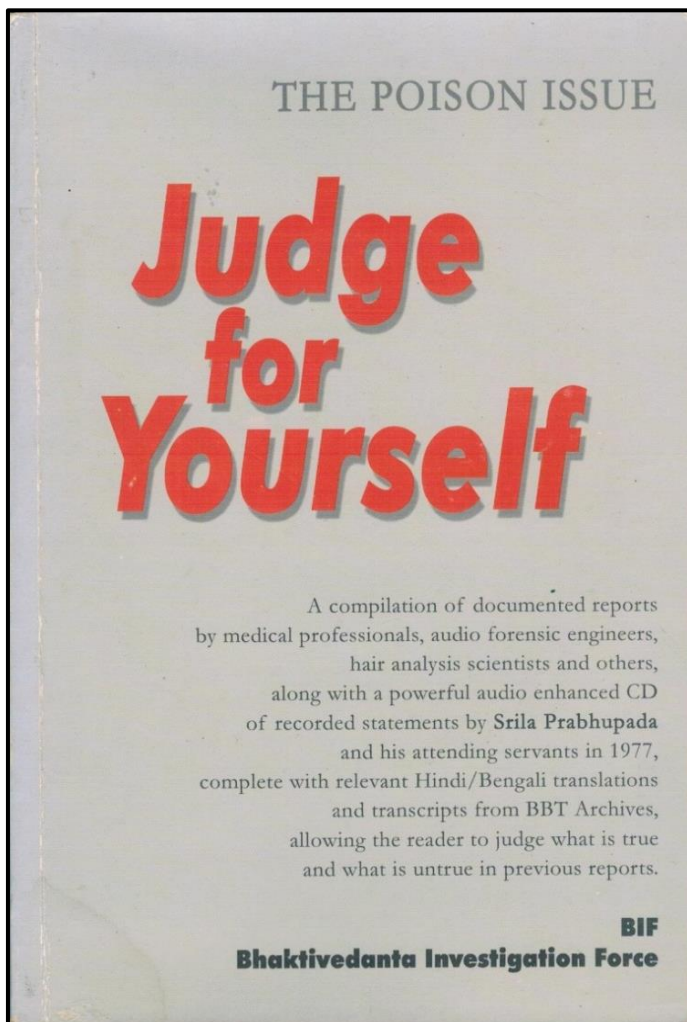
Naveen Krishna's attempt to organize a professional and well-mannered, discreet panel for working with the ISKCON leadership and GBC in a further investigation into the matter of suspicious circumstances surrounding Prabhupada's departure was also squelched by intimidation and a hard line of opposition to even any further discussions on the matter. Thus the November 14 Commission never was able to foster any further investigation as hoped for. ISKCON had declared the poison issue to be resolved and settled- any member, office holder, or leader who would continue to be involved in it was threatened with reprimand or expulsion. Now what?

The Asian contingent of the ad-hoc poison research team held meetings in Australia and the Phillipines. Jitarati, Mandapa, and others liaised with Naveen Krishna, Gupta, and Nityananda, developing action strategies to try and force ISKCON to cooperate with further investigation. Legal and judicial contacts were developed in India to push law enforcement agencies to submit legal investigation directives to the High Court, hopefully leading to a government investigation of the matter.

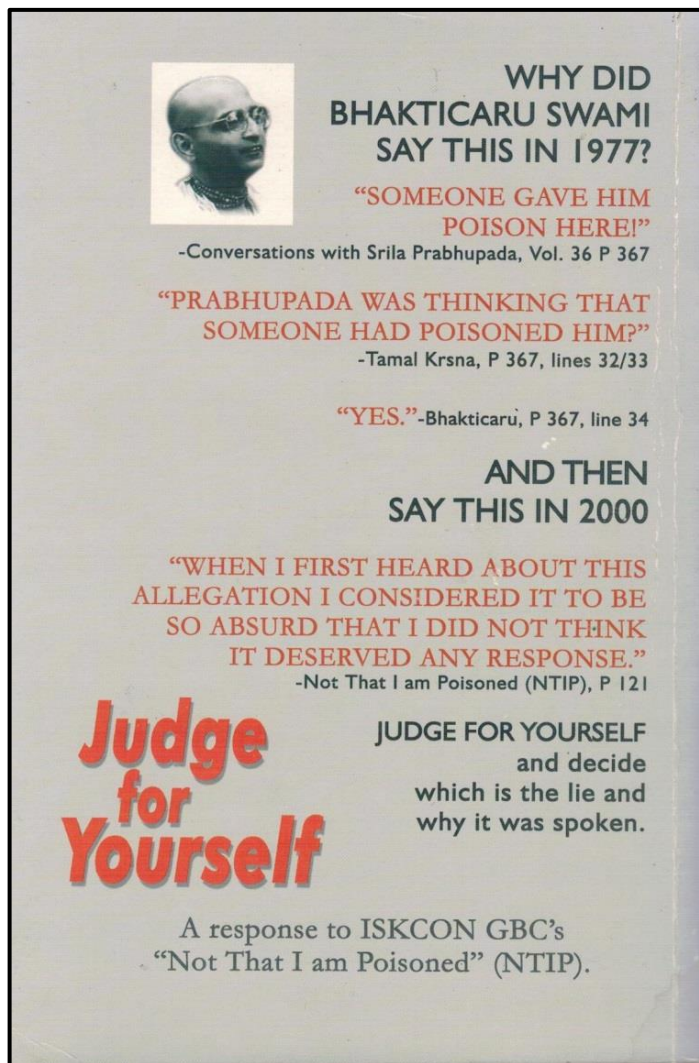
They supplied forensic tests documentation and evidence to the Indian authorities. The media was approached and

television shows and news reports resulted which attracted widespread attention, including a special feature report on India's Star TV. Team members toured India in pursuit of various possibilities on several occasions.

They met with scientists in charge of dealing with the Bengal arsenic crisis. They met with many back-alley Vrindaban residents who imparted valuable information and information on the case. They interviewed



Ayurvedic doctors who had treated Srila Prabhupada in 1977. They hired a private detective agency in Australia to uncover the hoaxes and fraud that were put into the ISKCON book *Not That I Am Poisoned*. They met with lawyers, ISKCON supporters, and judges in north India.



WHY DID BHAKTICARU SWAMI SAY THIS IN 1977?

“SOMEONE GAVE HIM POISON HERE!”
-Conversations with Srila Prabhupada, Vol. 36 P 367

“PRABHUPADA WAS THINKING THAT SOMEONE HAD POISONED HIM?”
-Tamal Krsna, P 367, lines 32/33

“YES.”-Bhakticharu, P 367, line 34

AND THEN SAY THIS IN 2000

“WHEN I FIRST HEARD ABOUT THIS ALLEGATION I CONSIDERED IT TO BE SO ABSURD THAT I DID NOT THINK IT DESERVED ANY RESPONSE.”
-Not That I am Poisoned (NTIP), P 121

Judge for Yourself

JUDGE FOR YOURSELF and decide which is the lie and why it was spoken.

A response to ISKCON GBC's "Not That I am Poisoned" (NTIP).

From Hawaii, Nityananda das had meanwhile been engaged with various scientific experts for further forensic studies, and he sent the Asian team these results and other materials and research. They decided to immediately produce another book specifically to rebut the ISKCON book of deceptions (*NTIAP*) and present the new evidence. Naveen provided much of the appendix material, the audio CD of whispers and conversations that was included in the book, and the final, revised translations, plus he worked diligently to provide feedback on the text as well.

Nityananda das had contributed advance chapters from his work as well as new forensic evidence. The new book was titled *Judge For Yourself* and included an audio CD of the “enhanced” poison whispers and Tamal’s 1977 interview wherein he claims Srila Prabhupada asked for “medicine” to die. *JFY* was published and widely distributed through private channels in 2003.

When Nityananda das first heard about the making of *Judge For Yourself*, he discontinued his work completely to see what the results would be and then reassess his own course of action. Naturally, ISKCON simply ignored this fifth book completely, and never issued any statement nor took any new action at all. For ISKCON and many of its remaining members, it was almost as if the book had never appeared. Contact with various

ISKCON leaders and members over the years confirms this.

Still, it was read and appreciated by many devotees and interested persons, mostly outside ISKCON, who came to better understand the facts and evidence that Srila Prabhupada was indeed poisoned. The Asian team was called the Bhaktivedanta Investigation Force, and a website shared the poison whispers and *Judge For Yourself* with thousands of visitors. It was another concrete step on the path towards uncovering and disseminating the truth about Srila Prabhupada’s disappearance from this world. *JFY* intensely focused on the contradictions in the ISKCON defensive position and especially the suspicious nature of statements and acts made by the prime suspects in the poisoning, such as Bhakticharu Swami.

JFY expertly connected the bits and pieces of what the suspects, the doctors and kavirajas, and Srila Prabhupada himself had said in late 1977, painting a very conspicuously suspicious picture that brought up so many questions that ISKCON and its whitewash, sham book failed to answer. As an announcement on various “devotee” websites and blogs, *JFY* submitted a “Demand to Redress” to the ISKCON leaders, GBC, and members as a letter summarizing the need for completing an honest and thorough, impartial investigation into this matter. There remained still some hope that ISKCON could be induced towards the road of honesty, integrity, and cooperation. Of course, this hope was ill-founded and proved futile, as ISKCON has become hopelessly and absolutely corrupted. Truth has been sacrificed for ill-perceived strategies of institutional preservation.

DEMAND FOR REDRESS

We, the Bhaktivedanta Investigation Force (BIF), have taken note of your statement and endorsement of the book "Not that I am Poisoned": [ISKCON Statement]: It is resolved that:

1) There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada. This conclusion is based on two independent reports commissioned by the GBC Body.

2) The GBC body endorses the book, "Not that I am Poisoned," as the most detailed and comprehensive exposition of these allegations to date, and it recommends the book strongly to devotees who may have been affected by or who are interested in this issue. (GBC Annual Meetings. 2000)

After having given much time and endeavor to research the data therein, we find your statements to be unfounded, unsubstantiated and incorrect. We have also noted that after making the endorsement, you withdrew from further involvement in investigating the alleged poisoning of His Divine Grace, Srila Prabhupada. In your statement, you cited your reasons for "conclusion" as being derived from "two independent reports" commissioned by you. This information has been thoroughly examined by us and found to be contradictory to the facts, and unacceptable by reason.

Documented postings reveal that not a single "conclusive" investigation was undertaken. How do you come up with two? The first "attempted" investigation was undertaken by Balavanta Das. He was never independent of the GBC, nor was his investigation concluded. So already we see two flaws in the first part of your statement: 1) It was not "independent," being commissioned by the GBC on an installment basis and therefore subject to its will; 2) it was never completed and therefore not conclusive.

Here below, in his own words, is an excerpt taken from Balavanta Das' "final report" to the GBC Chairman showing clearly that his investigation was terminated due to a lack of funding by your good selves, and because of sabotage, which was later revealed to be carried out under your instructions. Information in brackets inserted by us: Here are Balavanta's words:

"(Dr. Morris) was prepared to perform these tests when he was contacted by a Mr. Hooper (Deva Gaura Hari, author of the GBC book "Not That I am Poisoned") who indicated that he was also working on the investigation. Mr. Hooper was not working with me and I do not know him or his role in your investigation. Following this contact, Dr. Morris decided to assess a substantial charge for his continuing efforts. I contacted you (Bir Krishna G. Former Chairman, GBC) to ask for the funds to complete the study, but they have not been forthcoming." (VNN-5589. 2/3/00)

As for the second "conclusive report": we must assume the "reporter" to be your unannounced appointee, David Hooper. This second "commission" was enacted by you alone; no one outside the GBC's inner circle was privy to the decision. Why the GBC suddenly decided to remove Balavanta Das (a qualified lawyer /Prabhupada disciple) and replace him with a freshly initiated disciple (Hooper) of a suspect (Jayapataka Swami), has never been explained, leaving us to assume that Balavanta Das' public disclosure of Dr. J. Stephen Morris' arsenic findings brought about his swift replacement, and your own position as seeking self-preservation rather than the truth.

Your second "commission" resulted in a report authored by David Hooper entitled-- "Not that I am Poisoned", which we now know to have been covertly financed by another suspect in the alleged conspiracy: Bhakticharu Swami, whose name is conspicuously missing from the credits.

The Bhaktivedanta Investigation Force has spent much time, money and effort in engaging private investigators and in interviewing and double-checking "expert" witnesses and "testimonies" proffered in that book. We have found the book to be wrongful in its purposeful misquoting of professional submissions; inaccurate and deceptive in its interpretation of facts; unfounded in its assumptions; biased in favor of those who commissioned its authorship; unprofessional in its ethic; and cultic in that it attempts to use the weight of authority to quell inquiry and subvert the truth.

Our report has been published in a CD/book entitled--Judge For Yourself. Members of your Body have already obtained/received copies of this publication. If you remain yet uninformed and wish to study the report, you may access our e-book & CD on www.B-I-F.com.

In light of the above, we request you to reconsider your position; the gravity of the situation, and we demand that the investigation into the alleged poisoning of his Divine Grace be reopened. We call upon all Commissioners within your Governing Body to set aside corporate concerns in the higher quest for justice and truth. Further, we beseech all devotees of the Lord to avail themselves of the facts surrounding the disappearance of Srila Prabhupada, and raise voice with us, so that righteousness and truth may prevail.

You should not misinterpret this missive to be a plea for sanction. The Bhaktivedanta Investigation Force has gathered substantial support and resources to carry out the investigation with or without your consent, and with the participation of the secular sector if necessary. We will spare no expense or effort on the path of due process: investigation and revelation. So this demand should be seen as an opportunity to keep the matter internal until resolved. Failure to recognize what is being attempted here will place future blame squarely on your shoulders for an investigation gone beyond discretion, to media, membership, and under secular control.

Our expectation, given this age of communication, is that your announcement could be prepared within a few days, and made public. However, and with respect to your heavy work schedules, we must insist the declaration be made no later than the Mayapura meetings, failing which, we will activate our strategy to inform the world.

In the event of your having difficulty with the proposition of an investigation, please don't fail to contact us. We have independent, impartial, accredited investigators waiting in the wings, accomplished personnel who are discreet, familiar with the case, and more than capable of producing a truly independent report. If you decide to comply with our demand, you should in no event appoint your own investigative team, especially associates who previously worked for you or now work for you in any capacity. It will be viewed as a conflict of interest and will be totally unacceptable.

Your servants, Bhaktivedanta Investigation Force (BIF)

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The Asian team was inspired to make the attempt at getting Srila Prabhupada's poisoning into the Indian legal system as a criminal court case on murder. The procedure starts with the lodging of a FIR (First Information Report), followed by a required police investigation, and then a filing of the case in criminal court. A trial would then ideally result in a proper conviction or disposition of the matter.

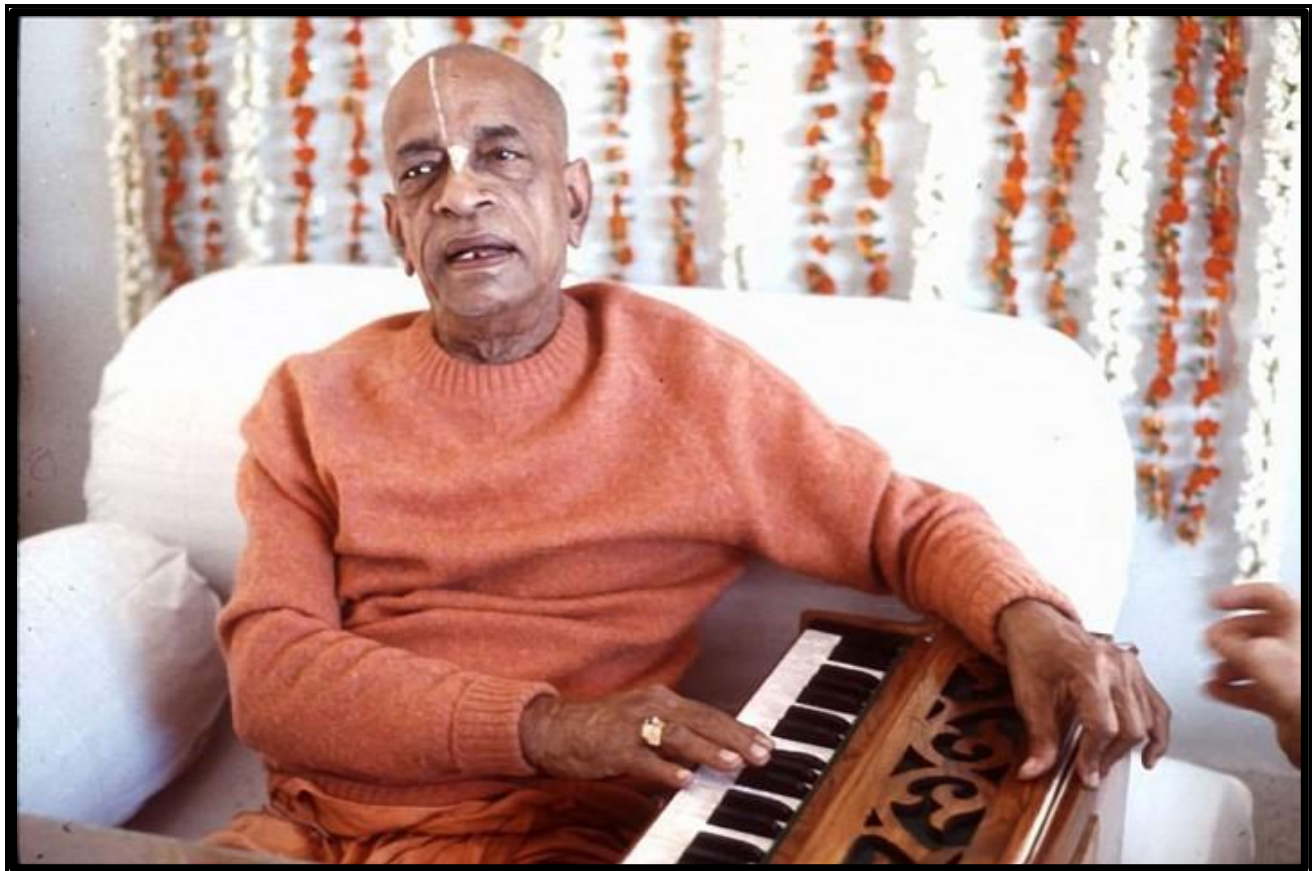
The FIR was lodged, but the case was eventually dropped due to technicalities. Despite vigorous attempts, the Asian team's efforts to bring to life an Indian government investigation failed. Perhaps the key factor was that the chosen attorney turned out to be a secret supporter of ISKCON, and she deliberately sabotaged the matter. The threshold to achieve a legal investigation was very high, and we realized that even if the Indian court system had accepted the case, it could have remained bogged down due to corruption via ISKCON influences for possibly decades. In the Indian judicial system, justice is all too often delayed indefinitely until it is effectively denied. It was a great discouragement to all the team members.

It seemed as if our goal of realizing the creation of an impartial and full investigation, ***either within or without ISKCON***, was a futile dream. At least, so far.

By the end of 2003, all copies of *JFY* were in circulation. Participants in the Hare Krishna movement could be categorized accordingly:

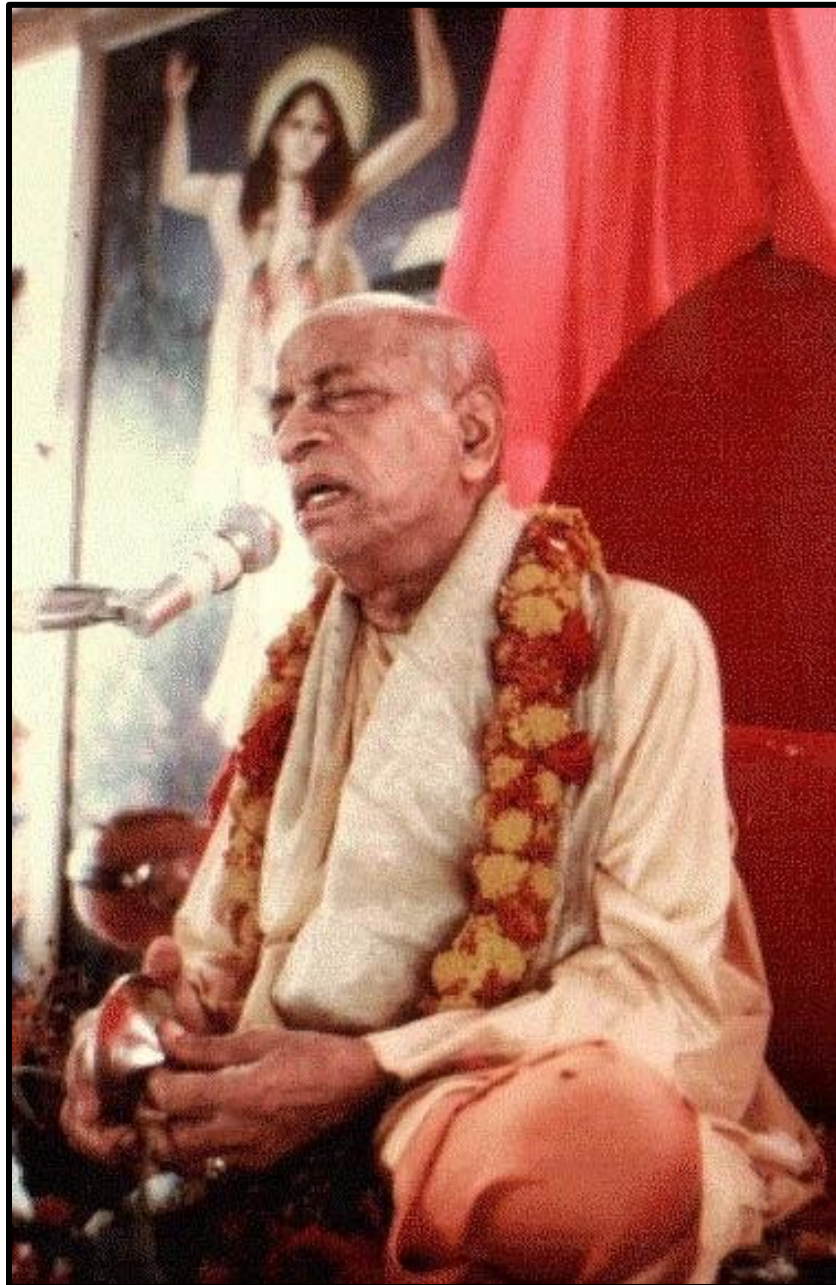
- (1). those who denied Srila Prabhupada was poisoned, and
- (2). those who were already convinced of poisoning or who saw the need for a real, honest, and complete investigation, and
- (3). the fence sitters or apathetic.

Afterward the *Judge For Yourself* episode, there still remained the ongoing, undisclosed breakthrough in forensic results that had not been revealed in *Judge For Yourself*. By 2005 the final hair tests were complete, and although Nityananda das tried to finish his new book project by compiling all the history and new evidence in Srila Prabhupada's poisoning, it became too difficult and painful for him, and his project dragged on interminably for many years. Somehow it was not the time for it to be made public.



SUMMARY REVIEW: PART ONE

This first phase of investigation into Srila Prabhupada's poisoning ran from 1997 to 2003. Audio forensics on the poison whispers and Balavanta's arsenic-positive hair test complemented Srila Prabhupada's own statements about poisoning and the discussions about homicidal poisoning between he and his caretakers. Five books were published on the issue, one of which was by the ISKCON leaders where they flatly denied and ridiculed all the evidence and refused to further entertain the issue. The considerable evidence that had convinced many was denied by ISKCON in toto, and most devotees became unsure of the issue. ISKCON's smoke and mirrors, deceit and denials had prevailed for the time being.



PART TWO: THE POISON DISCUSSIONS

INTRODUCTION

Now we come to that which is, for many devotees, the strongest evidence that Srila Prabhupada was poisoned. See Ch. 20 as well about the gravity of Srila Prabhupada's statements. Since the words of His Divine Grace are of the utmost importance to his followers, who accept his words as absolute, faultless, and the truth, they are actually the primary basis of this investigation. Since the following transcripts of recorded conversations are in fact the actual words of Srila Prabhupada and his senior disciples, and as they are extensively discussing Srila Prabhupada being *maliciously* poisoned, it is the epicenter of the poison issue.

On tape recordings from November 9 and 10, 1977 there was extensive “out-loud” and full-volume voice conversation in Srila Prabhupada's Vrindaban quarters at his bedside about homicidal poisoning, and His Divine Grace spoke clearly several times of himself being poisoned. Some was spoken in English and has long been available on the Bhaktivedanta Archives Vedabase software or in their Conversations Books, but much was spoken in Bengali or Hindi. Some of the Bengali and Hindi poison discussions have previously been translated and published in *Someone Has Poisoned Me*.

Since then, a new and complete English translation of tapes T-44, 45 and 46 from the final days of His Divine Grace has been redone by an intelligent, well-educated Bengali who knows Hindi and Bengali fluently, having lived in Calcutta for 22 years. It is mostly consistent with previous versions but contains some new material. Hindi professional teachers and translators assisted him as well, and Naveen Krishna das, a former GBC and Indian national, supervised, reviewed and confirmed these new translations. The full text of these tape translations is found in Appendix 2, with some parts summarized (unrelated to poison discussions). The key parts of these poison discussions are *excerpted* below with English translations to the Hindi or Bengali portions.

Much of the Bengali and Hindi conversation regarding poisoning is between Srila Prabhupada and the Calcutta *kaviraja*, Damodara Shastri, also called Shastriji. Generally the kaviraja spoke in Hindi with Srila Prabhupada and Bhakticharu, and Bhakticharu spoke in either Hindi or Bengali, and all of them also speak in English, so a total of three languages are intertwined. *Someone Has Poisoned Me* stated: "It is clear that a full and accurate translation of all of Srila Prabhupada's Hindi and Bengali conversations should be done, as information critical to the poison issue may well be contained therein." This we have now done.

Only a native of India who was born and raised with the language can accurately understand the subtle nuances of meaning contained within these conversations. Naveen Krishna das, a native of Delhi, thus pointedly stated from his own judgement that he has no doubt Srila Prabhupada was thinking that he was being poisoned. Naveen corrected a few minor points of the translations, and now it should be the interpretation of the translations that are debated, not the translations themselves. However, anyone is welcome to check them carefully against the audio found in the Bhaktivedanta Archives Vedabase audio files.

The issue of what is meant by the phrase, “...not that I am poisoned” will be fully reviewed in Ch. 15, including a look at *NTIAP's* deviously faulty interpretations of this small portion of Srila Prabhupada's statements. The GBC pulled this ONE phrase by Srila Prabhupada from the context of all the discussions, and twisted its meaning while ignoring the balance of the talks. It is a tactic that might confuse some persons, but it is revealed as a cover-up and falls apart upon a closer examination.

In the next chapter, we present the *essential parts of the entire poison discussions transcript* with translations, and then starting with Ch.13 we examine these conversations from November 9 and 10 in ten sections. We should pay close attention to the words of Srila Prabhupada, a pure devotee and one whose consciousness cannot be adversely affected by the material energy or conditions.

CHAPTER 12: THE POISON DISCUSSIONS TRANSCRIPT

SECTION ONE: MAHARAJA HAS CALLED FOR ME

NOVEMBER 9, 1977.

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

Balarama Misra: (Beng) *Aami edike aachi Maharaja. Aami Balarama Misra, chinte perechen to aamake?* (I am over here Maharaja. I am Balarama Misra, do you recognise me?)

SP: *Han.* (Yes.)

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

SP: *oi ta ke?..se aldah?* (unclear) (Where are they (deities?..are they there?)

Balarama Misra: *Han. Aache. Aache Maharaja. Ami bhaablaam jadi ektu dakhai kore aashi aamio....* (Yes. They are there. They are there Maharaja. I thought, if I could come and see you...)

SP: *Hothat hoye galo.* (It all happened suddenly.)

Balarama Misra: *Hain.* (Yes.)

SP: *Besh kaaj cholche?* (Is work going on well?)

Balarama Misra: *Hain.* (Yes.)

SECTION TWO: SOMEONE SAYS I HAVE BEEN POISONED

SP: (Unintelligible).....unknown whispers.

SP: (Beng) *Ka bole je poison korechhe.....hote pare.*

(Someone says that I have been poisoned... it's possible.)

Balarama Misra: Hmm?

Kaviraja: (Hindi) *Kya farmarahe hai?* (What are you saying?)

SP: (Hindi) *Koi bolta hai je, koi poison deya hai.*

(Someone says that, somebody has given me poison.)

Kaviraja: Kisko? (To whom?)

SP: Mujhko. (To me.)

SECTION THREE: "ALL THESE FRIENDS" SAID IT

Kaviraja: *Kaun bolta hai?* (Who is saying?)

SP: *Ye saab friends.* (All these friends.)

Bhakticharu: (Beng) *Ke boleche Srila Prabhupada?* (Who said, Srila Prabhupada?)

SP: *Ke boleche.* (They all say.)

TKG: Krishna das?

(Unknown whispers)...(blowing conch).

Kaviraja: (Hindi) *Aapko kaun poison dega? kisleye dega?*

(Who will give you poison? For what, why?)

TKG: Who said that, Srila Prabhupada?

SP: I do not know, but it is said...

SP: (Beng) *Aapni to... jotish janen?* (You do know astrology?)
Kaviraja: (Hindi) *Kya bolte hain?* (What's (he) saying?)

SECTION FOUR: SOMEBODY GAVE YOU POISON?

Skip ahead in conversations:

Kaviraja: (Hindi) *Yeh Maharaja, yeh kotha aap kaise bola aaj ki koi bola hi ki poison diya hai? Ye aapko kuuch abhaas hua hai, kya?*

(This thing Maharaja. You know how you said today that someone said somebody gave you poison? Did you get some indication or feeling about this, or what?)

SP: *Nahin. Eyse koi bola jo denese ye hota hai. ...Shayed koi kithabme likkha hai.*

(No. Someone said that, when given poison, this happens... Maybe it's written in some book.)

Kaviraja: *Woh koi khana se ho jata hai. Kaccha mercury se ho jata hai. Ye aur koi bhi cheez aisa hai jis se ho jata hai. Mane aapke liye kaun karega? Ham to yeh samajhta... ki aise devpurush ke liye koi manshik aisa bichar karega woh be rakshasa hai.* (break)

(That happens from some foods. Raw mercury makes it happen. And there are other things with which it can happen. I mean, who would do that to you? My understanding is that anyone who thinks about doing this to a saint, is a demon (rakshasa).)

SECTION FIVE: PRABHUPADA HAD POISONING SYMPTOMS

Skip ahead in conversations:

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

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

TKG: Did anyone tell you that, or you just know it from before?

SP: I read something.

TKG: Ah, I see. That's why actually we cannot allow anyone to cook for you.

SP: That's good.

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

SP: My Guru Maharaja also.

TKG: Oh. You, of course, have been so merciful that sometimes you would take prasada cooked by so many different people.

SP: That should be stopped.

SECTION SIX: "MENTAL DISTRESS"

NOVEMBER 10, 1977.

Skip ahead in conversations:

Devotee: *Ghabrahati to kam hi na?* (The distress is less now?)

Kaviraja: *Kuchh bechani to kam hai na?* (The uneasiness is less isn't it?)

Bhakticharu: It's less now, this restlessness and the pain.

Skip ahead in conversations:

Bhavananda: So what was the cause of that distress?

Bhakticharu: *Kaise woh kai hua tha subha?* (What happened this morning?)

Note: The kaviraja found Prabhupada's body now functioning properly according to pathological tests; His heart rate, pulse and blood pressure surprisingly returned to normal. Discussions next focus on the reasons for Srila Prabhupada's "mental distress."

Skip ahead in conversations:

TKG: (in the background) But what did Prabhupada just say?

Kaviraja: (speaking over Bhakticharu) *Jaise subhe position tha, subhe inka position tha na taklif hui na? ham das purya dene se jaise heart eise good position...ki ek purya se heart aisa...kya bolega bataiye ? kya mahatwa lagayenge?* (How the position was this morning ...the position was; there were problems, wasn't there ? Had I given ten doses his heart would not have been in the position it is. Now with one dose his heart is...What can I say tell me? What definition can (I) attach (to this).)

Bhakticharu: (English) He said, 'How can you define it? How can you explain it?

TKG: (in the background) But what did Prabhupada just say?

Bhakticharu: Like the condition couldn't have improved by ten medicines also, but one medicine it becomes perfect.

TKG: What did Prabhupada just say?

Bhakticharu: Prabhupada just said that I mean, this morning his condition was bad not now.

Bhavananda: Prabhupada was complaining of **mental distress** this morning also.

SECTION SEVEN: SOMEONE GAVE HIM POISON HERE

Bhakticharu: Srila Prabhupada?

SP: Hmm?

Bhakticharu (Beng): *Ota ki byapaar hoyechelo? mental distress?*
(What is that problem? Mental distress?)

SP: Hmmmmm. Hmmmmm.

Kaviraja: (Hindi) *Boliye, boliye.* (Say, say.)

SP: (Hindi): *Vahi bat jo koi hamko poison kya.*
(That same thing – that someone has poisoned me.)

Bhakticharu: *O aacha, uno soch na ki koi.....*
(Oh, okay, he thinks that someone....)

Kaviraja (speaking over Bhakticharu): *Dekhiye bat yehi hai ki kisi rakshas ne diya ho...*

Bhakticharu: Someone gave him poison here.

Kaviraj: Caru Swami...

Bhakticharu: Yes.

Kaviraj: ... *kisi rakshas ne diya ho. Yeh to ho sakta hai. Impossible nehi hain. Woh Sankaracharya the; unhe kisi ne poison diya. Cheh mahina tak woh bari taklif paye. Kanch to hota hai na ? botal ke kanch, yeh pees ke khane mein khila diya. To usko kya nitaja hua; bara mahina baad mai, leprosy ho gaya sab sharir ki undar. To karam to apna bhugte hai. Kintu jo medicine ham dai raka hai; jadi koi uska effect hoga poison to rahe nahin sakta, guarenteed bolta hai. Ki woh be effected hoga to rahin nahi sakta. Ki abhi to ham pakar nahin saktai usko unko diya hua hai. Abhi bhi pakarta hai jab kidney kharab ho gaya, kisi kahena ya bimari se ho, chai grahan se ho, chai poison se.*

(Listen, this is the understanding that some demon (may) have given (poison) ...Caru swami (Bhakticharu says, "yes") ..some demon has given (poison). This can happen. It's not impossible. There's that Sankaracharya (person), someone gave him poison. For six months he suffered. There is glass you know? Bottle glass? It was ground and fed in food. What befell him; after twelve months leprosy spread inside his body. Everyone suffers their karma. But the medicine I have given, if any (poisonous) effect occurs; it cannot stay. I give a guarantee, that even if there are effects, they will not stay. Because right now I cannot detect (poison) has been given to him. It is detected when the kidneys go bad, or by some symptom of disease, by (effects) of the eclipse(?), or by poison.)

TKG: Prabhupada was thinking that someone had poisoned him?

Bhakticharu (not Adhridharan): Yes.

TKG: That was the mental distress?

Bhakticharu: Yes.

Kaviraja: *Yeh bolte hai to isme kuch na kuch satya he. Isme koi sandeha nahin.* (This is what (he) says, then there must be some truth in it. In this there is no doubt.)

TKG: What did Kaviraja just say?

Bhakticharu: He said that when Srila Prabhupada was saying that, there must be something truth behind it.

TKG: Tsheesssh!

(Everyone begins speaking together)

Kaviraja: *Koi rakshas hai...daina wallah..Pan me ek cheez de doon. Kya batun...doodh me de doon. Khana ek pan me dwai de doon, subhe me jindagi be bhool sakhoge.*

(It's some rakshasa ...the poisoner ...will put something in pan. What to say...(or) something in milk. To eat, (he) will put a medicine in pan, by the morning (your) whole life can be forgotten.)

SECTION EIGHT: THERE MUST BE SOME TRUTH TO IT

TKG: Srila Prabhupada, Shastriji says that there must be some truth to it if you say that. So who is it that has poisoned?

Note:

(pause of 13 seconds of dead silence): Srila Prabhupada never answers this question.

SECTION NINE: WHICH POISON WAS USED?

Kaviraja: *Sabse bada poison to hota hai woh mercury ka hota hai.*

(The biggest (worst) poison is mercury.)

Bhakticharu: *Woh to Gaya tha woh jo.....* (That was Gaya, that which....)

Kaviraja: *Nahin nahin....woh to Svarupa Guha tha. Aap para tha na swamiji?.....Kalkatte me?* (No, no. That was Svarupa Guha. You read about it didn't you, Swamiji? In Calcutta?)

SP: Hmm.

Kaviraja: Svarupa Guha?

Bhakticharu: *Unko malum nahin.* (...he doesn't know (about it).)

Kaviraja: *Uska pati ne diya tha. Uski koi medicine nahin aatha aap ki leya. Itni dose de diya. jisko hamlok Rashkapoor bolte hain.* (Her husband had given it. For it there is no medicine or antidote. Such a heavy dose was given. It's what we call Rashkapoor.)

Bhakticharu: *Nahin. Woh jo mercury isme tha....woh makharadwaja.*

(No. That mercury was in... the makharadwaja.)

Kaviraja: *Nahin, nahin. Woh mercury nahin hain. Uska doosra nam bolte hai.*

(No, no. That's not mercury. It's called by another name.)

Bhakticharu: *Aacha.* (Okay.)

Bhavananda: What did he say?

Bhakticharu: He said that it's quite possible that mercury, it's a kind of poison...

TKG: (not BHAGATJI): That makharadwaja...

Bhakticharu: Rashkapoor?

Kaviraja: *.....Aamer Rash. woh ekta preparation aache..... Eta very poison.*

(Aamer Rash. That's one preparation...It's very poisonous.)

Bhakticharu: *Woh to makharadwaja jaise hai kya?* (Is that like makharadwaja?)

Kaviraja: *Makharadwaja to amrit hota hai, inke liye nahin suitable hota hai, yeh bat doosri. Baki woh to sab ki liye poison hota.*

(Makharadwaja is nectar, although not suitable for him (SP), that's a different story. But that (Raskapoor) is poison for everybody.)

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...(sniggers/snickers).

SECTION TEN: USELESS CHATTER, NOTHING DONE

TKG: Bhagatji doesn't think the...

Kaviraja (Hindi): *Manye inka sharir aisa hai, jeh bajra hai ki acchar...woh kuuch nahin hona.* (In my mind, his (SP) body is such that it is like a thunderbolt. You can beat it a thousand times, but nothing will happen.)

Bhakticharu: *Nain ghabrana ka jo.... Bhagvan jise raksa karte hai, waise to Prahlad Maharaja ke bhi to...* (No need for bewilderment ...The way God protects his own, similarly Prahlad Maharaja was also...)

Kaviraja: *Swamiji, ek sloka yaad aata hai ...(sloka) ...Apto siddhanta Maharaja to, isliye koi shankhya karneka darkar nahin hain.* (Swamiji, one verse comes to my mind... 'Without protection, one remains fixed if protected by fate, whereas one who protects himself but is condemned by fate is destroyed. Without a protector, one person can live carelessly alone in the forest, whereas another takes all precautions in his home, and still dies.' ...you are a divine soul, that is why there is no need to be anxious.)

TKG: No poison is strong enough to stop the Hari Nam, Srila Prabhupada.

Kaviraja: (Hindi) *Bas. Hari Nam ke samne...woh Mira ko jitna poison diya tha; ek boond parjanese aadmi ka death ho jate. Woh sub pegeya woh, batlayie? Jo Bhagvan ke prasad lag jate na, woh poison amrit ho jata, samajhte.* (Right. Before the Holy Name... How much poison was given to Mira, a single drop was enough to kill a man. Mira drank it all. Poison when offered to the Lord becomes nectar.)

Devotee: Prahlad Maharaja.

Bhakticharu: Prahlad Maharaja.

Kaviraja: *Prahlad se jada poison diya tha Halahal isko Mira ..Itna jabardast banaya who ...Jaise ek alopath me ek poison aata ka uska taste aaj tak koi bataa nahin sakaa.*

(Halal gave Mira a stronger dose of poison than Prahlad got. It was so strongly made ...Like there is one poison in allopathy, even till today nobody can tell the...)

TKG: Would you like some more kirtan Srila Prabhupada? Lokanatha can lead. Lokanatha, you lead.

SP: (indistinct)

TKG: Lokanatha.



CHAPTER 13:

SOMEBODY HAS GIVEN ME POISON

On November 9, 1977, a date also confirmed by *TKG's Diary*, a local Vrindaban priest named Balarama Misra, whom Srila Prabhupada had known for a very long time, came to visit. He offered to perform a one-thousand Tulasi leaf puja on behalf of Srila Prabhupada's recovery, and also asked for money to repair his Chaitanya Mahaprabhu temple. Suddenly, seemingly out of the blue, Srila Prabhupada chose this old acquaintance, a most unlikely person, to inform that someone said that he has been poisoned. Srila Prabhupada raises the issue himself, unprompted. We note that the kaviraja Sastriji and Balarama Misra had known each other also for a long time, and the kaviraja was asked by Srila Prabhupada to request Balarama Misra to come see Srila Prabhupada. Apparently Srila Prabhupada had planned to reveal his mind to this specific man, and then Srila Prabhupada told him someone had told him he was being poisoned.

SECTION ONE: MAHARAJA HAS CALLED FOR ME

NOVEMBER 9, 1977.

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

Balarama Misra: (Beng) *Aami edike aachi Maharaja. Aami Balarama Misra, chinte perechen to aamake?* (I am over here Maharaja. I am Balarama Misra, do you recognise me?)

SP: *Han.* (Yes.)

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

SP: *oi ta ke?..se aldah?* (unclear) (Where are they (deities? ...are they there?)

Balarama Misra: *Han. Aache. Aache Maharaja. Ami bhaablaam jadi ektu dakhaa kore aashi aamio...* (Yes. They are there. They are there Maharaja. I thought, if I could come and see you...)

SP: *Hothat hoye galo.* (It all happened suddenly.)

Balarama Misra: *Hain.* (Yes.)

SP: *Besh kaaj cholche?* (Is work going on well?)

Balarama Misra: *Hain.* (Yes.)

SRILA PRABHUPADA CALLED FOR BALARAMA MISRA

It appears that Srila Prabhupada had asked the kaviraja Damodara Prasad to go out to find Balarama Misra and ask him to come see him at the ISKCON temple. It is interesting to note that Srila Prabhupada did not send a devotee to fetch Balarama Misra. Balarama Misra's son Dr. Sri Pran Gopal Acharya knew Srila Prabhupada very well in the 1960's when he was a college student in Vrindaban, and he also came with his father and attended this meeting. This is described by Gopal Acharya in Mulaprakriti dasi's book *Our Srila Prabhupada: A Friend to All*:

"...Prabhupada became very ill. So a kaviraja who lived in Calcutta, named Damodar, attended to Prabhupada's treatment. Prabhupada sent a message to our residence to call Balarama Misra. Fortunately I also went. Prabhupada was in his room and told us in Bengali, 'Baba, we are...'" (p. 225-8)

Srila Prabhupada then asked if Balarama Misra could preside as the priest for the ceremonies at the upcoming Bombay Juhu temple opening. However, the taped conversation shows that the first business on Srila Prabhupada's agenda for Balarama Misra was to confide something very shocking, namely that he thought he was being poisoned. As colossal as such a revelation ought to be, Srila Prabhupada seems to have casually mentioned it and then went on to discuss other things, such as astrology and the Bombay opening.

SECTION TWO: SOMEONE SAYS I HAVE BEEN POISONED

SP: (Unintelligible).....unknown whispers.

SP: (Beng) *Ka bole je poison korechhe.....hote pare.*

(Someone says that I have been poisoned... it's possible.)

Balarama Misra: Hmm?

Kaviraja: (Hindi) *Kya farmarahe hai?* (What are you saying?)

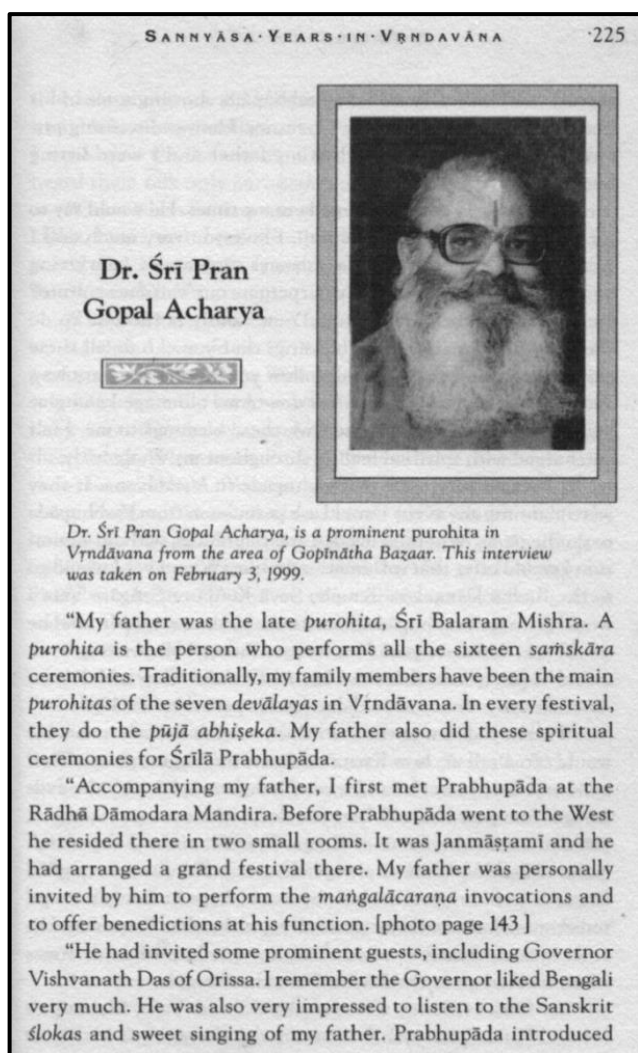
SP: (Hindi) *Koi bolta hai je, koi poison deya hai.*

(Someone says that, somebody has given me poison.)

Kaviraja: Kisko? (To whom?)

SP: Mujhko. (To me.)

WHY TELL OUTSIDERS BEFORE DISCIPLES?



The first and very curious question is: Why did Srila Prabhupada not raise this issue first with his own trusted and intimate disciples? Why choose Balarama Misra, whom Srila Prabhupada had not seen for a long time, and then the second person to know of it was the kaviraja, and both were outsiders? Why did Srila Prabhupada not simply tell Tamal, his personal secretary, or any one of his own disciples? Had he already discussed this with them and now wanted to tell outsiders? This is indeed something to contemplate upon.

NTIAP devotes two pages to arguing against the idea that Srila Prabhupada told outsiders first because he thought his disciples were the poisoners, as though the "poison theory" hinges on this detail. Somehow NTIAP implies the poisoning evidence has been diminished by arguing that Srila Prabhupada's telling an outsider first was only coincidental, which it may or may not be. Still, whoever he spoke to first or last, Srila Prabhupada *is talking of actually being poisoned*.

Srila Prabhupada, who was always perfectly guided by the Supersoul in every action and spoken word, deemed such a shocking revelation to be fully appropriate to disclose first to outsiders, and then by default his disciples and the entire world through his tape recorder. *Of course, the tapes were controlled by Tamal, so maybe Srila Prabhupada was trying to bypass the tapes that were going missing under Tamal's care.* Plainly the message was meant and destined to reach beyond his tight circle of close

attendants, and perhaps Srila Prabhupada did it in this way expressly to circumvent whoever was poisoning him or to make sure the news got out beyond his rooms. This is a very plausible explanation.

Tamal had already set up for many months a very tight security cordon around Srila Prabhupada. Only those who were pre-approved and screened by Tamal were allowed entry into Srila Prabhupada's room, and many devotees and dignitaries, godbrothers, and locals were refused entry. Many devotees who came to Vrindaban to see Srila Prabhupada had to wait outside and were frustrated. Many of Srila Prabhupada's old friends later testified that they were turned away: Nrsimhananda Goswami, OBL Kapoor, Vishwambhar

Goswami, Dr. Khurana, Dr. Ghosh (VRI), etc. It is no wonder that when Srila Prabhupada found an opportunity he asked Shastriji to bring Balaram Misra to see him, just so he could tell him about his poisoning and thus get the word out to the locals, bypassing Tamal's security cordon. At least this is the theory... and we are amazed that Tamal missed this tape with so much incriminating evidence on it... Somehow it was preserved. An oversight? Still, Srila Prabhupada did not pursue the matter very aggressively and was resigned to his fate.

Srila Prabhupada said in Bengali that **someone said that somebody had poisoned him**. The *kaviraja* asked what he was saying, and Srila Prabhupada repeats himself in Hindi. Then, with "to me," Srila Prabhupada confirms that he is speaking of himself. It is important to note that here Srila Prabhupada is talking of actual poisoning, not just the symptoms of poisoning, and that Srila Prabhupada states it three times.

OPEN ENDS: There should be an interview of Dr. Sri Pran Gopal Acharya, Balarama Misra's son, who was present when Srila Prabhupada first mentioned that someone told him he had been given poison. He resides in Gopinath Bazaar near Bonamali's dispensary, downtown Vrindaban. The photo above is from Mulaprakriti dasi's book *Srila Prabhupada: A Friend To All*. Of course, ISKCON will be quick to intimidate him into silence as they have done with several other witnesses we have seen change their stories. We must not underestimate the great influence ISKCON wields in India especially.

We also note that there are clearly two unknown persons to which Srila Prabhupada has made reference, namely the **informant** and the **poisoner**. Srila Prabhupada identifies neither of them. ("Someone" = informant, "somebody" = poisoner.)

WHAT WAS SRILA PRABHUPADA'S PURPOSE?

Why would Srila Prabhupada initiate a discussion of his own poisoning if it were not true? Did Srila Prabhupada carelessly say these things in several separate discussions over two days because:

1. He wanted to create confusion and upset as the result? (*To the contrary- everything he did was for establishing the Hare Krishna Movement for the next 10,000 years, and that includes his spoken words on being poisoned.*)

2. He was speculating, rambling, or just plain cranky? (*forgive the outrageous suggestions.*)

3. He brought up the subject of poisoning because he wanted, as the GBC claims, to then clearly state that he was NOT being poisoned? (*This makes no sense at all.*)

None of the above are sensible explanations. He said these things because they were **true** and **he wanted us to know that he thought he was poisoned**. That he did not aggressively pursue the matter is another discussion (see Ch. 96), and does not minimize the importance of what he **did** say. Perhaps the purpose to his revelation a few days before his departure was to leave the service of follow-up and investigation work to us, at least those of us who would take his words seriously.

SECTION THREE: "ALL THESE FRIENDS" SAID IT

Kaviraja: *Kaun bolta hai?* (Who is saying?)

SP: *Ye saab friends. (All these friends.)*

Bhakticharu: (Beng) *Ke boleche Srila Prabhupada?* (Who said, Srila Prabhupada?)

SP: *Ke boleche. (They all say.)*

TKG: Krishna das?

(Unknown whispers).. (blowing conch).

Kaviraja: (Hindi) *Aapko kaun poison dega? kisleye dega?*

(Who will give you poison? For what, why?)

TKG: Who said that, Srila Prabhupada?

SP: I do not know, but it is said...

SP: (Beng) *Aapni to... jotish janen?* (You do know astrology?)

Kaviraja: (Hindi) *Kya bolte hain?* (What's (he) saying?)

WHO WERE "ALL THESE FRIENDS" ?

Srila Prabhupada referred to a **third party** who had said that Srila Prabhupada was given poison, and the Kaviraja next asked as to **who** was saying this. The answer is, "All these friends" and "They all say." Who were these **all these friends**?

One very logical and sensible understanding is that the "friends" are the ones right there and **present**, namely the disciples and attendants of Srila Prabhupada. Bedridden and incapacitated, Srila Prabhupada hardly had the strength to raise an arm, and so he **verbally** pointed out those in his immediate presence as the ones who had said that he had been poisoned. Who else could he have meant? Visitors? No, because visitors would have already left, and could not be "these." **ALL THESE FRIENDS** means plural and present persons, namely those caretakers who were in Srila Prabhupada's room then or whom regularly came.

Another explanation of how Srila Prabhupada learned of his poisoning is from one of the three kavirajas who diagnosed poisoning in early November 1977 (see Chapter 80). One of them or someone they had told about their diagnosis could have discreetly come to Srila Prabhupada and informed him about the discovery of poisoning and the symptoms of poisoning. Tamal did not know who told this to Srila Prabhupada, meaning it was someone who told Srila Prabhupada while Tamal was not aware of it, perhaps in Hindi.

Shastri asks, "Who is saying?" and this indicates that it was not Shastri who had told Srila Prabhupada. When interviewed, Narottama Lal Gupta did not claim to have told Srila Prabhupada. Perhaps it was Bonamali, or another unknown person who had heard it from one of the kavirajas that had determined poisoning.

If Srila Prabhupada **overheard** "all these friends," or his disciples who were in his room, speaking or whispering about the poisoning, this is strikingly similar to the discovery of poison whispers which were "**overheard**" by the tape recorder. Ultimately there are no secrets.

"...Just like you are fighting with your enemies, that is very clear. "The other party is my enemy." But if somebody's treating as your friend and within he's trying to kill you, enemy, oh, that is very dangerous enemy." (Chaitanya-caritamrta lecture, Adi-lila 7.109-114, Feb 20, 1967)

SRILA PRABHUPADA BECOMES EVASIVE AS TO WHO SAID

We cannot but note how Srila Prabhupada became progressively evasive as he was repeatedly pressed that day and the next day to reveal who said that he was poisoned.

PROGRESSIVE EVASIVENESS BY SRILA PRABHUPADA AS THE POISON DISCUSSIONS GO ON

1. The kaviraja asked "Who is saying?" and was answered by, "All these friends," which provides some information, but is still rather unspecific.
2. When Bhakticharu asks again about who said this, the answer is simply, "They all say," which does not tell anything more than his first answer.
3. Tamal then asks if Krishna das (Babaji?) was the informant, but gets no answer at all.
4. Tamal then, with the fourth inquiry, again asks as to who said this, and Srila Prabhupada retreats rather obliquely with "I don't know, but it is said."
5. Finally, when asked by Tamal as to who poisoned him, Srila Prabhupada makes no answer at all.

Maybe Srila Prabhupada heard some talk or whispers about poisoning in his room, but could not recognize who was talking about it, or, if he knew, he did not want to point them out specifically.

It is interesting to note that at first he says "all these friends," but when pressed further by Tamal, he says, "I do not know." It seems unlikely that Srila Prabhupada did not know. As we will see later, Tamal also thought Srila Prabhupada knew who it was who told him about his poisoning, and therefore Tamal asked him again.

WHY DOES GBC QUOTE FROM ADRIDHARANA?

ON A SIDENOTE: Adridharana das made a technical, skeptical analysis of Srila Prabhupada's statements about poisoning, and *NTIAP* chose to use it as an argument for their no poison position. Of course, one man's opinion does not prove much at all. We should know that Adridharana das was actually a ferocious adversary of the GBC and especially ISKCON Mayapura when he converted ISKCON Calcutta into a "Srila Prabhupada-is-the-diksha-guru" temple. Jayapataka Swami sent 250 disciples from Mayapura to storm and

physically take over Calcutta temple in August 2001, chasing Adridharana das away into the streets, and later falsely charging him with claims of embezzlement. So it is interesting how the GBC quotes from Adridharana in one instance but routed him by force from Calcutta temple and then refuses to hear his other opinions on the ISKCON unauthorised guru system. If the GBC will quote his one opinion, why not all his opinions? Clearly the GBC were groping for material to use in their defense by using their enemy Adridharana's one opinion.

The overall GBC arguments are so weak that they have resorted to garnering support from an avowed adversary. Adridharana's main point in his essay about the poisoning was that he felt ***Srila Prabhupada had not absolutely stated that he was definitely being poisoned, as is the usual steely logic style of the IRM, of which he was a member.*** Then the GBC twisted this point to support their idea that Srila Prabhupada had clearly said he was NOT poisoned. Nevertheless, Adridharana agrees that further investigation was in order, and he does not say that Srila Prabhupada said he was NOT poisoned. The difference between these two positions is vast, yet the GBC had to grab at straws to support their denials.

WHAT WE OBSERVE:

Three times Srila Prabhupada states that someone said that he was poisoned (twice as already recounted just above, and then again the next morning, Nov. 10). The undisputed **fact** that someone said that Srila Prabhupada was poisoned is affirmed and reinforced no less than ***nine times*** by Srila Prabhupada himself before the end of these "poison discussions."

Although Srila Prabhupada so far only refers to ***someone else*** having said that he was poisoned, it is certain that the subject was raised by Srila Prabhupada because he gave it, at the minimum, substantial credibility, otherwise why bring it up at all?

Please note also that this chapter is about Srila Prabhupada being told that ***he had actually been poisoned***, and Srila Prabhupada says it was possible. The discussion soon shifts to the symptoms of poisoning, which may confuse some if they then look to equate symptoms to medicines or illness and forget that ***Srila Prabhupada and his caretakers discuss extensively about actual homicidal poisoning, mentioning rakshasas, murder, court cases, ground glass in food, and so on.***

CONCLUSION: SRILA PRABHUPADA CHANGES THE SUBJECT

As quickly as Srila Prabhupada brought up the subject of poisoning, he changed it again by asking Balarama Misra if he knew astrology. Srila Prabhupada chose to move on to other subjects; he could have easily continued discussing his poisoning, but did not. After dropping this bombshell, the three further occasions of poisoning discussions are initiated by those around Srila Prabhupada who are either curious or disturbed about the matter. At least this appears to be the case from the ***available*** recorded tapes.

Srila Prabhupada otherwise seems satisfied to have brought it up once, and afterwards he chose not to provide much more information. Indeed, Srila Prabhupada appeared guarded, evasive and reluctant to discuss the matter further, what to speak of revealing his mind fully or providing more details. Even though it was a bombshell of a topic to bring up, Srila Prabhupada almost casually diverts to other subjects. Obviously Srila Prabhupada chose not to display much concern about being poisoned, as though his purpose was just to let us know and allow our investigations into the matter take place later. Srila Prabhupada planted the seeds for a future investigation, one that then proved his poisoning very clearly (see Part Four).

Of course, this is where many parties, especially ISKCON leaders, jump in to rationalize that therefore, if Srila Prabhupada did not himself aggressively pursue the matter of being poisoned, then why should we, and obviously that means that there was no poisoning. They claim that Srila Prabhupada would certainly have fought tooth and nail to protect his movement, protect all his hard work, and the innocent devotees from the attacks of any enemies. This argument has unfortunately lulled too many into thinking that therefore a poisoning is a ridiculous idea, and that if there was a poisoning, Srila Prabhupada would have stopped it.

But there are other explanations. His bringing it up seemingly reluctantly can be explained as his resignation in the matter of imminent departure or unwillingness to make a fuss about himself. This is very plausible, and our preferred understanding, explored more in *Part Eleven, Chapter 96: He Tolerated Being*

Poisoned. But, although Srila Prabhupada may have been tolerant of his own poisoning, we, as his followers and disciples, must take a different attitude.



CHAPTER 14: “WHEN GIVEN POISON”

The *kaviraja* and Bhakticharu then try to convince Srila Prabhupada that he will live for another ten years. While Balarama Misra is still present, however, the *kaviraja*, with the subject obviously still on his mind, returns to the topic of poisoning.

SECTION FOUR: SOMEBODY GAVE YOU POISON?

Skip ahead in conversations:

Kaviraja: (Hin) *Yeh Maharaja, yeh kotha aap kaise bola aaj ki koi bola hi ki poison diya hai? Ye aapko kuuch abhaas hua hai, kya?*

(This thing Maharaja. You know how you said today **that someone said somebody gave you poison?** Did you get some indication or feeling about this, or what?)

SP: *Nahin. Eyse koi bola jo denese ye hota hai. ...Shayed koi kithabme likkha hai.*

(No. Someone said that, when given poison, this happens... Maybe it's written in some book.)

Kaviraja: *Woh koi khana se ho jata hai. Kaccha mercury se ho jata hai. Ye aur koi bhi cheez aisa hai jis se ho jata hai. Mane aapke liye kaun karega? Ham to yeh samajhta... ki aise devpurush ke liye koi manshik aisa bichar karega woh be rakshasa hai.* (break)

(That happens from some foods. Raw mercury makes it happen. And there are other things with which it can happen. I mean, who would do that to you? My understanding is that anyone who thinks about doing this to a saint, is a demon (rakshasa).)

ABHAAS: HUNCH, APPEARANCE, INDICATION, SYMPTOM, EVIDENCE OR FEELING

The *kaviraja* asks about some “abhaas” to perhaps confirm a possible poisoning that Srila Prabhupada was told about by some other, unknown person.”

Srila Prabhupada says no, but he was told by someone that he had poisoning symptoms. The audio tapes and transcript are clear in that Srila Prabhupada’s first poisoning statements were understood and acknowledged by everyone present. No one at that time disbelieved them or tried to refute them, but decades later the GBC is trying to discount what Srila Prabhupada said. We should put the GBC deniers on the time machine, back to 1977, who can then explain to Srila Prabhupada that in the future so many “poison theorists” will make trouble, and ask Srila Prabhupada not to say these “useless and ridiculous” things. Why does the ISKCON GBC have no “abhaas” of honesty themselves? It is beyond belief that they do not have any concern over all these discussions about actual homicidal poisoning!

Why would the *kaviraja* say that maybe a rakshasa or demon gave Srila Prabhupada poison? There were many affirmations of those present at the time who were shocked by Srila Prabhupada’s words. Even Shastriji later said, “There must be some truth to it. There’s no doubt.”

ACTUAL POISONING PLUS CONFIRMATION OF POISONING SYMPTOMS

Srila Prabhupada elaborates that someone said that when poisoned, a person will develop the symptoms as were seen in Srila Prabhupada’s physical condition. Srila Prabhupada gave enough credence to the idea of having these symptoms of poisoning that he himself brought it up. The GBC contradicts this and claims Srila Prabhupada’s poisoning symptoms were due to his diabetes. At this point in the poison discussions, Srila Prabhupada has:

- (1). Earlier stated that **someone said that somebody had poisoned him,**
- (2). And he also adds that **someone said that he had the symptoms of poisoning,**
- (3). And, he said that these **poisoning symptoms may be described in some book.**

We must note here that Srila Prabhupada **SPOKE ABOUT TWO THINGS:**

(1) BEING ACTUALLY POISONED, AND

(2) ABOUT HAVING THE SYMPTOMS OF POISONING.

Thus it is surmised that not only did Srila Prabhupada hear about his being poisoned from “all these friends,” perhaps by overhearing their talk or whispers, but **also** he heard that he had the symptoms of poisoning from someone whom Srila Prabhupada felt could recognize them. Otherwise, why bring all this up if there was no poisoning as *NTIAP* asserts, or if Srila Prabhupada gave the idea no credence? Srila Prabhupada was also fully qualified to recognize poisoning symptoms on his own due to his own medical expertise. Due to Srila Prabhupada’s pre-eminent qualifications as a life-long chemist, pharmacist, compounder of medicines, and a supremely empowered and perfected mystic yogi, his own recognition that he had poisoning symptoms **cannot be challenged**. Of course he also knew the symptoms and effects of poisons and medicines. From *What Is The Difficulty* by Srutakirti das (pg. 55):

“Srila Prabhupada knew very well the symptoms of all disease; after all he was a pharmacist for years. As far as I could tell, he knew everything.”

KAVIRAJA AGREES WITH POISONING AND SYMPTOMS

The kaviraja Shastriji, an experienced and highly qualified man, grappled with the outrageousness of the poisoning revelation. His mention that only a demon would think about maliciously poisoning a saint shows that he is taking the talk of Srila Prabhupada’s being poisoned most seriously. The kaviraja does not go along with *NTIAP*’s rationale that Srila Prabhupada is contradicting his own earlier statements by qualifying that he was told only of having symptoms, and not actual poisoning. He accepts that there is talk of an actual poisoning, **AND** talk of the symptoms. Why else talk of demons if he thought Srila Prabhupada was talking about some bad medicine as *NTIAP* claims?

Shastriji took it so seriously that he also thought about which poisons could cause the symptoms present in Srila Prabhupada’s body, and he mentioned mercury. Poisoning symptoms of the various heavy metals are generally similar, although each one has its own unique effects. However, any heavy metal poisoning is normally not even suspected, what to speak of detected or confirmed, without a hair, urine, or blood test specific to each heavy metal or poison. These tests were never undertaken until 1999 to 2005.

CONCLUSION: EITHER WAY IT IS VERY ALARMING

However, for those who cannot accept this reasoning, and cling to the limited understanding that Srila Prabhupada was modifying or clarifying his previous statements about **being poisoned to only having poisoning symptoms**- either way, that should be more than sufficient cause for alarm, and reason enough to support a full, unbiased and well-facilitated investigation into the issue. After all, the reason for having poisoning symptoms would be due to actual poisoning! Srila Prabhupada did not say he had diabetes symptoms, he said poisoning symptoms, and Srila Prabhupada would know the difference and choose what to say correctly. Poisoning symptoms are due to poisoning, and if all doctors, kavirajas, and medicines fail to arrive upon a definite diagnosis, as was true in Srila Prabhupada’s case, that only further points to a hidden poisoning. And that Srila Prabhupada was definitely poisoned homicidally has now been confirmed beyond a shadow of a doubt, as revealed in Part Four.

So however one interprets these statements, we still have a very, very serious bill of complaint that demands attention, and which can only be properly addressed by an appropriate investigation. Hollow denials from the GBC will not suffice for His Divine Grace’s followers.

It is interesting to note this quote from *NTIAP*: *“He [Srila Prabhupada] replies that it was the talk from the day before about the possibility that someone poisoned him.”* Again we see the two faces of the GBC, in that sometimes they say it is real poisoning, and at other times it is only poisoning symptoms. They are expert liars and should never be believed, no matter what they say.

CHAPTER 15: HE SAID LIKE THAT

Later in the day, November 9th, after Balarama Misra leaves, and after the lengthy visits of Swarup Damodara and Giriraj Swami, and then also after Tamal reads a long letter from Jitarati das about Chinese preaching activities, Tamal takes the opportunity of a pause and questions Srila Prabhupada again on the poison issue. **Please note carefully Tamal's exact question, since it is to this exact question that Srila Prabhupada will answer. It was all about what someone else had said.**

SECTION FIVE: PRABHUPADA HAD POISONING SYMPTOMS

Skip ahead in conversations:

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

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

TKG: Did anyone tell you that, or you just know it from before?

SP: I read something.

TKG: Ah, I see. That's why actually we cannot allow anyone to cook for you.

SP: That's good.

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

SP: My Guru Maharaja also.

TKG: Oh. You, of course, have been so merciful that sometimes you would take prasada cooked by so many different people.

SP: That should be stopped.

"NOT THAT I AM POISONED"

This is the phrase which has been unjustly exploited by the GBC in a vain attempt to establish that Srila Prabhupada said that he was **not** being poisoned. Please note that there is a huge leap of proof required to advance:

From Position A: of Srila Prabhupada not saying he was poisoned

To Position B: of Srila Prabhupada saying that he was not poisoned.

For one who has carefully read the poison discussions, *NTIAP's* assertion of no poisoning is untenable, yet it is exactly what the GBC tells everyone. Although it may seem a laborious and dull exercise, since *NTIAP* has devoted a chapter of 6 pages to **denying** Srila Prabhupada spoke of being poisoned, we must confront their dishonest misrepresentation. Actually the GBC position on Srila Prabhupada's words is a colossal and desperate deception, not just an innocent difference of opinion.

GBC TAKES PHRASE OUT OF CONTEXT, TWISTS MEANING

NTIAP repeatedly asserts that Srila Prabhupada never positively stated he was poisoned, but only indirectly spoke of it. And *NTIAP* leaves it at that, saying the poison discussions Nov. 9-10, 1977 do not support the "poisoning theory," and say: "*the clear and simple fact [is] that Prabhupada himself denied that he was poisoned.*" This is a great bluff to avoid a pressing issue.

Also *NTIAP* says: "*In contrast the phrase **Not that I am poisoned** is a direct reply to Tamal's question asking Prabhupada, 'Did you say you were poisoned?'*" However if one looks for this question and answer, it is **not there in the actual record of those discussions !**

NTIAP has taken the "not that I am poisoned" phrase away from its preceding phrase of "**No, these**

kind of symptoms are seen when a man is poisoned. He said like that..."

If we use *NTIAP's* version, it is grammatically untenable, as we can see here:

TKG: Did you say you were poisoned?

SP: Not that I am poisoned.

This makes no sense. Or we can look at the GBC's longer version:

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

SP: Not that I am poisoned.

If Srila Prabhupada was trying to say he was not poisoned, why did he not just say "No, I did not say that." Obviously Srila Prabhupada is explaining what the informant (whoever it was) told him, that he had poisoning symptoms, but that this informant did not say Srila Prabhupada was poisoned. Srila Prabhupada is clarifying what someone else told him, namely, that he said this, but he did not say that.

Taken out of context in the way *NTIAP* has chopped it up, "*not that I am poisoned*" makes no sense as an answer. The part needs to be connected to the whole. *NTIAP's* bogus interpretation of this part of the poison discussions is word manipulation, taken out of context, and in contradiction to the consistent flow of the discussion. The "No" in Srila Prabhupada's answer has been adjusted by *NTIAP* to be followed by a period in the attempt to make the "No" into a separate answer to their mythical question "*Did you say you were poisoned?*"

However, we believe a comma should follow the "No," as it is in the Archives Conversations Books. The GBC would like us to think that "No" means there was no poisoning, and their book quotes something which was not said, "No. Not that I am poisoned," as though it constitutes an answer to a question that was not even asked. Then they cut out and discard the rest of the text. This is certainly a gross misconstruance of the real meaning of Srila Prabhupada's words. They do the same thing with the May 28 talks, take out some words and discard the rest, just to screw out some meaning of their own.

REMEDIAL GRAMMAR LESSONS NECESSARY

Obviously, Srila Prabhupada meant that the unknown informant said he had poisoning symptoms and did not say that he was poisoned. *NTIAP* hopes readers won't look close enough to see its errant interpretation, which serves their dishonest purposes rather the cause of truth. The GBC accuses "poison theorists" of word jugglery, but that moniker better fits them! Is there any sane person left who gives any credence at all to GBC interpretations of Srila Prabhupada's words? On any subject? Does National Geographic bother to map the Sahara Desert's ever-shifting sand dunes?

Send the GBC back to grade school for remedial grammar and sentence construction lessons. Their airy-fairy word manipulation games do not hold up under scrutiny.

WHAT DID THE UNIDENTIFIED "HE" SAY?

Tamal asks, "*it is said that you were poisoned?*" Srila Prabhupada answers that, no, "he" (whoever he is) had **not said** that he was poisoned, but instead, "he" **said** that Srila Prabhupada had the symptoms seen in one who is poisoned. Thus "*not that I am poisoned*" is **not** Srila Prabhupada's declaratory statement of not being poisoned, but it simply qualifies what was **not said** by the unidentified informant. Let's take another look: **(With red inserts to suggest the correct meaning:)**

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

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

THE REAL MEANING OF "NOT THAT I AM POISONED"

Tamal's misunderstanding that "it is said that you were poisoned" is being corrected by Srila Prabhupada, who explains that someone ("he") did not say Srila Prabhupada had been poisoned, but said he had poisoning symptoms. **Regarding the phrase "not that I am poisoned," this is how Srila Prabhupada is**

explaining that “he” (an unidentified somebody else) said that Srila Prabhupada had the symptoms of poisoning, and that “he” **did not say that Srila Prabhupada was poisoned**. Srila Prabhupada is not making his own statement. He is explaining what someone else told him.

FURTHER EVALUATION

Here are some additional points to consider in understanding the true meaning of the phrase, “...not that I am poisoned.”

1. “He” (the unknown informant) spoke of symptoms only and was not speaking of poisoning. This is understood from “He said like that...”
2. Tamal began to ask whether Srila Prabhupada was poisoned, but corrected himself and asked if it was SAID that he was poisoned. Was and said are very different. Tamal did not ask IF there was a poisoning; he asked as to WHAT was said.
3. If Tamal thought that Srila Prabhupada had just said that he was not poisoned, surely Tamal would have repeated it or sought elaborations. Instead, he pursued another line of thought, namely whether poisoning symptoms were known to him from before.
4. Srila Prabhupada, in response to Tamal’s question, is clarifying what someone else (“he”) said, and not his own thoughts on the matter. His own thoughts have been expressed earlier and will be again expressed the next morning, and these thoughts are that **HE HAS BEEN POISONED**.
5. This is not the last statement Srila Prabhupada makes on the poison issue. He clearly states the next morning: “That same thing – that someone has poisoned me.” Even if there is some confusion over the meaning of “not that I am poisoned,” it is cleared up by the next morning, leaving no further doubt about Srila Prabhupada’s thoughts or meaning. **HE THOUGHT HE HAD BEEN POISONED**.

YOU SAID VS. IT IS SAID

Now, let’s look at it again, with italics inserted to help grasp the real meaning:

TKG: Srila Prabhupada? You said before that you... that it is said that you were poisoned? *(TKG switches from YOU SAID to IT IS SAID. In other words, did the informant, or “he,” say you were poisoned?)*

SP: No, *[The informant did not say I was poisoned]* these kind of symptoms are seen when a man is poisoned. He said like that, *[Correct, that’s what “he” said]* not that I am poisoned. *[“He” didn’t say that I was poisoned.]*

ANOTHER LOOK AT THIS CONVERSATION

TKG: Srila Prabhupada? You said before that you... that it is said that you were poisoned? *(Was it 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. *(The informant did not say there was poisoning; he said there were poisoning symptoms.)*

TKG: Did anyone tell you that, or you just know it from before? *(Tell you what? That you were not poisoned? Know what from before? That you were not poisoned?... makes no sense)*

SP: I read something. *(Read what? That he was not poisoned? This makes no sense; obviously Srila Prabhupada read about symptoms.)*

TKG: Ah, I see. That’s why actually we cannot allow anyone to cook for you. *(Now why would Tamal want to stop “anyone” from cooking for Srila Prabhupada? Is it because He said there was no poisoning? What does cooking have to do with symptoms? The flaws in the GBC interpretation are many.)*

SP: That’s good. *(Why take precautions if there is no poisoning?)*

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

SP: My Guru Maharaja also. *(Preventative measures to actual homicidal poisoning.)*

TKG: Oh. You, of course, have been so merciful that sometimes you would take prasada cooked by so many different people. *(So merciful that he took the chance of not being poisoned?)*
SP: That should be stopped. *(Stop accepting food from different sources because there is no concern about poisoning? Obviously Tamal is acknowledging real poisoning.)*

Why would Tamal tell Srila Prabhupada that not just anyone should be allowed to cook for him anymore? Is it because there was no concern about actual malicious poisoning via food being cooked for Srila Prabhupada?

MY GURU MAHARAJA ALSO: BHAKTISIDDHANTA WAS CONCERNED ABOUT POISONING

Tamal tells of a Sankaracharya guru who was poisoned, and that since then none of those gurus would take any food from outside, lest it be poisoned. In response Srila Prabhupada states that Srila Bhaktisiddhanta Saraswati also was very cautious about what food he took. *(“My Guru Maharaja also.”)* This is an extremely significant revelation. If Srila Bhaktisiddhanta was concerned about being poisoned by tainted food, why then are some persons incredulous that Srila Prabhupada was poisoned? Was Jesus Christ not crucified? Was Haridas Thakura not whipped to apparent death? There was no Inquisition with innocent persons burned at the stake? We heard that Srila Bhaktisiddhanta was given an injection by a doctor the day before he departed. In *TKG’s Diary* (pg.43) we read: *“He (Bhaktisiddhanta Saraswati) had a sentiment that the doctor was paid to kill him.”* Srila Prabhupada also explained once that the regional head of police once confessed to Srila Bhaktisiddhanta that someone tried to bribe him to kill Bhaktisiddhanta, but he could not do that since Bhaktisiddhanta was a great saint.

Paratrikananda das in a 1998 report on the missing tapes noted that Srila Prabhupada complained about getting injections, and then told Brahmananda das that Tirtha swami had poisoned Srila Bhaktisiddhanta Saraswati.

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

TAMAL’S SHARP MEMORY

Let us look more closely at Tamal’s question:

TKG: “... You said before that you... that it is said that you were poisoned?”

How is it Tamal stopped to correct himself from “that you (said?)” to “that it is said”? The answer is found 196 lines back in the transcript where we find this excerpt:

TKG: Who said that, Srila Prabhupada?

SP: I do not know, but it is said...

This exceptional display of Tamal’s memory testifies to his sharp focus on exactly what is transpiring in these poison discussions. We would not normally expect someone to perfectly remember verbatim a few words that had been spoken so far back in ongoing multi-party conversations. When we observe how Tamal pressed Srila Prabhupada **five times** for disclosure of the unknown informant’s identity, while Srila Prabhupada stalwartly remained vague, we start to wonder what Tamal is really concerned about. Is he worried about a poisoning or about who it was that informed Srila Prabhupada? It is the latter, so he could deal with the person who was leaking a big secret. He did not seem to care if Srila Prabhupada was actually being poisoned.

1. Krishna das? (*Babaji? Did he tell you about the poisoning?*)
2. Who said that, Srila Prabhupada?
3. You said before that you... that it is said that you were poisoned?
4. Did anyone tell you that, or you just know it from before?
5. So who is it that has poisoned?

Let us note that the first four times, Tamal is concerned only with who told Srila Prabhupada that he had been poisoned or that he had poisoning symptoms. **He is more concerned with finding out who is the informant rather than the poisoning itself.** This is very suspicious, indicating Tamal wants to identify the informant so he could neutralize him. If it was a local resident, a devotee, someone in the Gaudiya Math, or a kaviraja, Tamal would respond to the new threat, to protect the poisoners from being discovered. It appears Tamal wants to determine who is informing Srila Prabhupada so that person can be silenced or discredited. The poisoning itself is not so important, it seems, and the more important thing is to discover the informant.

The final absurdity is Tamal's doing nothing as a result of all these discussions, even after clearly acknowledging Srila Prabhupada was speaking of being poisoned. Nothing at all, as we will see. Except to declare that no poison is stronger than the Holy Names... (see Ch. 19).

ADULTEROUS PARAPHRASING BY GBC

Bear with us, as we find in *NTIAP* (pg. 51) the following massacre of truth and reality:

"In contrast, the phrase, "Not that I am poisoned," is a direct reply to Tamal's question asking Prabhupada, "Did you say you were poisoned?"

This adulterous paraphrasing of Tamal's question (*"You said that... it is said that you were poisoned?"*) is exactly how *NTIAP* needed to change the meaning of the conversation to suit their interpretations. But, please note that NOWHERE does Tamal EVER ask, *"Did you say you were poisoned?"* He asks about WHO SAID, WHO DID IT, and WHAT WAS SAID, but never does Tamal ask DID YOU SAY there was a poisoning?

NTIAP asserts that Srila Prabhupada is saying no to the question of whether he had been poisoned, **but this is a question which was never asked.** Srila Prabhupada responds that the "someone" did not say he was poisoned, but that he had poisoning symptoms. It was all about what the other person said.

TO STATE THERE ARE SYMPTOMS OF POISONING IS VERY ALARMING

That Srila Prabhupada speaks about his having the symptoms of poisoning is used by the deniers to claim there were only symptoms but no actual poisoning. However, poisoning symptoms are evidence of actual poisoning, so **talk of symptoms is a strength for the poisoning position, not a weakness.** When someone has poisoning symptoms, the first agenda would be to search for the poison which is causing those symptoms, not to dismiss the clear hint of an actual poisoning, as the politically-motivated would like to do. And if symptoms can be explained otherwise than actual poisoning, that would be fine, but nowhere in these last days after Srila Prabhupada reveals he is thinking he has been poisoned do we find any coherent discussion or medical action to diagnose or alleviate such symptoms. Poisoning symptoms from whatever cause is a serious medical problem. And yet, as soon as this conversation ends, all concern amongst the caretakers about poisoning AND poisoning symptoms ceases completely. This is very bewildering.

HOW CAN AN ACTUAL POISONING BE PROVEN?

NTIAP implies that Srila Prabhupada is now reversing his former statements that someone said that he was being poisoned, but we completely disagree. The sum total of all the poison discussions leaves us with a very, very strong impression that Srila Prabhupada does indeed think that he has been poisoned. We will see that the next morning (Nov. 10) that Srila Prabhupada admits he was in great "mental" distress due to the idea that someone has poisoned him.

Even **IF** Srila Prabhupada was modifying his statements to refer to symptoms only and not actual poisoning, this would still constitute a very alarming revelation that should be of great concern to all his followers and be more than adequate grounds for investigation, even without considering any of the rest of the evidence, which is quite a lot more. But he was **NOT** modifying his earlier statement about being poisoned.

This is so because to have the symptoms of poisoning, which Srila Prabhupada believes has great merit in these discussions, indicates being actually poisoned. Symptoms are indications of the real thing. Poisoning can be verified in at least these three ways:

- Admission of poisoning by the poisoner (Tamal practically admits this in later chapters; *Ch. 55, Tamal's Mercy Killing, and Ch. 60, Ravana's Virtual Confession*)
- Hair sample forensic tests to confirm poison (this was done- see Part Four)
- Observing the physical signs, or **symptoms of poisoning**.
Again, not only does Srila Prabhupada talk of symptoms. He already spoke about poisoning before this, and he states it again the next day.

SP: (Beng) *Ka bole je poison korechhe.....hote pare.*
(Someone says that I have been poisoned... It's possible.)
and

SP: (Hindi) *Koi bolta hai je, koi poison deya hai.*
(Someone says that, somebody has given me poison.)

EITHER WAY- IT IS OF VERY SERIOUS CONCERN

Therefore, ultimately, whether Srila Prabhupada was talking only of the symptoms of poisoning, or whether he meant to say that he was actually being poisoned... is not an issue which affects the import of his statements by very much, although *NTIAP* pretends that somehow it does. When we compare these two things:

- 1) Whether Srila Prabhupada said he had the symptoms of poisoning,
- 2) or Srila Prabhupada thought he was being poisoned...

The response should be the same: a true investigation, impartial, broad-scale, and thorough. Watch out for those that argue about the details and then reject the whole thing, or throw out the baby with the bath water. Since 1977 the GBC has developed excellent skills of political deception through flowery but duplicitous edicts. As we look at these poison discussions from many angles and discuss many details, let us remember that however the details are understood, the main shrift of these talks is still more than alarming enough to demand a serious investigation. The GBC may rate the evidentiary significance of these poison discussions as low, but they actually constitute a veritable mountain of extremely significant evidence of actual poisoning.

It is absolutely amazing that Srila Prabhupada's concerns about being poisoned were never addressed by his caretakers in November 1977 or thereafter. Did they think Srila Prabhupada was just talking nonsense and they were politely entertaining his jibberish? Why was nothing done?

A RATIONALE FOR EVASIVENESS

This is the second time that the unknown informant ("he") has been credited with telling Srila Prabhupada that he had symptoms of poisoning. With Tamal listening, Srila Prabhupada had earlier swung the kaviraja away from talk of poisoning to talk of symptoms, and he does the same with Tamal later. One might wonder why the switch? Why does it appear Srila Prabhupada is now reluctant to discuss the actual poisoning that he first disclosed to Balarama Misra?

If Srila Prabhupada thought the poisoners were amongst his disciples, perhaps by having overheard them talking about it (as we do with the poison whispers- see Part Three), it is understandable why Srila Prabhupada would shift the conversation away from the poisoning and poisoners, who are very likely in his presence, to poisoning symptoms.

It is interesting to note that Srila Prabhupada was more forthcoming with the kaviraja than he was with Tamal, and throughout these poison discussions, he is very guarded about opening up on the subject with Tamal. Srila Prabhupada's aversion to providing full disclosure to Tamal is very indicative. The vagueness, ambiguity, refusal to name the informant, and general uncooperativeness was unusual for Srila Prabhupada, and we can assume he had good reasons for this behavior. Was it out of mercy towards his poisoners, or indifference, or self-defense, or surrender to the Lord's desire and destiny? We will discuss this topic more

later on in the book, especially in Part Eleven.

“NO” – WHAT ELSE COULD IT MEAN?

In Srila Prabhupada’s conversational English, the use of “No,” especially at the beginning of a statement in a discussion, very often carried a meaning other than in the common usage in the West. Typically Prabhupada used NO:

- to interrupt the other speaker
- to bring the discussion back to the subject he was analyzing
- for additional clarification of a subject.

Srila Prabhupada’s use of “No” often was not a negative declaration. He did not always use it in the “yes vs no” meaning as in the West. A look through Srila Prabhupada’s room conversations shows how often he used “no” as the first word of a response when he was using it as a figure of speech, not as a negative. He used “no” as a directional device, steering the line of thought back to where he wanted, even when nothing incorrect had been said. A quick look into Vol. 19 of the Conversations books turns up several examples:

1. Page 54: Mayapur, March 2, 1976.

Gargamuni: Yeah, they attend artikes and class because there’s no other activity there.

Prabhupada: No, that is also good.

2. Page 60: Mayapur, March 7, 1976.

Gurukripa: Then they say, “Finished. Get out.”

Prabhupada: Yes. No, my question is that “Why they become atheists...”

3. Page 63: Mayapur, March 8, 1976.

Madhuvisa: Because I have seen it in New Zealand. I have been there myself.

Prabhupada: No, no, if he denies that...

4. Page 345: Bombay, April 15, 1976.

Dr. Patel: All of them are mayayapahrta-jnanah.

Prabhupada: No, no, mayayapahrta-jnana.

5. Page 348: Bombay, April 15, 1976.

Dr. Patel: Sir, what is the difference between manasi chanting and chanting...

Prabhupada: No, manasi chanting, that is smarana. That is another thing...

6. Page 290: Mayapur, April 8, 1976.

Lokanatha: You are so expert. For one year you did not mention those rules and regulations, I heard.

Prabhupada: No, I simply said, “Come and join and chant.”

So can we always apply the strict rules of English language when interpreting the words spoken by Srila Prabhupada? Or do we need to temper that with a common sense approach and a good familiarity with how Srila Prabhupada would speak conversational English? The latter is obviously necessary.

This exercise gives another argument to contradict *NTIAP* that Srila Prabhupada said he was not poisoned with their chopped up excerpt, “No. Not that I am poisoned.” Anyway, in Part Four we discuss the proof that Srila Prabhupada WAS poisoned lethally and homicidally, so the discussion here is not meant to prove the poisoning by itself- the hair tests have already done that.

TAMAL’S APPARENT MANIPULATIONS TO MINIMIZE OR DOWNPLAY THE POISONING

Tamal was very intelligent. He was a master politician, and expert at manipulations of people and situations. We note a series of apparent attempts to downplay the significance of Srila Prabhupada’s revelations of being poisoned.

TAMAL’S FIRST DIVERSIONARY DOWNPLAY

JUST KNEW IT FROM BEFORE: Doubting whether Srila Prabhupada was *actually* told by anyone that he had poisoning symptoms, Tamal asked him if anyone told him about the poisoning symptoms or he “**just knew** “about them “**from before.**”

Tamal questions why Srila Prabhupada thought he had poisoning symptoms; was it “just” Srila Prabhupada’s conjecture based on what he “knew from before” and nothing more? This is a leading question that reduces the poisoning to a theory, from a disclosure to a maybe. It is a downplay, a downgrade of significance. Also, since all questions (as to who said and who did it, etc) were stonewalled by Srila Prabhupada, Tamal now tries a different way to obtain more information. Tamal is disappointed in his attempt, however, and is simply told, “I read something.”

TAMAL’S SECOND DIVERSIONARY DOWNPLAY

COOKING IN THE FUTURE: Next Tamal states “*that’s why actually we cannot allow anyone to cook for you,*” as though all of Srila Prabhupada’s statements about being poisoned only warranted some general concern over food being maybe poisoned *in the future*. Since the sharp-minded Tamal could not misunderstand how Srila Prabhupada had been told that he had *already* been poisoned, why did he cleverly divert discussion to dealing with future precautions? One may also ask why Tamal, without prompting, assumes that Srila Prabhupada would be poisoned by his cooks and cooked food. But, Srila Prabhupada was not eating... And were there any changes made in the kitchen or the practically non-existent cooking program? No. Was Tamal missing the whole gist of things, or was he was just making diversionary small talk?

So here is the picture: Srila Prabhupada’s health has been mysteriously deteriorating for nine months, he is on the verge of departure, he can hardly move or speak, he has just stated very plainly and clearly that someone said that he had been poisoned, and then he says that he has the symptoms of poisoning as well. What is the response? Tamal offers that therefore precautions should be taken with who cooks Srila Prabhupada’s food in the future.

Does this make any sense? None at all, unless you are trying to downplay these deathbed revelations as merely something that *might* happen in the future. But, something **HAS ALREADY** happened! If someone is trapped in a burning house, which action would be more appropriate: implementation of future safety rules, or an emergency rescue attempt? If someone on his deathbed speaks of having already been poisoned, wouldn’t something other than future cooking precautions be in order? Like call the police, or call for medical tests? Full alert to all devotees? But not for Tamal, apparently. His not taking Srila Prabhupada seriously points a big finger at himself.

AVOIDING THE OBVIOUS MESSAGE

Tamal’s failure to acknowledge the true weight of Srila Prabhupada’s words appears to be an avoidance of the issue, deflecting it into talk of future cooking arrangements. Absurd! It becomes difficult to imagine that Tamal did anything *but pretend to miss the point*. However, the reality of poisoning is finally and very fully acknowledged by Tamal and others on the next day during further poisoning discussions, as we will see. Even then, Tamal does nothing but say, “**TSHEEESH!**” That’s all!

Srila Prabhupada is talking about real poisoning. Yet, amazingly, no action is taken by anyone, and two days later we find Tamal, Bhavananda, Jayapataka and perhaps others whispering in Srila Prabhupada’s room about “poison and the use of it.” (see *Part Three, Whispering About Poison*)

THE NEXT MORNING, NOVEMBER 10

Early the next morning, November 10th, on Bhavananda’s post-midnight watch, Srila Prabhupada became very restless, kicked off all his covers and was in a great deal of so-called “mental distress.” The kaviraja was called and he gave some pain medicine, according to *TKG’s Diary*. After a difficult night of discomfort, Srila Prabhupada then felt better in the morning.

SECTION SIX: “MENTAL DISTRESS”

NOVEMBER 10, 1977.

Skip ahead in conversations:

Devotee: *Ghabrahati to kam hi na?* (The distress is less now?)

Kaviraja: *Kuchh bechani to kam hai na?* (The uneasiness is less isn't it?)

Bhakticharu: It's less now, this restlessness and the pain.

Skip ahead in conversations:

Bhavananda: So what was the cause of that distress?

Bhakticharu: *Kaise woh kai hua tha subha?* (What happened this morning?)

Note: The kaviraja found Prabhupada's body now functioning properly according to pathological tests; His heart rate, pulse and blood pressure surprisingly returned to normal. Discussions next focus on the reasons for Srila Prabhupada's "mental distress."

Skip ahead in conversations:

TKG: (in the background) But what did Prabhupada just say?

Kaviraja: (speaking over Bhakticharu) *Jaise subhe position tha, subhe inka position tha na taklif hui na? ham das purya dene se jaise heart eise good position...ki ek purya se heart aisa...kya bolega bataiye ? kya mahatwa lagayenge?* (How the position was this morning... the position was; there were problems, wasn't there ?

Had I given ten doses his heart would not have been in the position it is. Now with one dose his heart is...

What can I say tell me? What definition can (I) attach (to this)?

Bhakticharu: (English) He said, "How can you define it? How can you explain it?"

TKG: (in the background) But what did Prabhupada just say?

Bhakticharu: Like the condition couldn't have improved by ten medicines also, but one medicine it becomes perfect.

TKG: What did Prabhupada just say?

Bhakticharu: Prabhupada just said that I mean, this morning his condition was bad, not now.

Bhavananda: Prabhupada was complaining of **mental distress** this morning also.

TAMAL: "BUT WHAT DID PRABHUPADA JUST SAY?"

First, we observe that Tamal insistently asks three times as to what Srila Prabhupada had said, which was "*Nahin... us samaye hua tha*" (*No... it happened back then.*) Apparently Tamal had developed a new anxiety over what was conversed in Hindi, and this is a conspicuous phenomenon we do not find in the earlier tapes. Obviously Tamal is trying to keep up with what Srila Prabhupada was telling the kaviraja- he wanted to be sure not to be left out of anything Srila Prabhupada was saying in languages he did not understand. Three times Tamal insisted:

TKG: But what did Prabhupada just say?

TKG: But what did Prabhupada just say?

TKG: What did Prabhupada just say?

Finally Bhakticharu explains what Srila Prabhupada had said, that he was not feeling bad at present, but had been feeling very bad earlier.

TAMAL'S THIRD DIVERSIONARY DOWNPLAY

"**MENTAL DISTRESS**": Bhavananda again states that Srila Prabhupada *also* complained of mental distress earlier that morning, making a significant distinction between the pain and the mental distress, which is characterised as "mental disturbance" in *TKG's Diary*. Apparently the mental distress is not from the pain, which is coincidental, but is due to another cause which Srila Prabhupada soon revealed in the next section of conversation- it was the talk of his being poisoned.

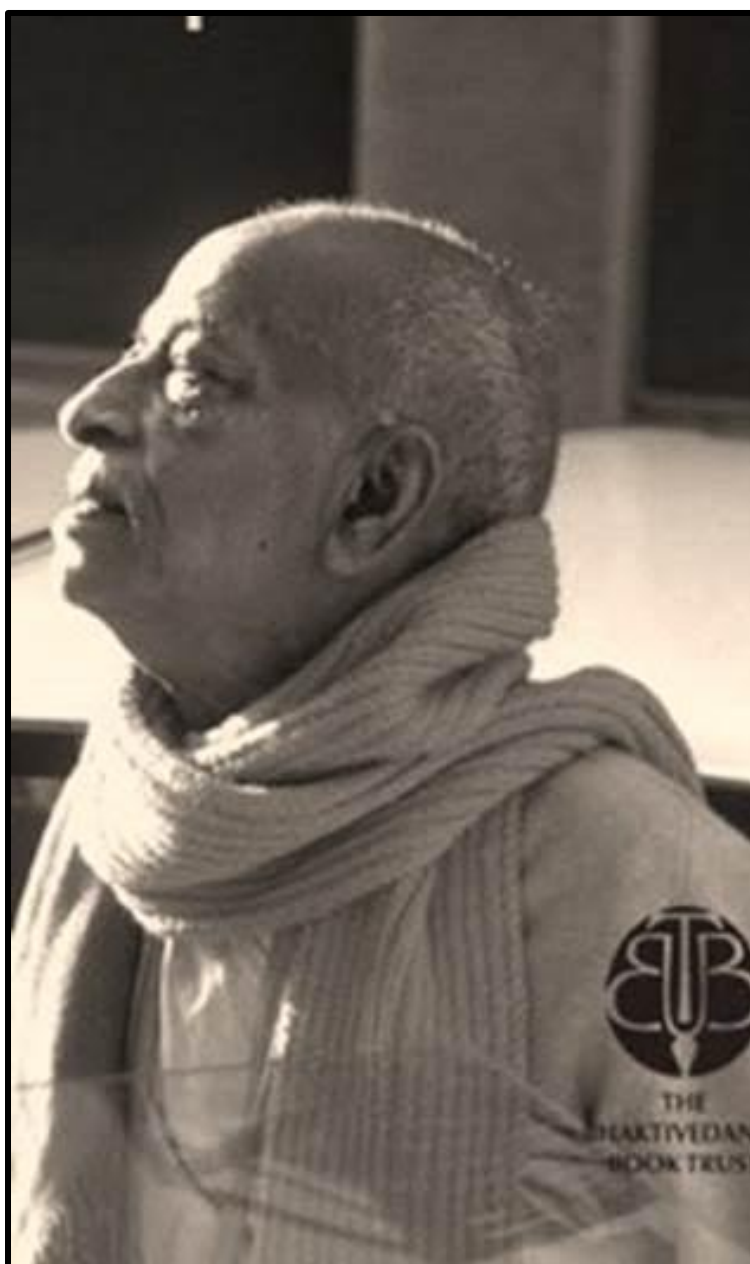
The phrase "mental distress" is heretofore unheard of in relation to Srila Prabhupada; it befits the conditioned soul rather than the pure devotee, and manifests the day after Srila Prabhupada states that he has been poisoned. Was "mental distress" a characterization invented by Tamal or Bhavananda, intended to downplay Srila Prabhupada's talk of being poisoned? Where did this inappropriate phrase originate? It is not how we understand the mind of the pure devotee to be, always merged in transcendence. Mental disturbance or distress would inaccurately characterize Srila Prabhupada as old, dying, senile, in pain, and what he says should not be taken seriously. (see Ch. 57)

CONCLUSION

Extracting a phrase from the conversations and using it out of context with a different meaning than it was used for, this is the dishonest cheating cover-up tactics of the ISKCON GBC to claim that Srila Prabhupada had denied being poisoned. “*Not that I am poisoned*” refers to what someone else had said about Srila Prabhupada, namely, that person did not say Srila Prabhupada was poisoned, but that he had poisoning symptoms. However, Srila Prabhupada had already earlier made it clear that he thought he had been poisoned, and he will do so again the next day (next chapter). Taking the poison discussions as a whole, anyone who reads or listens to them cannot but be convinced that Srila Prabhupada is speaking about real, actual poisoning and poisoning symptoms as well.

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

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



CHAPTER 16: SOMEONE HAS POISONED ME

“THERE MUST BE SOME TRUTH IN IT”

Bhakticharu asks about the “mental distress”, and the kaviraja encourages an answer from Srila Prabhupada who is obviously reluctant to disclose his thoughts. Not shown in the transcript below, Jayapataka can be heard in the background of the tape recording asking, “*What did the kaviraja say about Sankaracharya?*”

SECTION SEVEN: SOMEONE GAVE HIM POISON HERE

Bhakticharu: Srila Prabhupada?

SP: Hmm?

Bhakticharu (Beng): *Ota ki byapaar hoyechelo? Mental distress?*

(What is that problem? Mental distress?)

SP: Hm m m m m. Hm m m m m.

Kaviraja: (Hindi) *Boliye, boliye. (Say, say.)*

SP: (Hindi): *Vahi bat jo koi hamko poison kya.*

(That same thing – that someone has poisoned me.)

Bhakticharu: *O aacha, uno soch na ki koi.....*

(Oh, okay, he thinks that someone....)

Kaviraja (speaking over Bhakticharu): *Dekhiye bat yehi hai ki kisi rakshas ne diya ho...*

Bhakticharu: Someone gave him poison here.

Kaviraj: Charu Swami...

Bhakticharu: Yes.

Kaviraj: ... *kisi rakshas ne diya ho. Yeh to ho sakta hai. Impossible nehi hain. Woh Sankaracharya the; unhe kisi ne poison diya. Cheh mahina tak woh bari taklif paye. Kanch to hota hai na ? botal ke kanch, yeh pees ke khane mein khila diya. To usko kya nitaja hua; bara mahina baad mai, leprosy ho gaya sab sharir ki undar. To karam to apna bhugte hai. Kintu jo medicine ham dai raka hai; jadi koi uska effect hoga poison to rahe nahin sakta, guarenteed bolta hai. Ki woh be effected hoga to rahin nahi sakta. Ki abhi to ham pakar nahin saktai usko unko diya hua hai. Abhi bhi pakarta hai jab kidney kharab ho gaya, kisi kahena ya bimari se ho, chai grahan se ho, chai poison se.*

(Listen, this is the understanding that some demon (may) have given (poison)...Charu Swami [Bhakticharu says, "yes"]..some demon has given [poison]. This can happen. It's not impossible. There's that Sankaracharya [person], someone gave him poison. For six months he suffered. There is glass you know? Bottle glass? It was ground and fed in food. What befell him; after twelve months leprosy spread inside his body. Everyone suffers their karma. But the medicine I have given, if any [poisonous] effect occurs; it cannot stay. I give a guarantee, that even if there are effects, they will not stay. Because right now I cannot detect [poison] has been given to him. It is detected when the kidneys go bad, or by some symptom of disease, by [effects] of the eclipse(?), or by poison.)

TKG: Prabhupada was thinking that someone had poisoned him?

Bhakticharu (not Adhridharan): Yes.

TKG: That was the mental distress?

Bhakticharu: Yes.

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

TKG: What did Kaviraja just say?

Bhakticharu: He said that when Srila Prabhupada was saying that, there must be something truth behind it.

TKG: Tsheesssh!

(Everyone begins speaking together)

Kaviraja: *Koi rakshas hai...daina wallah..Pan me ek cheez de doon. Kya batun...doodh me de doon. Khana ek pan me dwai de doon, subhe me jindagi be bhool sakhoge.*

(It's some rakshasa...the poisoner...will put something in pan. What to say...[or] something in milk. To eat, [he] will put a medicine in pan, by the morning [your] whole life can be forgotten.)

VAHI BAT MEANS “THAT SAME THING”

In reply to the asking about the cause of his “mental distress,” anxiety, and restlessness, Srila Prabhupada said:

“THAT SAME THING – THAT SOMEONE HAS POISONED ME.”

It was the same thing, or *vahi bat*, as the day before. In other words, Srila Prabhupada was very “mentally distressed” about thoughts that he has been poisoned.

Some parties have offered that *vahi bat* means “that same subject or discussion,” implying that Srila Prabhupada was only distressed about a previous conversation and not about poisoning itself. This contention is pretty thin. Obviously Srila Prabhupada was distressed, if that is the correct word, about the subject of the previous discussions, not simply that there was a discussion that upset him. We can see how the ISKCON leadership is really grasping at straws here to try and explain away these discussions as just being your normal, everyday stuff. Nothing to see here, folks, move along now! The GBC also want us not to take what Srila Prabhupada said in his last days seriously, due to his illness, senility, grumpiness, etc. (see Ch. 57)

DISTRESSING THOUGHTS OF BEING POISONED

Srila Prabhupada does not comment on the concept of “mental distress,” and there is no record of him using this novel terminology. As is prominently seen in the morning’s discussions, **the “mental distress” was due to the thought of being poisoned.** *NTIAP* says, “He replies that it was the talk from the day before about the possibility that someone poisoned him.” The subtle implication by *NTIAP* is that yesterday’s discussions are the cause of disturbance, as opposed to those discussions’ contents, namely being poisoned. Is this another crafty *NTIAP* downgrade of the significance of Srila Prabhupada’s words?

At any rate, Srila Prabhupada was very “distressed” about the contents of the previous day’s discussions, which were:

- that someone had said that somebody had poisoned him,
- that someone was “all these friends,” indicating the devotees around him
- that someone also said that he had the symptoms of poisoning,
- and that he recognized having these symptoms by his own medical knowledge.

The “mental distress” was very substantial and caused quite a bit of discussion, as reinforced by these four observations:

- Srila Prabhupada was practically immobile and paralyzed, yet was so restless that he kicked off all his covers in the middle of the night,
- The phrase “mental distress” is uniquely applied for the very first time to Srila Prabhupada’s mood,
- The kaviraja was specially called in the early hours due to Srila Prabhupada’s “mental distress” being so profound that pain medicine was prescribed,
- All of Srila Prabhupada’s attendants felt compelled to discuss the cause of the “mental distress,” ultimately asking Srila Prabhupada what it was all about.

POISONING IS AFFIRMED AND ACCEPTED

Whereas the previous day had ended with Srila Prabhupada speaking seemingly reluctantly about someone saying he had poisoning symptoms, now the topic of actual poisoning is again directly in the forefront of discussion. And no longer does Srila Prabhupada say, "It's possible." Poisoning now has become totally factual, a reality, and everyone is quite shocked, as is very clearly evident in the consequent flurry of conversation. Whether Srila Prabhupada ever directly and absolutely said that he was in fact poisoned is now practically irrelevant. **Everyone present proceeds to affirm and acknowledge that Srila Prabhupada was saying that he thought he had been poisoned, namely maliciously poisoned as it an attempt to kill him.**

This fact is very evident by the list of ten (10) confirmations as follows:

- 1) In TKG's Diary, it is said: **"Prabhupada disclosed his thoughts that someone has poisoned him."**
- 2) Bhakticharu confirms: **"...he thinks that someone gave him poison here."**
- 3) The kaviraja also confirms with: **"...some demon has given (poison.) This can happen. It's not impossible."**
- 4) Tamal repeats: **"Prabhupada was thinking that someone poisoned him?"**
- 5) Bhakticharu answers Tamal's question, **"Yes."**
- 6) Then from the kaviraja: **"This is what he says, then there must be some truth in it. In this there is no doubt."**
- 7) Bhakticharu repeats the kaviraja's words: **"He said that when Srila Prabhupada was saying that, there must be something truth behind it."**
- 8) Then Tamal lets out his **"Tsheesssh!"** which constitutes yet another certification that Srila Prabhupada was indeed thinking that someone had poisoned him.
- 9) Srila Prabhupada, while listening to all of them emit these concrete affirmations of poisoning, never protested or even attempted to correct them, as he certainly would have done if there had indeed been no poisoning. One can say that Srila Prabhupada confirmed their statements with no protest.
- 10) Then Tamal poses his **final question** to Srila Prabhupada on the poisoning issue, which is another affirmation.
- 11) The fact that those present then spoke about real poisoning cases- Calcutta man poisoning his wife, Sankaracharya matha, etc.

CONCLUSION

By the end of all the poison discussions, Srila Prabhupada had still not named who had poisoned him or from whom he had heard about it. We must note that the discussion is about WHO said there was a poisoning, and it was not about IF there was a poisoning. None of the caretakers spoke as though it was something to be debated; they all acknowledged very clearly that Srila Prabhupada had spoken of an actual, malicious, homicidal poisoning by someone trying to kill him.

Further, by careful and honest examination of the poison discussions, we are brought to within a whisper (or is it a hair?) of concluding that Srila Prabhupada **did say he was poisoned.** From the start, he said that his being poisoned was possible, and later on, he solidifies his assertion to the extent that ten confirmations of his poisoning are pronounced by those around him. **"SOMEONE HAS POISONED ME."**

CHAPTER 17: WHO IS IT THAT HAS POISONED?

SECTION EIGHT: THERE MUST BE SOME TRUTH TO IT

TKG: Srila Prabhupada, Shastriji says that there must be some truth to it if you say that. So who is it that has poisoned?

(pause of 13 seconds of dead silence) Srila Prabhupada never answers this question.

TAMAL ACKNOWLEDGES THE POISONING

Note that now Tamal's question is about WHO DID IT, not if it was done, who said it, and so on. It is significant that Tamal has progressed to "*Who did it*" from his earlier "*Who said it.*" No longer is a poisoning simply possible, but now it has become very clear that Srila Prabhupada believes it has actually happened, and this is the cause of his great "mental distress." On November 10, 1977, Tamal and those present pronounced affirmations that Srila Prabhupada thought he had been poisoned, which is very clear from the transcript.

Yet incredibly, the GBC and Tamal, while still alive, adamantly maintained that Srila Prabhupada made it clear that he was **not** poisoned, and they deny there is **any** reason to conduct any kind of investigation into the matter, or that they already did investigate the matter and found nothing to be concerned about! Although Tamal shamelessly asserted that there was no poisoning, the record shows that he thought quite differently in 1977, when he clearly acknowledged the poisoning.

He asks "who is it that has poisoned?" Tamal never asked, "Who is it that has **not** poisoned?" And he asks this the day *after* the phrase "He said like that, not that I am poisoned." Even if we were to accept that Srila Prabhupada said he was not poisoned, which he definitely did not say, still we see Tamal so convinced on the NEXT day that he asks Srila Prabhupada who poisoned him. The final position was absolutely clear: There was a poisoning. Who did it?

WHY DID SRILA PRABHUPADA NOT ANSWER?

This was Tamal's most significant question yet, which results in an absolutely silent pause of 13 very long seconds while everyone is waiting for Jagat Guru to speak and reveal the poisoner. Everyone expected Srila Prabhupada knew who it was, otherwise why ask him and wait so long in silent expectation for the answer? Whereas the day before he was evasive, today Srila Prabhupada is silent and completely refuses to give **any** answer. Why? Obviously Srila Prabhupada does not want to answer Tamal, but the reason is not clear. We note that Tamal clearly believes Srila Prabhupada knows the poisoner's identity, and that by his question he seems unconcerned about being named as the culprit. Being the primary suspect, as being examined as guilty of the poisoning beyond a reasonable doubt in Ch. 69, it is indeed remarkable that Tamal would so brazenly risk being named as the poisoner by asking such a direct question. It leads us to wonder how he had no fear of being named because of some yet unknown protective arrangement, such as somehow blackmailing Srila Prabhupada.

One may ask: was there no answer to Tamal's question because Srila Prabhupada did not know? This is hardly likely, as the pure devotee is able to know anything due to his association with Supersoul. The long silence strongly implies that Srila Prabhupada knew, but did not wish to say who it was, otherwise he would have said he did not know who it was. It is very significant that Srila Prabhupada chose **not** to answer Tamal. Whereas earlier Srila Prabhupada had at least given a little information about being poisoned, now he gives no further reply.

It appears Srila Prabhupada knew, but had reasons to only go so far in his disclosures. Perhaps he considered it unnecessary, or too late, or did not want to undercut the all-redeeming service of the poisoners, considering their service and resultant advancement more valuable than his own life. It is completely plausible

that he magnanimously did not want to interrupt the physical service that the poisoners were still rendering (in spite of any duplicitous betrayal). One is reminded of the example of another pure devotee, Jesus Christ, who did not protest when crucified, even though he undoubtedly had the means with which to prevent the actions of his executioners. See *Ch. 96, He Tolerated Being Poisoned*, about the mood of the mahabhagavat pure devotee regarding injury and service given to him. We believe Srila Prabhupada knew who it was, but did not care about himself nor wanted to inconvenience the poisoners who he saw as rendering service to him in other ways. Srila Prabhupada was reconciled to his departure and had accepted being poisoned, just wanting to let the cat out of the bag a little, so that in the future, the matter could be investigated and the full truth become known.

Srila Prabhupada's silence can be taken as a strong confirmation that he was indeed poisoned; and that the question was fitting, yet Srila Prabhupada gave no answer to it. Another point is that if someone asks you something and you remain silent, it is because you know the person asking is insincere in his inquiry, and you know he already knows the answer to his pretentious question to you. In other words, Srila Prabhupada's silence implicates Tamal.

WARY OR CONSIDERATE?

For those wondering about Srila Prabhupada's vagueness, ambiguity, and refusal to name the informant or his poisoner, and his unwillingness to disclose anything more, in spite of repeated requests, there can be no other explanation except that he was either:

1. wary of the poisoners, such as being concerned they might accelerate their plot or cause other disturbances to his mission if he were to name them, or

2. considerate of those poisoners, such as being concerned the poisoners would cease their all-redeeming service if he named them. Srila Prabhupada may have put his poisoners' service, by which they were earning immeasurable spiritual benefit and which was His Divine Grace's desire, above even his own physical well-being. ***It is entirely plausible that the pure devotee would accept poison from those who were rendering service to the Hare Krishna movement.*** Srila Prabhupada understood that if exposed, the poisoners would dispute the fact anyway, and that unexposed they would continue to expand the movement even though they had private ambitions to sit on his seat. Srila Prabhupada always encouraged everyone to keep chanting and serving Krishna, ***in any situation and regardless of motives, which would eventually become purified of selfish interests.***

SRILA PRABHUPADA DROPPED THE SUBJECT

Srila Prabhupada could not be pressured into saying more than he wanted. Once it was on record that Srila Prabhupada believed himself to have been poisoned, he did not bring it up again in the next three days prior his entering internal consciousness late on November 13. In those next few days there are 41 more pages of talks in the Conversations Books, including meetings with Krishna das Babaji, Narayan Maharaja, and Bon Maharaja.

If Srila Prabhupada wanted to raise the issue again in these last days, he could have easily done so, but he instead chose not to for his own private reasons. That being the case, the fact that Srila Prabhupada spoke of his being poisoned is in no way compromised, weakened or negated by his choice not to mention the topic again. Rather, it only contributes to his glories and the mystique of the mahabhagawat pure devotee's wonderful pastimes.

RELUCTANCE TO DISCUSS THE POISONING

Srila Prabhupada has again, as he did the day before, told the kaviraja very frankly in Hindi, ***"That same thing – that someone has poisoned me."*** The fact that Srila Prabhupada again chose to speak openly to the *kaviraja* about being poisoned and not to the devotees leaves us to wonder. He answers the kaviraja but not Tamal. We see that Srila Prabhupada did not care to speak with his disciples on the matter; Tamal's question about who did it is met with silence. Srila Prabhupada could have named his informant or poisoner at that time or at any time in the next few days, but he chose not to do so, and this remains a mystery.

But Srila Prabhupada deliberately wanted to reveal the fact that he thought he was being poisoned, and thus now we all know about it. It was he who first brought it up, and he who left the matter alone after telling us very briefly. That's all Srila Prabhupada was interested in accomplishing. The silence is finally broken by the kaviraja's talkativeness, and everyone starts babbling various speculations, all of which provides nothing of practical use for dealing with Srila Prabhupada's poisoning. It is like someone drowning while spectators debate how it happened rather than tending to a rescue. Decades later, this matter is suppressed by every trick available to the GBC. Why?

SECTION NINE: WHICH POISON WAS USED?

Kaviraja: *Sabse bada poison to hota hai woh mercury ka hota hai.*

(The biggest [worst] poison is mercury.)

Bhakticharu: *Woh to Gaya tha woh jo.....* (That was Gaya, that which....)

Kaviraja: *Nahin nahin....woh to Svarupa Guha tha. Aap para tha na swamiji?.....Kalkatte me?* (No, no. That was Svarupa Guha. You read about it didn't you, Swamiji? In Calcutta?)

SP: Hmm.

Kaviraja: Svarupa Guha?

Bhakticharu: *Unko malum nahin.* (...he doesn't know [about it].)

Kaviraja: *Uska pati ne diya tha. Uski koi medicine nahin aatha aap ki leya. Itni dose de diya. jisko hamlok Rashkapoor bolte hain.* (Her husband had given it. For it there is no medicine or antidote. Such a heavy dose was given. It's what we call Rashkapoor.)

Bhakticharu: *Nahin. Woh jo mercury isme tha....woh makharadwaja.*

(No. That mercury was in... the makharadwaja.)

Kaviraja: *Nahin, nahin. Woh mercury nahin hain. Uska doosra nam bolte hai.*

(No, no. That's not mercury. It's called by another name.)

Bhakticharu: *Aacha.* (Okay.)

Bhavananda: What did he say?

Bhakticharu: He said that it's quite possible that mercury, it's a kind of poison...

TKG: (not BHAGATJI): That makharadwaja...

Bhakticharu: Rashkapoor?

Kaviraja:.....*Aamer Rash. woh ekta preparation aache..... Eta very poison.*

(Aamer Rash. That's one preparation... It's very poisonous.)

Bhakticharu: *Woh to makharadwaja jaise hai kya?* (Is that like makharadwaja?)

Kaviraja: *Makharadwaja to amrit hota hai, inke liye nahin suitable hota hai, yeh bat doosri. Baki woh to sab ki liye poison hota.*

(Makharadwaja is nectar, although not suitable for him [SP], that's a different story. But that [Raskapoor] is poison for everybody.)

Bhavananda: What medicine was he taking before that?

Bhakticharu: *Konsa...?* (What....?)

Kaviraja: *Kuuch nahin.* (Nothing.)

Bhakticharu (English): **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...(giggles, sniggers, snickers)

QUESTION: *Why is Bhavananda giggling in the poison whispers (Chapter 22) and now sniggering too, this time finding it funny that ISKCON's own lawyer Mr. Bannerjee had also represented the murderer Svarupa Guha? We do not find this amusing at all. Why does he?*

MAKHARADHVAJA AND DIFFERENT POISONING CASES

The *kaviraja* meanders on about mercury, raskapoor and the story of Svarupa Guha. When Bhakticharu suggests that mercury was present in *makharadhvaja*, something which Tamal also suggests, the *kaviraja* says that he is not talking about that, but about raskapoor which had been used by Svarupa Guha's husband to poison his wife. This famous poisoning murder case in Calcutta was well known to Bhakticharu and Bhavananda, who mention that ISKCON's lawyer was involved, causing Bhavananda to snicker. This is very strange as it is hard to see what is so funny about that? Also Jayapataka had earlier informed Tamal about the powdered-glass Sankaracharya poisoning, so it is clear that everyone recognized that Srila Prabhupada was talking about actual, homicidal poisoning. So why today do they say it was all about bad medicine? Their doing so points strongly to their guilt, otherwise why are they being so dishonest?

It appears that amongst these four individuals, poison cases were very much a vogue topic. Not only do Tamal, Bhavananda, Bhakticharu, and Jayapataka discuss various poisoning cases but all of them also happen to be the participants in the poison whispers of the very next day, November 11. One day talking about various poisoning murder cases, and the next day found whispering about the use of poison (see Ch. 25). And some people wonder how they are are implicated in Srila Prabhupada's poisoning?

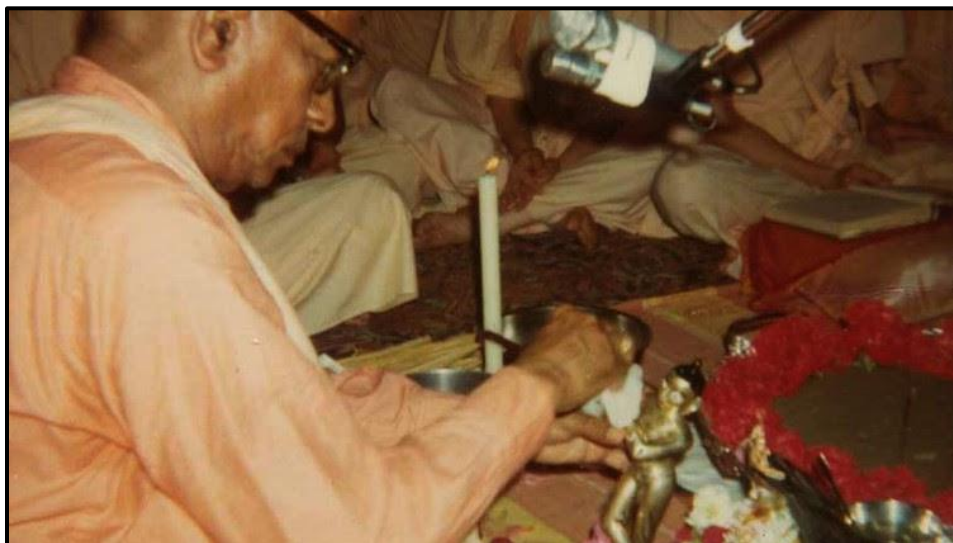
TAMAL'S FOURTH DIVERSIONARY DOWNPLAY

MAKHARADHVAJA?: Bhakticharu and Tamal press about the *makharadhvaja* and the *kaviraja* answers that *makharadhvaja* is *amrita* (nectar), although in Srila Prabhupada's specific case it was not appropriate; but that *raskapoor* is poisonous for everyone. It is clear that the *kaviraja* has NOT been giving Srila Prabhupada *makharadhvaja*, as he had said it was too strong a medicine for someone in Srila Prabhupada's condition. Therefore he was giving alternative medicines, such as *vrikkasan jivani*. Tamal's attempt to blame the poisoning on the *makharadhvaja*, which had been taken only 2 or 3 times by Srila Prabhupada some weeks earlier, thus failed to gain traction with Sastriji, and with us as well.

Obviously the gradual deterioration of Srila Prabhupada's health over nine months would result from a poisoning of greater dimension than just 2-3 doses of medicine taken on October 25-26. This is discussed in the next chapter. Tamal appears to be trying to convert talk of poisoning to talk of bad medicines.

CONCLUSION

Tamal asked Srila Prabhupada who poisoned him but there was no answer. Then there was discussion about different real-life, murderous poisoning cases, which highlights the fact that everyone there acknowledged that Srila Prabhupada was speaking about an actual poisoning and not just some symptoms which might be due to bad medicine or whatever. It is interesting to consider why Srila Prabhupada did not name his poisoners, as he surely knew who they were. Such are the mysterious pastimes of the pure devotee.



CHAPTER 18: WAS THE MAKHARADHVAJA THE POISON?

INTRODUCTION

Misinformed and ill-informing parties have proposed that the poisoning Srila Prabhupada spoke of on November 9-10, 1977, when he said "Someone has poisoned me," was simply referring to the negative effects of the 3 doses of makharadhvaja medicine he took on October 25-26, over two weeks earlier. ISKCON's book *NTIAP* has used this defense repeatedly:

Page 52: "...when he is talking about the effects of the makharadhvaja."

Page 13: "When referring to poison, Prabhupada was merely hypothesizing about the possible effects of improper medicine. The symptoms could resemble poisoning, he noted."

Page 146 (Tamal): "Some have suggested that even if one intentionally poisoned Prabhupada, the medicine he was given acted as 'poison.'"

Page 198 (Bhakticharu): "Soon after that (the arrival of Chandra Swami's makharadhvaja) Srila Prabhupada started to speak about poison. Therefore it seemed to me that he was speaking about the adverse effect of makharadhvaja."

Also Bhakticharu's book *Ocean of Mercy* tries to explain the talk of poisoning in reference to the bad effects of the makharadhvaja. This attribution of Srila Prabhupada's talk of being poisoned on Nov. 9-10 to a few words spoken over two weeks earlier on Oct. 25-26 is an act of deceit meant to deflect from the seriousness of Srila Prabhupada's statements about being poisoned. Do not fall for this ruse.

Yes, the makharadhvaja that Srila Prabhupada took had some ill effects, namely diarrhea, something that on October 27, 1977, Trivikrama Swami characterized as, "Drinking poison." ***Srila Prabhupada himself did not describe the medicine as poison.*** However, "***the medicine was the poison***" explanation by ISKCON apologists does not hold any water after a brief review of the facts. It is important to get this "medicine is poison" idea straightened out. ISKCON apologists try to attribute Srila Prabhupada's speaking about being poisoned on Nov. 9-10 as referring to one day of some loose bowels from the makharadhvaja on Oct. 26, all of two weeks earlier! They claim that the makharadhvaja acted as poison due to its side effects, but those side effects were very minimal and had ceased two weeks earlier.

Srila Prabhupada was not talking about *makharadhvaja* when he said "Someone has poisoned me," (how can medicine be "someone"?) because that medicine and its effects were two weeks prior and had not been discussed again since late October. To connect the two separated incidents is simply dishonest and desperate. Why would Srila Prabhupada suddenly bring up a subject from the previous month? And then why would the question of WHO has poisoned you come up when everyone knew they had all encouraged Srila Prabhupada to take the *makharadhvaja* themselves. Their *makharadhvaja* theory just does not make any sense. But in this way they try to fool uninformed persons.

Three doses of makharadhvaja out of a course of 48 doses could not suddenly cause a poisoning by "bad medicine" which was taken two weeks earlier. What a wacky idea !

WHO IS MAKHARADHVAJA GIVEN TO AND WHY?

According to ***Prakruti: Your Ayurvedic Constitution***, by Dr. R.E. Svoboda, "*Anyone who wants to use mercury for rejuvenation must be exceptionally careful about its source, and must be sure that it has been properly prepared... The quantity of mercury in any one pill is very small thanks to the processing procedure known as Bhavana... Makharadhvaja benefits all sorts of acute disease states, including especially respiratory ailments like cold, influenza, and pneumonia, and all sorts of chronic conditions, such as low blood pressure, general exhaustion, and nervous or mental debility... It is usually best to take makharadhvaja during coldest*

season of year so that their powerful innate fire does not increase pitta."

We note that Dr. Ghosh from Allahabad and Damodar Shastri both stated that *makharadhvaja* was not suitable for Srila Prabhupada due to his weakened condition. Srila Prabhupada visually examined Chandra Swami's October 24th *makharadhvaja* donation carefully. But, again, only 3 doses only caused some diarrhea while the caretakers saw an improvement in Srila Prabhupada's condition, not a worsening of his condition. Srila Prabhupada simply was not talking about the *makharadhvaja* on November 9 and 10. He was talking about having heard from "all these friends" about how he had been poisoned.

MAKHARADHVAJA WAS TAKEN ONLY 3 TIMES WITH NO SEVERE REACTIONS

Srila Prabhupada took one dose of *makharadhvaja* on October 25, 1977 and two doses the next day, after which he discontinued its use. As far as can be ascertained, Srila Prabhupada only took 3 doses out of the 48 doses brought by Satadhanya das. Tamal Krishna and Bhakticharu took charge of administering this medicine. On Oct. 26, the next day, Srila Prabhupada said it was "not acting," though devotees seemed to notice a positive effect.

On Oct. 27, Srila Prabhupada had diarrhea five times. They blame the *kaviraja* who made the *makharadhvaja* for being a Shakta. Tamal suggests that Srila Prabhupada "take rest from the other thing that he has taken," that is, not take any more *makharadhvaja*. Srila Prabhupada discontinued its use and there were no other ill effects. Srila Prabhupada did not experience pain, fever, or vomiting that one might expect with serious "poisonous" effects. There were no alarm bells that the *makharadhvaja* was poisonous, only some diarrhea. But today a scapegoat is needed to cover for the actual poisoning, so *makharadhvaja* is a convenient dog to kick.

Some may think that *makharadhvaja* contributed to Srila Prabhupada's debilitating health, and some also mistakenly think that *makharadhvaja* was taken for an extended period of many months. However, it was taken only 3 times. Srila Prabhupada did not use *makharadhvaja* previous to or after this time. The medicine obtained at Gaura Purnima in February 1977 was not *makharadhvaja* but another expensive Ayurvedic preparation which did not contain any heavy metals.

The theory that when Srila Prabhupada said "Someone has poisoned me" on November 10, 1977, he was actually referring to the negative effects of the *makharadhvaja* medicine, makes no sense. It had been 14 days since the *makharadhvaja* was taken, the diarrhea had ended 12 days earlier, and Shastriji's new program of different medicines had been underway for two weeks. The times when the *makharadhvaja* was taken and when Srila Prabhupada spoke of being poisoned are too far apart to have any relation.

Why would Srila Prabhupada be evasive about **who** had poisoned him, if it was due to the medicine that everyone knew about? Why did Srila Prabhupada himself not say he thought he had been poisoned by *makharadhvaja* if that was what it was?

MAKHARADHVAJA HAS MERCURY NOT CADMIUM

Makharadhvaja is made with mercury as one of its ingredients, which is a heavy metal; it does not include cadmium. **Actually, no allopathic or Ayurvedic medicine uses cadmium as an ingredient because cadmium has no known biological benefit.** It is simply poisonous in every way. However, all the hair tests (five in total) showed normal mercury, even in the samples with astronomical levels of cadmium. Any very temporary ill effects of the *makharadhvaja* that Srila Prabhupada took in late October have nothing to do with the sky-high cadmium levels he endured from February 1977 until his departure in November 1977. The cadmium did not come from the *makharadhvaja*, simple as that. Sakshi Gopal das interviewed many Ayurvedic practitioners in India and they all confirmed that cadmium is not used in any Ayurvedic medicines.

It has been suggested that there may have been cadmium impurities in the *makharadhvaja*, as in recent years many Ayurvedic medicines have been found to have amounts of heavy metals above acceptable levels, although typically more so lead and mercury rather than cadmium. But these amounts of cadmium impurities would still be a tiny fraction of what Srila Prabhupada had in his 1977 hair. Cadmium impurities in medicines could in no way even come close to explaining a fraction of the cadmium found in Dr. Morris' tests. And even if there were impurities in the medicines taken by Srila Prabhupada, why was only his cadmium so highly elevated and not the other heavy metals? **The values of cadmium obviously speak of a deliberate,**

massive poisoning that does not evolve from some accidental source such as impure medicines. According to Hari Sauri das, Srila Prabhupada discontinued in 1976 the only Ayurvedic medicine he took on a regular basis, which was Yogendra Ras, which has gold but no cadmium, mercury, or arsenic. In 1977 Srila Prabhupada did not stick with any medicine long enough to reach 15.75 ppm cadmium if they were slightly tainted. Once studied, **the facts show the cadmium poisoning was possible only by deliberate, homicidal poisoning.**

Toxic build up from taking so many medicines is not a plausible explanation, as Srila Prabhupada hardly took any medicines, what to speak of heavy medicines like makhardhvaja. Srila Prabhupada never liked medicines and took very few of them. Typically, he would take them for a few days, then stop.

INTRODUCTION OF THE "POISON" WORD IN DISCUSSIONS

The "poison" word comes up on October 18, 1977 when Bhavananda talks about kidney infection as "poisoning," and is in reference to the blood and pus in Srila Prabhupada's urine. On October 27, 1977 Tamal brings up the "poison" word again: *"That medicine turned out to be poison."* And in late October Tamal said about the medicine, *"...it had turned to poison."* Trivikram Swami, probably due to conversations with Tamal, also referred to the makharadhvaja in late October as "poison." And on Oct. 28 tamal, Bhavananda, and Bhakticharu all chime in with references to the Makharadhvaja as "poison to him." The last reference by the caretakers to the makharadhvaja ill effects was on Nov. 1. It appears almost like a deliberate effort to characterize the makharadhvaja as POISON so that all future talk of poison that might arise would be thus associated with "bad medicine." Poisoners must be so clever in their ways, lest they be discovered!

Thus the **liberal use of the poison word** was frequently and primarily used by the suspects themselves, sometimes referring to the *makharadhvaja*, or to a "poisonous" kidney infection, but not to actual poison.

That Srila Prabhupada was in fact being secretly and maliciously poisoned by heavy metals since at least February 1977, as is now confirmed by hair tests detailed in Part Four, **AND** there is talk of poison in reference to non-poisonous things- **this must be noted as very suspicious.** Is this just a coincidence? Or was it meant to confuse, and to blur the difference between real poisoning and that which is "like poison"? The inter-substitution of the words poison and medicine is indeed a peculiar phenomenon. Was this intentional to render everyone numb to the real poisoning that is now proven to have taken place? Or to confuse everyone what was the actual poison if Srila Prabhupada or someone else brought it up?

We will see in Ch. 55 that Tamal claims Srila Prabhupada asked for "medicine to die." Of course, it is poison that kills and medicine that cures, unless we are listening to Tamal and some of the others in 1977 using these two words interchangeably. Tamal also confused the two words (poison and medicine) in two of his books, namely *Prabhupada's Final Pastimes* and *TKG's Diary*. It appears to be an attempt to hide the actual poisoning that has been ongoing with otherwise quite innocuous events, thus leading us to think of poison as simply a unique way of describing normal things. This use of the word poison for something ordinary is very suspicious – a very clever distraction tactic.

A deliberate watering down of the concept of poisoning would distract from the actual secret poisoning which Srila Prabhupada himself alerts everyone to on November 9th. This tactic has obscured what was really happening. Why did Tamal and Bhavananda unnecessarily use the "poison" word in October, weeks before Srila Prabhupada spoke about being poisoned?

Also ISKCON apologists insist that Srila Prabhupada could not possibly have been poisoned maliciously by **any** of his own loving disciples, and that **therefore** any talk of poison in 1977 **must** be about medicines with adverse effects that were *"like poison."* But in Part Four we will see full, absolute, irrefutable proof of poisoning. Ameyatma das recalls as follows, showing us how the confusion about the medicine and poison was present in 1977, which has carried forward to today.

"When Baradraja returned from India, he told us also that Srila Prabhupada said the makharadhvaja was poisoning him, that Srila Prabhupada had detected poison in that medicine and asked that it be stopped, and that Srila Prabhupada claimed it was not made correctly. Baradraja told us that the makharadhvaja was stopped at that time."

And Bhagavata Maharaja wrote in 1998 the following:

“Srila Prabhupada was, during his grihastha days, the manager of a pharmaceutical house. He designed, manufactured and marketed his own pharmaceutical preparations. Srila Prabhupada was very conversant with how herbs, chemicals and poisons interacted with the human body. Srila Prabhupada also owned his own pharmacy in Allahabad where he sold prescriptions where he would have to have knowledge of drug interactions with the body. So even from a practical point of view we must concede Srila Prabhupada was educated enough in medical science to know if he were being poisoned...”

DAMODARA SHASTRIJI ALSO CONFUSES MEDICINES AND POISONS

Later when Damodara Shastri was participating in the “poison discussions” on November 9-10, 1977, we witness his regular substitution and interchange of the words poison and medicine. This odd use of opposites is confounding and confusing. Perhaps Shastriji picked up this habit from Tamal, Bhavananda, and Bhakticharu, who appear to have introduced the blurry distinctions between poison and medicine at least a few weeks earlier. Here are the excerpts from Shastriji’s statements (Nov.10, ’77):

- (Hindi): “...Khana ek pan me dwai de doon, subhe me jindagi be bhool sakhoge.” (There is an edible **medicine** that in is put in pan... by morning you could forget your whole life.)
- (Hindi): “Uske (pronoun=poison) koi medicine nahin aatha (packaged) aap ki leya... Jisko hamlok Rashkapoor bolte hain.” (This (poison) does not come (packaged) as a **medicine** for you... We call it Rashkapoor.)
- (Hindi): “Makharadhvaja to amrit hota hai. Inke liye nahin suitable hai. Yeh bat doosri. Baki who to sab ki liye poison hota.” (**Makharadhvaja** is nectar. It is not suitable for him (SP). That’s a different story. For the rest it becomes poison.)

SRILA PRABHUPADA REFERRED TO POISON, NOT MEDICINE

No medicine Srila Prabhupada took had seriously poisonous effects, and Srila Prabhupada was not referring to medicines or *makharadhvaja* on Nov. 9- 10 when he said, “Someone has poisoned me.” Srila Prabhupada did not say that some medicine was poisonous; he said that he heard others speaking of how he was being poisoned, **which makes no sense if he was talking about medicines**. Still, this is expected to be a primary pillar of the “not-poisoned” defense espoused by ISKCON apologists in their attempt to bewilder the innocent and uninformed.

The conversation on Nov. 10 was about **rakshasas**, who could possibly do such a thing, the Swarup Guha and Sankaracharya poison-murders, who has poisoned you, etc. The kaviraja said there must be truth to it. The discussion was obviously about intentional poisoning and not of adverse medicinal effects. Why now obscure the issue with a “*makharadhvaja was poison*” explanation? This subterfuge strongly indicates the complicity in poisoning by those using this device of the “medicine was the poison.”

In no way does the *makharadhvaja* have anything to do with Srila Prabhupada's statements on Nov. 9th about **someone** poisoning him. After all, Srila Prabhupada did not say, “**Something** has poisoned me,” or “The medicine has poisoned me.” He said three times that someone has poisoned me.

The poisoning deniers are trying to use something spoken of 9 days earlier with Srila Prabhupada’s and the caretakers talks of homicidal poisoning, and thus explain it away as innocuous. This is from Oct. 31, 1977:

Bhavananda: He did agree with your own diagnosis, Prabhupada. He said makaradhvaja at this point would be poison and today you said that it was poison.

Prabhupada: Yes. [...]

Prabhupada: ...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.”

Prabhupada: So dead body, you take poison or ambrosia, it is the same. Blind man, night or day--the same thing. Rather, if you depend on miracle, pray to Krsna that “He may survive.”

We see again that Tamal and Bhavananda are introducing loose useage of the word "poison," but this talk of the makharadhvaja as poison on Oct. 31 has **NOTHING TO DO** with the talks of murder, rakshasas, homicide, lawyers, ground glass in food, and not accepting food from unknown sources on Nov. 9-10, 1977.

WAS MAKHARADHVAJA TAINTED WITH POISON? UNLIKELY, BUT POSSIBLE

Some may wonder whether the *makharadhvaja* obtained through the notorious Chandra Swami was deliberately tainted or spiced with poison. Unfortunately the leftover 45 doses of makharadhvaja have not been tested and their location is unknown. Still, it is certain that the *makharadhvaja* cannot be credited with being the cause of Srila Prabhupada's health deterioration because:

Three doses on October 25-26 that resulted in only diarrhea simply cannot explain the steady and drastic health decline that Srila Prabhupada underwent beginning in February 1977, over eight months earlier.

One hair sample that was tested and found to confirm poisoning (see Part Four) was cut from Srila Prabhupada's head in early March 1977, long before the *makharadhvaja* was even taken as medicine. Srila Prabhupada's health was already totally deteriorated by that time (late October).

Nevertheless, Srila Prabhupada discontinued the *makharadhvaja* even in the face of pressure to continue taking it. Srila Prabhupada seemed suspicious of the *makharadhvaja*, as he questioned its source, the uncanny "coincidence" of finding it ready made, its preparation just completed at that exact time, and the fact that it was free of charge. Srila Prabhupada himself even carefully inspected it visually. As Srila Prabhupada lay prostrate, Tamal opened a one dose package and allowed Srila Prabhupada to study it, using a mirror. Srila Prabhupada probably wanted to check the color and texture to confirm its authenticity rather than due to doubts of its being tainted. Then he said nothing further about it.

The "*medicine is like poison*" explanation may sound impressive to one who is completely uninformed of the facts, but it should be discarded as unsubstantiated and illogical. Rather, ***anything*** Srila Prabhupada ate or drank as food or medicine could have been poison-tainted. Even if there was poison in the *makharadhvaja* (after all, it did come from the notorious Chandra Swami- see Ch. 75), it would not explain the long-ongoing health decline and poisoning which started no later than late February 1977, as shown by the hair sample that has been confirmed as having sky-high levels of heavy metals (see Ch. 29).

Also, to taint *makharadhvaja* with poison would be much more unlikely and awkward than poisoning something more innocent that was regularly consumed, such as water, fruit juice, or milk. This situation was not like the CIA trying to smuggle in poisoned chocolates or cigars to Fidel Castro- Srila Prabhupada's caretakers had full access to poison ANYTHING that Srila Prabhupada ate or drank. Still, we would like to see the makharadhvaja tested.

WHERE IS THE REST OF THE MAKHARADHVAJA ?

Of the 48 doses of *makharadhvaja* obtained through Chandra Swami, Srila Prabhupada took only 3 doses. Each dose was individually paper-wrapped. There is no clue as to what happened to the left-over doses of *makharadhvaja*, otherwise we would be the first to test it. Maybe they are still in Vrindaban ISKCON's Prabhupada Museum or their safe?

OPEN ENDS:

The makharadhvaja, wherever it is, should be tested, to determine whether it was tainted or not.

MAKHARADHVAJA IS NOT THE POISON PRABHUPADA SPOKE ABOUT

In February 2002 Bhailal Patel, then president of the NFIA, the National Federation of Indian American Associations, wrote to Naveen Krishna das:

"It is clear to me, by hearing the available tapes of the room conversations of the time, that His Divine Grace referred to the said poisoning as a deliberate act of somebody poisoning him, not in the sense of some toxic side effects of medicines.

*When we met in Alachua in August 2001, along with several devotees including **Guru Prasad Swami, Sesa Prabhu, Dhira Govinda Prabhu, Ambarisa Prabhu, Balavanta Prabhu, Gupta Prabhu (the lawyer), Jahnvi Prabhu and many others**, nobody present had any different understanding after hearing the tapes and seeing the translations, than that Srila Prabhupada was raising the topic of somebody intentionally poisoning him."*

Only the misinformed or ill-informing say Srila Prabhupada was talking of bad medicine; this is a definite distraction tactic by those guilty of the actual poisoning with another substance, like in the water or juice that Srila Prabhupada drank.

SRILA PRABHUPADA'S HEDGES SNUFF

Srila Prabhupada also sometimes used Hedges menthol snuff "to defeat brain fag" and help concentrate on his writing work. Srutakirti das confirmed in 2016:

"Snuff! Interesting topic that I very rarely talk about. It was usually gotten in England, hence in 1973 many devotees had a little snuff pouch at the Manor. It was very helpful during Japa. It didn't last too long. :) Srila Prabhupada took it at times in the very early morning (one or two o'clock) when he was translating to relieve pressure in the head and for circulation, as far as I know. The snuff was never something I dealt with, other than putting it in and out of his white bag when we moved."

BALAVANTA'S TEST RESULTS ON RED MEDICINE YOGENDRA RAS



Balavanta das obtained via Hari Sauri das and GBC arrangement three small glass bottles of red medicine pellets from Srila Prabhupada's Vrindaban quarters, and had them tested for cyanide (this was just a stab in the dark out of all the things to test for). The results were negative, but no other specific tests were not done. In 2004 Balavanta said he had returned them to Bir Krishna Swami, but when Nityananda das received Srila Prabhupada's hairclippers from Dr. Morris in 2005, they were included.

These containers (shown left) contained Yogendra Ras, and although pinkish-reddish in color, is a different color from *makharadhvaja*, which is deep red and a powder, not pellets. Yogendra Ras is an Ayurvedic

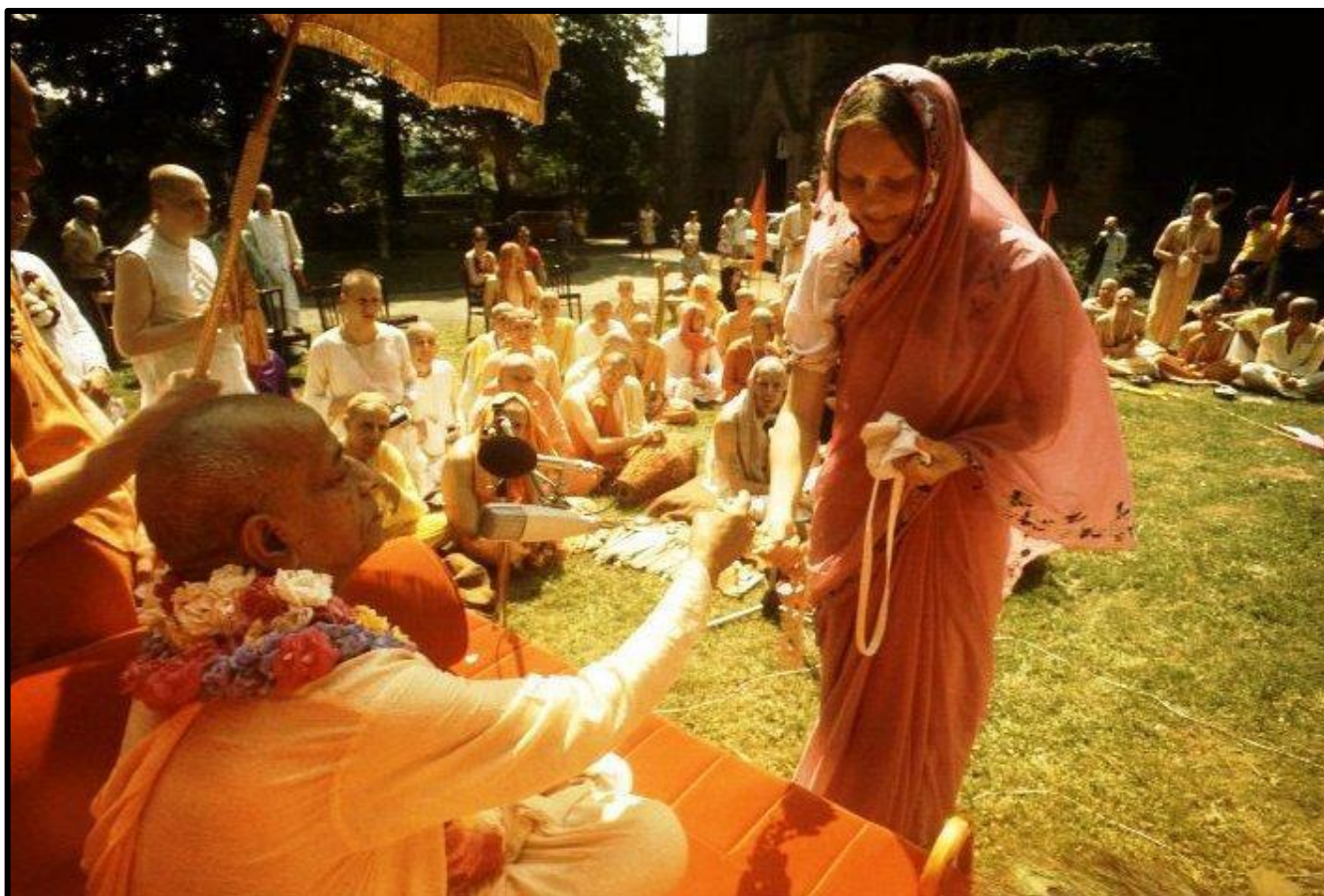
medicine made partly from gold that Srila Prabhupada had taken for many years. They are now in the Fiji Srila Prabhupada Museum, and should be tested further. It is not sure how the Yogendra Ras came to Dr. Morris after being tested by the National Medical Services in Pennsylvania. Balavanta's report to the GBC of March 2000 included those results, which were negative for cyanide.

OPEN ENDS:
The Yogendra Ras and Srila Prabhupada's containers of snuff in Fiji should be tested for poisons.

CONCLUSION

Srila Prabhupada, when he spoke of being poisoned, was not referring to the ill effects of any medicine, including the *makharadhvaja*. This theory that the medicine was the poison is rejected. The GBC have resorted to many dishonest and faulty tactics to quell and negate the evidence that Srila Prabhupada was poisoned. The *makharadhvaja* was taken two weeks before Srila Prabhupada spoke of poisoning, and he took only three doses out of 48, not nearly enough to be “poisonous.” The only ill effect from the *makharadhvaja* was some diarrhea, which ended very soon. Thereafter Shastriji’s medicines were taken for two weeks before Srila Prabhupada said “Someone has poisoned me.”

Talk of medicine as poison may have been a deliberate scheme to confuse us then and again today by the poisoners looking to create a smokescreen behind which to hide.



CHAPTER 19: USELESS CHATTER AND NOTHING DONE

SECTION TEN: NO POISON IS STRONG ENOUGH

TKG: Bhagatji doesn't think the....

Kaviraja (Hindi): *Manye inka sharir aisa hai, jeh bajra hai ki acchar...woh kuuch nahin hona.* (In my mind, his [SP] body is such that it is like a thunderbolt. You can beat it a 1000 times, but nothing will happen.)

Bhakticharu: *Nain ghabrana ka jo.... Bhagvan jise raksa karte hai, waise to Prahlad Maharaja ke bhi to...* (No need for bewilderment....The way God protects his own, similarly Prahlad Maharaja was also...)

Kaviraja: *Swamiji, ek sloka yaad aata hai....(sloka)... Apto siddhanta Maharaja to, isliye koi shankhya karneka darkar nahin hain.* (Swamiji, one verse comes to my mind... "Without protection, one remains fixed if protected by fate, whereas one who protects himself but is condemned by fate is destroyed. Without a protector, one person can live carelessly alone in the forest, whereas another takes all precautions in his home, and still dies." You are a divine soul, that is why there is no need to be anxious.)

TKG: No poison is strong enough to stop the Hari Nam, Srila Prabhupada.

Kaviraja: (Hindi) *Bas. Hari Nam ke samne...woh Mira ko jitna poison diya tha; ek boond parjanese aadmi ka death ho jate. Woh sub pegeya woh, batlayie? Jo Bhagvan ke prasad lag jate na, woh poison amrit ho jata, samajhte.* (Right. Before the Holy Name... How much poison was given to Mira, a single drop was enough to kill a man. Mira drank it all. Poison when offered to the Lord becomes nectar.)

Devotee: Prahlad Maharaja.

Bhakticharu: Prahlad Maharaja.

Kaviraja: *Prahlad se jada poison diya tha Halahal isko Mira ..Itna jabardast banaya woh....Jaise ek alopath me ek poison aata ka uska taste aaj tak koi bataa nahin sakaa.*

(Halal gave Mira a stronger dose of poison than Prahlad got. It was so strongly made... Like there is one poison in allopathy, even till today nobody can tell the...)

TKG: Would you like some more kirtan Srila Prabhupada? Lokanatha can lead. Lokanatha, you lead.

SP: (indistinct)

TKG: Lokanatha.

TAMAL'S FIFTH DIVERSIONARY DOWNPLAY

POISON CANNOT STOP HARI NAM: The chaotic, scrambled conversations continue nowhere.

The *kaviraja* speculates that an allopathic poison may be involved, one with no taste (such as a heavy metal?) Tamal mentions Bhagatji, but is cut off. Finally Tamal comes up with the perfect, end-all solution to Srila Prabhupada's being poisoned: **"No poison is strong enough to stop the Hari Nam, Srila Prabhupada."** Although somewhat accurate in a spiritual sense, this is not an appropriate response to the poisoning of one's guru when multiple remedial and preventive actions were available on the physical plane. It reminds us of his earlier statement to Srila Prabhupada, *"Now you have to choose which suicide."* (see Ch. 60)

In other words, he proposed to do nothing about Srila Prabhupada's poisoning except have more chanting of Hare Krishna. It is a pseudo-spiritual response to the poisoning that brushes aside all concern for Srila Prabhupada's welfare other than to arrange for another kirtan. Chant Hare Krishna and continue poisoning. This diversion is the most outrageous of them all.

MULTIPLE CHOICE QUIZ FOR THE READER

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

KIRTAN FOR TAMAL'S PROSTATE CANCER?

It is noted from news reports that when Tamal developed prostate cancer over 20 years later in the late 1990's, he sought out the very best physicians and modern medical facilities for his own treatment. Tamal went to top-rated hospitals and cancer treatment clinics, spending hundreds of thousands of dollars on himself. But all kinds of doctors were chased away from Srila Prabhupada's care throughout 1977 by Tamal. And Srila Prabhupada was simply given free Hari Nam, even after speaking about being poisoned. This hypocrisy demands discussion.

TAMAL'S SIXTH DIVERSIONARY DOWNPLAY

MORE KIRTAN: Tamal puts an end to these talks by asking if Srila Prabhupada would like more kirtan. But, without waiting for an answer, he orders Lokanatha to begin a kirtan, then twice, then a third time. Was there some urgency to end the discussion? This adds again to Tamal's suspicious behavior, how he put an end to the poison discussions, which he deemed were less important than having another kirtan. Further, after the kirtan, nothing else at all was ever done about Srila Prabhupada's poison alert.

NOTHING WAS EVER DONE ABOUT THE POISONING

Throughout the poison discussions, we find Tamal most anxious to discover **who** it was that told Srila Prabhupada that he had been poisoned. After all, if a poisoning was in progress, it would be paramount to find out who was exposing the scheme and then remedy that emergency situation before it got out of hand. Attempted murder is, after all, a dangerous and risky undertaking.

We must note how Tamal is *only* concerned with **who** informed Srila Prabhupada of the poisoning, and not at all concerned about whether it was **true, much less about doing anything practical about it**. Did Tamal, as the primary caretaker and personal secretary of His Divine Grace, do anything about a poisoning that Srila Prabhupada was in great "mental distress" about? Did he:

- Refer the matter to law enforcement?
- Conduct an immediate inhouse investigation?
- Call senior devotees together to discuss Srila Prabhupada's statements?
- Arrange for expert medical and urine tests to test for poisoning?
- Make any preventative changes to Srila Prabhupada's cooking or care?
- Arrange for any autopsy or medical examinations after November 14?

No, he did none of these things. And that is very incriminating for Tamal and his associates, now that poisoning has been absolutely, irrefutably confirmed (see Part Four).

CONCLUSION

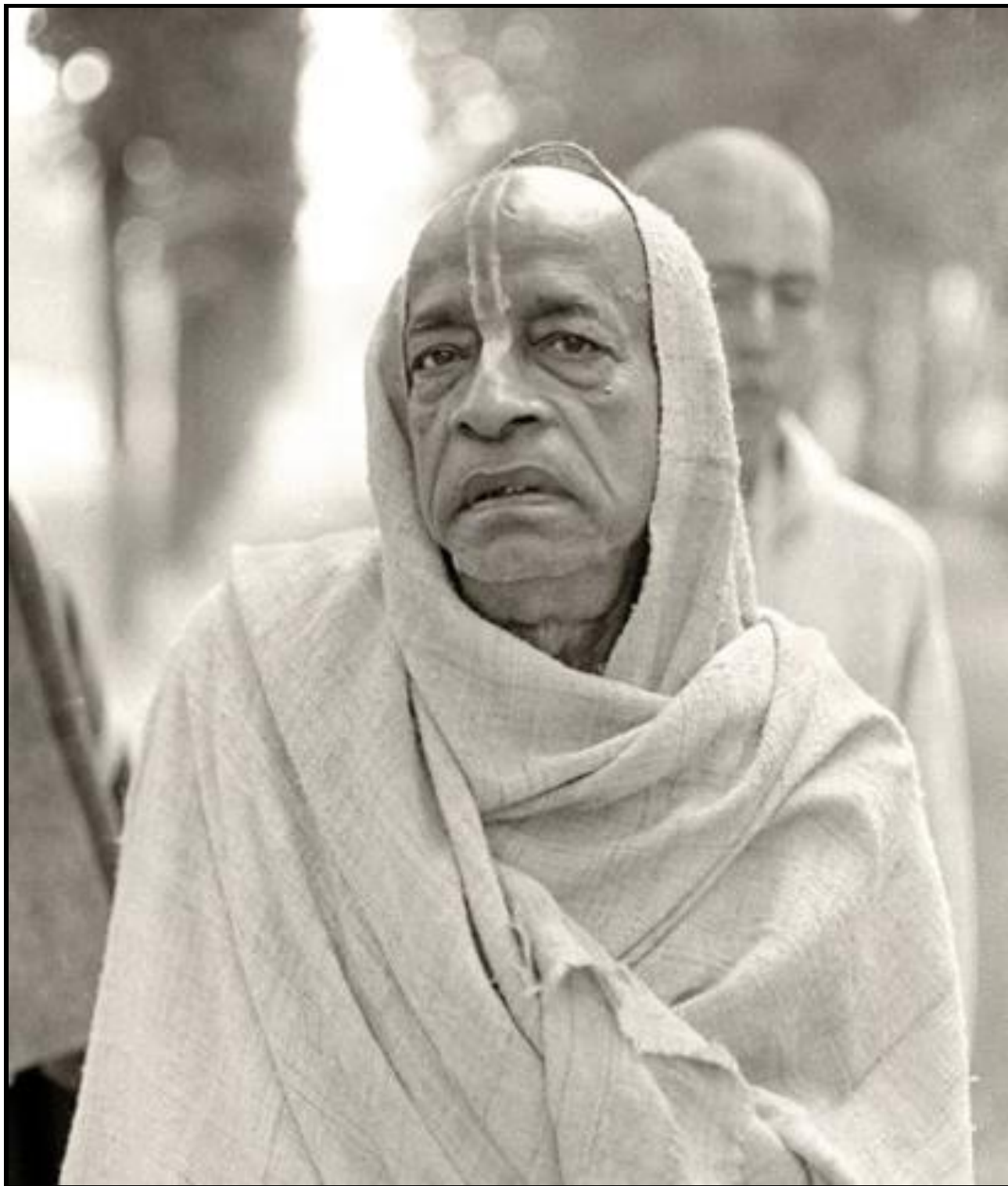
Tamal was the person primarily responsible for Srila Prabhupada's care, and the one who was most in control of the events of the day. Tamal was smart enough to know that if there was an allegation of poisoning, as there clearly was, naturally he could be held accountable and could be considered a suspect, especially in light of his history (ambition, ruthless, exiled to China, etc.) Think about it... If you were Srila Prabhupada's secretary, you'd call the police and have a blood test done, right? Or else you could end up being blamed, right? Was Tamal just that irresponsible, or is there another explanation?

For nine months Tamal had strengthened his position as the administrator of Srila Prabhupada's entourage, and his dominance of the scene precluded anyone else from even suggesting some appropriate response to the talk of poisoning. Nothing happened without Tamal's approval and review. He controlled the situation so tightly that everyone else was intimidated, and would be very reluctant to suggest anything lest Tamal would blow up again. Tamal was a very heavy, dominant, controlling person (see Ch. 67).

One very interesting insight is derived from a recorded interview of Tamal by Satsvarupa in late November 1977. Therein Tamal claims that Srila Prabhupada repeatedly requested "medicine to die," thus creating a rationale for an alleged euthanasia and providing a plausible excuse for Tamal's failure to investigate

a poisoning (see Ch. 55). However, the subject of poisoning faded into the background as events evolved into the zonal acharya era (1978-1986), so Tamal never had the need to come out publicly with his mercy killing defense story about Srila Prabhupada asking his intimate caretakers to kill him “peacefully” with “medicine to die.”

Tamal, Bhakticharu, Bhavananda, and Jayapataka were present during the November 9-10 discussions about poisoning, yet none of them ever spoke of it again from November 11, 1977 until 1998 when the issue became public, and then they did so only in terms of devious denials.



CHAPTER 20: VALUE OF SRILA PRABHUPADA'S WORDS

This is an abbreviated version of Bhagawat Maharaja's letter posted on VNN (1998):

My Dear Prabhus: PAMHO! AGTSP! I read with interest the statement by the GBC and the response from Rochan. To be honest I am amazed at everyone's inability to focus on the most important point of this investigation, which are the words of His Divine Grace "Someone is poisoning me". These words were the reason for launching the investigation and they continue to remain the most compelling reason for the investigation to continue. After conducting a closer examination of the tape, to ascertain whether there was more information on the tape that might shed more light on the statements of His Divine Grace, the whispers were found. Unfortunately everyone has chosen to focus on the whispers instead of the statements of His Divine Grace, which are the real evidence in the case for his being poisoned.

First of all, even if we approach this from a practical point of view, Srila Prabhupada was, during his grihasta days, the manager of a pharmaceutical house. He designed, manufactured and marketed his own pharmaceutical preparations. Srila Prabhupada was very conversant with how herbs, chemicals and poisons interacted with the human body. Srila Prabhupada also owned his own pharmacy in Allahabad where he sold prescriptions where he would have to have knowledge of drug interactions with the body. So even from a practical point of view we must concede Srila Prabhupada was educated enough in medical science to know if he were being poisoned just from the reactions he was feeling in his body.

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

We can thus conclude that Srila Prabhupada is a greatly advanced pure devotee and he most certainly knew that he was being poisoned and by whom. Is anyone able to present any argument against the fact that Srila Prabhupada is a greatly advanced pure devotee of the Lord who knows what is going on in the hearts and minds of his devotees? If you can prove Srila Prabhupada was not a greatly advanced pure devotee and did not know he was being poisoned, then where is it?

Unfortunately there are some devotees who have been diminishing the words of the greatly advanced pure devotee Srila Prabhupada by portraying him as an ordinary man. Some of them are the same devotees who I argued against over 20 years ago about the same thing. I have heard statements like "he was old and sick and could not understand", "he was senile", "usually old Indian men who are dying think they are being poisoned", "he was confused", and other mundane assessments of His Divine Grace. If these assessments are accurate then how could he translate Srimad Bhagavatam until his last days? Are we to accept that last translation work was the ranting of a confused, senile old man?

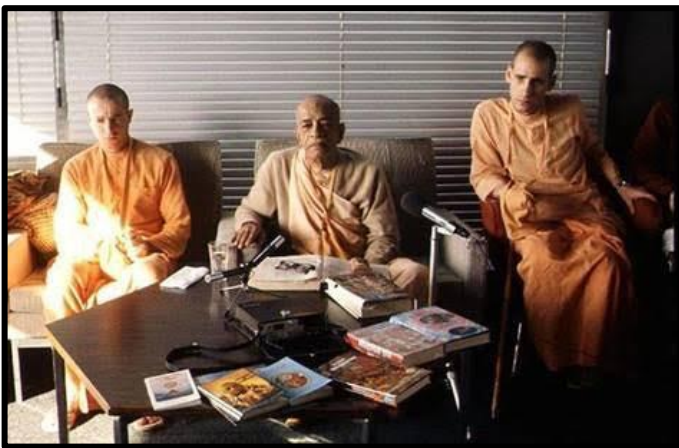
Just because doctors were examining Srila Prabhupada doesn't mean that they could ascertain that he was being poisoned, unless they tested for it specifically. Many poisons cause the rapid onset of certain diseases (like heart attacks, strokes, kidney failure, etc.) and death. It was said in certain circles that when Indira Gandhi held Jayaprakash Narayan under house arrest she slowly administered poisons that caused kidney deterioration and his death. This kind of poisoning cannot be detected by routine medical tests. Therefore, when foul play is suspected, in addition to a doctor's exam, an autopsy is done to ascertain the

truth. However, I am not suggesting Srila Prabhupada should be exhumed for an autopsy. I am totally against it. So the statements of some that doctors did not notice poisoning is not evidence that he was not poisoned. Srila Prabhupada, conversant with the physical effects of various substances, and as he was experiencing it first hand, makes him the most likely person to ascertain the truth of the situation. Also he is the greatly advanced pure devotee who is aware of what is going on.

This truth is being obfuscated by all this rhetoric about the whispers and whether they are real or not. The whispers don't even really matter! What matters most is that the greatly advanced pure devotee of the Lord, my spiritual master, said, "Someone is poisoning me". Doesn't the Nectar of Instruction warn us that to consider the spiritual master, as an ordinary human being is greatly offensive? Are there not many other verses that say the same thing? How many verses are there, which state that faith in the words of the spiritual master is the real key to enlightenment?

It has been asked how Srila Prabhupada, the greatly advanced pure devotee, could be poisoned and vanquished? Didn't Jesus Christ accept crucifixion, praying, "Let this cup pass from me but thy will be done"? Didn't Jesus forbid Peter from fighting with the Roman soldiers when they came to take him? Srila Prabhupada died for the sins of his disciples: that is the initiation covenant. He could have stayed with us. "Krishna said it is up to me -I can stay or I can go, but what do you want?" Obviously there was a Judas element among us, and so he departed. That is not the same as being vanquished. "He reasons ill who says that Vaishnavas die when living still in sound." Srila Prabhupada left us his words, his voice beckons us to bring him justice. Which devotee is there who will argue that the words of the spiritual master, "Someone is poisoning me," are wrong? Who are you?

The core of this issue is faith in the eternally transcendental position of the spiritual master and his words. The entire political diatribe and semantics only conceals the truth. We know somebody poisoned Srila Prabhupada, because he said so! The only question now is who? If the whispers fail to prove who, it is not the end of the case! It is only insufficient evidence! Maybe Srila Prabhupada wants us to look at it from another angle. One thing we can be sure of he is in control! It is up to him when, where, and how we find the truth. The price to pay for that is complete faith in His Divine Grace's words.



There are many who were in Vrindaban during Srila Prabhupada's last days who feel that it would have been impossible for them to not notice that this was going on. But how many times were we involved in difficult situations and only Srila Prabhupada understood everything; we didn't even have a clue. No one knew about Judas except Jesus Christ. None of the apostles knew. Didn't Srila Prabhupada tell us he was being poisoned? Still we did nothing about it. How sadly history repeats itself. There are those who will try to distract you from the truths written in this letter by discrediting me. But this letter is not about me, it is about Srila

Prabhupada and his words. I am easily discredited, there are so many things I do not do, but one thing I have never done is considering my Spiritual Master to be an ordinary man or doubted his words.

I can say with conviction, however, that anyone who follows all the rules but fails to accept that Srila Prabhupada is a Shaktavesha Avatar, Nitya Siddha, greatly advanced pure devotee of the Lord whose words are never wrong, is a spiritual failure. The real issue is do we believe our Spiritual Master when he says, "Someone has poisoned me"? Do we believe that his words are never wrong? Do we believe that he would make a mistake about something so serious as this when he is receiving his information from the infallible Supreme Personality of Godhead Sri Krishna? It is faith on trial here, faith in the Spiritual Master and his words. The line is drawn: on one side are those who doubt the words of the greatly advanced pure devotee of the Lord. On the other side are those who believe that if the spiritual master says it's a rope then it's a rope and if he says it's a snake then it's a snake. I know which side I am on. My spiritual master, right or wrong he is always right. Which side of the line are you on?

SUMMARY REVIEW PART TWO

On November 9, 1977, just days before his physical departure, Srila Prabhupada disclosed that he thought he was being poisoned, that "all these friends" had spoken of it, and that others had also told him that he had poisoning symptoms. All of Srila Prabhupada's caretakers and his last kaviraja Shastriji acknowledged that Srila Prabhupada was speaking of being actually maliciously poisoned, with even Tamal asking him as to who had poisoned him. Yet the matter was amazingly set aside and never discussed again until the issue became big news twenty years later. Some even characterize Srila Prabhupada's talk as that of an old, dying, and senile man, not to be taken seriously (see Ch. 57). However, faithful disciples place great stock in the words of Srila Prabhupada, and his statements about poisoning are more important to them than forensics, witnesses, whispers, or any other evidence. Still, science has given us irrefutable, positive proof that Srila Prabhupada was lethally poisoned (see Part Four).

DENIALS ARE DISHONEST

After Tamal asked Lokanatha to do kirtan, there is no record or testimony of any further discussion or action on Srila Prabhupada's disclosure of being poisoned until twenty years later. Devotees then discovered the poison whispers (see Part Three) on tape T-46, which were **the day after the poison discussions** ended on November 10. As of 2017, the GBC leadership of ISKCON, those charged with paying close heed to Srila Prabhupada's every word, still adamantly deny any possibility that Srila Prabhupada was poisoned, to the point of ridiculing and laughing (literally) at the "theory." And pigs fly, and horses have feathers. ISKCON, its leaders, and followers are all in blind denial due to the underlying hypocrisy and dishonesty within their institution.

In late 1977, Srila Prabhupada's shocking statements created nothing more than a temporary buzz of conversation lasting half an hour at most. It is very puzzling and rather disturbing how Srila Prabhupada's disciples, particularly the senior leaders and Srila Prabhupada's personal secretary and main caretaker Tamal, did not pursue the matter aside from a short, chaotic, and rambling discussion, concluded with a kirtan. No qualified doctor was consulted in the next five days before Srila Prabhupada's departure to check on the poisoning matter, nor was any autopsy or test of any kind (hair, urine, blood) performed before or after Srila Prabhupada's departure. No local authority or medical professional was consulted or notified.

SRILA PRABHUPADA'S CONCERNS ABOUT POISONING WERE IGNORED

Srila Prabhupada plainly and repeatedly made statements about being poisoned, yet no one did a thing about it, much less try to protect Srila Prabhupada from unknown malicious poisoners. At the end of fifteen minutes of intense discussion about Srila Prabhupada being poisoned, Tamal asked Lokanatha to lead another kirtan, since no poison is stronger than the Holy Name. In other words, so what if there was a poisoning- we'll chant and all will be ok...

Today many who hear the content of these poison discussions are shocked, and also by the lack of response by those who were around Srila Prabhupada at that time. Some suggest that Srila Prabhupada's talk of poisoning was a result of senility, dying hallucinations, or incoherent ramblings due to the delirium of pain which may have caused him to say anything. But we don't think so, and neither did the *kaviraja*. His opinion was that if Srila Prabhupada said it, it must be true. Further, witness the clarity of thought expressed by Srila Prabhupada throughout this time period. Pradyumna das assisted Srila Prabhupada with translation of the Srimad Bhagavatam and he tells of how Srila Prabhupada, lucid and focused, translated until just days before his leaving. Did Tamal and Bhavananda try to explain Srila Prabhupada's statements as due to "mental distress," thus downplaying the seriousness of them? **Did Tamal indulge in a series of diversionary downplays? We have listed six of them above.**

Srila Prabhupada's statements were ignored and brushed aside, and then lost in the dust kicked up by the mad rush to divide up the world and take Srila Prabhupada's place as absolute gurus. But now, by Krishna's design, this information has re-emerged from years of obscurity, having been almost forgotten. Those

concerned about a capital crime being committed, including those who have devotion to Srila Prabhupada, his legacy and his movement, would serve their conscience well by studying the evidence about Srila Prabhupada's poisoning. Even Tamal Krishna Goswami himself at the time said that there must be some truth to it. Srila Prabhupada's statements about "Someone has poisoned me" beckons each disciple to bring full truth and justice to bear on the issue.

EARLIER GBC STATEMENT CONTRADICTS THEIR LATER ONES

In May 1998 the GBC's Ministry for Protection of ISKCON (MPI) issued a response (see Ch. 5) to an unreleased audio CD prelude to Nityananda das' 1999 book *Someone Has Poisoned Me*. Most of their response was included in their 2000 book *Not That I Am Poisoned*, but they made some significant changes. Below is an excerpt from MPI's 1998 statement, with **sections in bold that were either omitted or added in their later book NTIAP (2000)**, as the GBC hardened and "adjusted" their position.

Please note carefully the GBC's deletion of "confusing scenario" and "we may never know" and then due to political expedience, changed their position to "There definitely was no poisoning conspiracy." This is dishonest, corrupt, abominable, and pathetic leadership which only attempts to hide truth to maintain their own positions as the new gurus and benefactors of Srila Prabhupada's assets- men, women, money, fame, properties, and so on.

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

*Thus we can only say that Srila Prabhupada did not seem to think that his intimate servants were responsible. (ADDITION: **who were the only ones in a position to do such a thing undetected, were doing such a thing.**) Also, if one considers the intense loving exchanges that went on in the last days, with Srila Prabhupada expressing appreciation for concerns that he not go on parikrama, calling them his "left hand and right hand," one concludes that he did not feel threatened by them. On the contrary, it is perfectly clear even to someone who was not present to witness it firsthand, that he was reciprocating in a loving way with them to a degree not seen practically at any time in ISKCON's history.*

At least Hari Sauri was a little more honest and frank about the 1977 poison discussions in the earlier MPI statement. He could not bring himself to declare that these discussions confirmed no poisoning as did the later GBC book. From MPI's statement in 1998 to the GBC book *Not That I Am Poisoned* in 2000, the GBC position radicalized and hardened, as is typical for a GBC that continues to change, transform, and flip-flop in their positions, trapped between politics and truth.

But the GBC claim that because Srila Prabhupada had only loving disciples, that no poisoning could have possibly taken place? The evidence in this book very strongly implicates Tamal and other senior men that surrounded Srila Prabhupada at the time in the now proven poisoning of Srila Prabhupada by heavy metals. It only would have taken ONE person who had the capacity to poison Srila Prabhupada, and it could have happened, even if thousands of truly loving disciples were surrounding srila Prabhupada.

This reminds us of Hamlet by Shakespeare: "***The lady doth protest too much, me thinks.***" Wikipedia comments about Shakespeare's line in this way:

"It has been used as a figure of speech to describe someone's overly frequent and vehement attempts to convince others of some matter of which the opposite is true, thereby making themselves appear defensive

and insincere. ... where the speaker who "protests too much" in favor of some assertion puts into others' minds the idea that the assertion is false..."

The GBC soundbite that Srila Prabhupada was only surrounded by loving disciples sounds like a cover-up to many persons. Why fear the results of an investigation if it brings out the truth? What's to be feared by the truth? The suspects-sponsored and organized their own secretive, insider whitewash sham of fraud and deceit, found in the GBC book *NTIAP* (see Part Six). However in Part Four we will see how the GBC hair tests were completed for them, and the investigation was closed into whether Srila Prabhupada was poisoned by discovery of conclusive, hard evidence of sky-high heavy metals poisoning.

It is very naive to think Srila Prabhupada could not have been poisoned because he did not name anyone as the poisoner and continued to deal with everyone lovingly. Did Christ object to his crucifixion, or condemn his assassins? Come on, you GBC guys, stop giving us sentimental hogwash and start looking at the real facts. Every devotee should accept the whole truth as found in the mountain of evidence that shows beyond a credible doubt that Srila Prabhupada was poisoned, just as he said he was. (see Part Ten)

SUMMARY AND CONCLUSIONS

- Srila Prabhupada raised the issue of poisoning himself, out of the blue, saying it was possible.
- Srila Prabhupada indicates he overheard those talking or whispering in his room about how he was being poisoned. Similarly, the tape recorder overheard whispers about his poisoning in his room.
- Srila Prabhupada was also told by an unknown "someone," perhaps a doctor or kaviraja other than Shastriji, that he had the symptoms of poisoning, and he also believed this to be an accurate assessment because he had studied poisoning symptoms previously in some medical literature.
- Srila Prabhupada was very evasive and oblique when repeatedly questioned by Tamal, or when in Tamal's presence, as to WHO had poisoned him. He would not identify his source of information or the informant in spite of being asked repeatedly.
- Srila Prabhupada indicated that Srila Bhaktisiddhanta was faced the dangers of being poisoned, and apparently by his own disciples, according to other sources.
- After Srila Prabhupada explained his reason for "mental distress," namely that "**Someone has poisoned me,**" there were clear statements of acknowledgement of actual homicidal poisoning from all the caretakers present. No one expressed doubts or reservations and there were no refutations or arguments regarding Srila Prabhupada's being poisoned. At the time, it was accepted as a fact that Srila Prabhupada had indeed been poisoned.
- The claim by the GBC that Srila Prabhupada said he was **not** poisoned is ludicrous and rejected.
- Srila Prabhupada spoke of symptoms twice, and he spoke of real poisoning twice as well.

Srila Prabhupada did not deny knowing who poisoned him, but he did not name them.

OUR UNDERSTANDING: Srila Prabhupada did not want to name his poisoners since his purpose of simply revealing his poisoning was already served. He left it up to us as to what we will do about it.

About being poisoned, Srila Prabhupada said that:

(1). it was possible, (2). it was said that he had been poisoned, (3). he was told he had the symptoms, he acknowledged having the symptoms, (4). he stated someone has poisoned me two more times, for a total of three times, and (5). he was bothered over the thoughts that "someone has poisoned me" ("mental distress")

Thus Srila Prabhupada's own statements and the discussions about being poisoned, make Srila Prabhupada's poisoning almost certain and only logical. Tie the poison discussions together with the other evidences of certified whispers, hair tests, medical symptoms, witnesses, ISKCON history, stubborn denials and stonewalling cover-ups from the suspects, and so on- then a very solid, clear conclusion emerges.

The official GBC resolution, "**There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada,**" makes a mockery of ISKCON leadership. For this dishonesty they all deserve to be removed permanently from any positions of leadership whatsoever.

PART THREE: WHISPERING ABOUT POISONING

INTRODUCTION

Naturally the GBC deniers claimed that the poison whispers were differently heard by different people, according to their ears and mental predispositions. It was not clear evidence, they said. But with the Mitchell audio forensic study confirming the poison whispers (as published in *Someone Has Poisoned Me*) there was substantially less room for critics to claim that the whispers could be whatever you wanted them to be. The science of audio forensics was able to determine speech content beyond the limitations of human subjectivity, and had done so. However, nine months later the GBC book (March 2000) still took a very hard position on the whispers, calling them, “Will-o-the Wisps.” From pg. 12-13 of *NTIAP*:

“The Whispers Time Waster: Here the imagination finds no reins. Listen carefully and speculate. You, in your own home, can play FBI and catch the bumbling killers surrounding Prabhupada. Hear them blurt out their evil deed. Next you can jump on the internet and vilify the ISKCON leader of your choice.”

Then *NTIAP* attempted to “get right to the core of the whispers ploy” by crudely quoting out of context that Srila Prabhupada said “Not that I am poisoned”- the idea being that since there was no poisoning, how can there be whispers about it? Basically *NTIAP* makes fun and pokes ridicule at the poison whispers, those who hear them, and those who express alarm as a result. What a shame. Just like Washington politicians. It is interesting that most devotees “outside” ISKCON could hear the poison words in the whispers, whereas those “in” ISKCON could not. But what would audio forensic laboratories determine them to be?

NTIAP’s dissection and critique of selected portions of Mitchell’s report is actually the laughable “speculation” it accuses others of indulging in. Such is the dishonesty and hypocrisy in Kali Yuga that even supposedly spiritual leaders such as the GBC and ISKCON gurus will try to discredit anything and everything that is perceived as a threat to their status quo. The standard technique is to find an apparent flaw in some detail, and then throw out the baby with the bath water.

Of course, whispers are whispers. Even the content of full, normal speech is often contested in legal arenas. So there was room for doubt about the so-called poison whispers- were they about poison, or swelling, or what? This is, as long as anybody with a tape player was allowed to make proclamations about what he himself had heard. Therefore:

We needed to bring in the verdicts of accredited and reputable forensic audio analysts to determine with their advantage of scientific equipment and methods **what the whispers really were**. If we had several or more expert opinions that agreed at least on the gist of the whispers, or at least the poison word itself, then the whispers evidence would be clear and solid, even admissible in courts of law. In early 2001 Nityananda das set out to procure a series of expert forensic audio analyses and thus accumulate multiple confirmations of the so-called “poison whispers.” Part Three reviews four additional studies that confirm Mitchell’s work.

NTIAP’s reassurance that the whispers are imaginary now no longer cuts the mustard: we have a total of two professional sound studio opinions and five expert audio forensic specialist studies, accumulated up to 2005- all of which agree on the existence of whispers about poison. Any rational person would become more than a little thoughtful in the face of so many concurring studies by prominent scientific experts who have regularly solved crimes for various government authorities during their distinguished careers. To hear good quality recordings of these whispers, do an internet search.

WHISPER #1. (speaker: Tamal) “THE POISON’S GOING DOWN, (giggle) THE POISON’S GOING DOWN”

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

WHISPER #3. (speaker: Jayapataka) “POISONING for a (long time)” (Reply by Srila Prabhupada): “TO ME?”

CHAPTER 21:

THE SCIENCE OF AUDIO FORENSICS

Srila Prabhupada: *Hmm. (whispering in the room) Why "phish-phish"? Why not talk? (Oct.1977)*

INTRODUCTION

Some parties, such as the ISKCON GBC and gurus, criticize the science of audio forensics, saying it is just another “voodoo” or quack science that is very questionable, unreliable, and even fake. They say that sounds cannot be interpreted by technology, that this is only for the realm of human hearing and recognition, and that those who profess expertise in audio forensics are in the same league as fortune tellers, hypnotists, and chiropractors. In *NTIAP*, the GBC wrote:

“I mentioned Jack Mitchell’s spectrum analysis of the whispers to Dave (at the Refinery, a sound lab in Australia). He pointed out that this method of analysis is currently being questioned within the audio industry. He explained that there is no doubt that the spectrum empirically represents the sounds, but there is increasing doubt that it is a reliable indicator of what words are being spoken, due to the large variation in pronunciation between different speakers.... Dave cast grave doubts about the ability of the spectrographic analysis to accurately reveal the whispers.”

But when our team member in Australia hired a private agency to investigate the Refinery and David Neal’s “study”- we found David denying he questioned spectrographic analysis and that he had no credentials or training in audio forensics anyway. So much for GBC honesty and integrity. David Neal stated in writing that he had been “set up.” For more, see Part Six.

Regardless, there are definitely critics of audio forensic science, in large part due to questionable practices of some individuals who tend to stain the credibility of this developing technology and science. This also occurs in every profession, by the way, such as with “quack” doctors. Admittedly, audio forensics is a recent science. So let’s take a closer look at its merits, acceptability, and credibility.

ORGANIZATIONS OF AUDIO FORENSIC SPECIALISTS

There are many organizations of audio forensic specialists in the US and abroad. Some work closely with law enforcement, some with government, some cater to private clients. Some of these organizations are:

- (1). International Association for Identification
- (2). New York Institute for Forensic Audio
- (3). Audio Engineering Society
- (4). American Academy of Forensic Sciences
- (5). American Board of Recorded Evidence
- (6). American College of Forensic Examiners Institute

US GOVERNMENT EMPLOYS AUDIO FORENSICS

In recent years the news has featured stories about the use of audio forensics. The US government routinely performed forensic authentication on audio tapes purportedly recorded by various so-called terrorists such the leader of Islamic State, Osama Bin Laden, Boko Haram leader Abubakar Shekau, and Ayman al-Zawahiri of Al Qaeda. One of the next chapters in this book features the work of James Reames, a retired audio forensic investigator who worked thirty years in the FBI. Audio forensics is regularly employed by law enforcement agencies worldwide in pursuit of criminal and civil investigations and court proceedings. The science of audio forensics is very credible and is an established scientific methodology that is widely accepted, contrary to what ISKCON leaders would have us believe. According to them, everything is untrustworthy except their version of events... (!)

RELEVANT WEBSITES TO APPRECIATE AUDIO FORENSIC SCIENCE

Audio Forensic Expert LLC Michigan www.audioforensicexpert.com

Owl Investigations LLC New Jersey www.owlinvestigations.com

JBR Technology, Inc Virginia www.jbrtech.com

American College of Forensic Examiners Institute www.acfei.com

Audio Forensic Center San Francisco www.audioforensics.com

Forensic Sound Inc Mesquite, TX www.forensicsound.com

Sound Testimony, USA www.soundtestimony.com

From one website, we see the methods of “audio enhancement”:

Audio Enhancement Techniques: For audio recordings, a variety of filters can be applied to enhance the material, bringing out specific aspects or events contained in the recording.

Spectral Noise Reduction: Attenuates unwanted background noise or ambiance in the recording to better the Signal to Noise ratio (SNR)

Frequency Equalization: Highly precise equalizers can be used to boost or cut specific bands of frequencies. This process makes speech more intelligible for identification purposes.

Amplitude Adjustments: Overall amplitude may be increased or decreased during these enhancement processes.

Compression & Normalization: *Quiet sounds in a recording such as whispering can be boosted by compressing the level of the signal so that the dynamic range of the material is reduced. This process makes the wanted sounds in the audio recording present to the ears.*

And from another website, we see how their services are offered:

* Sound Testimony® specializes in audio forensic analysis and in improving recorded speech comprehension including intelligibility enhancement, audio recovery, and audio authentication. Our proprietary hardware/software system works to recover intelligible speech and other sounds from noise-intensive backgrounds & poorly recorded media.

* Sound Testimony uses advanced computer analysis to perform forensic audio recording authentication.

* Sound Testimony consults with counsel offering audio forensic evidence examination, analysis, restoration & recovery, litigation support, expert advice, expert testimony, and related expert witness services including preparation of cross-examinations and courtroom presentations.

* We review other audio forensics investigators' work for any discrepancies, inaccuracies.

* Our experience in criminal and civil cases includes murder, corporate fraud, employment discrimination, sexual harassment, labor, and family law.

* Our services also include voice recognition and/or elimination.

* In most cases involving surveillance and evidentiary recordings, speech intelligibility is greatly improved. In some instances, the improvement is so significant that speech is revealed that was so hidden in noise that it was barely distinguishable from the background.

Transcript creation, review and, if necessary, correction of existing transcripts is available after increasing intelligibility.

Sound Testimony also offers voice and sound extraction, tape verification, recording verification, signal, sound & event succession investigation, dialogue decoding, voice recognition and/or elimination, and surveillance recording preparation.

Sound Testimony uses a proprietary system of hardware, digital signal processing (DSP), and computer analysis to recover speech from all devices.

Our unique audio forensic evidence examination, analysis, restoration, and recovery services are available to attorneys, law enforcement agencies, corporations, investigators, and private individuals.

Clients include Prosecutors, Defense Attorneys, Family Law & General Practice Attorneys, other Legal and Investigative Professionals, the National Security Agency (NSA) under contract with CTC, Human Resource Departments, Corporate Directors, Private Detectives, and private individuals.

Sound Testimony works with high quality professional video editing suites to enhance audio from video surveillance tapes in all formats. After enhancement, audio and video are re-synchronized. Sound Testimony provides transcripts as well as on-screen closed-captioning for the final DVD or videotape for court presentation, if required.

Although each case is different, Sound Testimony's professional standards and pursuit of excellence never vary. Our more than two decades of professional audio enhancement began long before computer-based tools were available. Working entirely in the analog domain helped refine our recorded speech comprehension enhancement techniques. This experience combined with the latest computerized analysis and recovery tools provides you with professional solutions to your audio forensic analysis, recovery, recording authentication, and voice recognition/elimination needs.

FROM WIKIPEDIA ABOUT AUDIO FORENSICS

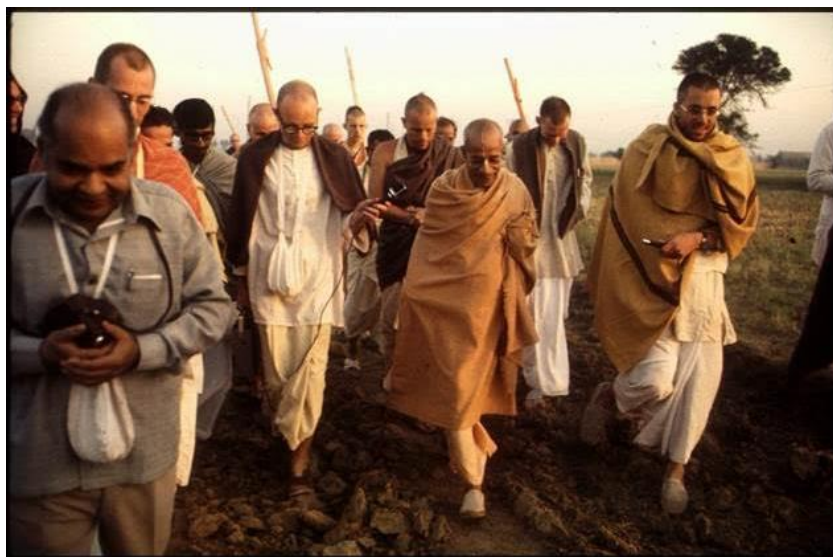
Audio forensics is the field of forensic science relating to the acquisition, analysis, and evaluation of sound recordings that may ultimately be presented as admissible evidence in a court of law or some other official venue.

Audio forensic evidence may come from a criminal investigation by law enforcement or as part of an official inquiry into an accident, fraud, accusation of slander, or some other civil incident.



The primary aspects of audio forensics are establishing the authenticity of audio evidence, performing enhancement of audio recordings to improve speech intelligibility and the audibility of low-level sounds, and interpreting and documenting sonic evidence, such as identifying talkers, transcribing dialog, and reconstructing crime or accident scenes and timelines.

Modern audio forensics makes extensive use of digital signal processing, with the former use of analog filters now being obsolete. Techniques such as adaptive filtering and discrete Fourier transforms are used extensively. Recent advances in audio forensics techniques include voice biometrics and electrical network frequency analysis.



CHAPTER 22:

THE MITCHELL STUDY REVIEWED

INTRODUCTION

On February 12, 2000, Naveen Krishna das did a phone interview with Jack Mitchell of CAE (Computer Audio Engineering) in Albuquerque, New Mexico. He had rendered for us an extensive study on the poison whispers in early 1998. His audio forensic work had confirmed three whispers about poisoning, and was included in *Someone Has Poisoned Me* (1999). Because of the stonewalling of adamant denials about the whispers evidence from the ISKCON GBC and gurus, Naveen thought that it would be useful to clarify certain aspects of CAE's study and also about the science of audio forensics. The idea was to address the mis-impressions by many that audio forensics was a voodoo science or scientifically untenable. The most relevant, abbreviated excerpts from that interview are included below:

JACK MITCHELL INTERVIEW:

Naveen: What kind of work you do as a professional in this field?

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

Naveen: What about the nature of the work where you actually try to establish what was being said in a whisper?

Jack Mitchell: "We call that **speech decoding**. We use spectrographic, but a spectrogram does not tell us what is said. ***The conclusions are based on the combining of an aural sense, a visual sense, and the technical data that is presented by the spectrogram.***

Naveen: Just like a multiple side analysis then?

Jack Mitchell: Yes, but it's all combined into one. It all happens simultaneously. What we do is we have the audio file and we always use an unprocessed audio file so that we don't add or subtract important data. This is then put in to a spectrographic program that will show a whole lot of things. We have what we call a **FTA display** which is frequency, time, amplitude. The frequency is on a vertical scale, the time is on a horizontal scale, and the amplitude is shown in both the vertical and horizontal, but it is shown as brightness of color. The brighter the color the more amplitude that we have. We can also do what we call **LPC form and tracking** in which we can actually track the movement of the tongue. We use **amplitude envelopes** to show us how many syllables are involved. And **FFT fast transform analysis** allows us to look at very small segments of the signal to see what sort of frequency content is there. Is the signal a noisy signal such as a fricative or is it not as noisy

such as a vowel? And we put all of this together. We have it in front of us. We have the waveform lined up exactly with the data that is being displayed. We are able to segment the information into really very small components. We can segment it down into useful segments of one to three milliseconds. We're able to align visually and aurally what is happening in that waveform with the data up into the display of say the frequency time amplitude display. That shows us where things are happening and can confirm or disconfirm what we believe we are hearing. We can look at a frequency-time amplitude, an LPC, an amplitude envelope, an FFT and the waveform all at the same time. So all of these things line up vertically and horizontally.

Naveen: Could you briefly describe the technology: hardware, software and the dollar value of the system that you have used in the work that you did for our particular case?

Jack Mitchell: It's digital and computer-based, and there is a very high quality audio card inside the computer which is what we call the IO. It takes it in and puts it out. There's a high quality interface that will take an analog signal and convert it to digital, and vice-versa. My system costs probably between \$50,000 and \$55,000 dollars. The software that I use is very high quality analysis software. Actually for the spectrogram I use two different analysis programs. One is called **Soundscope** which is a very highly regarded program used in universities, hospitals and private research facilities all over the world. The other one is called **Signalize** which had gained great favor with the academic community. The work that I did on this project was put into both programs. The primary program was Soundscope and then I would use Signalize to see if I got exactly the same thing; one would confirm the other.

Naveen: Would you say that your equipment then ranks with the equipment that's used by top audio forensic labs in the world?

Jack Mitchell: Absolutely. The thing that you need to be concerned about is the input and output signal to noise ratio. A signal to noise ratio of 87 db is quite good. My audio board has a signal to noise ratio of 104 to 105, the bigger the better. Then any noise within the system is down so low that it is not perceived. That's one of the primary considerations. **But what is really important is the knowledge and skill of the investigator.** This is important beyond a certain level of equipment. My system is way beyond what is needed for this kind of work.

Naveen: How did you receive these tapes and what instructions were you given?

Jack Mitchell: I was contacted by Randy Stein in early December 1997. I asked what this was about, but he felt that he didn't want to tell me. I was given sort of general instructions as to enhancement of certain areas of the tape recording, but other than that, I had no idea what any of this was about. They felt that this was important. He sent me the first tape, which was very degraded. It really was not a good tape to work from and I told him it sounded to me like it was a fourth or fifth generation copy; it was so bad. He got another tape that was of higher quality, supposedly a first generation copy of the original, but was still somewhat degraded. They told me certain timings on the tape, to pull those out, try to enhance it, and let them know what I thought was being said.

COMMENTS: Unlike JP French Associates in UK (see next chapter), Mitchell did notice that the first tape we sent was a copy of a copy of a... This is when it was learned that forensics should be done on high quality tapes. It was arranged for the Bhaktivedanta Archives to make an analog to digital direct copy from the original tape, and have it sent it to Mitchell for reviewing his first study in 1998. With the high quality tape, however, he basically stood by the same findings.

Naveen: Do you stand firmly behind your conclusions in that report?

Jack Mitchell: Absolutely. There has been nothing presented to me that would change my mind even slightly. My conclusions are documented in the reports that I have presented. I think that the report is extremely solid. I think it's going to be extremely difficult to discredit any area of the report.

Naveen: Is there anything in the report that would go against your findings or conclusions or weaken your conclusions in any way?

Jack Mitchell: Absolutely not.

Naveen: Were you contacted by anybody else regarding your work other than Randy, Nico, myself and Bill Ogle?

Jack Mitchell: Well, I've had some calls from Australia. In the last couple of weeks I've had phone calls from a Mr. Hooper who had some questions and expressed some opinions. He is having difficulty with the segment that is "**the poison's going down.**" His difficulty is that he does not perceive the word poisons. He agrees with the word "the" and the words "going down", but "poisons" he cannot agree with. **The first time he called he said what he hears is "boys are"**. What we have focused on in that was the "oi" diphthong. Now "oi" is oy. That is the same sound we get with the word "boy". Could it be "boy"? But how do you account for the **double sylballents** that we can document? POY-ZON. Mr. Hooper said, "The boys are going down." But that doesn't fit. It doesn't work in the spectrogram. Could it be, "The boys is going down"? I don't think so. First of all that's bad English. That would account for two sylballents, but in the section where we get "on" for poison there is an energy drop: if we have "boys is" we would have no energy drop in the lower frequencies. I don't think that is a credible alternative. **Then he called me again a week ago.** He said that he had gotten a recording from the Archives, as a first generation copy, and **now he is absolutely certain that what is said is "The swelling's going down."** Well, I don't believe that is a credible alternative either because the "w" "e" in the spectrogram will not give us the type of formation that we see which is a movement in the frequencies from 800 up to about 1600 from a left-right direction. The "w" "e" in "well" doesn't work. Now if it were just the word "we", that could be credible as under normal circumstances we would see a faster rise from 800 up to the 1600. But if it could be "we", how does that fit in? It doesn't. If it could be "wheel", that doesn't fit into context either. If it could be "weasels", that would take care of (the two sylballents), but did they say, "The weasel's going down?" That doesn't make any sense at all.

COMMENTS: So much for Mr. Hooper's vain effort to come up with an innocuous explanation. Further, weasel or swelling has no audible resemblance to the distinctive "oy" of the poison word. We note that Hooper's suggestions appear as desperation in locating some plausible alternative to what everyone else accepts is the poison word. He was so sure about boys, then changed his mind after hearing from Tamal that it was actually "the swelling's going down." Hey, maybe for the other whisper, it could be "the swelling's in the milk" ??

In *NTIAP*, much ado is made about Tamal's Jewish Bronx accent, as though this prevented Mitchell from ascertaining the whispered "poison" words. However, an accent does not change the science and the results, says Jack Mitchell. *NTIAP's* accent defense is bunk.

Naveen: Did you do any kind of dictionary search to see if possibly the word "poison" was something else when you were considering all different possibilities?

Jack Mitchell: We went through the process as we are right now as to what could be alternatives. I had already thought of "boy" and "poy" and that doesn't fit the rest of the spectrogram. So I don't think so. I actually sat down with a Random House unabridged and tried to think of every alternative in every letter, leafing through to come up with reasonable alternatives. I could not do it. Every alternative goes full circle, coming back to the only word that fits with the spectrographic display and the oral sense: the word "poison's".

COMMENTS: One very interesting confirmation of Jack Mitchell's skills and accuracy in his speech decoding of the whispers is how he, not being a devotee or Hindu, was able to pick up a whisper of the esoteric devotee-word PRABHU, as pahmbu or bahmbu. Pretty good!

Naveen: So you have not been able to come up with any other word except the word "poison"?

Jack Mitchell: That's all I've been able to come up with. Does boysenberry fit in there? That doesn't make any sense. So our conclusion says, "Note, all features isolated and evaluated are consistent with "poisons." Analysis data combined with oral perception indicate it is "poisons." I still stand by that today. **I stand behind this report 100%.**

Naveen: Would a session in your studio help with the aural hearing of these segments because of the quality of your equipment as compared to somebody's home stereo system?

Jack Mitchell: This is why attorneys send certified court reporters into my studio because the quality is so much higher. The studio is acoustically designed by a professional. It has all kinds of absorbers and reflectors in the room. This segment is still somewhat difficult to hear, but it's a better environment than most. However, I have played it for other people and outside of the studio environment. As a test I took it over to a friend's house and put it on their \$500 system and my friend's wife who didn't know anything about any of this, picked it out right away (the poison word). She had to listen to it two or three times, then she picked out the wording.

COMMENTS: This was the experience in the North Carolina and Alachua devotee communities as well. Invariably, after hearing them a few times, almost all devotees clearly heard the POISON word in at least one or two out of the three principal "poison whispers." But none of the GBC or gurus could hear it...(!)

Naveen: You said earlier that any on-going controversy may be only based on audio and hearing, not the controversy of your report itself?

Jack Mitchell: Well I think that the report is extremely solid. I think it's going to be extremely difficult to discredit any area of the report. I think that if there is one area where they will try to discredit, they're going to try to say that what I hear is such and such, and that's different than what you've reported. So your report can't be correct.

Naveen: That's why you were describing how the hearing perception changes from day to day.

Jack Mitchell: Right. We call this auditory illusion.

Naveen: All this work you've done is so critical to coming up with the correct analysis.

Jack Mitchell: That's right. It is my opinion that the spectrogram locks this in.

COMMENTS: Again, to overcome the "auditory illusion" phenomenon, we have employed forensic specialists to use scientific tools and methods for a vastly more accurate diagnosis. And when an array of such qualified experts agree on the POISON word, then it is a very weighty piece of evidence, acceptable in most courts as well. A total of seven (7) sound studios and audio forensic labs have now confirmed the poison word.

Naveen: You stand behind the other segment also? Segment 4?

Jack Mitchell: Yes, absolutely. So far I have not even heard any controversy about that. **Segment 4 is really much clearer.** The voice production, although it was somewhat distant from the microphone, it was normal speaking voice. It was not a whisper. It is really quite clear and I think anybody would have a very difficult time challenging that. I mean, the opposition certainly does have the right to oppose and present their case.

COMMENTS: Segment 4 was the third confirmed poison whisper wherein Jayapataka says, "POISONING (for a long time), and Prabhupada weakly asks, "TO ME?" Jack Mitchell also had an accredited audiologist review his findings; see the next chapter on this.



CHAPTER 23:

DR. McCAFFREY CONFIRMS WHISPERS

MITCHELL'S RESULTS CONFIRMED BY DR. HELEN McCAFFREY

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

MITCHELL'S DESCRIPTION OF THE COLLABORATION

From Naveen Krishna das' interview with Jack Mitchell on February 12, 1998, one segment detailed how he worked with Dr. Helen McCaffrey.

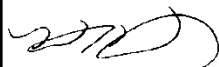
Summary Report
Acoustic Analysis of Speech
Helen A. McCaffrey, Ph.D., CCC/A
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Fort Worth, TX 76107

*Received
4.13.98*

This document certifies that I am in agreement with the findings of acoustic analyses submitted by Jack Mitchell, Computer Audio Engineering that were completed with my consultation. Recorded signals were digitized and prepared for analysis by Jack Mitchell. Digitized signals were forwarded to this consultant via e-mail. The consultation was conducted over the telephone while Mr. Mitchell and this consultant simultaneously viewed the signals under consideration each using SoundScope speech analysis software, thus permitting each individual to view the same information throughout the consultation. Mr. Mitchell's report is a record of the findings and conclusions from that analysis session. I am in agreement with the content of that report.

This consultant first listened to the digitized signal and identified the possible phrase or word being said. Mr. Mitchell then supplied his interpretation. In the case of disagreement in perception, signals were replayed until a consensus could be reached. Following perceptual analysis, computerized acoustic analysis was conducted. The absolute frequencies and intensities of speech sounds (vowels and consonants) vary with speaker and with consonant/vowel context. Consequently, acoustic speech analysis does not yield absolute identification of speech sounds. Instead, an analysis reveals the most likely categories of sounds (e.g. made with the lips, produced with signal stopping as in /d/ or noisy signal friction as in /s/). Thus, acoustic analysis may confirm a message that has been perceived via listening to a signal and may also yield alternatives that can be further specified by attending to which word/sound choice is the most logical in the context of the probable message.

To that end, the acoustic analysis was conducted to confirm or disconfirm the perceptions of the listeners. Four analysis approaches were employed. The first and primary procedure was spectrographic analysis which is a three dimensional visual display of the digitized signal along the parameters of time, frequency, and amplitude and will be referred to as an F-T-A display for consistency with Mr. Mitchell's designation. FFT and LPC analyses provided spectral (amplitude by frequency) information and were used to identify frequency peaks in the signal at particular instances in time. An amplitude envelope of the utterance was obtained to identify amplitude peaks that are consistent with syllable production (for example, 2 peaks appear in the envelope for two-syllable words or for two one-syllable words).



Helen A. McCaffrey, Ph.D., CCC/A
Audiologist

Naveen: Did anybody else review your work and agree with you or disagree or collaborate with you...?

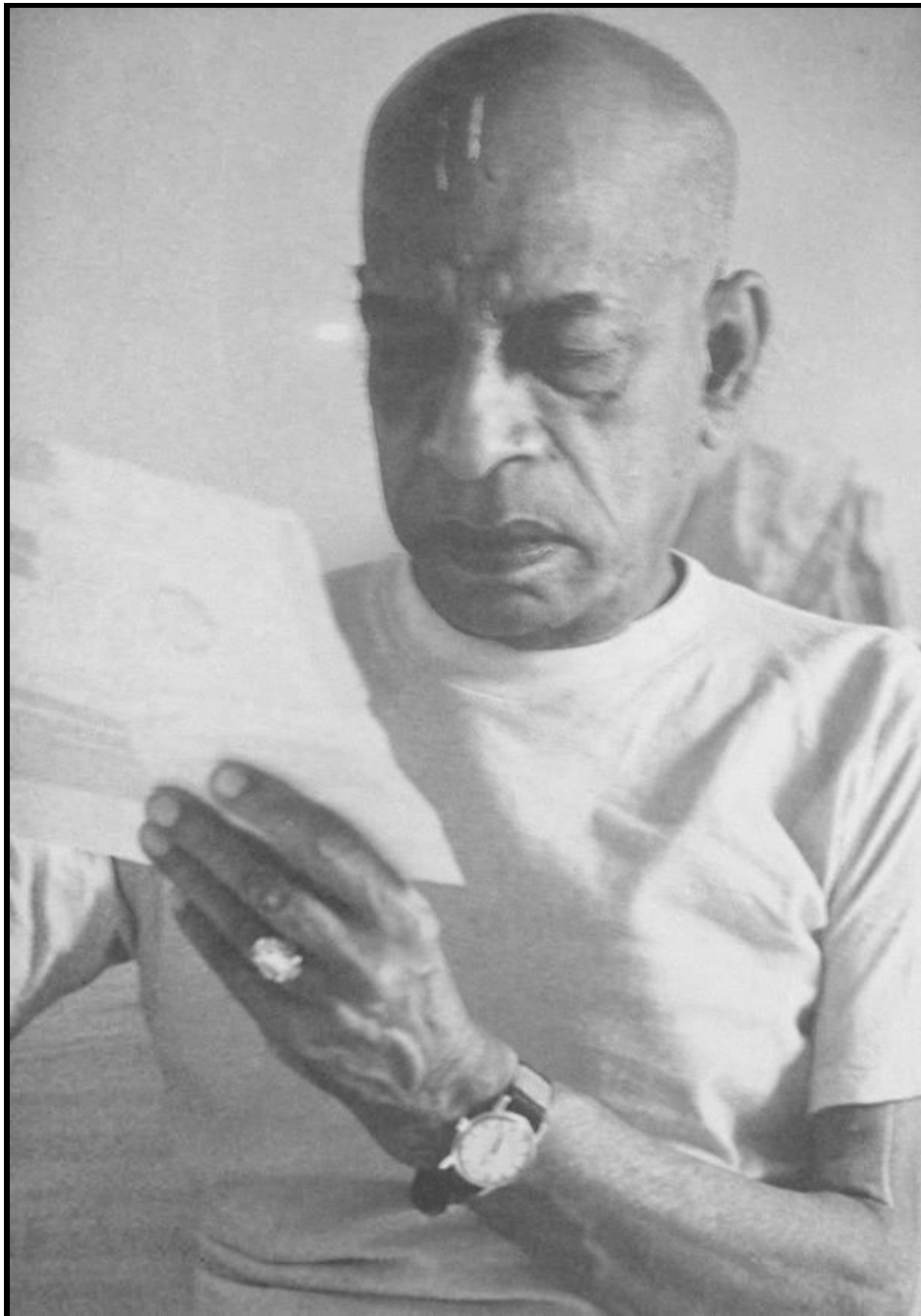
Mitchell: "Well, with the spectrographic analysis I felt that it would be best to bring in a consultant who had a good strong background in speech science. And so I consulted with a Dr. Helen McCaffrey in the Department of Communication Sciences and Disorders at Texas Christian University. I sent her the audio files of the various segments. She has the same software, the SoundScope software, and after she got the files and had the opportunity to set up and I think she reviewed them first. Then we had a nine hour telephone conversation in which we analyzed every one of the segments that was requested. And we would go back and forth as to the various segments, segmenting it, looking at the various components of it. And working with each segment until the two of us were in agreement as to what we thought was said, what was the most likely that would fit in to the particular formations that

we were seeing, the data that was being presented by the spectrogram.

Her conclusions are the same as mine. I then wrote the reports, documented everything. I sent her the report for her review and told her that if there was anything in there that she felt was incorrect she should tell me, she should change it. Or if she felt that anything needs to be added, then she should add it. She added nothing; she changed nothing. She actually submitted a document in which she says that she is in total agreement with the report with the findings.”

COMMENTS: There was one minor difference of opinion with Dr. McCaffrey; she heard whisper #3 to be: “poisoning for a (?) time...” She could not fully confirm the word ‘long.’

Nityananda das received the one page confirmatory Dr. Helen McCaffrey report on April 13, 1998, and it was included in *Someone Has Poisoned Me*, pg. 310, and now again it is reproduced above.



CHAPTER 24: J P FRENCH ANALYZES POOR QUALITY TAPE

DR. J. P. FRENCH ASSOCIATES FORENSIC STUDY 1998

The examinations in the case were of 2 kinds.

- (i) Auditory Examinations. These involved listening to each of the questioned whispers, played back repeatedly, both directly and via digital sound filters configured to improve the audibility/intelligibility.
- (ii) Acoustic Investigations. These entailed re-recording the whispers digitally and examining them within a specialised speech analysis programme of a computer. Visual displays of the whispers (sound spectrograms) were generated. These allowed one to inspect the time - frequency - energy characteristics of the questioned material.

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

Whisper #1

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

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

Note: Parenthesis denote especially unclear sections.

Whisper #2

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

Whisper #3

[Circa 4-5 syllables - wholly unintelligible]



J.P. French PhD MAE FIOA

25th August 1998

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

However, in the ensuing report of August 25, 1998, JP French was only able to verify one of the three whispers, namely whisper #2, as being "**it's not poison...**"

Unfortunately, a poor quality, multi-generation copy of a copy tape was sent to JP French. No one who was involved thought to obtain a high quality original tape from the Archives in NC, as the fact of how each generation of copying decreases the recording quality was still not understood.

The complete report was not made public for a year and a half, appearing on www.vnn.org as story 5619 on March 5, 2000. Balavanta was surprised that the poison word could not be verified in all three whispers by such a prominent firm, as they seemed quite clear to most devotees. He

asked Dr. French to check his findings again, but on the same poor quality tape recording that he had supplied earlier. Dr. JP French then wrote in his report:

"I have re-considered the material against the interpretations you told me certain other people have put forward. However, my original view remains largely unchanged."

J P FRENCH WAS PROVIDED A VERY POOR QUALITY TAPE

In January 1999 Nityananda das spoke with Balavanta das about the meager results of the J.P. French study, and he learned that **Balavanta das had submitted a fourth generation, degraded-quality copy of the "poison tape" original**, not realizing the difference that a superior-quality, first generation or direct DAT copy would make. Each generation loses substantially more of the tape's quality. Nityananda das called Naveen to apprise him of the oversight, and he reported this to the GBC just prior to their 2000 meeting in Mayapur, and before the submission of Balavanta's initial investigative report. Naveen wrote on February 23:

“...audio forensic engineers only had fourth generation copies of audio tapes from which they worked; thus they worked with very degraded quality. I know this because I was the one who sent these tapes to these engineers upon Balavanta’s direction. So that makes it impossible for them to produce the same results as did Jack Mitchell.”



ABOVE: J. P. FRENCH

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

It is also interesting to note that Dr. J.P. French did not change his opinions after Balavanta informed him of what others commonly heard in the whispers, and this affirms the honesty and integrity of forensic specialists in general. In 2015 we saw J P French in the news doing work for governments fighting so-called Islamists and terrorists. His credentials are very impressive, and he is a leading person in the field of acoustic sciences.

OPEN ENDS: It makes sense to now finally contact JPFrench Associates and arrange for a proper review of his 1998 study by providing a top quality copy from the original held by the Bhaktivedanta Archives.

AFTER MITCHELL, McCAFFREY, FRENCH STUDIES, MORE WERE DONE

After *NTIAP* was released, Nityananda das suggested to Naveen Krishna das that another study by a third top-notch audio forensic specialist, in addition to Jack Mitchell’s and Helen McCaffrey’s analyses, would greatly contribute to the certification of the poison whispers. He agreed and Nityananda das proceeded to arrange for two more expert studies in the coming years, described below.



CHAPTER 25: OWL INVESTIGATIONS FINDS "POISON"

TOM OWENS CONFIRMS WHISPERS:

"... the word poison is clearly audible and intelligible..."

EDUCATION
 B.A. History 1969
 Bellarmine College, Louisville, Kentucky
 Certificate of Achievement, Electro-Acoustics,
 Synergetic Audio Concepts, 1983
 Completion of Voice
 Identification Course, 1985
 Certification as Voice Identification
 Examiner, July 17, 1986 by the
 International Association for Identification.
 Certification Board Member 1987-1995
 I.A.I. Life Member New Jersey Chapter
 I.A.I. Life Member Kentucky Chapter
 Audio Engineering Society N.Y. Chapter Board
 of Directors 1989-1991, 1996-1998
 Audio Engineering Society
 WG-12 Working Group "Forensic Audio"
 Chairman 1991-1999
 Special Deputy,
 Warren County Sheriff's Department
 Bowling Green, Kentucky
 Head Instructor, New York Institute
 for Forensic Audio - 7 years
 Experience in the Recording Arts 35 years

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

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

OWL INVESTIGATIONS, INC.
 AUDIO & VIDEO TAPE ANALYSIS

THOMAS J. OWEN - PRESIDENT

**TAPE ENHANCEMENT
NOISE REMOVAL
TAPE AUTHENTICATION
VOICE IDENTIFICATION
VIDEO ENHANCEMENT**

**State-of-the-Art
Audio/Video Laboratory
Board Certified & Court Qualified**

OWL INVESTIGATIONS, INC.
 P.O. BOX 189 • COLONIA, NJ 07067
 732-574-9672 • FAX 732-381-4523
 1-800-OWL AUDIO • E-mail: owlmax@aol.com
 Web: www.owlinvestigations.com

We offer the latest in Voice Identification and Spectrographic Signal Analysis. Attributes such as Pitch, Amplitude, Time, and Frequency can be digitally captured and analyzed.

In early 2001 our private investigative team decided it would be good to have another top-notch audio forensic specialist examine the poison whispers. Another confirmation by a state-of-the-art professional audio analysis would leave even less room for anyone to offer silly opinions based on what they claimed to hear in these three whispers. Searching for another highly reputable audio forensic investigator with substantial experience in the courtroom and law enforcement, in due course Nityananda das located Owl Investigations, run by Tom Owens in Colonia, New Jersey.

The DAT tape (direct copy) of T-46 (the last tape) was sent to Tom Owens directly from the Bhaktivedanta Archives. Nityananda das sent him a copy of his book, a tape transcript, the locations of the three different poison whispers, and also he pointed out a fourth whisper location which no one had yet been asked to identify. This was a type of test to see if an unknown whisper could be understood by Tom Owens, but he was unable to ascertain this fourth whisper. If it wasn't there, it wasn't there.

The \$2500 funding for Tom Owen's work was pooled from six contributors: Yasodanandana, Naveen, Mahatma, Jitarati, Mandapa and Nityananda. It was an inspiration that devotees were really committed to the pursuit of truth and that they were willing to sacrifice to establish the truth and evidence.

NAVEEN KRISHNA DAS FULLY INVOLVED IN ARRANGEMENTS

From the very start, Naveen was involved in the communications with Tom Owens to ensure increased

SERVICES

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

CLIENTS SERVICED

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

EXPERIENCE


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

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

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

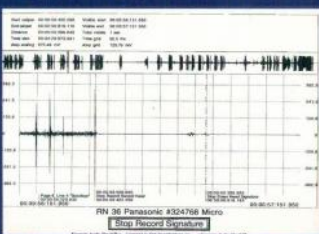
Confidentiality and integrity are assured.

Digital Audio Lab



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

Waveform Station




Analyzing the Waveform

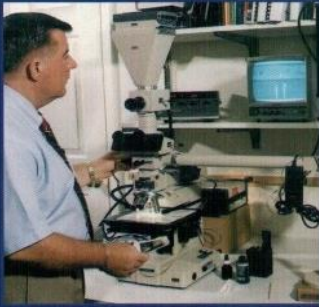
Sophisticated digital equipment and Forensic Audio Software enables audio signals to be broken down into microseconds for thorough analysis of the waveform.

Anomalies that are found on the tape can be magnetically developed, providing clues to the authenticity of the tape, and in many cases, how these incidents occurred.

Digital Video Lab



Owl Investigations, Inc. also offers color video enhancement via its advanced computerized equipment.



Magnetically Developing the Tape

credibility of a properly arranged and unbiased analysis. From March we waited until August 1, 2001, for Tom Owen's analysis; when it arrived, it was brief but very powerful.

THREE POISON WHISPERS CONFIRMED AGAIN

He verified ALL of the three whispers as clearly having the poison word, confirming also much of the whispers language found by other experts. This is what he determined:

WHISPER #1: "I SWEAR ALL OF IT'S GOING DOWN (laughing) THE POISON'S GOING DOWN."

WHISPER #2: " IT'S NOT POISONING."

WHISPER #3: " POISON..." (balance unintelligible).

His very significant conclusion and summary was:

"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."

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

What attempts at refutation and denial will be offered to this?

To review Tom Owens Investigations' company overview and credentials, which are most impressive, see www.owlinvestigations.com.

OWL
INVESTIGATIONS, INC.

First Whisper
make

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

Second Whisper
Unintelligible

Third Whisper
"It's not poisoning"

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

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

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

Respectfully Submitted,
Tom Owen
Tom Owen
Owl Investigations, Inc.

2

P. O. BOX 189 • COLONIA, NJ 07067
VOICE (732) 574-9672 • 1-800-OWL-AUDIO • FAX (732) 381-4523

OWL
INVESTIGATIONS, INC.

8-01-01
Poison Investigation Committee

RE: Poisoning of Srila Prabhupada

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

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

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

There are 4 major areas of concern appearing at approximately:

2:00 to 4:40	1,2,3
1:21.07	4

1

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VOICE (732) 574-9672 • 1-800-OWL-AUDIO • FAX (732) 381-4523

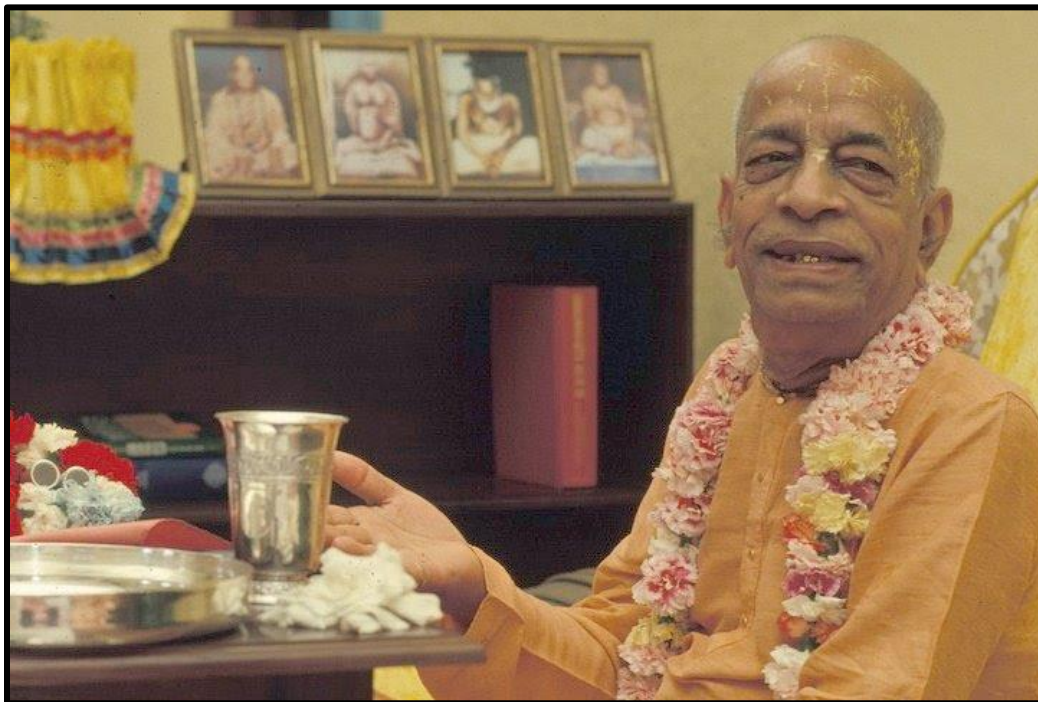
Owl Investigations was the sixth professional firm to verify the poison words in the poison whispers, and the fourth of top-rated audio forensic laboratories to do so.

TOM OWEN'S CREDENTIALS:

OWL INVESTIGATIONS, INC. Audio & Video Tape Analysis
Thomas J. Owens, President
PO Box 189 Colonia, NJ 07067
State of the Art Audio/Video Laboratory; Board Certified & Court Qualified
Forensic Audio Analysis, Forensic Video Analysis,
Audio & Video Tape Enhancement, Voice Identification, Testimony in Courts of Law

SERVICES: Forensic Consulting, including but not limited to: Audio Analysis, Video Analysis, Audio & Video Tape Enhancement, Audio & Video Authentications, Voice Identification, Voice Elimination, Training, Certification

and Testimony. Owl Investigations, Inc. has a fully equipped audio-ideo processing laboratory with digital



capacities for audio-video signal processing and voice identification.

CLIENTS SERVED:

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

EXPERIENCE: Owl Investigations, Inc.

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

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

EDUCATION: B.A. History 1969, Bellarmine College

Certificate of Achievement, Electro-Acoustics, Synergetic Audio Concepts, 1983

Completion of Voice Identification Course, 1985

Certification as Voice Identification Examiner, 1986, by Int'l Assoc. for Identification

Certification Board Member 1987-1995

IAI Life Member, New Jersey and Kentucky

Audio Engineering Society NY Chapter Board of Directors 1989-1991, 1996-1998

Audio Engineering Society, WG-12 Group "Forensic Audio" Chairman 1991-99

Special Deputy, Warren County Sherriff's Dept, Bowling Green, Kentucky

Head Instructor, New York Institute for Forensic Audio – 7 years

Experience in the Recording Arts – 35 years

ORGANIZATIONS: Audio Engineering Society, American Academy of Forensic Sciences, American Board of Recorded Evidence, International Association for Identification

RATES: Certified Transcripts: \$250/hr in lab

Court Testimony, Deposition, Consulting: \$2500 per day in NYC.

To be Named as Expert: \$750 to be named as an expert or to file an affidavit. Tape Enhancement: \$250/hr

Voice Identification: \$2500 minimum. Video or Audio Authenticity: \$3500 per tape, per side, minimum

CHAPTER 26: RETIRED FBI ANALYST JAMES REAMES

JBR TECHNOLOGIES (www.jbrtech.com)

In May 2003 Nityananda das read a CNN story about several government-selected specialists who were allowed a chance to test one of the old Nixon tapes that had controversial content. He became inspired to engage one of these ultra, super-forensics laboratories to decipher the three main whispers. He researched the four labs mentioned in the news story and zeroed in on JBR Technologies in Springfield, Virginia.

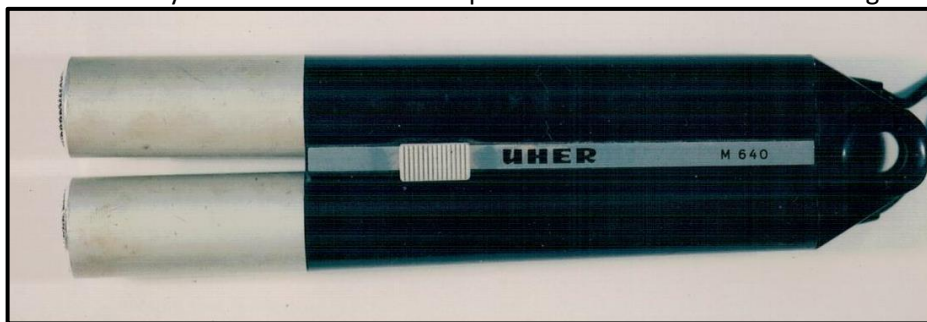
After speaking for an hour with James Reames at JBR, Nityananda became convinced that his audio research could bring the study of the whispers on audio tape T-46 to a higher level than anything done so far. He greatly impressed Nityananda das with his abilities and techniques; he had designed his own nine track tape analyzer equipment and was a frequent contractor for FBI and CIA projects. Reames had been an FBI agent for 30 years in their audio forensics branch before retiring and going into private business. His expertise, equipment, background, and methodologies were of an order that we had not yet engaged.

ORIGINAL UHER TAPE RECORDER OBTAINED

Reames emailed Nityananda das the following week, saying he was very interested in our whisper certification project. Reames' study would bring the total of forensic studies to five, supplementing Mitchell, McCaffrey, French, and Owens. Nityananda das sent him a \$3000 deposit and we began working on the arrangements for his work. He wanted to know if he could get the Uher tape recorder upon which the "poison tape" had originally been made and if he could get the original tape from the Archives. So Nityananda das set out to see if that was possible. Although Reames indicated that the original recorder and tape recording could help him discover information that was not possible to uncover otherwise, by the end of his work for us we saw nothing in that connection. Reames produced nothing for us due to having the original recorder and the original tape. But he did certify two of the poison whispers, as will be seen below.



Mitchell had previously tested and repaired Puru's Bhaktivedanta Museum's Uher cassette recorder in 1998 but was not sure whether the poison tape had been recorded on it. The other tape recorder used in 1977 was the small SONY in the Vrindaban ISKCON museum, but getting it for testing was next to impossible since ISKCON authorities would not cooperate in loaning it to anyone for any tests anywhere. After watching the "Final Days" video of Srila Prabhupada wherein he is seen dictating his Bhagwatam commentaries into a large Uher microphone, I thought there was a good chance that the Uher was in fact the mother of the tapes with the poisoning discussions and whispers.



Meanwhile the Uher had been sold by Puru das to Jayanta das in San Diego, an

avid collector of Prabhupada memorabilia (known as *tadiya*). Somehow Nityananda das missed acquiring this piece of Srila Prabhupada's paraphernalia, but Jayanta, based on ample reassurances, was finally convinced to reluctantly send the Uher to Reames for sample recordings, various tests, and inspections. Jayanta was anxious to know whether his Uher recorder had made the "famous poison tape." Jayanta finally sent the Uher to Reames' lab in Virginia.

BHAKTIVEDANTA ARCHIVES BRINGS THE ORIGINAL TAPE T-46

Meanwhile Nityananda das corresponded with Parama-rupa das at the Bhaktivedanta Archives in North Carolina, proposing a monetary donation to cover expenses if he would personally bring the original T-46 tape to Reames for one day of tests while he watched it every second and guaranteed the safety and integrity of the tape. The Archives' trustees met (Dulal Chandra, Ekanath, Ranjit, Parama-rupa) and agreed to cooperate, saying it was in the interest of the Archives to establish whatever was actually contained on the tape, as a matter of history and archival documentation.

On July 23, 2003, while Nityananda das was residing in Hawaii, Parama-rupa brought the original tape to Reames' lab in Springfield, VA, being only a four hour drive away. He allowed Reames to perform various tests and inspections of the tape and provided for Reames on CD a transcript of the Archive's version of the conversations on it. That day Reames also made a copy of the tape utilizing all of his techniques for assuring the least loss of quality and maximum transfer of all available data. Parama-rupa returned the tape to the Archives' safe that same evening.

A week later Nityananda das received a package from Reames containing a cover letter and two ring binders with the Archive's version of the tape transcript and a CD copy of the original poison tape. The CD had been formatted into 48 tracks for easy referencing and searching, and the transcript had times inserted for every sentence. Reames requested corrections to the transcript for accuracy according to our knowledge and information, and to pinpoint exactly which areas we wanted him to study. This was done, and with his meticulous logic and perfectionism, we proceeded forward to his actual study of the whispers themselves.

THE FORENSIC RESULTS OF REAMES' WHISPERS STUDY

Nityananda das finally received JBR's final report by email, dated February 1, 2006. Reames had been asked to examine of six spots on T-46, the final tape, where we had identified specific whispers to be ascertained. Jim Reames described his physical examination of the Archives original tape, how he photographed it, how he had repaired and done tests with Jayanta das' Uher tape recorder, and then:

Generation of the Master Digital Copies:

A professional standard cassette recorder was serviced and tested to verify it was performing to specification. This serviced and performance verified cassette unit was used to play back the original cassette recording. The azimuth of the playback head was adjusted to exactly match the azimuth of the magnetic pattern recorded on the original cassette. This procedure insures that all of the information recorded on the cassette is recovered and copied.

A direct one-to-one digital stereo copy was made of Side A and of Side B on the hard drive of a computer-based audio workstation. In addition, the original cassette was played back on a serviced and performance verified 8-track cassette unit. (Tascam midi studio Model 688). Playing the 1/4-track stereo original cassette tape on an eight-track head reproduces parts of the original recording that would not be reproduced if the tape was played on a standard 1/4-track unit. By playing the original 1/4-track stereo cassette recording using an eight-track head, the Guard Band between Sides A and B can be reproduced and analyzed.

The Guard Band is where the taller erase head usually writes a magnetic mark when the recorder is stopped and restarted in record. Finding an erase head magnetic mark in the Guard Band(s) indicates that this magnetic stop/restart mark was written on this tape and is not a copy magnetic stop/restart mark. This is one of the principal tests used to determine if a tape is an original recording.

The original cassette was played back on a professional Tascam eight-track recorder and a direct eight-track, one-to-one digital copy was made on a professional Tascam Model DA98 eight-track digital recorder.

Next he described how the CD copy of T-46 was composed with a matching transcript and time clock so that every sentence was referenced with a time in minutes and seconds. This enabled easy future work.

Generation of the Verbatim, Time-Indexed Transcript:

A custom computer-based transcribing workstation was used to produce the attach transcripts. The computer-based transcribing system displays the Time Domain representation of the audio information (spoken sounds) in a window on top of the word processing document. This allows the transcriber to see the Time Domain representation of the spoken words while listening to the spoken words and typing in the document at the same time.

The playback of the audio is controlled by a foot pedal. The transcriber uses good quality headphones to listen to the audio and can observe the Time Domain graph to assist in transcribing the recording. The computer-based copy of the audio recording is indexed to playing time. This time is entered in the typed transcript to provide a link between the audio recording and the typed transcript. A copy of JBR Technology’s Description of a Time-Indexed, Verbatim Transcript and Explanation of Symbols Used in this Transcript is attached to this report.

A verbatim, time-indexed transcript was prepared of the English words on Sides A and B using this computer-based system. A copy of these Transcripts is attached to this report. If a segment of the conversation is identified as important, the audio recording should be reviewed and the accuracy of the transcribed segment verified. No one at JBR Technology can speak Bengali or Hindi.

Generation of the Direct and Enhanced CD Copies of the Cassette Recording:

A direct and an enhanced copy of the audio information was made on separate CD-R’s. The track numbers are indexed to lapsed minutes of playing time. Track 1 is two minutes in length. Tracks 2 forward are one minute in length. This set-up maps minutes of playing time into the track numbers. A copy of JBR’s “Description of the Time-Indexed CD-R” is attached to this report.

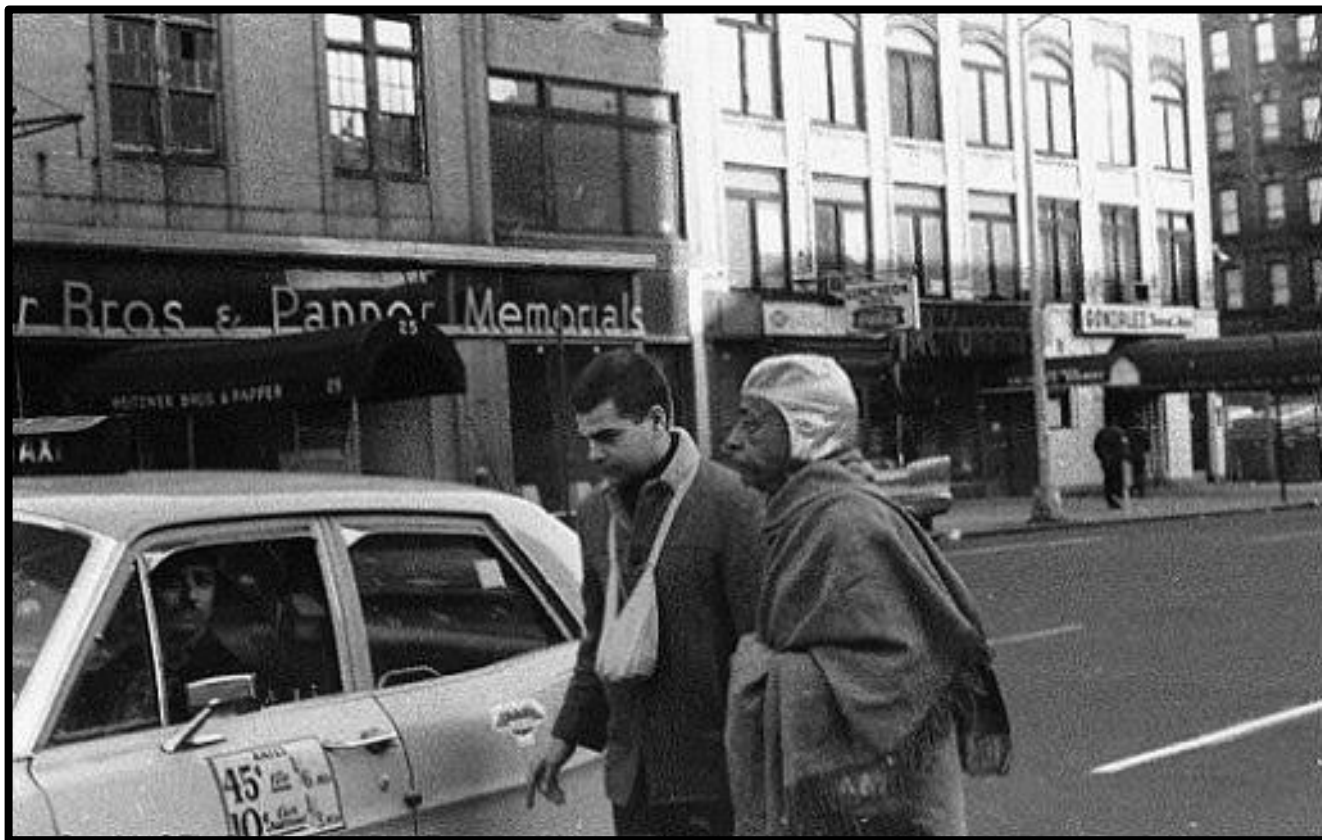
As before, as with the previous audio forensic studies, we again had confirmation of the poison word in two whispers, as shown below.

EXAMINATION OF THE SIX (6) WHISPERED STATEMENTS

(Side A of Cassette Tape):			
<u>Statement Number</u>	<u>Line Number in Transcript</u>	<u>Time From Beginning of Transcript</u>	<u>Statement</u>
1	37 – 42	02:10	THE POISON IS GOING DOWN. Laughter It’s really going down.
2	59 – 62	04:23	THAT’S NOT POISON IN HIS MILK. Uh-Huh.
3	133–134	07:35	Do it now. Night time.
4	617-618	27:43	Who is this Prabhupada’s talking about?
5	717–718	34:20	[unintelligible]
(Side B of Cassette Tape)			
6	1165–1178	35:32	Bengali: (cannot understand)

POSTSCRIPT: Later Nityananda das finally acquired the Uher tape recorder that made the “Last Tape” or

poison whispers tape, the cassette recorder that immortalized Srila Prabhupada's words in his last months and days of physical presence with us in this earthly realm. It is a CR210 Stereo, type 1642, serial #33955. It was loaned by Puru das to Jack Mitchell in New Mexico in 1998 to determine that it was the last recorder and used until November 14, 1977 to record Srila Prabhupada in his last months. Then it was sold by Puru to Jayanta das in San Diego. In 2003 Jayanta loaned it to James Reames in Virginia for his work on the poison whispers. In 2012 Jayanta sold it to Nityananda das and shipped it to Fiji, where it is now, in the Srila Prabhupada Museum.



CHAPTER 27:

SUMMARY OF ALL AUDIO FORENSICS

SUMMARY OF POISON WHISPER CONFIRMATIONS:

WHISPER #1.

“THE POISON’S GOING DOWN, THE POISON’S GOING DOWN”

(speaker: Tamal, by his own admittance in NTIAP, although he claimed to have said “The swelling’s going down, etc”)

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

- (1). Naveen, Balavanta, Mahabuddhi, Isa, and many others
- (2). JP French Associates, York, UK, 1998
- (3). Jack Mitchell, CAE Studios, 1999
- (4). Dr. Helen McCaffrey, Ph.D., 1999
- (5). Tom Owens, Owl Investigations, 2001
- (6). JBR Technologies, Virginia, 2005

Tape location: Conv. Bks. Vol. 36, pg. 373, line 11, just after Srila Prabhupada says, “You make me flat.” Side A Tape T-46, 1:55 minutes.

WHISPER #2.

“IS THE POISON IN THE MILK?...UH HUH”

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

The following all agree on the above or a similar version; such as “it’s not poison (ed/ing)”- but **all agreeing on the poison word:**

- (1). George Blackwell's Sound Studio, Miami, 1997
- (2). Balavanta's Gainesville Skylab Sound Studio, 1997
- (3). Naveen, Balavanta, Mahabuddhi, Isa, and scores of others
- (4). JP French Associates, York, UK, 1998
- (5). Tom Owens, Owl Investigations, 2001
- (6). JBR Technologies, Virginia, 2005

Tape location: Conv. Bks. Vol. 36, pg. 373, line 22, just after Jayapataka says: “Like to follow the same treatment, only while traveling.” Side A Tape T-46, 3:20 minutes.

A few minutes after this whisper, “Is the poison in the milk?” at 1:30 PM on November 10, 1977, Bhakticharu gives Srila Prabhupada hot milk to drink. Srila Prabhupada said it was too sweet after Bhakticharu asked if it was too hot (only milk is hot; not juices or water). How can one not wonder if there was poison in Bhakticharu's milk?

WHISPER #3.

“POISONING for a (long) time” (To which Srila Prabhupada replies weakly: “To me?”)

(speaker: Jayapataka)

The following all agree on the above or a similar version, and **all agree on poisoning word.**

- (1). Naveen, Balavanta, Mahabuddhi, Isa, and scores of others
- (2). Jack Mitchell, CAE Studios, 1999
- (3). Dr. Helen McCaffrey, Ph.D., 1999 (except for the word *long*)
- (4). Tom Owens, Owl Investigations, 2001

Tape location: Conv.Bks. Vol. 36, pg. 391, line 4, after Srila Prabhupada says, "Yes" and between two of several stop-starts of the recorder just as Hansadutta begins a kirtan, Side B Tape T-46, at about 21 minutes.

In this whisper Mahabuddhi das ascertained that he heard also: "POISONING ISHVARYA RASA."

Of course, none of the audio forensic studies confirmed this, perhaps because of the language barrier. However, it is interesting that in the Ayurveda, rasa means chemistry and Rasashastra is part of the Ayurveda. Ishwar refers to the Supreme Controller or God. So was Jayapataka talking about a "medicinal" treatment or pastime by which Srila Prabhupada would go back to God? Ask Jayapataka its meaning.

FOURTH WHISPER (FOR THE RECORD, ALTHOUGH UNVERIFIED)

A low volume statement by Tamal, less whisper and more hushed speech, during the conversation about Marici, Ravana, and Rama:

TAMAL: "IS THIS ABOUT POISONING SRILA PRABHUPADA?"
REPLY BY UNKNOWN PERSON: "VERY MUCH."

Location: Conv. Bks. Vol. 36, pg. 378, line 20-21, after Srila Prabhupada says, "...then it is better." This is during the Ravana Will Kill episode, on Side A Tape T-46, about midway. This most recently identified statement **clearly sounds like the poison word and is very clearly Tamal speaking**. It has not been studied by any audio forensic laboratories as yet, but is noted here.

THE POISON WHISPERS ON THE INTERNET

On April 16, 2002, Isha das set up a one page website which allowed anyone to very clearly listen over the internet to the three principal whispers and Tamal claiming that Srila Prabhupada asked to be given "medicine" so that he could "die now." (see Chapter 50, Tamal's Euthanasia Defense) That website is now inactive, but a Google search will find them easily elsewhere.

BALAVANTA'S INVESTIGATION INCLUDED AUDIO FORENSIC STUDIES

In 2005 we acquired the files and records from Balavanta's investigation, including the audio forensic study done by J.P. French in London. Balavanta had Norman Perle in California study the whispers tape in 1997-98, but there was some confusion in the instructions and, according to Isha das, Perle could not find the right whispers and thus could not confirm anything about poisoning. Perle's "study" was useless- a nothing. After Balavanta was "dropped" in March 2000 by the suspect-organized and financed whitewash, so-called investigation book NTIAP, Balavanta became so disgusted and alienated that he has not had much to do with ISKCON since. However, it is a shame if other whispers studies that he had done were lost, as they appear to have been.

CONCLUSIONS

The results of the audio forensic studies have provided an extremely impressive, multiple confirmation of the poison whispers. Now how can anyone doubt that Tamal, Jayapataka, or others (who were at Srila Prabhupada's bedside at that time) were "**whispering about poison and the use of it,**" as stated by Tom Owens at Owl Investigations? Only ISKCON institutionalists with deeply embedded ulterior interests would deny that the whispers are a definite arm of evidence that establishes the conspiracy to poison Srila Prabhupada.

One day Isha das' 9 year old son wanted to listen to the poison whispers. With headphones on, he listened, and could hear "poison" in all four of the above whispers. Yet, mysteriously, the GBC claim that there are no poison whispers, and that they cannot hear the word "poison." Of course, amongst different individuals there are some different opinions on the details of the whispers, and that is due to the various subjectivities of the listener. But all the forensic studies **concur on the poison word** in the three principal whispers. This is the real reason that professional audio forensic experts with their laboratories full of specialized sound analyzing equipment need to be employed to ascertain the actual content of the "poison whispers."

One of the few good points made by *NTIAP* is about this subjectivity. However, *NTIAP* then makes the mistake of proclaiming that audio forensics is worthless. Now that's a really subjective opinion! The fact is that the scientific methods of audio forensics rise beyond human subjectivity. We must take seriously the multi-confirmational verdicts of the forensic audio experts which, unsurprisingly, also confirm the majority of devotee's opinions about the whispers as well. The expert's conclusions are the final word, and their exacting, scientific studies speak for themselves. The audio forensic determinations by true experts has established for honest persons as well as for court judges and juries what is the actual content of the poison whispers. In the so-called war on terror and "radical islamists" we see regularly that major governments such as the US are employing audio forensic specialists such as J P French Associates to decipher and analyze audio recordings. The science is real, tested, authentic, and bona fide.

One listener of the poison whispers wrote to us:

"...the whispers constitute weighty evidence. There are multiple whispers, confirmed by multiple audio-forensic professionals that include the word poison. Just that fact requires quite a stretch of the imagination to arrive at an innocent interpretation. The straightforward interpretation is that the whisperers were involved in a plot to murder by poisoning."

Another person wrote in 2015 about these whispers:

"Below is true from the first day I heard them in late 1997 here at home. And further confirmed at every step and every forensic report. "Poison going down" has been confirmed several times... and not just the word "poison"... lets wake up a bit, they are totally incriminating whispers... nothing less. Giggles? Milk is being given? C'mon. Put on some headphones, and go do a listen again please."

Only the ISKCON leaders and poison suspects cannot hear the poison word in the three principal whispers on tape T-46. Almost everyone else does hear them.

The lineup of deniers vs. audio forensic specialists with scientific tools:

GBC, ISKCON gurus, *NTIAP*, poison suspects

VS

- 1. George Blackwell's Soundtrack Studio, Miami**
- 2. Gerry King's Skylab Studios, Gainesville, Florida**
- 3. Jack Mitchell (CAE Audio), New Mexico**
- 4. Dr. Helen McCaffrey, PhD, Professional Audiologist**
- 5. Dr. J.P. French Associates, York, UK**
- 6. Tom Owens, Owl Investigations, NJ**
- 7. JBR Technologies (James Reames), Virginia**
- 8. And maybe hundreds of individuals and devotees**

The whispers evidence, especially when linked to the whole body of evidence, are cause for great alarm - it strongly supports that Srila Prabhupada was poisoned, and when coupled with the other evidence, simply becomes overwhelming. The hair tests in Part Four were the final nail in the coffin of denials.

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

SUMMARY REVIEW: PART THREE

The day after Srila Prabhupada spoke about being poisoned, the tape recorder captured on November 11, 1977 some of his caretakers whispering about poison. These whispers have been analyzed extensively by five top-rated audio forensic specialists, and all of them verified the word "poison" in the whispers and more. The science of audio forensics is a valid, court-accepted method of ascertaining supportive evidence. ISKCON leaders have rejected and ridiculed the poison whispers even in the face of scientific validations. Secondary whispers from one study contribute to the picture of a poisoning by insiders and caretakers, who quickly assumed the mantle of the next generation of spiritual masters.

The official GBC resolution, "*There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada,*" makes a mockery of ISKCON leadership.

SCIENTIFIC ADVANCEMENT HAS BEEN GOOD IN AT LEAST ONE CASE

Until the early '70's, tape recorders that captured Srila Prabhupada's transcendental voice only came as reel to reel devices, with a loose spool of magnetic tape that needed to be hand-set on the recorder and physically flipped over for Side B. Then came cassette recorders with tapes that contained an hour of sound. Portable cassette recorder/players dominated the Hare Krishna movement from about 1972 and onwards, until the commercial development of compact discs (CDs) in the nineties. But all methods of preserving sound up to the time of the CD involved a **medium**, whether wax, polyvinyl disc, magnetic tape, or plastic CD.

The Compact Disc almost totally dominated the consumer audio market by the end of the 20th century, but within another decade, rapid developments in computing technology saw it rendered virtually redundant in just those few years by the most significant new invention in the history of audio recording— the **digital audio file** (.wav, .mp3 and other formats). When combined with newly developed digital signal compression algorithms, which greatly reduced file sizes, digital audio files rapidly came to dominate the market, thanks to commercial innovations such as Apple's iTunes media application, and their hugely popular iPod portable media player. Digital audio has also enabled dramatic improvements in the restoration and remastering of recordings made on older media. Poor quality magnetic tape recordings made of Srila Prabhupada's bhajans, conversations, and lectures in the seventies have been "cleaned-up" and greatly improved in sound clarity and quality, reducing dramatically unwanted background noise, etc. The Bhaktivedanta Archives (staffed by Ekanatha das and Param-rupa das) has been releasing new Srila Prabhupada audio materials every year and still has more to go.

The Digital Audio File marked the end of one era in recording and the beginning of another. Concurrent with the development of these digital file formats, dramatic advances in home computing and the rapid expansion of the Internet mean that digital sound recordings can now be captured, processed, reproduced, distributed and stored entirely electronically, on a range of magnetic and optical recording media, and these can be distributed almost anywhere in the world, with no loss of fidelity, and crucially, without the need to first transfer these files to some form of permanent recording medium for shipment and sale.

This has been Lord Chaitanya's arrangement- that science would develop such convenient methods to record, preserve, and playback sound. Of course, simply with Srila Prabhupada's books the Hare Krishna movement could be spread everywhere on this planet, but with his actual voice now in digital audio files on personal computers and other electronic devices, it is the same, at least soundwise, as Srila Prabhupada being right there. The arrival of Lord Chaitanya's mission to the West with Srila Prabhupada and the development of modern sound technology are both divine arrangements. As such, we have noticed very clearly that the tape recordings in digital audio files have much improved quality and clarity over the older cassette tapes and CDs. Thus we recommend devotees listen to the conversations of October/November 1977 again, as the whispers about poisoning, the mood, the discussions, everything- may contain new revelations and discoveries upon relistening by serious students. Software is also downloadable universally which can do seeming wonders on improving audibility of background whispers. There probably are more discoveries to be made. It is another 20 years after 1997. More revelations surely await us.

PART FOUR: THE FORENSICS BREAKTHROUGH

INTRODUCTION:

After the various stages of the investigation into whether Srila Prabhupada was poisoned, which ran from 1997 to 2003, the outcome was pretty much a stalemate and dead-end for those who expected further momentum towards truth discovery. The issue had achieved widespread publicity as everyone even remotely associated with ISKCON had heard about the arsenic found in the hair test, the poison whispers, Srila Prabhupada's statements about being poisoned, and plenty more. However, there was no sense of finality; speculation and confusion over the evidence was rampant. ISKCON had flatly denied there was even a possibility of credibility in the issue, calling it "beyond absurd," and refused to discuss it further, deeming it poisonous for anyone's spiritual welfare. One would hear the zaniest things from people regarding the issue, as no one seemed to understand the real facts. It was impossible, it was the work of Kali, it is blasphemous, it is dangerous, and there is no evidence. ISKCON leadership had gone all-out to discredit "the poison theory."

It was clear that extended investigation should be done to accumulate more hard evidence and to further the truth. One basic problem was the many faithless devotees who paid no heed to the whispers and even to Srila Prabhupada's own words of being poisoned, wanting instead something more "scientific" as court-quality, conviction-style evidence before they would maybe reconsider their denial of a poisoning.

They professed faith in science, not in whispers and Srila Prabhupada's last words. So where was the scientific, irrefutable proof that Srila Prabhupada was really poisoned maliciously?

GBC member and lawyer Balavanta das was disgusted with the GBC's spurning and dumping of his two year investigative project that had given solid reasons to further investigate Srila Prabhupada's poisoning. Instead, the GBC latched onto the prime suspects' privately produced and financed, sham whitewash book *Not That I Am Poisoned* (see Part Six), and declared the matter to be over and settled. They said there was no poisoning, and talk of it was banned in ISKCON at the risk of expulsion. ISKCON was not interested in any further investigation. Former GBC member Naveen Krishna das tried to organize some concerned senior devotees to influence the GBC to create an impartial tribunal for a full and honest investigation. This and other efforts failed to generate adequate support and gradually faded into political oblivion.

Someone Has Poisoned Me had really rocked the ISKCON boat, but by a flood of denials and obfuscation, the GBC and gurus had managed to quiet the storm sufficiently to carry on as before. Nityananda das was well aware that he should be concerned for his safety. The evidence had convinced him that Srila Prabhupada had actually been poisoned, and this realization penetrated deep into his heart. He was traumatized, just wanting to go away somewhere, to be alone.

In October 2000, he moved to the remote Hamakua Coast on the island of Hawaii, telling everyone he was moving to St. Croix in the Caribbean. Only two persons knew where he actually went. After some time of reflection, he decided that he should continue with the program of fact-finding and research. He began again to examine the loose ends, and after some time, in cooperation with several other team members, they continued with their private investigation.

It is ironic that Part Four would fulfill Tamal Krishna Goswami's request:

"What is most needed is textual and forensic evidence. We need researchers who can delve into all the materials and establish the truth on the basis of irrefutable facts..."

(Tamal email, December 20, 1997)

Part Four does establish irrefutable forensic evidence that Srila Prabhupada was maliciously poisoned.

CHAPTER 28:

GBC ABANDONS UNTESTED HAIR SAMPLES

“Every month I had the opportunity to shave Srila Prabhupada’s head with the electric clippers...I was very careful. By Krishna’s grace there was never a mishap... Many devotees were delighted when I distributed Srila Prabhupada’s hair.” What Is The Difficulty? by Srutikirti das, pg 66

NEED FOR NEW HAIR TESTS

The 1999 neutron activation analysis of Srila Prabhupada’s hair sample Q-1 by Dr. Steve Morris revealed 2.6 ppm arsenic content, and constituted a big step forward in the poisoning investigation. ***If further hair tests produced multiple confirmations of abnormally high levels of poisons such as arsenic, the proof of poisoning would be dramatically strengthened.*** We believed Srila Prabhupada when he said he was being poisoned; all we needed was proof for the non-believers.

Multiple confirmations would also exclude the suspicions of a small possibility of a fluke test result due to some unknown circumstance. There were perhaps dozens of devotees who had kept samples of Srila Prabhupada’s hair as sacred keepsakes. Therefore, to do further forensic hair tests, it was necessary to find more authenticated late-1976 and 1977 hair samples which would be available for testing. This was now a top priority for the private investigation.

After the Q-1 test, Balavanta das had sent Dr. Morris two more Srila Prabhupada hair samples from years previous to 1977, being the only samples he could locate. This was believed to be far before the time when Srila Prabhupada’s poisoning began. The dramatic downturn in Srila Prabhupada’s health on Feb. 26, 1977 seemed to be the beginning of the poisoning, so we focused on locating hair samples that had been cut in 1977, not earlier. The two hair samples were:

Sample 1A: Contributed by Sashikala devi dasi of Prabhupada Village in North Carolina. She received it from Yugadharma das, who received it from Upendra das shortly after it was cut from Srila Prabhupada’s head in mid-1975. It was 17 pieces of 1 cm in length.

Sample 1C: This one was from 1974, being only 2 pieces of 1 cm in length. Balavanta told Nityananda that he had gotten this sample from Sruta Kirti das, who later confirmed this.

Just before the Mayapur GBC meetings in early 2000, Balavanta das had told Nityananda das that he was reluctant to do further testing after Q-1 unless he could locate some 1977 samples. He thought his 1974 and 1975 samples could be useful for reference, to compare earlier periods with Q-1’s 1977 arsenic levels, ostensibly comparing the pre-poisoning to the post-poisoning periods. But he found no more 1977 samples, and besides, he was not prepared to pay the \$6000 that Dr. Morris was now asking due to having been intimidated by the author of the GBC’s book (by demanding an unknown number of free tests.)

Little did Balavanta know that while he was working on the official GBC investigation, another secret operation was being organized by the primary suspects themselves, or that they had diverted two 1977 hair samples to their own program of orchestrated denials. It is interesting how the section of ISKCON leadership who was aware of only Balavanta’s efforts, awaiting his report, seamlessly and compliantly jumped to adopt the verdict of the secretive suspects’ report in *Not That I Am Poisoned*. Everyone was relieved by a salvational dismissal of the poisoning “theory,” and that it was produced directly by the suspects themselves did not matter much to them, as they were apparently not concerned what was truth, but what was politically useful.

Balavanta left his two samples (1A and 1C) with Dr. Morris, who never heard from Balavanta again after 1999. Balavanta was disgusted with the March 2000 GBC cover-up and how he had been shoved aside without notice. He dropped all his investigative efforts, and after *Someone Has Poisoned Me* was published, all honest investigation into Srila Prabhupada’s poisoning had come to an end.

However, the quest for the truth should not be dependent on GBC funding or the honesty of the ISKCON leadership, so the private investigative committee decided to push forward in the search for other hair

samples. This important business should not be left unfinished. The story continues, as related by Nityananda das himself.

By Nityananda das

GBC CANNOT ORGANIZE THEIR HAIR TESTS

In March 2000 I asked Dr. Morris for cost concessions on a new set of tests, guessing that I could locate at least a few more hair samples. He replied that he would “re-negotiate” the \$6000 quote he gave Balavanta and the GBC’s Deva Gaurahari das. He expressed his concern that many “Hare Krishnas” would expect free tests and complicate his academic life, and thus he had felt it necessary to charge a commercial rate. I assured him that I would be his only client and that others would need to arrange their own work, which he was entitled to decline. He agreed, and I told him I would contact him later when I obtained further samples. I was thus encouraged to find them, with the testing arrangements now at the ready.

After putting out queries all around the Vaishnava world for 1976 or 1977 hair samples, we located only a few earlier-dated ones. We already had three pre-76 samples, namely 1A, 1C, and presumably my own hair relic (what remained of it). The search dragged on for a year and a half in vain. It was discouraging, especially when I found several 1977 hair samples that their caretakers were not willing to share or exchange. Yamuna dasi, Satyanarayan das (Library party), Hari Sauri das- their samples were inaccessible. Offering to trade a few pieces of their 1977 hair sample for my earlier dated hair, they wanted nothing to do with this controversial matter. They took me to be a troublemaker and politely declined to get involved in any way.

Then one day in late 2001, I was studying more closely *Not That I Am Poisoned*, becoming intrigued by what I read on pages 318-319:

“At this time (October 1999) we contacted Dr. Morris while trying to locate a lab to analyse a hair sample from Vrindaban... The devotee in charge of the archives in Vrindaban testified that this hair was originally ON the clippers but was removed with a brush and kept in this container... Dr. Morris agreed to do the analysis... he wanted US\$6000 to do the work... It then had to be decided if it was justifiable to spend \$6000 US of GBC funds... it was decided that, considering the circumstances, it was not justifiable...”

NTIAP continued:

“To allay any fears of a ‘cover-up’, the Ministry for the Protection of ISKCON extends an open invitation to anyone who would like to fund this analysis by Dr. Morris. We will fully cooperate by providing full details of the specimens, which are already at a lab in the US, and what were their origins.”

A glimmer of hope appeared in my mind’s eye. What if somehow these GBC hair samples could be tested? What if they produced further forensic evidence and confirmation of poisoning? Should I volunteer to pay for the tests? And had anyone already taken up this offer? Although I doubted anyone else had, I also wondered why the NTIAP author had even made such an offer? Was it just a bluff, something he said to convince couch-potato spectators, but which the GBC would never allow?

YUDHISTHIRA DAS BECOMES A DOUBLE AGENT

Although the GBC book offered to cooperate in the testing of their hair specimens, I doubted very much that they in fact would do so. Especially not with myself, who had published *Someone Has Poisoned Me!* Maybe they would take the money and control the tests themselves, but would never turn over the test results or the hair samples to anyone else. These hair samples might disappear once actual testing was discussed seriously. How could ISKCON or the suspects risk facilitating what results might come about beyond their direct control?

I learned that Hari Sauri das had arranged for the Vrindaban ISKCON temple’s clippers hair sample to be given to the NTIAP author for testing. The first step was to obtain from Hari Sauri or the NTIAP author, somehow or other, “full details of the specimens” and “what were their origins.” Was it actually the hair “originally **ON** the clippers” mentioned in the NTIAP? Was there more than one sample?

Hari Sauri das was firmly in the GBC “camp,” so obviously I could not approach him directly as myself. I was already persona non-grata number one in ISKCON, for publishing the Vedic Village Reviews (1988-1993) about the ritvik representative initiation system and, more recently, the book of evidence on Srila

Prabhupada's poisoning (1999). Tamal had called me, "Public enemy number one." So instead, I initiated correspondence by email with him using the pseudonym Yudhisthira das, and posed myself as one who was very sympathetic to the GBC's "no-poison" position. I wrote:

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

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

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

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

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

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

Your humble servant,
Hari-sauri dasa

"Recently I was in Alachua and discussing the poison issue with devotees there. The dubious hair analysis done on Balavanta's hair sample from the hairclippers..." Then I asked some questions about the hairclippers. Hari Sauri das replied, being the good English gentleman that he is, giving details which were hopeful, in an email on October 20, 2001:

"...a small batch of Srila Prabhupada's hair was collected by Daivi Shakti after Prabhupada's disappearance. She had cleaned off the clippers and put the hair in a box and kept it carefully. When Balavanta requested hair samples in 1998, I sent him the clippers without knowing about the batch of hair that Daivi Shakti had... The hair samples I got later on from Daivi Shakti, which were sent to America for testing

independently of Balavanta's investigation, were much bigger...

"There is no doubt that these samples were Srila Prabhupada's hair and it is highly likely that they were the last batch of hair clippings from His Divine Grace. It's also certain that they were clipped from his head in 1977 but the exact month is not clear."

Hari Sauri also said that the last time he personally saw Srila Prabhupada's hair being clipped was in early March 1977, as on March 13 he left Srila Prabhupada's personal service in India to serve in the Australian temples, not returning to Srila Prabhupada bedside until October 1977. Hari Sauri thus would not know about the clippers' use in his absence. But Tamal in his diary noted that Srila Prabhupada's hair was **last** cut by razor-shaving on September 22, something that was confirmed by another devotee named Vrindaban das Parker. Also Tamal was quoted in 1999 (in *NTIAP*) as stating that the latest possible use of the clippers was early September 1977. That left about two or so months from September to November where apparently Srila Prabhupada's hair growth had slowed dramatically due to illness, a normal occurrence with those who are very ill, and there were probably no hair cuttings in those months. These details were just background information which became useful later.

Hari Sauri das further informed me in the same e-mail: *"I gave the sample of Daivi Shakti dd to Deva Gaura Hari prabhu in Brisbane... He did send it to a lab in the USA..."*

HISTORY OF THE HAIRCLIPPERS AND SAMPLES

The hairclippers Hari Sauri das sent to Balavanta were directly removed from the Vrindaban ISKCON Prabhupada museum display cases, where they were labeled "Srila Prabhupada's Last Hairclippers" and had been on display there for many years. There had been more than one hairclipper used through the years in Srila Prabhupada's service, but this one was the last one. We do not know about earlier hairclippers.

In the same October 20, 2001 email, Hari Sauri answered my further questions about the history of the hairclippers that he earlier sent to Balavanta in late 1997. He wrote:

“As far as the hairclippers go, they were only ever used on Srila Prabhupada and no one else. They were sent as replacements for a clipper machine I had in late 1976 that burnt out in Vrindaban. They were brand new and being Prabhupada’s personal clippers they could not have been used by anyone else. I don’t remember the exact date that we received these new ones but it would have been in either very late 1976, around mid-November when Alex Kulik brought some things over from LA or they would have been sent over with devotees coming in early 1977. When Balavanta requested hair samples I sent him the clippers...”



Srila Prabhupada’s last hairclippers, now in the Fiji Prabhupada Museum

Thus, based on the statements from Hari Sauri and Tamal, these clippers were used to cut Srila Prabhupada’s hair from maybe mid-November 1976 and continuing until as late as late August 1977, as there was a razor cutting on Sept. 22. This was at most 10 months, and it can be estimated that these clippers cut Srila Prabhupada’s hair about 6 to 8 times, since Srila Prabhupada would shave about once a month. Of course, during his illness, his hair grew slower and thus there would be expected to have been less cuttings.

Therefore it can be confidently concluded that the little container of hair collected from the clippers with Daivi Shakti’s brush is a MIXTURE from various hair clippings representing up to ten months from November 1976/ February 1977 until September 1977, the same exact time period during which Srila Prabhupada’s health fell into a rapid decline. Each subsequent clipping during these months would contribute some more hairs which stuck on the blades, as some also fell off. They stuck there due to the clipper’s lubricant oil. Daivi Shakti dasi brushed off a collection of hairs from various haircuttings during this time of Nov. ‘76/Feb. ‘77 until September 1977.



In other words, if any poisonous elements were to be found in Daivi Shakti's sample- they would represent roughly an **average of this six to ten months time period.**

Balavanta's Q-1 hair sample (composed of only 0.0013 grams) had been washed off the same clippers by Dr. Morris in 1998 because Daivi Shakti's hair had not been removed all the hairs, some 20 years earlier.

HUNTING DOWN THE GBC'S PRABHUPADA HAIR SAMPLES

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

Dear Prabhus,

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

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

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

your servant,
Deva Gaura Hari das

----- Original Message -----

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

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

But where was this Daivi Shakti 1977 hair sample now? Which lab was it sent to? I suspected that just as Balavanta had dropped his investigative efforts and abandoned his 1974 and 1975 hair samples with Dr. Morris, maybe the GBC author had left other hair samples at some USA lab, intending to test them, but never did. According to page 37 of *NTIAP*, the GBC author "contacted various laboratories across the US regarding possible testing of a hair sample from Srila Prabhupada." *NTIAP* mentions finding Larry Kovar of General Activation Analysis in California, and relates this:

"After Larry found that his facility didn't have the required reactor time to perform the tests, he contacted Dr. Richard Cashwell at the University of Wisconsin about performing the analysis."

Putting it all together, it appeared that Daivi Shakti's hair sample, a Hari Sauri and GBC authenticated Srila Prabhupada hair sample from 1977, and exactly what we had been trying to locate, might still be sitting for two years

at either Kovar's lab or at the University of Wisconsin. Perhaps it had been abandoned by the GBC author, who referred to "specimens," meaning more than just Daivi Shakti's one sample. I suspected that after he sent the samples to the USA for testing, but failed to find an appropriate facility or affordable option, he then just gave up, especially because their publishing deadline was looming. Actually, *NTIAP* hinted at that, "**which are already at a lab in the US.**" Once his book *NTIAP* was published, he might have lost interest in those hair samples and simply forgot about them.

I wrote to Larry Kovar, inquiring whether he still had these hair samples in his possession, leading him to think that I knew they were sent to him. Kovar confirmed that he did receive the hair samples from the GBC author, but that he had determined he could not test such small quantities with his inadequate equipment. He had then sent the samples to Dr. Richard Cashwell at the University of Wisconsin, where **he hoped** the tests could be performed **if** they had the proper facilities.

Now I was excited. More than one of Srila Prabhupada's hair samples, including Daivi Shakti's 1977 clippers sample, had been sent to Wisconsin in late 1999. Were they still there two years later in 2001?

NO COOPERATION FROM THE GBC AUTHOR

Meanwhile, I emailed the GBC author, at the address provided in *NTIAP*, as Yudhisthira das and presented myself as very interested in disproving the poison theory by funding the tests on his samples. I inquired about his samples' history and details, but, as I suspected, there was no reply.

A second and third copy of my letter and offer over a long period bore no results. Obviously it would be a risk for the GBC to test the hair; after getting close to actually doing the tests, the *NTIAP* mastermind Tamal must have thought twice about actually doing them, and he would have used the \$6000 expense as a reason to not do them. (*"It then had to be decided if it was justifiable to spend \$6000 US of GBC funds... it was decided that, considering the circumstances, it was not justifiable..."* *NTIAP*)

"We will fully cooperate by providing full details of the specimens, which are already at a lab in the US, and what were their origins." (*NTIAP*)

Fully cooperate? Well, no help coming from there; it was just a bluff.

LOCATING THE GBC SAMPLES IN WISCONSIN

I suspected that Dr. Cashwell also could not perform the test due to the small quantities involved, otherwise why did the GBC author at one point approach Dr. Morris for testing his samples in addition to Balavanta's samples? Mustering my nerve, I tried by phone to contact Dr. Cashwell directly at the University of Wisconsin. However, he had retired a year earlier.

Amazingly, his replacement, Dr. Robert Agasie, knew of the case, saying that their equipment was inadequate to test such small hair samples, as I had suspected. While I held the phone, he went looking around on his office shelves, and returning, blithely confirmed that **the samples were still there!** Shocked, I advised that I would call back soon with further instructions.

Mustering more nerve, the following week I boldly requested Dr. Agasie to send the hair samples to Dr. Steven Morris for testing at the University of Missouri (MURR), giving the address and instructions how to



charge the freight costs to my FEDEX account. I posed as a colleague of those who had sent him the hair samples, and Dr. Agasie duly and promptly packaged up the GBC hair samples and sent them overnight to Dr.

Morris. I kept the Fedex invoice showing that the samples had gone directly from Dr. Agasie to Dr. Morris. No one would be able to say that maybe I had tampered with them, as I never saw or handled them. This chain of custody was important to document for future reference.

Shortly, Dr. Morris confirmed that four hair samples from Wisconsin were delivered to him on November 1, 2001. I was elated at the successful recovery of these hair samples which could very well turn out to be of extreme import. How could the GBC just forget about them there in Wisconsin? Had they no esteem for Srila Prabhupada tadiya or sacred relics? They also never thought to retrieve the hairclippers that Balavanta das had sent to Dr. Morris, which I was fortunate enough to receive from Dr. Morris four years later.

THE LOST AND NOW RECOVERED EVIDENCE

At this point I negotiated with Dr. Morris and pleaded for leniency in a quotation on neutron activation analysis of these four and probably other hair samples. He quoted a cost of \$2500 minimum for up to five samples, and \$500 for each additional sample thereafter. Mandapa das, Yasodanandan das, and Mahatma das contributed generously, and I made up the rest, sending Dr. Morris \$3500 in advance for a total of seven tests. We also agreed that I would be the only client from this project that he would work with, and in this way his fears of being obliged to other Hare Krishnas and their possible future demands for free hair tests was allayed. Fortunately Dr. Morris never heard from any other Hare Krishnas besides myself again.

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

Nov 26 01 12:28P River Village

FedEx

Invoice Number: 4-003-11705
Invoice Date: Nov 20, 2001
Account Number: 1909-8986-0
Page: 4 of 4

FedEx Express Payment Type Detail (Original)

Dropped off: Oct 30, 2001 **Payor: Third Party** **Reference: OGLE 1008** FedEx Internet Use: 415364710/01110/./

• Fuel Surcharge - FedEx has applied a fuel surcharge of 4.00% to this shipment.
• Distance Based Pricing, Zone 4

Tracking ID	790201173865	Sender	ROBERT AGASIE	Recipient	DR STEVEN MORRIS
Service Type	FedEx 2Day		UNIVERSITY OF WISCONSIN		RESEARCH REACTOR CENTE
Package Type	FedEx Envelope		750 UNIVERSITY AVE		UNIVERSITY OF MISSOURI
Zone	4		MADISON WI 53708-1411 US		COLUMBIA MO 65211 US
Pieces	1				
Weight	1.0 lbs, 0.5 kgs				
Delivered	Nov 01, 2001 09:25	Transportation Charge			8.00
Service		Declared Value Charge			0.00
Area Code	AA	Fuel Surcharge			0.32
Signed by	D.WOLFE				
Dec. Value	USD 50.00	Total Transportation Charges		USD \$	8.32
Bundle ID	000				

Payment Type Detail Subtotal **USD \$** **8.32**

BELOW: LETTERS TO DR. MORRIS & DR. CASHWELL ARRANGING RESCUE OF HAIR SAMPLES

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

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

Thank you.
Yours sincerely,
Nico Kuyt

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

Dear Dr. Cashwell:

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

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

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

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

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

Yours sincerely,
Nico Kuyt

EXAMINING THE FOUR HAIR SAMPLES

Dr. Morris described by phone the four samples from Wisconsin which the GBC author had labeled as samples A, B, D, and E. He then wrote me on January 3, 2002:

“Sample A: *Several grey and several dark hairs mixed and approximately 1 to 2 cm in length. Labelled as having a mass of 1.09 mg.”*

“Sample B: *Mostly light-colored hairs of various lengths ranging from approximately 1 to 5 cm. Labelled as having a mass of 2.5 mg.”*

“Sample D: *Mostly short hairs, maybe facial hair, approximately 0.5 cm in length. No mass indicated but likely will be 1 to 2 mg.”*

“Sample E: *Large sample of light reddish-brown hair. Length appears to be approximately 5 cm. No mass given but is likely 100 mg or more.”*

Samples B and E obviously were from persons other than Srila Prabhupada, having the wrong color for being Srila Prabhupada’s hair, undoubtedly intended as “controls,” for comparison sake. Of the four, only samples A and D appeared to be Srila Prabhupada’s hair, but we needed to be sure, we needed some positive identification before proceeding with tests. We wanted to know for sure whose hair we were testing.

I was stumped as to what to do next. A few weeks earlier, on December 7, 2001, I was able to elicit a response from the GBC author by employing Hari Sauri as a go-between for “Yudhisthira das.” The GBC author wrote to Hari Sauri, who then copied it on to Yudhisthira:

“The only samples of Srila Prabhupada’s hair I had were the one from Melbourne and the one from Daivi Shakti in Vrindaban... The other two samples should stick out anyway because they were pulled from the heads of living people, and the ones from Prabhupada were obviously shaved hair which is very short.”

A few days earlier on December 4, 2001, Hari Sauri wrote of his contact with the GBC author:

“I have spoken to him twice just recently... all he can say is that two of the samples are Srila Prabhupada’s and the other two are controls. It should be very clear which are Srila Prabhupada’s and which are the controls. As far as the controls go, one is Deva’s own hair which should be brownish and about 2-3 inches long. The other control he doesn’t remember.”

The color and lengths of samples B and E indicated they were not Srila Prabhupada’s hair and obviously were the controls. Sample E was from the GBC author’s head. Srila Prabhupada’s hair was mixed clear-grey-black and under 2 cm, not light colored or brown or 2-3 inches long.

But, in discussions with various parties, it was clear that the best control samples would be from Srila Prabhupada himself, namely samples from an earlier, pre-poisoning time period to compare with a post-poisoning time period. Thus it made no sense to test either samples B or E, and we eventually tested some pre-1977 Srila Prabhupada hair samples to compare to his 1977 ones.

A IS FOR DAIVI SHAKTI, D IS FOR MELBOURNE

Therefore I decided to test only samples A and D- one of which was Daivi Shakti’s- and the other was “from Melbourne.” Later in 2002, Hari Sauri confirmed with Yudhisthira that Sample D was from the Melbourne ISKCON temple, to whom he had personally given some hair that he cut from Srila Prabhupada’s head just before March 13 1977, when he left Prabhupada’s service to go to Australia. It had been kept in Srila Prabhupada’s Melbourne ISKCON personal quarters all those years since then as a sacred relic. In 1999 Hari Sauri had retrieved some of his donated sample from Melbourne ISKCON and given it to the GBC author for testing, and it eventually reached Wisconsin and then Dr. Morris.

How did we identify samples A and D, which was Daivi Shakti’s and which was Melbourne’s? Further correspondence with Hari Sauri shed light on the matter.

“For Srila Prabhupada’s samples... the hair strands I got from Daivi Shakti were a little bit longer than the ones I left in Melbourne.”

Sample A (1-2 cm) consisted of longer hairs than Sample D (1/2 cm). Sample A was therefore Daivi Shakti’s Vrindaban museum exhibit, brushed off the hairclippers. Also, Sample A was in an Indian-style tiny plastic container, as described by Hari Sauri. Thus it was concluded that the shorter hairs in Sample D was Srila

Prabhupada's hair cut by Hari Sauri just before March 13, 1977 and later donated by him to the Melbourne ISKCON temple.

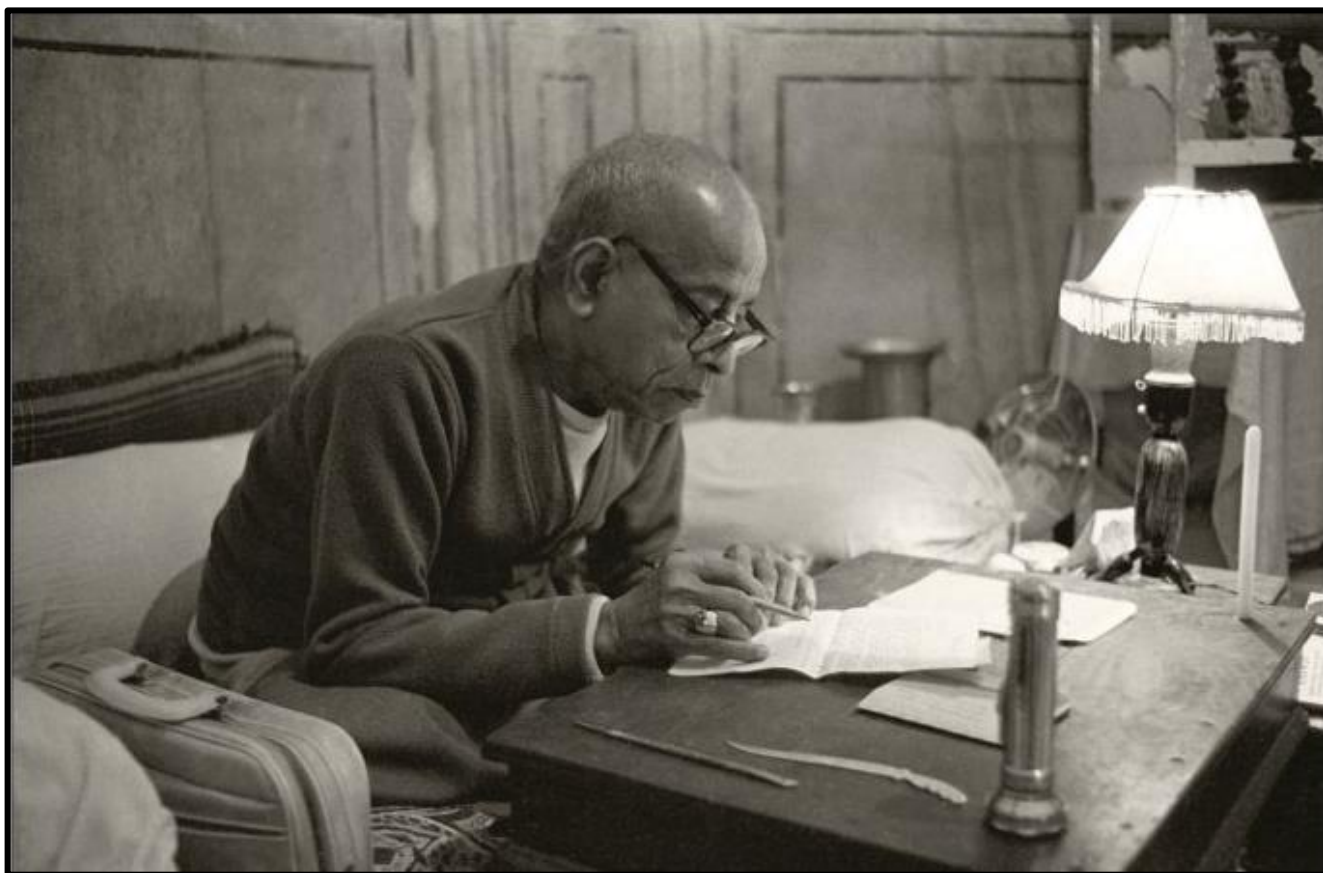
Now the picture was clear: A was for Daivi Shakti, the hair brushed off the outside of Srila Prabhupada's last hairclippers with a brush (shortly after Srila Prabhupada's departure) and saved in a tiny container in ISKCON Vrindaban's Srila Prabhupada Museum display cases.

D was for Melbourne, the hair cut before March 13, 1977 by Hari Sauri, and later donated to the Melbourne ISKCON temple's exhibits in Srila Prabhupada's quarters there.

COUNTERING THE OBSTRUCTIVE GBC WITH SPECIAL TACTICS

Miraculously, we had rescued two 1977 samples of Srila Prabhupada's hair that had been abandoned by the GBC, and now, testing by Dr. Morris had been arranged. There was no doubt in my mind (or Naveen Krishna's, who was kept fully informed on all these developments) that if the GBC or their author found out what was going on, they would try to sabotage the tests or resume control of the results. It had been necessary to use special secretive tactics in our further investigation into the poisoning issue. As such, Yudhisthira das had been very useful. We were about to complete the GBC's own tests on their abandoned, authenticated Srila Prabhupada hair samples, without ever taking possession of them.

What would be the results? Hari Sauri, Tamal, and the rest of the GBC were unaware of what was about to happen.



CHAPTER 29: DISCOVERY OF THE PRIMARY POISON

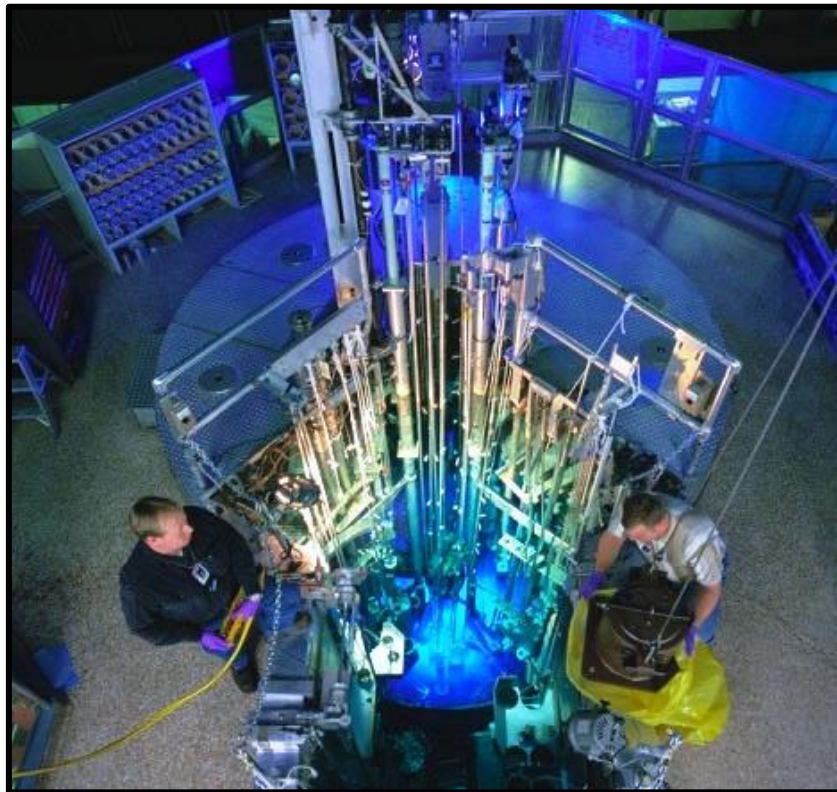
By Nityananda das

DEVISING PARAMETERS TO TEST THE GBC HAIR SAMPLES

So far we had only one positive test result: Balavanta's Q-1 with unusually high arsenic levels, but now we were embarking on a new series of tests. ***We would complete the GBC's work that they had abandoned.*** This was exciting detective work; the greatest crime of many centuries could perhaps yet be further confirmed with forensics, 35 years after the fact. Dr. Morris sounded quite enthusiastic about the whole test program and he began preparing for the neutron activation testing regime.

I had been very impressed with Dr. Morris's knowledge and I came to know that he had been involved in many previous hair tests for law enforcement agencies and court actions. He also had worked on numerous academic cases such as Incan and Aztec mummies. On January 7, 2002, I conferred with Dr. Morris again, deciding which hair sample we would first test, and the overall test strategy. We would start with GBC *Sample D* obtained from the University of Wisconsin, testing for arsenic.

Almost as an afterthought, I asked Dr. Morris if he would be able to test for more than one heavy metal with such small samples. I specifically asked about antimony and mercury in addition to arsenic. He said he would need to do substantial preparation work but agreed that it was wise to broaden our search "while we were at it." Dr. Morris then also suggested cadmium because it fit well with the parameters used in measuring arsenic, antimony, and mercury. So the tests were geared for these four elements.



Dr. Morris explained later there was scientific reason as to why these four toxic heavy metals could be tested together: they had radioactive half-lives in the same range and had particular nuclear properties in common. They could thus be measured "in coincidence," along with a number of other non-toxic elements which would serve as a benchmark for verification of any disproportionately high values of heavy metals. The non-toxic markers to be measured simultaneously would be bromine, sodium, zinc, gold, silver, europium, and uranium.

However, measurements of poisonous elements such as beryllium, thallium, lead, nickel, osmium and tin would require a separate and different nuclear activation parameter. Different activation regimes would

enable the measurements of different elements. On such small samples, only one set of elements could be measured, therefore we chose the heavy metals commonly associated with poisoning. Arsenic was the most

“popular” poison in history. Mercury had been mentioned in the conversations by the kaviraja Shastriji. High levels of antimony had also been found in Napoleon’s hair.



After massive nuclear activation, the resultant radioactivity of the sample is measured over five days. Each element has a different optimum time for measurement. First the arsenic is calculated, then the cadmium, then the mercury, and finally the antimony. This was how Dr. Morris explained his methodology.

Dr. Morris decided not to wash the samples before testing. Sample washing can have very serious effects in the compromising of results and was of limited value anyway, he explained. By powerful microscopic examination he had not found any significant amount of external debris on the hair samples; they did not show evidence of external contamination, such as oils,

chemicals, or whatever. Also, he referred to scientific literature on hair analysis that had found hair very close to the scalp, as these samples were (the first half inch), was least likely to have been **externally contaminated**. Also another US study on the validity of hair mineral testing found that much of the variance in results was due to the washing steps used by some labs. This issue is further discussed elsewhere in Chapter 47, section on *Exogenous or Endogenous?*

Since our samples were very small, Dr. Morris wanted to refine his testing techniques to maximize the accuracy. He would increase the neutron activation by more radiation than normal, and measurement of results would be taken over five days. But he was concerned whether his test container would hold up or disintegrate under such heavy radiation.

A trial test of some ordinary construction nails in a special plastic capsule was submerged under 30 feet of water in the reactor’s testing tank and submitted to two full hours of intense neutron bombardment. The capsule held up fine, and preparations were made for *Sample D* to “be put to the test” thirty feet under.

AUTHENTICITY ISSUES AND FUTURE DNA TESTS

One critical element of any forensic hair tests would be the authenticity of the samples. Were they really Srila Prabhupada’s hair? My study of the Napoleon poisoning controversy had impressed upon me the need to do everything possible to preserve credibility and document authenticity of the samples being tested. I knew that by samples passing through my hands, critics could accuse me of tampering with them. Therefore I made sure to have no contact with any hair samples that Dr. Morris would be testing. The only exception was one from my own collection of Srila Prabhupada memorabilia, but all tests on it showed nothing unusual.

It also dawned on me that if we were to find unusual results in several or a series of samples, that it would be questioned whether all of them belonged to Srila Prabhupada. The usual deniers would claim that it was not sure that all the samples were in fact Srila Prabhupada’s hair. I discussed this anticipation with Dr. Morris, who agreed to test only about 90% of each sample, saving enough for possible future micro-DNA testing. This could verify whether our samples all came from the same person or not. Otherwise, without setting aside some of each sample, such intense radiation would scramble all DNA beyond recognition. (see Ch. 89: **Authenticity of the Evidence**)

THE UNEXPECTED FORENSIC BREAKTHROUGH



There were delays, and in early March 2002 while I was gone to the Fiji Islands searching properties for a varnashrama project in the South Pacific, I got word through a third party that *Sample D* had been tested, but that arsenic and antimony were rather normal.

Ten days later I was back in Hawaii and called Dr. Morris to discuss the test results on sample D. We reviewed the low levels of arsenic and antimony and I told him *Sample A* should be next. Then Dr. Morris surprised me.

*"I wanted to talk to you when you returned from your trip. Checking some of the other elemental contents in sample D, and I checked the calculations several times to make very sure, **there is a most unusual and strikingly high amount of cadmium... It has 23.6 parts per million of cadmium.**"*

"Oh, so, what does that mean?" I asked.

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

CADMIUM LEVELS SKY HIGH ABOVE THE NORMAL AVERAGE

How could Srila Prabhupada have gotten these cadmium levels? I was stunned, shocked. We were focused on the arsenic, but we had stumbled upon such an unusual poison as cadmium! Online research revealed **that normal average societal levels of cadmium are about 0.065 ppm**, about half that of normal average arsenic levels. That is about one-sixteenth of one part per million.

So we were looking at cadmium levels several hundred times more than normal.

This was a dramatic development in the investigation. **A breakthrough in forensic evidence was now in hand that would remove all doubts about Srila Prabhupada's poisoning**, even in the most diehard non-believers. Scientifically-minded persons wanted hard-core, indisputable forensic proof- and here it was.

There would always be doubters about the significance of 2.6 ppm arsenic, which was "only" about 20 times above normal, but no one would be able to dismiss these sky-high amounts of cadmium poisoning. Arsenic was now a distant and secondary consideration, and cadmium had been revealed as the primary poison. Somehow Krishna had led us to stumble upon the evidence that would complete the investigation into the question of Srila Prabhupada's poisoning. Srila Prabhupada **was** poisoned, primarily with cadmium.

TAMAL DEPARTS THIS LIFE

Dr. Morris had ascertained the cadmium values on March 5, 2002. I learned about them on March 18. In between, on the 15th, the Ides of March, the primary person of interest in Srila Prabhupada's poisoning was killed in a car crash in India. Tamal Krishna Goswami would never know of our discovery as to how Srila Prabhupada had been poisoned with cadmium, at least not that we could see. The timing of these two events somehow seemed coincidental. Why did Tamal have to depart just as the cadmium poisoning was uncovered?

My old college associate Satyanarayan das called me on March 16, and lamented how Tamal had perished. I was also dismayed, exclaiming, "Oh, that's very bad... now we'll never be able to interview him for the poison investigation!" He replied, "Is that all you can say!?"

CADMIUM: A RARE AND EXOTIC POISON



On the first of April, I conferred with Dr. Morris again. He was back from Easter break and was scheduled to irradiate the GBC Sample A that week, including the container that the GBC samples arrived in. We exchanged notes on our understanding of cadmium poisoning, and I asked where one would be able to find cadmium with which to poison someone. He replied:

"Many high school chemistry labs have cadmium salts such as cadmium sulfate, oxide or chloride. You won't find cadmium at the hardware or grocery store- one would need to know something about chemistry to know where to get it, such as a laboratory supplier. Cadmium is actually more poisonous than arsenic, and also is used as a poison."

Although not as readily available as arsenic once was (as an ant killer), cadmium is nevertheless available by mail-order to those who are a little resourceful. In India cadmium could be extracted from nickel-cadmium batteries with brick cleaner (muriatic acid.) Cadmium is not a

restricted material, unlike plutonium, mercury, anthrax or many chemicals. Cadmium is unusual, not a well-known element, but quite available pretty much anywhere in the world.

I asked Dr. Morris 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? Amateurs seemed out of the question. Dr. Morris replied, “*Someone with a very good knowledge of chemistry and poisons.*” The recipe, doses, and application of a slow-acting cadmium poisoning was definitely beyond the ability or imagination of the average Joe.

My mind flashed: “*This poisoning was carried out by professionals, those who do poisonings as a course of business, policy or profession.*” I remembered Chandra Swami’s nefarious history (see Ch. 75) and the rumors of Indira Gandhi’s political prisoners developing a mysterious kidney disease, and Chandra Swami being very close to Indira Gandhi. I remembered as well his reputed connections with shady foreign intelligence agencies, the Israeli Mossad, the CIA and the Russian KGB, who were professionals in the assassination business. Their forward operations always needed hard cash, selling their techniques and secrets through discreet channels. How had the prescription for a cadmium poisoning been obtained?

Surely, I thought, Srila Prabhupada’s poisoners would have needed advice, guidance, or assistance from a professional source to have employed this esoteric poison.

RESULTS OF THE SECOND GBC HAIR SAMPLE A

On April 18, 2002, I received communication by email from Dr. Morris about the second test in the new series. GBC *Sample A*, which Daivi Shakti dasi had brushed directly off Srila Prabhupada’s Vrindaban hairclippers, had these results:

GBC SAMPLE A:

CADMIUM = 12.4 ppm (190 times the norm of 0.065 ppm)
ARSENIC = 0.200 ppm (nearly normal)
ANTIMONY = 0.186 ppm (twice the normal)
MERCURY = 5.16 ppm (nearly normal)

Dr. Morris cryptically noted: “*Again, the most striking finding in Sample A is the very high level of cadmium.*”

Amazing! Now there was a double confirmation of cadmium poisoning, a confirmation strengthened by the fact that the two samples were fully authenticated as Srila Prabhupada’s hair and that they were from different sources and time periods. Samples *A* and *D* had fully vindicated our assertions in *Someone Has Poisoned Me*. Our research and efforts, by the grace of Srila Prabhupada and Lord Krishna, had now provided the irrefutable solid evidence that Srila Prabhupada was indeed maliciously poisoned. One hair test was powerful enough, but now there was double confirmation of cadmium. The email included Dr. Morris’s initial report on these first two hair tests.

BLANK CORRECTED REVISIONS AND CONTAINER TESTS

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

GBC SAMPLE D:

CADMIUM = 19.9 ppm (306 times the norm of 0.065 ppm)
ARSENIC = 0.640 ppm (5 times normal)
ANTIMONY = 0.661 ppm (10 times normal)
MERCURY = 3.72 ppm (nearly normal)

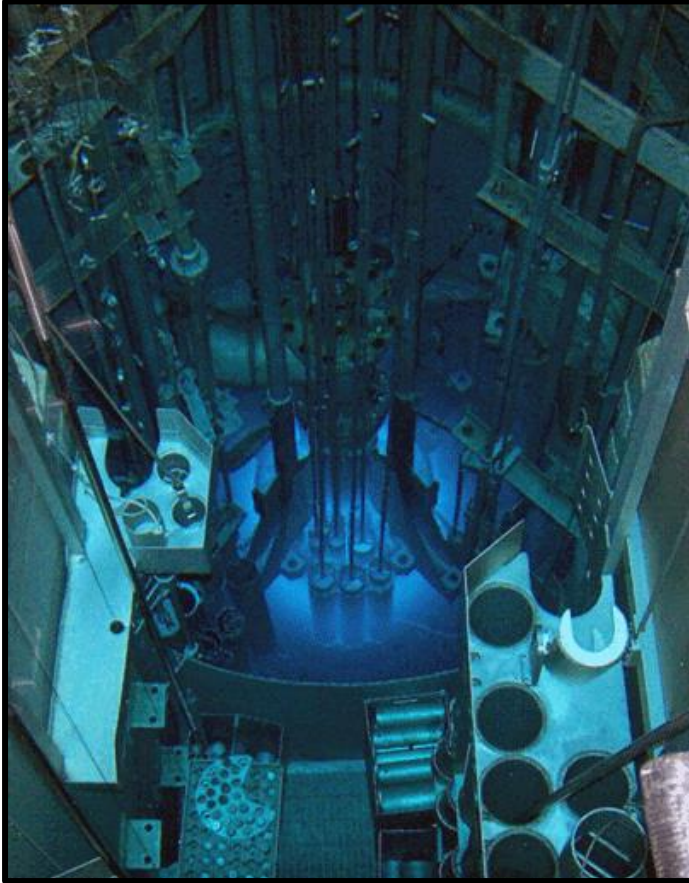
Dr. Morris detailed his work:

“As we have discussed previously, with such small samples the so-called analytical blank must be carefully determined so that one does not assign analytical signal to the sample that is actually associated with some other source. In this case there are two possibilities that could confound the hair analyses: external contamination and impurities in the small vials used to contain the hair specimens during the neutron activation analysis.

*“External contamination cannot be completely ruled out without a detailed history of the sample; but one can search for possible sources of external contamination. In the instant case: I now have checked the containers the samples have been stored in and **find no evidence of significant contamination sources** for arsenic, cadmium, antimony, or mercury.*

“I also carefully analyzed the high-purity vials (blanks) that I use in the NAA experiments and as

*expected there is a minute presence of the elements of interest in these vials. Keep in mind insofar as trace elements are concerned there is "everything in everything" if one has a technique sensitive enough to make the measurement. I have now made these sensitive measurements and have **"blank-corrected" the results...**”*



The difference between 23.6 and 19.9 ppm cadmium in *Sample A* was 3.7 ppm and was due to the test vial being very slightly cadmium-positive but very much higher in mass than the hair. Dr. Morris clarified that the vial did not contain 3.7 ppm cadmium, but that a tiny fraction of one ppm multiplied by thousands of times in mass resulted in the difference.

Dr. Morris also described the container in which he received the four GBC samples from the University of Wisconsin. They were in a small pillbox with cardboard sides (D) and a translucent plastic bottom and top (A). He tested the pillbox and found *“no evidence of significant contamination...”* No one could claim that samples A had been tainted with cadmium by the container in which it had been stored by Daivi Shakti dasi for many years. The plastic pillbox also conformed to

the descriptions of Daivi Shakti dasi’s hair container.

The Srila Prabhupada hair samples that the GBC planned to test for arsenic were abandoned in the obscure location of Wisconsin, and we were able to recover them, test them properly, and discover that the primary poison was **CADMIUM**. How remarkable that we were able to finish the GBC hair tests for them and that this would provide proof positive that Srila Prabhupada had actually been poisoned primarily with cadmium ! Anyone who doubted these results could do further hair tests and see for themselves...

CHAPTER 30: MORE HAIR TESTS

By Nityananda das

SAMPLE M

In 2002 we underwent a complex process to obtain a few pieces of hair which were claimed to be cut from Srila Prabhupada's head in 1977. It was sent to Dr. Morris and denoted as sample M for "maybe" from Srila Prabhupada. Nityananda das spoke with Dr. Morris by phone on October 15, 2002. He had examined Sample M closely and remarked that the coloration did not match the other Srila Prabhupada hair samples in his possession. Sample M had two pieces of "coal black" hair and four pieces white hair. **It was Dr. Morris' opinion that M was from a different person and was NOT Srila Prabhupada's hair at all.** Dr. Morris was very suspicious and inquired as to the sample's history and origins. He asked if we trusted the source, even though we had given him no reason to doubt the sample's authenticity. We then came to the conclusion that we could not trust the source at all. We later tested sample M and, as expected, it was found to have very near to normal levels of all the four toxic elements: cadmium, arsenic, mercury, and antimony. For some reason the cadmium reading was simply "less than" a certain figure and its real value thus remained unknown.

TEST RESULTS FROM JAGAT'S SAMPLE J

In late 1999 Mandapa das in Australia informed me that he had located a sample of Srila Prabhupada's hair in the possession of Jagat das. Jagat das did not know when this hair was cut, but he had received it directly from Hari Sauri. Nevertheless, despite our inability to date the sample, I persuaded Mandapa to arrange that the hair sample be sent directly to Naveen Krishna das, who held it safely until December 2001, when he sent it directly to Dr. Morris at my request. It was important in the minds of some that I would not have had access to the sample, and I never did.

Later Yudhisthira asked Hari Sauri about Jagat's hair sample, but he did not remember anything about it. *"It's possible I did give some hair samples out..."*

When Dr. Morris opened the package he found a note from Alan Abitbol (Jagat) describing how he had received this sample of Srila Prabhupada's hair from Hari Sauri das "in 1984 or earlier." Hari Sauri was Srila Prabhupada's servant from November 26, 1975 until March 13, 1977, so Jagat's hair sample was collected by Hari Sauri at any point during this time span. We were correlating Srila Prabhupada's poisoning to his failing health which began to seriously worsen in July 1976. To establish the dating of sample J would have been useful, but it was simply not possible. Still, even though the time of cutting this hair was undeterminable, I asked Dr. Morris to test sample J to see what its levels of heavy metals would be.

On May 16, 2002 the test results on sample J were received by email. There were no unusual amounts of arsenic, cadmium, antimony, or mercury. Actually, the levels were much lower than found in the previous samples. The blank-corrected concentrations were:

RESULTS OF J TEST:

CADMIUM = undetectable, but somewhere under 2.3 ppm

ARSENIC = 0.082 ppm

ANTIMONY = 0.080 ppm

MERCURY = undetectable, under 1.62 ppm

Due to the mass of the sample and the refinement of his measurement settings, Dr. Morris had detection limits of 2.3 ppm cadmium and 1.62 ppm mercury, both of which were undetected in sample J. So

although we could not obtain an exact reading on cadmium, it was definitely not elevated as in samples A and D, and was presumed to be in a normal range, well below 2.3 ppm. Dr. Morris explained in a letter:

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

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

Hope this helps,

Steve

Conclusions about sample J, after discussion with Dr. Morris, were:

- 1) it does not represent a time period of heavy metals poisoning
- 2) it indicates low and normal levels of heavy metals
- 3) thus it was dated from a different time than that of samples Q-1, A, and D

RE-TEST OF MY OWN HAIR RELIC: ND-2

While the tests were ongoing with Dr. Morris, I reflected on the 1999 test of sample ND-1 done at Dalhousie University in Nova Scotia by Dr. Chatt, as reported in *Someone Has Poisoned Me*. ND-1 was my own personal Srila Prabhupada hair relic that I had received in the early 1980's while in New Talavan. There were compelling reasons to do another test on a further portion of that sacred sample.

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

I raised the question with Dr. Morris; he knew Dr. Chatt and his Dalhousie University facility very well, as there are very few neutron activation analysts on this planet, and they all knew each other. Dr. Morris emphatically stated that Dr. Chatt's facility was far less accurate than the one he managed in Missouri. This was later confirmed by Dr. Chatt himself- he even said he would be unable to measure cadmium in such small samples due to his equipment's limitations. This fact alone justified a re-test of my own personal hair relic. It had not been tested for cadmium as yet, which we had now found to be the primary poison.

Therefore I took a little more from the dwindling supply of my hair relic, maybe a fifth of what I had sent Dr. Chatt, and contributed it to the search for the truth. It was our duty to research all possible and available leads, and to obtain truly accurate measurements was a necessity. I closed the windows and door so there was no moving air in my office. My container of hair was carefully emptied onto a blank fresh sheet of paper. I tried to not breathe, so not to scatter the precious hairs into the Persian carpet. About 25 pieces were moved by tweezers into an empty film canister labeled ND-2. ND-2 was sent on January 14, 2002 to Dr. Morris for neutron activation analysis, and after we discovered the high cadmium values in samples A and D, there was good reason to test ND-2 specifically for cadmium. Dr. Chatt had not tested for cadmium, and besides, he was unable to do so.

The ND-2 test results came on June 28, 2002, and the values were nearly normal. I concluded my hair relic was dated before Srila Prabhupada's poisoning had begun. The results were:

RESULTS OF ND-2 TEST:

CADMIUM = 0.206 ppm (All near to normal values)

ARSENIC = 0.141 ppm

ANTIMONY = 0.013 ppm

MERCURY = 1.85 ppm

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

Hi Nico:

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

Regards,

Steve

Hi Nico:

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

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

Best regards,

Steve

This was the second tested sample which provided Srila Prabhupada's much more normal, pre-poison values, and both of them confirm that the 2.6 ppm arsenic in Q-1 is about 20 times more than Srila Prabhupada's average levels. All the debate about what was a normal hair arsenic level was finished because what was normal for Srila Prabhupada was herewith established by samples J and ND-2.

Importantly, the proof had been clearly made that there was a huge difference between Srila Prabhupada's pre-poison and post-poison levels. Testing samples J and ND-2 accomplished this- Srila Prabhupada's cadmium levels in 1977 hair samples were highly abnormal compared to other Srila Prabhupada hair samples.

Also, of great interest was that average normal societal levels of cadmium (0.065 ppm) and arsenic (0.13 ppm) compared quite closely to Srila Prabhupada's presumably pre-poisoning values of 0.206 ppm cadmium and 0.141 ppm arsenic. The email shows <0.3 ppm, but he soon refined that to exactly 0.206 ppm.

GREATER MASS OF SAMPLE GIVES GREATER ACCURACY OF TEST RESULTS

I wondered why ND-2 had greater accuracy than J in the results with cadmium. Writing to Dr. Morris, I asked if this was due to the weight difference of the samples. Sample J was only 0.00085 grams, whereas ND-2 was four times more with 0.00310 grams. His reply was, "Yes, most of the difference in detection limit can be attributed to the considerably larger mass of sample ND-2 compared to sample J. I have also been fine-tuning the analysis procedures which have resulted in a better sensitivity for ND-2."

RE-TEST OF BALAVANTA'S SAMPLE Q-1 NOT POSSIBLE



I discussed with Dr. Morris the feasibility and possible benefits of re-testing Q-1 (the one with 2.6 ppm arsenic). He had originally tested it ONLY for arsenic, as instructed by Balavanta, but now we were interested whether unusual concentrations of other heavy metals such as cadmium were also present. Dr. Morris was concerned whether Q-1 would be able to withstand another super-intense bombardment of radiation without disintegrating, but he was willing to do some preliminaries to verify the feasibility of a re-test.

But in June 2002 he notified me that Balavanta's first test on Q-1 had prohibitively reduced its structural integrity, and he could not re-test sample Q-1. It was as he put it, "now dust." This was

disappointing, but we had already tested *Sample A* which came from the same hair remnants from the same hairclippers and that were verified to have 19.9 ppm cadmium.

BALAVANTA'S OTHER HAIR SAMPLES

Before his March 2000 "preliminary" report on his investigation, Balavanta had acquired two other samples of Srila Prabhupada's hair that he hoped to test. However, after the GBC author's intimidation caused Dr. Morris to retract his offer for further pro bono work, Balavanta did not pursue the prospect of more tests. These two samples had remained in Dr. Morris's office since late May 1999, as well as a control sample of about 100 hairs, two inches long and marked 1-B, which was Balavanta's own hair. We did not need to test Balavanta's hair for comparison or as a "control" because we already had normal results from Srila Prabhupada's own, pre-poisoned hair. This was the best "control" or comparison possible, namely having positives and negatives from the same person.

Another Balavanta sample was 1-A, 17 pieces of 1-2 cm long. Sashikala dasi, Vatsala das' wife, had been employed as a housepainter by us in North Carolina in 2000 and disclosed at that time that she had given 17 pcs of hair to Balavanta in 1999. She had received it from Yugadharmada in Three Rivers, CA who had received it in the summer of 1975 from Upendra das, who had himself cut it from Srila Prabhupada's head. Sashikala's sample was labelled by Balavanta as "1-A" and "1975."

Sruta Kirti das told me that he had given Balavanta for testing "just a few pieces" of hair that his wife Kusa dasi had saved from 1974. It was just two pieces, 1-2 cm long; Balavanta had labelled it as 1-C.

I decided not to test Samples 1-A, 1-B, or 1-C. We already had two normal results with samples J and ND-2, there seemed to be no urgency to test hair from 1974 or 1975, a time when there appeared to be no poisoning.

OPEN ENDS:

Samples 1-A and 1-C are authentic and dated Srila Prabhupada hair samples from 1975 and 1974 that could be tested as normal controls. They are now in Fiji for safekeeping.

THREE YEARS LATER: A THIRD CADMIUM CONFIRMATION



Two ultra-high cadmium results in A and D were impressive proof of cadmium poisoning. It was a double confirmation. But we hoped for more. A third cadmium confirmation from a separate and different test would simply add even further to the credibility of cadmium poisoning. As one forensic toxicologist advised me, "More is better."

Yudhisthira das placed an article on VNN.org, a turn of the century devotee news and discussion website, offering money and 1975 Srila Prabhupada hairs as replacement for anyone who would provide authenticated 1977 hair. I telephoned a long list of devotees and spread word of the need for 1977 samples. But three years passed and still none had been located. My activities with and writing about the investigation had tapered off. One day I pondered at length as to the next course of action.

I remembered when my mother in the 1950's used a hairclipper model very similar to the one I was using myself, fifty years later. As a male member of the Hare Krishna movement who kept a close shaven head for much of my life, I have used hairclippers very often. I remembered "shaving up" many a devotee with electric hairclippers, usually being a Sunday afternoon ritual. That adds up to a lot of hair, resulting in occasional jamming where I would use a screwdriver to remove two screws and the lower cutter blade for an internal cleaning. This blade lies flat against the upper moving cutter blade, and hair would accumulate between the two blades and the cutting teeth, sometimes causing the blades to jam from oily clumps of little hair pieces. Brushing, wiping, scraping off all this gunk, and then screwing the plate back on, the clippers would be then ready for another set of cuttings.

I emailed Dr. Morris in April 2005 with a few loose-end questions about the previous hair tests concerning some details I wanted to clarify. Dr. Morris was too busy to reply and by July there still were no

answers. I saw how Dr. Morris had described in his report to Balavanta: *"The individual hairs in Q-1 were embedded on the movable cutter between the fingers constituting the fixed comb of the implement. These were removed in a stream of acetone..."*

I called Dr. Morris and he said he would reply my questions by email soon, but since I had him on the phone, I went ahead and asked my big question.

"By removing the clipper's lower blade, was there any more hair inside, such as in an opening into the interior motor area?"

My personal hairclippers were constructed in that manner, where the body had a hole under the bottom plate into the motor area, and maybe Srila Prabhupada's clippers were similar. There might be some more hair hidden inside. Decades ago Daivi Shakti dasi had brushed off hairs stuck to the outside which became *Sample A*. In 1999 Dr. Morris washed off with acetone a few more hairs stuck **between** the cutter teeth which became sample Q-1. But what about dismantling the hairclippers with a screwdriver and looking **UNDER** the blades? Dr. Morris replied that he had as yet never dismantled any part of the clippers, and during the phone call, he pulled the clippers from somewhere in his office and removed the lower plate. No, there was no opening into the clipper's interior, and he could not see any crack or space through which any hair could have gotten inside. But, he said casually, there were a few more pieces of hair on the cutter head that had been trapped underneath the blades. Breathless, I asked that he be careful not to lose them. Were they enough to do a test? Yes, he thought so, and he would do it that week!

On July 21, 2005 Dr. Morris emailed me. He had recovered **three pieces of hair** from the clippers that were 1 to 2 mm long; together they weighed 0.00012 grams.

From: Morris, Steve [MorrisJ@missouri.edu]
Sent: Friday, July 22, 2005 5:23 AM
To: govinda
Subject: Hair Sample from Clipper

July 21, 2005

TO: Nico Kuyt
FROM: J. Steven Morris
RE: Analysis of Hair Specimen Recovered from Hair Clipper

I was able to recover a small hair sample from the clippers. This sample is a few small clippings of a few millimeters each having a cumulative mass of 0.00012 grams. I was able to analyze this sample for arsenic. I have now optimized the analysis parameters for cadmium, which will be reported next week.

I will state for the record that the sample discussed in this report was collected by me after removing the head from a set of hair clippers that were purported to have been used to cut the hair of Srila Prabhupada. Obviously, I cannot attest to the factual validity of that assertion.

This hair was designated as sample Q-2. The nuclear activation analysis test he undertook showed the arsenic value was 0.85 ppm, slightly above normal. Counting the cadmium radiation took a few more days, and on July 25 those results came in.

Q-2 was our third ultra-high cadmium confirmation.

RESULTS OF Q-2 TEST

CADMIUM = 14.9 ppm (230 times normal)
ARSENIC = 0.85 ppm (6.5 times above normal)
ANTIMONY = not measured (not known why)
MERCURY = not measured (not known why)

From: Morris, Steve [MorrisJ@missouri.edu]
Sent: Tuesday, July 26, 2005 5:20 AM
To: govinda
Subject: Hair Sample from Clipper

Q-2

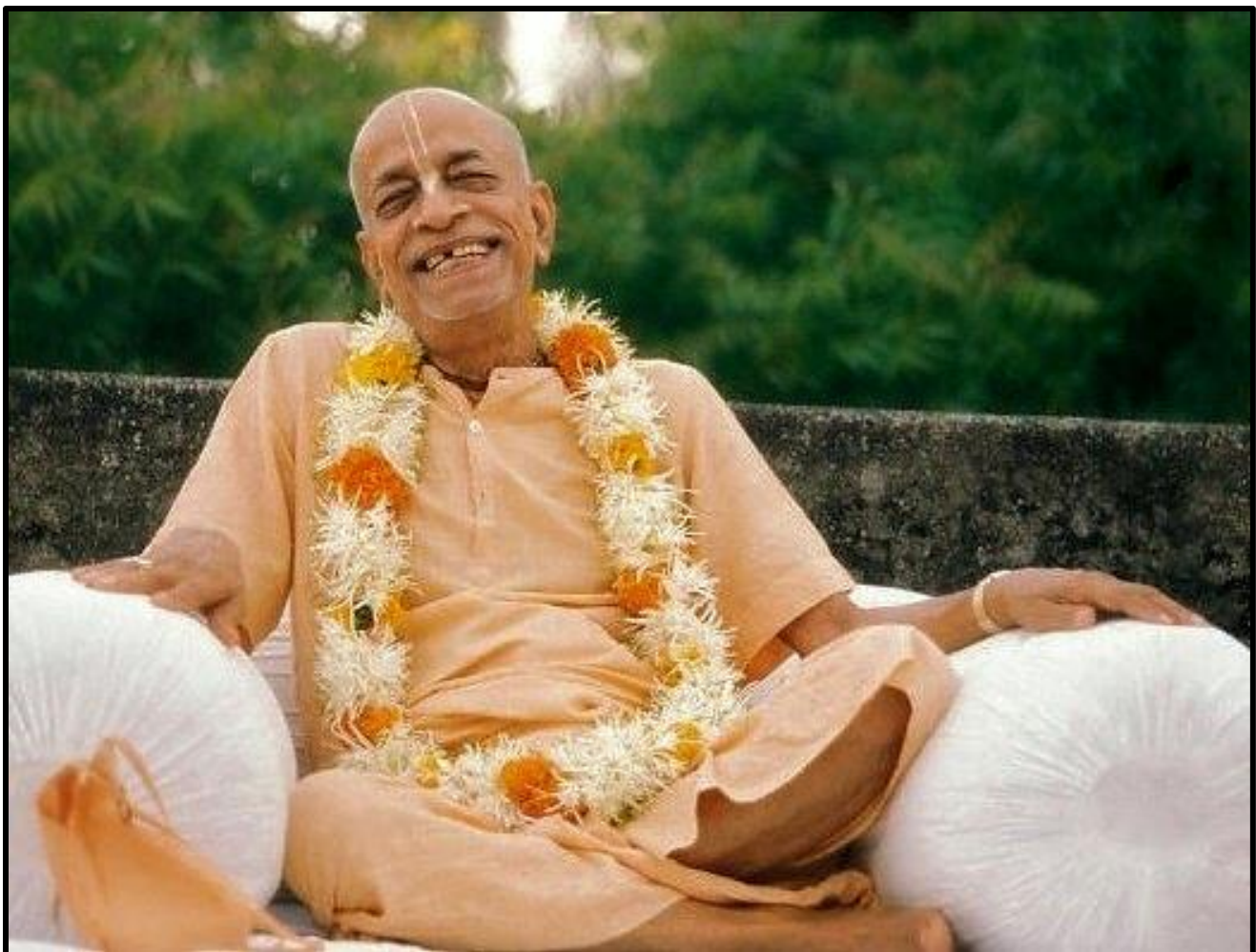
July 25, 2005

TO: Nico Kuyt
FROM: J. Steven Morris
RE: Analysis of Hair Specimen Recovered from Hair Clipper (Cadmium)

The cadmium (Cd) concentration in the hair specimen previously described (see July 21, 2005 report copied below) was measured by neutron activation analysis. The mean concentration of three measurements is 14.9 PPM and the standard deviation is 1.9 PPM. The 95% confidence interval (CI) range is 11.1 to 18.7 PPM. As previously stated, the large uncertainty is the result of the small sample mass (0.00012 grams).

MALICIOUS POISONING IS THE ONLY EXPLANATION

With strengthened confidence, I resumed my investigative and evidence compilation work once more. There were no doubts left in my mind now- Srila Prabhupada's cadmium poisoning was a reality. Three confirmations in three years. Next, our task was to research a definitive, accurate, scientific interpretation of these very high cadmium levels found in Srila Prabhupada's 1977 hair samples.



CHAPTER 31:

SUMMARY OF HAIR TEST RESULTS

INTRODUCTION

Dr. Morris had written to Nityananda das in 2002: “Do you know the chronological relationship of these two samples (A & D) to each other and of each to the time of death of the subject?” After the revelation of the astronomical cadmium values in these three Srila Prabhupada hair samples, Nityananda das compiled answers to this question, plus the following points regarding the new evidence provided by A, D, and Q-2. Following are the logical interpretations derived from Dr. Morris’ cadmium tests.

CADMIUM:

The average normal levels of hair cadmium in human society was researched thoroughly and is detailed in the next chapter, being about **0.065 ppm**.

Thus A, D, and Q-2 were 190, 230, and 306 times over normal cadmium levels.

The average of A, D, and Q-2 is 15.73 ppm, or 242 times normal levels, and is roughly the hair cadmium level throughout the last 6 to 12 months of Srila Prabhupada’s physical presence, as explained below.

There is no doubt that **242 times above an average normal for many months is lethal. This will be substantiated below.**

The levels of elements in samples A, D, Q-1, and Q-2 reveals fluctuating levels although our test results are demonstrated to be very accurate due to concurrence with the scientific literature’s values for more normal levels (as shown in samples J and ND-2.)

Sample D (Melbourne) was cut in early March 1977, and represents about a month’s hair growth (the average time between Srila Prabhupada’s hair cuttings), a time during which the average cadmium level was 19.9 ppm- a lethal level if maintained over a short time, as documented below.

Samples A and Q-2 (hairclippers) were a mixture of hair from many cuttings from perhaps Nov 1976/ Feb. 1977 to late August 1977, or up to 10 months, and show an **average** of very high cadmium poisoning throughout the same period of a dramatic decline of health.

There is simply no plausible explanation as to how Srila Prabhupada could have acquired these astronomical cadmium levels by environment pollution, accidental exposure, occupational hazard, etc. (which is detailed in the next chapters)

ARSENIC AND ANTIMONY:

QUESTION: The average normal levels of hair arsenic in human society was researched and found to be about **0.13 ppm**, which corresponds to the pre-poisoning levels found in J and ND-2. Yet, arsenic was notably elevated in D (5 times normal), Q-2 (6 times normal), and Q-1 (20 times normal)- **Why?**

ANSWER: **Arsenic was incidentally, coincidentally, and secondarily present along with the primary poison, cadmium.** While cadmium was the primary poison, arsenic was somehow also secondarily present. The varying levels of arsenic, namely 5, 6, and 20 times normal, are too unusual, especially in three tests, to ignore or attribute to normal variances. Arsenic was clearly elevated, although not lethally so.

QUESTION: The average normal levels of hair antimony in human society was researched as well, and found to be about **0.066 ppm**, which corresponds to pre-poisoning levels found in J and ND-2. Yet, antimony was quite elevated in Sample D (10 times normal) and in Sample A (3 times normal). Why?

ANSWER: This shows **antimony was also abnormally present secondarily to the cadmium.**

The pre-poisoning average of arsenic in J and ND-2 was 0.112 ppm (vs. 0.13 normal), and the four known 1977 samples (D, A, Q-1, Q-2) averaged 1.07 ppm arsenic. Thus there is about a multiple of ten, indicating 10 times more arsenic in 1977 than pre-1977. It would be entirely accurate to describe Srila Prabhupada’s poison as being a **heavy metals cocktail**, although clearly the primary ingredient was cadmium.

We do not know what other poisonous ingredients could have also been included in the poison that was used. Also noted is how the 2.6 ppm arsenic in Sample Q-1 was 32 times more than in pre-poisoning Sample J, a difference that is very pronounced and constitutes an unusual jump from pre-poison to post-poison levels. This does not correlate to a standard variation.

The normal values in samples J and ND-2 confirm the accuracy of Dr. Morris's test results which conform to average normal societal levels as noted in the scientific literatures.

CHART WITH ALL HAIR TEST RESULTS 1998-2016

HAIR TESTS WITH ELEVATED CADMIUM LEVELS

ID	Date	Mass/g	Size	Tested	Source	ARS	ANTM	MER	CADM
D	Mar'77	.00072	½ cm	3.4.02	Melbourne	0.640	0.661	3.72	19.9
A	1977	.00064	1-2 cm	4.15.02	DaiviSakti	0.200	0.186	5.16	12.4
Q-2	1977	.00012	2-3mm	7.26.05	Clippers	0.85	n/a	n/a	14.9
Q-1	1977	.00130	<2 mm	1.6.99	Clippers	2.6	n/a	n/a	n/a

Samples D (Melbourne), A (clippers), and Q-2 (clippers) are averaged at 15.73 ppm cadmium. The next few chapters discuss the significance of these ultra-high levels of cadmium in hair.

HAIR TESTS WITH NORMAL CADMIUM LEVELS

ID	Date	Mass/g	Size	Tested	Source	ARS	ANTM	MER	CADM
J	Pre-77?	.00085	1 cm	5.15.02	Jagat das	0.082	0.080	1.62	<2.3*
ND2	Pre-77?	.00310	¾ cm	6.11.02	Nityananda	0.141	0.013	1.85	0.206

*- Sample J's cadmium level was unmeasurable, but under 2.3 ppm.

*- Sample M is not included because it was presumed not to be Srila Prabhupada's hair.

SAMPLES AVAILABLE FOR TESTING

ID	Date	Mass/g	Size	Tested	Source	Details
tooth	1975	?	2 roots	Not Yet	Nityananda	Acrylic encased, viable mtDNA
1-C	1974	2 pcs	1 cm	Not Yet	Sruti Kirti	Fiji, c/o Nityananda das
1-A	1975	17 pcs	1 cm	Not Yet	Sashikala	Fiji, c/o Nityananda das

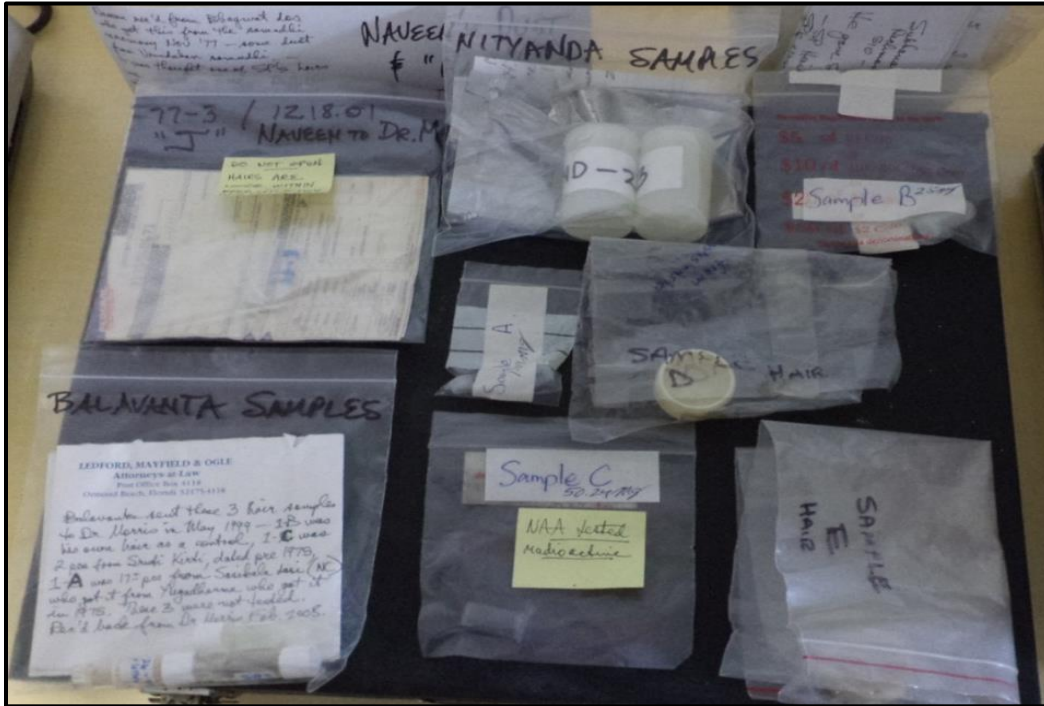
KNOWN SAMPLES POSSIBLY AVAILABLE FOR TESTING

ID	Date	Mass	Tested?	Source	Location etc
Tooth	April '77	?	No	Tamal K Goswami	With TKG's estate or disciples
Tooth	1975 ?	?	No	Hari Sauri	In Mayapura?
Tooth	??	?	No	Rameswara	Los Angeles or NYC?
Hair	1977	?	No	Satyanarayan	Constant traveller
Hair	1977	?	No	Yamuna dd	Florida, w/Dinatarine dasi
Hair	1977 ?	?	No	Prabhupada das	London, UK
Hair	1968	?	No	Samba das	Los Angeles/ from Hayagriva
Hair	Late '77	?	No	Nrhari/ Hawaii	Packed away, can't find (2005)
Hair	1977	?	No	Abhiram das	In his personal belongings
Hair	??	?	No	Taruni/ Yadunandana das	Unknown- formerly Gita Nagari farm around 1990
Meds Tin	1977 late		No	Indradyumna Swami	He had a "tin" of last medicines in 1988

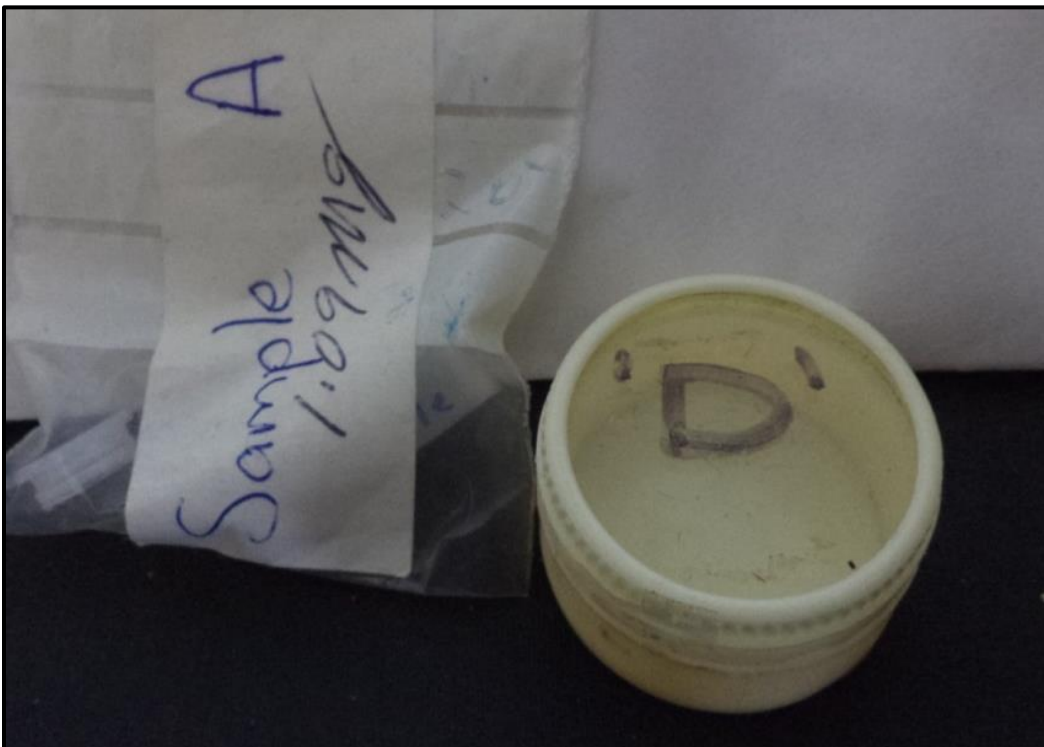
CONCLUSIONS:

Cadmium was the primary poison with antimony and arsenic coincidental in comparatively minor but elevated amounts as secondary poisons. Srila Prabhupada was poisoned with dramatically high levels of cadmium deliberately and intentionally over 6-10 months (indicated by the dating of the hair samples that were tested), constituting proof of deliberate homicidal intent.

Debate over whether 2.6 ppm arsenic is a threat to health is irrelevant in light of findings of 190 to 306 times the normal cadmium, which is definitely lethal within a short period of time, as shown below.



ABOVE: the various Prabhupada hair samples acquired, some were tested



ABOVE: Prabhupada hair samples A and D, as received back from Dr. Morris



Research Reactor Center

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

J. Steven Morris
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November 23, 2015

Nico Kuyt
 PO Box 903
 Savusavu, FIJI

Dear Mr. Kuyt:

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

November 11, 2002: J.S. Morris to Nico Kuyt

July 21, 2005: J.S. Morris to Nico Kuyt

July 25, 2005: J.S. Morris to Nico Kuyt

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

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

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

Sincerely yours,

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

CHAPTER 32: THE CADMIUM EXPERTS

INTRODUCTION

Naveen Krishna das in Florida, former GBC member, advised that various forensic experts should be consulted to give authoritative weight to our conclusion of deliberate sub-acute chronic medium-level cadmium poisoning. Of course, such experts are not found on every corner. Over time I was able to locate several cadmium experts and collect their opinions. Also the scientific literature available on the internet at PubMed was a good source of expert opinions and studies on cadmium and hair analysis. As time goes on, the body of scientific literature on cadmium poisoning expands, as it was previously a relatively rare and little understood phenomenon until the growth of industrial civilization.

In 1977 cadmium was not recognized hardly anywhere as a method of poisoning, publicly or privately. Srila Prabhupada's poisoners were very likely informed about cadmium poisoning from some sort of specialist, such as a chemist, doctor, an assassinations specialist, or someone expert with poisons such as Chandra Swami, etc. So far, it is simply speculation as to who that might be (see Chapter 75).

By Nityananda das

FIRST EXPERT OPINION: DR. PAGE HUDSON FORENSIC PATHOLOGIST, NORTH CAROLINA



Immediately I thought of the former North Carolina Chief Medical Examiner, Dr. Page Hudson, Jr., M.D. A forensic pathologist, he taught at Eastern University of North Carolina and had already reviewed my first book, *Someone Has Poisoned Me*. He had specialized in studying and solving a series of heavy metal poison murders in North Carolina during the 1980's and 1990's. His work had been detailed in several popular books about these arsenic poisonings.

I prepared a brief summary of Srila Prabhupada's 1977 illness and symptoms and, including the test results on samples A and D, sent a letter to Dr. Hudson, asking for his insights and comments on Srila Prabhupada's medical history and the cadmium toxicity. His reply began:

"I suggest Medical Toxicology: Diagnosis and Treatment of Human Poisoning, by MJ Ellerhorn and DG Barceloux, 1988. It also has additional references. [...] but they are remarkably few who possess expertise with this material."

He then made some observations based on his professional and medical experience:

*"One ppm is considered a rather hefty load of cadmium. **About 20 ppm is distinctly abnormal.** Wasting, kidney disease, and the spillage of sugar are certainly consistent with cadmium toxicity, but unfortunately are common with many other conditions and diseases... It appears to me that if the cadmium concentration is correct, **the exposures to the material must have been small and over a period of months. To administer intentionally this poison in this fashion would call for amazing subtlety and patience.**"*

"I reasoned in a vague sort of way that a person reaching the high concentration the subject did would more likely have received multiple doses or had chronic exposure to reach the hair level he did – without having some clinically acute, dramatic episode marking the exposure. Perhaps Dr. Morris might find very irregular peaks in the cadmium concentrations if there were a serial analysis of the hair, measuring from the root."

But the cadmium may have done irrecoverable damage months before death and all subsequent hair growth may have been drawing from the body pool of cadmium – without new exposures.”

COMMENTS: Serial analysis of Srila Prabhupada’s hair would be difficult because his hair was cut every month, being less than 1 cm in length, insufficient for this type of testing, as was done with Napoleon’s case study where the hairs were several inches long. Interesting points made by Dr. Hudson were:

He surmised a case of multiple doses and chronic exposure, and an administering of cadmium with “amazing subtlety and patience.”

Cadmium poisoning results in symptoms very similar to many other conditions and diseases. That 20 ppm is distinctly abnormal; even 1 ppm is a rather hefty load.

Dr. Page Hudson’s accomplishments and credentials are included in Appendix 6.

SECOND EXPERT OPINION: DR. ANIL AGGARWAL FORENSIC TOXICOLOGIST



While browsing the internet for sites related to cadmium poisoning, I came across a colorful character, a Dr. Anil Aggarwal in New Delhi with a Forensic Toxicology. A Professor of Forensic Medicine at Maulana Azad Medical College since 1985, he specializes in solving mysterious and unexplained deaths, and is an expert in poisons. His website chronicles many of the bizarre cases he has unraveled, including one of acute cadmium poisoning. Dr. Aggarwal also maintains an Internet Journal of Forensic Medicine and Toxicology and an Internet Journal of Book Reviews.

Contacting him about our investigation, he agreed to review our case. I sent him a medical symptoms summary and detailed the discovery of cadmium in new hair tests. One of our team members was about to leave for India on another fact-finding mission, and I arranged for him to see the professor in person and to bring a copy of *Someone Has Poisoned Me*. In early May 2002, we had some very productive meetings with Dr. Aggarwal and a half dozen of his associates, all top university scientists in toxicology and medicine. The particulars of Srila Prabhupada’s case were presented, discussed, and analyzed. Dr. Aggarwal rendered his professional opinion:

“Cadmium 20 ppm in hair is prima facie evidence of poisoning with malicious intent.”

In June 2002, Dr. Aggarwal wrote to me further:

“A perusal of your book, and other facts as discussed with your friend, point strongly in favor of cadmium (poisoning)... I am able to defend your contention in any forum.”

Dr. Aggarwal then passed my book to a colleague, Dr. Satbir Singh, a consultant in toxicological radiology at G.B. Pant Hospital, saying: *“I had immediately handed over your book Someone Has Poisoned Me to one of our experts for his opinion. I was discussing your case with Dr. Singh, when he almost demanded your book...”* This unique clique of Indian medical and forensic experts remain anxious to assist our investigation in the future.

THIRD EXPERT OPINION: DR. DIPANKAR CHAKRABORTI DIRECTOR OF ENVIRONMENTAL STUDIES, JADAVPUR UNIVERSITY, INDIA

Dr. Dipankar Chakraborti was in 2002 at the head of the arsenic crisis in Bengal, imminently qualified in heavy metals poisoning, hair analysis, and heavy metals intoxication. He elaborated that his field of expertise

included poisoning by mercury, antimony, arsenic, and cadmium. He was interviewed in India by a team member in April 2002. Asked what he thought would be the significance of a person having a hair level of 20 ppm cadmium. His reply was:

“He will be finished. He can’t survive more than three, four days.”



Yet Srila Prabhupada survived for at least nine months with such high cadmium levels- only by dint of the will of the Lord and due to endowment with all the mystic yoga perfections. Srila Prabhupada was not an ordinary person but a topmost yogi. Surely the poisoners were wondering why these massive amounts of poison were not having the expected results on time.

Dr. Dipankar’s recent activities in brief:

- Visiting Faculty, Big Data Analytics Programme, S.P. Jain Institute of Global Management, Mumbai, 2015-2016
- Visiting Faculty, CSE Department, NIT Mizoram, 2014-2015
- Assistant Professor, CSE Dept, NIT Meghalaya, 2012-2014
- Visiting Research Scholar, Precision and Intelligence (P&I) Laboratory, Advanced Information Processing Division: Okumura Group, Tokyo Institute of Technology (TIT), Tokyo, 2011
- Research Fellow, India-Japan Cooperative Programme-Project (DST-JST), Multidisciplinary research field on “Sentiment Analysis where AI meets Psychology” 2010-2012, CSE Department, Jadavpur University, Kolkata, India-700032
- Research Engineer, DIT, MCIT, Government of India sponsored project titled “Development of the Cross-Lingual Information Access (CLIA) System” 2009-2010, CSE Department, Jadavpur University, Kolkata, India-700032
- Visiting Faculty, CSE Department, GCETTS, 2008-2009

FOURTH EXPERT OPINION: DR. A. CHATT

DALHOUSIE UNIVERSITY, HALIFAX, NOVA SCOTIA

In 1998 we had used Dr. A. Chatt in Halifax for testing our first hair sample, ND-1. He uses neutron activation analysis, although his equipment has lesser accuracy on very small mass samples than Dr. Morris in Missouri. Dr. Chatt remarked upon the near 20 ppm cadmium found in Srila Prabhupada’s hair by his friend and colleague Dr. Morris:

“The level of 20 ppm seems to be very high if external contamination is ruled out. I have done thousands of hair tests over many years and will sometimes see at most 2 ppm cadmium.”



Such a high level was so unusual that his first reaction was about what kinds of hair shampoos, creams, or compounds might have caused external contamination of the hair. I replied: ***“None of these things were ever used.”***

Dr. Amares Chatt: Some of his research interests:

Development of Nuclear Analytical Methods: Instrumental thermal, epithermal and fast neutron activation analysis; Studies on very short-lived neutron activation products and cyclic and pseudo-cyclic neutron activation analysis; Methods to correct for coincidence losses and high count-rate gamma-ray spectroscopy; Compton suppression gamma-ray spectroscopy; Preconcentration neutron activation analysis;

Radiochemical neutron activation analysis; Derivative neutron activation analysis; etc.

Development of Speciation Methods: Ultrafiltration; Ion exchange; Solvent extraction; Coprecipitation; Electro-migration; Ammonium sulfate precipitation; Gel filtration chromatography; hydroxylapatite chromatography; Reversed-phase extraction chromatography; High-performance liquid chromatography; Chromatofocussing; Electrophoresis; Electrofocusing; Isotachophoresis; Analytical ultracentrifugation; Enzymatic assay; Cloud-point extraction; Nuclear magnetic resonance spectroscopy; Mass spectrometry; etc.

Environmental Chemistry: Marine Chemistry: Development of analytical methods for the determination of total and species-specific concentrations of toxic elemental pollutants in the particulate and soluble fractions of water from estuaries, coasts and open oceans; and studies on sources, pathways and sinks of toxic elements and their residence times in marine environment.

Atmospheric Chemistry: Development of nuclear analytical and speciation methods for the simultaneous determination of trace elements in both high-volume and size-fractionated atmospheric suspended particulate matter, dry deposition (i.e. dust fall), particulate and soluble fractions of wet deposition (i.e. acid rain, acid fog, cloud and snow); identification of sources using size and concentration correlation, enrichment factor and modelling techniques; studies on fossil fuels and their waste products; and long-range transport of toxic elements in atmosphere.

Health-Related Chemistry: Nutritional Chemistry: Determination of trace elements of nutritional and toxicological significance in individual food items, composite foods and duplicate diets; calculation of average daily dietary intakes; studies on bioavailability of trace elements in foods and diets by in vitro enzymolysis; and identification of the bioavailable species.

Drinking Water Quality: Development of preconcentration neutron activation analysis methods for the determination of ultra-trace levels of toxic elements in drinking water; survey of the quality of local drinking water from taps, wells, rivers and bottles.

Epidemiological Monitors: Studies on suitability of human scalp hair and nail as epidemiologic monitors of toxic elements; investigations on relationship of elemental levels in hair and internal tissues of humans using autopsy and biopsy samples and of animal models; and screening of population groups for massive ingestion of selected toxic metals using hair.

Bioanalytical Chemistry: Development of bioanalytical methods, viz. biochemical methods in conjunction with neutron activation, for the separation, purification and characterization of metalloproteins and protein-bound trace elements in subcellular fractions of bovine kidneys; in-depth studies on selenoproteins in nuclei and cytosol fractions of bovine kidneys; and investigations of bioavailable seleno-enzymes and seleno-amino acids in foods and diets.

Radioactive Waste Management: Evaluation of the risk associated with the potential disposal of high-level nuclear wastes in deep geologic and sub-seabed formations; analytical chemistry of radioactive waste management; leaching of radionuclides from vitrified highly active wastes by groundwater; diffusion of radionuclides in sediments; speciation of radionuclides in geological repositories; and identification of potentially migrating radionuclide species and calculation of their stability constants.

Production of Radioisotopes: Production of short- and medium-lived radioisotopes for medical and research purposes using the Dalhousie University SLOWPOKE-2 reactor (DUSR) facility.

Training in Research Reactors: Training in the use of small research reactors, such as Canadian SLOWPOKE, Chinese MNSR, etc., for research and educational purposes.

COMMENT: Mustard seed oil was used to massage Srila Prabhupada daily, but it does not have cadmium to any meaningful degree. Otherwise, Srila Prabhupada used no cosmetics, shampoos, etc that could possibly have caused external cadmium contamination of the hair. The containers in which the hair samples were stored were tested by Dr. Morris and found to have no contamination of cadmium. Later we will show how the hair clippers themselves were tested for cadmium plating- and the results were negative. The clippers' lubricating oil has no arsenic, according to Shell Oil, and we would assume no cadmium either. So how could there be such high levels of external contamination in three samples? Our conclusion is that the cadmium was NOT EXOGENOUS but endogenous, or internally assimilated by poisoning.

FIFTH EXPERT OPINION: ARL LABS

ANALYTICAL RESEARCH LABS, PHOENIX, ARIZONA



Analytical Research Labs does commercial hair analyses for individuals, doctors, and clinics. The Standard Industrial Classification(SIC) of Analytical Research Labs is 807101 - Laboratories-Medical. A medical laboratory or clinical laboratory is a laboratory where tests are done on clinical specimens in order to get information about the health of a patient as pertaining to the diagnosis, treatment, and prevention of disease. They are perhaps the largest such outfit in the US (as of 2004), and have a very professional and respected performance rating. As of 2003, they were doing 35,000 hair tests annually. President Kenneth Paul C. Eck was interviewed by myself in 2004; as of 2017 he had been in operation for almost 4 decades. He proved very helpful by disclosing these facts derived from their hair mineral analysis operation:

- 1. They rarely see cadmium levels over 1 ppm,**
- 2. That the usual range was from 0.02 – 0.10 ppm (or an average 0.06 ppm).**
- 3. And that: “20 ppm was off the chart.”**

We also spoke to Russ Madarash, ARL’s head chemist, who confirmed that:

- 1. Values are usually under 0.10 ppm (1/10th of 1),**
- 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 could remember was 4 ppm.**

So at 35,000 tests a year and after many years of such operation, we can say that out of perhaps several hundred thousand people, one ARL client had 4 ppm hair cadmium, while no one had the levels we found in Srila Prabhupada’s hair. Thus Srila Prabhupada’s cadmium levels were **“OFF THE CHART.”**

Nityananda das used ARL several times to check his hair for environmental contamination, such as due to dust from lead paint. In 1998, after sanding antique window frames by hand and without a dust mask, he remembered that old paints were often made with lead, so he did a hair test with ARL. Sure enough, the lead was quite elevated, and he gained confidence in the accuracy of commercial hair testing. He noted also that ARL’s president and head chemist, when interviewed separately, both confirmed the same levels of what their clients’ average normal hair cadmium levels had been.

Website: www.arltma.com

SIXTH EXPERT OPINION: DR. MEHTA

AYURVEDIC PHYSICIAN

Dr. Metha, an Ayurvedic physician from Houston, Texas, was shown in 1998 several photographs of Srila Prabhupada during his last days, and he also watched the video documentary of Srila Prabhupada's last months entitled: "The Final Lesson." Dr. Mehta had been a practicing Ayurvedic physician since 1948. His summary comments edited from a recorded interview are:

"The expression and symptoms of the face, the eyes and the manner of speaking indicate to me that Srila Prabhupada was poisoned, most probably by arsenic or mercury. He himself said that he was poisoned, confirmed by dullness of the face and how the natural color of the body is gone. This is very hard for the average person to understand; only the experienced eye can tell."

SEVENTH EXPERT OPINION: SCIENTIFIC STUDIES

SCIENTIFIC LITERATURE ON CADMIUM POISONING

WHAT ARE AVERAGE NORMAL CADMIUM LEVELS?

Published scientific studies are accepted as presentation of scientific facts by experts. So exactly what do scientific studies show to be the average normal level of cadmium in human hair? Below is a large cross section of studies separated into unexposed subjects and those working or living in environmentally or occupationally contaminated situations. I collected the findings of numerous authoritative sources.

We note that even the levels of persons exposed occupationally, environmentally, or accidentally to abnormal cadmium amounts are also far below the levels seen in Srila Prabhupada's hair, being a fraction one ONE PPM.

CADMIUM UNEXPOSED SUBJECT STUDIES:

- 1) Laurie Miller at the Center for Disease Control (888 422 8737) mailed us their thick manual on cadmium poisoning, which put the average and normal amount of hair cadmium at **0.07* ppm** (Sharma, et al, 1982).
- 2) Analytical Research Laboratories (see above) of Phoenix, AZ disclosed through their president Kenneth Eck that in their hair analyses for their clients the usual range for cadmium levels was from **0.02 – 0.10 ppm** (or an average of **0.06* ppm**).
- 3) Dr. J. R. Montonte of Trace Minerals International in Cleveland uses an acceptable range for hair cadmium of 0.0 – 0.75 ppm (normal **0.10* ppm**).
- 4) Dr. Max Sutton from Hill Laboratories in California uses a reference range for cadmium in hair of **0.0 – 0.15 ppm** (or an average of **0.075* ppm**).
- 5) A 1994 study by Wolfesperger M, et al of 79 healthy adults in Vienna & Rome found an average of **0.038* ppm** cadmium in non-smoker's hair and **0.075 ppm** in smoker's hair.
- 6) A study in 1999 by Liu XJ in Japan compared hair cadmium of **0.109 ppm** in residents of a cadmium polluted area in 1979 to lower levels of **0.055* ppm** in 1999 after environmental cleanup by soil replacement.
- 7) A study in 1988 by Wilhelm M, et al in Germany of school children in different areas from hair cadmium levels ranging from 0.0637 to 0.1161 parts per million (his average was **0.0745* ppm**)
- 8) A 1990 study by Wilhelm M, et al at Germany's Institute of Toxicology measured cadmium hair levels to be normal at 0.060–0.085 ppm. (average **0.072* ppm**)
- 9) A study in 1991 by Wilhelm M, et al in Germany found young children to have an average of **0.09* ppm** hair cadmium in their hair.
- 10) A study in 2003 by Benes B, Sladka J, et al in Czech Republic measured cadmium levels in the hair of 3556 children averaging 10 years of age. The medium amount of cadmium was **0.14* ppm**.
- 11) A study in 2003 in Slovenia by Erzen I, et al measured the median cadmium content in the hair of 245 random young men to be only **0.004* ppm**.
- 12) A study in 1994 by Wilhelm M, et al in Germany found **0.111* ppm** cadmium in the hair of a control group of children.

- 13) A 1991 hair cadmium study by Bosque MA, et al in Spain of 226 children compared average results from an industrial area (**0.327 ppm**) with a rural area **0.002* ppm**. The industrial area values are not included in this average.
- 14) A study of 5846 healthy Japanese showed average cadmium in both men and women to be **0.028* ppm**. (Yoshikazu, Yoshio, 2005).
- 15) The levels of cadmium in the hair samples were above the reference values of various countries: Italy is 0.03 mg/kg or **0.03 ppm**. (2012, F.I. Abdulrahman)
- 16) The levels of cadmium in the hair samples were above the reference values of various countries: England 0.11 mg/kg or **0.11 ppm**. (2012, F.I. Abdulrahman)
- 17) The levels of cadmium in the hair samples were above the reference values of various countries: Japan 0.05 mg/kg or **0.05 ppm**. (2012, F.I. Abdulrahman)

CADMIUM: "AVERAGE NORMAL" OF ABOVE 17 STUDIES IS 0.065 ppm

There are 17 studies above which ascertain an "average normal" amount of hair cadmium that is found in "normal," unexposed persons. There are variations in these amounts due to location, environment, nearby industries, and other factors. We calculated an **average of the studies of normal values** for both exposed and unexposed persons, and this approach disallows any criticism that selective studies were used to push the figures up or down. We call this the "AVERAGE NORMAL"-we could "cherry-pick" the lowest value studies like the GBC author did when he chose the two unusually high arsenic studies in Mexico City and Glasgow, but that would not be honest, so an average of many studies is more accurate.

That average of normal cadmium in human hair comes to 0.065 ppm, about one sixteenth of one part per million. This is about half of the average normal **arsenic** hair levels. Srila Prabhupada's 1977 cadmium levels as found in hair samples D, A, and Q-2 with 12.4 to 19.9 ppm comes to an average of 15.73 ppm.

Srila Prabhupada thus had about 190 to 306 times more than the average normal amount of hair cadmium, and that was over a period of many months. The average is 242 times above average normal.

Clearly, Srila Prabhupada's cadmium poisoning was very, very serious. As shown by the expert opinions, this is a lethal amount over a short period of time.

TWO PERSONAL TEST RESULTS NOT INCLUDED IN THE ABOVE AVERAGE:

The interesting value of these tests is how closely they conformed to the "average normal."

On August 5, 2005, Nityananda das had his own hair tested by Doctor's Data through his personal physician in the course of a general physical check-up. The cadmium results were exactly in the ballpark for normal: **0.067 ppm**. When he and his wife I had their hair tested a few years earlier, they both had cadmium levels of **0.10 ppm**, although other mineral levels differed significantly.

CADMIUM EXPOSED SUBJECT STUDIES:

- (1). A 1989 study by Bergomi M, Borella P, et al in Italy looked at 142 children in an industrial area, finding average hair cadmium of **0.17 ppm**.
- (2). A 1994 study by Muller M, Anke M in Germany noted that a factory had extensive cadmium emissions since 1960, resulting in the local residents acquiring high hair cadmium levels that averaged **0.389 ppm**.
- (3). A 1995 study by Chlopicka J, et al in Poland examined exposure of children in both industrial and rural areas to cadmium, finding average hair levels of **0.43 ppm**.
- (4). A 1996 study by Kasnia-Kocot J, et al in Poland examined the hair cadmium levels of 69 children living in "the most polluted district" of Chorzow, finding average levels of **0.44 ppm** in girls... (continued)
- (5). and **0.91 ppm** in boys.
- (6). A 1996 study by Zaborowska W, et al in Poland found **0.31 ppm** of hair cadmium in 157 children, including those living in high exposure areas.
- (7). A 1997 study by Zaborowska W, et al in Poland found **0.37 ppm** hair cadmium in another group of exposed school children.

(8). A 1998 study by Chlopick J, et al in Poland found **0.91 ppm** hair cadmium in children from a highly industrialized and contaminated area.

(9). A 1991 hair cadmium study by Bosque MA, et al in Spain of 226 children compared average results from an industrial area (**0.327 ppm**) with a rural area (**0.002 ppm**). The rural values are not included in this exposed average calculation.

(10). A study in 1994 by Wilhelm M, et al in Germany found **0.111 ppm** cadmium in the hair of a control group of children and **0.265 ppm** in another group of children who were known to have had high exposure to cadmium. The fathers of all these children averaged **0.068 ppm** (0.048 to 0.088) cadmium. Children usually have higher Cd levels than adults.

(11). A study in 1999 by Liu XJ in Japan compared hair cadmium of **0.109 ppm** in residents of a cadmium polluted area in 1979 to lower levels of **0.055 ppm** in 1999 after environmental cleanup by soil replacement.

(12). A 1991 hair cadmium study by Bosque MA, et al in Spain of 226 children compared average results from an industrial area (**0.327 ppm**) with a rural area (0.002* ppm). The rural area values are not included in this average.

A website (www.webhart.net) reviews screenings tests for toxins, stating: “Cadmium in hair exceeding **1 part per million is cause for concern.**” (not used in this average)

A 1993 study by Diaz-Barriga F, et al in Mexico found very high levels of hair cadmium in children living in a smelter community of **0.25 up to 3.5 ppm**. (average unknown, not used in the above average)

CADMIUM: AVERAGE OF THESE 12 EXPOSED STUDIES IS 0.387 ppm

It is useful to look at studies of those exposed to cadmium. The above 12 studies of hair cadmium in persons environmentally or occupationally exposed gives this information:

- **“AVERAGE EXPOSED” is about 0.387 ppm, or 6 times that of the AVERAGE NORMAL in studies of unexposed persons.**
- **Srila Prabhupada had an average of 15.73 ppm, or about 40 times more cadmium as those who were exposed to serious or significant environmental or occupational contamination !**

How can anyone suggest Srila Prabhupada’s cadmium was due to “exposure” to factory or environmental contamination? In all the studies we came across, and there were quite a few, we never saw where someone had higher levels of cadmium in their hair than Srila Prabhupada had. Clearly, Srila Prabhupada’s cadmium levels were off the “exposure” chart!

NOTE HOW THESE STUDIES WERE SELECTED

There are many scientific studies which include what are called “outliers” that result in misleading ranges and averages for cadmium and arsenic hair levels. This phenomenon is elaborated upon at the end of Chapter 48. Please refer to this section for further appreciation of the selection criteria used in selecting the studies for which the average normal values in cadmium were ascertained, namely about 0.065 ppm.

EIGHTH EXPERT OPINION: SCIENTIFIC STUDIES SCIENTIFIC LITERATURE ON CADMIUM POISONING

LETHALITY AND MORBIDITY

Cadmium poisoning is rare and deaths from it are also rare. Although many studies on cadmium have been done since the 1950’s, the precise relationship between dose and health effects is still being refined. The rarity of clinical cases of serious cadmium poisoning (chronic or acute) has largely restricted the scientific record to animal studies and neutral to mild cases of exposure in human society. Nevertheless, the body of

scientific literature does provide ample knowledge of cadmium's toxicity and does shed bright lights on the lethality/ morbidity of Srila Prabhupada's high cadmium levels. (Our research was not updated much after 2005, but should be.)

There is no doubt the high cadmium concentrations found in Srila Prabhupada's hair was the primary factor in his sharp deterioration of health and his physical demise. A review of these scientific studies will help to properly understand the effects of Srila Prabhupada's cadmium levels. Even though there was no single study which specifically describes the effects of up to 20 ppm cadmium in hair, still, the following items we found in the general body of scientific literature illustrates very clearly:

That an average of 15.73 ppm cadmium over a minimum of at least 9 months, as Srila Prabhupada had endured, is an imminently life-threatening level.

- (1). At hazardous waste sites, cadmium has reached **up to** 4 ppm in the soil. (*This gives an idea of how little cadmium exists in the environment.*)
- (2). OSHA characterizes: "*Cadmium is extremely poisonous and toxic at extremely low levels, and thus tests may miss its detection... even amounts of cadmium dust in occupational situations previously thought safe are now shown to cause kidney disease.*" Cadmium is now known to be much more poisonous than previously believed, and OSHA issued a much more stringent restriction on cadmium allowances in the workplace.
- (3). Even in areas of heavy industrial and environmental cadmium pollution, as in southern Poland, residents still only had roughly 1/70th the amounts that Srila Prabhupada had in his hair. (How can someone say that Prabhupada's high cadmium is due to environmental or industrial pollution?)
- (4). A blood cadmium level above 7 millionths gram per liter indicates significant exposure.
- (5). Cadmium and arsenic are comparable in toxicity, and normal hair values of both are a tiny fraction of one ppm. A hair level of 5 ppm arsenic can sometimes represent a fatal chronic poisoning. (*Cadmium levels of 19.9 ppm are therefore extremely unusual.*)
- (6). The village of Ergates in Cyprus lies downwind from a cadmium foundry, resulting in 150 to 300% the national average of brain, kidney, pancreas, lung, and leukemia cancers amongst the residents. The Cyprus government took strong action to force the foundry to correct its pollution of the area. Blood cadmium levels were 5 times the norm. (*This would roughly correspond to 5 times the norm in hair cadmium as well. If Srila Prabhupada's hair had 190-306 times the norm, then Srila Prabhupada would have been 40 to 64 times as ill as these unfortunate villagers.*)
- (7). Kidney dysfunction is associated with 10 to 100 times normal cadmium concentrations in the liver and kidneys. Hair is an excellent indicator of internal cadmium concentrations. (*Srila Prabhupada's hair had up to 306 times normal amounts, and there can be no doubt that Srila Prabhupada's kidney failure was thus due to cadmium poisoning.*)
- (8). Average cadmium in US food is 0.002-0.040 ppm; in most drinking water it's below 0.001 ppm.
- (9). The EPA has reduced allowable cadmium in drinking water to a maximum of 0.05 ppmillion (50 ppb), and the FDA restricts cadmium in food coloring.
- (10). A study in 2001 by T Osawa et al on the relation between cadmium in rice and kidney dysfunction found that the maximum allowable amount of cadmium in rice before adverse health effects became visible was 0.05-0.2 ppm. High cadmium in rice resulted in kidney dysfunction after a short time.
- (11). Cadmium is largely unused as a malicious poison; yet it is an extremely toxic element, more so than mercury or arsenic. To grasp the meaning of Prabhupada's 19.9 ppm cadmium in hair, we can look at what normal blood and urine cadmium values are: Blood = 0.0000003 gram/ liter; urine creatinine = 0.29 ppm.

SUMMARY: LETHALITY AND MORBIDITY

- 1) Srila Prabhupada's hair was up to 5 times as polluted with cadmium than the worst hazardous waste dump!**
- 2) Even amounts of cadmium dust in occupational situations previously thought safe are now shown to cause kidney disease.**

- 3) Srila Prabhupada had 40-70 times more cadmium than those exposed to serious pollution.
- 4) Srila Prabhupada's cadmium levels were far above what would cause serious kidney disease and kidney failure within six to twelve month's time.
- 5) Srila Prabhupada's hair had 16,000 times more cadmium than in most of the world's drinking water.
- 6) Srila Prabhupada's hair had 400 times more cadmium than the maximum limit allowable in drinking water (by Environmental Protection Agency guidelines).
- 7) According to one website, the lethal dose of cadmium is 30-40 mg, but the "lethal" level of cadmium poisoning- the variables of body weight, age, health, gender, chronic vs. acute, and other factors will determine how quickly and whether or not someone will die from the poisoning or from the conditions and diseases caused or aggravated by the poisoning. Due to Srila Prabhupada's age and health, a lethal dose of cadmium would be significantly less than the average 30-40 mg required for a normal healthy person.
- 8) "A few milligrams of cadmium or even less than a milligram of cadmium salt may be enough to produce fatal toxicity." Michael Mullins, *Clinical Chemistry* (2011) pg 1488.

NINTH EXPERT OPINION: SCIENTIFIC STUDIES

SCIENTIFIC LITERATURE ON CADMIUM POISONING

PATHOLOGY & TOXICITY

The following was obtained from various studies to provide a general overview of cadmium's extreme and widespread destructiveness to the body, giving *some idea of what it does, and how, to its unfortunate victims*.

- (1). Unlike other toxic heavy metals, ***ingested cadmium is primarily cumulative***; since body excretion is so slow and limited to a maximum of about 2 micrograms per day regardless of the amount ingested, so ingested amounts greater than bodily excretion rates accumulate in the body until a fatal threshold is reached.
- (2). Cadmium is so poisonous that as little as 10 milligrams of cadmium has caused severe toxic symptoms when ingested. (Rumack BH: Poisindex Information System) A lethal dose is about 0.5 grain or 30 to 40 milligrams cadmium, less than the 300 mg arsenic required, and is about the weight of a small postage stamp. This translates to 0.035 grams or 0.001235 of an ounce.
- (3). Cadmium is a general metabolic poison and competes (replaces) with zinc, disrupting essential biological processes. Ingested cadmium is primarily deposited in the kidneys and liver, with a very limited amount being carried by the blood and excreted through the urine. Since the amount of cadmium deposited in the hair depends on the blood level of cadmium, hair cadmium is like the tip of the iceberg as to the actual total body burden.
- (4). A 2000 study in Belgium by MK Viaene et al stated that "animal studies have shown that cadmium is a potent neurotoxicant."
- (5). The target organ for cadmium toxicity via oral exposure is the kidney. Cadmium causes irreversible renal tubular damage, which progresses into complete Fanconi syndrome with decreased tubular reabsorption of proteins, glucose, amino acids, calcium, phosphorus, and with decreased ability to acidify and concentrate the urine.
- (6). Renal tubular dysfunction and proteinuria (in kidneys) results in overall physical deterioration. Rather than assimilate nutrients, minerals and protein, the kidneys allow them to pass out with the urine, including whatever stores are already in reserve. Leaching due to sufficient cadmium poisoning (protein and sugar is spilled in the urine) denies the victim any sustenance and slow death follows with the appearance of malnutrition, starvation, indigestion, diarrhea, vomiting, stomach pain, etc. (***This was exactly Srila Prabhupada's condition...see medical history***)
- (7). Cadmium poisoning is irreversible; there is no antidote or chelation therapy.

- (8). Cadmium has no known beneficial effect on the human physiology and its cumulative toxic effect simply depends on the amounts ingested.
- (9). Daily excretion of cadmium is about 0.01% of the total body burden; cadmium has a half-life in the body of 17 to 30+ years (it takes that long to excrete half of what is in the body).
- (10). Normal cadmium concentrations in the adult kidney cortex is about 50 ppm and when it reaches 200 ppm a critical threshold is reached wherein the body no longer can manage it and disease then develops, including serious kidney dysfunction and failure. ***(Srila Prabhupada's condition, exactly!)***
- (11). Clinical evidence of the cumulative effects of cadmium may appear after exposure has terminated; the disease then tends to be progressive. Once sufficient cadmium has been chronically ingested, death will follow from disease progression.
- (12). Long-term chronic cadmium poisoning results in various bone diseases, and prostate and lung cancer are also suspected. The liver and cardio-vascular system are also adversely affected by cadmium.
- (13). Cadmium intake is distributed widely in the body but accumulates particularly in the liver and kidneys. It binds to protein and non-protein sulfhydryl groups and various macro-molecules such as metallothionein, effecting especially the liver and kidneys.
- (14). Because the toxic effects of cadmium are a function of a critical concentration being attained in the kidneys, similar effects will occur following long-term poisoning at low levels and short-term poisoning at high levels. Kidney and liver toxicity can occur with toxic cadmium levels accumulated even by sub-chronic exposure. ***(which is why it was not recognized by so many "short-term" doctors)***
- (15). Breathing difficulties and emphysema develop in more extended exposures, up to 10 years later at low-level chronic levels. ***(in the months before Srila Prabhupada's departure, some doctors were focused on his lungs, and this is consistent with cadmium poisoning symptoms.)***
- (16). The IARC regards cadmium as cancer-causing. A study found that cadmium causes chromosomal aberrations in the blood lymphocytes and lesions in the central nervous system, liver, and kidneys, and causes eosinophilia, a blood disorder.
- (17). Cadmium is one of the most dangerous environmental nephrotoxic agents and causes loss of hearing and eyesight, and alters calcium metabolism, causing kidney stones and pain, decreased density and weakness in bones. Arsenic, lead, mercury, cadmium, and antimony are naturally occurring toxic heavy metals which interfere with the function of some of the basic chemical processes that sustain life. Present in only trace amounts in the environment.

CONCLUSION

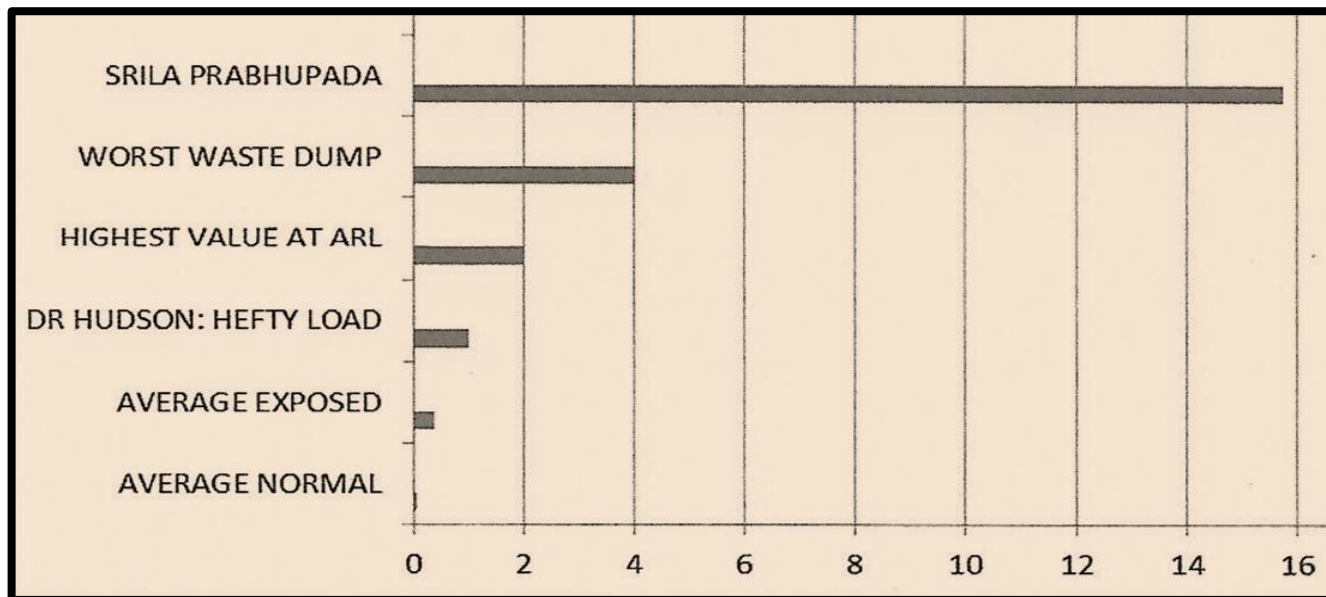


Srila Prabhupada's level of an average 15.73 ppm cadmium in his hair, sustained over a minimum of at least 9 months, and likely longer, constitutes a lethal amount, especially for Srila Prabhupada who was elderly and already had some existing health problems with heart, kidneys, and diabetes. This is the clear verdict of the scientific literatures.

Altogether we have quoted nine expert opinions that all confirm the lethality of Srila Prabhupada's cadmium hair levels as found in three different hair tests and samples by one of the world's foremost neutron activation analysis laboratories. That others who are separate from the Truth Commission would find additional expert opinions on these levels of cadmium as found in Srila Prabhupada's authenticated hair samples would be a very good development. Balavanta das was soliciting further expert opinions in 2017, as he

works with toxicology experts in his legal profession in Florida.

CHAPTER 33: MALICIOUS, HOMICIDAL POISONING



CADMIUM LEVELS: Comparison chart showing amounts of Cadmium in ppm, from 0 to 16 ppm.

1. **SRILA PRABHUPADA:** Average of 15.75 ppm, about 250 X normal
2. **Worst waste dump in the USA:** 4 ppm, 60 X normal
3. **Highest Value at ARL (commercial hair testing outfit):** 2 ppm, 30 X normal
4. **Dr. Hudson, expert toxicologist, says this is a "hefty load":** 1 ppm, 15 X normal
5. **Average Exposed Industrial Worker:** Average of 0.387 ppm, 6 X normal
6. **Verage Normal Unexposed Person:** Average of 0.065 ppm.

FOR CLARITY'S SAKE: QUICK REVIEW OF THE HAIR SAMPLES

- The three samples that tested highly positive for cadmium are D, A, and Q-2.
- Balavanta's hair test with high arsenic was Q-1.
- Others that had normal results were J, ND-1, and ND-2.
- Sample M was normal but not Srila Prabhupada's hair.

CADMIUM WAS THE PRIMARY HEAVY METAL POISON

Previously we had stated in *Someone Has Poisoned Me (1999)* that Srila Prabhupada was poisoned with arsenic, based on the limited hair tests completed at that time. Arsenic was found at 2.6 ppm in one sample of Srila Prabhupada's hair, and this is about 20 times above the average normal levels. ***There is no satisfactory innocuous explanation as to how Srila Prabhupada would have acquired this amount of arsenic in his hair.*** The arguments that Srila Prabhupada drank tainted Bengali water, or that 2.6 ppm is normal, must be discarded upon a close and honest scientific examination. Therefore, based on the evidence in 1999, in *SHPM* we thus concluded that, in conjunction with the large stock of very weighty evidence other than the hair tests, that Srila Prabhupada had been poisoned with arsenic.

However, hair tests on Sample D (2002), Sample A (2002), and Sample Q-2 (2005) revealed an average of 15.73 ppm cadmium in Srila Prabhupada's hair throughout 1977, a level about 242 times above the average normal. These levels are far higher than those of the arsenic and we have assessed, based on studies of the scientific literatures, that these cadmium levels are lethal over a short time, as explained in previous chapters.

Due to this new evidence, *cadmium is now understood as the primary ingredient that was used to poison Srila Prabhupada.*

MAKHARADHVAJA HAS NO ARSENIC OR CADMIUM

Makharadhvaja is made with gold, sulfur, and mercury, and sometimes with other beneficent ingredients such as musk, pearls, and mica. *However, cadmium is never an ingredient in makharadhvaja or any other Ayurvedic medicine*, and thus Srila Prabhupada's catastrophic cadmium levels cannot be explained as coming from medicines. The forensic hair tests showed poisoning by cadmium, and not by mercury which normally is found beneficially in makharadhvaja in tiny quantities.

The high levels of heavy metals in Srila Prabhupada's hair are not due to any medicines, and this is reinforced dramatically by the astronomical amounts of cadmium in his hair. Cadmium is ***never used in any medicine***, as it has no medicinal properties even in small amounts, as do arsenic and mercury. To say it again, the lethal amounts of cadmium in Srila Prabhupada's hair could not be caused by any medicine, but only by deliberate malicious and homicidal poisoning.

Dr. G. Ghosh, who was 82 in 1977 and a respected allopathic doctor from Allahabad, had said that any medicine which contains mercury and arsenic would be inappropriate for Srila Prabhupada. None of Srila Prabhupada's medicines are known to have had arsenic, and Srila Prabhupada's mercury levels in his hair were very normal. ***This means that the makharadhvaja was not poisonous to Srila Prabhupada with mercury.***

MAKHARADHVAJA WAS TAKEN AFTER THE CADMIUM POISONING

Sample A, which contained 19.9 ppm cadmium, was collected by Daivi Shakti dasi shortly after Srila Prabhupada's departure by brushing off some hairs from the outside the the hairclipper's cutting blades. We have assessed that this sample must thus be made up of hairs largely from the last haircutting probably just before leaving for London in late August, 1977, but that it would also include some hairs stuck to the clipper blades from previous haircuttings. *Sample A* would be primarily from August 1977, but also represent hairs from earlier haircuttings in 1977. Therefore we date *Sample A* as a composite of all of 1977 up to August.

Srila Prabhupada's last hair cutting was by razor on September 22 (*TKG's Diary*, pg. 202), and not by the hairclippers which were last used in an August haircutting.

Sample D was from early March 1977 according to Hari Sauri. Both hair samples show sky-high cadmium levels months ***before*** Srila Prabhupada took the three doses of makharadhvaja.

So how could the makharadhvaja be responsible for anything in those hair samples from months earlier? The cadmium poisoning is confirmed as being in force from at least late February 1977, long before Srila Prabhupada took any *makharadhvaja* around October 25, 1977. The *makharadhvaja* was taken long after Srila Prabhupada's poisoning was already underway (See Ch. 18).

POISONING CLASSIFICATIONS

Gradual poisoning by heavy metals occurs in one of three situations, when:

ACCIDENT: There is misuse of some dangerous manufactured product or substance (like a child eating cadmium paint or chewing a nickel-cadmium battery)

POLLUTION: There is environmental or occupational pollution or exposure (like living near a metal smelter or industrial operation)

HOMICIDE: Someone secretly and maliciously introduces a single dose, or repeated doses over an extended period of time, in food or drink, perhaps not in lethally acute amounts, but with a gradual poisoning, producing the appearance of a chronic illness and causing death after some time.

Since cadmium is expelled from the body so slowly, with a half-life of 17-30 years, a hefty dose of cadmium would continue to act adversely with little to no recovery. Similarly, a persistent, gradual health deterioration would result from regular cumulative small doses of cadmium.

Cadmium poisoning can be classified in four degrees or intensities, as follows:

ACUTE, with sudden, dramatic symptoms, intense and often fatal,
SUB-ACUTE, with serious effects but not immediately lethal,
MID-LEVEL CHRONIC, with lesser doses and longer survivability, and
LOW-LEVEL CHRONIC, with small doses over an extended time period.

Which one of these four were applicable to Srila Prabhupada?

LOW-LEVEL CHRONIC?: **No.** Srila Prabhupada's hair cadmium levels were far above the low-level chronic poisoning typical to factory contaminations, which produce serious health problems such as kidney failure and prostate cancer after 10 to 40 years, and involve values of about 0.5 to ± 2 ppm hair cadmium. Srila Prabhupada's case is more substantial than low-level chronic cadmium poisoning.

ACUTE POISONING?: **No.** Acute poisoning would result in death within hours or days. The continuity of Srila Prabhupada's symptoms and gradual, progressive health decline over a year also does not indicate a one-time acute poisoning.

SUB-ACUTE POISONING?: **Yes, sometimes, on and off.** Srila Prabhupada's overall and gradual health decline began in earnest on July 20, 1976, just as he was leaving New York with Tamal as his host, and renewed its appearance on February 26, 1977 just days after Tamal joined Srila Prabhupada as his permanent secretary, and became more serious on May 16, 1977 when Srila Prabhupada suddenly left Hrishikesh for Vrindaban "to die." Srila Prabhupada also appears to have suffered episodes when there was a sudden onset of serious pain and illness which knocked his overall health down by a big notch. At least three of these episodes stand out distinctly in the medical record, and in each instance Tamal Krishna Goswami was present.

MID-LEVEL CHRONIC CADMIUM POISONING?: **Yes.** This is the best classification for Srila Prabhupada's condition in between the apparent sub-acute episodes described above. This is supported by Dr. Hudson's opinion: "**the exposures to the material must have been small and over a period of months.**" The gradual ingestion of small amounts of cadmium resulted in a delayed, cumulative, and irreversible effect on health over an extended time of many months to a year.

Of course, cadmium continues to hang around in the body for a long time, so it is also possible that there could have been just four or five times when cadmium was given to Srila Prabhupada, such as at the points of major periodic downturns in his health: July 20, 1976; Feb. 26, 1977; May 16, 1977; Sept. 8, 1977, and Nov. 12, 1977. If we had a three inch long hair from Srila Prabhupada's November 1977 sikha, we could get a poisoning profile over a year's time by incremental testing along the length of the hair shaft. This would show when the cadmium poisoning episodes took place on a timeline.

DIAGNOSIS: MIXED MID-LEVEL CHRONIC AND SUB-ACUTE POISONING

Thus we see Srila Prabhupada's poisoning as a combination of mid-level chronic and sub-acute poisoning, the extended ingestion of small amounts of cadmium with insidious, hidden, deadly effects and sometimes punctuated or interspersed with heavier or sub-acute doses. We will hereafter refer to this as mid-level chronic and sub-acute cadmium poisoning, or MLCSACP. The hair tests and medical history of Srila Prabhupada show that **likely the poisoning was by small amounts, many times, over many months.**

POISONING METHODOLOGIES

Whoever poisoned Srila Prabhupada would necessarily have been "very close" to administer periodic doses of cadmium. A trusted servant, devotee, regular guest, friend- these persons had the access to be able to carry out a secretive tainting of something which Srila Prabhupada then ingested. Because it was not a one time poisoning, with hair tests proving that cadmium was imbibed by Srila Prabhupada in skyhigh levels from at least late February to November 1977, or 9 months minimum, namely in a chronic manner, the poisoner(s) would need regular access to Srila Prabhupada, and that would rule out outsiders like Gaudiya Math members, Vrindaban caste brahmanas, devotees who would visit once or twice, etc. The type of poisoning that Srila Prabhupada endured narrows the poisoners down to those who were regularly stationed around Srila Prabhupada, especially after the severe February 1977 health decline.

How could cadmium have been introduced into Srila Prabhupada's physical body? As one example, the common compound cadmium chloride ($CdCl_2$) is very soluble in water (1400 grams per liter) and has no taste,

color or odor. It is a white crystalline powder, similar to salt or sugar. It could easily be mixed into Srila Prabhupada's salt or sugar. The same applies to arsenic trioxide, the compound typically used in arsenic poisonings.

Hydrochloric acid may be used to make hydrated cadmium chloride (solution in water) from the metal cadmium (widely available in batteries or as an electroplated element, such as on bolts and refrigerator shelves). This is a process that seems entirely possible in the dirty back streets of Calcutta or Delhi. In other words, in India cadmium should be available, and in the West it can be purchased by mail-order or in various shops. Edmund Scientific sold advanced "chemistry kits" by mail or in hobby shops during the sixties and seventies, and likely included cadmium salts. Nityananda das: *"I clearly remember cadmium chloride as one of the chemicals in our tenth grade high school chemistry course."*

Toxicology of the Eye by WM Grant (1974) states: "Ingestion of cadmium salts has caused severe and sometimes fatal poisoning." This confirms that cadmium is entirely suitable for homicidal poisoning.

Cadmium would produce the slow health debilitation and starvation syndrome we find in Srila Prabhupada's health history. A "cosmetic" poisoning of small doses which would result in a feeling of malaise, increased weakness, and a reduction in the body's general strength, could have begun well before Srila Prabhupada's serious illness on February 26, 1977, perhaps by July 20, 1976 when Srila Prabhupada became extremely ill upon leaving New York for London. For seven months Srila Prabhupada very gradually recovered until his major and sudden health decline on Feb. 26, 1977.

Srila Prabhupada's health history is fully compatible with cadmium poisoning. Since Srila Prabhupada's hair from at least late February until late August 1977 contained highly elevated levels of cadmium, as we know from the hair tests, we can understand there was a long-term or chronic poisoning. It is a very logical position to think Srila Prabhupada's poisoning started in all earnestness by February 26, 1977 and lasted until his departure on November 14, 1977: a length of almost nine months.

We should therefore look in the health history to the earliest signs of poisoning. Accordingly, we have detailed Srila Prabhupada's health history in *Someone Has Poisoned Me* from late 1975 to show that gradual poisoning may have started in New York in July 1976.

POSSIBLE METHODS OF CADMIUM POISONING

Here are some possible avenues by which cadmium powder, cadmium-laced water, or cadmium salts could have been given to Srila Prabhupada for oral ingestion through the contamination of some of his exclusively personal ingredients that he used daily or regularly:

- (1). His special vegetable salt, mentioned by Hari Sauri,
- (2). His tooth powder, or
- (3). His *Hedges* snuff powder (but Srila Prabhupada used this only very occasionally),
- (4). His cooking spices in his personal Vrindaban kitchen, which was not guarded,
- (5). The Horlicks or Complan food supplements, which were a dry powder,
- (6). Medicinal compresses used in some 1977 treatments (absorbed through skin), but this was seldom,
- (7). Mixed in various medicines (such as makharadhvaja from Chandra Swami or those delivered by Tamal from Bombay on Feb 14, 1977), of course resulting in that medicine being rejected even if it was helpful by itself,
- (8). Sprinkled on top of food, as claimed by the Mexican Gurukuli Bhakta Vatsala das,
- (9). Tiny sprinkles in milk, water, or fruit juice- this is very likely.

A sprinkle of colorless, tasteless, and odorless cadmium powder, such as what might fit on the very tip of a small key, would be unnoticed and could produce another serious downturn in health with sub-acute symptoms. Cadmium is that poisonous.

No one else would use these personal items which were specifically reserved only for His Divine Grace. In this way, someone who was already there could have secretly poisoned any one of these aforementioned items, and then watch while Srila Prabhupada's caretakers unknowingly (or knowingly) became complicit in a gradual homicidal poisoning. But this would not explain the sub-acute episodes very well, in Feb, April, May, June, August, Sept, etc...

Mustard seed oil was used to massage Srila Prabhupada daily, including his head, and one could speculate that perhaps cadmium had been added to the massage oil. However, the persons giving the massage would then also become poisoned by absorption through the skin of their hands, and the few who gave Srila Prabhupada regular massages did not develop any health problem. Massage oils can be ruled out.

CADMIUM FROM ACCIDENT, ENVIRONMENT, OR OCCUPATIONAL HAZARD?

Could Srila Prabhupada have accidentally ingested sufficient cadmium somehow that would produce the results experienced throughout 1977, and maybe late 1976 as well? Well, anything is possible. However, scientific information in previous chapters practically rules out any kind of accident because:

- 1) Srila Prabhupada's super-high levels in the three hair tests are not seen in any other person in the scientific literatures involving accidents or environmental/occupational exposure**
- 2) The poisoning was slow or chronic, so how can there be an accidental exposure that would remain constant all during 1977 while Srila Prabhupada's health unexplainedly deteriorated?**

We must remember that the hair tests indicate high levels over a minimum of 9 months – so what consumer product could have cadmium sufficient to reach an average of 15+ ppm cadmium in hair? It is virtually impossible to accumulate such levels from consumer products. The public consumers of such a product, if it existed, would have died in droves. That Srila Prabhupada's levels of cadmium could be from any accidental exposure to a tainted consumer product is totally implausible.

Environmental pollution or occupational hazards are also ruled out because no one else in Srila Prabhupada's entourage suffered his "disease." Obviously Srila Prabhupada's cadmium levels were the result of a deliberate poisoning of his food or drink.

CHRONIC INVALIDISM, CHRONIC STARVATION

Chronic cadmium or arsenic poisoning causes a physical condition which appears typical to old age and therefore arouses no suspicion. It is a state of chronic invalidism and chronic starvation. Both Satsvarupa and Hari Sauri postulate in their biography and memories that Srila Prabhupada's illness was just part of old age and the physical body wearing out.

Of course, now we know that behind Srila Prabhupada's deterioration of old age was:
the accelerant of heavy metal cadmium poisoning.

After the kidneys become seriously overloaded due to sufficient cadmium poisoning, "leaching" occurs, causing protein and sugar to spill into the urine, denying the victim of any sustenance from whatever they eat. Cadmium has a half-life of 17 to 30 years, meaning it takes that long for the body to eliminate half of any cadmium that is taken in. Mathematically, that would indicate that if there was no further cadmium ingestion by Srila Prabhupada after what was shown in Sample A from late August 1977, by mid-November, when he departed, Srila Prabhupada would still have 98.75% of the same cadmium in his body. A hair test on Nov. 14, 1977 would still have 98.75% of the 12.4 ppm cadmium in Sample A, or 12.25 ppm cadmium. It is a very, very difficult and slow process for the body to eliminate cadmium. Cadmium ingested early in 1977 would still be plaguing the body at the end of 1977, continuing to wreak havoc to the health.

Slow death follows with the appearance of malnutrition, starvation, indigestion, diarrhea, vomiting, stomach pain, etc. This exactly describes Srila Prabhupada's medical symptoms... and any discussion about a diagnosis of Srila Prabhupada's medical condition is meaningless without first dealing with the 15.73 ppm cadmium factor which was maintained for at least 9 months.

INSIDIOUS AND VIRTUALLY UNDETECTABLE

Arsenic, strychnine, cyanide, curare, and other exotic poisons are routinely overlooked and go unrecognized, and cadmium is perhaps even more rarely used in homicide. The term for this is "insidious," namely, working or spreading harmfully in a subtle, treacherous, or stealthy manner.

Cadmium is a “masquerade” poison much like arsenic; it is virtually undetectable.

In *Unnatural Death: Confessions of a Medical Examiner*, Dr. M. M. Baden explains that autopsies rarely can tell that poison is present, and that separate tests for each specific possible poison that could have been used are necessary but very expensive. Arsenic and cadmium are invisible to the naked eye and are usually missed by homicide investigators, physicians, coroners, and medical examiners. ***It is estimated that for every murder by poisoning, 5 to 10 others go undetected. That is a 9% to 16% detection rate.***

When asked why arsenic poisoning was not previously suspected in Napoleon’s death, Ben Weider replied: “

“I put that question to Henri Griffon, the poisons expert at the Paris police laboratory. Griffon said that in no case of arsenic poisoning – and he has investigated many – did a doctor diagnose arsenic correctly and in time. The symptoms are characteristic of several diseases more familiar to doctors; one must see them in their totality to make the right diagnosis. Certainly a doctor is more comfortable with disease than with the idea of poison.”

Homicide by chronic arsenic poisoning has been documented and prosecuted on many occasions, even though it is very, very difficult to diagnose correctly.

Chronic cadmium poisoning, however, is a true rarity in the annals of criminal poisoning.

It produces symptoms generally similar to that in arsenic poisoning and fully compatible with those found in Srila Prabhupada during 1977.

Thus the sections in *Someone Has Poisoned Me (1999)* that deal with medical symptoms correlating to arsenic are not erroneous, but simply apply instead to cadmium. More on this later.

Therefore gradual cadmium poisoning is more difficult to recognize than even chronic arsenic poisoning, and may be said to be virtually undetectable. Only by Lord Krishna’s arrangement, however, has it been discovered. Even the best laid plans of mice, men, and poisoners are foiled by the ways of providence.

CADMIUM POISONING RESEMBLES COMMON DISEASES

Knowledge of the means and techniques of poisoning methodologies are readily available from the stock of modern literatures and medical research. Also, the discovery of Napoleon’s high arsenic levels in hair in the 1960’s brought much attention to the subject of poisoning. Those involved in the 1977 poisoning may well have read Forshufvud’s 1972 book *Who Poisoned Napoleon?*

Whoever master-minded Srila Prabhupada’s cadmium poisoning knew that the resulting symptoms would closely resemble those of diabetes and kidney disease, or any number of other ailments. They knew that no one would be able to tell the difference. Otherwise why use cadmium? Is it just by chance that cadmium produces kidney disease? No. The poisoners somehow learned that cadmium was the best choice of poisons for Srila Prabhupada because it would be confused with his already existing health problems. This strongly hints at some professional advice or involvement. Consultations with a poisoning expert is almost a given. For more on outside involvement see Ch. 75, 77.

Srila Prabhupada was known to already have a kidney ailment for several years prior to 1977, indicated by repeated incidences of swelling in the bodily extremities. A US government website at www.toxnet.nlm.nih.gov cautions that ***“persons with kidney disease may be hyper-susceptible to cadmium (compounds) and should be excluded from exposure.”*** It seems that cadmium was a very “good” choice of poisons to use on Srila Prabhupada because its effects would fit in perfectly with his already existing weak kidneys. Who would suspect? Very clever planning and execution, indeed. But it was not clever enough...

Thorough investigation of the scene and circumstances, consideration of medical history, and comprehensive toxicology testing is necessary to detect most poisons. ***Each poison must be specifically tested***

for, otherwise it will be missed. Progressive application of toxicology tests to rule out the obvious agents, progressing to less obvious causes, and considering the symptoms, are key to detection of poisoning.

POISONING, LITTLE BY LITTLE

With the confirmations of the highly unusual amounts of cadmium in Srila Prabhupada's hair, we examine how the poisoning took place. The nature and progressive history of Srila Prabhupada's declining health in his last year, with its ups and downs, level plateau periods, and sudden onsets of worsening, suggests a scenario of a **steady "maintenance" poisoning punctuated by periodic, more intense doses.** This comprises a mixed regimen of mid-level chronic and sub-acute poisoning, or an extended and gradual poisoning.

Using timing and circumstances for "cover," the poisoner(s) would terminate the brief intervals when Srila Prabhupada began to feel some relief with the onset of yet another attack of the mysterious and persistent "ailment." Thus ensued another worsening of health. A new dose of cadmium would bring increased illness that appeared to be nothing more than **"Srila Prabhupada's body being old and worn-out from constant travelling and preaching."** (Hari Sauri's *Transcendental Diary*) The effects would bring days and weeks of intensified degeneration of health. As explained, any ingested cadmium would continue to wreak havoc on the health because half of it is not expelled for 17 to 30 YEARS.

From the constant anemia, lack of appetite, no taste for food, and muscle weakness we believe that there was an constant background of chronic poisoning, enough to produce a "starvation program." Over many months Srila Prabhupada lost weight and became progressively weaker, primarily from being unable to eat or digest food.

As Forshufvud states in his Napoleon book, 1995, pg 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 reference source summarized the typical method of covert poisoning as follows: *"The doses are increased and reduced to create the impression that the "patient" with a mysterious illness is getting better from some treatment, and worse from another treatment. Then the dose is much increased so that by that time no one is surprised when there is a severe turn for the worse that defies medical diagnosis or doctors' medications."*

Then, every so often, after some weeks or months, as the circumstances were "favorable," the poisoners would administer a larger, sub-acute dose of poison to generate increased illness and accelerated health decay. Travel was thus prevented, avoiding awkward situations with new doctors or treatments which might discover the true nature of Srila Prabhupada's ailment. Srila Prabhupada's return to India from London in September 1977 avoided any chance that further Western medicine, advanced tests, or competent doctors would frustrate or discover the poisoning.

THE FINAL DOSE

Finally, after a program of chronic poisoning had reduced Srila Prabhupada's health to the brink of extinction by November 1977, a final dose could have been administered as is clearly indicated by the poison whispers on November 11, which have been forensically analyzed and repeatedly confirmed to contain the words **poison and to be about homicidal poisoning.** (see Part Three)

JAYAPATAKA: "Poisoning for a (long) time..."

TAMAL: "The poison's going down...(someone giggles) the poison's going down"

TAMAL: "Is the poison in the milk?" (Bhakticharu Swami then gave this milk within two minutes.)

It is also very interesting to note that the **very next day** after Srila Prabhupada said several times, **"Someone has poisoned me,"** the disturbing and verified, certified whisperings about poisoning are found in the background on tape recordings. Why this amazing coincidence? One must surmise that the poisoners became alarmed that Srila Prabhupada had discovered them and would further expose them. They then

decided on a final poisoning.

Srila Prabhupada entered a "coma" (internal consciousness) about 60 hours after the poison whispers, and he departed about 20 hours after that. However these timing estimates may be shorter or different due to possible inaccuracies in the markings and dates on the last tapes. Some have opined that the poison whispers must be much nearer to the day of departure, Nov. 14, rather than the date of Nov. 11 as indicated by the tape labels. But who knows...?

POISONING TO SABOTAGE THE DOCTORS' TREATMENTS

We can understand that the method of poisoning was carefully planned and executed in a most secret, clever, and sinister manner. The poisoners would want to carry out their nefarious plan without arousing any suspicion from the devotees or any physicians. An extended cadmium poisoning would be extremely difficult to recognize or discover. As well as effecting an insidious, creeping debilitation, cadmium would also be very useful in discrediting all the various doctors and kavirajas as the poison invalidates all their assorted diagnoses, medicines, and treatments. Faith and trust in each new medical practitioner and prescription for cure could easily be sabotaged by the administration of continued poisoning, as everyone would mistake the effects of poison for supposed ill effects of the new medicine or cure program.

For example, another sprinkle of cadmium could subvert whatever beneficial effect a medicine would be having. We note how the kaviraja Damodara Shastri believed his herbs would rejuvenate Srila Prabhupada's strength in October 1977, but all his efforts were frustrated by a continuing decline in health. As Srila Prabhupada experienced the adverse effects of the hidden poison, the doctor and medicine of the day was blamed and rejected. And every few days or so, the parade of doctors featured a change to a new one. It would be simple for the caretakers who had custody of all medicines to tamper with them and thus discredit each treatment program, increasing the skepticism about all doctors or medical programs.

SO MANY DOCTORS AND MEDICINES...SO CONFUSING

It was necessary that the poisoners prolong the "assassination" of Srila Prabhupada over an extended time period, lest suspicions be aroused due to the sudden death of a healthy person. The cause of death would need to look natural, entailing a gradual and frustrating, unexplainable decline of health. As Tamal said, in spite of "*so many doctors and medicines, nothing worked.*" If suspicion arose due to anything that appeared other than a prolonged illness, then an autopsy, investigation, or just some serious questioning might discover the poisoning.

As a footnote, deaths in India by law require autopsies or at least basic review as to cause of death, although enforcement is slack and interference is rare with the interment in samadhi of a sadhu. If Srila Prabhupada had expired in the Western countries, and especially under the suspicion of foul play, certainly tests would have been done by the local coroner and an official autopsy report prepared. Conveniently, Srila Prabhupada wanted to die in Vrindaban, where rules and procedures are flexible, erratic, or unenforced. We note that Srila Prabhupada's Vrindaban death certificate lists his cause of death as a heart attack- something not even considered by anyone previously, as his heart was strong until the last.

OPEN ENDS:

Why was the death certificate filed so late, by whom was it filed, and who chose "heart attack" as the cause of death, and why? This does not at all relate to the various misdiagnoses at that time.

It was also necessary to maintain a state of chronic *invalidism* in Srila Prabhupada until he made his will and turned over bank accounts and management *legally* to his disciples. After all, a sudden death by poison would leave ISKCON's assets unavailable or in legal limbo."

We note also that Srila Prabhupada was taken to a London hospital for an emergency circumcision due to an inability to pass urine, and when various tests were demanded by the hospital doctor on duty, they were strenuously declined by Tamal and his friend Abhiram, Srila Prabhupada's acting nurse. Since leaving India and during his two weeks in London, Srila Prabhupada's health and strength had seriously declined further, with

swelling and urine blockage. Srila Prabhupada capitulated and decided to return to India and not travel on to America as planned.

Was it the intension of the poisoners to force a return to India? Was additional cadmium given to prevent Srila Prabhupada from going to America, where advanced medical facilities might detect the cadmium poisoning? This is speculation, of course. On the opposite side of the coin, we have documented elsewhere that Brahmananda Swami was forced to make travel arrangements for Srila Prabhupada back to India from London because Tamal refused to do so, wanting Srila Prabhupada to continue on to America.

TERMITES AND THE BURNING HOUSE

Having found very high amounts of cadmium in Srila Prabhupada's hair, if we examine his medical history and list of symptoms, it becomes clear that Srila Prabhupada had **extended cadmium poisoning**. Although critics may attribute these symptoms to diabetes, kidney disease, or natural causes, this would be like ignoring a raging fire in the house and blaming termites for the destruction when there is clear evidence of arson. This logic does not explain the immediate and predominant cause of health failure, namely the 15.73 ppm average of cadmium in hair as determined by Dr. Morris' tests.

Also a significant group of Srila Prabhupada's striking health and medical symptoms do not correlate with diabetes, kidney disease, or natural causes. Two of them are chronic conjunctivitis and photosensitivity-which are unique cadmium poisoning symptoms. This is explored further in Part Five.

Diabetes and kidney disease symptoms are remarkably similar to those of chronic cadmium poisoning, but, when the symptoms of chronic cadmium poisoning are confirmed by three hair analyses, *as has been done*, then there can be no doubt of the accuracy of a diagnosis of cadmium poisoning. ***If we had found that all the symptoms matched kidney disease and many were incompatible with cadmium poisoning, and there was normal cadmium in the hair, then it would be a whole different story. But that is not the case.***

The point is that any diabetes and kidney disease that Srila Prabhupada may have had ***was aggravated and accelerated by the proven cadmium poisoning***. A misdiagnosis of Srila Prabhupada's 1977 ailment as simply diabetes or kidney disease would not account for the sky-high cadmium. The total evidence presented in this publication ***establishes the correct diagnosis to be chronic cadmium poisoning***.

Those in denial say Srila Prabhupada's ill health was due to diabetes and kidney failure, and it was not due to poisoning. But it is all three, with cadmium being the primary aggravation which caused the diabetes and kidney disease to worsen and conclude with ***premature and unnatural expiration***.

From Ellerhorn's Medical Toxicology (1997): ***"The most direct way to determine cadmium poisoning is to compare indicators of cadmium exposure, symptoms, and kidney damage to resultant adverse health effects." (and that is what is determined in this book.)***

In other words, Srila Prabhupada's sky-high hair cadmium readings combined with his having cadmium poisoning symptoms and serious kidney disease means that his health deterioration is due to cadmium poisoning, and not exclusively due to kidney disease, old age, diabetes, etc. Isn't this obvious now?

HOMICIDAL CADMIUM POISONING

Advanced testing by NAA of Srila Prabhupada's hair samples D, A, and Q-2 has established and confirmed ***homicidal cadmium poisoning***. These hair samples contained 190 to 306 times more than the average normal levels of cadmium in human hair.

Whereas it has been debated whether 2.6 ppm arsenic was bad for health, it is certainly definite that these amounts of arsenic, when combined with 190-306 times the average normal cadmium (12.4 to 19.9 ppm,) was certainly more than sufficient cause for declining health and premature departure in a short time. Obviously, levels of 12-20 ppm cadmium would cause a progressive and rapid acceleration of any existing kidney disease, and is entirely consistent with Srila Prabhupada's surprise health decline in his last year.

Srila Prabhupada had a mild condition of diabetes in his later life, as he himself admitted in Feb. 1977, but he was very careful with his diet and **he was not insulin dependent**. He had no diabetes "incidents" where he would collapse with no energy or begin speaking gibberish, as is common in patients with advanced diabetes. In the last six months of his life, he also experienced several severe "attacks" of stomach pain, fever and distress, and after each progressive episode he was physically much weaker. This also is not a description of diabetes nor kidney disease.

Therefore, extended cadmium poisoning is the correct diagnosis without doubt. Homicidal cadmium poisoning is the logical conclusion.

If not for being poisoned, Srila Prabhupada may well have lived with his mild to moderate, non-insulin dependent diabetes condition and intermittent kidney problems for another unknown number years, perhaps five, ten, fifteen more years. He could have stayed as long as he liked, actually.

HAIR TESTS CONFIRM HEAVY CADMIUM POISONING BEGAN AT THE LATEST IN LATE FEBRUARY 1977 AND CONTINUED AT LEAST UNTIL SRILA PRABHUPADA DEPARTED ON NOVEMBER 14, 1977: AT LEAST 9 MONTHS, AT THE MINIMUM.

WHY POISON AN OLD AND ILL PERSON WHEN THEY ARE ABOUT TO DIE ANYWAY?

This is a common protest to the idea that Srila Prabhupada was poisoned. They say: why bother? Srila Prabhupada was very ill anyways. But this shows how much these persons know about Srila Prabhupada's health. He was strong and quite healthy up until his last year, and then he suffered a sudden and unexplained decline in his health, which is equated to the poison cadmium found in his hair samples during that same year.

Just as background, Srila Prabhupada was in very good health up until mid-1976. Previously he was energetic, went regularly on super-brisk morning walks, ate his meals heartily, slept very little, worked very hard, and so on. Immediately upon leaving New York on July 20, 1976, there was a sharp attack of illness with no appetite, weakness of the legs, heavy mucus and coughing, indigestion, and vomiting. By mid 1977 he displayed extreme sensitivity to light, conjunctivitis, hoarse voice, anorexia, extreme weakness, heart palpitations. This is not a description of diabetes nor kidney disease. These are cadmium poisoning symptoms.

ADVANTAGES OF POISONING:

- | | |
|----------------------------------|-----------------------------------|
| No gore for the squeamish | The weak can overcome the strong |
| No mess to clean up | Mental distancing from the act |
| Stealthy mechanism | Time to establish an alibi |
| Everybody is vulnerable | Don't have to confront the victim |
| Cadmium is virtually unsuspected | If at first you don't succeed... |

THE IDEAL POISON:

- | | |
|---|--|
| Should be obtainable without rousing suspicions | Should be toxic in small quantities |
| Should be colorless, tasteless, and odorless | Can be hidden in food or drink |
| Should have delayed onset of action | Should be practically undetectable |
| Should be chemically stable | Effects should mimic a natural disease |

COMMUNICATIONS BETWEEN YUDHISTHIR DAS AND HARI SAURI DAS FIFTEEN YEARS LATER

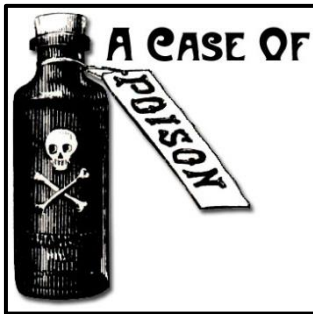
After the May 4, 2017 release of the Scientific Breakthrough YouTube video, Nityananda das wrote to Hari Sauri das to explain that the hair samples he had arranged for testing in 1999 had been completed by the Truth Committee and that Yudhisthir das had been actually Nityananda das. Hari Sauri das did not understand and a second explanarion was rendered, asking him what were his reactions to the findings of skyhigh cadmium? He simply responded: "So in other words you are saying that you were impersonating someone else in order to mislead me?" Nityananda das replied as follows:

“Dear Hari Sauri P: PAMHO AGTSrila Prabhupada! The only way I could have gotten the information on the hair samples was to approach you as someone else... to obtain the truth, sometimes unusual measures are required. I am sorry about that, but it was the only way... But I do not want to stress you, as I heard you are not very well in health. I only wanted to inform you that the hair samples you had arranged for Deva Gaurahari were tested after all. They were sent directly from Univ of Wisconsin to Dr Morris. The book Not That I Am Poisoned offered to allow others to complete the tests, which we did, and the results from Dr. Morris are proof that Srila Prabhupada was poisoned with very high amounts of cadmium, a heavy metal similar to arsenic. Prabhu, please read the two chapters I sent you to see how the hair tests took place. Then I would be interested in your thoughts, but I completely understand if you would prefer to not communicate with me. Thank you... Yrs in Srila Prabhupada's service, Nityananda das “

As expected, there was no further reply from a likely very shocked and consternated Hari Sauri Prabhu, unfortunately...

CONCLUSION

One may wonder if Dr. Morris might have made an error in his calculations and thus the cadmium may not be so elevated after all. This is very unlikely however. Dr. Morris has done thousands of these neutron activation analysis tests on tiny samples for several decades, and this work was his unique expertise and in which he was superbly qualified. Through those thousands of earlier tests he would have perfected his techniques and next to eliminated the possibilities of any meaningful errors. His report admits a slight variance of accuracy to the degree of up to 5%, as he states 95% accuracy was achieved ($5\% \pm$ higher or lower). This variance factor would not change his findings to any significant degree.



We can justifiably have millions of times more confidence in Dr. Morris' results than we can in the dishonest and fraudulent denial of the ISKCON leadership, who are clearly politically motivated to dispense with the “poison conspiracy.” Dr. Morris, on the other hand, has no motive to find elevated levels of anything. We should simply take it that the forensic scientific breakthrough as discovered almost accidentally by Dr. Morris is nothing other than the arrangement of Lord Krishna to reveal the truth about Srila Prabhupada's final pastimes. And if his results are doubted, more hair tests can be done (!).

Also, we must note that Dr. Morris did three separate hair tests wherein he found sky-high cadmium levels, on samples A, D, and Q-2. Since they were all similarly elevated in cadmium, he would have had to make the **same miscalculation** three different times through a 3 year period of time. In that same three year time period, he did countless other NAA tests, and would have corrected any anomalies in his testing regime that would have surely surfaced and become obvious. It is not as if Dr. Morris was doing tests to measure cadmium for the first time! The tests he did on Srila Prabhupada's hair were interspersed amongst many, many other tests using the same NAA method. On each of Dr. Morris' three cadmium tests, he uniquely refreshed his testing calibrations and calculations, coming up with three similarly elevated levels of cadmium each time, and also similar levels of three other elements each time as well, namely arsenic, antimony, and mercury. **This consistency and cross-correlation between the three cadmium tests and the three normal pre-1977 hair tests strongly validate his findings as accurate and true.**

Srila Prabhupada was definitely maliciously poisoned with high levels of cadmium at levels of toxicity and morbidity that would kill an ordinary man within a short time, certainly sooner than the length of time that Srila Prabhupada was being poisoned. That time is at a minimum 9 months, namely late February to mid-November 1977, but it could have started earlier. Therefore, although we know the poisoning was over at least 9 months, it was most likely at least from February 26 (when Srila Prabhupada suffered his first major health decline) until November 14, 1977, or nine months.

Toxicology and pathology experts will opine specifically on what 9 months of 15.75 ppm average cadmium would do to an 80 year old man with existing diabetes and kidney problems, but from all the available scientific studies, it is clear to us that these levels are unprecedented and lethal over that time. This would be especially true with Srila Prabhupada's age and health condition. Balavanta das, the first GBC

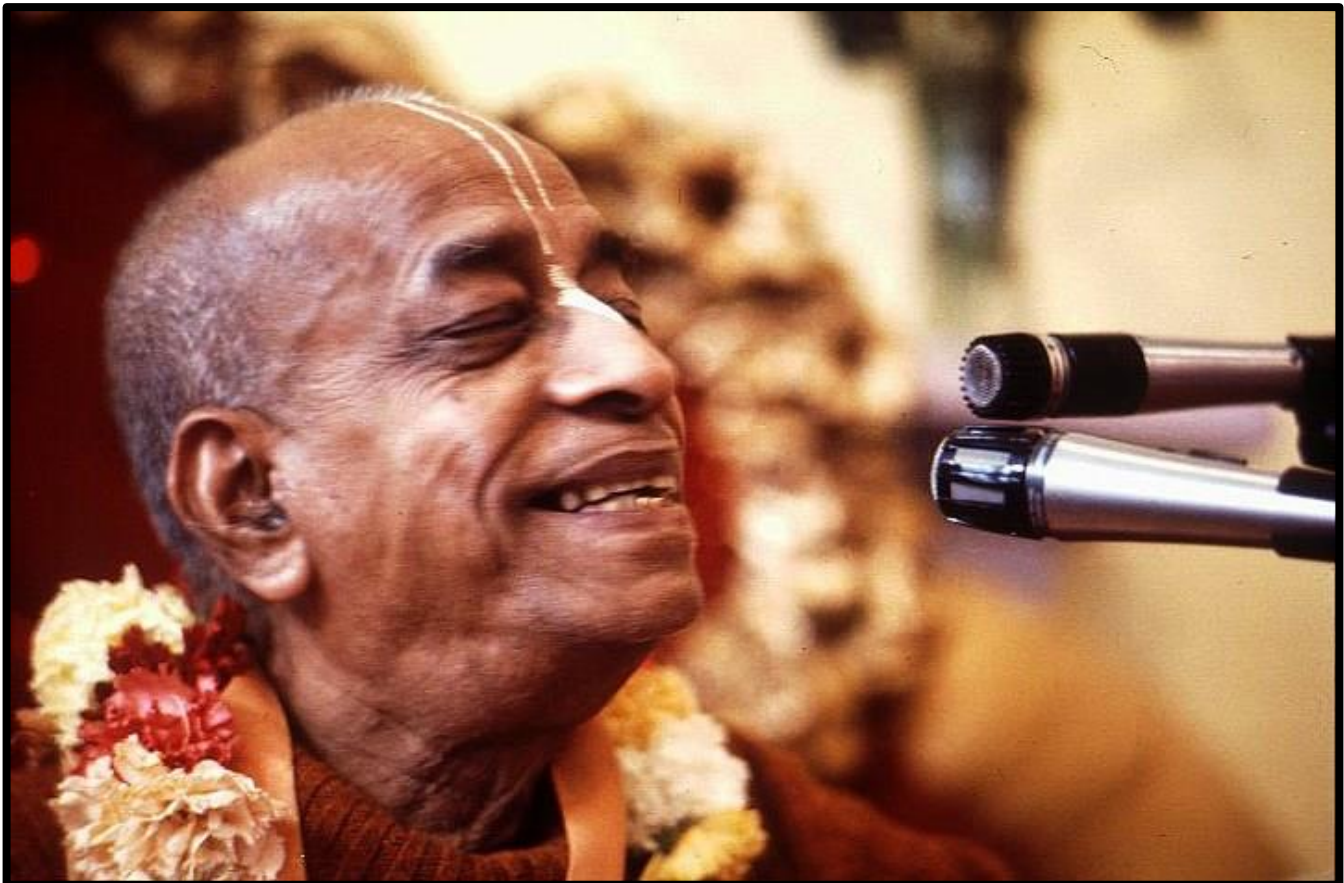
investigator into Srila Prabhupada's poisoning, is, as of mid-2017, soliciting expert opinions on these cadmium levels.

There are other samples of Srila Prabhupada's hair from 1977 (we know where there are some, and so does the ISKCON leadership), and they can be tested for further confirmation by anyone who thinks this desirable or advisable. Dr. Morris has now retired (2016), so another scientist will need to be located- perhaps his trained successor at the same laboratory.

The question: WAS SRILA PRABHUPADA POISONED? has now been conclusively answered, and it was clearly a lethal, homicidal, malicious poisoning that cannot be explained in any other way. It was not:

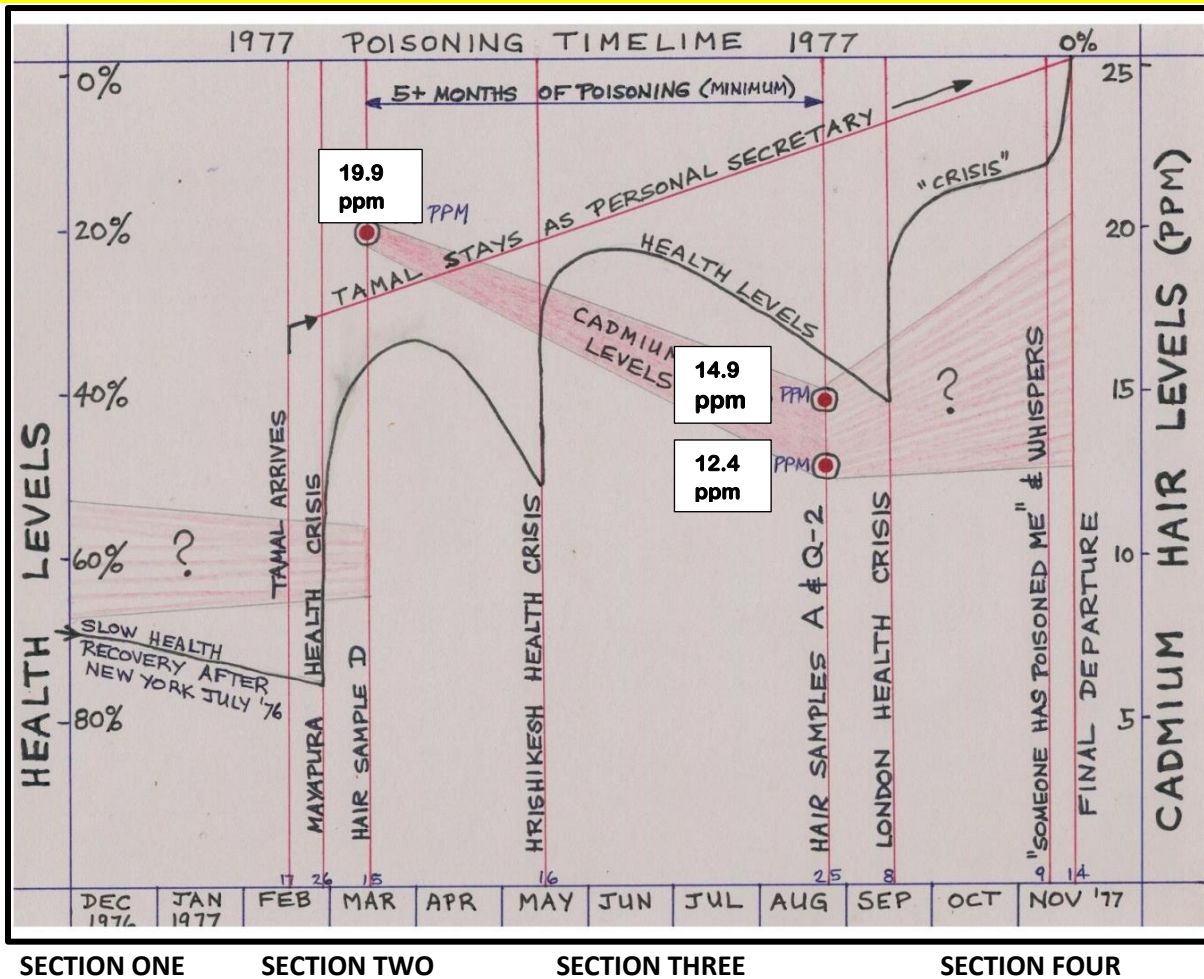
- (1). In the shampoo (Srila Prabhupada did not use any) or any exogenous contaminant
- (2). In the water he drank (no one else became poisoned by drinking the same water, and there are no "cadmium in the water" crises anywhere, as there are for arsenic)
- (3). In the medicines he took (no medicine uses cadmium, which has no positive health function in any amount)- unless his medicine was mixed with cadmium secretly with intent to poison and kill
- (4). In the air... etc etc etc

Cadmium levels this high only occur when one is given cadmium chemicals to ingest through food or drink as a deliberate poisoning meant to kill...



CHAPTER 34: POISONING TIMELINE

CHART: PLOTTING HAIR TEST RESULTS WITH HEALTH HISTORY



SECTION ONE: July 1976 to Feb. 17, 1977
 This shows the residual effects of possibly the start of poisoning on July 20, 1976, after which Srila Prabhupada was very ill and weak for many months, but by February 1977 he had recovered somewhat. Tamal arrived February 14, became Srila Prabhupada's permanent secretary on the 22nd, and Srila Prabhupada had an extreme health crisis on February 26, feeling as though he would then die, and moaning in bed for several days.

SECTION TWO: Feb. 17, 1977 to May 16, 1977
 Because 19.9 ppm cadmium was found in Srila Prabhupada's hair *Sample A* that was cut by Hari Sauri before March 13, 1977 (and saved), we can safely assume the poisoning began two weeks earlier with the Mayapura health crisis of February 26.

SECTION THREE: May 16, 1977 to Sept. 8, 1977
 With the health crisis in Hrishikesh on May 16, it appears another dose had been given, spiking again the cadmium levels, which decreased slightly until hair samples A and Q-2 again confirmed 12.4 to 14.9 ppm. Both of these samples came from on or in the hairclippers, consisting of a mixture of hairs accumulated from several previous clippings during 1977. Thus their values represent an average for the many months up to Sept. 1977.

SECTION FOUR: Sept. 8, 1977 to Nov. 14, 1977

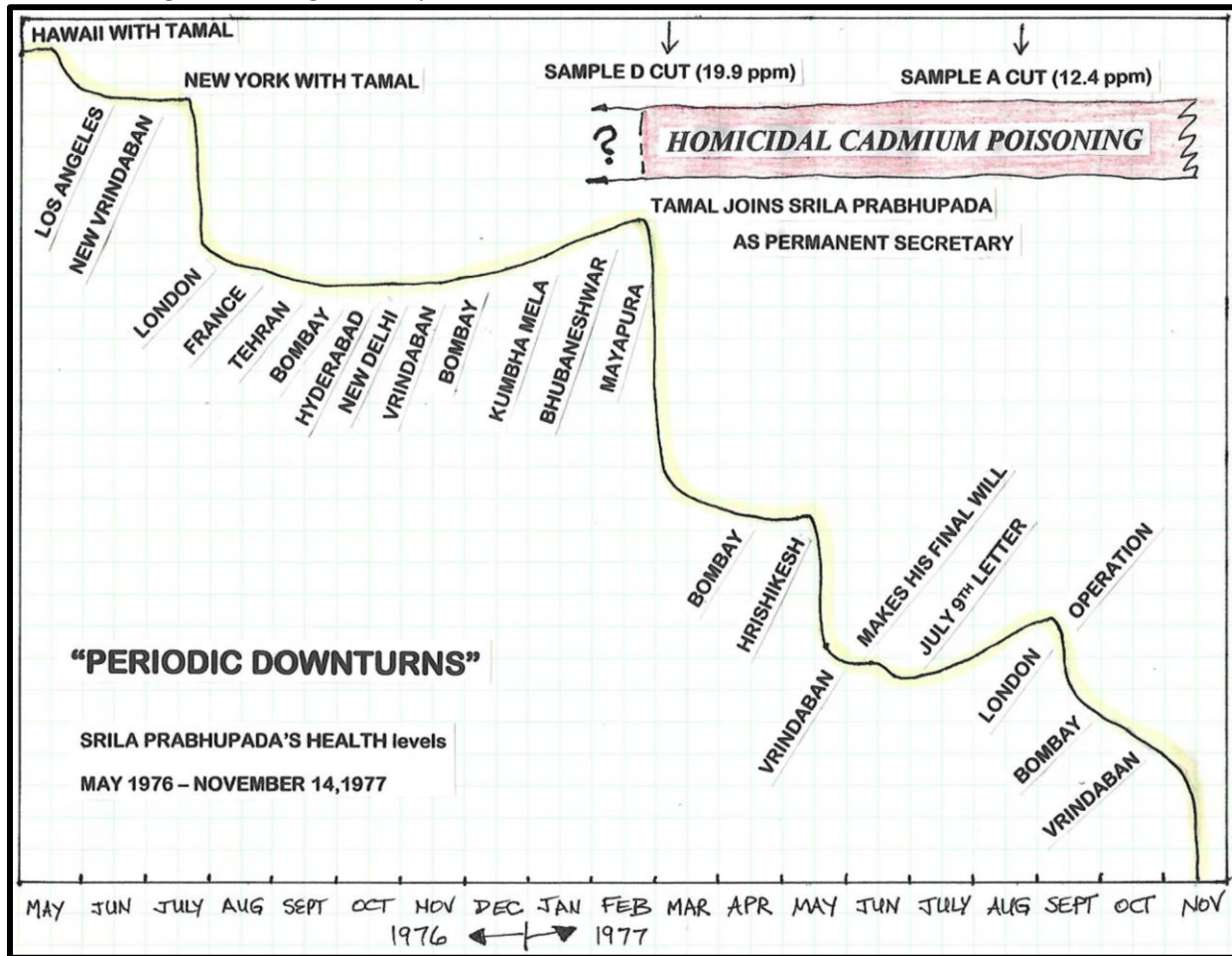
There is another health crisis and spike in London on September 8-14, causing Srila Prabhupada's return to Bombay. On Nov. 11 is the final dose with the whispers, and departure on the 14th. The total chronic poisoning lasts least 262 days, almost 9 months. Four health crises, three hair tests, and common sense have made this chart.

If it were not for the fact that Krishna chose when Srila Prabhupada would depart, we could say that Srila Prabhupada was stolen from us by those who did not want him to stay with us any longer.

WHY WERE SAMPLES A & Q-2 IN AUGUST LOWER THAN SAMPLE D IN MARCH?

The August '77 samples #A and #Q-2 were composed of hairs stuck in the hairclippers, so these samples may have included a mixture of hairs that had been cut in previous haircuttings, not just the last one in August. Hari Sauri das thinks these last hairclippers were brought to Vrindaban in late 1976 by Alex Kulik, so if the poisoning had not yet started or was at much lower levels in 1976, which we can only suppose, then there could be some hairs with less cadmium from '76 mixed in with higher cadmium hairs from '77. This would average the level of cadmium down, and it could be fully logical to assume Srila Prabhupada still had as much or more cadmium later in 1977 than he did in March.

This is a plausible and reasonable line of thought that could explain why Sample A (Aug.) was lower than Sample D (March) when cadmium tends to be retained and accumulative in the body. But for sure the average during 1977 was about 15.75 ppm cadmium, and likely higher if there were some 1976 hairs mixed in to lower the "August" readings in Sample A and Q-2.



CHAPTER 35:

CADMIUM POISONING SYMPTOMS

NATURE OF CADMIUM (Cd) POISONING

Sources: Cadmium is a naturally occurring metal used in various chemical forms in metallurgical and other industrial processes, in alloys, pigments, fluorescent lighting, batteries, motor bearings, plastics, chemical reagents, solders, galvanization, electroplating. Cadmium is used in some pesticides and phosphate fertilizers and in the manufacture of electronic components and nuclear reactor control rods. Cadmium sulphate in a 1% solution is a constituent of a shampoo used in the treatment of seborrhoeic dermatitis and dandruff.

Cadmium and arsenic are by-products of lead, zinc or copper mining. Pure cadmium is very rare; its common compounds are variously soluble (cadmium acetate, chloride, and sulfate are the most soluble), odorless, tasteless, and extremely toxic. Environmental exposure is usually negligible by diet, water or air unless contaminated by civilization's touch. Cadmium was safely locked up in nature prior to the intervention of industry. Exposures to cadmium throughout most of the world are currently regulated so there are very few cadmium poisoning episodes.

Examples of cadmium poisoning: Aside from those who develop cancer or kidney failure many years after environmental or occupational exposure, death from cadmium poisoning is very, very rare. The entire body of medical literature mentions only a few. Practically all human cadmium studies and case histories involved normal environmental exposure and a few instances of occupational exposure wherein very long-term effects resulted from low-level chronic poisoning.

In the 1940's many household items were electroplated with cadmium or made with cadmium in varying degrees. Naturally, cadmium poisoning occurred frequently and after some years, cadmium was understood to be very dangerous. Even in 2016 there were news stories about cadmium plated or cadmium alloy costume jewelry that was responsible for illnesses all over the world. This cheap jewelry was tracked back to remote factories in China where the cost of manufacture was lowered by use of cadmium due to its low melting point.

Scientific studies on cadmium poisoning began in the 1950's (Friberg 1950, Bonnell 1955), and cadmium's effect of causing critical, life-threatening kidney malfunction was well known in medical circles before someone decided to poison Srila Prabhupada in 1977.

In the 1960's in Japan a large-scale factory contamination of soil and water resulted in "itai-itai" or "ouch-ouch" disease with brittle bones, great pain and kidney failure. People living along the Jinzu River in Toyama Prefecture also had osteomalacia due to disturbed phosphate reabsorption resulting from atrophy of the proximal tubules of the kidney. This was caused by the upstream Mitsui Mining and Smelting Co.'s Kamioka mine's industrial cadmium pollution in the river. River water was used for drinking and rice field irrigation.

A well-described instance of cadmium pollution-related disease was found in New Zealand. In recent years it has been discovered that unregulated aerial spraying with cadmium pesticides for decades has rendered large sections of agricultural land in New Zealand as having many times over the acceptable limits which will result in contaminated produce. Root crops such as turnips and potatoes especially absorb the cadmium from the soil. It was determined that NZ potatoes should be eaten sparingly.

In 2001 it was reported that a de-forested area in Honduras had caused naturally cadmium-contaminated soil to run-off and spoil a local town's water supplies. Over 400 were admitted to hospitals and 11 had died thus far with kidney failure symptoms. Two teenagers in England stole cadmium chloride and poisoned a group of peers; but none died. A Japanese hospital patient was accidentally injected with cadmium chloride instead of calcium chloride; and he died. Consumption of cadmium contaminated oysters in Tasmania led to nausea and vomiting in victims.

Experiments with laboratory animals has produced birth defects due to cadmium poisoning, as well as many other negative physiological effects. Most studies of cadmium poisoning center on hazardous

occupational or environmentally contaminated situations, such as, for example, factory pollution in southern Poland. Fatalities have resulted from using oxy-gas flame to cut cadmium-plated objects, from grilling with cadmium-coated refrigerator grilles, and from using high temperature flames with cadmium-bearing solder. Muriatic acid can leach cadmium from nickel-cadmium batteries.

CHRONIC CADMIUM POISONING SYMPTOMS

As we have already found abnormally high amounts of cadmium in Srila Prabhupada's hair, it is natural to inspect the medical history in search of the symptoms of chronic cadmium poisoning, and especially those that are not common or typical in Diabetes Mellitus Type 2 or kidney failure. Looking at the full list of symptoms, Srila Prabhupada *clearly had all the signs of extended cadmium poisoning*. This is discussed fully in Chapters 37-39.

The symptoms of chronic cadmium poisoning (MLCSACP) which were clearly known to be present in Srila Prabhupada's physical body in 1977 are highlighted in Ch. 37-39 from the general list of cadmium poisoning symptoms gleaned from medical literatures. Those symptoms unique to chronic cadmium poisoning, and which are not found in diabetes or kidney disease, are described in Chapters 37-39. They include photosensitivity, conjunctivitis, chronic bronchitis and cough, and rhinitis (mucus).

CADMIUM TOXICITY AND SYMPTOMS: Toxicity. Cadmium is extremely toxic, with acceptable levels one tenth that of most of the other toxic metals. Its effects are many, but it mainly affects the kidneys, the cardiovascular system, and is related to cancer. It also ages the skin. **Degenerative Diseases.** Cadmium is involved in all of the major diseases of our time, including cancer, diabetes, arthritic syndromes, heart disease, kidney disease, and others. One reason may be that cadmium replaces zinc in the body. Zinc is required for over 100 or more critical enzymes. These include enzymes needed for proper immune system activity, digestion, cardiovascular health, and much more.

MEDICAL CASE HISTORY: YOUNG ADULT, ACUTE CADMIUM INGESTION (BUCKLER ET AL., 1986)

"A 17-year-old woman was admitted to hospital with facial swelling and vomiting. She was too ill to provide any history. She had facial, pharyngeal and neck swelling and was hypotensive. Subsequent gastric washout (roughly three hours after ingestion) produced a white crystalline material confirmed to be cadmium chloride. She suffered a respiratory arrest, becoming hypothermic (temperature 30°C), haemoconcentrated (haemoglobin 222 g/l, packed cell volume 0.52), glucose intolerant (glucose 55.8 mmol/l) and acidotic (pH 6.9) without ketones. Results of coagulation studies were: prothrombin time 60 sec (control 13 sec) and partial thromboplastin time 180 sec (control 39 sec). Over 24 hours she developed pulmonary and generalized oedema and oliguria. Full supportive measures including chelation treatment, charcoal haemoperfusion and positive end expiratory pressure ventilation were unsuccessful, and she died 30 hours after admission. Necropsy showed pulmonary oedema, pleural effusion and ascites. There was haemorrhagic necrosis of the stomach, duodenum and jejunum, focal hepatic necrosis and slight pancreatic haemorrhage. The kidneys appeared normal. At autopsy the following cadmium concentrations were measured: blood 23 mg/l, urine 17 mg/l, liver 0.4 µg/kg wet tissue, lung, 0.2 µg/kg. The patient had ingested a massive dose of 150 g of cadmium chloride, and although the initial diagnosis was delayed, it seems unlikely that any treatment would have prevented the membrane dysfunction and destruction of tissue. The case illustrates the catastrophic effects of ingested cadmium on organ function."

MEDICAL CASE HISTORY: ADULT, ACUTE CADMIUM INHALATION (LUCAS ET AL., 1980)

"A previously healthy 34 year-old welder worked for approximately 30 minutes with an oxyacetylene torch and silver solder. His workbench was in a large airy building with a high ceiling. Large doors were open, but there was no specific ventilation system in operation. He became dyspnoeic with a persistent non-productive cough within hours of completing the job. His symptoms worsened steadily and he died 5 days after exposure. Both lungs showed changes typical of acute pneumonitis. The source of cadmium was the rod of silver solder which contained 20% cadmium. The case illustrates the fact that, unless specific measures are

taken, death from cadmium fume inhalation can occur in an apparently well-ventilated environment, particularly if the presence of cadmium is not suspected.”

PERSISTENT COUGH AND MUCUS: THESE SYMPTOMS ARE DUE TO CADMIUM POISONING

“Srila Prabhupada still chose not to drink anything although we are making mung jal with the hope that he will take later on. Just before Tamal Krishna mentioned [to] Kirtanananda he was trying to persuade Srila Prabhupada to drink something. Srila Prabhupada would not do it and complained of mucus.” (Unpublished Hari Sauri Diary, pg.20)

*“Any medicine, food, or drink, **anything**, would quickly cause lots of coughing up of thick mucus.”*

As seen in later chapters, constant mucus and cough are trademark symptoms of cadmium poisoning, but are not seen in diabetes or kidney disease.

CONCLUSION

There were some health symptoms seen in Srila Prabhupada during 1977 that do not match the symptoms of diabetes or kidney disease, both of which Srila Prabhupada had to some unknown degree. These symptoms are listed in future chapters. Cadmium poisoning most frequently affects the kidneys, and once cadmium-induced proteinuria is detected, it is usually irreversibly progressive. From Dr. Friberg who did many studies on heavy metals:

“When discussing the kidney damage from cadmium, it is important that we make it clear that we are talking about serious, but often insidious effects on the vital organs. The kidney has a reserve capacity but once this is consumed symptoms may appear in swift succession and the condition of the patient then deteriorates rapidly...”

The critical concentration level of 200 ppm cadmium in the renal cortex, when reached by accumulations over time, signifies a descent into kidney failure and/or disease. Severe cadmium-induced renal damage may develop into chronic renal failure and uremia at which point some form of dialysis or kidney operation will be needed (as was diagnosed by Naveen Krishna das’ father in August 1977). Cadmium may cause atrophy of the gastrointestinal tract thereby reducing its ability to absorb essential elements such as calcium and phosphates. The gravity of cadmium-induced renal damage is compounded by the fact that there is no medical treatment to prevent or reduce the accumulation of cadmium in the kidney.

Dr. Friberg has testified that there is no form of chelating agent that could be used without substantial risk. In contrast to other heavy metals, current chelation therapy does not reduce the body burden of cadmium without producing significant renal damage. When chelated cadmium arrives in the kidneys, the cadmium may still be toxic to renal cells. Thus, large amounts of cadmium may move from the liver or muscle storage sites, overwhelm the kidney’s usual attempts to store cadmium in a less toxic form, and accelerate deterioration of renal function.



CHAPTER 36: WHAT ABOUT THE ARSENIC?

QUESTION: SO, WITH THE DISCOVERY OF SKY-HIGH CADMIUM, HOW DOES THE ARSENIC FIT IN?

ANSWER: THE ARSENIC WAS SECONDARY TO THE PRIMARY POISON CADMIUM. The antimony was also suspiciously more elevated in the three high-cadmium samples than in the other three samples which were normal in cadmium, mercury, arsenic, and antimony.

With this new evidence of far higher amounts of cadmium than the arsenic in Balavanta's Q-1 hair test, it is natural to ask: "If Srila Prabhupada was poisoned with cadmium, then how does the arsenic fit in? How does the high arsenic level in Q-1 that was spotlighted in *Someone Has Poisoned Me* fit in to the updated evidential picture?"

The answer is that ***cadmium was the primary poison and arsenic was coincident or secondary. The dramatically higher levels of cadmium (12.4 to 19.9 ppm) found in Samples D, A, and Q-2 constitutes definite proof of deliberate homicidal poisoning, far more so than the 2.6 ppm arsenic in Q-1.***

With the discovery of ultra-high levels of cadmium, the concurrent, relatively lower but still abnormally elevated levels of arsenic (and antimony) must now be considered secondary and subsidiary.

Actually, the furious debate over whether or not the 2.6 ppm arsenic was health detrimental is now largely irrelevant because the cadmium levels are far more serious and deadly, and are triple-confirmed as well. As substantiated in this book, Srila Prabhupada was maliciously poisoned with cadmium.

If cadmium was the principal poison, how can we explain the presence of the lower but still abnormal amounts of arsenic, and also antimony? This can be explained in two ways:

- 1) As impurities also present in the cadmium compound used in Srila Prabhupada's poisoning.**
- 2) As a secondary, or earlier, or coincident poison in addition to cadmium.**

Arsenic may have been used as poison in an earlier period or to a lesser extent. Or arsenic was an impurity in the cadmium compounds that were used (impurities are always an issue in India). Maybe there is some other explanation. With the available forensic evidence in 1999, arsenic was the best conclusion, and not an incorrect one.

After 2002-2005, additional forensic evidence revealed instead that cadmium was the primary poison. Arsenic and cadmium act very similarly as poisons, producing similar reactions, both being toxic heavy metals that are very destructive to health. ***Of the two, cadmium is more about ten times more lethal.***

So the principal correction and update to *Someone Has Poisoned Me* (1999) is:

New hair tests show the primary poison was a different heavy metal, namely cadmium, and at a vastly higher level averaging 15.75 ppm. Further, the abnormally high levels of arsenic and antimony indicate they were secondary poisons.

It is legitimate to describe Srila Prabhupada's poisoning as due to a heavy metals "cocktail."

The focus has shifted from low levels of chronic arsenic poisoning to much more serious levels of cadmium poisoning.

But there can be no question that the 190 to 306 times above the average normal cadmium level was very life threatening, as substantiated in the previous chapters based on scientific literatures.

FIRST IT WAS ARSENIC, AND NOW CADMIUM?

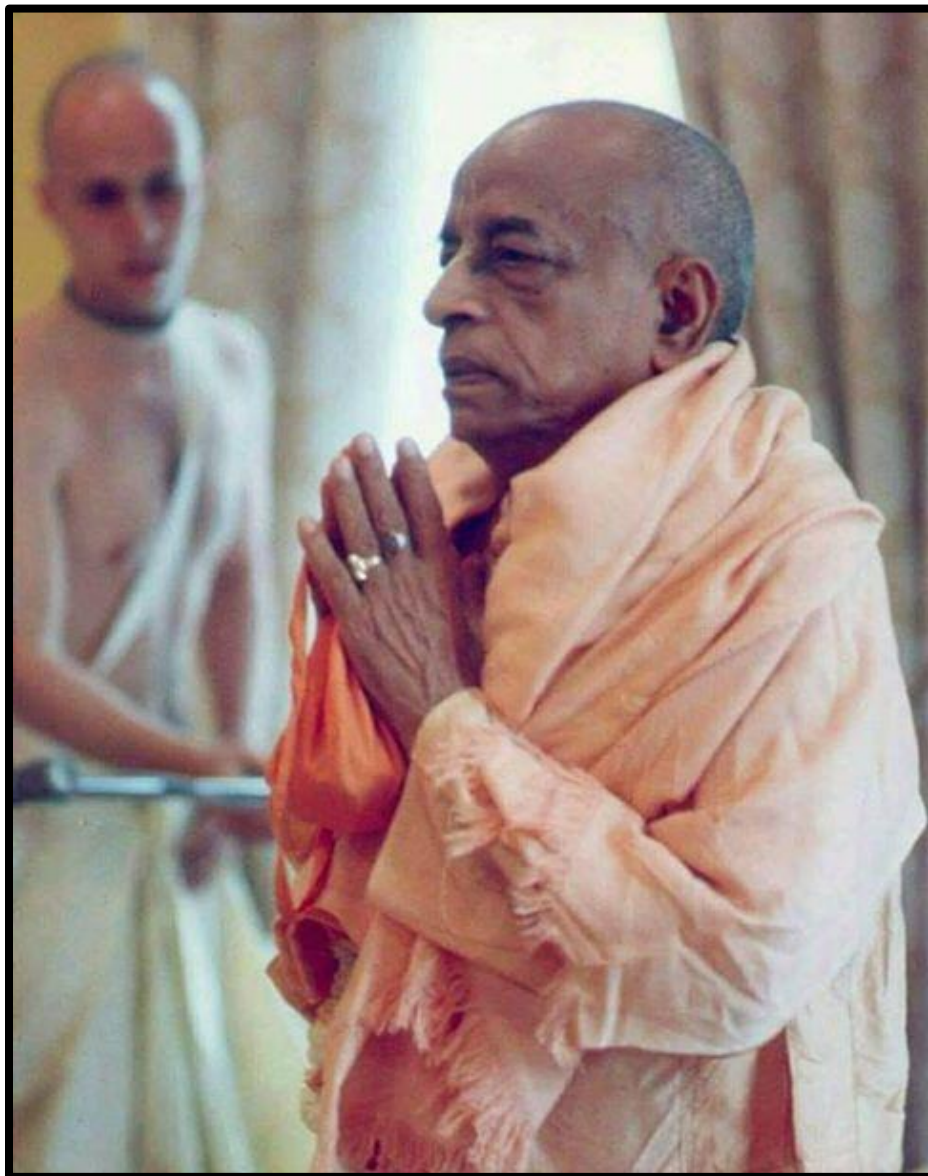
It may seem suspicious to some that ***"first they found arsenic, and when that was discredited, now they have found cadmium?"*** Given the cynicism found in most people due to abundant exposure to the

world's hypocrisies, contradictions, and seeming insanity, this reaction is somewhat understandable. And for most of those with some experience with ISKCON and its GBC, this is doubly true.

First, we note that Srila Prabhupada's arsenic levels would cause seriously detrimental effects over many months in an elderly person was not successfully discredited. Instead, we discredit in Ch's 44-49 the ISKCON GBC's attempts in their book *NTIAP* to claim that Srila Prabhupada had perfectly normal levels of arsenic.

Second, we note that cadmium was found in three hair samples that were supplied by the GBC themselves, and which were never in contact with any party other than the scientists and laboratories chosen by the GBC themselves. Discovery of cadmium was totally unexpected, and was a surprise. The Lord works in mysterious ways.

In no way has any evidence been elicited, designed, twisted, tweaked, arranged, manufactured, or fabricated, not even in the least. The facts are being reported as they are, including factual descriptions regarding how they were obtained, and they are interpreted in a very levelheaded and unbiased manner, supported by an honest and balanced research of scientific studies. Unfortunately that cannot be said about the GBC's book *Not That I Am Poisoned*, in which they claim Srila Prabhupada's poisoning "theory" was debunked. Was it? No, not at all. This publication shows that ISKCON is much more adept at lies and deceit than the truth and facts.



SUMMARY REVIEW OF PART FOUR

Three new hair tests in 2002-2005 revealed astonishingly high hair levels of the heavy metal cadmium in samples of Srila Prabhupada's hair that ISKCON leaders had tried to test, failed, and then abandoned. The arsenic proved to be a secondary poison. Chronic cadmium poisoning with sub-acute episodes appear to be the poisoning methodology. Srila Prabhupada's cadmium levels were 190-306 times above the average normal, which could only be due to homicidal poisoning. These levels are "off the chart" and would be lethal within a short period of time. Further expert opinions are welcomed.

CADMIUM HAIR TESTS FACT CHECKLIST

- (1). The GBC failed to complete tests on two samples of Srila Prabhupada's hair, abandoning them. We were able to locate these samples and arranged to have them sent on to Dr. Morris, an expert in neutron activation analysis. Hari Sauri das gave critical details and confirmed these samples' authenticity.
- (2). Dr. Morris executed his testing procedure by NAA in 2002, finding very high levels of cadmium. Meanwhile the prime suspect Tamal quit his body, hampering the investigation by his permanent unavailability for interviews or depositions. A third hair test in 2005 by Dr. Morris again confirmed very high levels of cadmium.
- (3). Average cadmium in the three tests was 15.75 ppm, or about 250 times over the 0.065 ppm average of the normal "unexposed" person worldwide, as we had ascertained from a long list of studies. Srila Prabhupada had 41 times the cadmium found in the average industrially-exposed person with 0.387 ppm, as we had ascertained from another long list of studies. Srila Prabhupada's hair had 5 times more cadmium than the worst hazardous waste dump! Srila Prabhupada's hair had 15,000 times more cadmium than in most drinking water, and 400 times more cadmium than the limit that the EPA allows in drinking water.
- (4). There is no plausible explanation how Srila Prabhupada acquired these high cadmium levels by environmental pollution, accidental exposure, or occupational hazard. Many expert opinions all agreed on homicidal poisoning. Scientific cadmium studies show Srila Prabhupada's levels to be **unprecedented and off the chart**.
- (5). Two more hair samples from an earlier time period were tested and were normal.
- (6). Conclusion: cadmium was the primary poison, and arsenic and antimony were coincidental as impurities or secondary poisons.
- (7). Other Srila Prabhupada hair samples exist and could be tested for further evidence.
- (8). The target organ for cadmium toxicity via oral exposure is the kidney and it causes irreversible renal tubular damage. Cadmium poisoning causes kidney failure with the appearance of malnutrition, starvation, indigestion, diarrhea, vomiting, and stomach pain, which was **exactly Srila Prabhupada's medical symptoms**.
- (9). Cadmium poisoning is very difficult to recognize, and looks like common diseases such as kidney disease and a normal "old-age" deterioration of physical health.
- (10). Many cadmium compounds are colorless, tasteless, odorless and can be a white crystalline powder that is very soluble in drink, food, or medicine. It is readily obtainable. Cadmium poisoning is virtually undetectable and produces symptoms exactly as Srila Prabhupada displayed in 1977, plus it resembles many common diseases.

(11). Srila Prabhupada's case was a combination of mid-level chronic and sub-acute poisoning, or extended small doses sometimes punctuated with heavier doses. Upon leaving New York in July 1976, there was a sharp attack of illness with no appetite, weakness of the legs, mucus and coughing, indigestion, vomiting.

(12). By late 1977 he displayed extreme sensitivity to light, conjunctivitis, hoarse voice, rhinitis, and constant mucus, which are easily attributed to diabetes or kidney problems but which are uniquely associated with cadmium and arsenic poisoning.

(13). The hair cut just before March 13, 1977 by Hari Sauri, which was Sample D, includes cadmium deposits via the blood from weeks earlier. Dr. Morris described Sample D hairs as about 0.5 cm long, which is about 10 days hair growth. Hair grows about an inch a month, so thus Sample D represents a reading of blood deposits into the hair from about 10 days before it was cut by Hari Sauri, say around March 8 or so. In this way, we can date the poisoning as early as 10 days before March 8, or late February. Thus we know the massive cadmium poisoning began at least as early as late February 1977, perhaps when Srila Prabhupada experienced a terrible health attack on Feb. 26.

(14). The cadmium was found in Srila Prabhupada's hair in late February 1977 (19.9 ppm) and again in late August with Sample A (12.4 ppm). Because cadmium is eliminated from the body very slowly (only half of it every 30 years), whatever cadmium Srila Prabhupada had in late August 1977, would still be mostly there on November 14, 1977 when he departed. Thus the cadmium poisoning lasted, at the minimum, from late February to mid November, or almost NINE MONTHS. Minimum. At an average of 250 times normal levels.

(15). **EXTENDED MALICIOUS HOMICIDAL CADMIUM POISONING IS THE CORRECT DIAGNOSIS.**

The official GBC resolution, "***There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada,***" makes a mockery of ISKCON leadership.

The false conviction by the secretive poisoners that a quarter century has dissolved the molecular needle hidden in the chemical haystack has been miraculously shattered by the hair tests.

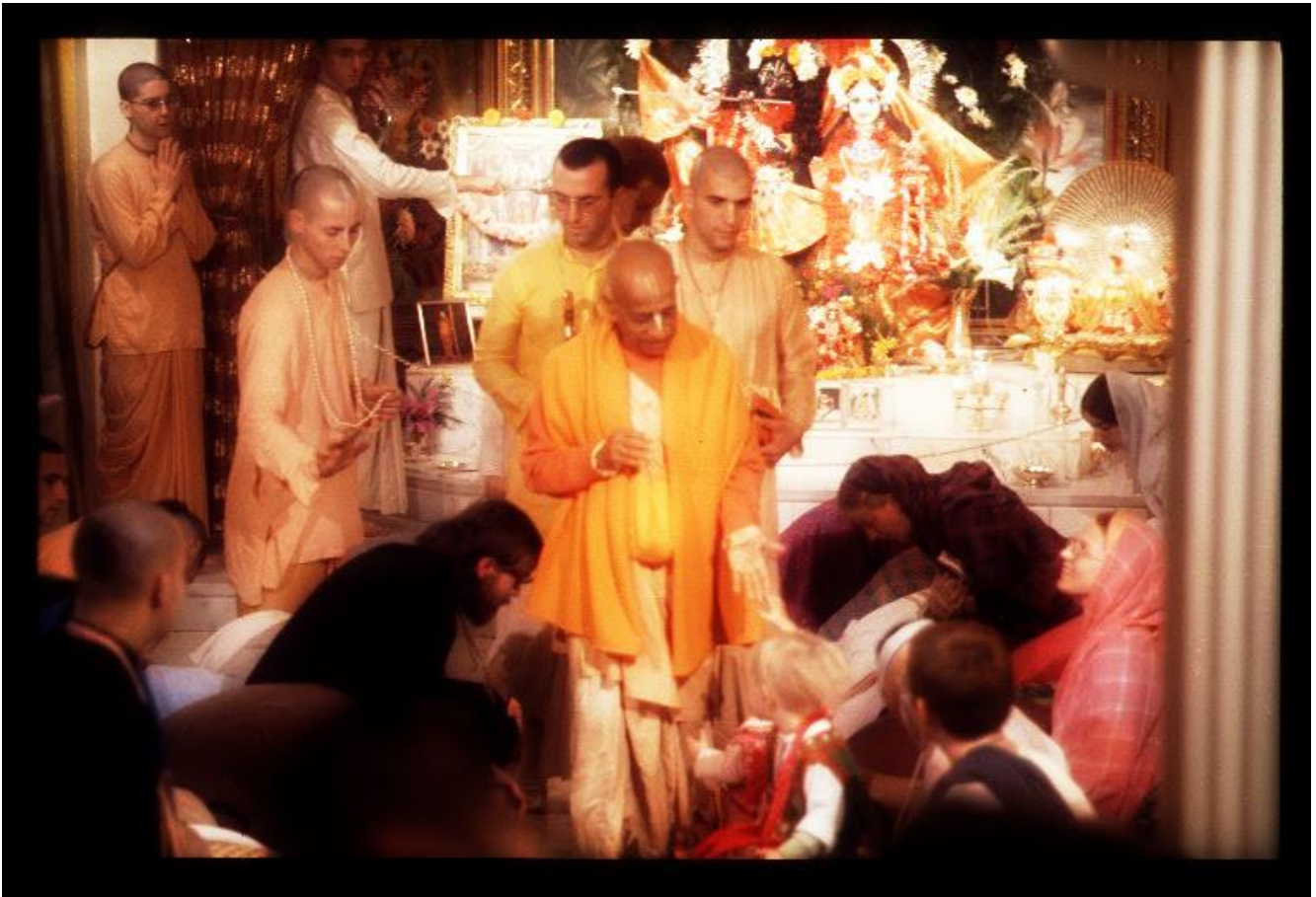
One of Russia's most famous serial killers admitted before his execution that he never expected the advancement of forensic science by which he was caught and convicted. Similarly, Srila Prabhupada's poisoning with cadmium has been amazingly and unexpectedly proven 25 years after his departure. The poisoners never thought that advancements in forensic sciences would unveil and prove their horrendous crime years later. It was certainly Lord Krishna's special arrangement.



PART FIVE: DIAGNOSIS BY MEDICAL EVIDENCE

INTRODUCTION

Someone Has Poisoned Me, based on available information as of mid-1999, put forth that Srila Prabhupada had only a mild, manageable case of non-insulin dependent mellitus type 2 diabetes. The only evidence found by that time regarding diabetes was Srila Prabhupada's statements to this effect in a discussion with Gargamuni in early 1977. All the numerous doctors and kavirajas which had seen Srila Prabhupada in his last year had not mentioned diabetes, at least not as documented in the available records. After 1999, further information came to light that indicated Srila Prabhupada had more advanced diabetes, but still there was no actual doctor's tests or records to verify or quantify these new reports. Nevertheless, it was non-insulin dependent, so that by itself limits its seriousness.



Whatever the case may be, whether Srila Prabhupada had “a little diabetes” as he himself is on record as saying, or whether he had more advanced diabetes, is now rather irrelevant in light of the discovery of inordinately high cadmium levels. These high cadmium levels were present at least from late February 1977 until his departure in November 1977, as shown by Dr. Morris' hair tests. This coincides with the time during which Srila Prabhupada's health failed and deteriorated, previous to which Srila Prabhupada's health was quite good. The year 1977 of very elevated cadmium correlates with the time of his health deterioration, whereas the earlier time of 1975-6 saw much better health conditions. It is only logical to conclude that the cadmium

caused Srila Prabhupada's catastrophic health decline, and that the diabetes, however serious it was, was endured through earlier years as a minor inconvenience.

So the diagnosis of Srila Prabhupada's 1977 illness may include some degree of diabetes, but it was overshadowed by a mid-level and chronic cadmium poisoning. The correct diagnosis for 1977 was certainly cadmium poisoning. If a cancer patient is shot by a Magnum 38, is the cancer blamed for his death? If an elderly man is poisoned at lethal levels, do we say he died from old age? If a diabetic is poisoned and then expires, should the poison be dismissed and malicious homicide ruled out because of the diabetes, which was in itself not immediately fatal? Once lethal poisoning is confirmed, as it has been without any doubt, then any disease or illness becomes secondary to the unnatural cause of death (poison).

There is no longer any use of debating whether Srila Prabhupada's health decline was due to pre-existing diabetes or kidney disease.

And we must all come to understand another very important factor- namely, that cadmium poisoning aggravates and accelerates diabetes, liver malfunction, and kidney disease. Cadmium poisoning was the unnatural assailant on Srila Prabhupada's health and supercedes in importance any natural underlying illnesses. Still, for the historical record, the following chapters examine what does and does not support various diagnoses such as diabetes. We should keep in mind that Srila Prabhupada himself was, throughout 1977, apparently perplexed by the cause of his illness, and that he very proactively initiated many contacts with doctors and searched out many treatment programs, some of which he devised himself. If his diagnosis was so clearly diabetes, then why did Srila Prabhupada nor anyone else of the time hardly ever mention or discuss diabetes? If diabetes was so obvious, why did Srila Prabhupada and his servants continue to vigorously undertake so many various cure programs for a mysterious illness based on a myriad of OTHER diagnoses? Why was there no attention paid to managing diabetes with diet, medications such as insulin, or a proper doctor?

Srila Prabhupada did not refuse to take diabetes medications, as none were offered, as far as we know after intently studying all historical records. His diet was a healthy diet and was not particularly aggravating to diabetes. The diets prescribed were intended to treat ailments other than diabetes. The fact is that in 1977 no one on record thought that Srila Prabhupada's problem was diabetes, and actually everyone was frustrated as to what the cause of illness was. Only now, after the discovery of super elevated levels of cadmium do we know what the real illness was- it was cadmium poisoning, which appeared to be Srila Prabhupada's existing kidney "problems."

The poisoners must have known that cadmium poisoning would be disguised by Srila Prabhupada's previous diabetes and kidney ailments, and this plan worked wonderfully for them. Again, this strongly hints of the involvement of some professional outside element that would be familiar with clever and covert poisonings by such an unusual agent as cadmium. This is further discussed in Chapters 75 and 77.

Now we know that Srila Prabhupada's pre-existing health problems were not the cause of his 1977 health failure and departure. The actual cause was the heavy metals poisoning with cadmium (primarily) and arsenic (secondarily). Of this there can be no further doubt, due to the triple confirmation of hair tests.

Further, we see that medical evidence and symptoms from Srila Prabhupada's last year actually does strongly indicate a poisoning by heavy metals. There are health conditions and symptoms which are not found in either kidney disease nor in diabetes, but which are concurrent to and specific to cadmium poisoning, such as photophobia, rhinitis, and conjunctivitis. Therefore, these "mystery symptoms," as discussed in Chapter 38, actually contribute to the poisoning evidence. The poisoning by cadmium is now proven and established, so these symptoms which do not come from diabetes or kidney disease MUST be from poisoning. These mystery symptoms thus are now evidential confirmation of the poisoning which is proven by the hair tests.

CHAPTER 37: A MYSTERIOUS ILLNESS

INTRODUCTION

It is a fact that no one in 1977 or afterwards could say exactly what was the cause of Srila Prabhupada's illness in his last year. It confounded all the devotees, all the doctors and kavirajas, and, apparently, Srila Prabhupada as well. There was a parade of doctors, babas, kavirajas, and treatments that became bewildering; nowhere in the recorded history do we find a conclusive diagnosis based on proper medical tests (there were none). Diagnoses offered were: heart palpitations, liver or kidney problems, diabetes, dropsy, nothing except exhaustion, tuberculosis, gonorrhea, etc. It was a very mysterious illness that grew slowly and progressively worse.

As an outside example of how mysterious illnesses are actually common, we found in a BBT news article (Sept. 18, 2012) titled "*Sri Lanka Kidney Disease Blamed on Farm Chemicals*," wherein it was reported that thousands of farmers have developed serious health problems that are yet to be fully explained. A new study, however, points to the likely cause of chemical pesticides and fertilizers. About 15% of the farmers in the North Central province, mostly growing rice, are affected, and they all suffer various stages of kidney failure. Some are on a dialysis program, some have become weak and cannot work, although they do not have diabetes or high blood pressure which is commonly associated with kidney disease. The government and the UN's WHO are investigating by testing blood, urine, and tissue or hair samples, and results suggested the culprits were arsenic and cadmium which had contaminated food, air, or water. Cadmium is found in some fertilizers and arsenic in some pesticides, most of which come from China, which is notorious for unlabeled products with no regard for or control of dangerous chemicals. Other countries such as in Central America, are also noticing a similar "epidemic" of kidney disease problems amongst their farmers.

So in these next chapters we will examine Srila Prabhupada's medical evidence from available historical materials to see what his mysterious illness was.

ADVANCED DIABETES? OR JUST CONFUSION?

In the GBC book *Not That I Am Poisoned*, it is stated by Devamrita Swami in the *Introduction*: "Advanced diabetes, plain and simple." He claims it was well-known by everyone that Srila Prabhupada had advanced diabetes, yet aside from some recommendations for diet restrictions, there never was any discussion of advanced diabetes with insulin injections or tablets in any of the historical records, including the tape recordings, letters, and memories. So something doesn't add up there. If Srila Prabhupada was actually known to have advanced diabetes, why was there no discussions about it, why are there no medical records about it, and why did Srila Prabhupada, his caretakers, and all his doctors/kavirajas go on looking for what was the mysterious cause of his illness? If the diagnosis was already in hand, why did everyone keep looking for it?

For example, let's see what Satsvarupa das has said about Srila Prabhupada's health in his memories from ISKCON In The 1970's, p.282 and on:

- (1). ...because his disease was fatal- he couldn't eat, so his body was finished. (May 1977)
- (2). ...his sickness, which prevents him from eating, will cause his departure. (May 1977)
- (3). ...he is very ill; his body has "run out," he is going to die. (May 1977)
- (4). News that Srila Prabhupada is feeling better. (June 17, 1977)
- (5). ...Srila Prabhupada is "worse than ever" in ill health- dropsy. (Aug. 4, 1977)
- (6). New word is that he is "even worse." (Aug. 11, 1977)
- (7). Tamal said that his illness is psychological and subtle. A few days ago he was very bad. (Aug. 17, 1977)
- (8). TKG said, "This is one cure you haven't tried- going to the West." [and they tried a lot of cures.]
- (9). Srila Prabhupada said, "I'm disgusted. These kavirajas come, say they will get me well in four days, and then later they say it will take a long time." (Aug. 19, 1977)

- (10). Vegavan das wrote... Srila Prabhupada's illness and his relation to it as his disciple was confusing, but he knew he should "stop all sinful acts..." (Aug. 20, 1977) [The idea is that disciples' sins were the illness's cause.]
- (11). Now we hear again that Srila Prabhupada's health is in crisis, "the worst." (Sept. 26, 1977)
- (12). The doctor says he has no particular disease now. He is exhausted. His inner organs aren't working. The body is coming to an end." (Oct. 6, 1977) [Another super-vague diagnosis!]
- (13). Early today there was some blood in his urine, which was sent to a lab. (Oct. 12, 1977) [The lab was in Mathura but there was no news and there are no records of the results.]

The account in TKG's Diary, the tape recordings, Hari Sauri's unpublished diary for Oct-Nov. 1977, and other records all contain a similar train of vague ideas as to what the mysterious illness was. Sorry, there never was a clear diagnosis for Srila Prabhupada's health failure until the discovery of sky-high, lethal levels of cadmium in three hair samples.

TAMAL TOLD NAVEEN KRISHNA IN 1997 WHAT SRILA PRABHUPADA'S DISEASE WAS

On Sept. 12, 1997 Tamal told Naveen Krishna das (notes below) that Srila Prabhupada's fatal illness was "Arshi." We do not know what this illness might be, but Tamal never mentioned this assessment again, either in any known communications, his diary, or *Not That I Am Poisoned*. Maybe dropsy? But dropsy is a symptom not a disease...

3. **He stated that Srila Prabhupada had some disease called "Arshi," (I can't remember), and that disease is what killed him. He was basically a dying person and it didn't make any sense for him to be poisoned in that dying condition.**

SOMEONE HAS POISONED ME HEAVILY CRITICIZED OVER DIABETES ISSUE

Nityananda das clarifies the diabetes issue he originally raised in his 1999 book below:

"In Someone Has Poisoned Me, I attempted an analysis of Srila Prabhupada's physical symptoms based on an assumption that advanced diabetes was not a consideration. There were no records of any doctor determining serious diabetes, plus no one in 1977 spoke much about diabetes, if at all, and neither was there any discussion of taking diabetes medications such as insulin, either by injection or orally. I was heavily criticized for attributing Srila Prabhupada's health symptoms to arsenic poisoning when many of them do come from diabetes. Due to information received since then, I admit that my presentation and conclusions were somewhat inaccurate. It was not an attempt at misrepresentation on my part. I am not a doctor or medical expert. The GBC, however, further confused the issue by their character assassination and fear-mongering to obstruct an honest search for the truth of the matter.

"The GBC tried to discredit the entire "poisoning theory" by asserting that Srila Prabhupada DID have diabetes and that this was the known diagnosis for his health problems. I had written in SHPM:

"Diabetes symptoms do NOT match the symptoms that Srila Prabhupada displayed, as there are several diabetes symptoms which Srila Prabhupada positively did not display, such as obesity and excessive hunger. There is definitely some other cause besides diabetes which is producing the kind of symptoms that Srila Prabhupada had. This book shows that cause to be chronic arsenic poisoning."

"After forensic proof of lethal cadmium poisoning was discovered, the diabetes debate becomes useless. Srila Prabhupada was poisoned with very high levels of heavy metals, regardless of however much diabetes he may have had. So how can asserting diabetes negate the proof of poisoning? It cannot. The cadmium exacerbated the diabetes, while being hidden by the diabetes.

"Since Someone Has Poisoned Me, cadmium has been discovered in much higher levels than the arsenic. Therefore the debate over whether 2.6 ppm arsenic is significant as a health debilitator or not has been overshadowed by 20 ppm cadmium which should be understood as extremely detrimental to health.

"If a few of the details in Someone Has Poisoned Me were not perfect, it does not constitute a refutation of the total body of evidence which clearly proves Srila Prabhupada's poisoning."

WHAT WAS THE MYSTERIOUS ILLNESS?

What was Srila Prabhupada's specific disease or ailment in 1977 which led to his rapid decline in health

and passing away within nine months? Diabetes, kidney disease, heart disease, plain old age, or all of these accelerated by cadmium? In *TKG's Diary*, no opinion about Srila Prabhupada's health and medical condition in 1977 is offered except for a myriad of vague, contradictory, so-called diagnoses of a parade of doctors and kavirajas, such as "internal fever," gonorrhea, or "no disease, just weakness," none of which make any sense whatsoever (see Ch. 39, 40). Tamal even told Satsvarupa in August 1977 that it was "psychological and subtle."

Satsvarupa's biography of Srila Prabhupada also gives us no precise diagnosis either, except for old age, the stress of travel, and an "overworked system." For a six volume biography, one might expect a little more detail about what was the cause of Srila Prabhupada's health decline in 1977, but in this we have been disappointed. Neither has the GBC ever offered much to substantiate their idea that the cause of demise was diabetes. Some devotees and others have offered their views, such as Abhiram das, Hari Sauri das, Narottam Lal, etc, but with divergent opinions. A look at the parade of doctors, their diagnoses, treatments, and results in Ch. 40 shows a great deal of confusion and no diagnosis at all. Even the hospital in London that Srila Prabhupada went to have a minor operation in Sept. 1977 has no records of any tests, and the doctor could not recall which tests MIGHT have done.

PREVIOUS 1974 SERIOUS ILLNESS ALSO WAS A MYSTERY

It is interesting to note a passage from *Swamiji*, a 2014 book about Brahmananda's memories in the service of Srila Prabhupada and written by Stephen Rosen. Therein is a description of Srila Prabhupada's serious 1974 illness in Vrindaban which resulted in worldwide prayers to Lord Krishna by devotees for his cure. The day after Janmastami, Srila Prabhupada suddenly and unexpectedly developed high fever and collapsed. This illness appeared out of nowhere.

"Many devotees in the area had been stricken with malaria, and eventually Sruta Kirti came down with it too. Prabhupada himself had a high fever of 104, but oddly without the coldness and chills that usually accompany the disease. A number of Western-trained doctors from Delhi and several Ayurvedic specialists from Vrindaban treated him, but none of them were able to effect a cure, nor were they able to properly diagnose the illness. Meanwhile, he was getting worse. According to Brahmananda, "It was a crisis, and no one knew what to do." (pg. 154)

Srila Prabhupada "mentioned" at the time about his accepting the karma of his disciples and that if some disciples did not follow the regulative principles, this could cause the spiritual master to become ill. The 1974 illness had similarities to Srila Prabhupada's health decline in 1977, which was also undiagnosable and unexplained in spite of a parade of doctors who tried to help him. Perhaps something meaningful will come from this observance; for now it is simply mentioned as an historical item. Of course, the difference is that Srila Prabhupada quickly recovered in 1974, but did not recover in 1977.

CONFUSION OVER WHAT WAS PRABHUPADA'S MEDICAL DIAGNOSIS

Thus we are left confused as to what exactly, medically speaking, was the cause for Srila Prabhupada's 1977 failure of health. Actually *Someone Has Poisoned Me* was the first serious look at this question since 1977, and it included 155 pages (or 40% of the book) that was simply a compendium from all available sources of biographical and medical data for the last year or so of Srila Prabhupada's physical presence. Physicians, scientists, devotees, forensic toxicologists, law enforcement, investigators and medical examiners are invited to use this resource and give their opinions and insights.

Srila Prabhupada's physical symptoms are a vital piece in the picture. They themselves perhaps cannot establish the cause of Srila Prabhupada's health failure, but they fully support and validate the body of evidence on Srila Prabhupada's homicidal cadmium poisoning.

THE RECORD DOES NOT SHOW DIABETES AS THE "DISEASE"

All the historical accounts of Srila Prabhupada's dramatic and unexplained health decline in 1977 do not hardly mention diabetes. All the kavirajas and doctors that saw and treated Srila Prabhupada had other suspicions as to the cause of ill health. Diabetes just not one of them. Actually, because everyone had different opinions, we can safely say that all of them were incorrect diagnoses. Hari Sauri's unpublished diary covering

Srila Prabhupada's last month never mentions diabetes, but does mention so many other possible causes of illness.

Dropsy, indigestion, tuberculosis, no disease, just weakness, liver disease, type of gonorrhea, malnutrition, kidney infection or disease, pneumonia, cough, mucus, blocked intestines, and so on were some of the various diagnoses mentioned. However, the diabetes and high blood pressure that had bothered Srila Prabhupada in earlier years was not identified as the specific illness diagnosis in the last six or more months of Srila Prabhupada's life. If the fatal disease was diabetes, as claimed by the GBC and ISKCON, why was it not treated as such nor recognized in 1977? We are still waiting for an answer to this question. Yes, Srila Prabhupada had some degree of diabetes for years, as what appeared to be a background condition, but it was not the cause of his dramatic and undiagnosed health decline.

The hair tests prove that there was lethal cadmium poisoning.

BUT THE CADMIUM DISCOVERY PROVES POISONING IS THE DIAGNOSIS

Opponents of the "poisoning theory" may argue ad infinitum about what Srila Prabhupada's symptoms indicate or do not indicate. Symptoms analysis by itself can never be an absolute proof of poisoning, which requires confirmation from tissue or hair tests. Our symptoms analysis in the following chapters simply confirms the cadmium poisoning that has been already established.

Hair tests, Srila Prabhupada's own words, poison whispers and much other evidence have already sufficed as proof of Srila Prabhupada's poisoning, so it is natural to check whether Srila Prabhupada's symptoms are compatible with chronic cadmium poisoning. It would be important additional evidence. In this book, diabetes symptoms *as well as* kidney disease symptoms are compared to symptoms of chronic to mid-level cadmium poisoning.

Although the details may be somewhat different, the conclusion in Someone Has poisoned Me is still the same: there are a group of physical symptoms exhibited by Srila Prabhupada which are not attributable to diabetes or kidney disease, but which are typical of chronic cadmium poisoning. This is elaborated below and on into the next chapter.

DIAGNOSIS BY SYMPTOM ANALYSIS

Symptom analysis is basic and standard medical practice to assist in arriving at a diagnosis. Sometimes symptom analysis is sufficient and sometimes tests of various types are required or additionally useful. The focus of this chapter is not to decide Srila Prabhupada's cause of illness by symptoms analysis alone. Rather, the objective is to see:

- If any of the symptoms DO NOT coincide with diabetes and kidney disease
- And in that case, do those symptoms match cadmium and arsenic poisoning?

We will see that ***there are a group of physical symptoms exhibited by Srila Prabhupada which are not attributable to diabetes or kidney disease, but which are typical of chronic cadmium poisoning.***

REVIEWING THE VARIOUS DIAGNOSES

Some diagnoses that were offered in 1977 by a long list of medical practitioners are:

DROPSY: Edema, or an abnormal buildup of serous fluid between tissue cells; an antiquated term derived from the word "hydro." Dropsy is actually a SYMPTOM, not a disease, and is another name for edema, or the swelling of the body due to fluid retention caused by diabetes, kidney disease, heavy metal poisoning etc. From *Impaired Health: Its Cause and Cure* by JH Tilden, we read: "*In chronic arsenic [or cadmium] poisoning, patients lose their hair, dropsy develops, and many die of heart disease and dropsical accumulation.*"

INDIGESTION: The body's disability to properly assimilate food. Srila Prabhupada's onset of poor digestion was the result of another condition. Kidney disease causes indigestion. Cadmium/arsenic poisoning **causes** kidney disease, as well as indigestion.

TUBERCULOSIS: This was suspected by Dr. Gopal in Srila Prabhupada's last weeks because he was perplexed by the respiratory symptoms such as persistent cough. Had he done a full spectrum blood test including tests for heavy metals, he might have discovered the real cause of the lung problems.

NO DISEASE: This simply means that this doctor or kaviraja could not determine the correct diagnosis.

JUST WEAKNESS: Same as above.

LIVER DISEASE: Cadmium is filtered out of the body primarily by the liver, but since the half life of cadmium in the human body is 17 to 30 years, it is no wonder that there were liver problems. Before 1977 there were no significant liver problems.

GONORRHEA: This is a really dumb guess by someone.

MALNUTRITION: Yes, obviously, but why did this develop? Heavy metal poisoning causes indigestion, anemia, loss of appetite and taste, so if there is no eating, then malnutrition results.

All these other diagnoses cannot be taken seriously due to not being supported by much evidence, but they do demonstrate clearly how difficult it was to properly diagnose Srila Prabhupada's hidden poisoning.

The two diagnoses that have been most commonly proposed are:

- DIABETES MELLITUS TYPE 2 (only after 1997 though !)
- KIDNEY DISEASE

...and we will look at them below.

DIABETES MELLITUS TYPE 2 (DM2)

Diabetes mellitus type 2 (dm2) is a metabolic disorder with the inability to properly maintain blood sugar level, resulting in multiple organ deterioration and eventual failure.

• INTRODUCTION

DM2 has an almost invisible late stage development over a 10 to 20 year period, and then late complications develop during several years of poorly controlled hyperglycemia (high blood sugar). The symptoms are many and varied, including fatigue, susceptibility to skin infections, excessive thirst and frequent urination, increased appetite, nausea. Complications include kidney failure, blindness, heart and blood vessel disease, boils or ulcers, gum disease, foot or leg amputation. Victims of DM2 may or may not be insulin dependant, depending on the management and advancement of the condition.

• IS THE DIABETES DEBATE RELEVANT?

For the determination of Srila Prabhupada's poisoning, it makes little to no difference whether there was diabetes or how much diabetes there was. It is quite irrelevant in light of the discovery of super elevated levels of cadmium on top of elevated arsenic levels as well. Still, we will review the symptoms in respect to diabetes and kidney disease so we can sort out which symptoms are unique to heavy metals poisoning and not diabetes or kidney disease..

• SUDDEN WEIGHT LOSS

Sudden weight loss is typical to another variety of diabetes, diabetes mellitus type 1, which Srila Prabhupada definitely did not have. DM2 generally is found in those who are overweight. "Most people with DM2 do not lose weight." (Merck Manual 1997) Srila Prabhupada's weight loss was not directly due to diabetes; perhaps it was due to kidney disease, but most definitely it was either caused or accelerated by the heavy metals poisoning.

• BLOOD SUGAR, FASTING AND WEAKNESS

In DM2, the high blood sugar causes weakness because the body is unable to assimilate sugar into the cells. In 1977 Srila Prabhupada often fasted, eating little to nothing and drinking only water for a day or days, which should have reduced the blood sugar level enough to give some strength. However, his fasting resulted in no increase of strength. Srila Prabhupada's weakness was constant, however, causing doubt on the diagnosis of advanced diabetes.

• THE SUGAR MYSTERY

An advanced DM2 patient becomes increasingly adverse to sugar intake. In the last months of his life, however, Srila Prabhupada was fed glucose water and honey in amounts that should have resulted in serious medical reactions if he was indeed suffering from advanced DM2. Once, after a glass of glucose water, Srila

Prabhupada admitted he was feeling much better. This is another cause for doubt in a diagnosis of advanced diabetes.

In 1977 Srila Prabhupada consumed mango candy, sugar, sweetened milk or water, glucose water and honey **without any apparent adverse reaction** as would be typical in a truly advanced diabetic (mental aberrations, confusion, disorientation, confusion, shakiness, coma). He did not appear to be even bothered by glassfuls of glucose water as late as a month before his departure. Why? Perhaps because his illness was **not** advanced diabetes but something else which looks exactly like it, namely heavy metals poisoning, which is proven by hair tests and confirmed by symptom analysis.

Also, when a urine sample was brought to a kaviraja for testing, and poisoning was determined, it was brought in one of Srila Prabhupada's empty Dabur honey bottles. Glucose and honey were actually prescribed by Dr. Ghosh of Allahabad and several other kavirajas throughout 1977. Why would all these medical practitioners be unaware of Srila Prabhupada's diabetes? Answer: it was because they did not believe diabetes to be the cause of illness.

Further, it is expected that Srila Prabhupada, if he actually had diabetes, would have known to restrict his own sugar intake. Yet, he made no additional restrictions on sugar intake when his mysterious 1977 illness set upon him. Srila Prabhupada, throughout 1977, was perplexed about the cause for his "mysterious" illness and he proactively consulted many doctors and tried many different cure treatments and medicines. Why would he do that if he knew he had advanced diabetes? The sugar factor in Srila Prabhupada's health history also contradicts an advanced diabetes diagnosis.

- **SOME ADVANCED DIABETES SYMPTOMS ARE CONSPICUOUSLY ABSENT**

There are several typical, standard symptoms and complications of advanced DM2 which Srila Prabhupada positively did not display, such as;

- EXCESSIVE OR INCREASED HUNGER (POLYPHAGIA)
- EXCESSIVE THIRST (POLYDIPSIA)
- TINGLING IN EXTREMITIES
- BOILS AND ULCERS
- SWALLOWING DIFFICULTIES
- SKIN OR FOOT INFECTIONS
- GANGRENE
- FOOT OR LEG AMPUTATION

It is not that all of these signs are required in order to ascertain advanced diabetes. Often some of the usual symptoms may be absent, but when a large number are absent in one who is supposed to have died from the disease, it is unusual and there is then good reason to wonder why. The resolution to this paradox is:

- (1) That Srila Prabhupada did not have terminally advanced diabetes and therefore many diabetes symptoms were absent, and
- (2) That many his symptoms came not from diabetes but a hidden cause, namely cadmium/ arsenic poisoning.

If advanced diabetes was not the primary cause of Srila Prabhupada's health deterioration, what was?

Answer: every one of Srila Prabhupada's symptoms match those of chronic cadmium and arsenic poisoning, whereas a number of advanced diabetes symptoms were absent.

KIDNEY DISEASE

There are various kidney malfunctions which decrease the ability to filter toxins and excess fluids from the blood.

- **INTRODUCTION**

In studying the various types of kidney disease, it appears that Srila Prabhupada did not display the symptoms of urethritis, cystitis, kidney injury, cysts, tumors, kidney stones, bladder stones, or acute kidney failure. The types of kidney disease which Srila Prabhupada *may have had*, judging by his physical symptoms, are: (no medical tests ever determined the type of kidney ailment/s he had)

1. Uremia
2. Pyelo-nephritis
3. Glomerulo-nephritis
4. Chronic kidney failure
5. End-stage kidney failure

Various types of kidney ailments display symptoms quite different from each other. For example,

chronic kidney failure does not produce the swelling or edema characteristic to nephritis. Even so, kidney ailments are often "complex" and more than one disorder is commonly present. We cannot precisely diagnose which combination of kidney ailments Srila Prabhupada may have had, due to the lack of medical tests and the complication of cadmium/ arsenic intoxication which has been established by hair tests.

- **SRILA PRABHUPADA'S KIDNEY DISEASE IS ACCEPTED**

A general diagnosis of kidney disease, failure, or malfunction is confirmed by reviewing Srila Prabhupada's physical symptoms, and by many of the doctors and kavirajas who examined Srila Prabhupada. Unlike diabetes, it is quite clear that kidney malfunction was advanced by late 1977.

- **CAUSES OF KIDNEY DISEASE**

Kidney disease can be caused by diabetes, drug abuse, high blood pressure, and among other things, poisoning by heavy metals such as cadmium or arsenic. Srila Prabhupada's existing kidney ailment, as evidenced by the swelling of extremities many years prior to 1977, were surely aggravated and worsened by the confirmed cadmium/arsenic poisoning.

- **SYMPTOMS OF KIDNEY DISEASE**

Chronic, or gradual, kidney failure may show few or no symptoms at first. Mild or moderate kidney failure may show only mild symptoms, and much damage usually has occurred before the symptoms become very apparent. The metabolic waste product called urea increases in the blood due to the inability of the kidneys to eliminate it from the body. Nephritis (infection of or damage to the kidneys) causes swelling of the body, called edema or dropsy.

Many of the symptoms of kidney disease were seen in 1977, some of which were:

- SWELLING due to edema, or fluid retention.
- WEAKNESS, ANEMIA
- URINATION IN SMALL INSTALLMENTS
- LACK OF APPETITE, WEIGHT LOSS, ANOREXIA
- NAUSEA, DIARRHEA, GASTRIC PAIN
- HIGH BLOOD PRESSURE
- SEIZURES
- PARETHESIA (generalized itching)
- ANURIA (difficulty in urination)
- DISCOLORATION IN URINE
- UNPLEASANT TASTE OR NO TASTE
- INSOMNIA
- STOMATITIS
- HEART PROBLEMS: palpitations, irregular or fast pulse

As Srila Prabhupada did have swelling in his extremities in some years prior to 1973, it is very likely that he did have progressive kidney disease. The heavy cadmium poisoning throughout 1977 caused the kidney problems to suddenly worsen to the point of crisis. Otherwise, previous to 1977, Srila Prabhupada had been in quite good health, maintaining a vigorous and energetic schedule.

CONCLUSION

BUT: Very importantly, there was seen in Srila Prabhupada another group of symptoms which are not easily attributable to either diabetes or kidney disease. These extra "mystery" symptoms hint loudly of another "mystery" ailment, one we now know to be cadmium poisoning. This is covered in the next chapter.

CHAPTER 38: THE MYSTERY SYMPTOMS

SYMPTOMS NOT FOUND IN DIABETES OR KIDNEY DISEASE

Nityananda das consulted with several medical personnel, namely Dr. Ron Bergman at the Hilo Clinic, Becky Stubbs, an RN Diabetic Educator at the Hilo Medical Center, Sharon Moran, an RN at Hilo Hospital, and, earlier, Dr. Stopford of the Toxicology Department at Duke University. He also spoke with Dr. M. Ishaque in Fiji. A basic understanding of diabetes mellitus type II was acquired. DM2 is rather insidious; it generally lies hidden and by the time it is diagnosed, often significant irreversible health damage has occurred, typically vascular, heart, neurologic, kidney, or eyesight degeneration. Diabetes can lead to or become associated with a wide variety of physical ailments, such as obesity, weakness, dropsy, kidney malfunction, skin infections, just to name a few. As such, it is no wonder that some would diagnose Srila Prabhupada with advanced diabetes.

However, checking the list of 1977 physical health symptoms noted in Srila Prabhupada, we find that some of them are not readily reconcilable with DM2 or kidney disease. Of course, the sequelae (complications) of diabetes and renal (kidney) disease could conceivably stretch to include atypical ailments, **but not an entire group of them at once**. Although diabetes is a big door through which many consequent illnesses enter, it is highly exceptional that Srila Prabhupada very prominently exhibited these unusual symptoms not easily associated with diabetes type II (but are cadmium poisoning symptoms):

- EYES: (1). EXTREME PHOTOPHOBIA
- (2). CHRONIC CONJUNCTIVITIS, TEARING
- LUNGS: (3). CHRONIC BRONCHITIS
- (4). COUGH AND UPPER RESPIRATORY IRRITATION
- (5). LUNG IRREGULARITIES- DYSPNEA, PLEURISY
- MUCUS: (6). CHRONIC MUCUS (CORYZA OR RHINITIS)
- (7). MUCOUS MEMBRANE IRRITATION
- VOICE: (8). SCRATCHY, HOARSE, HUSKY VOICE
- DROOLING: (9). EXCESSIVE SALIVATION

Those are the nine prominent physical symptoms in Srila Prabhupada that are just not easily attributable to diabetes type II, if indeed they ever are. And especially not all at once (!)

PHOTOPHOBIA

SENSITIVITY OF EYES TO LIGHT: Photosensitivity (skin) is a different phenomenon.

The GBC author, responding to how *Someone Has Poisoned Me* linked photophobia to arsenic poisoning, made much hoopla of how he searched the Medline database and was unable to find any verification of photophobia as a symptom of heavy metals poisoning. He claimed:

"This means that not one paper establishing a link between arsenic and photophobia as ever been published in the history of medicine... the bare fact of the matter is that it simply does not exist as a known symptom in the scientific/medical world."

To assist the GBC author who is in the dark on photophobia, a few of the references that actually **do** exist in "the scientific/medical world" are provided here for his "enlightenment":

PHOTOPHOBIA FROM ARSENIC:

- (1) Praxair Technology (www.praxair.com) issues a material safety sheet on arsenic trioxide wherein photophobia is listed among the "effects of repeated (chronic) overexposure." Eye irritation and tearing are also listed here, showing that arsenic effects the eyes in more ways than one.
- (2) Rocky Mountain Arsenal Medical Monitoring Program found at (www.cdphe.state.w.us) lists the symptoms of arsenic poisoning, and photophobia is included.

- (3) Healthcentral.com, General Encyclopedia, shows light-sensitive vision, or photophobia, to be caused by, among other things, drugs such as amphetamines, atropine, cocaine, etc. Although arsenic is not specifically listed, it is a drug in its form of arsenic trioxide.
- (4) An article by Dr. KK Padlewska on Emedicine (www.emedicine.com) about acrodynia, now a rare disease due to increased awareness of poisons, lists one of the symptoms as photophobia in 50% of cases. While acrodynia is caused by chronic mercury poisoning, the effects of arsenic are very similar to mercury.
- (5) PubMed (www.ncbi.nlm.nih.gov) the National Library of Medicine, cites an article from March 1989 (Ann Emerg Med) by DiNapoli, Hall, Drake and Rumack from the Dept. of Emergency Medicine, Parview Episcopal Medical Center, Pueblo, Colorado that documents photophobia as a result of arsenic poisoning.
- (6) PubMed also cited another article (Schweiz Rundsch Med Prax, 1997) by French physicians in Lausanne, Switzerland who documented photophobia as a result of mercury poisoning. Again, mercury and arsenic have very similar effects on the body.

PHOTOPHOBIA FROM CADMIUM:

A total of 612 websites were found when a search was made for “cadmium photophobia,” and a survey of them showed no doubt of photophobia being a prominent symptom of cadmium poisoning, as well as several other types of poisoning like mercury, etc. Two sites are:

http://npic.orst.edu/RMPP/rmpp_inss.pdf
www.espimetals.com/msds's/cadmiumsulfide.pdf

SUFFICIENT EVIDENCE

There is sufficient evidence from scientific sources on the internet that confirms beyond a doubt that photophobia is definitely a symptom of cadmium and arsenic poisoning. Further, no connection was found between photophobia and diabetes or kidney disease. There are numerous references to allergic reactions to drugs, including mustard gas and mercury, resulting in photophobia. Glaucoma sometimes causes photophobia, but its other symptoms were not found in Srila Prabhupada, so it is dubious that glaucoma was a factor. Diabetic retinopathy may result in photophobia in the earlier stages of diabetes, but it is unusual and Srila Prabhupada had no signs of retinopathy or glaucoma.

HEALTH HISTORY REFERENCES FOR PHOTOPHOBIA

Some 26 references from Srila Prabhupada’s 1977 history showing his extreme photophobia due to heavy metals poisoning are:

- “...put on sunglasses so your eyes won’t be hurt by the sun.”
- Later, Swarup Damodar asked, "Light?" [...] Srila Prabhupada responded, "Oh. Just make it dark. (sound of curtains closing)" Apparently Srila Prabhupada could not recognize by eyesight who was present even when there was light in the room. Tamal said, "We'll put your sunglasses on so you won't be disturbed by the light." (Conv, Oct. 29, 1977)
- Srila Prabhupada was brought onto the balcony verandah and put on His sunglasses. Tamal feared Srila Prabhupada may be developing eye problems since “...he again put on sunglasses, though we were sitting inside a dark room.” (TkgD p. 137)
- No translation work and darkened quarters. Going to the temple in the mornings, he wore His "dark sunglasses. (Sat:6.361-2)
- August 11, 1977: After a night of having difficulty sleeping, Guru Kripa Maharaj gave Srila Prabhupada a new pair of Polaroid sunglasses, which Srila Prabhupada used increasingly, even inside when there is a light on and also when going to the temple for deity darshan. (TkgD. 50-1)
- August 11, 1977: Coming into the darkened room, Srila Prabhupada had the light turned on. Abhiram read the report to Srila Prabhupada... (Conversations Books, Vol. 35, pg.50-52.)
- “He was reclining on a pillow and wearing sunglasses, which he always does now because his eyes are giving him some trouble.” (Bhaktivedanta Archive file letters)
- Satsvarupa noted that in the evening Srila Prabhupada was wearing His sunglasses while lying on His back on a cot on the roof. (Iskcon70,306-7)

- August 28, 1977: Srila Prabhupada came gliding down the stairs to the temple room, borne by carriers in His palanquin, again wearing His "dark sunglasses"... (TkgD.171; Sat:6.374)
- Carried on a palanquin, Srila Prabhupada came before the altar, slowly removed His sunglasses... (Sat:6.379 & TkgD.185)
- At night, in a darkened room, Tamal was told by Srila Prabhupada... "...even though he put on his sunglasses, he kept his eyes shut because the light hurt his eyes." (TkgD.190)
- "...eyes would hurt in bright light and he would always wear sunglasses." (Abhiram das, Sept. 2, 1977)
- "Srila Prabhupada's room was very dark except for a nightlight..." (Sat:6.390-401)
- The room was very dark due to the windows being covered by curtains to accommodate Srila Prabhupada's sensitive eyes. (Conversations, Oct. 10, 1977)
- October 2, 1977: Srila Prabhupada's first order of business was that His servants "closed the curtains and dimmed the lights." (Sat:6.389)
- "...Tamal brought out a flashlight for Pradyumna." (SHPM, Oct. 14, 1977)
- "Yadubara wanted to film you translating. Is that all right? You don't mind. We can have a little light here while he films for about half a minute?" (Conv, Oct. 21, 1977)
- Jayadwaita: "Flashlight?" (Conv:36.14-42)
- Bhakticharu wanted to check the clearness and color of the urine in the darkened room, saying, "Can I see it in the light, please?" On another occasion, Srila Prabhupada could not tell that the sun had risen an hour earlier, because the room was so darkened to accommodate His photophobia. When Tamal tried to read a newspaper article to Srila Prabhupada, he said, "Is there a flashlight?" (Conv)
- "When Tamal tried to read a newspaper article to Srila Prabhupada, he said, 'Is there a flashlight?'" (Conv, Oct. 28, 1977)
- Nov. 4, 1977: Srila Prabhupada requested, "Get one small light (A1)." (Con:36.280-2)
- Nov. 8, 1977: The curtains were closed again, and Srila Prabhupada requested soft kirtan, taking rest. (Con:36.344-353: listed as Nov. 7)
- Bhaktisiddhanta das saw Srila Prabhupada leave Vrindaban for London with dark sunglasses on at midnight.
- Once again, when it was time for a bath, Srila Prabhupada asked for the light to be turned on. Darkness was all that Srila Prabhupada's extremely photophobic eyes could tolerate. (Con:36.67-68)
- When Nityananda das went to the Bhaktivedanta Archives in 1999, he purviewed the photos on file of Srila Prabhupada taken in early 1977 and noted in SHPM: "...it was shocking. Most of the scenes showed only a silhouette of Srila Prabhupada in His darkened rooms. Already Srila Prabhupada was averse to light, becoming photophobic."
- Srila Prabhupada was wearing "dark" sunglasses regularly, even late in the day or in a darkened room. He appeared to have troubles with His eyes, seeing properly, and with sensitivity to light." (Sat:6.358-360)

NAPOLÉON'S PHOTOPHOBIA

The GBC questioned the reality of Napoleon's poisoning. However, whether or not Napoleon was poisoned is immaterial, and this is not our crusade. Ben Weider, author of *Assassination at St. Helena* and *Who Poisoned Napoleon?* has spent forty years studying the cause of Napoleon's mysterious death. Napoleon's poisoning is now more widely accepted since new hair tests were done in 2001, showing unusually high arsenic content. Napoleon's photophobia is clearly documented. From Weider's writings about arsenical photophobia:

"...he displayed symptoms of typical arsenical intoxication of an acute nature: ...sensitivity of the eyes to light"

"I accompanied him and was shown into a completely darkened room where General Bonaparte lay in bed. The room was so dark that I could not see..."

"Sensitivity of the eyes to sunlight or bright artificial light. The victim may prefer a nearly darkened room."

Repeatedly it is described by Weider how Napoleon had extreme sensitivity of eyes to any light during the last six months of his life. When the doctor would visit the darkened bedchamber of Napoleon during daytime, it was kept so dark in the room that he could not see Napoleon but had to grope around to find him.

None of the critics of Weider's theory on Napoleon's poisoning question the authenticity of his reference to arsenical photophobia.

CONCLUSION: *Photophobia is a symptom of cadmium and arsenic poisoning, but it is not seen with diabetes or kidney disease.*

CHRONIC CONJUNCTIVITIS, BRONCHITIS, RHINITIS

CHRONIC COUGH, MUCUS IN EYES, CHEST MUCUS, TEARING

A visit to the local diabetes education and counseling center confirmed that chronic bronchitis and conjunctivitis were not typically associated with diabetes mellitus type II. An extensive search and review of all scientific studies on Medline/PubMed showed no relationship between diabetes or kidney disease with chronic bronchitis or conjunctivitis. From the health history it is seen that *Srila Prabhupada in 1977 had an unending chronic heavy bronchitis or cold, month after month, with heavy cough and chest mucus, conjunctivitis (watery irritated eyes with mucus), runny nose, tearing, and general irritation of the upper respiratory system and mucous membranes.*

However, some sources that associate these symptoms instead with chronic cadmium or arsenic poisoning are:

1. **"With respect to non-cancer diseases, we found.... Diabetes mellitus, and bronchitis..."** (Mortality for certain diseases with high levels of arsenic, Tsai SM, Wang TN, Ko YC; Inst. Of Medicine, Taiwan, 1999) In other words, those poisoned with arsenic typically developed diabetes and bronchitis.
2. **"Chronic arsenic poisoning means... symptoms of...chronic bronchitis"** (Endemic chronic arsenic poisoning: a human toxicology study, Zaldivar R, Ghai GL; Zentralb Bakteriologie 1980)
3. **"...arsenic toxicity. The common symptoms are conjunctivitis..."** (Arsenic in ground water of West Bengal; Das D, Chatterjee A, et al; Jadavpur University, Calcutta, 1995)
4. Emedicine.com: heavy metals poisoning with mercury or cadmium is associated with conjunctivitis and photophobia.
5. <http://www.magneticclay.com/productlist.shtml> Symptoms/Diseases related to cadmium: **Bronchitis**, Cancers (bladder, esophagus, larynx, lung, mouth, pharynx, prostate, and stomach); headaches, heart problems, anemia, hypertension, and **kidney diseases**, mental retardation and more.
6. <http://www.triangularwave.com/f6.htm> Cadmium in drinking water causes **Bronchitis...**
7. Armstrong BG, Kazantzis G (1985): Prostatic cancer and **chronic respiratory and renal disease** in British cadmium workers: a case control study. Br J Ind Med 42:540-545
8. <http://www.canoshweb.org/odp/html/cadmium.htm> A number of morbidity studies have identified shortness of breath, obstructive patterns of lung function, **bronchitis** and emphysema in cadmium exposed workers.
9. http://www.environmentallamp.com/effects_of_cadmium.htm Other adverse health effects include **bronchitis**.
10. www.inchem.org/documents/pims/chemical/cadmium.htm Symptoms of cadmium poisoning include rhinitis, conjunctivitis, bronchitis, cough, dyspnea (shallow breath).
11. There are endless references online showing chronic bronchitis, upper respiratory tract irritation, conjunctivitis, rhinitis, cough, mucus, photophobia, etc to be the symptoms of cadmium poisoning, especially in sub-acute levels, which is how it was given to Srila Prabhupada.

HEALTH HISTORY REFERENCES: BRONCHITIS, CONJUNCTIVITIS, RHINITIS

The following are *only some* of the health history references where Srila Prabhupada was noted to have coughing, chest mucus, and mucus in the eyes. Such chronic bronchitis and conjunctivitis are classic symptoms of cadmium and arsenic poisoning. Examining the record of Srila Prabhupada's health, we find

almost constant, unremitting cold, cough, mucus etc throughout 1977. Few health records are available for August to December 1976. Just to hear Srila Prabhupada coughing on the 1977 tape recordings is heart-rending, what to speak of now realizing that his chronic bronchitis and conjunctivitis were synonymous with his cadmium/arsenic poisoning.

02.26.77: He could not sleep because he would be coughing so much.

03.20.77: Srila Prabhupada (heavy coughing)...

03.27.77: Srila Prabhupada had a cough...

06.30.77: Srila Prabhupada needed a new bottle of eye wash (conjunctivitis)

06.30.76: He is still weak and congested with mucus.

07.04.76: His respiratory system is quite blocked with mucus.

07.05.77: (SP) had a cough... "Until you're over your cold..."

07.08.77: ...the Expectrin cough medicine that he's been taking...

07.13.77: In the night the cough syrup prevented any translation work.

07.21.76: Racked by a heavy cold, Srila Prabhupada coughed up large amounts of mucus every few minutes.

07.27.76: Srila Prabhupada was still coughing and full of mucus.

07.28.77: SP's eyes were being washed with rosewater 2 or 3 times daily.

07.30.76: He is still full of mucus...

08.07.76: ...still coughing but not dislodging the heavy mucus...

08.21.76: ...(SP is) coughing up a lot of mucus.

08.25.77: ...it is due to mucus...

09.15.77: There was mucus buildup, much spitting and coughing...

09.20.77: (SP) became very congested with a bad cough.

09.23.77: (SP's) massage was skipped due to the cough.

09.25.77: SP was constipated and coughing.

09.27.77: (SP was) still coughing, which even the cough syrup did not help. Mucus was filling his whole system; even his eyes had too much mucus.

10.03.77: ...causing SP to cough at night.

10.04.77: ...coughing and spitting mucus all night.

10.05.77: But today Srila Prabhupada drank milk, and had NO mucus from it.

10.06.77: SP's cough was back. Although drinking nothing, cough is coming.

10.09.77: SP spat out some heavy mucus.

10.12.77: (SP) coughed more again. (SP coughs heavily)

10.15.77: SP answered, "I cannot" and coughed up mucus.

10.21.77: There's a medicine for preventing any cough in the lung.

10.22.77: Dr. Gopal suspected SP might have tuberculosis due to lung and breathing irregularities and wanted to take chest X-rays. He was confused as to why the cough would not go away.

10.30.77: SP had a cough that gradually increased during the day.

Nov. 77: One can hear Srila Prabhupada's bad cough in the tape recordings.

When one reads the accounts of various heavy metal poisoning victims, invariably there are descriptions of cough, mucus, etc.

MYSTERY OF THE STOP AND START BRONCHITIS

Another strange phenomenon in Srila Prabhupada's state of health in 1977 was the mysterious appearances and disappearances of his cough and mucus. These symptoms seem to have receded and returned, on and off, stop and start from week to week and even from day to day. While the milk was blamed for awhile, mucus and cough came even during long periods of abstinence from milk. Very often a new supplement, treatment, or condition was blamed for the mucus- until it seemed that everything caused mucus, or so it was thought and explained. These symptoms came while eating or fasting, with milk or no milk. Finally Dr. Gopal became perplexed in October 1977 and suspected a cause not yet understood, as he no longer thought that normal bronchitis was the explanation for Srila Prabhupada's persistent cough and mucus. Of course, Tamal made sure that Dr. Gopal was then dismissed and that no X-rays were taken even though the X-

ray machine would have been brought to Srila Prabhupada's rooms. Dr. Gopal was demonized by Tamal and no further investigation at that time into Srila Prabhupada's mystery symptoms were made. X-rays would have likely detected heavy metals as cadmium is radiopaque and will show as white spots in the lungs.

The on and off bronchitis and mucus is the effect of an on and off cause, such as intermittent heavy metal poisoning. Similar patterns are noted in some chronic arsenic poisoning case studies, such as Blanche Taylor Moore's victims and Napoleon.

MYSTERY OF THE PERSISTENT CONJUNCTIVITIS

Conjunctivitis, according to Merck's Manual, comes in three types- viral, bacterial, or allergic. Viral and bacterial clear up usually within days, and allergic can last as long as the irritant is present. *Srila Prabhupada's persistent, long-lasting conjunctivitis was allergic, due to the ongoing cadmium and arsenic poisoning.*

DROOLING (EXCESSIVE SALIVATION)

Not typically associated with diabetes or kidney disease, excessive salivation and drooling is a prominent symptom of sub-acute cadmium and arsenic poisoning. Here are some references:

1. <http://www.indiaagronet.com/indiaagronet/Foods%20Technology/Food%20Adulteration.htm> Cadmium causing excessive salivation.
2. http://www.homeopathicdoctor.ca/GSDL/Sample_Reports/Nutrition/r_TotEC24.pdf Describes increased salivation in arsenic poisoning.
3. <http://www.canoshweb.org/odp/html/cadmium.htm#p2b> Cadmium ingestion of is associated w/ salivation.

SCRATCHY THROAT, HOARSE, HUSKY VOICE

Not typically associated with diabetes or kidney disease, a persistent scratchy, hoarse, and husky voice is an earmark of chemical poisoning such as with cadmium and arsenic. Some references:

1. npic.orst.edu/RMPP/rmpp_inss.pdf Cadmium causes a scratchy throat.
2. www.cdc.gov/niosh/topics/pesticides/pdfs/pest-cd2app2v2.pdf Cadmium causes a scratchy throat.
3. www.chestnet.org/education/online/pccu/vol15/lessons1_2/lesson02.php Chemicals such as cadmium can produce hoarseness of voice along with rhinitis, etc.

LUNG IRREGULARITIES- DYSPNEA, PLEURISY

On October 22, 1977, Dr. Gopal of Mathura, after a week of giving various allopathic medicines, examined Srila Prabhupada again. He was stumped and perplexed by his findings. The appetite had not improved. The left lung was taking in less air, and he suspected perhaps tuberculosis or pleurisy or a type of lung infection. He prescribed an anti-tubercular drug called Isotoxin and wanted to bring an X-ray machine to Srila Prabhupada's rooms to do a lung X-ray. Cadmium would have likely showed up on the X-ray.

Bhavananda and Tamal vigorously criticized Dr. Gopal and nixed the idea of X-rays. Dr. Gopal was dismissed and nothing was followed up regarding Srila Prabhupada's unusual and mysterious lung irregularities which resembled dyspnea, tuberculosis, or pleurisy. These type of symptoms are characteristic of cadmium poisoning and are not easily associated with diabetes or kidney ailments.

CONCLUSIONS OF THE SYMPTOMS ANALYSIS

- (1). **There Was A Large Group Of Symptoms Unexplainable By Either Diabetes (Dm2) Or Kidney Disease and were produced by another "mystery" cause.**
- (2). **All These Unexplained "Extra" Symptoms Are Consistent With Chronic Cadmium Poisoning.**
- (3). **Chronic Cadmium Poisoning Is Not Only Confirmed By Symptoms But Is Proven By Hair Tests.**
- (4). **All Of Srila Prabhupada's Symptoms Were Fully Consistent With Cadmium/ Arsenic Poisoning, Not Just The "Mystery" Symptoms.**
- (5). **Cadmium/Arsenic Poisoning Explains All of Srila Prabhupada's Symptoms Whereas Diabetes And Kidney Disease Only Explain Some of Them.**

- (6). Although Srila Prabhupada is believed to have had significant and longstanding diabetes and kidney problems, his declining health in early 1977 coincided with the timing of cadmium poisoning as established by testing a hair sample cut in early March 1977.
- (7). The point is not to debate whether Srila Prabhupada had diabetes or not, but to recognize that, based on hair tests, he was poisoned by cadmium and arsenic, a diagnosis that all the symptoms best match.
- (8). Srila Prabhupada's diabetes and kidney disease were greatly aggravated and accelerated by his cadmium and arsenic poisoning.
- (9). The use of cadmium and arsenic for poisoning was very clever because Srila Prabhupada's diabetes and kidney disease concealed it so well that it went undiscovered for 25 years (1977-2002).

MYSTERIOUS COMBINATIONS OF SYMPTOMS

One who carefully reads the biographical account of events through 1977 will notice that the "extra" non-diabetes/kidney disease symptoms had a strange way of arising and receding in tandem and in concert with each other. Furthermore, simply that these "extra" symptoms were simultaneously manifest in Srila Prabhupada is highly unusual- such a complete set of respiratory tract and mucous membrane symptoms on such a prolonged, on-off basis, sometimes day to day, up and down, more then less, hints very loudly at a hidden and correspondingly applied cause. We now understand that cause to be... need it be repeated again?

What probabilities are there in having cough, mucus, salivation, conjunctivitis, and rhinitis for so many months due to natural causes? **Answer: About zero probability.**

1977 MEDICAL SYMPTOMS NOTED IN SRILA PRABHUPADA	DIABETES M2 & KIDNEY MALFUNCTION	CADMIUM/ARSENIC POISONING
<i>Excessive salivation, drooling</i>		•
<i>Chronic bronchitis with mucus cough</i>		•
<i>Chronic rhinitis w/ irritated mucous membranes</i>		•
<i>Scratchy, hoarse, husky voice</i>		•
<i>Chronic Conjunctivitis & Lacrimation (tearing)</i>		•
<i>Extreme photophobia</i>		•
<i>Liver morphology changes/ weakness/ enlargement</i>		•
<i>Lung problems (shortness of breath, pleurisy ?)</i>		•
<i>Heart irregularities, arrhythmia, palpitations</i>	•	•
<i>Headache</i>	•	•
<i>Metallic unpleasant taste in mouth</i>	•	•
<i>Paresthesia (generalized itching)</i>	•	•
<i>Diarrhea, nausea, vomiting, abdominal pain</i>	•	•
<i>Seizures, fainting</i>	•	•
<i>High blood pressure (hypotension)</i>	•	•
<i>Weight loss, lack of appetite, anorexia</i>	•	•
<i>Difficult urination in small installments</i>	•	•
<i>Discoloration or casts in urine</i>	•	•
<i>Weakness, anemia, fatigue, exhaustion</i>	•	•
<i>Swelling due to edema, or fluid retention</i>	•	•
<i>Kidney dysfunction and failure, leading to uremia</i>	•	•
<i>Kidney stones (urinary calculus)</i>	•	•
<i>Impaired urine concentration ability</i>	•	•
<i>Loss of eyesight (reduced optical stimulability)</i>	•	•

Loss of hearing	•	•
Muscular weakness and pain	•	•
Osteopenia,osteomalacia:bone,back,joint,leg pain	•	•
Atrophy of gastrointestinal tract	•	•

Question: WHICH COLUMN BETTER EXPLAINS THE SYMPTOMS' CAUSE?

Answer: THE SYMPTOMS INDICATE CADMIUM/ARSENIC POISONING.

COMMON SENSE ON COINCIDENCES

Obviously someone with diabetes and kidney disease, such as Srila Prabhupada, could also simultaneously have other, different health problems such as, for example, meningitis or leukemia. There is no unbending reason why Srila Prabhupada could not have **some** of these "extra" symptoms due to other health conditions besides diabetes and kidney disease. However, when a significant group of them, not just one or two, coexist all at once- the probabilities of coincidence evaporate and the likelihood of a distinct and separate physiological cause approaches certainty.

Critics of a diagnosis of chronic to sub-acute poisoning by symptoms analysis fail to appreciate these unexplained, "extra" symptoms, and will waste time with the "neti, neti" process of discrediting each one separately. When such a number of symptoms appear together that are not TYPICAL or USUAL in diabetes and kidney disease, this is indicative of another medical problem. That other problem is heavy metal poisoning.

It appears clear that all diagnoses except for heavy metal poisoning are inadequate in accounting for **ALL** of Srila Prabhupada's physical symptoms displayed during 1977.

HEAVY METAL POISONING CASE STUDIES RE: SYMPTOMS

Forshufvud & Weider state in *Assassination At St. Helena*, pg. 433:

"A modern day German pathologist, Dr. A. Heffter, a specialist researching in the intricacies of diagnosis in cases of arsenic intoxication, writes that it is unforgivable not to suspect arsenic intoxication when gastric trouble is coupled with conjunctivitis, eczema or weakness in the legs."

Jim Schutze, in his book about Blanche Taylor Moore's arsenic poisonings, discusses the difficulty in which arsenic poisoning is recognized.

"Those same symptoms could just as easily steer a doctor toward acute alcohol poisoning, Guillain-Barre syndrome, diabetes mellitus, vitamin deficiency, lupus, blood disease, diphtheria, multiple sclerosis, or any of a host of other common diseases, including tick bite. In fact, it is the ability of arsenic to duplicate the symptoms of other diseases that makes it so difficult to detect... common as arsenic may be and common as are incidents of arsenic poisoning, it remains one of the least accurately diagnosed of all afflictions. For some reason, the possibility of arsenic poisoning simply is not a thought that leaps easily to the minds of physicians."

Schutze explains that the individual symptoms of arsenic poisoning resemble those of many other diseases, but *"all of these things together can mean almost nothing but... arsenic poisoning."* In hospitals, each separate symptom is analyzed by a specialist, and the correct diagnosis for arsenic cases is rarely achieved until at least several visits. The difficulty is that arsenic *"attacks life in so many ways and at such a fundamental biochemical level that each of its effects on the body perfectly mimics the effect of some other disease or problem."* Arsenic and cadmium have very similar effects, although cadmium is significantly more lethal.

FORENSICS COMBINED WITH SYMPTOM ANALYSIS

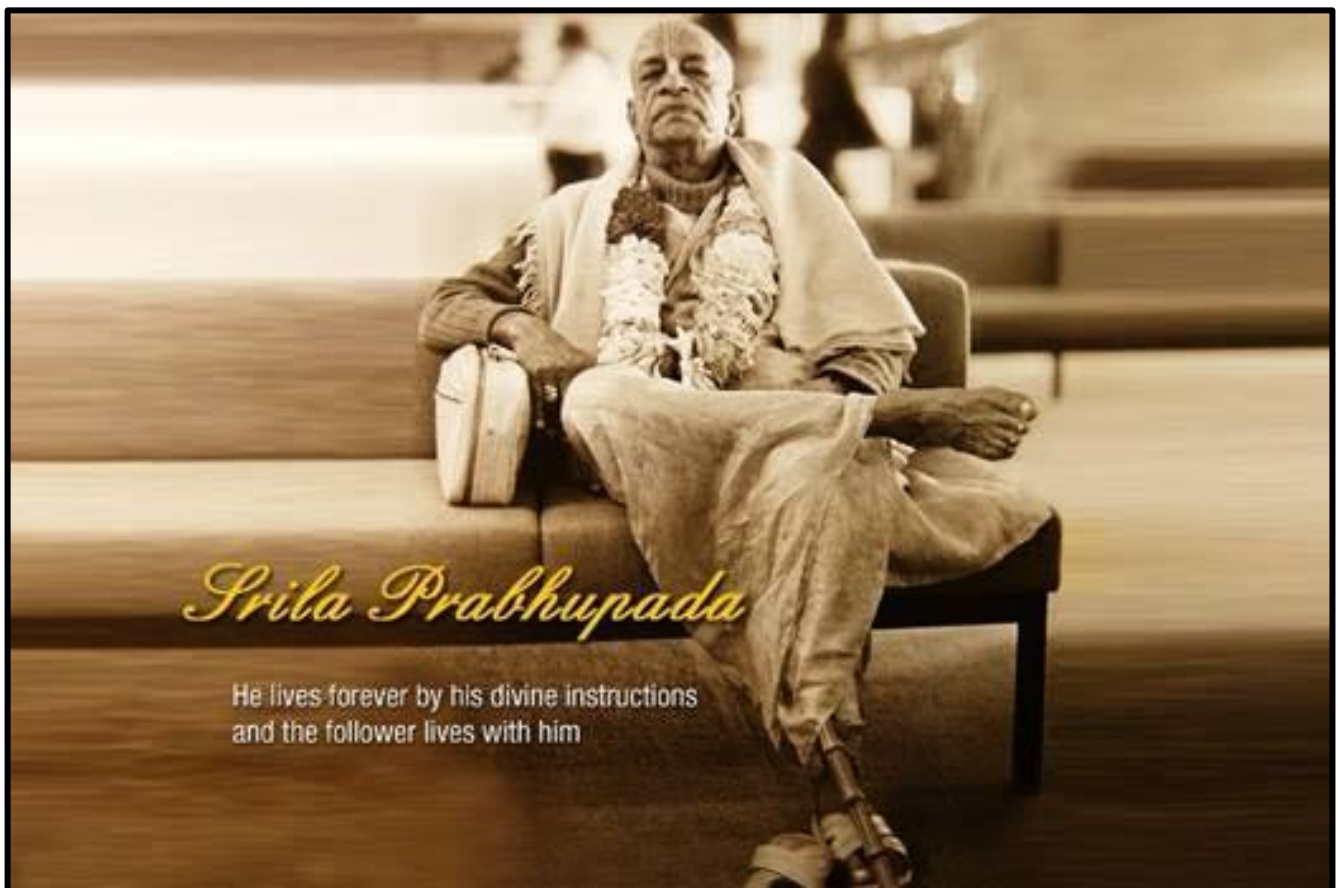
That Srila Prabhupada is known to have been poisoned by extremely high levels of cadmium is now established by the results of forensic science. The work of Dr. Morris through neutron activation analysis of various samples of Srila Prabhupada's hair shows times with normal heavy metal concentrations and also times of very abnormal levels. We have scientific documentation of what was normal cadmium, arsenic, mercury, and antimony for Srila Prabhupada as a specific individual. Thus the comparison of a time (1977) when Srila Prabhupada had 250 times as much cadmium and 20 times as much arsenic as he normally had (pre-1977) is a very powerful proof of poisoning. Further, this poisoning was far beyond the possibility of an accidental

exposure or environmental hazard; it was very clearly a malicious, intentional, homicidal poisoning. There was no other way to reach these levels except by ingestion of cadmium chemicals in food and drink.

In 1977 Srila Prabhupada experienced a mysterious, persistent, undiagnosed, and debilitating “illness.” These symptoms are entirely consistent with mid-level or sub-acute heavy metal poisoning as proven by the forensic hair tests. The combination of forensics and symptom analysis provides another dramatic confirmation of Srila Prabhupada’s poisoning. Add it all up:

1. the cadmium and arsenic in the hair
2. the medical symptoms compatible with cadmium/arsenic poisoning
3. the witnesses and testimonials (Part Nine)
4. the forensically certified poison whispers (“the poison’s going down...)
5. the poison discussions about malicious poisoning (“Someone has poisoned me...”)
6. the motives of the suspects (very materially ambitious)
7. the institutional non-cooperation and cover-ups (the suspects ban any further investigation after their own deceitful whitewash report)
8. Tamal’s weird mercy-killing interview (“He asked for medicine to die...”)
9. the three kavirajas concluded poisoning and other evidence

– there is no room for further doubt: Srila Prabhupada was poisoned with intent of murder.



CHAPTER 39:

DIAGNOSIS FACTS AND MYTHS

INTRODUCTION

This chapter will try to address some of the facts vs myths on the poison issue. Perhaps the foremost myth is that because Srila Prabhupada evidently had non-insulin dependent diabetes and kidney disease—therefore that rules out a poisoning. But Srila Prabhupada had both natural AND unnatural afflictions, with the unnatural exacerbating the natural afflictions? We have discussed this several times already, but it bears repeating again.

We are able to get a fairly good picture of Srila Prabhupada's health as it was up to May 1976 by studying the histories of his pastimes. We also know he was poisoned lethally with cadmium in 1977; the hair tests have proven this as a fact. And we do know that serious cadmium poisoning will accelerate development of any diabetes or kidney disease. And we know that cadmium poisoning looks just like diabetes and kidney failure because that's what it causes. The conclusion is that, yes, Srila Prabhupada was poisoned maliciously and homicidally, and that is the predominant factor in his health decline. Diabetes and kidney failure follow the cadmium poisoning and are secondary causal effects.

The GBC book *NTIAP* concluded that since Srila Prabhupada had diabetes, there was no poisoning, **as though it was a simple choice of one or the other**. As another example of this subtle misconception, which is sunk like a rowboat hit by a torpedo when faced with the cadmium hair test results, is as follows, where the conclusive poison evidence is dismissed by the idea that the effects of poisoning disproves the poisoning:

"The doctor who diagnosed Srila Prabhupada on that occasion and who did the minor operation to clear the urinary tract blockage did give an interview several years ago to Deva Gaura Hari dasa, the devotee who compiled the book "Not That I Am Poisoned". In that the Dr. clearly states that Srila Prabhupada was suffering from irreversible kidney damage. [That book] is quite thorough in its examination of the evidences and the conclusion is very clear and correct. Combined with my own personal experience in traveling with His Divine Grace for almost 18 months and the month I spent in Oct. 77 with him, I have not, and there should not be for anyone, a shadow of doubt that Srila Prabhupada's body expired due to renal failure, a culmination of years of diabetes and exacerbated by a blockage of his urinary tract which caused a backup of uric acid and put pressure on his kidneys." (Hari Sauri das)

We wrote Hari Sauri das in May 2017 with the news of the cadmium findings in the hair samples that he had arranged for the GBC to test, but he would not acknowledge those facts. This reminds us of Mark Twain's statement about it being easier to fool someone than it is to get them to admit that they have been fooled.

CADMIUM FROM TAINTED AYURVEDIC MEDICINE?

Cadmium is generally mined as a by-product of zinc production where it usually exists as an impurity to the degree of only 0.2-0.4%. Zinc is an essential life-supporting mineral, but cadmium has no known essential biological role. Someone may argue that Srila Prabhupada's cadmium levels originated from medicines containing zinc that may have had cadmium impurities (since cadmium is typically found in zinc deposits). This argument, however, when looking at the 0.2-0.4% ratio of cadmium to zinc, does not hold up. With this theory, in order to accumulate 250 times the normal amounts of cadmium, one would need to accumulate 250 x 250 or about 60,000+ times the medicinal amounts of zinc. One would die from zinc toxicity long, long before accumulating the levels of cadmium seen in Srila Prabhupada's hair, and it can be safely said that Srila Prabhupada's cadmium did not piggyback on a medicine, food or drink containing zinc, lest all those who also took that medicine die in the same way.

There are some medicines which use tiny amounts of arsenic, but there are none that deliberately use any amount of cadmium. There are no medicines that have cadmium in any degree which could approach even a fraction of what Srila Prabhupada had in his hair. Recent tests have shown that most Ayurvedic medicines

have slightly more than the allowable amounts of impurities of arsenic, lead, mercury, and even cadmium. But to reach the levels of 15.75 ppm cadmium would be impossible from slightly tainted medicines. Do the math.

Again, while other heavy metals such as lead, gold, silver, mercury, arsenic, and antimony all have some beneficial biological function, in tiny amounts, as a compound in combination with sulfur, etc, or after being “purified” by Ayurvedic processes such as the *bhasma*, **CADMIUM HAS NO BIOLOGICAL BENEFIT. It is never deliberately used as an ingredient in any Ayurvedic medicine, according to our research.**

Reports of safety testing of Ayurvedic medicines that had found cadmium levels above acceptable levels does not translate to Ayurvedic medicines using cadmium as an ingredient. It simply means that some low-level of impurities had found their way into the medicine, but such amounts could at most reach 1 or 2 ppm cadmium in hair, not the average 15.75 ppm that was found in Srila Prabhupada’s hair.

MID-LEVEL CHRONIC SUB-ACUTE CADMIUM POISONING

The technical description of Srila Prabhupada’s poisoning is **mid-level chronic sub-acute cadmium poisoning, which we refer to as MLCSACP**. It is insidious, meaning it is very difficult to diagnose. The best doctors will be befuddled by it.

The fact that Srila Prabhupada had diabetes does in no way exclude the possibility that he also suffered from **MLCSACP**. The two fit together like hand and glove. The GBC book completely bypasses this fact, most assuredly by design and not by oversight. This is the kind of deliberate deceit that is so frustrating to one who attempts to engage in an honest and sincere discussion with those in the “no-need-to-investigate” camp.

THE POISONING WAS NOT ACCIDENTAL OR ENVIRONMENTAL

Srila Prabhupada’s poisoning was not accidental or due to environmental causes.

- Balavanta’s tests of Vrindaban and Mayapura water sources from which Srila Prabhupada drank: no unusual amounts of arsenic were found, and there is no cadmium crisis in Bengal.
- Anything that would have enough cadmium to produce 250 times normal levels in someone’s hair, such as shampoo, hairclipper lubricating oil, food, water, air, massage oils, medicines, etc would immediately become a huge scandal with many people dying, so that those ideas to explain Srila Prabhupada’s cadmium levels are fantasies only.
- Srila Prabhupada did not use cosmetics, shampoo, soaps etc which would not have cadmium in them anyway.
- Srila Prabhupada did not consume seafood or other foods which might contain the high levels of arsenic necessary to explain the levels found in his hair.
- Srila Prabhupada had no occupational or environmental exposure to high levels of cadmium or arsenic, such as residing near a copper smelter or working in an electronics factory. Besides, those who have been contaminated in those ways in the past never had the levels of cadmium that Srila Prabhupada did. See Ch. 32.
- The only way to get 250 times normal cadmium in your hair is to ingest cadmium chemicals in food or drink.

Therefore, since it was not due to accidental or environmental causes, it can be assuredly concluded that Srila Prabhupada’s heavy metals levels are due to intentional poisoning. How else could it have happened?

SRILA PRABHUPADA’S POISONING IS CERTAIN

Based on this book’s analysis of the highly abnormal levels of heavy metals in Srila Prabhupada’s hair, plus all other supporting evidence, any honest person should acknowledge the truth that Srila Prabhupada was intentionally poisoned. How else did those amounts of cadmium get into Srila Prabhupada’s hair?

NTIAP MAKES MUCH ABOUT DETAILS BUT OVERLOOKS THE MAIN SUBSTANCE

The GBC book *Not That I Am Poisoned* (Ch. 2) makes a lot of fuss over their contact of Dr. Andrew McIrvine, the London surgeon who treated Srila Prabhupada in September 1977, and obtaining a confirmation that Srila Prabhupada did indeed have diabetes. This is further discussed in Ch. 42, just ahead.

The GBC author scrutinized *Someone Has Poisoned Me* and found a few very minor errors in some details, making much of them as though they were catastrophic faults when in actuality they were only details and of minor consequence. His style was that of the Mayavadi philosopher: *neti, neti* or not this, not this. By clever emphasis on minor points and obscuring of the main ones, he twisted the issue and completely avoided the gist of the health and symptoms analysis. In this way the GBC spin-doctor has cheated his readers and confused many of them. We do not claim to be medical experts, and in SHPM we may have been inaccurate in some details about diabetes, **but the fact remains that Srila Prabhupada's physical symptoms were entirely compatible with heavy metals poisoning, much more so than with only diabetes or kidney disease.**

"CAUSE OF DEATH"

The actual cause of death is often a difficult thing to ascertain in cases where multiple factors are involved. Take, for example, the case of Dr. Josephine Brown of Glens Falls, NY, who died at home after being punched by an intruder who assumed he had killed her and then burned the house to destroy the evidence. Forensic examinations revealed, however, that the thief had frightened the woman into having a massive heart attack, which was determined to be the "actual cause of death." Murder charges were dropped, as it was also found that death occurred prior to the fire and was not due to assault or injury from a fall.

Similarly there were many factors present at the time of Srila Prabhupada's departure, any of which, from the technical medical point of view, or as in the proverbial straw that broke the camel's back, could be the "actual cause of death." These factors were: old age, kidney disease, diabetes, liver problems, malnutrition or starvation, and heavy metals poisoning. Someone might prevaricate that all of these factors contributed to death and thus minimize the significance of poisoning. **However, the only abnormal factor is the malicious heavy metal poisoning, a criminal act meant to interfere with divine arrangement and effect Srila Prabhupada's premature demise by perhaps ten to fifteen years earlier than would otherwise have occurred naturally.**

Moreover, we must make note of the fact that heavy metal poisoning causes and exacerbates diabetes, malnutrition, starvation, kidney disease, liver disease, and heart disease. **The very discovery of such high levels of cadmium (and arsenic) overrides the significance of all other diagnoses of Srila Prabhupada's condition, forcing them into the back seat, if not the trunk, of any analysis.** Since a serious homicidal, lethal poisoning has been established, then of what relevance or consequence is any discussion or debate about diabetes and kidney disease? If a cause of death must be chosen, then it must be heavy metals poisoning.

Yet, frankly, it does not seem important to bother with ascertaining the technically correct and actual *final* cause of Srila Prabhupada's death. What is important, however, is to recognize that an intentional and malicious poisoning did indeed take place and that poisoning must be accepted as the overriding factor in Srila Prabhupada's early departure. If Srila Prabhupada expired from our earthly view at 7:35 PM on November 14, 1977 due to one factor or another, such as diabetes or malnutrition, is largely irrelevant, but that he was poisoned **IS VERY RELEVANT.**

We set out to determine the veracity of a poisoning which was *intended* to shorten Srila Prabhupada's life, and that has been undeniably established by the private investigation. Those poisoners should be found and punished through the dictates of secular laws. When the GBC claims that diabetes or urinary retention and not poisoning was the cause of death, they are wasting everyone's time and insulting our intelligence. As in any homicide case, it matters little what the health of a victim was prior to being poisoned. Homicide is homicide, never mind the diabetes and the other attempts at distraction from the monstrous crime at hand.

It is also perhaps uncomfortable to have this discussion when we all know Srila Prabhupada is not "dead" but has simply passed from our physical vision. Srila Prabhupada was not subject to the laws of material nature and his departure cannot simply be explained in material terms. From the spiritual point of view, Srila Prabhupada chose the time of his own departure, in concert with Krishna's will. He was not forced to leave this material realm due to poison administered by envious persons.

GBC BOOK FAULTS LACK OF ARSENIC SKIN SYMPTONS

Many texts state that skin afflictions such as eczema are not typical in chronic arsenic poisoning until after one or more years, and explains why Srila Prabhupada did not have skin manifestations of arsenic poisoning. Srila Prabhupada was perhaps poisoned for 8 or more months, not long enough for arsenic skin symptoms. Mee's lines in the fingernails and keratosis of the soles of the feet thus would have come later. The GBC book failed to address the time necessary for these symptoms to manifest.

But the cadmium levels were far higher than arsenic. The arsenic now is understood to be secondary to the cadmium, perhaps as an impurity in the cadmium poison that was used, or as an ingredient in a heavy metals cocktail (antimony was also unusually elevated, but not lethal). Of course, this is just speculation.

MANY POSSIBLE MIS-DIAGNOSES FOR HEAVY METALS POISONING

Cadmium or arsenic poisoning is very difficult to recognize, and there is an extensive list of possible mis-diagnoses from *Goldfrank's Text on Toxicology* that have been documented from case histories. Cadmium poisoning is much more rare than arsenic poisoning, its symptoms are also extremely generic and non-specific, and would thus be even more difficult to correctly diagnose than an arsenic poisoning. CMLSACP was certainly a superior choice among hard-to-detect methods of homicide; it went undiscovered from 1977 until 2002, for almost 25 years.

DEATH CERTIFICATE: "HEART ATTACK"

There was no autopsy, medical report, or medical examination by any government agent, health officer, coroner, or even a private doctor at the time of Srila Prabhupada's departure. This was a breach of Indian law; all deaths must be reported and a cause of death determined by the appropriate government

department. This was adhered to in the death of Kutichak's daughter in Vrindaban in mid-1977; he had to take the body to the Mathura coroner's office to obtain a death certificate before burial.

Not having an autopsy was a deliberate and calculated arrangement by he who controlled all such matters at the time: Tamal. Obviously, compliance with this legal formality could have exposed the crime of poisoning. One hundred and three days after November 14, 1977, an unknown party went to Mathura and filed for Srila Prabhupada's death certificate, listing the cause of death as "heart attack." There was no signature of the petitioner. This death certificate was a sham and simply a formality with no government review, no doctor examination, nothing.

प्रपत्र-संख्या 10
नियम 9 देखिए

उत्तर प्रदेश सरकार
स्वास्थ्य विभाग न.पो.परि.वृन्दावन.
मृत्यु का प्रमाण-पत्र

जन्म और मृत्यु
रजिस्ट्रेशन अधिनियम 1969 की धारा 12 के आधीन
जारी किया गया धारा 17 के आधीन जारी किया गया।

प्रमाणित किया जाता है कि निम्नलिखित सूचना मृत्यु के मूल अभिलेख से ली गयी है जो 14-11-77 राज्य
के मथुरा जिले के मथुरा तहसील के वृन्दावन के रजिस्टर में है।

[स्थानीय क्षेत्र]
नाम रू.सी. आनंदी वैद्यनाथ स्वामी राष्ट्रीयता भारतीय
स्थायी पता वृन्दावन
मृत्यु का दिनांक 14-11-77 रजिस्ट्रीकरण संख्या X
मृत्यु का स्थान कृष्ण चक्राभट्टा रोड, वृन्दावन रजिस्ट्रीकरण का दिनांक X
पिता/माता/पति/पुरु का नाम स्वामी आनंदी सिद्धान्त स्वामी

जारी करने वाले प्राधिकारी के हस्ताक्षर
मुहर

स्वास्थ्य अधिकारी
मथुरा प्राथमिक स्वास्थ्य केंद्र, वृन्दावन

दिनांक 14-11-77
टिप्पणी-मृत्यु की दशा में मृत्यु का कारण सम्बन्ध में विशिष्टियां जैसा कि रजिस्टर में प्रविष्ट है प्रकट नहीं की जायेगी
उपधारा 17 (1) का प्रतबन्धात्मक खण्ड

LEFT: a copy we obtained in

Mathura in 2004.

"Heart attack" is yet another explanation for Srila Prabhupada's mysterious illness. There is no mention of heart attack from any other source. It is another misdiagnosis.

DIAGNOSIS OF HEAVY METALS IS VERY RARELY SUSPECTED

Just to illustrate the confusion and difficulty in ascertaining a diagnosis of heavy metals poisoning, we quote from Ben Weider's book on the poisoning of Napoleon:

"Many medical writers with doubts about the cancer diagnosis have attempted to identify Napoleon's disease on St. Helena by analysing compilations of his signs and symptoms. This has produced surprisingly disparate results. Thus, when exiled on St. Helena, Napoleon is alleged to have had, or suffered from the sequels of, the following diseases: peptic ulcer, intestinal ulceration, various liver inflammations, undulant fever, malaria, dysentery, rheumatoid arthritis, heart failure, congenital extremely slow blood circulation, epilepsy, tuberculosis, pleurisy, severe hormonal imbalance leading to obesity and impotence (dystrophia adiposogenitalis), syphilis, gonorrhoea, intoxication from defective teeth (so-called focal infection), gout, piles, and a constitutional predisposition to severe constipation which, it is said, was fatal owing to auto-intoxication and poisoning by laxatives.

If a suitable selection is made from the variety of signs and symptoms manifested by Napoleon on St. Helena, it is a simple matter to make out a convincing case for every one of these diagnoses in turn. But if what, after all, was a fairly unchanging disease pattern on St. Helena is taken as an entity, and allowance is made for all the signs and symptoms and their interrelations, then one cannot escape the impression that all the pieces form an orderly picture of two highly characteristic syndromes, namely, the chronic and acute types of arsenic poisoning."

Further, 2.6 ppm arsenic and average 15.75 ppm cadmium in the hair of a 60 to 70 pound body of a very ill and elderly person, such as Srila Prabhupada was, constitutes a much more serious intoxication of deadly poisons than it would be in the body of a healthy, 180 pound person. No wonder Srila Prabhupada was anemic, could not eat, had no strength and had regular heart palpitations, etc! The heavy metals destroyed his health, as they would do to anyone over 9 or more months, which is the time shown by the hair tests of such high levels of cadmium.

ANOTHER TYPICAL DIABETES DIAGNOSIS

Another typical explanation for Srila Prabhupada's decline of health prior to his departure is found in Stephen Rosen's book about Brahmananda Swami with Srila Prabhupada, entitled Swamiji. On pg. 72, we find:

"Still, after beginning his mission in both New York and San Francisco (with humble endeavors in Montreal and elsewhere, too), he again suffered from severe heart palpitations and a stroke, which temporarily paralyzed his left side. Devotees would later learn that he had chronic diabetes, causing heart disease and eventually kidney failure as well."

We must point out that there has not yet been found any document, test, medical record, or doctor testimony that QUANTIFIES what Srila Prabhupada's level of diabetes was, either before or during 1977. So much talk of diabetes from ISKCON, but no substantiation except hearsay. Yes, we accept he had diabetes, but it was non-insulin dependent and thus not at all very "advanced" as they claim. But, again, cadmium poisoning at extremely high levels has been determined. Such a poisoning would seriously accelerate existing ailments such as diabetes and kidney disease. But such high levels of cadmium can only be explained as abnormal, homicidal, malicious poisoning, or attempted murder.

SRILA PRABHUPADA'S POISONING LIKELY BEGAN IN 1976

Suspicion that Srila Prabhupada's cadmium poisoning began as early as July 1976 is warranted since Srila Prabhupada's health symptoms in 1976 were very similar to those during the prolonged illness of 1977, namely extended heavy congestion with mucus, weakness, loss of appetite, nausea. These are the same symptoms seen in 1977, a period in which it been proven there was ultra-high levels of cadmium poisoning (at least from late February 1977 until November 14). On July 20, 1976, Srila Prabhupada left Tamal and New York for London, and was extremely ill on the plane trip, lying prostrate on three seats, and he remained seriously ill and weak for many months, recovering very gradually over the next 7 months. Then Srila Prabhupada had another very dramatic downturn in health on February 26, 1977, just days after Tamal joined him as his personal secretary. Coincidental?

A SUMMARY OF THE SUSPICIOUS SEQUENCE OF EVENTS

The cadmium test results prove there was an attempted murder of Srila Prabhupada. Here are the suspicious sequence of events:

- (1). No hospitalisation.
- (2). No authorised doctor in attendance.
- (3). No certified nurse in attendance.
- (4). A complaint by the patient about possible poisoning.
- (5). The patient mentioning he overheard his 'inheritors' discussing about poison.
- (6). No report about possible poisoning lodged.
- (7). No pathological investigation undertaken.
- (8). The patient had wasted beyond recognition.
- (9). No autopsy was performed.
- (10). No Death Certificate was issued for 103 days (there is no known official cause of death).
- (11). The body was interred within 14 hours after death.
- (12). The registered cause of death was "Heart Attack." The GBC produced book (*NTIAP*) released by ISKCON claims kidney failure due to diabetes as the cause of Srila Prabhupada's health failure. Not once did the book mention a heart attack. Nor was a heart attack mentioned by anyone subsequent to Srila Prabhupada's departure.
- (13). When concerns of foul play initiated a GBC investigation and arsenic was discovered in the deceased's hair sample, the investigation was soon thereafter terminated with a whitewash and cover up organized by the suspects themselves.
- (14). Funds for the investigation were redirected by the GBC into producing a book entitled: *Not That I Am Poisoned*, compiled under direction of the suspects and produced by their disciples with literary support from cronies and beneficiaries; the book is riddled with deceptions.

CONCLUSION

In 2000, when there was only one hair test with 20 times normal arsenic, it was perhaps possible to argue that this was actually not an acutely worrisome level. At least, the GBC made this possible by finding outlier references from the scientific literature to show that sometimes others also had that much arsenic in their hair too. But with the finding of 12.4 to 19.9 ppm cadmium in three separate hair samples, all discussion about diabetes and kidney disease being the cause of Srila Prabhupada's health failure was torpedoed.

The true diagnosis for Srila Prabhupada's failing health from either July 1976 or February 26, 1977 until Nov. 14, 1977 has now been proven to be due to CMLSACP: Chronic Mid-Level Sub-Acute Cadmium Poisoning, at lethal levels with malicious, homicidal intent. The investigation into whether Srila Prabhupada was poisoned is now settled. He was, and with sky-high amounts of cadmium.



CHAPTER 40: REJECTION OF PROPER MEDICAL CARE

Tamal in late 1977: "They will introduce so many things- injections, operations- therefore I don't want it."

INTRODUCTION

A study of the tape recordings and various memories of Srila Prabhupada's last year, especially the last six months, and then again more so the last three months, shows **a pattern of Srila Prabhupada's caretakers rejecting proper medical care for Srila Prabhupada**. This mood was aggressively set by Tamal and supported by Bhavananda and others. It is natural to wonder why this was done? Of course, Srila Prabhupada himself was very adverse to allopathic methods and drugs, but diagnosis is the first step in medical treatment, and it does not necessarily involve invasive methods or drugs, which could be decided upon before being implemented. No real and proper attempt was ever made to obtain a **correct diagnosis** for Srila Prabhupada's mysterious 1977 illness. (see Ch. 37)

It stands out like a pimple on the tip of the nose: Why was there absolutely no proper medical care nor even a proper diagnosis obtained? Why were qualified doctors routinely and abruptly discharged and then spuriously criticized? Why was there so much suspicion about all doctors, both allopathic and Ayurvedic? Why was there typically only village kavirajas, babas, vaidyas, and quacks that were consulted, and then also rejected? Below we show a chart with the **parade of doctors** that simply added to the confusion, with so many ideas of what was wrong with Srila Prabhupada's health and with so many different treatments and medications. This list is most likely not complete for 1977, but it still clearly conveys the message of rejection of proper medical care.

PARADE OF DOCTORS, TREATMENTS, AND MIS-DIAGNOSES

As soon as Srila Prabhupada began having serious health problems in early 1977, there followed a parade of doctors, *kavirajas* and treatments over the next nine months. This parade is documented in the 1977 biographical section of this publication(Appendices). One is easily confused by reading of the repeated start, stop, start again series of medical programs and medicines. It is only natural to wonder about the unusual nature of Srila Prabhupada's medical care in that year. There is no clear conclusion as to what Srila Prabhupada's illness was. There is even less logic or sense as to why treatments were abandoned one after another, as well as doctors switched one after another. To better analyze the history, let us make an abbreviated list of the doctors, treatments, and medicines and see what can thus be ascertained or deduced. The list below is *only partial*; other doctors and medicines are missing due to incomplete information.

	DOCTOR, Date, Place	DIAGNOSIS: (IF ANY)	TREATMENT PROGRAM	OUTCOME OF TREATMENT
1	Dr. G. Ghosh 1/12/77 Allahabad	?	?	
2	Dr. G. Ghosh End of Feb. Mayapur	?	Diuretic	Medicines caused blood in urine
3	Bimal Tarka Tirtha 3/7/77 Mayapur	?	Allopathic & Ayurvedic: gold, musk, pearls	Stopped several days later - no noticeable results
4	Dr. Oja 3/26/77 Bombay	High blood pressure (200/100)	Rest. No strain.	
5	New doctor 4/5/77 Bombay	?		Prabhupada rejected this doctor
6	Dr. Sharma 4/18/77 Bombay	?	Injections & pills	Prabhupada refused the treatment

7	Dr. Ghosh/ Kodaikanal 6/4-5/77 Vrindaban	Internal organs have collapsed	Dialysis and other treatments	Doctor left; Prabhupada refused treatment
8	Bhagatji's old baba: 6/24/77 Vrindaban	?	Medicine made from forty-five trees' bark	Prabhupada felt better, wanted more medicine
9	Bonamali 6/12/77 Vrindaban	?	*Milk *Cow dung over body *Medicines etc	Treatment lasted 3 weeks; no substantial results
10	Triguna Kaviraja Delhi	??	Attested by a Yashoda devi dasi	He claims he was treating Srila Prabhupada
11	Chief doctor of Ayur. Hospital 8/15/77 Vrind.	?	Came from Delhi & then left	Rejected by Tamal for using a stethoscope
12	Father: Naveen Krishna das in Vrindaban	Kidney failure	Recommended kidney dialysis at hospital	Prabhupada refused to go to hospital
13	Bhagatji's <i>vaidya</i> 8/15/77 Vrindaban	Dropsy, high pulse rate	Less strain; No salt	Left for London in a week
14	Bonamali 8/25 Vrind	Acid indigestion	Medicine: lavan bhaskar	Went to London within 2 days
15	Dr. Mclrving 9/8/77 London	Kidney damage, malnutrition	Circumcision	Left hospital same day
16	Dr. Kanodia 9/8/77 London	None	Followup checkup	No follow through
17	Dr. Mclrving 9/9/77 London	Followup checkup	Plenty of liquids, Protein & food, *Antibiotics	Back to India; avoided further allopathic treatmt.
18	Ram Gopal <i>Vaidya</i> 9/24/77 Bombay	Liver & kidney problems	*Medicines *Special diet	Prabhupada rejected; program too problematic
19	Bonamali 10/3-4/77 Vrindaban	No illness; just weakness	*Special diet *Medicines *No wet baths	Medicine caused cough; fees raised; was rejected
20	Dr. Kapoor's Raj <i>Vaidya</i> 10/10 Vrind	Deficiency B complex, urine test ordered	Breathing exer-cises; massage; supplements	No results after ten days
21	Dr. Ghosh /Kodaikanal 10/12 Vrind	?	?	Doctor uninvited Rejected due to past experience
22	Bhagatji 10/13/77 Vrindaban	Urinalysis showed kidney infection	Prescription pills for infection	Prabhupada refused pills
23	Bonamali 10/15-16/77 Vrindaban	Gonorrhea-type disorder	?	No results
24	Dr. G. Ghosh 10/16/77 Vrindaban	?	More air, Horlicks, urine test, posture changes	Treatment continued
25	Dr. G. Ghosh & Dr. Gopal 10/17 Vrindaban	Serious chronic renal infection & damage	Vitamins, Lassix, other meds, liquids, nutrition	Treatment continued
26	Dr. G. Ghosh Oct 20 Vrindaban	Same	Continue same program	Ghosh left: Dr. Gopal in charge
27	Dr. K. Gopal Oct 20 Vrindaban	Same	Eating, drinking more often.	Treatment continued
28	Dr. Gopal 10/22/77 Vrindaban	Speculated on a lung infection/ ASTHMA	Suggested lung x-rays, anti-tuberculin drugs?	Treatment deemed failure; Dr. Gopal rejected
29	Ramanuja <i>kaviraja</i> : Vrind. 10/22-23/77	Kidney malfunction and weak digestion	Recommended <i>makharadhvaja</i>	Rejected due to mistrust of his medicine
30	Self treatment 10/25- 26 Vrind		Chandra Swami <i>Makharadhvaja</i>	Medicine rejected; negative effects
31	D. P. Shastri 10/28/77 Vrind	Kidney disease	Medicines for curing kidneys	Treatment continued

32	Shastriji consults NL Gupta in Vrindaban	Liver problems	Prescribed a poison antidote	Antidote never given before SPrabhupada left
33	D. P. Sastri 11/7/77 Vrindaban	Kidney malfunctioning - urinalysis	New medicine added to make new blood	Sastriji returns: treatment continued
34	D. P. Sastri consults Sri Ramduttji in Delhi 11/10/77	Disease curable, greatest necessity was to increase strength.	Milk emphasis: Medicine to control cough & passing stool.	D. P. Sastri stayed with Prabhupada through 11/14/77

TAMAL HAD COMPLETE CONTROL OF THE SITUATION

As 1977 progressed, Tamal tightened his control over Srila Prabhupada's life. Bhaktisiddhanta das was posted as a security guard by Srila Prabhupada's garden door, and remembers that nothing happened without the sanction of Tamal. **"A security cordon was set up by Tamal around Srila Prabhupada. As security men we were instructed not to let anyone in without Tamal's OK first."**

Tamal determined who visited or spoke to Srila Prabhupada. Tamal steered the whole show, with which medicines and doctors would be accepted or terminated. Tamal filtered the news and the letters which Srila Prabhupada was given. On November 15, Tamal arranged for the ceremonies and avoided the local coroner/ health officer and the required death certificate before Srila Prabhupada was placed in samadhi.

Throughout 1977, Srila Prabhupada primarily entrusted his health care to his servants, depending on their best judgment and arrangements. Although he would sometimes initiate some action regarding his health, *generally Srila Prabhupada deferred to the recommendations and decisions of Tamal Krishna*, and, to a lesser extent, his other servants and the GBC members. This was especially true later in 1977. Regarding Srila Prabhupada's health, everyone was very intimidated by Tamal and they were compliant with *his emphasis on avoidance of doctors and proper medical attention*.

We also note that on Aug. 14, 1977 Tamal's India visa expired. He was now overstaying and would need to exit India soon, ending his program of being personal secretary at least for some time. Then on Aug. 17, the tapes show us this conversation:

"Srutikirti: *I remember last time when you were sick, you recovered very well in Hawaii.*

Srila Prabhupada: *Let us see. Tamal Krishna wants me to go back to...*

Tamal: *I was encouraging Prabhupada to... I said that if he goes to the Western temples, that the welcome from his disciples would be so much that he would live for hundreds of years. (Con:35:65-71)*

Later, Tamal spoke with the devotees and explained that Srila Prabhupada's mood seemed to change depending on who was present and what news He received (A11); he explained Srila Prabhupada's plans to travel back to America via London."

Well, how coincidental, that just as Tamal needs to exit India, Srila Prabhupada was cleverly encouraged by Tamal to go back to America. Tamal was the master of manipulation.

MISTRUST IN DOCTORS WAS PROMOTED BY TAMAL

Tamal directed to a great degree the course of Srila Prabhupada's health care in 1977. Tamal filtered the news, the letters, the guests. Tamal ruled the situation with a strong hand and he was firmly situated as Srila Prabhupada's guardian, advisor, primary caretaker and executor, and personal secretary. Tamal was more or less in control, at least from an external perspective, and Srila Prabhupada appeared to acquiesce to this. Tamal had great latitude in charting the course of Srila Prabhupada's health care, travel plans and interaction with the outside world of devotees, guests and doctors.

It is very suspicious that almost every time a doctor was conscientiously treating Srila Prabhupada with medicines and careful attention, inevitably there appeared some serious or distressing side effects that caused Srila Prabhupada to abandon and reject that doctor and treatment. This recurring coincidence was very likely sabotage by the poisoners in their giving to Srila Prabhupada some more cadmium poison to cause an adverse reaction which was then attributed to the treatment and medicines. **"Oh, just see! This doctor doesn't know what he's doing either! They are all idiots, cheaters, and just want to kill you, Srila Prabhupada! Reject them, and just depend on Krishna and the chanting!"** Also it is possible that deliberate mismanagement of diuretic

or laxative medicines would further discredit the doctor or kaviraja of the day.

As Srila Prabhupada said in October 1977: *"I came back from London on account of fearing this hospitalization. [...] But after going to London, my body's condition became very bad."* (Hari Sauri unpublished diary, pg. 23, 30) To avoid discovery of the poisoning by western doctors with advanced medical diagnostic tools, it is likely that a deliberate downturn in Srila Prabhupada's health and strength was engineered so he would want to return to the simple village of Vrindaban where Ayurvedic kavirajas would continue to be baffled by Srila Prabhupada's symptoms and condition. However, the health setback in London may have been a natural consequence of the cadmium poison's effects up to that point in time, because, according to Brahmananada, Tamal really insisted that Srila Prabhupada should go on to America. It is believed Tamal was attached to the idea that "his" book distribution parties be enlivened by seeing Srila Prabhupada again.

Of course no medicine or treatment could be anything but ever so slightly effective in improving Srila Prabhupada's condition as long as cadmium was being administered in small doses and wreaking havoc on his health. The best doctor in the Mathura District, Dr. Gopal, became perplexed that his medicines and treatment were showing no signs of improvement after a week of administration in October 1977. His medicines were not having the effects that he expected, meaning his original diagnosis was wrong. Dr. Gopal began to re-think his diagnosis and he wanted further testing to discover the real cause of ill health. Immediately Dr. Gopal was criticized severely by Tamal, and his treatment and future presence was rejected. Dr. Gopal did not get to bring the X-ray machine for examination of the internal organs, nor did he get a blood sample for analysis. Either of these two things could have easily discovered the heavy metals poisoning because they are radiopaque, meaning they show up as white on Xrays. This would not be good, Tamal may have been thinking.

It would serve the interests of the poisoner or poisoners well if an atmosphere of intense distrust and suspicion of doctors and medicines, especially allopathic, were to prevail with Srila Prabhupada and his caretakers. When Satsvarupa Maharaja came to visit in October 1977, he was indoctrinated by Tamal with the understanding that all possible attempts had already been made with doctors and medicines, leaving no choice except to chant and pray to Krishna for a miracle. Without questions, Satsvarupa passively accepted Tamal's opinions and began to chant and pray while Srila Prabhupada lay bedridden, slowly withering due to the poisoning that has been proven from Dr. Morris' hair tests showing average levels of cadmium above 15 ppm.

TAMAL DID NOT LIKE HOSPITALS OR MEDICAL TESTS- WHY?

We see many times in the recordings of late 1977 how much Tamal was opposed to hospitals, doctors, medical tests and so on. Strange, because when it came to his own life with kidney cancer in 1998, he arranged for the very best hospitals, doctors and medical tests, surgery, allopathic medicines, etc.

"Of course, I mean we're not going to let them do anything bad. I mean I'm not going to let anybody take you to the hospital. I wouldn't have done it in London, except that you yourself said we should do it. Otherwise your instructions told to everybody, "Don't let them take me to a hospital." So we're not thinking like that. Neither I'm going to let anybody put any, take any blood specimen or any of those things. It's not required. (Oct. 18, 1977)

"So we are not going to take you to the hospital under any condition. Neither... not only is it your order, but we also see absolutely no benefit from these hospitals." (Nov. 3, 1977)

TAMAL NEVER SOUGHT OUT QUALIFIED MEDICAL CARE FOR SRILA PRABHUPADA

A review of the health history of Srila Prabhupada in 1977, presented *Someone Has Poisoned Me*, lends the impression of 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 approach to dealing with Srila Prabhupada's health problems.*** Understandably, Srila Prabhupada would be cautious in dealing with hospitals and doctors, as the Western medical profession can just as easily ruin one's health as well as restore it. Nevertheless, sufficient funds and contacts were available to select from a wide choice of qualified and cooperative doctors without being subjected to injections and operations. At least four opportunities come to mind that would have provided proper medical diagnostics and treatments on Srila Prabhupada's own terms without hospitals, injections, allopathic drugs, etc were: Dr. Khurana, Dr. Ghosh from Kodaikanal, the Madras Governor facilities, and Dr. K. Gopal, but all three were dismissed, discredited, and circumnavigated by Tamal,

the micro-manager controller.

At the best, it appears that Srila Prabhupada's caretakers stood by helplessly, perhaps even somewhat uselessly, while Srila Prabhupada withered away due to a series of contradictory misdiagnoses. It might seem farfetched that the avoidance of modern medicine was deliberate to prevent detection of the real cause of Srila Prabhupada's declining health, namely **poisoning**. Yet, this is surely true.

The nature of Srila Prabhupada's illness was a mystery, being indecipherable and elusive to all the medical practitioners in 1977. As a result there was frustration in dealing with the mystery illness, as Srila Prabhupada did not respond to any treatment and simply grew worse day by day. The secret poisoning brought about an atmosphere of hopelessness.

We see that the biographies for July 31, 1977 show the Governor of Madras visited Srila Prabhupada, and that he was very kind and favorable, offering a wonderful opportunity for proper medical care in Madras:

"In the afternoon, the governor of Tamil Nadu, Sri Prabhudas Potwari, came to visit quickly for only a half hour. (TkgD.138)

Srila Prabhupada: ...difficult to go from this room to that room. Unless one or two men help (AK5), I cannot go even to the toilet.

Governor: I see. Whose treatment is going on?

Tamal: One local kaviraja, Ayurvedic doctor.(Bonamali)

Governor: I see. I invite you warmly to come to Madras. Stay at Raj Bhavan (governor's mansion). And we have the best medical team of Madras government at your disposal. We have got the best doctors in whole of South Asia. The physicians are the best government doctors... very good physicians.

Srila Prabhupada: Thank you very much. But I am not very inclined for medical treatment, their injection, operation. (laughs)

Governor: No, they won't give you injections. They also... There, doctors give yogic treatment also, and nature cure treatment...

Srila Prabhupada then preached about the temporary nature of the body, quoting often from Bhagavad Gita.

Srila Prabhupada: ...at the present moment, I am suffering because my belly department is not working nicely...(A15)

They discussed the trouble in Mayapur and the governor said tomorrow he would speak about it to the prime minister, Indira Gandhi.

Governor: So I would request you to come to Madras, and we'll arrange some of your lectures also.

Srila Prabhupada: (to Tamal) If possible, take me there. Madras is not far away. It takes about two hours from Delhi.

Governor: From Delhi only one and a half hour...

Srila Prabhupada: Think over. His Excellency is inviting. It is a good opportunity.

Governor: We'll keep Maharaj in our Raj Bhavan in very comfortable place to stay. It's like ashrama, because in our lands in my garden we have got 1300 deers of various type. We feel as if we are in Valmiki-ashrama...

Srila Prabhupada: So accept this invitation and fix up.

Governor: Very good trees... 200 mango trees in our compound. Various fruit trees. Everything beautiful. Nearly 200 acres of land ... very fine, very cool... There is our small bungalow on the sea also.

Srila Prabhupada: So when you think it will be suitable?

Governor: ...I'll be in Madras on the 8th back. Then I am there.

Srila Prabhupada: Eighth, August...

Then Srila Prabhupada asked the governor for help with obtaining permanent residency for a list of His foreign disciples, and the governor promised to discuss the matter with the Home Minister the very next day.

Governor: Don't take much strain... because your life is precious to.. And that should not be... I will help to my best... (Con:35.24-29)

"Afterwards, Srila Prabhupada appeared enthused by the invitation to Madras, where He said there were "many good Ayurvedic kavirajas. I am 50 percent decided. If you agree, then we will go." Tamal notes, "I said I would have to contemplate the trip first." (TkgD.139) Srila Prabhupada and His servants discussed the merits of travel to Madras and other places around the world. (Sat:6.359)"

COMMENT: There is no record of this prime opportunity for restoring Srila Prabhupada's health being discussed or contemplated further. There are no more tape recordings until August 8, a span of 8 days. Here was a chance to receive the best allopathic or Ayurvedic treatment in India for free in a Governor's Mansion without injections, operations, etc. One can only wonder why Srila Prabhupada was not taken to Madras, where there certainly would have been qualified medical attention. We surmise that Tamal contemplated and resisted the idea, and Srila Prabhupada accepted his decision.

TAMAL'S DOCTOR-PHOBIA RESULTS IN REJECTION OF ALL DOCTORS

The horrors and defects of modern medicine were repeatedly described to Srila Prabhupada in what almost seems to be a *determined attempt to steer Srila Prabhupada AWAY from any proper medical attention. Why?* Was there something to conceal that only modern Western medical techniques could discover? Tamal was especially emphatic in discouraging the use of doctors and medicines, a fact that can be seen clearly in the Conversations Books but not in *TKG's Diary*. We find in Hari Sauri's unpublished diary (pg. 17):

"Srila Prabhupada called Sachidananda in later and requested him to call another doctor. He asked Tamal for his opinion but he (Tamal) was negative about the whole thing having become disgusted after so many doctors."

We list some examples of these incidents:

On Oct. 22, 1977: Tamal heads up a discussion about the horrors of modern surgery, where scissors are forgotten and sewed up into the patient, requiring further surgery later.

Oct. 6, 1977: Tamal discourages a father and son team of doctors from coming at all.

Oct. 4, 1977: Tamal spearheads the rejection of Bonamali kaviraja's services, complaining bitterly over a slight increase in fees of a few rupees, as though this proves a criminal deficiency or something.

Oct. 3, 1977: Tamal calls the former doctor in Bombay "hopeless."

Sept. 29, 1977: There is discussion headed by Tamal against doctors and hospitals.

Sept. 25, 1977: Due to the appearance of cough and mucus, the doctor of the day is rejected by Tamal.

Sept. 24, 1977: Tamal does not like the new doctor.

Sept. 17, 1977: Tamal discourages the idea of taking on a new doctor.

This is what was found in the span of about one month, which was typical throughout 1977. This list is not at all comprehensive, but is representative, so that we can get a better idea of the immense prejudice against doctors and medical treatment that existed amongst Srila Prabhupada's caretakers, and especially in Tamal, the chief and leading caretaker throughout 1977.

WHY DID THE TREATMENTS OF ALL THE DOCTORS FAIL?

Abhiram das, who served Srila Prabhupada as his nurse from July 25 through October 16, 1977, notes that Srila Prabhupada was actively involved in his own health care. He has said that much to the chagrin of those closely involved, Srila Prabhupada's approach was to accept the help of anyone who came forward with sincere goodwill, apparently accepting that such a person was sent by Krishna for that purpose. Nevertheless, it remains clear ***Srila Prabhupada was serious about restoring his health.*** This is repeatedly evidenced by his calling for certain doctors he knew from his past and how he remembered or invented medicines and treatments to use in the pursuit of improved health. He was, though, more inclined towards natural and Ayurvedic medicines.

Each remedy that was undertaken to restore Srila Prabhupada's health, however, produced no lasting results. Adridharana, in a recorded interview, recalled feeling a mood of frustration with these various and ineffective health care attempts. Adridharana and others had hoped a qualified doctor would be found who would be able to treat Srila Prabhupada consistently until cured. There had already been *a parade of various practitioners*, some good, some bad, all who came and went, and the treatments and medicines also came and went. Adridharana located and brought the last *kaviraja* to treat Srila Prabhupada at the end of October 1977. Despite the stellar qualifications of this last *kaviraja*, his treatments were ineffective, because he had also misdiagnosed the ailment. No one suspected heavy metals poisoning at that time.

Why was each new treatment soon discontinued, one after another? Why were there *adverse*

reactions almost EVERY time Srila Prabhupada began a new treatment? The result was the repeated rejection of doctors, medicines and treatments, one after another. Bhavananda and Tamal were "relieved" that Srila Prabhupada decided to die peacefully, without further botheration with "the struggle to live." (See Ch. 62) The real problem was the poisoning that no one could detect. All treatments were only for the symptoms of the poisoning. **All the doctor treatments failed because they had the wrong diagnosis. They were treating the wrong thing.**

Because of the extreme difficulty in detecting cadmium poisoning, these doctors should not be overly criticized. Heavy metals poisoning can only be detected by modern medical facilities after a long series of tests and elimination of various possibilities, one by one. To make sure the poisoning was NOT detected, the poisoners simply had to keep changing any doctor who had some proficiency, and thus perpetuate a sense of total frustration and resignation to Srila Prabhupada's imminent departure.

CONTRAST BETWEEN SUSPECTS' MEDICAL CARE AND THAT OF SRILA PRABHUPADA

One kaviraja (Bonamali) was rejected because Tamal had portrayed him as having raised his fees by a few rupees, and then argued that therefore he was untrustworthy, a cheater, and should be rejected, and Bonamali, even though an old friend of Srila Prabhupada, was then dismissed immediately.

It is ironic that, 22 years after Srila Prabhupada was repeatedly discouraged by Tamal Krishna from availing himself of proper medical attention, Tamal himself, through modern medicine, was diagnosed with advanced prostate cancer that had spread to one kidney, which was removed by surgery. On January 26, 1999, Tamal employed the best physicians at the best ultra-modern Western hospitals, spending a reported US\$250,000 on his treatments, surgical procedures, and recuperation. It seems he was cured, but his demise came soon thereafter in another manner. *Why did Tamal not take the advice he gave to Srila Prabhupada, and go to Vrindaban to chant and die out of distrust in Western medicine and doctors? Why the apparent double standard? This is hypocrisy at its most shameful.*

Somehow no doctor was good enough for Srila Prabhupada and was rejected, one after another. But later Tamal was very expert in finding proper medical attention, both proper diagnosis and treatment, at enormous expense when it involved himself personally. But for Srila Prabhupada... there never was even a diagnosis. Even Dr. McIrvine in London was only employed for a minor surgical procedure, namely the specific crisis event at the moment. He was **not** employed to do a thorough and scientific evaluation of Srila Prabhupada's health problems. (see Ch. 42)

Of course, now that Srila Prabhupada's lethal poisoning with cadmium has been proven, we know why Tamal did not want any doctor around for long: he was afraid they would stumble upon the poisoning! (Yes, this demonstrates our "bias" that Tamal was involved in the poisoning, but that will be fully substantiated with facts and evidence in Part Seven). Also we see that in 2009 when Jayapataka Swami had his massive stroke, resulting in serious health issues, and almost expiring altogether from this life, his disciples, with his strong support, employed the very best that modern science had to offer. Rather rather stay in a hospital in nearby Calcutta, he was "airlifted" to Delhi to a better "specialized" hospital. Why was Srila Prabhupada so neglected and left to such-and-such baba who prescribed a medicine made of 45 tree barks? Below is one announcement for Jayapataka followers:

"Dear devotees and well-wishers, (Jayapataka) Maharaja has begun his journey from Kolkata hospital to the airport to be airlifted by an air ambulance for admission into a specialized hospital in Delhi. We request all of Guru Maharaja's disciples and well-wishers to chant Hare Krishna Maha Mantra intently and 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. In order for the doctors and caregivers to be focused at this crucial time, we humbly request you to please refrain from trying to attain darshans or calling. We will update soon. Guru Maharaja's health team"

LACK OF SERIOUSNESS AND RESPONSIBILITY BY CARETAKERS WAS ANOTHER ISSUE

Aside from the deliberate avoidance and criticism of all doctors, medicines, and treatment programs by Tamal and his assistants, there was undeniably another factor which contributed to Srila Prabhupada's never receiving proper medical attention. There was an element of lack of seriousness and irresponsibility on

the part of the caretakers. Some examples of this are:

- (1). The questionable source of Chandra Swami's *makharadhvaja* was not properly understood or investigated, (see Ch. 75)
- (2). The Delhi *kaviraja*'s makharadhvaja disclaimer letter was never shown to Srila Prabhupada, and
- (3). Srila Prabhupada chastised Tamal severely for not ensuring that the eyewash he had arranged to be purchased in Loi Bazaar was not something else that a cheating vendor had passed off on the devotee who was sent to buy it.

Everyone was just trusting in Tamal. This was irresponsible. No one was thinking independently.

IKSVAKU DAS RECALLS TAMAL'S INTERFERENCE WITH DR. GHOSH OF KODAIKANAL

How did the person who had primary responsibility and control over Srila Prabhupada's health care and recovery, namely Tamal, relate to the long string of doctors and kavirajas who tried to offer their services? Was there a consistency in approach? Was there professionalism? Did the doctors receive accommodation and support, or were they unwelcome?

We have a statement dated October 4, 2001 from one of Srila Prabhupada's disciples named Iksvaku das (Heinz "Ike" Dullinger), written to Nityananda das. Iksvaku received permission from Srila Prabhupada to bring a well-reknowned life member Dr. Ghosh from Kodaikanal to Vrindaban to restore His health.

"Dear Nityananda Prabhu,

"PAMHO AGTSP It has been very hard for me to read your book, you are so brave and have taken on what most of us have given up. Sorry for taking time to respond, trying to remember without making anything up. I never knew what the first name of Dr. Ghosh is. There is a surgeon Dr. in Kodaikanal with the name of Dr. Ramanath. He was very well known by everyone in that hill-station town. He also knew everything and everyone and would know about the Ghosh family. He is probably now in his 70s. Dr. Ghosh's best friend at that time was the ex-chief justice of Tamil Nadu, who had a property up in Kodaikanal near by. I visited Dr. Ramanath 1986 at his home.

"Dr. Ghosh was treating a prominent politician at that time and his private clinic and retreat was well-known, highly rated and specialized in partial paralyses. Dr. Ghosh's wife was known as the night angel of South India, a karnathik dancer when she was younger. I am sorry I forgot her name. She was a school teacher and also maintained a bakery in her house. The clinic was discontinued after Dr. Ghosh's death.

"About page 106 in Someone Has Poisoned Me, May 24, I remember Srila Prabhupada's house was guarded and it was not easy to get in. Requesting an audience, I saw Srila Prabhupada sitting up behind his desk looking weak, pale and yellowish, having a dim voice, sagging eyes which were sensitive to light. I noticed that Srila Prabhupada had blue rings under his eyes.

"We explained our life-membership work in Bangalore, Madras and Madurai. In that conversation I also mentioned that I met Dr. Ghosh, an osteopath who loved him and that I could ask the Doctor to come and treat him. I had recruited Dr. Ghosh in Delhi as a life member.

"I was more enthusiastic about Dr. Ghosh than Srila Prabhupada, who was skeptical at first. Srila Prabhupada asked several questions and then, trusting me, he agreed for the doctor to come; it was a definite yes. I explained it would take a week for him to arrive.

"At the time of his getting a massage, I went to Tamal's office and reported my conversation. I related to him exactly what was said and informed Tamal that I was to get the doctor. At that point he responded that we don't need another doctor and everything was under control; I should not concern myself with anything. TKG was very skeptical, and wanted to know who I was, where I came from, and half the conversation was about my legitimacy of concern for Srila Prabhupada's health. TKG seemed upset and pestered and was not easily swallowing the fact that Srila Prabhupada had agreed for Dr. Ghosh to come and do treatment. I felt very much rejected and decided to simply inform Tamal that I am intending to go to get the doctor whether he might like it or not.

"On May 27 I arrived in Kodaikanal with my Setra bus, planning to drive Dr. Ghosh, his wife and his son Prahlad to the Madras airport. Unfortunately my radiator gave out and so the three left on their own. On June 2 Dr. Ghosh arrived in Vrindaban with his family and had difficulties with accommodations for the first three days, being shifted from one room to another and being required to pay as just another guest.

"On June 12 I finally arrived in Vrindaban and spoke with Dr. Ghosh. I solved his accomodation problems myself. He told me about the troubles he was experiencing with Tamal. We had dinner in the restaurant and he told me his problems.

- 1. He was not allowed to conduct a complete diagnosis, including tests, X-rays and urine sample analysis send to the lab.*
- 2. He could not administer a time plan therapy treatment, without upsetting the massage routine.*
- 3. His medicine was rejected by Tamal.*
- 4. His frustrated attempts to distance Srila Prabhupada from the management factor and allow him to relax.*

"Dr. Ghosh tried to take full charge of Srila Prabhupada's treatment and recovery with a program of massage, food management, etc, practically moving in with Srila Prabhupada with his wife and son on call nearby. Srila Prabhupada initiated his son as Prahlad das. Srila Prabhupada's health improved noticeably. Srila Prabhupada again gave morning classes.

"We also had a meeting with Bagatji where the fact was discussed that Prabhupada was totally in the hands of Tamal and there was not much the Doctor was allowed to do. Bhagatji was of the opinion that there a conspiracy going on but nobody was able to confirm his opinion. When Hansadutta and I were staying in Bhagatji's house in May for a week or so, Bhagatji was already at that time talking about a conspiracy against Srila Prabhupada, but I just did not understand what he was talking about.

"Dr. Ghosh asked me to promise him that Srila Prabhupada would stay in Vrindaban, saying that any climate change would be bad for his health. We spent 4 or 5 days together in Vrindaban during which we regularly met and ate together. Dr. Ghosh said his treatment proposal was at first rejected by Tamal and then later modified to accommodate it into the existing massage treatment. Dr. Ghosh mentioned that he was bumping into corners every which way he turned.

"After that I had a hard time seeing Srila Prabhupada, but I remember the garden talk with Gopal Krishna's report about the Bombay construction on June 20. I saw Srila Prabhupada in the morning sitting on his temple Vyasasana, weak but confident in Krishna. Tamal implemented a new rule: "Srila Prabhupada cannot be disturbed." Once I saw Srila Prabhupada receiving an oil massage. His body was thin and fragile; massages were mostly for activating the blood flow and as a stimulant.

"One morning they had Srila Prabhupada walking with two devotees next to the temple for a few steps. At that point I thought the long awaited improvements had come and that Srila Prabhupada was getting better. But common devotees had no access to Srila Prabhupada; we all speculated on the outside. Dr. Ghosh thought there was not much he could do in these circumstances, but he believed that if Srila Prabhupada would remain under stable conditions in Vrindaban, he had a chance to recover by the end of the year. Tamal would not talk to me and Srila Prabhupada appeared trapped under Tamal's intense control over him.

"Finally Dr. Ghosh left on June 15, being frustrated and rejected.

"On June 25 I left Vrindaban for Madras, thinking Prabhupada's health was improving. On November 11 on the street of Madras a sadhu baba appeared to me saying, 'Your gurudeva is very ill, you must go see him.' I immediately made arrangements to go to Vrindaban and arrived Nov. 14, 6 pm in Srila Prabhupada's room. Hansadutta was sitting on the floor at the end of the bed. The room was filled with devotees, but when I glanced in I saw Hansadutta get up and I went in to sit in his spot. I kneeled and put Srila Prabhupada's feet on my chest and started to softly massage his feet. He opened his eyes and moved his tongue.

"At that exact moment, I felt to my upper right a force of two celestial beings appearing, creating an atmosphere of divine reception or readiness. As I looked around to see Srila Prabhupada's face he is faintly exhaling and sliding through his mouth in to the prepared atmosphere. There, within that moment and in a small shape, Srila Prabhupada signals to the Vishnudutas, as though saying, 'What are you waiting for, let's go.' In the next second they all disappeared upwards. As I turned my attention back to the room, I saw the Kaviraja testing Srila Prabhupada's breath with the cotton swab. It might sound strange, but these are the actual facts of what I experienced; I will never forget it.

"The day after Srila Prabhupada's disappearance the GBC had a meeting. I was staying in Hansadutta's room, and he told me that during the meeting he became disgusted, walked out of the meeting and paced the

halls. Hansadutta told me, 'They are already fighting over his inheritance. Satsvarupa Maharaja seemed to be the only one with a clear head.'" (Iksvaku Das October 4, 2001)

DR. GHOSH FROM KODAIKANAL COMES BACK AGAIN OCTOBER 12

Dr. Ghosh from Kodaikanal came back on October 12. Tamal called Iksvaku das crazy for bring Dr. Ghosh again, imposing on the existing program, and he was not happy about Dr. Ghosh's return. Again, Tamal blockcaded anything Dr. Ghosh wanted to do, who then left again, insulted further. But Dr. Ghosh did not give up so easily. He went to fetch Dr. Gopal from the Rama Krishna Hospital in Mathura, who also tried to diagnose and treat Srila Prabhupada but was rejected after a week.

From the tape recordings, we see how Srila Prabhupada had accepted Tamal's negativity to doctors, and we can see how Tamal says things that could be seen as trying to paint a one-way trip to the hospital with tubes, operations, drugs, etc- if they were to invite any doctors who had hospital connections. At least the kavirajas and vaidyas did not recommend hospitals or poison-detecting medical procedures such as Xrays. On October 12, from the conversation about Dr. Ghosh from Kodaikanal:

Srila Prabhupada: *I said you don't ask him about anything.*

Tamal: *...I would never communicate (with him). We already had our business with him four or five months ago. We already rejected him.*

Kirtanananda: *It seems that someone has to be in charge of your care. One day it's this allopath, one day this quack, that quack. That's not good. I'd like to see you ask one of us... I'll be glad to do it. Anyone... Take charge of your care, and we can do the best we can...*

Srila Prabhupada: *But we have already asked Dr. Ghosh of Allahabad, but he has not yet come.*

Tamal: *No, he hasn't. We received a letter from him. I think he may have missed our letter, but he said that any correspondence should be sent to Allahabad and would be forwarded to him. But he hasn't come yet.*

Srila Prabhupada: *You can see that letter. He is qualified man.*

Tamal: *Dr. Ghosh's letter, you remember, he suggests that we immediately take you to that Bombay hospital.*

Hari Sauri: *He wanted to do that last March when he saw you there at Mayapur. (Conv)*

CONVERSATIONS BOOKS INCLUDE DESCRIPTION OF DR. GHOSH'S VISIT

Following is the summary description from various accounts about Dr. Ghosh from Kodaikanal's visit:

MAY 24: Iksvaku returned after spending ten days with Dr. Ghosh in Kodaikanal. *"Now, with the mention of Dr. Ghosh, who was not only a world-famous doctor but very devoted to Srila Prabhupada as well, a faint glimmer of hope came in Prabhupada's eyes. Although he had refused any doctors and medicines so far, he was now willing to be treated by Dr. Ghosh."* Srila Prabhupada decided to ask Dr. Ghosh to come to treat him, and if he became well enough to travel, he would then go to Kodaikanal. Tamal was supposed to write to Dr. Ghosh accordingly, asking him to come straight away. (Conv, TkgD)

JUNE 2: Dr. Ghosh from Kodaikanal arrived and examined Srila Prabhupada, felt his aura, and diagnosed the disease as anxiety over the movement and devotees. Srila Prabhupada agreed, and Dr. Ghosh assured that he would be cured, wanting to bring Srila Prabhupada to Kodaikanal for treatment. (TkgD.058-9)

Bhavananda told Dr. Ghosh that Srila Prabhupada was taking fruit juice, some cooked vegetables and black cow's milk. (Con:33.307-319)

Dr. Ghosh made a diagnosis, prescribing medicines, treatments and blood pressure monitoring. Srila Prabhupada did not follow this program, but took the massages and said he hoped for recovery in 6 weeks, as promised by Sukhananda. (Sat:6.328)

JUNE 3: Dr. Ghosh's treatments were combined with Sukhananda's treatments: *"hot and cold massages three times a day, special organ massages, spinal nerve massages, etc. Prabhupada slept well and ate three and a half puris with fried portals."* (TkgD.059)

JUNE 4: Srila Prabhupada spoke with Dr. Ghosh of going to Bangalore and on to Kodaikanal for health recovery, yet, at the same time, stated, *"I am not leaving Vrindaban until I am well."* Dr. Ghosh's opinion was that there was a grave danger of a fatal coma due to very high urea content of the blood, and thus Srila Prabhupada's condition was critical. However, Srila Prabhupada admitted to feeling better from the massage program. Srila Prabhupada managed two chapatis for lunch, after which Dr. Ghosh took a blood pressure

reading and wanted to start certain unspecified treatments. Srila Prabhupada became irritable, confiding to Tamal later, *"They will introduce so many things- injections, operations- therefore I don't want it. Gradually he is introducing so many things."* (from Tamal's TkgD.p.60)

COMMENT: There is no separate verification of Tamal's claims about Dr. Ghosh and Srila Prabhupada's reaction to his treatments. Tamal's unverified statements should not be accepted blindly (!)

Satsvarupa's biography notes that Srila Prabhupada's *"moods moved and varied within the realm of transcendental emotions..."* Emotions ranged from feelings of being a burden to His caretakers to becoming upset over a disciple's carelessness. (Sat:6.333)

JUNE 5: Srila Prabhupada was so weak he could not go on the morning car ride. In the morning, Dr. Ghosh concluded that Srila Prabhupada had no chance of recovery. *"His organs were finished; his body was filling with urea."* Dr. Ghosh recommended going to Delhi for dialysis and other treatments, and, if Srila Prabhupada did not want this, then he should be made as comfortable as possible by kirtan and no worries. Srila Prabhupada asked Bhavananda for help in removing the rings from the fingers of his swollen hands. (from TkgD.60-61)

COMMENT: Again, what Tamal says is unverifiable. Instead, information from Iksvaku contradicts Tamal's version. We suspect Tamal has manufactured this story.

JUNE 6: No morning car ride; even sitting was too tiring for Srila Prabhupada. A few GBC's returned from Delhi upon hearing of this recent downturn in health. Dr. Ghosh and Sukhananda's treatments seemed to have improved Srila Prabhupada greatly today, with the swelling reduced more than in many weeks. Tamal says, *"The alternate hot and cold compresses and frequent massages throughout the day and night seemed effective, and Dr. Ghosh was hopeful."* Srila Prabhupada took a bath in a tub and liked it so much he arranged for it three times a day from now on. Upon request, Srila Prabhupada was taken to see the Deities. (TkgD.62)

Tamal wrote to Kirtanananda: *"Srila Prabhupada's health has not at all improved. Dr. Ghosh, who we were waiting for, has finally arrived, but he is not very hopeful of Srila Prabhupada's condition."* (Archives)

JUNE 7: Srila Prabhupada awoke in the night very weak due to the massaging having been too hard, *"suitable for a horse."* Tamal wrote Hansadutta: *"Unfortunately, His Divine Grace's health has taken a turn for the worst. Prabhupada's body is practically worn out and all of the internal organs are no longer functioning properly. This includes the kidneys, the liver, and the heart. Dr. Ghosh is here giving him treatment throughout the day but he himself admits that there is no way to know exactly what will be the outcome."* (Archives)

JUNE 8: Dr. Ghosh predicted that Srila Prabhupada would walk again within a week, being past the worst stage. Since Sukhananda was giving the massage treatments, and Srila Prabhupada refused to take any medicines, cow urine, or even the Yogendra Ras after ten years of use, Dr. Ghosh decided to return to South India, thinking there was little he could do. *"Dr. Ghosh seemed a little frustrated, since he had practically not been able to treat Prabhupada at all."* Asked how He was feeling, Srila Prabhupada said, *"Now there is some hope. Before it was hopeless."* (TkgD.64-5)

COMMENT: Again, we see the only account of pessimism about Dr. Ghosh is from... guess who? Tamal.

Tamal wrote Yasomatisuta in Hong Kong: *"Srila Prabhupada's health has deteriorated since Mayapur. In fact his health has become so bad that Srila Prabhupada came to Vrindaban and said, 'Now I will prepare for my departure.' We are giving him constant massage and other treatments."* (Tamal letters)

JUNE 9: Srila Prabhupada often slept soundly through the day, as he had last night. Srila Prabhupada *"declared that if Upendra and Bhavananda could take care of him"* like Sukhananda had been doing, then surely He would recover. In the afternoon, Srila Prabhupada asked, *"All the doctors are leaving; does it mean it is hopeless?... So long as there is no appetite it is hopeless. Good sleep means appetite will increase."*

JUNE 10: Srila Prabhupada complained that Dr. Ghosh was mixing naturopathic, Ayurvedic and allopathic practices. *"Why Dr. Ghosh prescribes cow urine?"* (TkgD)

COMMENT: Can we believe this from Tamal? There are so many missing tapes that often Tamal's version of events are the only version of events, but this does not at all mean they are truthful or accurate.

JUNE 24: Bhagatji came to Srila Prabhupada with a unique medicine made from 45 different trees by an *"old Baba."* Srila Prabhupada's swelling had increased since the cold water treatments were discontinued due to Srila Prabhupada's dislike of the icy water austerity. Srila Prabhupada commented about the new medicine: *"I cannot make so many experiments. Everyone says in four days you will be cured. Dr. Ghosh said I would walk in four days. But actually he left in four days."* (TkgD. 086, 89, 93)

COMMENT: Actually we cannot find these statements by Srila Prabhupada in the tape recordings, for June 23, 24, or 26. Our conclusion is that Tamal has manufactured this statement about Dr. Ghosh in his 1998 TKG's Diary, just to convince us that Srila Prabhupada also did not like Dr. Ghosh, and that therefore Tamal's avoidance of Dr. Ghosh was also Srila Prabhupada's desire, not his alone.

DR. D. R. KHURANA, NAVEEN KRISHNA'S FATHER COMES TO TREAT SRILA PRABHUPADA

On August 15, 1977, Naveen Krishna das asked his father, Dr. D. R. Khurana, to see Srila Prabhupada. Dr. Khurana urged Srila Prabhupada to go to the Delhi hospital for kidney dialysis treatment. But Tamal and Srila Prabhupada declined the advice. Dr. Khurana wrote to Srila Prabhupada on August 17, 1977 and offered to come and treat Srila Prabhupada in his Vrindaban private quarters. He had actually arranged for a fleet of doctors to come from Delhi with their own transportation, with the kidney dialysis machine and equipment, and other items for tests and treatment in Srila Prabhupada's quarters. There would be no need to go to the hospital, as everything would come to Srila Prabhupada instead.

A week later, on August 24, Tamal wrote back as Srila Prabhupada's secretary, saying:

"Srila Prabhupada very much appreciates your offer to treat him and care for him. Because he is just now under the treatment of an Ayurvedic Kaviraja he prefers to continue this treatment for some time. Besides this, as you know, he is travelling to the West to visit his temples there, with the thought that the devotional love of his disciples will be the best medicine of all. Please pray to Lord Krishna for Srila Prabhupada's speedy recovery."

In this way Dr. Khurana was rejected. He was one of the three professional, competent medical doctors who tried to offer their services to Srila Prabhupada, but who were rejected by Tamal.



CHAPTER 41:

ABHIRAM'S AND OTHER TESTIMONIES

ABHIRAM DAS STATEMENT

On November 5, 1997 Abhiram das posted a letter which described his knowledge of Srila Prabhupada's health in 1977, presenting evidence including a diagnosis of advanced diabetes. Here it is:

I have recently become aware of incredible theories of the poisoning of Srila Prabhupada, circulated by some poorly informed devotees.

As you may know I acted as Srila Prabhupada's nurse and assistant secretary from 25th July through 16th October of 1977, and was therefore in the best position to evaluate the factors influencing his health during this time. I kept a diary which often documented his physical condition, food intakes, and discomforts. I also was the primary player when he was taken to hospital in Watford England during his last stay at the Manor. I convinced his divine grace to go to a hospital, accompanied him there, negotiated with the surgeon not to give general anesthetics and intravenous feeding (as was the policy), provided most of the post operative care to Srila Prabhupada etc. I give this background to emphasize not only my intimate role in his care, but also to let you know that this same surgeon, Dr. McIrving, made a very clear and definitive diagnosis of Srila Prabhupada's condition, namely that he,

1) had, due to diabetes (and dropsy) suffered swelling which affected the flow in his urinary tract over many years

2) That he had since birth a slightly constricted urethra which further reduced the urinary flow. (This was the reason for surgery and gave a great deal of relief to Srila Prabhupada)

3) The combination of these two major factors had put a constant and harmful back pressure on his kidneys, which along with a general deterioration due to age had inflicted serious renal damage. Prabhupada complained that he had difficulty urinating and finally was blocked completely leading to this surgery

4) The kidney failure would naturally cause an increase in uric acid in his system, which would probably affect digestion and appetite. Both being prominent symptoms in Srila Prabhupada's condition.

5) The loss of digestion and appetite led to malnutrition which caused an already aged and intensely taxed system to go into a total collapse.

This is an accurate account of the diagnosis of the doctors who examined Prabhupada at Peace Memorial Hospital on 9.8.77, and all of my/our observations prior and subsequent to this generally confirmed this diagnosis.

When Srila Prabhupada first arrived at the hospital, they had refused to treat his urethra constriction unless he was totally hooked up to intravenous feeding and any other life support systems they may need to employ. Srila Prabhupada had warned me many times that he did not want to die in a hospital and I had convinced him to visit on a promise that he would receive only minor surgery to open the urethra ("some minor plumbing work" as I described it to him). I had to use considerably persuasive arguments to convince the surgeon to risk an operation on someone he said was nearly dead, without all the support systems required by hospital policy.

In making my (magnum opus) arguments to the doctor, I pleaded that Srila Prabhupada wanted only enough relief to be able to travel back to his home (Vrindavan) to die as he wished. I challenged the doctors that "if he submits to all of your treatments, how much time can you extend his life?" They answered that he was so far deteriorated at that point they could hardly understand how he was living at all; and they could not even propose adding three more months to his life with all of their medical interventions employed.

From this point forward I/we knew that the exoteric indications were completely negative. Of course we never stopped hoping against hope that the esoteric reality would alter the future that we all so greatly dreaded. In time we brought him to Bombay and back to Vrindavan, for what had to become the greatest tragedy of our life and simultaneously another glorious event in his illustrious life; namely his departure. As his nurse I had been instructed by him to "never leave my side day or night" and had spent most days in 24 hour

contact with him. I slept holding his hand, I bathed, dressed, fed and carried him. In short, I am a credible witness.

I left his direct physical service under circumstances which may shed additional light on the issue. I have always been very goal driven and able to focus intently on the desired objective, often to an extreme. As his nurse I saw only one acceptable result, and that was improvement of his health and continuation of his life. No other possibility was tenable in my mind. One day in mid October, I noticed some coolies delivering salt bags and a stretcher, to the back porch of Srila Prabhupada's house. As preparations for a funeral at this stage would have been an unthinkable offensive act, I guessed that only Srila Prabhupada himself could have dared to request it. My inquiries confirmed my suspicions, and it was then that I finally came to terms with the fact the he (Srila Prabhupada) had made an irrevocable decision to leave this world soon. Again, as I had become a near fanatic to maintain his physical condition, I felt an overwhelming sense of defeat, hopelessness and could not adjust to this new paradigm (due to spiritual immaturity). I therefore asked Prabhupada to transfer my duties to Bhavananda and Satadhanya who were by now fully attending to him with equal or greater skill.

**My assessment of the accusations of Srila Prabhupada being poisoned are:*

1) Srila Prabhupada's exoteric conditions were carefully observed by a variety of care givers and medical professionals.

2) All diagnoses generally confirmed that his body was in an overall crisis, precipitated by his diabetes, dropsy, kidney damage, and overstressed due to age, travel, etc.

3) Prognosis was not optimistic; death seemed imminent, at least from Sep '77.

4) There was no indications of any other cause of his ill health (i.e. poisoning) noticed by me or any medical professional up to 16 October 1977 and Srila Prabhupada did not say anything to indicate that he suspected such a thing during my time with him.

5) His eventual physical departure within one month of my departure as his nurse, was a logical and expected conclusion to the above mentioned indications. I was not at all surprised, although I will remain broken hearted over his departure throughout my life.

I have written these details for the first time to benefit those who wish to know them. I have no ulterior motive and pray that my effort will be pleasing to the Vaishnavas and help to maintain a truthful historical perspective on Srila Prabhupada's departure. **(END)**

COMMENTS: A careful review of all the other historical records for Srila Prabhupada in 1977 shows that Srila Prabhupada and his caretakers in 1977 appeared confused and bewildered as to the cause of Srila Prabhupada's illness. They undertook many different treatment programs from many doctors, none of which was for diabetes. Diabetes is not discussed by Srila Prabhupada after early February 1977 when he made a casual remark that he had "a little diabetes." Only Dr. Khurana, Naveen Krishna's father from Delhi, prescribed kidney dialysis, something that was strenuously rejected by Tamal.

Perhaps Abhiram's understanding of Srila Prabhupada's 1977 illness is more a product of hindsight. Did he himself ever discuss with Srila Prabhupada the diagnosis of diabetes, its proper treatment, and what was the use of all the other treatments for indigestion, liver problems, kidney infection, malnutrition, tuberculosis, kidney disease, cough, etc? Further, if Abhiram was still there in Vrindaban on November 9-10 to hear Srila Prabhupada say three times, "Someone has poisoned me," he might have a different opinion. Instead, he left Srila Prabhupada's service in mid-October.

Of course, diabetes does not rule out poisoning, and poisoning causes or exacerbates diabetes. Also, the three hair tests showing an average of 15.75 ppm cadmium in Srila Prabhupada's hair between at least March and September 1977 renders the theory that Srila Prabhupada's demise was due to serious diabetes as... erroneous and irrelevant. **The clear and proven over-riding factor in Srila Prabhupada's health was his heavy metals poisoning.**

FURTHER SUBMISSION FROM ABHIRAM DAS, MAY 17, 2017

"I watched the 'new' video from Nityananda das, which seemed to be trying to add some zest to the sad proposal that Srila Prabhupada was poisoned and yet I saw nothing substantive or 'new' To me, it was just

the same twisting of minuscule details, completely taken out of the context of how Srila Prabhupada spoke and the myriad of circumstances that were going on at that time.

COMMENTS: It really does not sound like Abhiram das watched the whole video and missed the part about the new cadmium findings in three authenticated GBC hair samples done by the nuclear laboratory chosen by the GBC themselves. He must not have seen the new cadmium discoveries, which were sent to him privately in June 2017, with a humble appeal to examine the materials which were included.

"I will make here only a few of many points that I, as the natural witness to the final days observed; which should smash any further doubts among sincere devotees who genuinely want to understand the truth of what really happened. The rest will always see and hear what they want to. What really happened, is that HDG appeared to be ill and moved His eternal service to another location, as per the desire of His dear most Lord, Sri Krishna. Whenever he felt the inspiration to stay and not 'die' he miraculously continued on. When He felt the tugging in His nectar coated heart to follow the sound of that bewitching flute, He would fade and eventually did depart this sacred, yet mortal form.

"This is not my waxing poetic to gain some accolades, but it is actually what I saw, with my eyes and with my heart. Someday, when I have become cleaner of heart, I will sit down and put pen to paper (or finger to keyboard) and try to elaborate on the miracle of Srila Prabhupada's departure, but for now, I give only these skeletal points to help you all heal from the pain of doubt about your godbrothers.

COMMENTS: "What really happened..." Well, whatever Abhiram's experiences were, they in no way counteract the hair tests on three GBC-certified authentic Srila Prabhupada hair samples that were tested at a laboratory chosen by the GBC themselves. These tests confirm Srila Prabhupada was indeed poisoned homicidally.

"If they ever were actually serious to investigate, why did they not contact me, ever?"

COMMENTS: Upon his invitation, we have contacted Abhiram das in a humble mood and he has agreed to study the materials regarding these hair tests. Meanwhile we have included three of his testimonies and we look forward to his memoirs of his service to Srila Prabhupada, and hope that he writes them down soon.

"I was Srila Prabhupada's nurse from May/June 77 till Oct. and traveled with Him substantially preceding that all the way back to early 76. Everything that happened was entered into my diary at the time, so I am the only living witness from the full-time party of servants and probably a fairly credible one, since I obviously got no benefits from Srila Prabhupada's departure. Neither I became a guru, GBC, or XYZ. Yet, it would have been nearly a miracle for me not to have noticed something untoward, considering that I was following the order that Srila Prabhupada's had given to me; "never leave my side, day or night" for most of that time as His 'nurse'.

COMMENTS: We believe he was NOT involved nor knew anything about the poisoning of His Divine Grace. Poisoning is a very secretive and unseen undertaking by cowards. Our records show that Abhiram served as a caretaker from July 25 to October 16, 1977, or less than three months. He was also in India with Srila Prabhupada in January and February 1977, but we believe he was away from March 10 to July 19, and thus he was not with Srila Prabhupada for about 5 months in 1977. He hints that Srila Prabhupada could not have been poisoned because he and his wife Srutirupa dasi were watching Srila Prabhupada constantly and saw much of the food and drink that was given to Srila Prabhupada. But would that have been 24 hours a day? What about when he was not with Srila Prabhupada? There would be many things Abhiram and Srutirupa could have missed, and according to Dr. Morris' report, they did miss. To say that "I was there and saw nothing untoward" is not proof of very much at all. Obviously they were not in Srila Prabhupada's room constantly, and neither could they know what others might have done.

RESPONSE FROM AN DEVOTEE ATTORNEY: *"Abhiram's testimony is certainly relevant, but you may want to ask him to confirm that, when he was nurse to Srila Prabhupada, whether there was a 24 hour shift of only him and his wife (Srutirupa), and, if not, who else was around Srila Prabhupada during the periods that those two were not awake and right around Srila Prabhupada."*

"Nearly everything that went into His mouth was prepared by my wife or me (in the case of all supplements, medicines, etc) and if not, it was usually eaten by me as mahaprasadam (and often her) as remnants, as he hardly took much of what was prepared. I was then extremely healthy and remain as healthy as anyone I know.

COMMENTS: That Abhiram and his wife took Srila Prabhupada's remnants does not disestablish or void Srila Prabhupada's poisoning, as poison would have been introduced in such a way that only Srila Prabhupada was poisoned, and not others as well. Did Abhiram drink all the leftover water, milk, and fruit juices that were given to Srila Prabhupada? Did he use his snuff? Did he take his medicines? Was he and his wife the only ones giving medicines, food, and drink? No, there were others doing that as well. Abhiram did not even suspect poisoning in 1977 and would not have thought at that time to watch specifically for that in mind.

"It was only I who spoke to Srila Prabhupada about going to hospital in Watford and it was only I who spoke directly to the surgeon on His behalf. Not TKG, nor anyone else. By the way, GuruKripa was there at the hospital as well as at many other points and he certainly would have been an easy person for SP to turn to, if he felt abused.

"The surgeon at Watford gave me a very simple explanation, for Srila Prabhupada's condition; namely that his dropsy, caused by diabetes, created a lot of swelling. This compounded with a congenitally small urethra to cause blockage of the urinary tract. This, in turn, created back pressure during urination, over time causing renal (kidney) damage. The renal damage caused an excess of uric acid in His system, which made him nauseated and unable to eat or digest properly. This in turn, caused 'malnutrition' which was all exactly in line with everything I observed as His primary care giver, during those months.

COMMENTS: This diagnosis certainly makes sense, but cadmium poisoning CAUSES and ACCELERATES both diabetes and kidney disease as its primary symptoms. Whatever Srila Prabhupada's health condition was- the fact remains that he was poisoned with lethal levels of heavy metals, primarily cadmium.

"That surgeon conducted normal blood tests, affiliated with the circumcision he performed upon Srila Prabhupada, to successfully help relieve the blockage. He was a former British Army Surgeon, now in his 60s at that point and the chief surgeon at Watford General. It is hard to imagine that he was careless or inexperienced. He also took a very affectionate view towards HDG and they both enjoyed a mutually warm rapport.

COMMENTS: We also interviewed the London "surgeon" Dr. McIrvine in 2001, and he could not confirm if or which blood tests might have been given- he just assumed there were some blood tests because that is normal procedure. But any blood tests in London, if any, would have been routine tests for blood counts, hemoglobin, diabetes, infection, etc. There definitely would not have been any kind of blood tests for poisoning, as such tests must be specifically ordered by the doctor, patient, or police for each individual poison, and would require MANY tests. The London hospital records were destroyed in the early nineties. There is only conjecture about these tests, but they would not have detected cadmium poisoning anyway.

"There was also a now significant discussion I had with HDG, subsequent to the surgeon's analysis, about the "toxins inside of your system, essentially poisoning you" (my words to Him) that HDG took very seriously and we spoke a good bit about Him going on a juice fast, "to eliminate the toxins/poisons" I read him a few passages from Ann Wigmore's book, which was all the rage at the time and HDG said to me; "yes, we will do like this. Yogis adopt such simple diets for their health."

If anyone has actually spent private time serving Srila Prabhupada, they would know that it was perfectly normal for him to say 2 months later "I am being poisoned" which I heard Him say and at the time seemed obvious to me that He was referring back to our several discussions about this. Once, when His sister Pishima was helping Sruti Rupa to cook for HDG, He told her; I am swelling from all the mustard oil she uses (in the shukta). She is trying to kill me. Do not let her back in the kitchen" Should we now open an investigation into His sister???? He spoke like that sometimes and anyone who was around Him, or anyone who actually researches His casual comments would know this. I suggest that there are still many senior devotees who would testify to this way of His speaking, who were either His servants or spent extensive time around Him.

COMMENTS: "...it was perfectly normal for him to say 2 months later "I am being poisoned" which I heard Him say..." Our records show that Srila Prabhupada said something else, namely "Someone has poisoned me," three times, and this was when Abhiram was NOT THERE on November 9 and 10, 1977. We would ask if Abhiram has ever read the actual transcripts of the Nov. 9-10 "poison discussions" where the caretakers and Srila Prabhupada clearly discuss HOMICIDAL poisoning with reference to lawyers, courts, murders, rakshasas, dead by the morning, ground glass in the food, restricting the cooks and sources of Srila Prabhupada's food, and so on? Abhiram's suggestion about the poison discussions being about eliminating systemic toxins in the

body does not fit the audio record. Below we have again inserted the essential parts of the Nov. 9-10, 1977 "poison discussions." A brief review will lead to only one very clear conclusion: Srila Prabhupada and his caretakers ARE NOT discussing bad medicine, mustard seeds, or normal toxic build up in the body from eating food over the years, alleviated by a juice fast, etc. "I am being poisoned" is not found. Read for yourself:

SP: (Hindi) *Koi bolta hai je, koi poison deya hai.* (Someone says that, somebody has given me poison.)

Kaviraja: Kisko? (To whom?)

SP: Mujhko. (To me.)

Kaviraja: *Kaun bolta hai?* (Who is saying?)

SP: *Ye saab friends.* (All these friends.)

Bhakticharu: (Beng) *Ke boleche Srila Prabhupada?* (Who said, Srila Prabhupada?)

SP: *Ke boleche.* (They all say.)

TKG: Krishna das?

Kaviraja: (Hindi) *Aapko kaun poison dega? kisleye dega?*

(Who will give you poison? For what, why?)

TKG: Who said that, Srila Prabhupada?

SP: I do not know, but it is said...

[...] Kaviraja: (Hindi) *Yeh Maharaja, yeh kotha aap kaise bola aaj ki koi bola hi ki poison diya hai? Ye aapko kuuch abhaas hua hai, kya?* (This thing Maharaja. You know how you said today that someone said somebody gave you poison? Did you get some indication or feeling about this, or what?)

SP: *Nahin. Eyse koi bola jo denese ye hota hai. ...Shayed koi kithabme likkha hai.*

(No. Someone said that, when given poison, this happens... Maybe it's written in some book.)

Kaviraja: *Woh koi khana se ho jata hai. Kaccha mercury se ho jata hai. Ye aur koi bhi cheez aisa hai jis se ho jata hai. Mane aapke liye kaun karega? Ham to yeh samajhta... ki aise devpurush ke liye koi manshik aisa bichar karega woh be rakshasa hai.* (That happens from some foods. Raw mercury makes it happen. And there are other things with which it can happen. I mean, who would do that to you? My understanding is that anyone who thinks about doing this to a saint, is a demon (rakshasa).)

[...] TKG: Ah, I see. That's why actually we cannot allow anyone to cook for you.

SP: That's good.

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

SP: My Guru Maharaja also.

TKG: Oh. You, of course, have been so merciful that sometimes you would take prasada cooked by so many different people.

SP: That should be stopped.

[...]SP: (Hindi): *Vahi bat jo koi hamko poison kya.* (That same thing – that someone has poisoned me.)

Bhakticharu: *O aacha, uno soch na ki koi...* (Oh, okay, he thinks that someone....)

Kaviraja (speaking over Bhakticharu): *Dekhiye bat yehi hai ki kisi rakshas ne diya ho...*

Bhakticharu: Someone gave him poison here.

Kaviraj: Caru Swami...

Bhakticharu: Yes.

Kaviraj: *... kisi rakshas ne diya ho. Yeh to ho sakta hai. Impossible nehi hain. Woh Sankaracharya the; unhe kisi ne poison diya. Cheh mahina tak woh bari taklif paye. Kanch to hota hai na ? botal ke kanch, yeh pees ke khane mein khila diya. To usko kya nitaja hua; bara mahina baad mai, leprosy ho gaya sab sharir ki undar. To karam to apna bhugte hai. Kintu jo medicine ham dai raka hai; jadi koi uska effect hoga poison to rahe nahin sakta, guarenteed bolta hai. Ki woh be effected hoga to rahin nahi sakta. Ki abhi to ham pakar nahin saktai usko unko diya hua hai. Abhi bhi pakarta hai jab kidney kharab ho gaya, kisi kahena ya bimari se ho, chai grahan se ho, chai poison se. (Listen, this is the understanding that some demon (may) have given (poison) ...Caru swami (Bhakticharu says, "yes") ..some demon has given (poison). This can happen. It's not impossible. There's that Sankaracharya (person), someone gave him poison. For six months he suffered. There is glass you know?*

Bottle glass? It was ground and fed in food. What befell him; after twelve months leprosy spread inside his body. Everyone suffers their karma. But the medicine I have given, if any (poisonous) effect occurs; it cannot stay. I give a guarantee, that even if there are effects, they will not stay. Because right now I cannot detect (poison) has been given to him. It is detected when the kidneys go bad, or by some symptom of disease, by (effects) of the eclipse(?), or by poison.)

TKG: Prabhupada was thinking that someone had poisoned him?

Bhakticharu (not Adhridharan): Yes.

TKG: That was the mental distress?

Bhakticharu: Yes.

Kaviraja: *Yeh bolte hai to isme kuch na kuch satya he. Isme koi sandeha nahin.* (This is what (he) says, then there must be some truth in it. In this there is no doubt.)

TKG: What did Kaviraja just say?

Bhakticharu: He said that when Srila Prabhupada was saying that, there must be something truth behind it.

TKG: Tsheesssh! (Everyone begins speaking together)

Kaviraja: *Koi rakshas hai...daina wallah..Pan me ek cheez de doon. Kya batun...doodh me de doon. Khana ek pan me dwai de doon, subhe me jindagi be bhool sakhoge.*

(It's some rakshasa ...the poisoner ...will put something in pan. What to say...(or) something in milk. To eat, (he) will put a medicine in pan, by the morning (your) whole life can be forgotten.)

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

Kaviraja: *Sabse bada poison to hota hai woh mercury ka hota hai.*

(The biggest (worst) poison is mercury.)

Bhakticharu: *Woh to Gaya tha woh jo.....* (That was Gaya, that which....)

Kaviraja: *Nahin nahin....woh to Svarupa Guha tha. Aap para tha na swamiji?.....Kalkatte me?* (No, no. That was Svarupa Guha. You read about it didn't you, Swamiji? In Calcutta?)

SP: Hmm.

Kaviraja: Svarupa Guha?

Bhakticharu: *Unko malum nahin.* (...he doesn't know (about it).)

Kaviraja: *Uska pati ne diya tha. Uski koi medicine nahin aatha aap ki leya. Itni dose de diya. jisko hamlok Rashkapoor bolte hain.* (Her husband had given it. For it there is no medicine or antidote. Such a heavy dose was given. It's what we call Rashkapoor.)

Bhakticharu: *Nahin. Woh jo mercury isme tha....woh makharadwaja.*

(No. That mercury was in... the makharadwaja.)

Kaviraja: *Nahin, nahin. Woh mercury nahin hain. Uska doosra nam bolte hai.*

(No, no. That's not mercury. It's called by another name.)

Bhakticharu: *Aacha.* (Okay.)

Bhavananda: What did he say?

Bhakticharu: He said that it's quite possible that mercury, it's a kind of poison...

TKG: (not BHAGATJI): That makharadwaja...

Bhakticharu: Rashkapoor?

Kaviraja: *.....Aamer Rash. woh ekta preparation aache..... Eta very poison.*

(Aamer Rash. That's one preparation...It's very poisonous.)

Bhakticharu: *Woh to makharadwaja jaise hai kya?* (Is that like makharadwaja?)

Kaviraja: *Makharadwaja to amrit hota hai, inke liye nahin suitable hota hai, yeh bat doosri. Baki woh to sab ki liye poison hota.* (Makharadwaja is nectar, although not suitable for him (SP), that's a different story. But that (Raskapoor) is poison for everybody.)

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...(sniggers/snickers).

TKG: Bhagatji doesn't think the....

Kaviraja (Hindi): *Manye inka sharir aisa hai, jeh bajra hai ki acchar...woh kuuch nahin hona.* (In my mind, his (SP) body is such that it is like a thunderbolt. You can beat it a thousand times, but nothing will happen.)

Bhakticharu: *Nain ghabrana ka jo.... Bhagvan jise raksa karte hai, waise to Prahlad Maharaja ke bhi to...* (No need for bewilderment ...The way God protects his own, similarly Prahlad Maharaja was also...)

Kaviraja: *Swamiji, ek sloka yaad aata hai ...(sloka) ...Apto siddhanta Maharaja to, isliye koi shankhya karneka darkar nahin hain.* (Swamiji, one verse comes to my mind... 'Without protection, one remains fixed if protected by fate, whereas one who protects himself but is condemned by fate is destroyed. Without a protector, one person can live carelessly alone in the forest, whereas another takes all precautions in his home, and still dies.' ...you are a divine soul, that is why there is no need to be anxious.)

TKG: No poison is strong enough to stop the Hari Nam, Srila Prabhupada.

Kaviraja: (Hindi) *Bas. Hari Nam ke samne...woh Mira ko jitna poison diya tha; ek boond parjanese aadmi ka death ho jate. Woh sub pegeya woh, batlaye? Jo Bhagvan ke prasad lag jate na, woh poison amrit ho jata, samajhte.* (Right. Before the Holy Name... How much poison was given to Mira, a single drop was enough to kill a man. Mira drank it all. Poison when offered to the Lord becomes nectar.)

Devotee: Prahlad Maharaja.

Bhakticharu: Prahlad Maharaja.

Kaviraja: *Prahlad se jada poison diya tha Halahal isko Mira ..Itna jabardast banaya who ...Jaise ek alopath me ek poison aata ka uska taste aaj tak koi bataa nahin sakaa.* (Halal gave Mira a stronger dose of poison than Prahlad got. It was so strongly made ...Like there is one poison in allopathy, even till today nobody can tell the.)

TKG: Would you like some more kirtan Srila Prabhupada? Lokanatha can lead. Lokanatha, you lead.

SP: (indistinct)

TKG: Lokanatha.

We resume with Abhiram's statement:

"There is so much in my memory and diary that I probably could write another hundred points refuting this poison theory, but I never felt motivated to do so, since it is obvious to me that none of the proponents of this theory could be even half sincere, since they never even asked me to explain my observations and experiences, before publishing their mad theories and I am one person that should be considered an important and credible witness. Remember, I got nothing but sorrow and darkness by the loss of His Divine Grace from my life, just like all of you. No guruship, not big posting, no money, nothing but the deepest sorrow.

"The ONLY reason I write these few lines today, is out of respect for you and those whom you must be speaking to, since I am sure you all are sincere to know the real truth, versus what some would want you to believe, for some reasons unknown to me. With my warmest regards to all the followers of HDG Srila Prabhupada, Abhiram Das (ACBSP)"

COMMENTS: The point is that there has been found irrefutable evidence of Srila Prabhupada's poisoning, but many devotees are reluctant to consider the actual evidence such as the sky-high levels of cadmium that are far beyond anything seen in environmental contamination. For many, the very idea of Srila Prabhupada being poisoned homicidally is more than their tender hearts can accommodate right now. It is a slow process in dispelling cognitive dissonance, step by step, and no one should be unkind or impatient with these persons.

FURTHER SUBMISSION FROM ABHIRAM DAS, MAY 18, 2017

"I do not know where Vyapaka learned that TKG appointed me as nurse, but that is completely untrue. Srila Prabhupada had been discussing the shortage of servant help with TKG over a few weeks, when I came to visit HDG in Vrindaban and it was Srila Prabhupada who suggested that I stay on and not TKG. Certainly, I had a warm relationship with TKG, but he did not favor me in such assignments and had nothing to do with the decision, except to agree with Srila Prabhupada's suggestion. I had already been serving HDG personally, as TP

of Calcutta ISKCON for almost two years and my wife was often His cook who traveled with Him. I handled his bank accounts, made deposits and argued interest rates with bank managers on His behalf. I drove him around and HDG was often in Calcutta during this time. I also traveled with HDG to Kumbha Mela and arranged His emergency evacuation. Similarly we both went with Him to Bhubaneshvar and stayed the whole time, with my wife cooking and me being sent to meet various Central Government officials to negotiate some land at Puri, directly under the guidance of HDG; so I was no stranger to Him. XXX's attempt to discredit my appointment is in error. [...]

COMMENT: We do not believe that Abhiram had any part in Srila Prabhupada's poisoning nor was he aware of it in any way.

"On his other point about cadmium. I did not see their lab work and I suspect XXX is also not qualified to interpret it, if he has actually seen it. But I cannot answer something that is firstly unproven to me and secondly am unqualified to interpret, as, I suspect, is he. He claims "it was off the charts" as if he is qualified to interpret and this is indicative of how shabbily this whole discussion has been unsupported by real evidence or maturity. But if he wants to bring it down to this level of amateur opinions, with a brief exploration on internet, there seems to be no published history of cadmium being used to poison someone, since there are so many other undetectable poisons, which are also more easily administered. I can speak to the fact the symptoms of cadmium poisoning (described in Wikipedia and other sites) is almost always from environmental contamination and also do not correspond to the health problems manifest in HDG's external body, according to my direct experience.

COMMENTS: We sent an email with basic documentation as to the hair tests and cadmium levels to Abhiram das in early June 2017, with a humble appeal to look at it openly and offering a number of informational points regarding the evidence that Srila Prabhupada was poisoned with very high levels of cadmium. We agree that only experts in toxicology, forensics, and pathology should give opinions as to the impact of these high cadmium levels. These expert opinions are found in Chapter 32, and more are on the way. There are not many historical examples of homicidal cadmium poisoning, but there are some, which we have documented elsewhere in this book. Srila Prabhupada's levels of cadmium were far beyond anything seen in cases of environmental contamination, and this fact is the basis for the assumption of homicidal intent. We disagree with Abhiram on the health symptoms comments he made- cadmium is universally understood to cause diabetes and kidney failure, the exact two health problems that were understood with Srila Prabhupada in 1977.

I also have some of the hairs that I cut from HDG's head, during His illness and will have it tested someday, but everyone born in and around West Bengal will have super high levels of mercury, since the waters all around WB are the most contaminated with mercury of practically anywhere on earth.

COMMENTS: It is an arsenic crisis in West Bengal, not mercury. Six samples of Srila Prabhupada hair that we tested with Dr. Morris all had normal mercury. We ask that Abhiram test just 3 or 4 little pieces of his hair sample by neutron activation analysis and let us all see what will be the results.

"Also, the question should be asked as to if the cadmium or mercury levels (depending on which theory they are currently promoting) are present throughout the hair sample, or only in one small area. Further, I do not "need" to explain to anyone why Srila Prabhupada did what He did. He made the choice for me to join the party of His servants and ordered me to "never leave my side, day or night". No one pushed their way into the inner circle of HDG. He was not under anyone's control. Only an idiot could suggest or imagine that He was ever afraid of anyone, or could be bullied into anything. He choose me and it is He whom they should ask their "why". I agree that I was not "qualified" to any level on any subject, but HDG choose us all to serve the Lord, in spite of having no 'qualifications' at all and that was His mercy. To infer that HDG was not in complete control of His surroundings and that His mental state was anything but crystal clear is totally incorrect (and worse than that). I assure you, He was lucid and powerful to the last breath and most certainly until the last month.

COMMENT: We agree with all of this.

"Knowing a little about Srila Prabhupada's manifest personality directly, as I did, I cannot imagine any scenario where He would have tolerated being poisoned, bullied, manipulated or controlled. When we were serving Him, we had to watch even the slightest gesture and respond to the order He was expressing, causing

us to scramble in any direction required to fulfill it. To suggest otherwise indicates to me the complete inexperience and misunderstanding of who this personal form of Guru was.

COMMENT: Philosophical discussion on whether or not Srila Prabhupada would tolerate his own poisoning does in no way change the fact that his hair contained lethal levels of cadmium that could only come from a deliberate homicidal attack. None of his disciples can claim to know exactly how Srila Prabhupada would deal with various circumstances- he was always surprising us. A strong philosophical argument certainly can be made that he would tolerate his being poisoned, just as Christ tolerated being crucified and Haridas Thakur tolerated and even invited his own severe deathly beating. Evidence indicates that Srila Prabhupada was more affected by not eating than the poison, and he may well have been unaffected by the cadmium, and chose to depart by his own time and will. But in spite of this debate, the cadmium levels still remain as lethal levels. It is just as relevant to discuss WHO did the poisoning as it is to discuss whether the pure devotee can be killed, how Krishna protects his pure devotee, and so on. Haridas Thakur did not feel pain from his floggings. Jesus did not feel pain being crucified and awoke from his trance after a few days. Srila Prabhupada may not have been affected by the cadmium at all and left when he wanted. But still, someone TRIED TO KILL HIM with very high levels of cadmium.

"In addition to the already stated retort, how do they explain away the statement made by Sruti Rupa, that TKG was not even on the scene for a few months after HDG began to fade??? Did TKG have the mystic power to be in two places at once? That was not yet involved in the physical care of HDG and He was already speaking of departing to me in early 77.

COMMENT: Our information shows that Srila Prabhupada's health took a serious fall on July 20, 1976 when he was leaving New York, and that his health very slowly and only partially recovered all the while up to Feb. 26, 1977, when another very serious, sudden health decline occurred. But before discussing Tamal, let us understand the evidence that someone did deliberately try to homicidally poison Srila Prabhupada with cadmium at levels about 250 times above the average normal person.

I really do not wish to be further involved in this open forum. I am, apparently, 'an inconvenient truth' that they would prefer to not hear and frankly I would prefer not to hear from them either. I warned you dear Gaura Prabhu that this would happen and also told you that is why I will not participate in open forums. Srila Prabhupada would have never tolerated the freedom of expression (meaning the freedom to be offensive and to be able to say stupid things while demanding equal attention, etc) that is now prevalent on this Kali Yuga social network and I shall follow that principle as well.

COMMENT: We completely agree about the internet and devotees who spout off strong statements without knowing what they are talking about. That is why we are presenting this book- so all will have access to the real evidence in Srila Prabhupada's poisoning.

My love and affection goes out to all of the loyal and gentle servants of His Divine Grace Srila Prabhupada. Please leave me out of these 'forums' and chats. I can be contacted privately for one on one discussions and will occasionally broadcast something to my own inner circle of friends, but that is all. Abhiram Das (ACBSP)"

SUBMISSION FROM SRUTIRUPA DAS I IN 2017

"I have read yours and Abhiram's email exchanges and I concur on all that he has said. I was personally with Srila Prabhupada for 1975, 1976 and 1977 when he was in India. I was cooking with Palika and then on my own in 1977. I was Srila Prabhupada's last 'official' cook and flew with him to London. To give you an accurate account. Srila Prabhupada began getting sick in December in 1976 in Bombay. Palika and I were his cooks and Hari Sauri was his servant. Tamal Krishna Maharaj was not even on the scene yet. At that time he was told by a Ayurvedic doctor to stop ghee and salt, so he would come into the kitchen in Bombay and cook for himself and we would help him and assist him.

"Then we went on to Kumba Mela, Bubhaneswara, Calcutta and Mayapur and I was the cook along with Palika and she then left and it was only Pishima and myself cooking for him from February 1977. During his stay in Mayapur he told me 'not to let Pishima back into the kitchen because of the mustard seeds and that "she was killing him with the mustard seeds"! This was "not" a literal statement! We stopped the mustard seeds

and nothing more was ever said! BUT if you heard this on a tape, you would think differently, it seems, not understanding what was happening or how Srila Prabhupada spoke in these circumstances.

COMMENTS: How does the mustard seed story negate Dr. Morris' tests report on cadmium poisoning in lethal amounts? This poisoning was in place from at least late February until November 1977, during the time Srutirupa was in Srila Prabhupada's entourage. These hair tests have proved poisoning, so testimony as Srutirupa gives is interesting but does not counteract the hard proof of lethal cadmium poisoning.

"AND Tamal Krishna Maharaj did not join Srila Prabhupada till February in Mayapur and by now Srila Prabhupada's health had continually deteriorated from December and he was bed ridden in Mayapur by now and only continued to get worse and TKG had just arrived on the scene after Srila Prabhupada had been ill for several months now and deteriorating.

COMMENTS: As to when Srila Prabhupada became ill, Srutirupa says it happened in December 1976. Maybe this is when she again met Srila Prabhupada when she saw him again in Bombay? The records show that Srila Prabhupada became very ill on July 20, 1976, and spent the next 7 months recovering very slowly, being weak but otherwise doing fairly well, going on walks and traveling. But on February 26, 1977 Srila Prabhupada suddenly became very ill all at once, bedridden and in great pain. Tamal had just joined the entourage days before. The two major health collapses came on July 20, 1976 and Feb. 26, 1977.

"When he left Mayapur, it was decided that Navayogendra Maharaja was going to travel with him from Calcutta and cook. I went with him to Calcutta and Navogendra Swami traveled with him from there and I again joined Srila Prabhupada in June in Vrindavan and began cooking for him again after which Bhakti Caru had become his cook after Navogendra Swami.

"This whole idea that he was poisoned is madness and ever who says this, never spent time around Srila Prabhupada. I could go on and on how our summer was in Vrindavan and Srila Prabhupada went 2 weeks without anything solid to eat and was skin and bones! He then called for me and said that he 'wanted to test me' and then what I made was the first thing he had eaten in 2 weeks and I could tell you from there for the next several months what he ate in a day on the palm of my hand... it was simply tiny, tiny amounts for he had lost all appetite.

"Prabhupada only asked me to cook on Tamal Krishna Maharaj's asking for me to cook and TKG would preach to me, 'that this was the most important service in the movement at the time, to try and get Srila Prabhupada to eat.' 'For if he ate he would gain his strength and remain with us!' That was his hope and prayer, as was all of ours! There was NO poisoning going on. I was there and in and out of his rooms and saw Srila Prabhupada daily, spoke to Srila Prabhupada and gave him his medicines, barley milk, ayurvedic teas etc. Once Srila Prabhupada said, laying there in his bed, 'Do not think that one day this will not happen to you.' He was showing us how to die! He would regularly say, 'It must be glorious,' he would say, 'If I die in any one of my temples, with chanting and devotees, it will be Vaikunthapuri. THIS was his mood. He said these things in London at the Manor when he arrived. He was so relieved to have left India and was happy to be in the West. He also went on to say, 'In India, my health is reduced,' and he began to explain how much better he felt just by leaving India and being surrounded by his loving disciples and all the chanting. This was the mood in those last days and month, but he was still bed ridden and being carried. This was September now.

"This was a very very painful and hard time on all of us, to watch Srila Prabhupada slowly become weaker and weaker, thinner and thinner and we all rallied to try and get him to eat and gain some strength. I saw Srila Prabhupada preach, cry and thank those close to him for their service and love and sacrifices. TKG described Srila Prabhupada's mood as that now entering into the stage from preaching of parivajakacarya to paramahansa, tears flowing very easily and so much expression of gratitude, love and appreciation for so many and their service and sacrifices made for him and his mission. Tears would flow from his eyes very easily upon seeing certain devotees. He was clearly entering into another mood and it was obvious to us, that he would not remain and was preparing to depart.

"I saw each and everyone come and go from his rooms and no matter how one feels or felt about Tamal Krishna Maharaj, he loved Srila Prabhupada so intensely and did everything he could to care for Srila Prabhupada during this time and wanted him to remain. He was what he was, but he loved Srila Prabhupada and that was not in question at any time and those who say differently, were simply not there and have no clue of what it was like during those last months and being there with Srila Prabhupada and watch him not eat and

get weaker and weaker. I am sorry, but this idea of poisoning is simply madness and words taken out of context or not understanding. Never at any time did Srila Prabhupada think that he was being poisoned. AND yes, with all the blood work in London, it would of been obvious if he was.

"I hope this helps to clarify for you and anyone wishing to understand a little more of what it was like during that last year. In service, your servant, Srutirupa devi dasi"

COMMENTS: Srutirupa dasi is not informed of the actual poisoning evidence and is simply relying on her own limited experiences of the time to judge whether there was a poisoning or not. Even expert doctors are time and again fooled in poisoning cases and cannot ascertain the real cause of health decline but in 10% of cases. The hair tests confirm that the whispers and "poison discussions" were about homicidal poisoning, not talk of mustard seeds, Pishima "killing him," bad medicine, or a bodily toxin build-up that needed a juice fast.

EARLY HARI SAURI DAS STATEMENT (1998): NO DIABETES

From the early ISKCON responses to the "poison issue" in 1998, this was published by ISKCON:

"We asked Hari-sauri Prabhu, who, apart from being with Srila Prabhupada continuously from November 1975 until March 13, 1977, was also with His Divine Grace for almost three weeks in late May and early June 1977, and the whole month of October in Vrindavana, about Prabhupada's attitude towards his disease and curing it."

HARI SAURI DAS: *"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 (Harikesha Swami, Nandarani dasi, Jamuna dasi, Palika dasi, Arundhati dasi, Sruti Rupa dasi) mention that they were preparing any kind of specific diet for him to counter that condition. As far as medicines go, he also never took anything for the treatment of diabetes. When I was with him he took some Ayurvedic medicines, none of which were for diabetes - Yogendra Rasa, which I understood was a kind of brain tonic, every morning **until the fall of 1976, when he stopped it completely**; Triphala Churna on occasion for constipation; and Bhaskar Lavan (black salt), which he took occasionally for digestion.*

COMMENTS: Yes, the Srila Prabhupada's diabetes was apparently NOT as advanced as claimed by those denying Srila Prabhupada's poisoning- and it hsd not even progressed to an insulin-dependent stage.

"Beyond these medicines, which were self-prescribed, he was sometimes advised to take allopathic, homeopathic and Ayurvedic medicines by a variety of doctors when he became ill, but again, he almost never took their advice nor their medicines. He stated his personal policy on medical treatment to Dr. Patel in Bombay on August 15, 1976 and I have included that in Volume 4 of A Transcendental Diary:

"Dr. Patel... inquired from Srila Prabhupada about his health and whether he was taking any medicine.

"Prabhupada accepted his concern, but in his usual self-effacing manner, shook his head and quoted Srimad-Bhagavatam 10.1.4, saying that the real medicine is the chanting of the holy name. 'Nivritta-tarshair upagiyamanad... Dr. Patel laughed. 'Shall we call that Pandit Ayur-Vedacharya of India for you? If you don't believe in our medicine?' Srila Prabhupada also laughed. 'No, no.' 'What I mean to say,' Dr. Patel continued, 'is that ksetra [body] and ksetrajna [its owner] are dependent on each other; if there is no ksetra, there will be no ksetrajna to stay. So you have got to look after that ksetra, or what the ksetrajna will be happy there to live there? I think I am not wrong.' Prabhupada chuckled. 'No, you are right. Ksetra is changeable, ksetrajna is permanent.'"

*"Although Dr. Patel knew very well His Divine Grace's opinion on taking medicine, he still tried some friendly persuasion and this led into a short discussion about Indian medicines... Dr. Patel expressed his concern again for Srila Prabhupada's own health. Taking permission to raise his question he asked, 'Now then, Arjuna was so advised that he should fight out. So in that case, I mean we all consider he was right to follow Krishna's advice? Then if a man is overtaken by disease and if he fights out that . . .' Prabhupada smiled at his persistence. 'No, no, I don't say that he should not fight. **It is my personal choice.** Not that one should not take care of the body or one should not eat medicine, that is not . . . I like this, "Let me do without medicine." That is my personal . . . 'What is medicine?' Dr. Patel asked. 'Any herb is a medicine. Even food is a medicine.'"*

"Whatever it may be,' Prabhupada said. 'I don't decry medicine. That is not my business.' 'No, no, I don't say decry. But you don't want to take advantage of medicine,' Dr. Patel insisted. 'Medicine,' Prabhupada said objectively. 'Just like a type of vairagya, sometimes they do not eat. That does not mean eating is forbidden. It is not. It is my personal, I am trying to avoid, that's all.'

"You have heard the name W. C. Bannerji? He was a big barrister. He was one of the three inaugurators of Congress in the beginning. So he had his friend, contemporary, he was a brahmana. He was taking daily his bath in the Ganges, and if he was diseased, was drinking Ganges water. So he became seriously sick. So this W.C. Bannerji, he was a big man. So he asked his permission to bring some doctor. "You'll die in this way." So he persisted, "No, I shall simply drink this Ganges water." So it is not that medical science is in defeated position."

*"We can thus understand that Srila Prabhupada made a conscious decision not to take any precaution against his diabetic condition. This inevitably leads to the conditions described above by Abhiram [...] If Prabhupada showed symptoms of poisoning this is explainable according to the known natural bodily medical conditions. Talk of arsenic poisoning is at best **spurious** and, [...] with a little commonsense and an unmotivated examination of the available facts any unbiased person can understand that Prabhupada's body did in fact succumb to natural causes." (END)*

COMMENTS: So Hari Sauri tries to convince us that Srila Prabhupada actually had advanced diabetes but that Srila Prabhupada preferred not to take any medicines, and therefore the "spurious" poisoning theory is defeated. Come on.... Really? And what about the lethal cadmium levels over a minimum of 9 months that any medical expert should certify as being more than enough to kill an elderly man?

CONCLUSION

Some of these testimonies were made before the finding of the sky-high cadmium levels in Srila Prabhupada's hair, and some afterwards. We do not dispute that Srila Prabhupada had some degree of diabetes, but the cadmium was the primary cause of Srila Prabhupada's ill health and constitutes a deliberate homicidal attempt at murder. In these testimonies we clearly witness how disbelieving persons will simply toss aside the real evidence and facts that support Srila Prabhupada's poisoning and cling instead to their own limited personal experiences. This is called cognitive dissonance, and is difficult to overcome. You can lead a horse to water, but you can't force him to drink. Patience and kindness is required to help those who are fearful of the truth. Poisonphobia is an unfortunate condition that will take time to cure.



CHAPTER 42: THE IRRELEVANT DIABETES DEBATE

DR. McIRVINE CONFIRMS DIABETES



In 1999 the GBC author of *Not That I Am Poisoned* contacted the general surgeon who had performed a minor circumcision operation on Srila Prabhupada in London, September 8, 1977. Andrew J. McIrvine, FRCS, provided a written statement on his memories of Srila Prabhupada and his medical conditions. The relevant excerpts are provided (dated Jan.7, 2000):

"I do remember the case well... Srila Prabhupada was presented to me in the emergency room of Watford General Hospital... He was obviously in poor health and showed signs of renal failure and was found to be diabetic... confirmed by blood and urine analysis.

"His most obvious problem... was urinary retention... caused by a most unusual degree of phimosis... a long-standing scarring and thickening of the foreskin such that he was... virtually unable to pass urine. This process would have taken many years to develop and during that time could well have produced back pressure enough to result in renal problems- as more often happens with prostatic obstruction.

"...to have a circumcision to relieve the problem, which I carried out in the ER under local anaesthetic. He made a good recovery... and was able to pass urine normally... Unfortunately his renal failure was... well advanced and irreversible, caused by a combination of diabetes and phimosis."

GBC AUTHOR'S ILLOGICAL INTERPRETATIONS

Later the GBC author wrote an open letter stating, *"That Prabhupada was being poisoned- by his own toxins due to kidney failure brought about by advanced diabetes- was diagnosed by Dr. Andrew McIrvine..."* So now comes another theory, namely that Srila Prabhupada's poisoning was simply a build up of toxins due to kidney failure... However, this presumption is not derived from information that Dr. McIrvine provided; rather it is based on speculation. Further, even if correct, it does not exclude the fact that Srila Prabhupada was poisoned with cadmium and arsenic, very elusive agents which cause and worsen both kidney disease and diabetes. The implied logic of the GBC author is that if there was kidney disease and diabetes, then there could not have been poisoning. How wrong this is! The hair tests are proof of cadmium poisoning, regardless of any diabetes or kidney ailments.

DIABETES AND POISONING CAN EXIST TOGETHER

It was said in the GBC book, *"The testimony of this doctor would certainly be very important to determine the validity of the claims of arsenicosis."* Whereas *Someone Has Poisoned Me* took the position that Srila Prabhupada was confirmed with mild diabetes but serious kidney problems, Dr. McIrvine's statements were seized upon by the GBC author as though it proved there had been no poisoning. His presentation is a one or the other scenario, as though diabetes rules out poisoning. Obviously a diabetic can be poisoned as well as anyone else. By the forensic hair tests it is proven that there was cadmium poisoning, and although there was also some degree of diabetes, the two existed together without any contradiction. This is confirmed by Srila Prabhupada's London doctor just below.

DR. McIRVINE CONTACTED AGAIN AND HIS INTERESTING ANSWERS

In late 2001 Nityananda das contacted Dr. McIrvine by e-mail and asked further questions about his understanding of Srila Prabhupada's case and medical condition in 1977. After introductions Nityananda das got to the point:

"I wrote a book detailing the evidence accumulated by a private investigation that strongly indicated

Srila Prabhupada had been poisoned, a factor which likely caused or contributed to his death. Evidence includes tape recordings, Srila Prabhupada's own words, hair analysis, interviews, etc. I have read in another book (which was written in response to mine) that you were contacted about your memories of Srila Prabhupada's condition and treatment. I read your statement about diagnosing diabetes, the phimosis, renal failure and the minor operation.

"Aside from having symptoms peculiar to chronic arsenic poisoning which are not found in diabetics, Srila Prabhupada also had 20 times the normal amount of arsenic in his hair. I and many others who are involved in trying to get to the bottom of this matter would very much appreciate if you would help us with a little further understanding of the case. Below I have some additional questions."

Shortly a reply was received from the good doctor and his answers are presented below with the questions that were asked.

"I will answer your questions as best I can- but this was all along time ago- at the time I was a surgical resident in Watford- I very much doubt that any written records remain. I can see I am a witness in the midst of a battle between you and David Hooper, but unfortunately there was never any suspicion of poisoning at the time and **no test would have been done to substantiate the argument in either direction.**"

COMMENT: So in Sept. 1977, Dr. McIrvine was a surgical resident, in a stage of graduate medical training under the supervision of an attending physician. Apparently he was not a full doctor at that time.

Question #1: What type of blood and urine analysis was done? Would those samples or a tissue sample still be available for further testing?

Answer: He came only to the emergency room (ER) in Watford so we would not have had full hospital notes opened. In the National Health Service we usually only keep records for 7 years max. I would **probably** have done just simple tests, Hb, BUN, electrolytes, I do not think we would have kept tissue samples.

COMMENT: So Dr. McIrvine says "probably." He does not remember, nor are there any existing records, and Srila Prabhupada's caretakers do not remember either, if any blood tests were done or which ones might have been done. Yet some devotees think that simply because of going to a hospital, that any poisoning there may have been would surely have been discovered by hospital blood tests.

Question #2: Could not poisoning have exacerbated his diabetes and renal failure?

Answer: Yes.

Question #3: A diagnosis of diabetes would not preclude the possibility of concurrent poisoning, would it?

Answer: No.

Question #4: Unless arsenic is confirmed by specific tests, could it not be possible to miss it entirely?

Answer: Yes.

Question #5: What was it that indicated diabetes and renal failure?

Answer: The blood tests- specifically urea (BUN) and creatinine.

Question #6: One of the symptoms of chronic arsenic poisoning is the thickening of skin in certain places of the body: could this possibly explain his most unusual degree of phimosis?

Answer: Very unlikely- this looked like a gradual problem probably developing over many years.

I am afraid this is all from memory rather than actual records- but as you can imagine he was a very memorable patient. Best wishes. AJ McIrvine"

COMMENTS: All from memory, after 24 years... No records... Let us not conclude too much from Srila Prabhupada's hospital visit in London as an out-patient and any blood tests that may or may not have been done. Blood tests would require the drawing of blood- wouldn't the caretakers Abhiram and Tamal have objected and scotched this idea? We remember testimony to this effect, that when they arrived at the hospital, it was argued that they simply wanted to solve the urinary blockage problem, nothing else...

HEAVY METAL POISONING REQUIRES SPECIAL TESTS

The GBC author tries to convince us that by the blood analysis (if there was any at all) and minor circumcision operation performed the doctor, it would have revealed whether poison was present. This myth is incorrect, however, as it requires numerous and specific, expensive, and very rarely ordered tests to check for heavy metals such as cadmium or arsenic. Cadmium/arsenic poisoning is very difficult to ascertain, as it presents symptoms which are also manifested by many other causes and ailments. It is not uncommon for

heavy metal poisoning victims to require many hospital visits and tests before a correct diagnosis is reached. Unless cadmium/arsenic poisoning is suspected, and very rarely is it suspected, the specific test will not be ordered by the attending physicians. And this is exactly what happened- although Srila Prabhupada was suffering the effects of heavy cadmium poisoning, the doctor and hospital staff never suspected poisoning, and simply assumed diabetes, whether based on blood tests or on appearances. It was another misdiagnosis.

Therefore the GBC author's chapter title "Diabetes to Blame" is misleading, as it implies that Srila Prabhupada's health problems were due ONLY to diabetes and nothing else, such as poisoning. The whole basis of the GBC chapter on Dr. Mclrvine is that the tests and surgery would have revealed any poisoning, but we know this not to be true, and this is confirmed by the good doctor himself as well. **Specific laboratory tests are required to detect poisons in the blood.** No such tests were ever performed on Srila Prabhupada. No poison was found by Dr. Mclrvine because he did not suspect it nor look for it. And there may have been no blood tests at all anyways!

"Unfortunately there was never any suspicion of poisoning at the time and no test would have been done to substantiate the argument in either direction." (AJ Mclrvine)

The "Diabetes to Blame" implies that the cause of Srila Prabhupada's death in November, 1977 was diabetes, but is something that Dr. Mclrvine did not and could not determine in September, 1977. This clever misrepresentation is the standard political methodology of the corrupted and dishonest GBC. All trickery.

IT IS VERY UNCERTAIN IF ANY BLOOD OR URINE TESTS WERE DONE

Since Srila Prabhupada only spent a few hours in the emergency room and was not admitted to the hospital itself, Dr. Mclrvine "would not have had full hospital notes opened," and his remarks are **based solely on his memory**. Watford Peace Memorial Hospital has been closed since the early 1990's and all the records were destroyed shortly afterwards, as was confirmed by Balavanta das in his investigation. Therefore, it is very uncertain that ANY blood tests were actually done by Dr. Mclrvine.

Research by Balavanta and Nityananda found that Peace Memorial Hospital was moved to another site in 1986 and became known as Watford General Hospital. The old building became a nursing home for the elderly. All medical records were moved to the new hospital, but *"a major trawl was conducted for any records old enough to be destroyed as part of a housekeeping exercise."* Records are routinely destroyed after 10 years, and it is not sure if any records ever existed anyway. Balavanta hired Alexander Harris, solicitors, in UK to search for any of Srila Prabhupada's medical records, but none were found after a very thorough look.

First, Srila Prabhupada was very much against needles and the drawing of blood and his servants such as Abhiram would most likely not have allowed this to take place. The urgent reason for the visit to the ER was to relieve the urinary retention, accomplished by the circumcision. The doctor himself says, *"I would probably have done just simple tests," "I am afraid this is all from memory rather than actual records"* (24 years ago, out of thousands of patients and operations), *"I will answer your questions as best as I can,"* all of which strongly indicates that he is not sure what tests were done, if any. The phrase "would probably have done" refers more to the doctor's own usual procedures and medical training than confirming that any tests were done and what they might have revealed.

The GBC's jump to the conclusion that "diabetes was to blame" is wholly unwarranted. There are no records, written documentation, hospital notes or anything to support Dr. Mclrvine's faint memory of details over two decades ago. Abhiram said that he had a struggle in convincing the doctor to accept Srila Prabhupada as an ER patient for the urinary retention problem with the condition that intravenous feeding and general anaesthetics were unacceptable. **Thus we would assume that drawing blood for tests to confirm diabetes or renal failure would most likely also have been refused by Srila Prabhupada and his servants.** In support of this proposal is this from Oct. 18, 1977, as spoken by Tamal:

"Of course, I mean we're not going to let them do anything bad. I mean I'm not going to let anybody take you to the hospital. I wouldn't have done it in london , except that you yourself said we should do it. Otherwise your instructions told to everybody, "Don't let them take me to a hospital." So we're not thinking like that. Neither I'm going to let anybody put any, take any blood specimen or any of those things. It's not required.

POISONING CAUSES AND WORSENS DIABETES, KIDNEY MALFUNCTION

Recent studies have clearly established the link between chronic cadmium or arsenic poisoning and the onset or worsening of diabetes mellitus and kidney malfunction. Since the evidence shows poisoning by cadmium/arsenic, it is concluded that the mild diabetes that Srila Prabhupada admitted to having in early 1977 was aggravated and exacerbated by the heavy metals as 1977 progressed.

While Dr. McIrvine thought that the diabetes and urinary back pressure caused renal failure, which was certainly a logical diagnosis for his very brief study of his patient, the diagnosis would be more complete by understanding that the diabetes and kidney ailments were caused or worsened by poisoning.

The primary problem was poison, not diabetes.

“SRILA PRABHUPADA’S SURGEON”?

Another example of the myths perpetrated by the GBC spin-doctor is the use of his term “Srila Prabhupada’s Surgeon.” Dr. McIrvine was not this at all. He was an emergency room “surgical resident” who performed a circumcision on a patient he had never seen before, and saw only once more on the next day, as a personal visit. Srila Prabhupada was an outpatient at Peace Memorial Hospital and Dr. McIrvine just happened to be on duty at the time. Abhiram also speaks twice of more than one doctor when recounting the experience at the London hospital, but hospitals always have many doctors on duty. The GBC’s deceitful and sly insinuation is that Srila Prabhupada was under the care of his own personal surgeon who would surely have recognized poisoning if it had been present.

Next the GBC author speaks of Dr. McIrvine’s “testimony,” a very inappropriate characterization of some very brief and imperfect memories that cannot be supported by any records. Contacting a doctor who fondly remembers an outpatient 24 years ago (who could forget Srila Prabhupada?) does not qualify as a personal surgeon’s tell-all, iron-clad “testimony.” Any doctor would have assumed diabetes and renal problems based on the urination blockage and other appearances, even without blood tests.

The GBC sensationalized their “surgeon testimony” as though this disproved any poisoning.

DIABETES NOT CONFIRMED AS CAUSE OF DEATH

As already explained, there are no documents to support Dr. McIrvine’s 24 years-old recollections about an undocumented diagnosis of diabetes. Debate about Srila Prabhupada’s diabetes and kidney disease does not establish what was the actual cause of death on November 14, 1977. No autopsy, medical examination, or any kind of doctor’s report was prepared or filed after Srila Prabhupada’s passing away. It thus cannot be said what was Srila Prabhupada’s actual cause of death, even though it is understood that a serious cadmium poisoning took place. How could the GBC claim that diabetes was the cause of death?

THE VALUE OF THE DIABETES “CONFIRMATION”

Thus appearances, lack of hard evidence and feeble memories being what they are, Dr. McIrvine has not given any major revelation. His belief of diabetes is unverifiable, unsubstantiated and so what? It does not change the fact of poisoning. Diabetes or not – poisoning there was. The real issue is to recognize that poisoning has been irrefutably confirmed by forensic evidence and that the next question is: *Who poisoned Srila Prabhupada?* The investigation into Srila Prabhupada’s poisoning needs to be completed with this second question. *Was Srila Prabhupada poisoned?* – this question is already settled. Yes, he was.

HOW FAR HAD SRILA PRABHUPADA’S DIABETES PROGRESSED?

However, it is not yet understood to what degree the diabetes had progressed. Was poison-aggravated diabetes the cause for Srila Prabhupada’s health debilitation? Or was the poisoning itself the cause, looking like advanced diabetes in disguise? This question was not addressed by Dr. McIrvine, nor could he do so without extensive specific testing for heavy metals, which he did not do. Only cursory medical examinations on one or two occasions have indicated diabetes- never was there an extensive testing regimen to establish the extent of diabetes and its effects. In 1998 Hari Sauri das posted his knowledge of Srila Prabhupada’s diabetes:

“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 (Harikesha Swami, Nandarani dasi, Jamuna dasi, Palika dasi, Arundhati dasi, Sruti Rupa dasi) mention that they were preparing any kind of specific diet for him to counter that condition. As far as medicines go, he also never took anything for the treatment of diabetes. When I was with him he took some Ayurvedic medicines, none of which were for diabetes - Yogendra Rasa, which I understood was a kind of brain tonic, every morning until the fall of 1976, when he stopped it completely; Triphala Churna on occasion for constipation; and Bhaskar Lavan (black salt), which he took occasionally for digestion."

CONCLUSIONS ON McIRVINE'S "TESTIMONY"

- Dr. McIrvine was not Srila Prabhupada's personal surgeon; they only first met in the emergency room of Peace Memorial Hospital.
- He "would probably have" done certain blood and urine tests to confirm diabetes, but there is serious doubt if ANY blood tests were done at all.
- McIrvine did not suspect poisoning and therefore did not order the required specific tests.
- He did confirm that poisoning would cause and exacerbate diabetes, and that the two can exist simultaneously.
- What degree of diabetes Srila Prabhupada had developed by September 1977 is unknown, being unsubstantiated by anything other than Dr. McIrvine's "best as I can" memory.
- He offered no testimony as to the cause of Srila Prabhupada's death.
- Diabetes is not confirmed as Srila Prabhupada's cause of death; there are no medical records to this effect.
- However, forensic tests have established massive, unprecedented cadmium poisoning.
- In total, Dr. McIrvine's recollections do not qualify as valuable "testimony" because little new information as to the nature of Srila Prabhupada's illness was given by him, neither did he disprove any poisoning.

NO DIABETES: FROM SRILA PRABHUPADA'S PERSONAL SERVANT SRUTIKIRTI

From Nityananda das, we received this:

"In April 2002 I contacted Sruta Kirti Prabhu to get some details about Srila Prabhupada's health. Sruta Kirti served as Srila Prabhupada's personal servant from September 1972 until the end of 1973, and then from September 1974 until mid-1975. Over this span of almost three years, I thought that Sruta Kirti would have had constant close association with Srila Prabhupada and would surely know about His Divine Grace's health conditions from 1972-75. If there was indeed a longterm condition of advanced diabetes, surely Sruta Kirti would have learned of it. However, he knew nothing of any diabetes.

"My first question was:

"While you were Srila Prabhupada's servant, what did you learn about His diabetes, His kidneys, or His difficulty in passing urine?"

"His answer was:

"I was not even aware of Prabhupada's diabetes. I do remember he would pass urine often and remember him walking by me at one or two in the morning on many occasions. When he became very ill, like in Vrindaban ('74), his body would shut down. He had no appetite and would try to eat a little fruit. Twice, while I was with him he was very ill. Once in Vrindaban in '74. That's when he said his illness was due to 80% of the leaders not following the principles. He was very close to leaving us at that time.'

"I then asked the following questions:

"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?"

"Sruta Kirti answered to the point:

“Srila Prabhupada never spoke to me about any chronic problems, such as kidney ailments or diabetes. I massaged him daily and never saw any swelling of his hands or feet. He always had drinking water by his sitting place but I never noticed how much he drank. I did tell you I noticed he passed frequently.”

It begins to sound, from the testimony of Srutikirti and Hari Sauri who were the personal servants from 1972 to 1977, for the most part, that Srila Prabhupada’s diabetes was never much of an issue and was a minor condition. It also appears that the diabetes, and kidney problems, were greatly aggravated in Srila Prabhupada’s last year (1977), exactly when the serious, massive cadmium poisoning was occurring.

CONCLUSIONS ON SRUTA KIRTI’S TESTIMONY

This testimony quite solidly establishes that diabetes and kidney problems were not apparent, mentioned, discussed, or of concern while Sruta Kirti was serving Srila Prabhupada up to mid-1975. Medically speaking, it is highly unlikely that Srila Prabhupada’s illness from July 1976 to November 1977 can be attributed solely to diabetes or kidney failure, as these conditions rarely progress from invisible to death in the span of a year. Unless, of course, they are accelerated by high levels of cadmium!

Diabetes and kidney disease usually involve many years of declining health, not the sudden one year decline experienced by Srila Prabhupada. When this information is linked to the discovery of high levels of heavy metal poisoning, it becomes all the more obvious that Srila Prabhupada’s health decline was due to poisoning, and not any *natural cause* such as diabetes. Rather, the *effect* of poisoning was diabetes and kidney failure. Srila Prabhupada, with his diabetes and kidney weakness, could have remained with us for many more years beyond 1977 if it had not been for the undermining of his health by cadmium.

DR. BABUR DOES URINE TEST IN 1976

In March 2004 Nityananda das visited Vrindaban and went to see an old friend- Dhananjaya das, manager of the MVT buildings at ISKCON in Raman Reti. They had last met in 1974, sharing a third class train passage from Calcutta to Navadwip. They spoke about Srila Prabhupada, and Dhananjaya related some pieces of history relevant to our investigation.

In April 1976 Srila Prabhupada sent Dhananjaya from Vrindaban to Mathura to fetch a Dr. Babur, who then came to see Srila Prabhupada. Later Dhananjaya took a urine sample to Dr. Babur’s home, and watched as a litmus test showed high blood sugar. Dr. Babur declared that Srila Prabhupada had “serious diabetes” and was very concerned. Dr. Babur returned and prescribed that Srila Prabhupada follow a very restricted diet, which Srila Prabhupada refused to follow, saying he “*would rather die than just eat boiled vegetables; the very thought of which was disgusting.*”

Also interesting is that Dhananjaya was sent by Srila Prabhupada in 1975 to the Delhi offices of a well-known chain of Indian Ayurvedic dispensaries for getting quality Yogendra Ras, purified mercuric oxide. Srila Prabhupada would crush the reddish-brown pellets in a mortar and take the powder with honey, saying it was to control his high blood pressure. This is offered for the record.

CAUSES OF DIABETES

Diabetes is commonly caused by medications, poisons, various legal or illegal drugs including cocaine, Thiazide diuretics, prednisone, and oral contraceptives. Chronic cadmium or arsenic poisoning typically causes or worsens diabetes and kidney disease.

ARSENIC AND DIABETES

At www.diabetesnet.com was found an article linking diabetes to arsenic in tap water. Quotes therefrom are:

*“Researchers are now publicizing the health risks associated with the **low, but dangerous levels of arsenic** that is common in tap water. According to the EPA, exposures to low concentrations of arsenic over many years can lead to diabetes, anemia, reproductive disorders, and cancers of the skin, bladder, lungs, and prostate. This information is timely in light of recent research into the correlation between arsenic intake and the development of diabetes in populations in Argentina, Bangladesh, India, Mexico, Thailand and Taiwan.*

(Numerous) studies published in a variety of journals have all indicated that **there is a direct correlation between exposure to arsenic and the risk of developing diabetes.**"

From the Board on Environmental Studies & Toxicology's book *Arsenic in Drinking Water: 2001 Update* we read: **"Arsenic has been implicated in a variety of adverse health effects, including.... diabetes."**

From the Dept. of Internal Medicine, Nat'l Taiwan University Hospital comes a report by Chin-Hsiao Tseng called *Chronic Arsenic Intoxication in Asia: Current perspectives*, which says:

1. **"More recent studies also established the association between arsenic exposure and.... diabetes mellitus."**
2. **"In Bangladesh, a dose-response trend was also observed between the prevalence of diabetes mellitus and arsenic level in water."**

Hseng also published a study titled *Long-term arsenic exposure and incidence of non-insulin dependent diabetes mellitus in Taiwan*, 1999.

Another study by Lai MS, Hsueh YM, Chen CJ, Shyu MP, et al. was titled **"Ingested inorganic arsenic and prevalence of diabetes mellitus,"** published in 1994 in *Am J Epidemiol*.

Another study called *Diabetes mellitus associated with arsenic exposure in Bangladesh* was published by Rahman M, Tondel M, et al, 1998.

The Merck Manual of Medical Information lists as a less common cause of diabetes as *"poisons that interfere with the production or effects of insulin, resulting in high blood sugar levels."*

CADMIUM AND DIABETES

"Cadmium toxicity exacerbated the destructive effect of diabetes on the peripheral nervous system." Study titled *Effect on Cadmium in Diabetic Rats* by Demir N, Akkoyunlu G, et al 2002 July.

"These findings suggest that cadmium may cause prediabetes and diabetes in humans." Study titled *Urinary Cadmium* by Schwartz GG, et al in Feb 2003.

"Cadmium has been known to cause hyperglycemia with diabetes-related complications in experimental animals." Study titled *Cadmium Induces Impaired Glucose Tolerance* by Han JC, Park SY, et al in May 2003.

"Cadmium increases the oxidative stress induced by diabetes, by disturbing some enzymatic mechanisms." Study titled *Optic Nerve in Cadmium Exposed Diabetic Rats* by Demir N, et al in Mar 2003.

CONCLUSION

From 1969 until 2000, Nityananda das, as a disciple of Srila Prabhupada and intimately connected to the ISKCON society's grapevine, had never heard that Srila Prabhupada was diabetic. This experience is shared by most devotees. Either Srila Prabhupada's diabetes was a well-kept secret or he actually did not have a significant case of it. After all, it was non-insulin dependant. Throughout 1977 no kaviraja or doctor is recorded to have diagnosed diabetes, with the exception of Dr. Khurana, and possibly Dr. McIrvine.

However, again, the diabetes debate does not change the fact of cadmium and arsenic poisoning. Also, the three hair tests showing an average of 15.75 ppm cadmium in Srila Prabhupada's hair between at least late February and late August 1977 renders the theory that Srila Prabhupada's demise was due to serious diabetes as... erroneous and irrelevant. ***The clear and proven over-riding factor in Srila Prabhupada's health was his heavy metals poisoning.***



CHAPTER 43:

CONDENSED MEDICAL & HEALTH HISTORY

INTRODUCTION

In *Someone Has Poisoned Me*, a day to day account of all known published information about Srila Prabhupada's health and medical history is given from about May 1976 until November 14, 1977. It is very detailed and includes excerpts which show the attitude and mood of Srila Prabhupada, Tamal and others towards the worsening health crisis. This synopsis was abbreviated from *Someone Has Poisoned Me* and provides a wealth of information relevant to the ongoing investigation into the mysterious circumstances of Srila Prabhupada's departure. The full history is found in *Someone has Poisoned Me*.

This chapter summarises the essential medical information into a nutshell. Only the general progression of illness is described, without much detail. It is useful for a quicker reading and reference to the previous chapters about diagnoses and physical symptoms analysis.

DATELINE OF HEALTH DECLINE

1976

- 5.4: **HEALTH DECLINE:** Srila Prabhupada in Hawaii, Tamal visits, illness; weakness, heart palpitations
- 6.23: Srila Prabhupada in New Vrindaban; weakness, heart palpitations, indigestion, cold
- 7.9: Srila Prabhupada arrives New York as Tamal's guest for Rathayatra
- 7.20: **HEALTH CRISIS:** Prabhupada very ill; edema, weak, pain. Becomes extremely ill on plane to London
- 8.2: By now, Srila Prabhupada recovered enough to eat and walk a little at France farm
- 8.27 Srila Prabhupada back in Bombay, still weak with poor digestion

1977

- 1.13 **HEALTH DECLINE:** Srila Prabhupada becomes very ill at Kumbha Mela; weak, edema, cold, mucus
- 1.19: Srila Prabhupada arrives Bhubaneswar; weak, indigestion
- 1.26: Srila Prabhupada collapses in Puri due to sudden leg weakness
- 2.10: Srila Prabhupada collapses in Navadwip due to sudden leg weakness
- 2.14: Srila Prabhupada in Mayapur; TKG arrives with other GBC's
- 2.26: **HEALTH CRISIS:** Srila Prabhupada becomes extremely ill; fever, pain, vomiting, weakness
- 3.10: Srila Prabhupada in Mayapur, worsening of illness, very sick, not eating
- 3.13: Hari Sauri leaves SP's service; Bhavananda, Upendra replace him
- 3.22: Srila Prabhupada arrives in Bombay for pandal program; cannot walk without help
- 3.31: Srila Prabhupada moves into his new rooms at Juhu temple
- 5.8: Srila Prabhupada goes to Hrishikesh for health recovery
- 5.16: **HEALTH CRISIS:** Srila Prabhupada becomes so ill that he wants to return to Vrindaban to die
- 5.17: Srila Prabhupada arrives in Vrindaban, prepares his will, arranges to depart
- 5.28: Srila Prabhupada instructs GBC about ritvik acharyas to initiate on his behalf
- 6.5: **HEALTH DECLINE:** After GBC's leave, another downturn in Srila Prabhupada 's condition
- 7.8-9: Srila Prabhupada chooses 11 ritvik acharyas, signs & sends "Final Order" letter
- 7.12: Srila Prabhupada calls for Bonamali *kaviraja* to tend to his health treatment
- 7.25: Abhiram arrives as Srila Prabhupada 's nurse and assistant (until 10.16)
- 7.27: **HEALTH DECLINE:** Srila Prabhupada 's health takes another turn for the worse
- 8.25: **HEALTH DECLINE:** Srila Prabhupada becomes very ill, another downturn, just before travelling
- 8.27: Srila Prabhupada departs for London and the West, bedridden, very weak
- 9.8: **HEALTH CRISIS:** Srila Prabhupada has health crisis; goes to hospital for one day; minor operation
- 9.13: Srila Prabhupada 's health declines so he decides to return to Bombay
- 10.2: Srila Prabhupada returns to Vrindaban thinking his end is near

- 10.16: Dr. Ghosh and Dr. Gopal treat Srila Prabhupada for kidney infection, etc
- 10.22: Dr. Gopal rejected; Srila Prabhupada has dream of Ramanuja's *makharadhvaja*
- 10.26: Srila Prabhupada takes Chandra Swami's friend's *makharadhvaja* twice, then stops
- 10.28: D.P.Shastri arrives and begins Srila Prabhupada 's final treatment program
- 11.9: Srila Prabhupada says he heard someone saying someone has poisoned him
- 11.10: Srila Prabhupada says again that someone has poisoned him, but nothing at all is done
- 11.11: **FINAL DOSE:** The whispers: "Is poison in the milk?" and "Poison's going down"
- 11.13: Srila Prabhupada enters internal consciousness (coma) around midnight
- 11.14: Srila Prabhupada departs from this mortal realm at 7:25 PM; chaos ensues in ISKCON

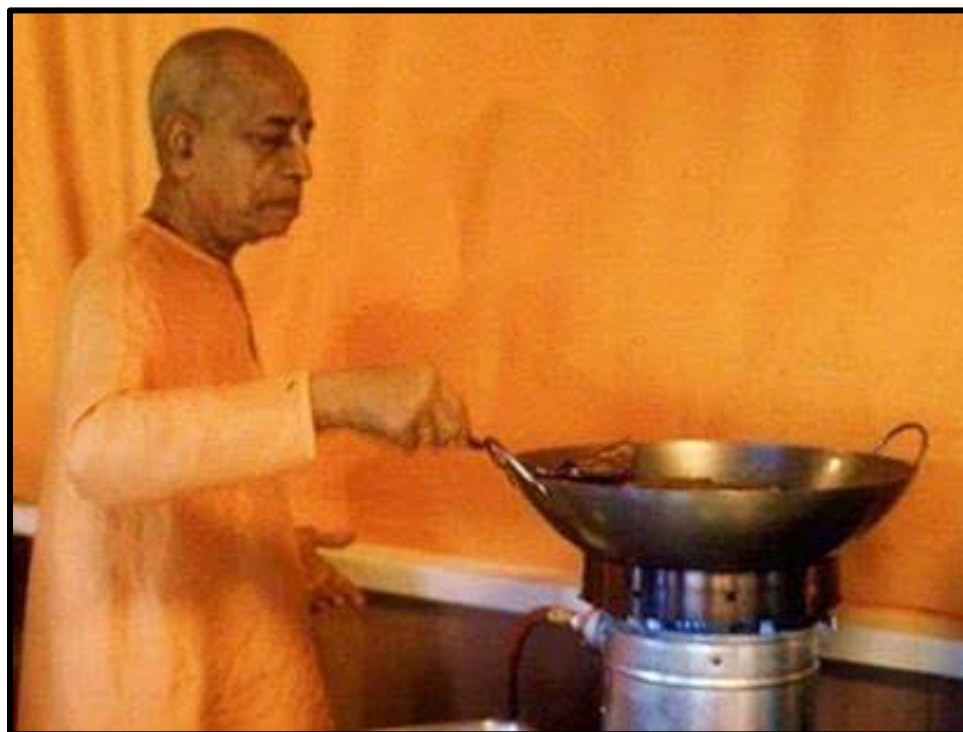
PRABHUPADA'S MEDICAL DIARY IN VRINDABAN ISKCON

On Oct. 17, 1997, an internal GBC discussion group email from Hari Sauri das was intercepted. It described a medical diary or logbook that would be very valuable to the investigation into the circumstances surrounding Srila Prabhupada's disappearance.

"There is a diary book in the case in Srila Prabhupada's room in Vrindaban. It shows a lot of details about what he ate, how much urine he passed, etc. In the display you can only see one page. I don't know how far back it goes, but there must be a lot of info there."

In the Truth Committee's private poison investigation files we have only 12 poor quality copies of pages from this medical logbook, and we are obviously missing many pages judging from the dates therein. We note that each day in November 1977 Prabhupada was given "medicine" up to 8 or more times, but without specifications. Bhakticharu Swami was the medicine giver. Srila Prabhupada took milk, Horlicks, water, pomegranate juice, grape juice, whey, barley milk, and sometimes solid food like sweet rice, avocado, rasagulla, papaya, and on a few days, a tiny bit of lunch.

OPEN ENDS: We have some poor quality copies from Srila Prabhupada's medical logbook, which we assume were all that Balavanta was given, but many pages are missing or are partly illegible. A complete and quality copy should be added to the record.



SUMMARY REVIEW: PART FIVE

That Srila Prabhupada had diabetes and kidney problems is not denied. How extensive these problems actually were in 1975-6 or even in late 1977 is really not known because any tests and diagnoses by qualified physicians were either never made or preserved. There are no records other than flimsy anecdotal hearsay. The London doctor nor any other doctor qualified the extent of Srila Prabhupada's health problems, nor were any specific tests ever done for any specific poisons. Srila Prabhupada's hair tests have proven sub-acute chronic cadmium poisoning, which is supported by a list of "mystery" health symptoms which do not come from either diabetes or kidney disease. Heavy metal poisoning also causes, aggravates, and accelerates both diabetes and kidney disease. The correct diagnosis is cadmium poisoning, and diabetes and kidney disease are wholly compatible with this diagnosis, as concurrent or resultant conditions.

The medical evidence gleaned from various biographical accounts and memories shows a steady and unexplained, mysterious deterioration in health in 1977 that was never properly or correctly diagnosed. We also see a confounding avoidance of proper medical facilities and a parade of doctors who were rejected one after another. However, with the discovery of sky-high levels of cadmium that verify beyond any doubt that Srila Prabhupada was in fact poisoned, the medical evidence serves as a confirmation rather than a proof on its own merits. There is no need for further debate as to whether the medical evidence proves poisoning, yet we see that the medical evidence supports such a reality.

From Chapter 94 in the description of the arsenic poisonings of Blanche Taylor Moore's victims, we find how the symptoms in Raymond Reid **perfectly match those of Srila Prabhupada in 1977**. This is indirect, circumstantial evidence but it truly is amazing how the symptoms match so well. We also recall that the symptoms of cadmium poisoning are highly correlated to those of arsenic poisoning. One excerpt is as follows:

*"Raymond had nausea, vomiting, diarrhea, extreme weakness, swelling, anemia and blood irregularities, heart irregularities, and failing kidneys. **Then his kidneys stopped producing urine and he began coughing up large quantities of mucus.** His intestinal tract was not working and he had a weak and raspy voice. He required a painful circumcision due to persistent inflammation and infection of the genital. Raymond Reid was transferred to Baptist Memorial Hospital where it was discovered that his urine was blocked by inflammation in the urethra."*



PART SIX: UNCOVERING THE POISON COVER-UP

INTRODUCTION

**"Even the devil can quote scripture." –old Dixie saying
(and institutional leaders can twist science and truth to suit their dishonest denials)**

***"The murder victim Sulochan and those who believed as he did had said the troubles (in ISKCON) were symptoms of a spreading cancer of denial."* Betrayal of the Spirit, pg. 145**

***"He who establishes his argument by noise and command shows that his reason is weak."
-Michel de Montaigne***

In March 2000 Balavanta gave his investigative report at the GBC Mayapura annual meeting, recommending further investigation. At that same meeting a new 320 page book was presented, titled *Not That I Am Poisoned*. It had been semi-secretly compiled in Australia by Deva Gaura Hari das and Tirtharaja das, disciples of two primary suspects in Srila Prabhupada's poisoning, namely Jayapataka Swami and Tamal Krishna Goswami. Balavanta and many other GBC members were completely surprised by the introduction of this book, but it was quickly accepted by the GBC as the definitive conclusion to the poison controversy, flatly stating there was no poisoning, and therefore no need for any further investigation.

Upon review of the contents, one finds gross misrepresentation of facts and devious fact manipulations. The GBC book is a disgraceful compilation of deceit and fabrication denying the existence of the poison whispers, the significance of the arsenic level of 2.6 ppm, the medical evidence, and even referring to Srila Prabhupada's last words as those of a senile, paranoid "Bengali gentleman." The title of their book is taken out of context and misinterpreted as Srila Prabhupada's denial of being poisoned.

The poisoning "theory" is ridiculed, dismissed with outright dishonesty, misinformation, mudslinging, and character assassination, revealing the GBC as a corrupt entity more interested in their status quo than in an unpleasant reality. Overall, their book is shameless and a sham whitewash, as we will show in these next chapters. Much of the ensuing discussion may seem lengthy as we delve into details to see that *Not That I Am Poisoned* is a Kali Yuga masterpiece of hypocrisy.

Confusing the public with bald-faced half-truths, exaggerations, perversions, falsities, and distortions, the GBC author has perhaps succeeded in bluffing and intimidating many devotees into silence. Thus apathy follows as the facts become clouded by doubts and mental fatigue. Everyone already deals with too many matters that they are trying to sort out. The GBC's primary weapon is to wield their supposed authority as a determiner of how the poison "theory" is blasphemous to senior devotees and Srila Prabhupada himself, and how the entire Hare Krishna movement can be destroyed by such evil-minded persons who support it.

Researching medical toxicology textbooks, resolving apparent contradictions in various scientific studies, and becoming knowledgeable in neutron activation analysis: this is not within the time constraints of most people. How many can become well studied on heavy metal poisoning details? The subject's technicalities are daunting enough without the GBC deliberately trying to obscure the truth, create fearful paranoia, and gloss over a very legitimate cause of concern amongst Srila Prabhupada's followers.

INSIDER REPORT: GBC MEETING ON POISON ISSUE A "MACABRE CIRCUS"

A brief description from a former attendant at the 2000 GBC meetings in Mayapura paints a scene wherein ISKCON leaders apparently have lost all sanity and sobriety:

“I was present during that powerpoint presentation- at least, much of it. I found it difficult to be there, and didn’t remain in the room for the entire presentation. I’d describe the mood as a sort of macabre circus. There was lots of laughter. They (or at least, most of those present, from what I perceived) regarded the topic of Srila Prabhupada’s alleged poisoning as a real knee-slapper. It was spooky. My sense was that very few there had malicious intent. If asked, I doubt that many of them could have explained what was so funny.” (Dhira Govinda das)

It is indeed sad that ISKCON leaders are not able to take the evidence in Srila Prabhupada’s poisoning with any gravity or give it a serious consideration. Those who voted in favor of adopting *Not That I Am Poisoned* as their official institutional position document have certainly shamed themselves and all those they represented by their sham whitewash book. Part Three deals with how low the GBC went to discredit truthful evidence, using deceit, lies, tricks, fraud, and what not else in a defensive cover-up of that which was perceived as threatening to the institutional status quo. ISKCON has shown itself to be thoroughly corrupted, and led by corrupted individuals.

“You may know that the TP of Brisbane at the time was Tirtharaja das, a disciple of Tamal Krishna. Tamal as you remember was working behind the scenes with the Chakra website and commissioned Tirtharaja to write the book "not that I am poisoned" Tirtharaja commissioned one of the devotees in Brisbane, someone by the name of Deva Gaura Hari to do the work. These fools went to a recording studio in Brisbane and paid the owner \$150.00 to do an analysis on the poison whispers. They used this analysis in their rebuttal of your book which they took to the GBC. They fraudulently said that the recording studio owner had worked for the Australian Federal Police, a fact which the recording studio owner vehemently denied when approached.” (Testimony, Sundarananda das, Australia, 2016)

GBC RESOLUTION IN 2000 COMPLETELY DENIES THERE IS ANY POISONING EVIDENCE

To better understand Part Six and how the ISKCON GBC has covered-up the poison evidence and issue with their book of lies, fraud, and deceit, it will be good to review their position as recorded in the 2000 GBC resolutions:

POISON CONTROVERSY:

WHEREAS, the book *Not That I Am Poisoned* published by Ministry for Protection of ISKCON establishes that:

*Srila Prabhupada’s medical history shows no evidence of poisoning, but rather confirms diabetes as the major factor in His Divine Grace’s deteriorated physical health.

*Forensic (hair) analysis does not show any evidence of poisoning, in that the amount of arsenic is compatible with environmental levels and with normal physiological functioning.

*Recorded conversations indicate that Srila Prabhupada did not believe he was poisoned.

*Analysis of ‘whisper evidence’ is inconclusive or can be shown to correlate with spoken conversations of the time

WHEREAS, the report submitted by Balavanta das, commissioned by GBC Executive Committee, does not contradict the conclusions of the more detailed investigations by Ministry for Protection of ISKCON;

617. (STATEMENT) IT IS RESOLVED THAT:

1. ***There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada.*** This conclusion is based on two independent reports commissioned by the GBC body,

2. The GBC body endorses the book *Not That I Am Poisoned* as the most detailed and comprehensive exposition of the allegations to date, and it recommends this book strongly to devotees who may have been affected by or who are interested in this issue.

“Unless there is opposition, it is not genuine. It is not genuine or it is not serious. Opposition must be there.” (SP Morning walk, Bombay, Jan. 9, 1977)

ISKCON’s coverup of Srila Prabhupada’s poisoning shows their determination to oppose and hide the truth in the real history of Srila Prabhupada’s disappearance pastimes.

CHAPTER 44: DISHONESTY IN THEIR ARSENIC CHAPTER

The truth is not for all men, but only for those who seek it. Ayn Rand

INTRODUCTION

In light of the discovery of far higher amounts of cadmium than arsenic in Srila Prabhupada's hair, obviously the issue of whether 2.6 ppm arsenic is significant or not becomes vastly less critical to the credibility of Srila Prabhupada's poisoning. Our review of *NTIAP's* approach and statements regarding Srila Prabhupada's arsenic levels has all to do with showing GBC fraud, deceit, dirty lawyer tactics and so on, and less to do with maintaining our original concern that the arsenic was a serious health problem. Srila Prabhupada's arsenic remains a serious concern, but it is now secondary to the much higher levels of cadmium. We have already looked at cadmium effects, toxicity, and particulars previously.

Perhaps the primary thrust in *Not That I Am Poisoned (NTIAP)*, the GBC book, is the attempt to discredit the 2.6 ppm arsenic in Srila Prabhupada's hair, even going to the extent of trying to discredit the science of hair analysis altogether. *NTIAP* makes several runs at this, which we show below to be full of bluff, error, fraud, deceit; in other words, smoke and mirrors. It follows the script of a crooked and clever lawyer using partial truths to cover the whole truth. It is very hard to accept that many members of the GBC have actually studied the poison issue with any seriousness, what to speak of more than casually glanced at their book of shameful lies and deceit. A close look at their book will upset any intelligent, honest man. This means that the GBC is as crooked and dishonest as their book.

Its first chapter is titled *Hair Analysis Shows No Signs of Poisoning*. *NTIAP's* strategy is to minimize the significance of 2.6 ppm without honestly examining scientific literatures. It claims trace amounts of arsenic are present in everyone's hair, including that of Srila Prabhupada, stating this is no surprise at all. Yes, but trace amounts in hair are the normal amounts in hair, of which Srila Prabhupada had twenty times more. The GBC also says 2.6 ppm represents normal and average *trace amounts* of arsenic. This is not so, however.

MAYAPURA DEVOTEES TESTED, BUT THE RESULTS WERE CONCEALED

According to *NTIAP*, a recent study was done of a group of "resident Mayapura devotees," with "results of **up to** 1.4 ppm" arsenic in their hair, stating that a Didima Mataji had the highest level but had no health problems. The implication was that 1.4 or 2 or 2.6 ppm arsenic was normal and not a health hazard, therefore Srila Prabhupada was not poisoned.

But why did *NTIAP* only emphasize the highest value? Obviously all other values in this study were lower than 1.4 ppm. What was the low end of the range and the average? All the other data in the study was conveniently omitted. We are confident *NTIAP* omitted the other data because this study would show that Srila Prabhupada had MANY times more arsenic than the average Mayapura devotee. ***That would be embarrassing, wouldn't it?***

Rather than taunt us for not "investigating the poisoning of Didima as well," it would be wiser for the GBC to have Didima change her water source, as those nasty skin tumors and lesions may start to appear in 5 to 10 years, when it is too late to be cured from subsequent cancerous diseases and perhaps a slow and miserable death due to chronic arsenic poisoning. After all, the texts **do** say that 1 to 5 ppm over a lengthy time constitutes chronic arsenic poisoning with very negative health effects. Yes, so far Didima may appear to have no health problems, but after some years...?

And what would the GBC say about 20 ppm cadmium?

NTIAP CLAIMS THERE WAS NO COMPARISON GROUP

On page 35 of *NTIAP*, we read:

"Because of the large range of "normal" values for hair arsenic levels, some authorities actually recommend that these values shouldn't be relied upon at all when applied to an individual, but should only be used where a group of individuals from the same area can be measured and compared to the average of that particular group."

This tries to confuse the science of what is an unhealthy level for anyone, and implies that high levels might be just fine for some and not others. This statement is meant to sow doubt about whether any level of unhealthy arsenic concentrations could ever be determined. Such nonsense.

So why not use this Mayapura study in a high-risk area of up to 1.4 ppm to compare to Srila Prabhupada's value of 2.6 ppm? There are many similarities: same area, diet, lifestyle, occupation, work habits, daily schedule. Srila Prabhupada vs. the Mayapura devotees. So where are the other details of this study, the lows, the average, etc? The GBC author did not think that perhaps this test of Mayapura devotees could serve as a control to compare to Srila Prabhupada's 2.6 ppm?

A study of a group with similar conditions to a particular individual which is compared to that individual is rare in scientific research. If only *NTIAP* gave the other data from the test!

Yet *NTIAP* maintains there is no reason to even raise an eyebrow in knowing that Srila Prabhupada had MANY times the average arsenic that devotees in Mayapura have today. What deceit and hypocrisy! Can we do another test on Mayapura devotees for cadmium, and compare them to Srila Prabhupada's levels?

BENGAL ARSENIC CRISIS

When Nityananda das compiled *Someone Has Poisoned Me*, he was not aware of the extent of the Bengal tubewell arsenic crisis, and missed exploring this issue fully. *NTIAP* claims Nityananda das tried to "pass off" the crisis and then



specifically mentions that Navadwipa and Mayapura are "...seriously affected areas." Also mention is made of one family living north of Mayapura in Murshidabad who had 4.78-9.78 ppm hair arsenic and then, "two additional members of the family... happened to be there on the day of the testing, had hair arsenic levels of 2.35 and 3.36 ppm... (with no) adverse health effects." *NTIAP* thus tries to use the Murshidabad family as an example of healthy people with high arsenic levels in their hair. But according to our

research, if that family maintained those levels for a year or more, they will definitely develop serious health problems. The *NTIAP* confidence would be shattered on a later followup of that family.

The clear hint in *NTIAP* is that up to 10 ppm arsenic is normal. There were thousands upon thousands of hair tests done by the arsenic crisis team from Jadavpur University- why only mention one family? *NTIAP* leaves the impression that everyone in Mayapura has elevated arsenic and that this is not a problem, and similarly, Srila Prabhupada's 2.6 ppm was not a problem either. But if there is no problem, then what is the Bengal arsenic crisis all about?

First *NTIAP* compares Srila Prabhupada's arsenic levels with these affected Bengalis as though these are normal levels, but they fails to reveal the detrimental health effects of the family with 4.78 to 9.78 ppm, and instead highlighting the two family members with 2.35 to 3.36 ppm who showed no apparent symptoms (yet). What does this prove? Nothing, actually, besides throwing around numbers with the bluff of some

meaning behind it. Again, if we went back to these people, we are sure their health has been seriously affected by these levels of arsenic if they remained elevated at these levels.

The other hint given in *NTIAP* is that it is no surprise Srila Prabhupada had higher arsenic since he was drinking Bengal well water. But not included in *NTIAP* was the tests that Balavanta das had performed on the Mayapura and Vrindaban temple wells, all of which had no abnormal levels of arsenic. *NTIAP's* insinuation that Srila Prabhupada's arsenic levels were due to drinking water in Bengal or India does not hold up. Srila Prabhupada's high arsenic level did not come from the drinking water in Vrindaban or Mayapura where there were normal levels of arsenic, as further discussed in Chapter 49.

IS ONE TO TEN PPM ARSENIC NORMAL IN BENGAL?



NTIAP also refers to 3.36 ppm hair arsenic in a "person who only occasionally visited the Ganges arsenic affected area." Maybe the book's suggestion is that if one person in the world has more hair arsenic than Srila Prabhupada, but only visited the arsenic infected area sometimes, that therefore 2.6 ppm is a normal level? However, this simple observation in no way establishes that this level is normal. Average normal arsenic levels are about 0.13 ppm in hair- **that is the scientific truth**. Obviously this individual absorbed abnormal amounts of arsenic from somewhere, even though he had not yet shown clinical symptoms. This is how *NTIAP* uses numbers to confuse us, and they do so like a crooked lawyer is expert in creating doubts in anything.

It is interesting to note that in spite of the volume of online sources which describe chronic arsenic poisoning in Bengalis within the 1 to 10 ppm range (hair), *NTIAP* chooses only these two flimsy pieces of data (1.4 ppm and 3.36 ppm) to support their erroneous interpretation that "up to 10 ppm is normal." There are hundreds of thousands of poor souls slowly dying in West and East Bengal with 1 to 10 ppm hair arsenic! This is more cow dung being fed to the remaining ISKCON mushrooms who are being kept in the dark about the real facts and the hard evidence that Srila Prabhupada had excessive arsenic levels, what to speak of the astronomical levels of cadmium.

GBC HIGHLIGHTS ARSENIC BEING RELATIVELY COMMON

The GBC book cites that arsenic is the twentieth most abundant element in the earth's crust and is commonly found in pesticides to medicines, and thus they try to minimize its extreme toxicity but emphasizing it is everywhere. This statement preys on the uneducated person, misleading him to think that a little arsenic (such as 2.6 ppm) is not a problem. But it is a scientific fact that tiny amounts of arsenic negatively affect human health, and can quickly kill as well.

There are many elements in nature that are very common and very poisonous. All the elements in nature (including arsenic and 100 ± others), besides hydrogen and helium, make up only 1 % of the universe's mass. Arsenic's **relative** abundance, in proper perspective, really means it is rarely found in nature in any quantity, except in underground deposits that are commercially mined to produce **primarily poisons** such as herbicides and insecticides. When mined, smelted, processed, produced, manufactured, sprayed, applied, or disposed of, arsenic too often causes deaths and great illness to those involved because of its highly poisonous nature. Arsenic is not innocent, as *NTIAP* would have us believe.

To illustrate the extreme toxicity of arsenic, note that only 150 ppm of arsine gas in the air (0.00015%) will cause immediate death. Ordinarily a person ingests less than 1 milligram total of arsenic a day from water, food and environmental pollution. According to the medical toxicology texts, once this amount is tripled to about 3 mgm a day, chronic poisoning will follow with serious health ramifications, compounded by the longer the poisoning continues. Arsenic is required in **tiny** amounts for the proper metabolism and health of most living creatures. Once that tiny amount is increased even slightly, there ensues a serious health hazard. The body is extremely sensitive to arsenic, much more so than to mercury or lead.

Arsenic trioxide powder in an amount equal to the weight of a 2 inch square post-it note can be lethal. Arsenic-treated green lumber, no longer available at USA lumber stores, if burned, produces an ash of which

two tablespoons are sufficient to kill a cow. A fatal human dose of arsenic trioxide is about 300 milligrams, or 3/10 of a gram, or 1/100 of an ounce. And death by arsenic is not pretty or easy. Acute arsenicosis may be one of the most horrible deaths available in this world.

The standard by which concentrations of arsenic in human hair is measured is by parts per million (ppm), indicating that only a few atoms or molecules out of millions constitutes a threat to health. The USA deems levels in excess of 10 parts per BILLION to be a health hazard, and yet this amount is less than 1/5 of 1% of a fatal dose. This helps reveal arsenic's very insidious, poisonous nature. The Water Quality Association says:

"Daily consumption of water with greater than 50 micrograms per liter of arsenic, less than 1 % of the fatal dose, can lead to problems with skin, circulatory and nervous systems. Greater problems can occur if the arsenic poisoning is of a chronic nature and resulting in neural disorders, vital organ damage and eventually death."

The truth about arsenic is that it is extremely negative to human health in even slightly higher amounts than normal exposure levels. And what about cadmium at 250 times normal levels?

"COOKING THEIR BOOK" BY QUOTING ONLY TWO SELECTED STUDIES

NTIAP outrageously states regarding the 2.6 ppm arsenic in Srila Prabhupada's hair: "...cannot be taken as proof of poisoning. Rather this value falls within the range of average values reported in various studies around the world."

This assertion is further from the truth than an octopus being the mother of an elephant, even though they both have legs, sort of. As their "proof" of this wild assertion, the GBC author chose ONLY two scientific studies that *"have shown levels of 4.8 ppm (Mexico City) and 3 ppm (Glasgow) average arsenic content of hair in normal (unexposed) populations."* Thus we are led to believe that up to 4.6 ppm or even 10 ppm is normal for arsenic in hair. In this way, *NTIAP* has:

- Sifted through **hundreds** of hair arsenic studies and selected **only two** studies for reference, namely those which had the highest arsenic values of all
- Deviously "packaged" these two studies to create a false impression, inconsistent with the whole body of arsenic poisoning studies
- Ignored the obvious consensus of scientific studies that show 2.6 ppm arsenic to be a serious threat to health
- Twisted the truth as though it were to be fashioned from a supermarket of studies and "cooked" to suit one's needs
- Failed to explain the big differences between ranges, averages, and what is actually "normal."

Bypassing all the other studies is a classic case of dishonest research; he looked for what might support his pre-assumed, prejudiced, and defective position. Undoubtedly, as he searched the scientific studies on arsenic levels in hair, he must have noticed that the **vast majority** of innumerable arsenic studies showed that, in fact, **normal levels are far below one ppm**, and definitely not anywhere near the 3 to 10 ppm, as he claims. He chose the two studies with the highest levels he could find, namely Mexico City and Glasgow.

Later we will establish from MANY studies what the REAL and AVERAGE normal arsenic level in unexposed persons is, namely about 0.13 ppm. Further, and no surprise here, when we look closer at his two studies we discover how he cheats us with devious misrepresentations.

A CLOSER LOOK AT THE MEXICO CITY STUDY

First, let's quote from *NTIAP*:

"Dr. Armienta conducted tests on hair samples from Zimapan residents in Mexico...residents complained of ailments caused from arsenic via well water. The tests showed hair arsenic to be 9.22 ppm. Even more interesting was results for a reference group of unaffected 'normal' people taken from residents of Mexico City and showed the average concentration was 4.8 ppm arsenic in hair. These are perfectly healthy

individuals with no particular exposure to arsenic. The authors explained that the high value could be from the air pollution prevalent in Mexico City."

However, when I obtained online a full copy of Armienta's study for \$70, the rest of the study details provided some very interesting facts:

"...normal levels of arsenic in hair are between **0.3 and 1.75 ppm** (Galvao & Corey, 1987). The average concentration of arsenic for our reference group of 17 persons was **4.6 ppm ± 1.96 ppm**. This value, which is higher than the international "average" value, could be explained as a result of the air pollution prevailing in Mexico City."

Armienta also stated that the reference group's value of 4.6 ppm is about three times over the **limits** of the "international standard"- meaning the Mexico study quoted by *NTIAP* says that normal is 0.3 to 1.75 ppm, and not 4.6 ppm. Armienta attributed the severe air pollution in Mexico City for the very high levels.

Also Armienta **did not say** they were "perfectly healthy individuals with no particular exposure to arsenic" as *NTIAP* misquoted, which is hard to appreciate since Armienta says normal is 0.3 to 1.75 ppm. *NTIAP* actually added these words to the study, which is **FRAUD**. By the way, how does Armienta's 4.6 become *NTIAP's* 4.8 ppm?

Further, of Armienta's comparison group of 120 Zimapan victims of environmental poisoning, of which 97 showed symptoms of arsenic poisoning, the range of hair values was between 2.4 to 14.1 ppm. Therefore the Mexico City value of 4.6 ppm falls well into the range of the Zimapan poisoning victims, having similar levels to the Zimapan victims! The Mexico City group thus is in the same league as the Zimapan victims who were environmentally poisoned. Many cities are very polluted, requiring the use of guaze masks. Why does *NTIAP* want us to think that Mexico City is healthy and normal?

Armienta gave his tests an accuracy variance of 30%; this is definitely much poorer accuracy than in most other studies. Thus his 4.6 ppm could actually be between 2.64 to 6.56 ppm, which is like saying I am between 26 and 65 years old. Compare this to Dr. Morris's stated accuracy of 2.5 to 2.7 ppm. Armienta's Mexico City study rated only 3 lines in 7 pages on the Zimapan study, and **its accuracy is so poor as to be almost worthless**.

The Mexico City study group was only 17 out of 35 million residents, not exactly a good cross-section. **Armienta was at a loss to explain these unusually high values** (please note that Mexico has serious arsenic water contamination issues just like Bengal.) When I researched the levels of environmental pollution in Mexico City, I found this metropolis often described as a phenomenon "out of control." Mexico City is one of the world's largest cities; the smog in Los Angeles or Calcutta or Beijing is nothing compared to the blanket of air pollution stuck in the bowl-like valley surrounding Mexico City. Virtually no restrictions are enforced on industry there. Nityananda das: "It was bad when I passed through in 1973. Everybody who knows anything about Mexico City knows it is probably the **most polluted city in the world**. Also we note on the world arsenic crisis map that **Mexico City is an arsenic red zone**."

Rather than Srila Prabhupada's 2.6 ppm being normal as *NTIAP* claims, we see it falls into the range of the Zimapan poisoning victims. We can imagine the GBC spin doctor desperately flipping through hundreds of pages of poisoning studies: and grasping for straws. But who's he going to fool now? For example, a global study by L Friberg and M Vahter in 1983 on lead pollution showed no place on earth with worse lead pollution than Mexico City. Arsenic is a by-product of lead smelters. There was four times the lead (225 micrograms/liter) in Mexico City residents' blood than in Tokyo or Beijing, also gigantic and very polluted industrial centers. Is 4.6 ppm arsenic really normal as *NTIAP* would like us to believe?

H. Hironaka of the Fukuoka City Institute performed inspection of arsenic levels in hair of over 20 persons in Torreon, Mexico in October 2000. Those tested were already confirmed victims of chronic arsenic poisoning due to contaminated drinking water. Skin diseases and pigmentation plus pneumonia were present. Hironaka made note that three values were high: namely 1.1 ppm, 1.3 ppm, and 4.1 ppm. We note that according to the UN, levels of **1 ppm** and higher are associated with chronic arsenic poisoning. So how can 4.6 ppm be healthy?

How crassly outrageous and dishonest NTIAP was to exaggerate this study in an effort to dismiss the significance of Srila Prabhupada's very high arsenic levels. But how will they explain 20 ppm cadmium ?

NTIAP MAKES FUSS OVER "ROUNDING UP"

NTIAP makes a great deal of the "anomalies" in my "reporting methods" by wondering why SHPM "rounded" the actual value of 2.6 ppm arsenic in Srila Prabhupada's hair to "about 3 ppm". The reason is simply that the exact figure was not known to Nityananda das until long after publication of *Someone Has Poisoned Me*. There was no attempt to inflate numbers; Dr. Morris would not send Nityananda das his test results and **it was much later before he learned of the exact figure of 2.6 ppm**. But there is not a whole lot of difference between 2.6 and 3 anyway. This questioning of motives diverts attention from the facts and issues, confusing readers with nit-picky defamation exercises.

Interestingly, the GBC author himself increased the Mexico City study values from 4.6 to 4.8 ppm.

THE 30 WORD, 40 YEAR OLD GLASGOW STUDY

The GBC book also refers to "*a study performed in the 1970's showing an average of 3 ppm hair arsenic in the population of Glasgow,*" claiming that it substantiates that "*any value up to 10 ppm arsenic can be considered to be 'normal' levels.*" Let's see, first find the highest study values, and then multiply by 333% and presto: up to 10 ppm is normal?

However, the scientific literature provides no further details about the unusually high Glasgow study, which amounts to only 30 words. Could it have been a study of factory workers? Why are there no other studies showing 3 ppm values as being normal? The vast majority of studies show normal hair arsenic levels to be between 0.1ppm and 0.2 ppm, far under 1 ppm. Normal is **NOT** 3 to 10 ppm, as NTIAP claims. This is FRAUD, unsubstantiated nonsense.

The Glasgow study was selected by NTIAP, bypassing all other studies, only because it **apparently** supports their sick hope that Srila Prabhupada's hair levels of arsenic can be explained away as "normal." This Glasgow study is dubious because it does not conform with the results of 99% of other studies, and this must be why NTIAP chose it- simply because there are no others that can support normal levels near 3 ppm.

The Glasgow reference is unacceptable due to lack of any details and being totally irregular, an anomaly which contradicts all other studies. Furthermore, there is a contradictory study which found that the average amounts of hair arsenic of Scotland residents who died accidentally due to various causes (none of them poisoning) was 0.46 ppm. (*Handbook on the Toxicology of Metals*, Vol.II, by Friberg, et al, 1986) Another arsenic study noted that Glasgow has higher levels because it is a very industrialized city. Also we note that Srila Prabhupada did not reside in Glasgow, so he would not have been exposed to whatever caused higher levels of arsenic there.

Also the fact that this study is so old, performed long before the technologies and insights had evolved to today's standards, is of significance. Vastly improved accuracy in medical testing and better understanding of arsenic toxicity levels has rendered thirty word, forty-plus year old studies to something akin to the hand-crank telephone boxes and Xerograph stencil-copiers.

The Glasgow "study" is an ancient, outdated, unelaborated, and anomalous three-liner that should not be viewed in isolation without reference to the scores of other studies which put normal hair arsenic at 0.1-0.2 ppm.

Later we will quote 23 studies, calculating an average normal of 0.13 ppm hair arsenic in unexposed humans.

WHICH WAS FIRST? KIDNEY FAILURE OR ARSENIC?

In point #6 of Chapter One, NTIAP notes that by far the major source of elimination of arsenic is through the kidneys and urine, and thus one would expect elevated levels of arsenic in the blood and hair of a person suffering serious kidney malfunction. The implication is that residual arsenic in food and water will

simply accumulate when the kidneys are not efficiently eliminating it from the body, another innocuous way of explaining Prabhupada's 2.6 ppm arsenic.

However, no scientific evidence was given to validate this good-sounding but speculative assumption. *NTIAP's* speculation that hair arsenic levels could easily be 2.6 ppm or "far higher...than this" in one with renal failure is unfounded by any evidence or study. In other words, *NTIAP* proposes that Srila Prabhupada's kidneys naturally failed, explaining why he had high levels of arsenic. However, this novel argument obviously won't apply to the 190 to 306 times the average normal cadmium found later in Srila Prabhupada's hair.

The simple truth of this vein of thought is that a malnourished, underweight person will be more sensitive to small amounts of arsenic poisoning. And what if the arsenic poisoning is what caused or aggravated the kidney malfunction?

SPECIFIC CLINICAL POISONING SYMPTOMS

In point #7 of Chapter One, the GBC book states that forensic pathologists agree that even high levels of arsenic cannot on their own be accepted as proof of poisoning without specific clinical symptoms of arsenic poisoning.

However, Srila Prabhupada did in fact have physical and medical symptoms synonymous with arsenic poisoning, he himself spoke of being poisoned, forensic analysts have confirmed subdued conversations about poisoning him, and a whole string of medical practitioners could not discover the cause of his mysterious and debilitating illness. "Cannot on their own" corresponds to the GBC pattern of blatant and outrageous, unsubstantiated and illogical denial of a very credible and sizeable body of evidence. *NTIAP's* strategy is to simply create doubts without dealing with the truth. That is the typical Age of Hypocrisy, Kali Yuga, approach-avoid the truth and cheat while claiming to be righteous.

Previously we looked at what medical symptoms Srila Prabhupada displayed which indicate heavy metals poisoning.

GBC MISLEADS WITH CAMBRIDGE STUDY

NTIAP refers to a MIT Cambridge Toxicology Department study by Rogers, et. al. that "gives a range of average values for normal people as being 0.13 to 3.71 ppm arsenic, based on 15 different studies. The GBC make the inference from this that someone with 3.71 ppm hair arsenic is considered normal with no cause for worry. But all it means is that out of all those people tested in 15 different studies, ONE INDIVIDUAL had 3.71 ppm.

This does not mean it is normal, as all the persons selected for testing were *assumed* to be without undue exposure to arsenic, but may well be abnormally exposed, unknown to the researchers, as the 3.71 ppm person must have been! We show later an average of many studies at 0.13 ppm.

But please note that the same scientists that *NTIAP* referred to, namely Rogers, et. al., are also quoted by the UN's World Health Organization (1997):

"...in people with no known exposure to arsenic the concentration of arsenic in hair is generally 0.02 – 0.2 ppm."

Let's not be fooled by *NTIAP's* attempted minimization of Srila Prabhupada's 2.6ppm hair arsenic over at least many months. This was a seriously elevated level, and although not lethal, it was not healthy at all.

THE REAL SCOOP ON LARRY KOVAR AND 3 TO 10 PPM

NTIAP claims that "expert" scientists working with hair analysis and neutron activation agree that any amount up to 10 ppm arsenic can be considered normal levels of arsenic. **However, this is absolutely untrue.** *NTIAP* says Dr. Steven Morris is not an expert on arsenic and hair analysis (which is ridiculously mistaken), presenting instead their own so-called "real" experts.

NTIAP's first "real expert" is a Larry Kovar, a supposed specialist in neutron activation, and the reason why he is better than Dr. Morris may be simply that what he said was more suitable to the dishonest, illogical claims that permeate *NTIAP*. Mr. Kovar works at General Activation Analysis in California, a **commercial**

neutron activation testing facility. *NTIAP* claims that Kovar emailed *his opinion* that average hair arsenic levels are 3 to 10 ppm.

However when Nityananda das contacted Mr. Kovar in September 2001, he was surprised by Kovar saying something quite different: "*Arsenic in normal hair may vary from less than 0.1 ppm to about 10 ppm.*" OK, now we are talking about 0.1 to 10 ppm... different from what *NTIAP* reported.

When Nityananda das wrote back to Mr. Kovar and pointed out that his opinion of normal did not concur with scientific findings in toxicological literature, he reluctantly conceded:

"Some of the references indicate that "normal" is 1 ppm arsenic, depending on several factors including diet and occupation...The data can be found in the scientific literature...Please note that I have data on acute poisoning, not chronic."

Whoa... he says normal may be 1 ppm, depending on diet and occupation- uhmm, is that with or without the effects of extra arsenic in someone's diet or occupation?

So now he refers us to the scientific literature, so we should look it up ourselves? In other words, he does not really know what is normal, does he?

And the bombshell- up to 10 ppm refers to acute poisoning, not normal after all?

After that exchange, Nityananda das saw no use in further communications with the quack-expert Larry Kovar. Again, the scientific literature shows about 0.13 ppm arsenic as normal. The proposal that normal is 3 to 10 ppm is RUBBISH, and rejected as **HOGWASH**.

We note that the GBC sent Srila Prabhupada's hair samples to Larry Kovar, who then decided he was unable to test them because the samples were too small. One would think that perhaps this detail should have been discussed ahead of time (?) to avoid the trouble and expense of sending these samples from Australia to California. It would take another stab by the GBC author at getting Srila Prabhupada's hair samples tested by Dr. Cashwell in Wisconsin before he gives up and abandons them for us to find two years later. These samples are the same ones that revealed 190 to 306 times average normal cadmium.

Larry Kovar did not know what he was talking about, which was just what *NTIAP* was looking for.

SECOND GBC "EXPERT" AND 12 ppm

The second *NTIAP* expert was Dr. Cashwell at the University of Wisconsin. Kovar sent the Srila Prabhupada hair samples to this testing facility, but after receipt, it was **AGAIN** determined that the samples could not be tested because their facilities could not deal with such small samples. We would presume that a true expert at testing hair samples would first determine if there was sufficient mass of material for testing with his available equipment, but it appears Dr. Cashwell may not have been asked.

NTIAP quotes the now retired Dr. Cashwell as saying he once tested a student with 12 ppm hair arsenic. *NTIAP* then notes that this also proves Srila Prabhupada's 2.6 ppm was a normal amount. However, this might have been a completely manufactured story, something along the lines of the what we will see in Ch. 50 where *NTIAP* uses fraud to discredit the whispers and the science of audio forensics.

Does one student in Wisconsin set the international standard? Was there any reason given or found why this student had such a high level? Did this student maintain this level for many months like Srila Prabhupada? Again, *NTIAP* avoids the preponderance of evidence in the general body of scientific literatures, and scrapes up a few wacky data points twisted into something it does not mean, presenting this as proof of something?

NTIAP's so-called experts provided opinions contradictory to the volumes of scientific studies and were incapable of even performing the test on the hair samples that were sent to them by the GBC. These "experts" never thought to inquire about the size of the samples in advance- only afterwards did they realize that they could not do the test! The conclusion is the GBC spin doctor has again tried to cheat us with bad information, misquoting facts to support their deceitful denials.

HOW RELIABLE AND ACCURATE ARE HAIR TESTS FOR ARSENIC?

In point #8 of Chapter One, *NTIAP* claims that hair analysis for arsenic is a very unreliable indicator of serum (blood or urine) arsenic levels when a specific individual is tested without a range of reference values from a group of the same time and place for comparison.

Yet, **the GBC do in fact have a reference group**, namely the recent study of Mayapura devotees including Didima Mataji. Unfortunately, the GBC failed to provide the full details of the study. This dishonest omission on their part has been discussed earlier.

Also *NTIAP* says, "There is no hard and fast rule for arsenic levels." This is nonsense. **Then why is hair analysis for arsenic widely accepted and used all over the world?** It is because there is in fact an established amount which is normal and which is a benchmark for determining abnormal amounts. The EPA, WHO, UN, water specialists, ad infinitum... all accept hair analysis to be accurate for arsenic (and for cadmium too).

However, updated science must be used to assure accuracy and reliability, not as was done in *NTIAP's* Mexico City and Glasgow studies.

Some quotes to validate the process of testing for arsenic in hair are as follows:

- "Human head hair is a recording filament that can reflect metabolic changes of many elements over long periods of time and thus furnish a print-out of post nutritional events." W.H. Strain, 1972.
- "The analysis of blood, excreted by-products, and human head hair represents a method for determining body element levels." H.C. Hopps, 1977.
- "There is now a considerable body of literature on the use of hair in forensic science, in the diagnosis of disease states, and in the assessment of nutritional status." B.J. Stevens, 1983.
- "Hair may provide a continuous record of nutritional status." T.H. Maugh, 1978.

The GBC book tries to cast a cloud of doubts of all kinds to discredit the importance and great significance of Srila Prabhupada's 2.6 ppm hair value, and by this strategy they try to dispense with the "poison theory."

Nityananda das called Dr. Steven Morris at the University of Missouri about the question of whether his neutron activation analysis test on very small amounts of hair can actually be accurate or not. He explained that the accuracy of his test for Balavanta was within 0.1 ppm of arsenic, which is "very adequate, and plenty good." Even though the sample of Srila Prabhupada's hair that he tested was very small, he says the accuracy of his testing methods and equipment are extremely good, and that accuracy in the test he did for Balavanta das is not an issue for our purposes. He again confirmed that **2.6 ppm is a level to be very concerned about, bordering between "dangerous and very dangerous."**

WHY WE SHOULD NOT USE HIGH END OUTLIER VALUES AS NORMAL

We can see that *NTIAP* has an unfair bias for highlighting the higher ends of study values, and also using selected, single person tests as though it were an average normal value for the whole of society. This approach is obviously contrary to finding the actual average normal values in broader society. When 15 studies showed between 0.13 to 3.71 ppm arsenic, it is erroneous to then claim 3.71 ppm as normal. Perhaps the second highest value in all those 15 studies was something less than 1 ppm arsenic, and the 3.71 ppm value then becomes a clear "outlier."

Other studies show 1 to 5 ppm arsenic synonymous with chronic poisoning. In those 15 studies, only one "outlier" person had 3.71 ppm, and we are quite sure that the average of all the persons tested in 15 studies was much, much lower towards the lower end and far below 1 ppm. The person with 3.71 ppm is abnormally polluted, a level which the scientific literature says is very unhealthy. When these studies are undertaken, persons are selected as "normal" because they are "assumed" not to have been exposed to contamination, but often someone in the test group will have an unusually high level, perhaps due to eating much arsenic-contaminated seafood just previous to the test.

For this reason, averages are the best way to determine what is normal. But *NTIAP* focused on atypical, outlier results instead. This is BIASED reporting, dishonest manipulation, but par for the GBC's course.

WHY DOES THE GBC FEAR THE POISONING ISSUE SO VERY MUCH?

The frantic efforts at flat denial and a position that there is no basis whatsoever for concern, plus refusal to look at the evidence, leaves one to wonder what the GBC is so afraid of. Why do they feel that, even in light of more than considerable evidence, they must completely ridicule and dismiss as insanity the thought that Srila Prabhupada could have been poisoned? Why do they resort to the tactics of the Inquisition and the witch-hunt, by condemning those requested an honest and full inquiry as the agents of Kali, enemies of Srila

Prabhupada's movement, and envious, poisonous blasphemers? This typical reaction has been repeated by them many times in the history of ISKCON:

- when devotees objected to the “appointed eleven” and the zonal acharya system
- when devotees objected to the Prabhupad-ification of the chief gurus
- when devotees asked for discussion on the initiation issue
- whenever someone questions their philosophically questionable policies, such as voting to approve active child sex abusers as absolute gurus

At the top levels of the GBC/guru hierarchy it is understood that if Srila Prabhupada’s poisoning is entertained as a possibility, while the suspects are still in top positions of ISKCON, their positions and benefits would be jeopardized. This MUST be avoided at all costs. Everything they have is at stake. The “poison theory” threatens everything that has come to pass and be established since Srila Prabhupada’s departure.



CHAPTER 45: THE TRUTH ABOUT THE ARSENIC

Srila Prabhupāda: Let them talk all nonsense. We say in Bengali, pāgale ki nā bole, chāgale ki nā khāya. The goat can eat everything, and a madman can speak anything. (laughter) Pāgale ki nā khāya..., pāgale ki nā bole, chāgale ki nā khāya. (SP Morning Walk, January 3, 1974, Los Angeles)

INTRODUCTION

Although cadmium is now proven to be the primary poison found in Srila Prabhupada's hair samples, we take the time here to discuss evidentially that 2.6 ppm arsenic is not normal as claimed by ISKCON spokesmen. This is important so we can understand just how far ISKCON went to deny that Srila Prabhupada was poisoned, and thus establishing their corruption and hypocrisy.

5, 10, OR 20 TIMES NORMAL ARSENIC?

In January 1999 Dr. Morris had completed the test on the hairclipper sample, Q-1. Dr. Morris told Nityananda das he had found "almost 3 ppm" arsenic in Srila Prabhupada's hair. Over a year later Nityananda das read Dr. Morris' actual report where he described how he had flushed 1-2 mm lengths of hair out of the hairclipper blades, weighed them in at 0.0013 grams total weight, and found 2.6 ppm arsenic.

"...the arsenic concentration was quantified via neutron activation analysis... This concentration is approximately 20 times higher than what I would consider a normal average for unexposed individuals living in the United States."

On the phone, Dr. Morris had initially told Nityananda das that 2.6 ppm was at least 15 times normal, but in *Someone Has Poisoned Me* it was described conservatively as 5 to 10 times normal levels. Subsequently we did a thorough research into what was the **average normal** level for arsenic in hair. It is ± 0.13 ppm. ***This is evidenced in the next chapter which lists 23 studies with an average of 0.13 ppm, which is an AVERAGE OF THE AVERAGES, a truly accurate figure on what normal hair arsenic levels are in human society. Srila Prabhupada, as per these scientific studies, thus had 20 times the average normal arsenic levels.***

HAIR ARSENIC LEVEL OF 2.6 PPM IS VERY SIGNIFICANT

NTIAP's audacious, sarcastic and emphatic position is that 2.6 ppm is ***of absolutely no consequence whatsoever***. The GBC book states levels of 3 to 10 ppm are "normal" and that Srila Prabhupada's 2.6 ppm is "absolutely NO GROUNDS to claim... a clear indicator of poisoning," calling it "arsenic idiocy" and "utter ridiculousness."

Contrary to NTIAP's claims, 2.6 ppm hair arsenic is a seriously elevated level and very detrimental to health, especially if maintained over a longer time. It is indeed very significant, although not near-term lethal. The amount of arsenic found in Srila Prabhupada's hair legitimately causes great concern, and all the more so when viewed with the rest of the evidence, including the sky-high cadmium.

CHRONIC ARSENIC POISONING GENERALLY IS 1 to 5 ppm

Aside from the 50 or so references in the next chapter with an average of 0.13 ppm as the average normal for hair arsenic, the following extractions also demonstrate that 2.6 ppm is scientifically accepted to be a serious level of chronic poisoning. That Srila Prabhupada sustained that level over an extended time is understood by the source of the hair that was tested- a mixture of hair from many cuttings that stuck around the hairclipper blades.

The Wisconsin State Laboratory of Hygiene's Reference Manual states ***"concentrations of arsenic in chronic poisoning are generally in the 1-5 ppm range***, but may range as high as 40 ppm." This clears up the GBC notion that 3-10 ppm is normal, as it is actually chronic poisoning.

Also the USA government's Environmental Protection Agency (EPA) says basically the same thing: "**and levels in individuals with chronic (arsenic) poisoning range between 1 and 5 ppm.**" So 2.6 ppm is in the middle of the EPA's range for chronic poisoning.

By looking at the multiple studies now available online regarding arsenic contaminated water supplies in various parts of the world, we find that starting from 1 or 2 ppm, and up to 10 or more ppm arsenic, in the afflicted person's hair has resulted in serious health problems such as lung, liver, blood and skin disease, including cancers.

From the medical literature is found this very telling fact: **A lethal dose may be indicated by as little as 5 ppm of arsenic in the hair.** Compare this to the 2.6 ppm found in Srila Prabhupada's hair. It could be said to be "half-way lethal," yet *NTIAP* proposes that to be of no consequence. Half-way killing is nothing to be concerned about?

Another testing company mentioned in *NTIAP* was Wyoming Analytical Laboratories. When contacted by Nityananda das, director Leroy Jacobs of Golden, Co stated: "Normal Arsenic levels in human hair is probably **less than 1 ppm.**" It looks like this did not fit into the optimal script for *NTIAP* denials either.

The Praxis Post and the Nando Times in June of 2001 reported that five different samples of Napoleon's hair were tested at the Forensic Institute of Strasbourg. The director, Bertrand Ludes, said the tests showed from 7 to 38 ppm, confirming "chronic long-term poisoning by arsenic." The experts said also, "*one nanogram per milligram (1 ppm) is at the high end of an acceptable level of arsenic.*" Of course, the debate with Napoleon is whether he was poisoned homicidally, accidentally, or environmentally. In those days arsenic was used in wallpaper, many medicines, and was prolifically present in the environment.

CHAKRABORTI AND MUZAMDAR WEIGH IN

Our associate researcher interviewed two prominent scientists in India in April 2002 and received their brief but poignant opinions on the significance of someone having hair arsenic of 2.6 ppm. Google their names. They have been working on the Bengal arsenic wellwater crisis for decades, and know what they are talking about when judging what is the effect of 2.6 ppm arsenic in the hair.

Dr. Dipankar Chakraborti, Director of Environmental Studies, Jadavpur University, is at the head of the Bengal arsenic crisis. He said: "**Oh, he will be finished !**" We asked: "**Red Alert?**" He said: "**Yes.**"

Dr. Muzamdar, Director, Department of Sanitary Engineering, All India Institute of Hygiene and Public Health, Calcutta, , said this: "**Oh, that is too high.**" We asked: "**Red Alert?**" He said: "**Yes.**"

From the definitive text on arsenic entitled **Arsenic**, by the National Academy of Sciences, there is reference to a study by Lander, et al. of acute and chronic arsenic poisoning cases where patients had hair concentrations of arsenic between 3.0 and 26.0 ppm and displayed serious physical reactions. Chronic cases chosen for this study began at the level of 3 ppm. Thus Srila Prabhupada, in an extremely debilitated physical condition, and having 2.6 ppm of arsenic in His hair, compares to studied cases of chronic arsenic poisoning. This is consistent with a gradual poisoning program to produce no appetite and anemia. Srila Prabhupada slowly withered away, literally from starvation and malnutrition.

The GBC uses word jugglery and truth-twisting to dismiss the perceived threat to their system of hierarchy, but fail to discredit the scientific evidence. But what's new? The GBC has been dishonest for decades. Are we surprised?

Srila Prabhupada's arsenic levels are entirely consistent with chronic arsenic poisoning.

SRILA PRABHUPADA'S PRE-1977 and 1977 TEST AVERAGES DIFFER WIDELY

Previously, we saw in the results from six tests of Srila Prabhupada's hair that the four with abnormal levels averaged 1.07 ppm arsenic and 15.73 ppm cadmium. The two pre-1977 test results (pre-poisoning) showed normal levels of 0.112 ppm arsenic on average and, in just one test, 0.20 ppm cadmium.

Thus we see from Srila Prabhupada's own hair that levels of arsenic jumped 10 times from 0.112 to 1.1 ppm arsenic, and over 20 times with Q-1's 2.6 ppm. We have a reference value and an elevated value to compare in the same person. So compared with his own pre-poisoning hair AND with the average of averages from scientific studies on other persons, we find the same results: Srila Prabhupada had 10 to 20 times the average normal levels of arsenic. This is very abnormal, especially for a non-seafood eater.

The same phenomenon held valid with cadmium. Normal pre-poisoning levels were 0.20 ppm, compared to three elevated test results of up to 19.9 ppm. Compared to his own pre-poisoning levels, Srila Prabhupada had 100 times normal levels, and compared to the average of averages from scientific studies, he had 190 to 306 times the average normal cadmium. Are we beginning to see that there is a problem here?

The four tests' average of 1.07 ppm arsenic is at the beginning of chronic arsenic poisoning levels. 2.6 ppm fits in well with chronic poisoning levels that start at as little as 1 ppm (and levels of as little as 5 ppm can be fatal), but the four samples average reduces the significance of arsenic poisoning. ***So although the arsenic is now secondary, the focus shifts to the astronomical levels of cadmium.***

LOW ARSENIC LEVELS CAN FOLLOW SERIOUS POISONING

The latency of adverse effects of arsenic poisoning can result in hair levels returning to normal while the internal damage to health is irreversible, and often not visible until an advanced stage. Studies on retired German vineyard workers showed normal hair arsenic, but had advanced diseases attributed to past arsenic poisoning. Because the blood mostly cleanses itself of arsenic within 3 to 5 days, there is minimal arsenic deposition thereafter in the hair. However, cumulative, embedded deposits remain in the internal organs.

The seriousness of 2.6 ppm in Srila Prabhupada's hair is further reinforced by Friberg's reference to a study by Ishinishi on retired workers who had in the past been extensively exposed to arsenic, but had normal hair arsenic levels even in the presence of serious symptoms of chronic arsenic poisoning. (*Handbook on the Toxicology of Metals*, Vol.II: Specific Metals, by Friberg, Nordberg and Vouk, 1986) In other words, current hair levels may not reflect the great physical health damage already done by past poisoning.

The point is that Srila Prabhupada's 2.6 ppm is abnormal and levels could have been higher at other times, but the health damage correlated with those previous higher levels would continue. For example, a war veteran still suffers from his wounds even after the war is over.

EIGHTEEN ARSENIC DISHONESTIES DEBUNKED

Not That I Am Poisoned espouses various speculative and bogus theories about arsenic to dismiss the 2.6 ppm evidence as meaningless and unworthy of further investigation. All of these dishonesties, deceitful misrepresentations, issue avoidances, and bogus theories have now been refuted, and are summarized below.

- 1: Using the Bengal drinking water arsenic crisis to imply that Srila Prabhupada drank from contaminated well waters which caused his elevated levels of 2.6 ppm hair arsenic. But he did not drink water with high arsenic.
- 2: Overlooking the vast volume of studies which peg normal arsenic levels in hair to be less than 0.5 ppm, with the average normal around 0.13 ppm. It is not 3-10 ppm.
- 3: Not referring to the serious health effects in West Bengal residents who had 1 to 10 ppm hair arsenic.
- 4: Ignoring that scientific studies clearly agree chronic arsenic poisoning is in the 1 to 5 ppm hair level range.
- 5: Deceitful omissions in the Mexico City and Mayapura arsenic studies, and selecting "outlier" values.
- 6: Their selective and limited selection of quotes out of context in their dishonest denials of the significance of Srila Prabhupada's hair with 2.6 ppm arsenic.
- 7: Implying the high end of ranges of studies of "normal" people establishes a level conducive to good health.
- 8: Knowing Srila Prabhupada did not eat seafood or work in an occupation of hazardous exposure to arsenic, yet using this factor to justify higher arsenic levels as "normal" for Prabhupada.
- 9: The Ayurvedic medicines that Srila Prabhupada took had sufficient levels of arsenic to produce high levels of arsenic in his hair. This is false.
- 10: That 2.6 ppm is "normal" and average, so there was no poisoning or cause for concern.
- 11: Hair analysis for arsenic is unreliable and generally useless. This is untrue.
- 12: The elevated level of 2.6 ppm could be a result of malnourishment, and not poisoning. Speculation.
- 13: Character assassination, name-calling, ridicule and not focusing on the facts.
- 14: Rejecting Dr. Steve Morris and instead promoting Larry Kovar as an expert.
- 15: Propounding that arsenic is expected to be present in hair at levels of up to 10 ppm.
- 16: Exploitation of limitations in scientific methods to falsely discredit scientific findings and methods.
- 17: Misconstruing the uncertainties and variances in Srila Prabhupada's case study.

CHAPTER 46: ARSENIC AVERAGES, POISONING LEVELS

AVERAGE OF THE AVERAGES: AN AVERAGE NORMAL

*The following is a list of scientific studies and assertions about the average normal level of arsenic in human hair. These 23 references document the fact that a fraction of one ppm is average and normal, and come out as an **AVERAGE OF THE AVERAGES at 0.13 ppm**. On this we base our statement that Srila Prabhupada's 2.6 ppm arsenic was about 20 times the average normal levels in human society.*

In the United Nations Synthesis Report On Arsenic In Drinking Water, Chapter 4.1, it states that diagnostic criteria of chronic arsenicosis is "arsenic level in hair above 1 mg/kg (**1 ppm**)" with a qualification: "without any history of taking seafood." Other criteria are abnormal exposure to arsenic and manifestation of health symptoms related to chronic arsenic poisoning. In other words, chronic arsenic poisoning is verified by the UN as being indicated by arsenic levels of over 1 ppm. (not 10 ppm as the GBC claims!)

In 4.2.2, it is stated that "in people with no known exposure to Arsenic the concentration of Arsenic in hair is generally **0.02 – 0.2 ppm**. (much less than 1 ppm). **Twelve (12) separate studies** are quoted therein as references which cite these values:

1. **Valentine**, et. al. 1979
2. **Olguin**, et. al. 1983
3. **Narang**, et. al. 1987
4. **Takagi**, et.al. 1988
5. **Koons and Peters**, 1994
6. **Wang**, et. al. 1994
7. **Wolfsperger**, et. al. 1994
8. **Vienna**, et. al. 1995
9. **Raie**, et. al. 1996
10. **Paulsen**, et. al. 1996
11. **Rogers**, et. al. 1997
12. **Kurttio**, et. al. 1998

The average of the range in these first 12 studies cited above is **0.11 ppm hair arsenic**.

NOTE: STUDIES #1-12 are from the WORLD HEALTH ORGANIZATION: WATER AND SANITATION

13. ARSENIC CONTAMINATION IN BANGLADESH GROUNDWATER

This report by Sachie Tsushima at www.kfunigraz.ac.at describes a study of hair arsenic levels in a control group as between **0.08–0.25 ppm**. The median of this range is **0.165 ppm hair arsenic**.

14. HANDBOOK ON THE TOXICOLOGY OF METALS:

In Japan, a very industrialized and urban country, the **median arsenic content of human hair was 0.174 ppm**. (Vol.II: Specific Metals, by Friberg, Nordberg and Vouk, 1986). Please note that we will use this value as normal although indications are Japan values are higher than normal due to industrial contamination.

15. **BULGARIA**, washed hair/ range: 0.037–0.625 ppm & **average 0.158 ppm**.

16. **USA MALES**: Average of 0.12 - 0.14 ppm (We will use a **figure of 0.13 ppm**)

17. **PAKISTAN**: Range of 0.04 - 1.41 ppm; **Average of 0.26 ppm**

18. ANALYTICAL RESEARCH LABS, PHOENIX AZ

Head chemist Russ Madarash estimates average the arsenic hair levels in the one hundred or so a day tests done at ARL to be about **0.10 ppm**, and would "get excited" with 3 ppm. Less than 1% of those tested at ARL have 2.6 ppm or higher.

19. **PAN, ET.AL.** (1993): A study of 28 healthy Taiwanese: average **0.27 ppm**.

20. **YAMATO** (1988): Japan, 100 samples, 0.04-0.33 ppm with average of **0.08 ppm**.

21. MY OWN HAIR ANALYSIS in year 2000 by Analytical Research Laboratories, due to concern about exposure to lead in old paint dust. My arsenic content was **0.13 ppm**, 1/20 th as much as Srila Prabhupada's hair had.

22. PHYSICS DEPT, UNIVERSITY OF TEHRAN, IRAN

Pazirandeh, Brati, Marageh published a study (Appl Radiat Isot 1998) on neutron activation analysis of arsenic in hair of 3 groups in a western Iran village. The healthy group had an **average of 0.2 ppm** (± 0.07 ppm); the suspected group had 4.9 ppm (± 0.5 ppm); and the infected group had 5.6 ppm (± 0.5 ppm).

23. SRILA PRABHUPADA'S PRE-1977 HAIR ARSENIC LEVELS

Average normal levels in human society are about 0.13 ppm. As found in the results of four tests of Srila Prabhupada's pre-1977 or pre-poisoning hair arsenic levels, **his average was 0.112 ppm, almost identical with normal levels. Although Prabhupada's hair had totally normal levels of arsenic up until 1977, then they jumped twenty times over normal.**

STUDIES WITH INTER-INDIVIDUAL VARIATION

Some studies give both range and average, which reveals how ranges can be misleading. *The Heavy Elements: Chemistry, Environmental Impact and Health Effects*, pg 488 gives these studies of arsenic in human hair that had wider ranges:

Pakistan: range 0.04 – 1.41 ppm, average of 0.26 ppm.

Controls: range 0.0 – 1.85 ppm, average of 0.25 ppm.

Obviously, to bring the average down to **a seventh or less** of the range's upper end, the higher values are greatly outnumbered by those near the average. From a study of 2500 persons in Hungary, there were a few cases up to 3 ppm with the average "well below 1 ppm." The high-end exceptions distort the actual normal averages. Should we then think that a few cases out of 2500 make a normal value? No, of course not- unless one is writing for *NTIAP* to defend his guru who refuses to acknowledge the mountain of evidence that Srila Prabhupada was poisoned maliciously with arsenic and cadmium.

This phenomenon is termed in the scientific literature as "inter-individual variation":

"When studies of arsenic... are scrutinized, a substantial inter-individual variation in the relative amounts... is obvious, although group averages seem to be fairly consistent between studies." (Arsenic in Drinking Water, 1999, Ch. 6, pg 235)

This source recommended that since there were few studies on arsenic and many had only a few subjects, that further study "about the relative importance of the various factors" be made. This supports the necessity of appreciating averages instead of ranges which may prejudice one to the upper-end values. Scientists are adjusting to the statistical problems of ranges compared to averages, and we need to understand that studies of persons who are assumed to be normal will inevitably often include a small number who are actually unaware of having abnormal levels.

Another case of normal/abnormal considerations in studies giving both range and median is found in *Handbook on the Toxicology of Metals, Sec. Ed., Vol. II: Specific Metals, 1986*, Ch. 3, page 56. Here a study of arsenic concentrations in hair in Scotland from the 1960's found a range of 0.020 to 8.17 ppm (the widest range we found), yet the median or average was only 0.46 ppm. The fact is that the vast majority of the 1250 subjects tested had values under 1/2 ppm. So how could anyone honestly say that 8.17 ppm is "normal"? This defective cheating logic in *NTIAP* in brushing aside strong evidence of Srila Prabhupada's arsenic poisoning is regrettable. We did not use Scottish studies in our average of averages due to Glasgow's heavy industrialization and probable distortion of normal values there.

So- when one finds range highs that are many times higher than the average, that high end value is not average or normal. It just means that amongst the subjects selected for a study, a small number will probably be unexpectedly abnormal. In statistics, this phenomenon is called "outliers."

OUTLIER: a data point on a graph or in a set of results that is very much higher or lower than the next nearest data point or points.

It is this ambiguity that *NTIAP* cleverly takes advantage of to confuse readers about the significance of Prabhupada's arsenic at 2.6 ppm.

MORE STUDIES : ARSENIC AVERAGES WELL UNDER 1 ppm

(1). ENVIRONMENTAL PROTECTION AGENCY/US GOV. AGENCY

In EPA's Safety Healthcare Handbook, a lengthy chapter on arsenical pesticides states: "Hair has been used for evaluation of chronic exposure. Levels in unexposed people are usually less than **1 ppm**."

(2). POISINDEX® TOXICOLOGICAL MANagements: ARSENIC

This guide for hospitals lists under section 4.1.4 the following quote from Baselt & Cravey, 1989: "**Normal concentrations of arsenic in hair and nails is less than 1 ppm.**"

(3). WYOMING ANALYTICAL LABORATORIES, GOLDEN, CO

Director Leroy Jacobs in an e-mail stated: "...the normal Arsenic levels in normal human hair, ...is probably less than **1 ppm**." This lab does ICP-hydride generation tests for the public for about \$100. This company was mentioned in *NTIAP*, but their opinion about normal arsenic was conveniently omitted even though it is almost certain that the GBC agents were told this but decided to conceal this information that they had in their face!

(4). THE WISCONSIN STATE LABORATORY OF HYGIENE

In their Reference Manual it that says the normal range of arsenic in human hair is **less than 0.5 ppm**, or one-half of one ppm.

(5). ASSOCIATED REGIONAL AND UNIVERSITY PATHOLOGISTS

ARUP at www.aruplab.com, giving parameters to testing laboratories, specifies normal hair arsenic levels as a "reference interval" of **0.00 to 0.90 ppm** (under 1 ppm).

(6). ANALYTICAL LABS, INC. (ARL)

Interview with head chemist Russ Madarash July 5, 2001

ARL performs over 100 hair analyses daily for doctors and individuals worldwide by acid test, spectrophotometer and/or inductive coupled plasma (ICP). Russ Madarash reviews all the tests and is thus familiar with the average results. Although he did not have exact percentages available at the time, he was confident in the approximate accuracy of the following data regarding levels of arsenic content in human hair, based on ARL results over the many years they have been in business (35,000 per year as of 2003):

Average arsenic content was about 0.1 ppm.

About 1-2% are above 1 ppm.

Very few are above 2 ppm.

He very rarely sees 3 ppm or more, and when he does, this is usually in association "with clients who are dealing with a contamination experience or are taking arsenical medicines."

High readings are generally attributed to being due to seafood.

He would "get excited" about a reading in the area of 3 ppm, such as the 2.6 ppm found in Srila Prabhupada's hair from 1977.

Anyone can compare their own hair arsenic levels with those in Prabhupada's hair via any natural healing doctor, such as chiropractor, etc, from ARL in Phoenix, AZ for about \$75. Levels for 19 elements including arsenic are measured so that the physician may recommend remedial measures for any imbalances or abnormalities.

ARSENIC STUDIES: OVER 1 PPM IS CHRONIC POISONING

(1). WHO (World Health Organization):

Discussing arsenic contamination in the water in West Bengal, WHO states that arsenic levels were clearly higher in those persons drinking impure water, and that 3 to 10 ppm are reportedly common in areas of West Bengal that have high arsenic levels in drinking water. Rather than 3-10 ppm hair arsenic levels being "normal" as opined by *NTIAP*, we see the UN's WHO ascribing these levels to victims of chronic arsenic poisoning.

(2). ARSENIC CONTAMINATION IN BANGLADESH GROUNDWATER

A report by Sachie Tsushima at www.kfunigraz.ac.at describes a study of hair arsenic levels in an arsenic poisoned group with levels between **1.1 and 19.84 ppm**.

(3). THE HEAVY ELEMENTS: CHEMISTRY, ENVIRONMENTAL IMPACT AND HEALTH EFFECTS by Jack E. Fergusson, Univ. of Canterbury, Chem. Dept, N.Z. Table 13.16, page 488, refers to a study of arsenic levels in human hair in Indian children associated with a mill and mine to have an average of 3 ppm.

(4). DIRECTOR OF THE FORENSIC INSTITUTE OF STRASBOURG, Switzerland.

Bertrand Ludes, said new tests of Napoleon's hair showed from 7 to 38 ppm, confirming "chronic long-term poisoning by arsenic." This Institute also stated, "one nonogram per milligram (**1 ppm**) is at the high end of an acceptable level of arsenic."

(5). SINGAPORE MEDICAL JOURNAL

In a 5 page report of three case studies involving ingestion over 20 years ago of a traditional Chinese anti-asthmatic medicine called Sin Lak (banned in early 1970's), ST Wong, HL Chan and SK Teo state that arsenic poisoning can be diagnosed when symptoms are combined with biochemical evidence of amounts over **1 ppm** in the hair or 0.01 ppm in the urine. All three patients had developed serious health problems, one dying in the above doctors' care, but two of the cases "escaped detection for years and the diagnosis of arsenic poisoning was not made until they presented with advanced neoplastic disease." Also significant is notation of the delayed reaction to arsenic: "Squamous cell carcinoma, which can occur after a latency of 10 years, may develop de novo..."

(6). RONPIBOOL, THAILAND: ARSENIC CONTAMINATED WATER

A study by C. Choprapawon in 2000 tested over 500 children to find the relationship between elevated arsenic hair levels and intelligence:

Levels above **1 ppm** showed dramatic decreases in intelligence.

Morons (0% under 1 ppm) increased to 5% in the 2-3 ppm range.

Bright intelligence (9% under 1 ppm) decreased to 5% in the 2-3 ppm range.

Average intelligence (57% under 1 ppm) declined to 40% in the 2-3 ppm range.

Also elevated arsenic levels related proportionately to stunted height & weight.

(7). HAIR ARSENIC LEVELS AND PREVALENCE OF ARSENICOSIS IN THREE CAMBODIAN PROVINCES Hashim JH et al. (2013) Abstract (extracts only):

Natural, inorganic arsenic contamination of groundwater threatens the health of more than 100 million people worldwide, including residents of the densely populated river deltas of South and Southeast Asia. Contaminated groundwater from tube wells in Cambodia was discovered in 2001 leading to the detection of the first cases of arsenicosis in 2006. The most affected area was Kandal Province. The main objective of this study was to determine the prevalence of arsenicosis in Cambodia based on acceptable criteria, and to investigate the use of hair arsenic as a biomarker not only for arsenicosis-related signs but also for associated symptoms. A cross-sectional epidemiological study of 616 respondents from 3 purposely selected provinces within the Mekong River basin of Cambodia was conducted... The most prevalent sign of arsenicosis was hypomelanosis with a prevalence of 14.5% among all respondents and 32.4% among respondents with a hair arsenic level of $\geq 1 \mu\text{g/g}$. This was followed by hyperkeratosis, hyperpigmentation and mee's lines. Results also suggest a $1.0 \mu\text{g/g}$ hair arsenic level to be a practical cut off point for an indication of an arsenic contaminated individual. This hair arsenic level, together with the presence of one or more of the classical signs of arsenicosis, seems to be a practical criteria for a confirmed diagnosis.

In other words, **one third (32.4%) of those with over 1.0 ppm of arsenic in hair displayed the signs of arsenicosis** with hypomelanosis, hyperkeratosis, hyperpigmentation, mee's lines.

(8). OCCURRENCE OF ARSENICOSIS IN CAMBODIAN VILLAGE Mazumder, (2008):

From 70 persons seen to show symptoms of arsenicosis with hyperpigmentation and hyperkeratosis, the hair levels of arsenic began at 0.92 ppm and went up to 25.5 ppm.

The 1 ppm is the threshold above which arsenicosis or arsenic poisoning becomes manifest.

(9). DIAGNOSIS AND TREATMENT OF CHRONIC ARSENIC POISONING

One of the diagnostic criteria of chronic arsenicosis listed by Dr. Mazumder in his report to the UN's WHO for water sanitation and health was: Arsenic level in hair and nail above 1 mg/kg and 1.08 mg/kg respectively and/or arsenic level in urine, above 50 mg/L (without any history of taking seafood).

In other words, chronic arsenicosis begins at 1 ppm.

CHAPTER 47:

HAIR ANALYSIS: VALIDITY AND ACCURACY

INTRODUCTION

Not That I Am Poisoned, Chapter 1, has tried to discredit the science of hair analysis altogether with this statement:

“Hair analysis for arsenic is a very unreliable indicator of serum arsenic levels when a specific individual is tested without a range of reference values from a group of the same time and place for comparison. This unreliability is even more marked when a small amount of hair sample is tested.”

At first look this statement sounds righteous, scientific, and profound, causing readers to think that hair testing for metals and poisons is very unreliable. However, these words are highly misleading and we will see that it makes no sense at all. Also *NTIAP* needs to differentiate between serum (blood) and hair.

One should not be misled that individual hair analysis is unreliable. Group studies are required to establish norms and to understand variances due to local factors of pollution, occupation, and so on. But to compare an individual (such as Srila Prabhupada) to the average normal values found in various unexposed groups **IS in fact:**

A valid and reliable, scientifically accepted method of determining abnormal exposure or poisoning.

HAIR ANALYSIS IS A RELIABLE INDICATOR

(1). The EPA (Environmental Protection Agency) published an authoritative study in 1979 in which more than 400 reports on hair testing were reviewed. The authors concluded that hair is a **“meaningful and representative tissue for biological monitoring of most of the toxic metals.”**

(2). The Great Smokies Diagnostic Laboratories states: *“There are numerous papers on the accuracy and efficacy of hair testing, particularly for toxic metals such as mercury. For more than 30 years, the significance of measuring element concentrations in scalp hair, blood, and urine has been studied.”*

(3). A 1986 study by V Bencko, T Geist, et al called *“Biological monitoring of environmental pollution and human exposure to some trace elements”* states:

*“In addition to analyses of plant and animal specimens, the element content of human hair as an indicator of exposures to arsenic, mercury, cadmium, lead, antimony, manganese, nickel and cobalt has been **repeatedly confirmed as reliable**, provided the analyses were carried out and evaluated on group diagnostic basis and were done in groups of individuals occupationally not exposed to these metals.”*

(4). From Nutri-Test Analytical in Edmonton, we read: *“Blood, urine and hair are the most accessible tissues in which to measure elements in our body, and they are sometimes referred to as indicator tissues. Blood and urine concentrations usually reflect recent exposure and correlate best with acute effects. Hair is useful in assessing variations in exposure to metals over the long term. It is a useful tool for... diagnosis of heavy metal exposure...”*

(5). A 1980 study by JS Lee and KL White called *“A review of the health effects of cadmium”* found that *“hair values correlate well with exposure”* to cadmium, whereas blood values did not.

(6). A 1979 study published by the EPA by DW Jenkins called *“Toxic metals in mammalian hair and nails”* found that *“hair analysis, when properly performed, is a reliable measure of tissue levels of cadmium.”*

(7). A 1973 study by RW Thatcher et al called *“Effects of low levels of cadmium and lead, etc”* found that *“hair analysis is superior to blood in reflecting long term cadmium exposure.”*

(8). **WIKIPEDIA: Arsenic poisoning:** (2015) *“Tests on hair and fingernails can measure exposure to high levels of arsenic over the past 6–12 months. These tests can determine if one has been exposed to above-average levels of arsenic... Hair is a potential bio-indicator for arsenic exposure due to its ability to store trace elements from blood. Incorporated elements maintain their position during growth of hair.”*

CONCLUSION:

Hair analysis is not a very reliable indicator of total body burden, in other words, it does not directly correlate to the exact state of contamination in the body beyond the hair itself. But hair levels do give excellent relative indicators of abnormal contaminations that the body has been exposed to. In other words, the muscle, fat, organs, blood, and urine levels of any element may not be directly indicated by hair tests. But hair tests do show the presence of elements in the body that are compared to known normal levels in human society. Thus it **IS** an excellent indicator of cadmium poisoning although it may not show exactly the total body burden of cadmium or the state of health of internal organs.

ARE HAIR TESTS BY DR. STEVE MORRIS ACCURATE OR NOT?

There are endless references in the scientific literatures about the practical use of hair analysis for study of heavy metals poisoning, albeit with deference to the need for inclusion of variabilities and uncertainties as previously discussed. Yes, one can find a very few claims online that hair analysis is unreliable, but these are largely in reference to poorly executed and ill-equipped commercial scams and questionable accuracies. Tests done at facilities such as Missouri University Research Reactor (MURR) are highly advanced, highly accurate, and highly reliable. Further, the science of hair analysis has progressed well beyond most of the pitfalls and typical errors of the past.

NTIAP has focused on an area of abuse by shady operations looking to hype the public and tries to stick that label on the entire science of hair analysis. For example, the existence of quack doctors does not mean there are no good doctors. Also we must note another contradiction within *NTIAP* as follows:

FIRST: On pg. 123, Bhakticharu Swami minimizes the evidence by saying, "...based on some whispers and ***an incorrect and dubious analysis of some hairs...***" Obviously BCS does not put much value on Dr. Morris or his testing methods and results. Yet...

SECOND: On pg. 318-9, the *NTIAP* author relates how he, on behalf of the GBC, approached Dr. Morris for testing Srila Prabhupada's hair samples A and D. After abandoning those hair samples in Wisconsin, he then concluded *NTIAP* with these words: "*The ministry for the protection of ISKCON extends an open invitation to anyone who would like to fund **this analysis by Dr. Morris.** We will fully cooperate...*"

The left hand says one thing, and the right hand says the opposite. Elsewhere in *NTIAP* it is stated that the tiny amounts of hair tested by Dr. Morris cannot be accurate and are unsuitable as evidence. The summary is that various ISKCON apologists and defenders of the prime suspects (and they themselves as well) will say whatever they can to create doubts and distraction from the real, hard evidence. This is the business of dishonest men. *NTIAP* is a very dishonest collection of statements meant to dissuade a reader from accepting the obvious value of the great mountain of hard evidence that Srila Prabhupada was maliciously poisoned with heavy metals.

Further evidence of the accuracy of Srila Prabhupada's hair tests done by Dr. Morris are the high correlations amongst the 18 values in the five tests that he did for us. His accuracies are confirmed by his determinations of similar values of various elements in the five hair samples. For example, we find similar antimony levels in D, A, J, and ND2, namely 0.66, 0.186, 0.080, and 0.13 ppm. This consistency in results also applied to samples that varied widely in mass.

This can be seen simply by studying the graph of test results in Chapter 31.

ACCURACY OF HAIR TESTS ON SMALL AMOUNTS

There seems to be a prevailing misunderstanding in some quarters about whether it is possible to achieve satisfactory accuracy in testing the typically small amounts of hair that make up Srila Prabhupada's hair relics that are kept as keepsakes by devotees. For example, Hari Sauri das expressed this sentiment to Yudhisthir das (Nityananda) in an email when referring to sample Q-1, which Balavanta had Dr. Morris remove from off the cutter blades of Srila Prabhupada's hairclippers. Hari Sauri said:

"Balavanta dismantled the clippers and found some hair fragments under the blades but these were not nearly big enough to do reliable tests on. The hair samples I got later on from Daivi Shakti which were sent to America for testing independently of Balavanta's investigation were much bigger and probably sufficient to get a fairly accurate reading."

NTIAP authors sent samples A and D supplied by Hari Sauri to two US labs for testing, namely Larry Kovar's General Activation Analysis and Dr. Cashwell at the University of Wisconsin. Both labs were unable to test these relatively larger samples due to their equipment being unsuitable for such small masses of material. There are very few places on this planet that can accurately perform neutron activation analysis on hair samples of the sizes we are dealing with, and the GBC author failed to find one. As a result, the idea that tests on small amounts were doomed to inaccuracy was born. But it all depends on the accuracy of the equipment and the expertise of the laboratory.

The Research Reactor Center at the University of Missouri which was headed by Dr. Steve Morris is fully capable of the accuracy which we require. The Srila Prabhupada hair samples tested by Dr. Morris were between 0.00012 and 0.00310 grams in weight. Dr. Morris wrote to Nityananda das about accuracy in early 2000:

"As you have already discovered, these small samples are beyond the reach of most neutron activation analysis laboratories. We (U. of MO.) can accurately analyze them at the MURR for arsenic with a sensitivity of 1 E-11 grams. Assuming the mass of the sample to be 1 milligram (0.001), our sensitivity translates to a detection limit of approximately 0.01 to 0.1 ppm. This is well below the level of arsenic one would expect in a hair specimen from a person who had been subjected to arsenic poisoning. (However,) these analyses are costly, primarily because of the sample size."

Thus Dr. Morris's accuracy on a normal level of arsenic of 0.2 ppm would be within the range of 0.1 to 0.3 ppm, shown as 0.2 ppm (± 0.1 ppm). His accuracy on an abnormal level of arsenic of 2.6 ppm as found in Srila Prabhupada's hair sample Q-1 was ± 0.1 ppm, or within a range from 2.5 to 2.7 ppm. Sometimes scientists conduct studies without adequate accuracy in their tests and this is indicated by the variance factor. For example, NTIAP's star study involved a 4.6 ppm reading from Mexico City, and listed the variance factor as ± 1.9 ppm (or 2.9 – 6.7 ppm), or about 50% accuracy. Obviously such lack of accuracy very seriously reduces the value of the test. Dr. Morris does not, however, have this problem.

Also, it is noted that the FBI performed tests on two separate single hairs of Napoleon in recent years, having no difficulty in achieving accurate findings because they had equipment and techniques appropriate for such small amounts. The Napoleon hairs were lineally and segmentally tested to discover the various levels of arsenic from one end of the hair to the other, giving a poisoning timeline history.

Measuring of arsenic by neutron activation analysis (NAA) is an extremely sensitive method. Nevertheless, the method has its limitations. When it is used on less than 1 mgm. of ordinary hair it yields values which tend to be obscured by the background, unless the testing facility has the time, patience and equipment to cope with these situations. Dr. Morris is properly equipped and patiently took the required time to do the tests accurately for our investigation. He diligently compensated for the background readings.

NEW METHODS FOR MICROANALYTICAL HAIR ANALYSIS

A decade after Dr. Morris' last test, science had developed new, even more accurate methods for tiny amounts of hair analysis, for both heavy metals measuring and DNA comparisons. ***Hair analysis by qualified labs is extremely accurate and reliable.***

From Wikipedia (2015) Arsenic Poisoning, we find: "Thus for a temporal estimation of exposure, an assay of hair composition needs to be carried out with a single hair which is not possible with older techniques requiring homogenization and dissolution of several strands of hair. This type of biomonitoring has been achieved with newer microanalytical techniques like Synchrotron radiation based X ray fluorescence (SXRF) spectroscopy and Microparticle induced X ray emission (PIXE). The highly focused and intense beams study small spots on biological samples allowing analysis to micro level along with the chemical speciation."

OPEN ENDS:

Future hair tests may use these new methods for great accuracy on tiny samples.

EXOGENOUS OR ENDOGENOUS ?

One of the first skeptical responses to a finding of high levels of heavy metals in a hair test is: *“Maybe it is due to external contamination.”* In other words, speculation races to question whether the poison in the hair had derived from the internal blood deposition process, called endogenous, or whether it originated from external sources, called exogenous. This question revolves around the difference between hair adsorbing poison through its overall exposed surface area, or whether the poison was bound into the hair from the blood at the growing hair root.

To establish a poisoning wherein poison was ingested internally, the poison in the hair being tested should reliably be found to have endogenous or internal sources. The standard approach to this problem is to reasonably exclude external contamination as a possibility. The factors by which such exogenous origins occur are summarized below.

Dr. Morris decided not to wash Samples A and D before testing. Sample washing can have very serious effects in the compromising of results and was of limited value anyway, he explained. By powerful microscopic examination he had not found any significant amount of external debris on the hair samples; they did not show evidence of external contamination, such as oils, chemicals, or whatever. Also, he referred to scientific literature on hair analysis that had found hair very close to the scalp, as these samples were (the first half inch), was least likely to have been **externally contaminated**. Also another US study on the validity of hair mineral testing found that much of the variance in results was actually due to the washing steps used by some labs in their faulty attempts to address external contamination issues.

Sometimes a reference will be found that **appears to say** that hair analysis does not actually show if there is poisoning in the body, or that from body burden to hair values there is a poor correlation. As an example, the CDC (Center for Disease Control, USA) has this on their website about cadmium in hair:

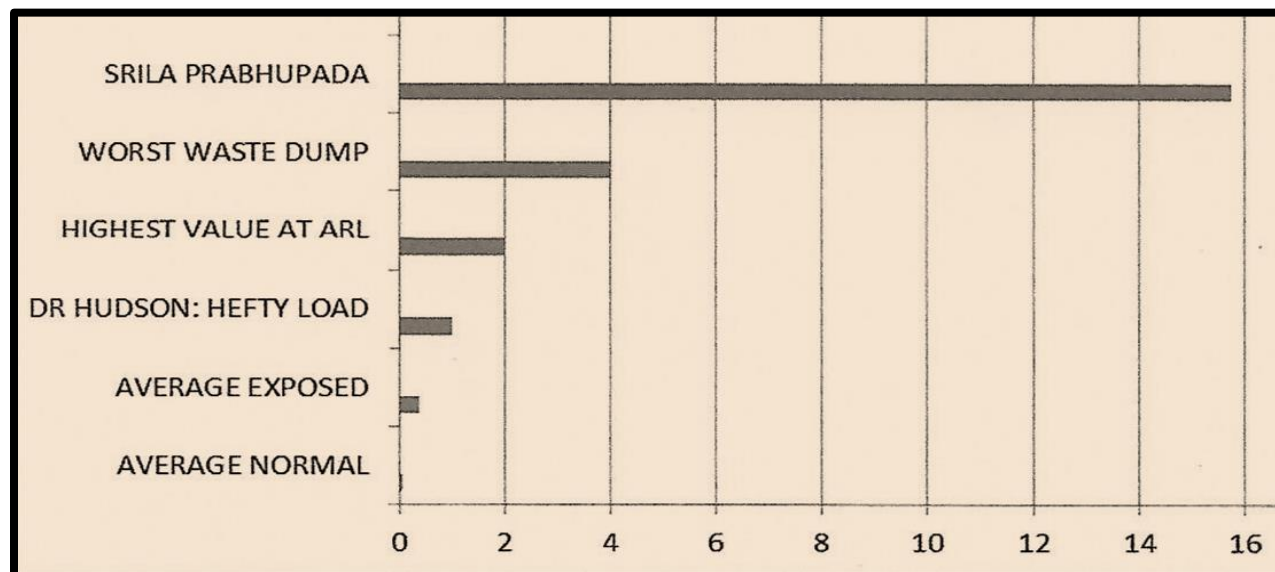
“Studies of exposed workers have not found a quantitative relationship between hair cadmium levels and body burden. Because of the potential for sample contamination, hair levels are not reliable either as predictors of toxicity or as indicators of occupational exposure.”

In reply to this, we borrow a chart from Ch. 33 to show the extent of Srila Prabhupada’s cadmium levels in his hair, just to illustrate that we are NOT dealing with a typical exposed industrial worker who may have, as shown, an average of about 0.387 ppm cadmium. Srila Prabhupada had 40 times that amount ! At far lower levels than that which Srila Prabhupada had, as in the case of industrially exposed workers, there would be a much greater chance of errors, variances, inaccuracies, and miscalculations. Inapplicable in our case here.

The concern by the CDC is, as they state, about external contamination to the hair that will be tested, thus giving a false positive. But Dr. Morris knows all about the pitfalls of doing hair tests in the wrong ways that would give misleading results. He microscopically examined the hair samples he tested for the Truth Committee and found no signs of external contamination. Dr. Morris and thousands of other scientists worldwide DO use hair analysis as a normal procedure which gives accurate and useful results, meaning that hair DOES indicate the body burden of various elements and compounds. That is, until the hair becomes externally contaminated and is not checked for such in advance of the test.

Dr. Morris did not run a commercial outfit that rams hundreds of tests daily through an automated process, as some online hair testing companies do. He took the time to properly prepare EACH test uniquely, with its own set of fine-tuned parameters and settings of his nuclear testing equipment. Although there is some concern about misleading results due to external contamination, as done by commercial, high-numbers outfits, this in no way invalidates the science of hair analysis as a whole. Otherwise, why are scientists and researchers the world-over doing testing hair? What would be the reason to continue funding Dr. Morris’ MURR facility with tens of millions of dollars over four decades if he was doing meaningless hair tests? The fact is that hair analysis, especially by NAA, is a very valid and accurate scientific method to determine the body burden of poisons. Whatever is in the blood will be deposited into the growing hair at the same concentration level. The fact is that “buyer beware” applies to one who wants to do a hair test- they must find a reputable concern who will know how to deal with the external contamination issue. Dr. Morris does.

Also, the CDC quote above refers to a comparison between unexposed persons (average 0.065 ppm cadmium) and exposed persons (average 0.387 ppm)- which is a multiple of only SIX times. However, Srila



CADMIUM LEVELS: Comparison chart showing amounts of Cadmium in ppm, from 0 to 16 ppm.

3. **SRILA PRABHUPADA: 15.75 ppm, 250 X normal**
4. **Worst waste dump: 4 ppm, 60 X normal**
5. **Highest Value at ARL: 2 ppm, 30 X normal**
6. **Dr. Hudson: "hefty load": 1 ppm, 15 X normal**
7. **Average Exposed Industrial Worker: 0.387 ppm, 6 X normal**
8. **Verage Normal Unexposed Person: 0.065 ppm.**

Prabhupada had a multiple of 250 times, and this result is so dramatic and skyhigh that it completely trumps any possible question of inaccuracy from exogenous contamination- the possibility of which Dr. Morris had already eliminated by microscopic examination. Samples A and D are definitely and accurately indicative of the massive cadmium poisoning which Srila Prabhupada endured.

COSMETICS, SHAMPOOS, HAIR COMPOUNDS, MASSAGE OILS

For example, selenium in dandruff shampoos often will result in high hair selenium values due to "external contamination." Hair dye, creams or sprays, hair straighteners, and other chemicals applied to the head can cause external contamination of the hair and produce false positives upon testing. These external chemicals will be adsorbed through the hair walls into its internal structure. Therefore the personal history and habits of a person should be learned to reasonably rule out the possibility of external or exogenous hair contaminations.

However, Srila Prabhupada did not use these kind of compounds on his head, and furthermore, none of these compounds could ever contain such high amounts of heavy metals such as arsenic, cadmium, or antimony. Srila Prabhupada used brahmi and mustard seed oils in massage, which would not have any heavy metals in them.

AIR CONTAMINATION

Also, if someone resided near industrial smelters, it would be expected that perhaps smelter dust would find its way into the microscopic crevices of the hair surface and be measured as though it were part of the hair. However, scientific studies have determined that hair near the scalp will not be contaminated in this manner to any regular or measurable degree. Srila Prabhupada's hair, of course, never grew much over a half inch in length before it was cut, so his hair was always close to the scalp and would not be externally contaminated by substances in the air to any significant degree. Moreover, Srila Prabhupada did not reside near smelters or industrially contaminated areas.

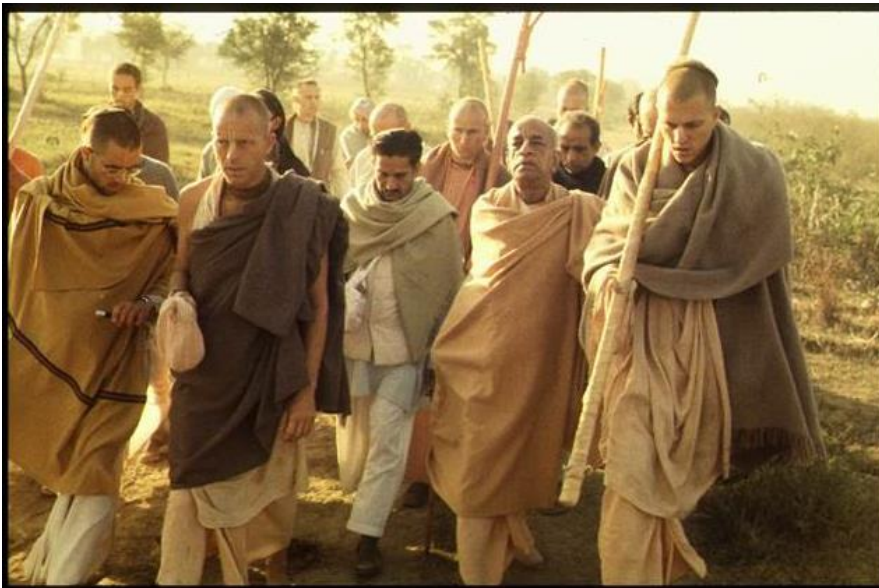
HAIR CONTAINERS

The Srila Prabhupada hair samples which were tested between 1998 and 2005 had been stored in assorted types of containers for twenty or more years. It is conceivable, however implausible, that external contamination of the hair occurred due to poisonous elements present in the composition of those containers. For example, some hair samples were kept in cheap little Indian metal canisters or pillboxes which might have been coated with cadmium.

The containers which held the GBC samples D and A were tested by Dr. Morris and found to have *“no evidence of significant contamination sources for arsenic, cadmium, antimony, or mercury.”* Similarly, the container which held my hair sample ND-2 was tested and was found neutral. Therefore it is very safe to state that no cadmium, arsenic or antimony was adsorbed into these hair samples from external contamination while sitting in these containers. Such a proposition would not really make sense anyway, unless the metal containers deteriorated and chemically dissolved so that the hair might adsorb the chemicals. The containers in question, however, had not corroded at all.

DIFFERENT ELEMENTS VARY IN EXTERNAL ADSORBABILITY

Scientific studies have ascertained the degree that each element has been found likely to adsorb externally into human hair. Copper in hair has been found to originate about 20% from external sources.



However, cadmium, antimony, and arsenic have been found to be not easily adsorbed from external sources into hair.

Great Smokies Diagnostic Laboratories states: *“Experience has shown that hair is not very sensitive to exogenous contamination from environmental exposure to antimony.”*

Since cadmium and arsenic are not readily adsorbable externally, significant external contamination would be unlikely. Note, for example, the studies of those residing in cadmium

polluted areas: they usually had only slightly higher levels of hair cadmium than normal.

A study in 1990 by M Wilhelm et al called *“Cadmium, copper, lead, and zinc concentrations in human scalp and pubic hair”* stated: *“It is concluded that hair metal analysis in samples close to the scalp is not seriously invalidated by sources of external contamination.”*

Therefore it is not a plausible posture that the cadmium or arsenic in Srila Prabhupada’s hair originated exogenously. External contamination is not a plausible explanation for Srila Prabhupada’s arsenic or cadmium levels. Endogenous origins is the correct explanation. Srila Prabhupada’s hair contains these toxic heavy metals because Srila Prabhupada ingested them by malicious homicidal poisoning.

CONCLUSION:

Reliability and validity in hair analysis when properly performed with advanced equipment and technology is a widely accepted practice in the scientific community, despite a few critics (as there are in almost anything). These hair tests can also be extremely accurate even with very tiny sample quantities. External contamination of hair to be tested is a valid concern, but upon review, we see no credible concern of this being the case with the Srila Prabhupada hair samples that were tested between 1998-2005.

CHAPTER 48: TECHNICAL ISSUES IN HAIR ANALYSIS

INTRODUCTION

The GBC book *Not That I Am Poisoned* (2000) embraced "yellow journalism" (emphasizing sensationalism and crude exaggeration over facts and objectivity). One of the avenues used to confuse readers about hair analysis and Srila Prabhupada's 2.6 ppm arsenic level was to prey on ignorance of the technicalities involved in these scientific methods. It may be a rather boring belaborment of details, but this chapter is for those interested in how the GBC twisted these details to suit their own agenda. After all, the devil is in the details.

AVERAGES, MEANS, MEDIANS, RANGES

Scientific studies of valuations of heavy metal levels in hair in groups of individuals summarize their results with averages, means, ranges and medians.

Averages and means are the same thing; add the total of all the individual values and divide by the number of individuals. This is an average or mean.

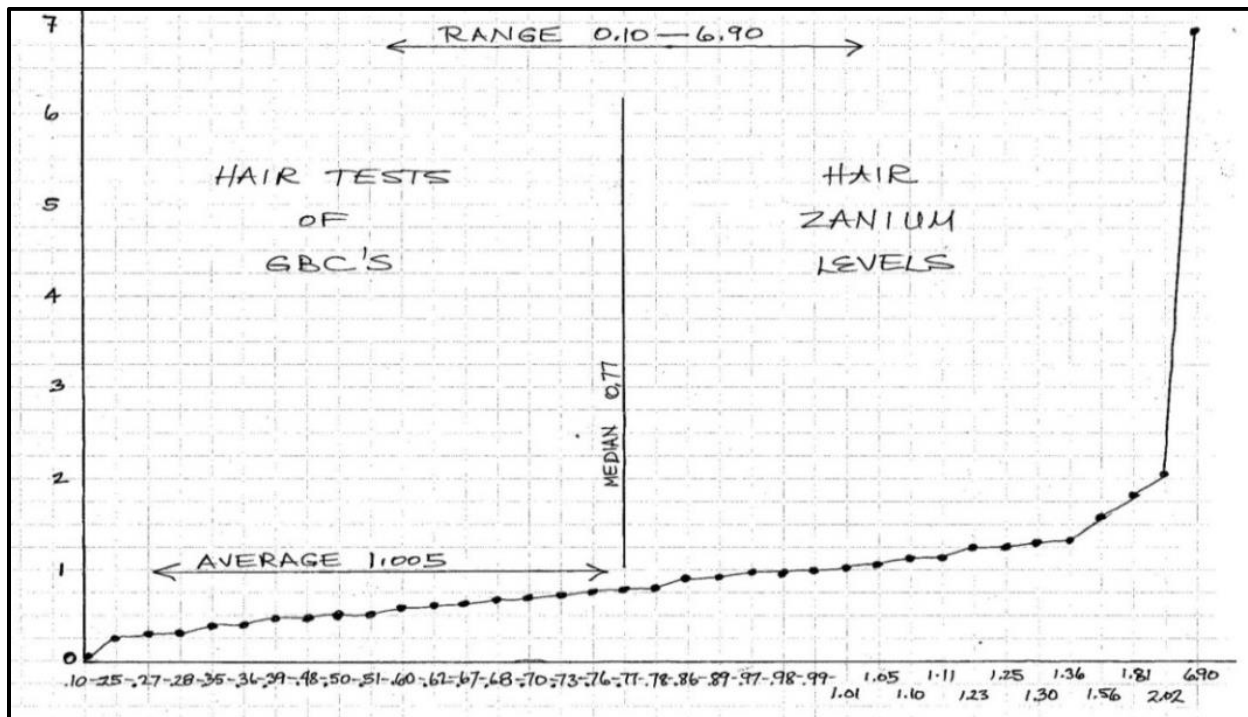
Ranges give the lowest and highest values in a particular study.

Medians are the middle value. For example, if there were 5 values, the median would have equal numbers of values above as below. In "1-2-3-4-5", the median is 3, with 2 values above and 2 below. Note that averages are quite different than the median.

RANGES CAN BE MISLEADING AS TO WHAT IS "NORMAL"

Ranges in hair analysis results can be misleading as to what is "normal" because typically the high end of the range consists of a tiny minority of values much higher than the average. Obviously, the few at the high end cannot very well be considered normal, but that is exactly what NTIAP claimed in several instances with their absurd statement that normal arsenic levels are up to 10 ppm.

Let's look at a graph of a hypothetical study of zanium values in hair of GBC's:



Of 36 GBC's, the range was 0.10 to 6.90 ppm; the average was 1.005 ppm; the median was 0.77 ppm. We did not expect the 36th GBC to have so much zanium at 6.90 ppm, so how is it normal? Even the GBC with 2.02 ppm was twice the average. A range simply gives the lowest and highest values, but provides no information of concentrations or distributions in that range; this can be known when an average or median is provided.

If we take the three highest values out of the average, we get a much better representation of "normal"- and it drops from 1.005 to 0.76 ppm, or 25% less. The highest values represent unusual contamination of "zanium" and deservedly should be dropped to understand an average of normal values (that doesn't include extreme outliers).

This is the problem with the arsenic poisoning studies quoted by *NTIAP*. They have chosen studies with unusually wide ranges. We note that these studies of "normal" people will sometimes include extreme outliers simply because the study chose individuals that were *assumed* "normal." No one could know in advance there would be one (or a few) individuals in a group with "abnormal" levels, due to variance factors. We discuss variances a bit later.

SUMMARY ON THE PROBLEM WITH RANGES

Rather than point to the high ends of the ranges of some studies that exceed the 2.6 ppm found in Srila Prabhupada's hair, and then declare "all to be well", a broader and much more complete understanding would consider and address the following:

- Ranges with unexpected abnormal outliers can be misleading.
- There should be diet and occupational adjustments in understanding what Srila Prabhupada's normal arsenic levels should be. For example, Srila Prabhupada ate no seafood, which often greatly elevates the values in studies of "normal" people. Normal for Prabhupada would be lower than normal for studies including seafood eaters. Also we can simply refer to levels in Prabhupada's pre-poisoning hair samples, which establishes his normal levels to be around 0.13 ppm.
- The preponderance and wealth of evidence in the scientific literature states "normal" to be well under 1 ppm arsenic in hair, and most often to be well under 0.5 ppm.
- The critical function of duration of exposure in relation to dosage; in other words the very nature of CHRONIC arsenic poisoning, is cumulative and debilitating. Since chronic poisoning is understood from Prabhupada's hair tests, lower levels become even more health threatening than a one-time exposure at higher levels.

A META-ANALYSIS OF THE "AVERAGE NORMAL"

To compensate for the aberrations caused by outlying values in studies of presumed normal people, the average rather than the range is the better value to accept. ***Better yet is an average of many studies' averages.*** We did this for both arsenic and cadmium, arriving at 0.13 and 0.065 ppm respectively as overall **average normal values**. Anything far beyond these averages would be considered abnormal or unhealthy.

Our determination of what is the average normal values of arsenic in human hair is called a process of meta-analysis. A meta-analysis refers to a study of a combination of findings from a collection of independent studies on a topic.

ABNORMAL VALUES IN RANGES OF "NORMAL" GROUPS

Unfortunately when most scientific studies *are summarized* in toxicological literature, few explanations are offered for the outliers in the ranges that were determined. Sometimes more detailed information is contained in the full text of the study, which we obtained, for example, in Armienta's Mexico City study. *NTIAP* exploited this technicality to artificially push normality upwards into an area where they can then make their unscientific claims. Thus they indulge in dishonesty by claiming up to 10 ppm arsenic as normal when many studies clearly find these chronic levels to be actually lethal when sustained.

Due to unusual exposures in modern society through seafood ingestion and occupational hazards, resulting in excessive and abnormal amounts of arsenic in the body, it is understood that the ranges given in

scientific studies will often have been significantly influenced by the minority who have abnormal amounts of arsenic.

Science Magazine (May 2001) featured a report by G. Stohrer that arsenic levels can be either "standard" or "safe," making an important distinction between averages and ranges. The upper ends of ranges in arsenic studies, with over 1 ppm in hair, cannot but mean that seafood or occupational exposure caused abnormally high levels. For this reason the United Nations now qualifies their "normal" acceptable levels of hair arsenic **by eliminating from studies of normal those who eat seafood.**

HIGH END OUTLIERS IN RANGES ARE OFTEN TEMPORARY VALUES

By a thorough review of the many texts and studies on arsenic poisoning, one understands that a non-acute yet far above average exposure to arsenic may not visibly cause serious health reactions. Therefore that individual is assumed to be normal and is included in the study. One-time or short-term "spike" exposures often occur due to special circumstances, and such levels will be deleterious to health if maintained over time.

If those who are over-exposed to inorganic arsenic maintain levels above 1 ppm arsenic over a prolonged time (one study indicates about 6 months or more), negative health effects manifest. For example, the Bengal arsenic crisis only became apparent after residents had already been unknowingly drinking contaminated water for many years.

Much depends on duration of exposure; if the levels above 1 ppm subside to normal levels quickly, health problems are avoided due to insufficient time for arsenic's detrimental effects. The effects of temporary and non-acute, abnormal arsenic levels due to seafood or occupation will not usually be noticeably adverse to health. However, this does not make it "normal."

RANGE LIMITATIONS AND CONSENSUS FROM STUDIES

On page 34 of *NTIAP* we find, "*Comprehensive Review in Toxicology for Emergency Clinicians explains that the upper limit of NORMAL arsenic concentration with 99% confidence in people NOT exposed to arsenic is 5 ppm.*"

At first sight, this could mislead one to think that 5 ppm is normal 99% of the time, but the exact meaning is not easily understood without the balance of that article. However, if a scientific study finds *apparently* normal persons with levels over 1 ppm, those levels are nevertheless NOT normal, and this is confirmed by multitudinous studies showing that levels over 1 ppm result in serious health problems and is a level attributed to chronic poisoning. The previous chapters have already quoted these multitudinous studies.

BURNING THE CANDLE FROM BOTH ENDS

Also, from that same *NTIAP* reference it is also instructively stated: "*normal arsenic concentration of hair varies with nutritional, environmental and physiological factors.*" With this, *NTIAP* is trying to discredit any attempt to determine what is normal or abnormal for Srila Prabhupada's hair values. But rather than discredit the process outright, one should accommodate the variable factors involved in establishing what is normal.

There are two primary variances which should be considered in hair arsenic levels- **seafood consumption and occupational exposure.** In many studies if one eats seafood (which is rich in arsenic) or works in an industry involving arsenic compounds, such as mining or electronics, **you are still considered normal until found to be not normal.** Accounting for these factors of variance, however, we would see much lower ranges. The scientific community is starting to account for these variances in their studies and analyses.

NTIAP exploits these variances in two ways, burning the candle from both ends so to speak. One, they use seafood eaters and occupationally exposed people with higher levels to compare to Prabhupada, and two, they claim that variances make ascertaining normal values to be impractical.

Did Srila Prabhupada eat seafood? No. Did he work in a high-exposure industry? No. So why compare Srila Prabhupada to those who do? We should adjust our expectation of what would be normal arsenic levels in Srila Prabhupada's hair for these reasons. Some sources (such as the UN) exclude these variances when setting normal and acceptable levels. More on variances later.

DURATION OF EXPOSURE MULTIPLIES EFFECTS OF THE DOSAGE

Although arsenic is often essential to life in trace amounts, it becomes poisonous very quickly as its amount increases **even slightly**. An acute ingestion of 60 to 120 milligrams of arsenic usually causes death within 24–48 hours, which may result in 50 to 100+ ppm at the hair roots. We acknowledge that the lesser amount of 2.6 ppm arsenic in hair is not acute poisoning, but if it is prolonged over perhaps six or more months, it becomes chronic and serious poisoning with negative health effects.

Whereas less than one part per million is generally tolerable in humans, its chronic or prolonged presence at levels of 1 to 5 is reported to have caused death in studies of contaminated drinking water. Also levels of 2 ppm or more have been associated with fetal abnormalities. Arsenic toxicity is a function of not only amount, but perhaps more important is the duration of exposure when dealing with the low-level amounts suspected in Srila Prabhupada's case.

The two important factors in arsenic poisoning are dosage and duration.

HISTORY OF THE HAIRCLIPPERS

On October 20, 2001, Nityananda das received an email from Hari Sauri das about the history of Srila Prabhupada's hairclippers that had been sent by him to Balavanta. He wrote:

"As far as the hairclippers go, they were only ever used on Srila Prabhupada and no one else. They were sent as replacements for a clipper machine I had in late 1976 that burnt out in Vrindaban. They were brand new and being Prabhupada's personal clippers they could not have been used by anyone else. I don't remember the exact date that we received these new ones but it would have been in either very late 1976, around mid-November when Alex Kulik brought some things over from LA or they would have been sent over with devotees coming in early 1977. When Balavanta requested hair samples I sent him the clippers..."

Balavanta Das received the hairclippers from Hari Sauri das, who had fetched them for investigation from Srila Prabhupada's museum rooms at the Vrindaban ISKCON temple. These clippers had been labelled as "Srila Prabhupada's Last Hairclippers." Balavanta sent the clippers to Dr. Morris who collected a small quantity of Prabhupada's hair embedded **under the plate covering the cutting fingers**. This hair sample represents a mixture from Srila Prabhupada's hair cuttings, accumulated from when the clippers were first brought into his service.

Hari Sauri last used these clippers to cut Prabhupada's hair before he left on March 13, 1977, going to Australia. Tamal and others then used the clippers until late August 1977. Tamal told *NTIAP* that the last haircut Srila Prabhupada received was on September 22, 1977 by razor blade and not by hairclippers. Therefore these hairclippers were in use for a minimum of 6 or more months.

HAIRCLIPPERS INFER A LONG DURATION OF POISONING

Thus we conclude that the hair sample recovered from inside these clippers includes hair pieces accumulated up to the late August 1977 clipping. The embedded hairs gathered a little at a time through perhaps 6-10 hair cuttings over a period of 6-10 months, which **infers chronic poisoning over that time period**.

The varying levels of arsenic in each haircutting mixed together as an **average** of 2.6 ppm. The hair from some cuttings could have more arsenic, and some less. But three subsequent tests showed significantly lower levels of arsenic. The conclusion in *Someone Has Poisoned Me* that there was chronic arsenic poisoning proved to be in error. Instead, it was chronic cadmium poisoning, and at much higher levels than the 2.6 ppm arsenic.

CHRONIC CADMIUM POISONING, WITH ARSENIC, ANTIMONY AS WELL

Instead, however, astronomical amounts of cadmium was confirmed three times, about 190-306 times above the average normal level. Two samples from the clippers and one saved hair relic from Melbourne-combined, they definitely indicate a consistently high level of cadmium poisoning throughout much of the last year of Srila Prabhupada's life. These levels and duration equate serious chronic cadmium poisoning. All of

NTIAP's efforts to discredit an arsenic poisoning were misdirected at arsenic, and now the GBC must forge a new book to try the same for cadmium. Better though if ISKCON rejects its dishonest leadership

Dr. Morris agreed with me that since the source of two hair samples had been the clippers, that the high levels of cadmium represented many haircuttings during the active life of the clippers. This 8 month accumulation of hair in the clippers shows a period of consistently high cadmium levels. There remains little doubt that what took place was ***chronic cadmium poisoning with an average of 15.73 ppm in Prabhupada's hair. Also, as explained earlier, there were mixed in abnormal, elevated levels of arsenic and antimony that were well above the levels Srila Prabhupada had in earlier dated hair samples we used for comparison.***

VARIANCES IN ARSENIC LEVELS DUE TO DIET

The toxicological literature cautions one to account for variances in what is a normal arsenic level because of nutrition or diet. Studies of hair arsenic levels in a random cross-section of populace often include a few individuals on the high end of the range that are assumed to be "normal," but who have many times the average levels due to ingestion of seafoods or other causes.

Ingestion of meat, poultry, seafood, shrimp, seaweed and kelp are **organic** exposures often relatively non-toxic, unlike **inorganic** arsenic contaminated drinking and bathing water which can be very toxic. Certain seafood, particularly cold water fin fish, crustaceans and molluscs, may contain large amounts of organo arsenic compounds that have little known mammalian toxicity. In addition, certain edible marine foods such as seaweed and kelp may contain arsenosugars that are without recognized toxicity. (United Nations Synthesis Report on Arsenic in Drinking Water, Ch. 4.2.1) The caveat however is that seafood often also includes toxic inorganic arsenic from environmental pollution.

In other words, regular seafood eaters can expect to show elevated levels of arsenic in hair and urine from 2 to 80 times as much as usual (Ellenhorn's Medical Toxicology: Diagnosis and Treatment of Human Poisoning, Second edition, pg. 1542), commensurate with chronic arsenic poisoning but without the negative effects on health. For this reason, they may appear "normal." It was found that 89-96 % of all arsenic intake by adults comes from seafood alone. Comparatively, 1-4 % of it came from rice and rice cereals, although this figure may be inflated due to contaminated cooking water (Arsenic in Drinking Water: 2001 Update; Board on Environmental Studies & Toxicology, pg. 126).

Arsenic concentrations in saltwater fish can be as high as 2360 ng/g compared to only 74 ng/g in rice (1/32 as much), the highest of all vegetarian foods (Arsenic in Drinking Water, 1999, Ch. 6, pg 126). Therefore, many of the higher so-called "normal" values in arsenic studies are due to seafood with no signs of arsenic poisoning due to the non-toxic nature of the particular arsenic compounds found in seafood.

It is concluded that much of those levels of hair arsenic over 1 ppm in scientific studies can be attributed to seafood because testing methods rarely distinguish between organic (relatively non-toxic) and inorganic (very toxic) forms of arsenic (MMA or DMA). High level individuals do not usually suffer from arsenic poisoning due to seafood containing non-toxic forms of arsenic (unless polluted with inorganic arsenic).

Since Srila Prabhupada did not eat meat, poultry, seaweed, kelp, fish or seafoods, it would be unfair and unscientific to compare his arsenic levels' significance to that of others who did and who had higher "normal" values. When a study finds a range of up to 3.71 ppm, for example, we can assume that many or all of those above 1 ppm were seafood eaters or, as explained in the next paragraph, engaged in a hazardous occupation.

As confirmation of this variance factor, the UN's World Health Organization deems normal arsenic levels in hair to be under 1 ppm with the proviso that it must be "without any history of taking seafood." Seafood consumption will cause arsenic levels to read above normal. Although difficult to do accurately, the seafood factor must be discounted in any discussion about normal values of hair arsenic.

Edible mushrooms are high in arsenic, estimated at between 8 to 40 ppm by their own dry weight (but this does not directly correspond to ppm in hair). Since Srila Prabhupada also did not eat mushrooms, here is another reason his arsenic values should not be compared to those who do.

VARIANCES IN ARSENIC LEVELS DUE TO OCCUPATION

The toxicological literature also cautions one to account for variances in what is a normal arsenic level because of occupational exposure involving toxic inorganic compounds. These industries include electronics where gallium arsenate is commonly used, agriculture where arsenic herbicides and insecticides are used, mining and smelting where arsenic is often an air pollutant, lumber manufacturing and carpentry where "treated" lumber is pressurized with arsenic, animal husbandry where arsenic sprays and dips are used, and many others. These sources can cause temporary or intermittent exposure to arsenic with no suspicion and no recognizable or significant physical symptoms of illness. Chronic arsenic poisoning effects can lie hidden for decades. Meanwhile, those who are abnormally exposed due to occupational hazards appear to be "normal." Thus sometimes we see high levels of arsenic in normal people.

Previous to the last few decades, arsenic poisoning due to occupational exposure was quite common until its deadly effects were recognized and safeguards established. In recent times occupational arsenic contamination has been largely reduced from acute levels to chronic levels and even to intermittent, low-dose levels which inevitably go undetected throughout a lifespan in spite of unexplainable medical complications. It is for this reason that many scientific studies will unknowingly include apparently unexposed "normal" subjects who actually have hidden, unrecognized abnormal exposures.

The Singapore Medical Journal states: *"With newly industrializing countries and expanding use of arsenic in industries like carpentry, electroplating and semi-conductor industries, the possibility of chronic poisoning remains"* (although largely undetected and included in studies of apparently "normal" people). One of many, a study of residents living next to a copper smelter in Mexico found an average of over 9 ppm arsenic in their hair and serious levels of diseases in the area residents as a consequence.

However, to everyone's best knowledge, Srila Prabhupada had no occupational exposure. It is unfair and unscientific to compare his arsenic levels' significance to those that did.

VARIANCES IN ARSENIC LEVELS DUE TO OTHER FACTORS

Hazardous Materials Toxicology: Clinical Principles of Environmental Health, Ch. 74, pg. 822 specifies another category where one can expect a variance in hair arsenic levels: "...black women appear to have significantly increased arsenic content in the hair." Also, tobacco smoking has been found to result in high levels of arsenic in the body, and research is now looking into the connections between smoking, arsenic and lung cancer. Here are two additional reasons why Srila Prabhupada's hair values should not be strictly compared to the high ends of "normal" study groups, as he was not a black woman and not a cigarette smoker.

Srila Prabhupada's various Ayurvedic medicines and tonics, which were tested or reviewed by Balavanta das and found to be arsenic-free, cannot be suspected of resulting in his excessively high hair arsenic levels.

Balavanta das conducted tests on the drinking water at ISKCON Vrindaban and ISKCON Mayapura to check for unusual amounts of arsenic which might explain Srila Prabhupada's high values of hair arsenic. The sources of water that Srila Prabhupada drank from were found to have very safe levels of arsenic. *NTIAP's* insinuations that because there is an arsenic contaminated drinking water crisis in India today, and that therefore Srila Prabhupada could be expected to have high hair arsenic content – is simply bunk. Do not be confused by the GBC and their obfuscations.

ADJUSTMENTS FOR VARIABILITY AND UNCERTAINTIES

The scientific community has become very concerned over the arsenic drinking water crises in India, Taiwan, Thailand, China, Chile, Argentina and other countries. As a result, a monumental effort in research has been undertaken in the last few decades to determine safe levels of arsenic in drinking water and as it may correspond to arsenic content of hair, blood, and urine. The National Research Council's publication *Arsenic in Drinking Water* (1999) and the Board on Environmental Studies and Toxicology's Update 2001 publication discuss ***the need for "adjustments" due to "variability and uncertainties"*** in the ascertainment of what levels of arsenic are detrimental to health. Specifically, the factors of diet, occupation and so on should be considered when establishing acceptable levels of arsenic intake, as evidenced by levels in hair, nails and urine.

Arsenic studies recently undertaken by the EPA have taken into account these variables so that "the implications of model uncertainty" are minimised (Arsenic in Drinking Water: 2001; Board on Environmental Studies & Toxicology, pg. 186).

It is these "uncertainties" that were exploited by *NTIAP*. The UN recently adjusted their recommendations on acceptable arsenic levels in drinking water and hair by excluding seafood eaters whom distort "normal" values. Not all studies and agencies have yet adopted this practice in regards to setting the parameters for normal and average healthy levels of arsenic.

NTIAP warns that diet and occupation, etc are variables making arsenic testing unreliable. However, the correct interpretation is that since we know in detail the lifestyle, diet, occupation, etc of the specific person we are studying, namely Srila Prabhupada – we must **adjust downwards** the amounts of arsenic to be expected as normal in his hair when compared to others where variables such as seafood, mushrooms, hazardous occupations, contaminated drinking water, tobacco use, black genes and so on are factors.

This is powerful reason to expect that Srila Prabhupada should have had below average levels of arsenic, and certainly NOT the levels of the high ends of ranges found in some studies. With these adjustments, Srila Prabhupada's hair should be expected to have arsenic lower than the average of averages we calculated from 23 sources (0.13 ppm). Thus the 2.6 ppm is AT LEAST 10-20 times more than Srila Prabhupada should have had. Three other tests plus the 2.6 ppm test come to an average of over 1 ppm-concerning but less shocking than when we only knew of the 2.6 ppm results. We can only speculate that possibly these higher than normal arsenic amounts came as an impurity along with the primary poison of cadmium.

NTIAP's exploiting of variables as reason to claim that Prabhupada's arsenic levels were un concerning can be properly understood to actually **magnify** the significance of Srila Prabhupada's 2.6 ppm. We should be more concerned now that we understand how to properly adjust for variables and uncertainties.

VARIANCE DUE TO MALNOURISHMENT

The toxicological literature also cautions one to account for variability in what is a normal arsenic level because of physiology. In this vein, *NTIAP* refers to research showing that persons who are malnourished exhibit a 50% increase in the concentration of trace metals in their hair, due to slowing of hair growth while the rate of metal deposition into the roots remains constant. *NTIAP* implies that since Srila Prabhupada was malnourished, he is expected to have higher levels of hair arsenic than normal.

Of course, the sick irony here is that arsenic poisoning would have caused Srila Prabhupada's malnourishment in the first place. This is rather cold and circular logic: there were higher arsenic levels because the arsenic poisoning caused malnourishment. The big question is whether health decline and malnourishment, or poisoning, came first? In a state of declining health, poisoning becomes more dangerous, and poisoning, of course, causes or accelerates a health decline.

Nevertheless, *NTIAP's* version of physiological variance is neutralized because less arsenic is required to deteriorate the health of one who is malnourished. Arsenic poisoning causes malnourishment and possibly higher than usual values in the hair, but also becomes proportionately more deadly as the body weight declines. This is confirmed by recent studies that chronic arsenic poisoning victims below 80% of standard body weight had a 1.6-fold increase in disease, and a direct correlation between arsenic intake and disease was found in Taiwan also. (Arsenic in Drinking Water: 2001 Update; Board on Environmental Studies & Toxicology, pg. 128)

Further, strong indications from the clippers and hair sample dates are that Srila Prabhupada's health declined **after** high amounts of cadmium (and to a lesser extent, arsenic) had already appeared in his hair. Cadmium and arsenic were already present in high amounts when Srila Prabhupada's malnourishment started in early 1977.

CONCLUSIONS

We see the *NTIAP* authors searching through scientific literatures and finding little things to cause doubts rather than genuinely seeking the truth, like a lawyer defends his guilty client. Unfortunately the GBC rejects further investigation such as more hair tests and suspect/witness interviewing.

For them avoiding the search for truth is a more politically expedient choice.

NTIAP fails miserably to designificate the arsenic levels found in Srila Prabhupada's 1977 hair, deceitfully quoting only three dubious scientific studies while ignoring the broader selection of scientific materials. They erroneously claimed average "normal" arsenic in hair can be anything under 10 ppm, while in actuality it is 75 times less, namely about 0.13 ppm.

NTIAP failed to discredit what it calls the "poison theory". NTIAP failed to convince that Srila Prabhupada was likely to have more than normal arsenic due to the water in India. In time all sincere persons will come to understand that the poisoning evidence is too compelling and too undeniable to ignore, and will then force the formation of a true, full investigation into the matter.

The total evidence establishes homicidal chronic cadmium poisoning, with the arsenic being a secondary or incidental ingredient.

HOW THE CADMIUM STUDIES IN CH. 39 WERE SELECTED

In Chapter 33, a list of 17 different studies were selected from the scientific literature to arrive at a meta-analysis of average normal cadmium levels in hair for human society. One significant problem with scientific studies is that the subjects chosen for testing are not known to have normal or abnormal levels until after inclusion in the study group. Therefore many studies will have outliers or a small number of subjects who **DO** have abnormal levels, due to temporary, environmental, accidental, or occupational exposures. For example, a study of 100 persons will show that 97 had, say, 0.01 ppm of something in their hair. The other three, due to some unknown and abnormal exposure, had 0.5 ppm, or 50 times as much. Thus we see that the three outliers, with 50 times more than the others, distort the picture of what is truly normal for unexposed persons. It appears that the average would be 0.247 ppm, but without the three outliers, the average is 0.01. There is a 25 multiples of difference!

Therefore we selected 17 studies which did not include obvious and abnormally high outliers. This provides us with a much more accurate idea of what are average normal of cadmium and arsenic. Of course, the method of the ISKCON GBC's pseudo investigators who compiled their book of fraud and denials, namely Not That I Am Poisoned, deliberately searched for and chose those studies that had high outliers, such as Armienta's Mexico City and the 1970 Glasgow arsenic studies. That is purposeful fudging of statistics, whereas selection of studies without obvious outliers is a perfectly legitimate technique to improve upon accuracy of average normal levels.

Wikipedia gives an example of how outlier data points can distort an average and mean values:

"Naive interpretation of statistics derived from data sets that include outliers may be misleading. For example, if one is calculating the average temperature of 10 objects in a room, and nine of them are between 20 and 25 degrees Celsius, but an oven is at 175 C, the median of the data will be between 20 and 25 C but the mean temperature will be between 35.5 and 40 C. In this case, the median better reflects the temperature of a randomly sampled object than the mean; naively interpreting the mean as "a typical sample", equivalent to the median, is incorrect. As illustrated in this case, outliers may indicate data points that belong to a different population than the rest of the sample set."

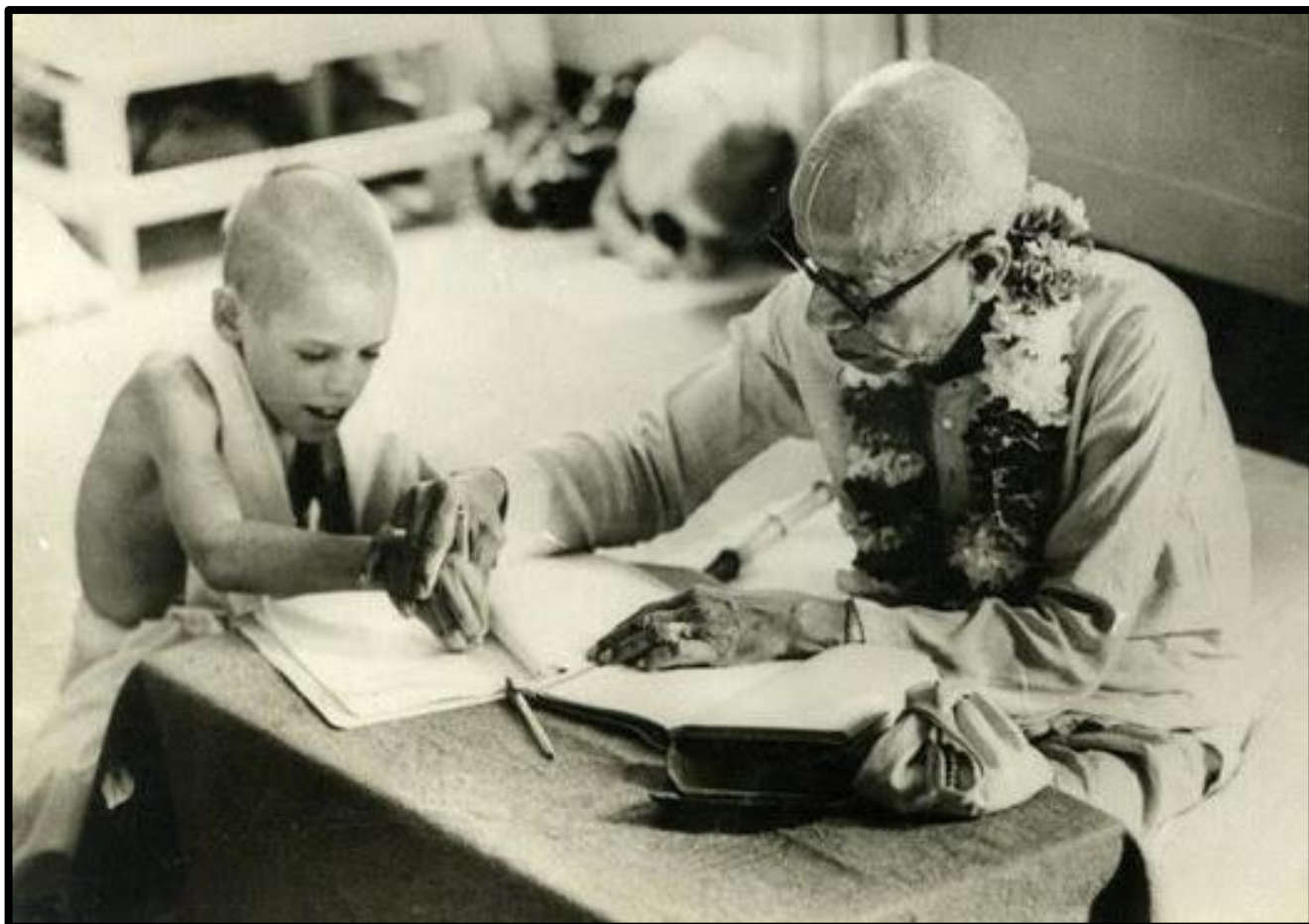
Wikipedia further elaborates about statistical outliers:

"In most larger samplings of data, some data points will be further away from the sample mean than what is deemed reasonable. This can be due to incidental systematic error or flaws in the theory that generated an assumed family of probability distributions, or it may be that some observations are far from the center of the data. If an individual data point can be considered anomalous with respect to the rest of the data, then the datum is termed as a point outlier. There is no rigid mathematical definition of what constitutes an outlier; determining whether or not an observation is an outlier is ultimately a subjective exercise. The two common approaches to exclude outliers are truncation (or trimming) and Winsorising. Trimming discards the outliers whereas Winsorising replaces the outliers with the nearest "nonsuspect" data."

So we see that outliers and distribution irregularities are commonly confronted in scientific studies. Sometimes legitimate corrections are made via truncations and Winsorising. However, we did not employ any other corrective process in which studies were chosen for ascertaining what average normal hair values were

for cadmium and arsenic other than choosing which studies to include. This choosing was also done by the authors of the GBC book, but they chose the highest values they could find and were not really interested in what a normal unexposed person should have in their hair. Their interest was to discredit the results of Srila Prabhupada's hair test by Balavanta das (2.6 ppm arsenic).

Our selective choosing is scientifically legitimate because studies with high outliers that do not correspond to the majority of studies will give mistaken values. Science has already established that NORMAL in heavy metals is very close to zero. Outliers are abnormal data points. To select studies without high outliers is just common sense and more accurate as to what is normal.



CHAPTER 49: WHAT ABOUT THE DRINKING WATER ?

INTRODUCTION

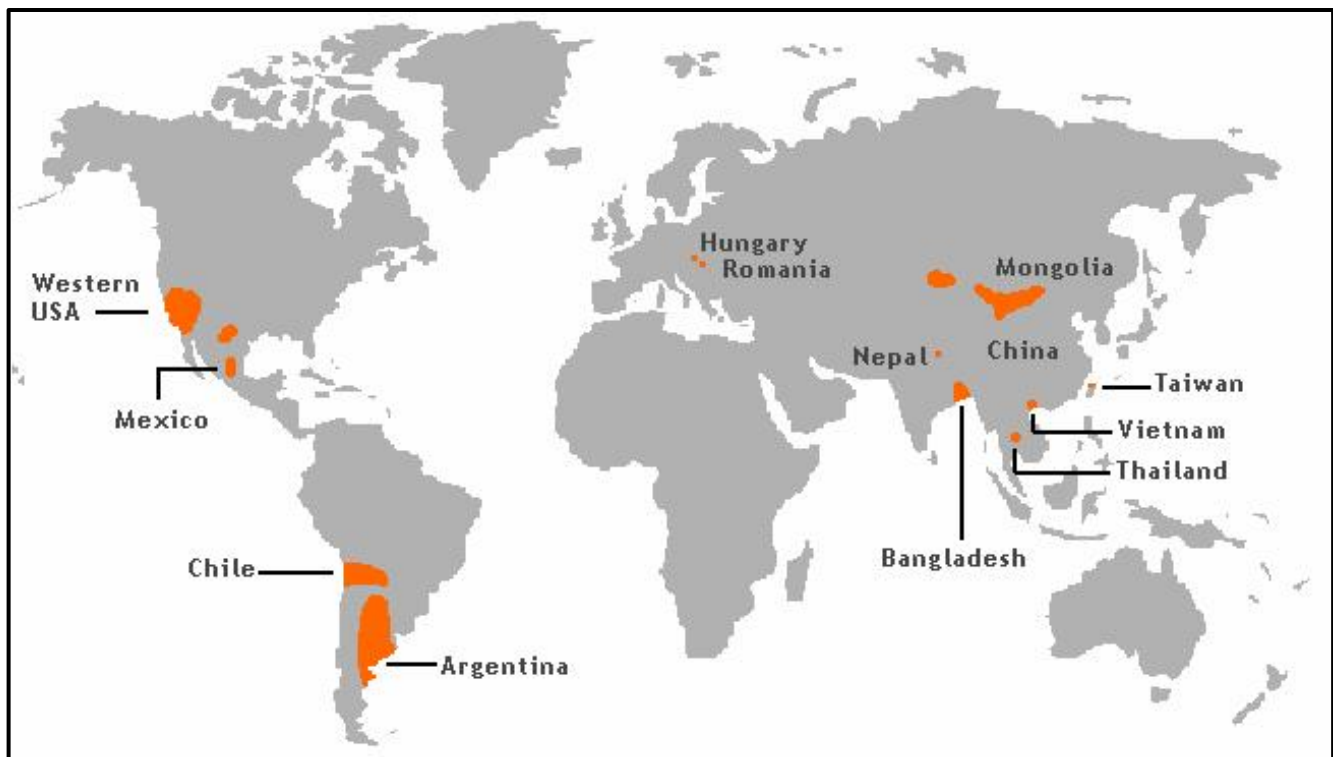
NTIAP carefully insinuated the faulty theory that Srila Prabhupada's high arsenic levels were due to the widespread contaminated drinking water in India. This is a common assumption to make because a full-fledged arsenic crisis in Bengal has developed since the mid 1990's. However, upon researching the facts on Bengal's water crisis, it was found that there could be no truth to the idea that Srila Prabhupada's heavy metals levels were due to his drinking water in either Mayapura or Vrindaban.

We belabor the arsenic levels issue just to unravel how *NTIAP* was so dishonest. Otherwise, we now know that the primary poison was not arsenic, but cadmium, and that no one can make any rational-sounding proposition about cadmium in the water.

BENGAL TUBEWELL ARSENIC CRISIS

The history and details of the Bengal arsenic crisis, first made public in 1989 by a Dr. Shah, should be reviewed. Probably the largest poisoning crisis in history on earth has been unfolding in East and West Bengal since the World Bank and Red Cross financed up to three million deep (20-80 meters) tubewells in the space of primarily a few years *after* the early 1980's. ***Previous to the early 1980's, namely when Srila Prabhupada used to reside there on and off, all wells were only a few meters deep, and had normal arsenic levels.*** Maybe half these new tubewells became arsenic contaminated, some worse than others, while many are safe. The Mayapura and Nadia district is heavily affected. In some deep-bore wells, surface air reacted with underground gases, resulting in arsenic being chemically released into the drinking water. The tainted wells are randomly intermixed with safe wells. Only testing can determine whether a well is safe.

BELOW: World map showing areas with arsenic contaminated water problems



While most of Bengal's water comes from surface water, about 1.3% of the population who drink from contaminated wells are expected to die eventually from arsenic-caused cancers, or about 250,000 people. Meanwhile the common symptoms are hand and foot lesions and sores. It is to be noted that typically it takes years before manifestation of chronic arsenic poisoning symptoms to appear in Bengal's victims.

The average normal levels of arsenic is about 0.13 ppm in hair, and these low levels are also commonly found in Bengalis who are not exposed to arsenic contaminated water (and not the 10 ppm fraudulently claimed by *NTIAP*).

BENGAL ARSENIC CONTAMINATION BEGAN IN EARLY 1980's

Srila Prabhupada departed in 1977, before the origins of the Bengali arsenic crisis. The contaminated deep bore tubewells that struck arsenic-tainted ground strata at 20 to 80 meters were dug in the early 1980's, years *after* Srila Prabhupada disappeared. When Srila Prabhupada lived in Mayapura and Vrindaban, there were no arsenic tainted drinking water in Bengal. ***So how could Srila Prabhupada imbibe arsenic from wells that were not drilled yet?***

How come *NTIAP*, with all their thorough research, did not report on this simple fact, yet hinted that Srila Prabhupada's high arsenic levels were due to drinking from water wells in the future? And even if those wells were there when Srila Prabhupada spent a total of 6 weeks in Calcutta and Mayapura during 1976-77, this is not enough time to accumulate 2.6 ppm hair arsenic (otherwise many others there would have died by now).

Also, Balavanta tested the water wells from which Srila Prabhupada drank water in Vrindaban and Mayapur, and they had NORMAL levels of arsenic.

WHERE IS THE WATER WITH CADMIUM CONTAMINATION?

But what about the cadmium? There are very few cadmium water contamination problems anywhere in the world, what to speak of in Bengal, Mayapur, or Vrindaban. Srila Prabhupada did not get his high levels of cadmium (or arsenic) from his drinking water anywhere he went during all his travels.

DR. CHAKRABORTI'S MAYAPURA TEMPLE WATER TESTS

In a 1970 study by McCabe, et al., 99% of 18,000 community water systems in the USA provided an average of about 0.015 milligram of arsenic per person per day. The US government has set the acceptable levels of arsenic in drinking water at three times as much as this, 50 parts per billion (or 0.05 ppmillion). However, India and Europe have lowered that standard to 10 ppb (0.01 ppm).

In 2002 an investigation associate met and interviewed Dr. Dipankar Chakraborti in India and learned that he had tested three Mayapura ISKCON wells at the request of Satadhanya das in the early 1990's. Although other Mayapur-area wells were highly contaminated, ISKCON's were not found to have abnormal arsenic concentrations. The water at the temple complex was safe to drink, and thus cannot be blamed for Srila Prabhupada's high arsenic levels, what to speak of the cadmium which is not part of the Bengal arsenic crisis.

Dr. Chakraborti is Director of the School of Environmental Studies at Jadavpur University in Bengal, and heads up the crisis team dealing with the arsenic crisis in India. Asked what he thought of 2.6 ppm arsenic in hair, he said: "**Horrible !**"

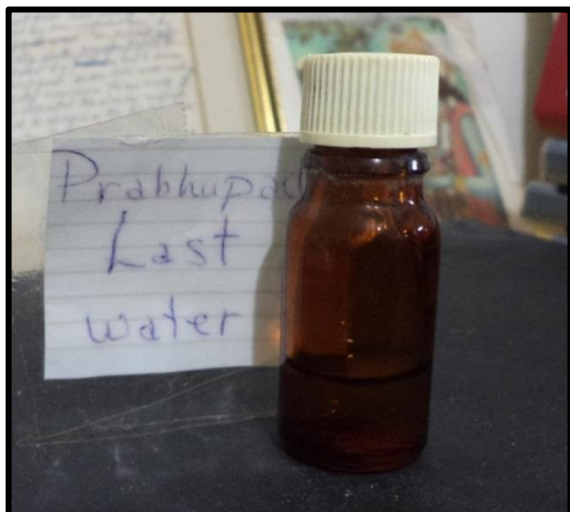
BALAVANTA'S VRINDABAN AND MAYAPURA WATER TESTS

In 1999 Balavanta had Srila Prabhupada's drinking water sources tested in both Vrindaban and Mayapur. There was no significant or elevated levels of arsenic in the Vrindaban water source or the well supplying the Mayapura guest house in which Srila Prabhupada stayed. The well near the front gate of the Mayapura ISKCON property had a slightly higher level of arsenic just equal to maximum allowable amounts in the US, but Srila Prabhupada did not drink from this water well anyway.

The tests were performed by Advanced Technologies & Testing Laboratories in Gainesville, FL on May 25, 1999. The exact results were:

Vrindaban "Old Well": 4.3 parts per billion arsenic
 Vrindaban "Present Well": 6.69 parts per billion
 Mayapura "Old Deep Well" (Guesthouse): 6.16 parts per billion
 Mayapura "Present Well" (near Front Gate): 50.1 parts per billion

SRILA PRABHUPADA'S "LAST WATER" TESTED



A number of years ago, the former temple president of ISKCON Boston, Sadhusangananda das, acquired a small quantity of Srila Prabhupada's "last" water from Bhaktisiddhanta das, who had saved it since late 1977. In 2004 Nityananda das inherited Sadhu's sacred Srila Prabhupada memorabilia collection, including the last water, which he arranged to send directly to Dr. Morris for ICP-MS testing. A year later the results were received. MCL stands for the EPA's Maximum Contaminant Level, a regulatory limit. Although the arsenic was above the new EPA limit, Dr. Morris noted in his report: "Health risks, if any, associated with the consumption of drinking water containing arsenic at the level found in (the sample) would be long-term and cannot be unequivocally, in whole or in part, attributed to its consumption."

Sample ID	Element Concentrations in Nanograms/Milliliter (ppb)		
	Arsenic (As) ¹	Cadmium (Cd) ²	Antimony (Sb) ³
Sample Q1 rep 1	19.01	3.55	1.32
Sample Q1 rep 2	19.36	3.60	1.22
Sample Q1 rep 3	20.01	3.71	1.21
Sample Q1 rep 4	21.35	3.80	1.20
Sample Q1 rep 5	21.67	3.88	1.19
Mean conc.	20.28	3.71	1.23
Standard deviation	1.18	0.14	0.05
%RSDM	5.84	3.69	4.35

Drinking Water Specimen
 Labeled: "Prabhupada's Last Water"
 Assigned ID: Q1
 Received: March 30, 2004
 Report Date: September 7, 2004

¹ The Maximum Contaminant Level (MCL) is a regulatory limit set by the U.S. EPA as the highest level of a contaminant allowed in drinking water. The MCL for arsenic has recently been lowered from 50 to 10 ppb effective January 23, 2006. Health risks, if any, associated with the consumption of drinking water containing arsenic at the level found in Q1 would be long-term and cannot be unequivocally, in whole or in part, attributed its consumption.
² The MCL for cadmium is 5 ppb. See Note 1 for a definition of MCL.
³ The MCL for antimony is 6 ppb. See Note 1 for a definition of MCL.

Srila Prabhupada's "last water" was tested with these amounts of heavy metals (all normal):
 20 parts per billion arsenic (MCL 50 ppb, lowered to 10 ppb in Jan. 2006)
 3.71 parts per billion cadmium (MCL 5 ppb)
 1.23 parts per billion antimony (MCL 6 ppb)

considers cadmium about **TWICE AS POISONOUS** as Arsenic. Remember also that heavy metals concentrations in water do not equate to the resultant levels in hair by one who drinks that water.

The conclusion is that 2.6 ppm arsenic or 12-20 ppm cadmium did not come from the Vrindaban or Mayapura drinking water.

SRILA PRABHUPADA WAS ONLY A VISITOR TO MAYAPUR

However, Srila Prabhupada stayed in Mayapur, Bengal from February 7 to March 22, 1977, a stay of six

weeks only. Contamination of well water with arsenic has been a cause of serious health problems in a relatively few and isolated areas, such as New Zealand, Argentina, Mexico, Taiwan, Chile. The manifestations of illnesses from well water contaminated with arsenic, however, involved *permanent* residents of that area, not constant world travelers like Srila Prabhupada. The consistent and cumulative effect of localized contaminated well water *over a period of years* is what produced the negative health effects in those cases. Srila Prabhupada spent little time in each location, in effect regularly changing His water supply, while his health continued to steadily deteriorate. *The source of the arsenic was not the Vrindaban or Mayapura water.*

NO OTHER CASES OF HEAVY METALS POISONING IN MAYAPURA TEMPLE

Srila Prabhupada resided in Vrindaban from May 17 to August 26, 1977, or maybe 100 days before hair sample Q-1 (2.6 ppm) was cut by the hairclippers. But permanent lifetime residents have not been dying in Vrindaban from heavy metals poisoning, so we conclude that Srila Prabhupada did not get his arsenic in Vrindaban or Mayapur where he stayed only for short periods of time.

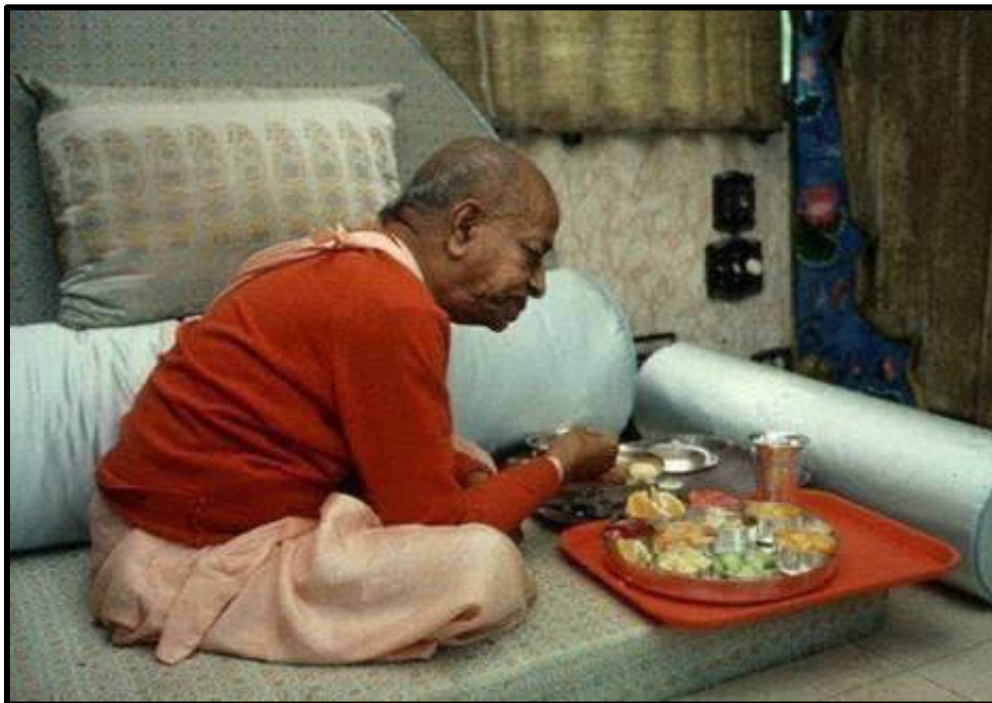
Obviously drinking water was not the source of Srila Prabhupada's arsenic (or cadmium) poisoning, because of the simple fact that Mayapura and Vrindaban temple residents have been drinking this same water for the last 40 years, and the fact that there are no visible heavy metals poisoning cases in *permanent residents* of ISKCON Vrindaban or Mayapura temples shows that drinking water was not the cause of Srila Prabhupada's arsenic (or cadmium).

Nor do we hear of many (or any) residents there with levels of 2.6 ppm arsenic. This also confirms that Srila Prabhupada's arsenic came from sources other than his drinking water. Of course, critics will say that the arsenic levels are not enough to cause any health problems, but that contradicts head-on with the verdict of the scientific literature, which we showed earlier establishes normal arsenic in hair to be around 0.13 ppm.

CONCLUSION

Srila Prabhupada's high arsenic or cadmium levels did not come from tainted Vrindaban or Mayapura drinking water, as those specific wells had no unusual amounts of arsenic or cadmium. The heavy metals in his hair must have come from other sources.

Also the assumption of attributing the 2.6 ppm arsenic to environmental factors is flawed. ***The conclusion is that Srila Prabhupada's arsenic did not come from his drinking water in Mayapur or Vrindaban. And, what about the cadmium, where did it come from?***



CHAPTER 50:

FAILURE TO DISCREDIT THE WHISPERS

INTRODUCTION

Chapter 5 of the GBC denial book called *Not That I Am Poisoned*, titled “The Will O’ The Whispers,” runs through all of nine small pages and concludes with this preposterous finale:

“...we must reject the so-called ‘whispers’ evidence as invalid. Firstly, the technical analysis is subjectively based on the hearer’s ability to put certain sounds together to make coherent phrases. Secondly, the spectrographic method is questionable, especially when applied to whispers, and lastly, on each occasion the ‘incriminating’ whispers were found, we also find corresponding conversations about the same topics in normal speech. These whispers show no hidden agenda...”

We will address these issues below.

IS AUDIO FORENSIC ANALYSIS SUBJECTIVE?

NTIAP first goes after the audio forensic analysis done by Jack Mitchell wherein he confirms several whispers on recordings from Srila Prabhupada’s room in his last days were about poisoning. The *NTIAP* author spoke to Jack Mitchell by telephone and then takes to discrediting Mitchell’s findings. Excluding the whispers of the poison word itself, and looking at a phrase, “push real hard, it’s going down,” he devised an ad hoc method for rating the accuracy of Mitchell’s spectrographic technical analysis of separate letters and syllables, coming up with **only 25% “clearly defined.”** In his delusions, he thinks he can critique audio forensics in this manner.

It should be noted that the details of the whispers were not agreed upon by the half dozen or so of forensic specialists, including the phrase mentioned above. After all, these are secondary whispers, those less audible than the three of four primary ones wherein the word “poison” is much more recognizable. In fact, the poison word was agreed upon by **ALL** of the forensic studies, and by **NONE** of the ISKCON leaders. Interesting. No wonder *NTIAP* decided to dispute the secondary whispers...

He then proclaimed Mitchell’s verifications of the whispers as “highly subjective” and “slim evidence.” With a few frivolous sentences, he hopes to convince us to reject an audio forensic expert. However, Jack Mitchell at CAE was later backed up by further forensic analyses that all agreed on the poison word in the whispers. Earlier, the GBC author assumed himself as imminently qualified to appraise neutron activation analysts and dismissing Dr. Steven Morris as “not an expert.” Now he attempts the same with Jack Mitchell.

On October 15, 2001, Nityananda das decided to consult by telephone with Jack Mitchell to discuss *NTIAP*’s attempts to discredit his forensic study. Jack agreed that his technical analysis was to some degree subjectively based on the listener’s ability to put certain sounds together into coherent phrases. However, he pointed out that the difference between a layman listener and an expert in the audio forensic field is **training, experience, reputation and a developed skill.** Visual technical evidence and aural perception are combined together in a process of “artistic science.”

Granted, the nature of sound and language is not the same as in the “pure sciences” of chemistry or trigonometry. Therefore only an audio forensics expert should be listened to, not a layman like the GBC spin doctor. Jack Mitchell had decades of training and education in music and sound, as did also the other specialists we engaged. We find that the CIA, NSA, FBI and all major foreign intelligence agencies use audio forensics in their work. Recordings by major terrorists are verified by audio forensics. Court cases accept testimony from audio forensic experts. Unfortunately, *NTIAP* rejects the science, saying, “We do not hear anything and neither can anyone else! Those who do are lying, fooling themselves, and in illusion!”

Several texts which can help one understand the difference between the audio/acoustic forensic expert and a layman are:

- (1). Introduction to the Psychology of Hearing by Brian C J Moore
- (2). Psycho Acoustics by Zweicker and Fastle
- (3). Sounds of Speech Communication by JM Pickett
- (4). Acoustic Analysis of Speech by RB Kent & Reed

IT TAKES AN EXPERT TO CONTRADICT ANOTHER EXPERT

The GBC spin doctor's spurious attempts to discredit Mitchell's work are ludicrous. Jack Mitchell remembers him calling to argue that poison whisper #1 should be heard as, "*the boys is going down.*" A few weeks later the spinster called Jack back again and said that now he was certain it was "*the swelling's going down.*" We see that the GBC author did not have the wherewithal himself to ascertain the actual wording of the whispers, yet refuses to acknowledge that real experts can go far beyond the limitations of a layman.

Nityananda das called Jack Mitchell and read *NTIAP's* critique of his analysis. He rendered an unflattering judgement upon the GBC author:

"This guy is full of himself. He's an idiot spin doctor. An idiot boy, a laughable human being. He has no education, background or authority to make statements like that. Do not even dignify him with any answer. The fact that Tom Owens, Helen McCaffrey, Dr. French and I all agree on the basic poison words in the whispers will be practically indisputable in any arena, including the courtroom. What expert will your opposition hope to find who will contradict the world's best experts in audio forensics? As soon as anyone finds out that Tom Owens, Dr. French, Dr. McCaffrey and Jack Mitchell agree on these findings, no other reputable expert would agree to take the job."

As for *NTIAP's* claim that the spectrographic method is questionable, Jack Mitchell replied that this was utter nonsense, saying that this kind of attack on the scientific and investigative methods that are accepted in courts worldwide shows that he has no idea what he is talking about. He is like a babbling brook... soothing to the vested interests, but delivering no coherent message.

Another queer thing is how *NTIAP* on one hand criticizes Mitchell's report as not having technically verified the "going down" portion in the poison whisper, yet told Jack Mitchell by telephone that he agreed with the words "going down." He has contradicted himself. Then he implies that doubt in the words "going down" is also a reason to doubt the poison word itself. But this makes no sense and is devious, being the tactics of dishonest people whose create doubts through hoax, pretense, juggling words, and artifice.

AN EXAMPLE OF AN EXPERT'S WORK

Jack Mitchell described a recent case of his that illustrates the difference between an expert and the GBC author's inexcusable and speculative self. It involved a murder case whereby the accused was already convicted and incarcerated. Two tape recordings were analyzed by CAE: the first had been entered in the trial as evidence of a supposed confession. A certified court reporter was brought to CAE's studio and by technical adjustments to the tape it was positively determined that the confession was actually a denial of guilt. The second tape was of the 911 recording of a cell phone call from a person who found the stabbed victim just prior to death. In the background CAE found the weak and dying victim's voice naming the actual murderer. These two tapes and CAE's studies on them are expected to result in the imminent release of the falsely accused person. This is the kind of work CAE performs. Such is the difference between CAE and *NTIAP*: one uncovers the truth for releasing the innocent from prison, the other generates deceit to delay the guilty of going to prison.

Who does the GBC spin doctor think he is in comparison to the top experts in the realm of audio forensics? As it is said in Bhagavad Gita, 18:47, purport: "One should not imitate another's duty." If the GBC author wishes to contradict Mitchell, McCaffrey, Dr. JP French, Tom Owens, and James Reames, he should find his own expert and see what they come up with. Good luck! (our additional audio forensic studies on the whispers are in Part Three)

THE *NTIAP* REFINERY HOAX

Next comes a matter which should be most embarrassing to the GBC and its devious author. It is the Refinery hoax, a sham which reveals how far it was necessary to go to try to scrape up any sort of slander against the Mitchell report. On pg. 74, the GBC spin doctor states:

“...we took the original archive copy of tape T-46 to “The Refinery” digital mastering studios in Brisbane, Australia, who have done extensive audio forensic work for many different organizations, including the Australian Federal Police.”

NTIAP states that Dave, the sound engineer, agreed that the whisper was “the swelling’s going down” and that no poison word was found, stating: **“We both agreed that the alleged ‘poison’s going down’ whisper simply does not exist.”** Also, supposedly Dave pointed out that spectrum “analysis is currently being questioned within the audio industry.” The qualifications with which Dave had to say this will be seen shortly.

Certain interested parties in Australia hired a private investigator with International Detective Agencies (IDS) to search out and question David Neil, former owner of The Refinery Mastering, out of business since late 2000. When Dave was informed of the statements attributed to him and of the contents of the GBC book, he became very upset and was most cooperative in providing a detailed affidavit. IDS stated in their report:

“Your instructions were concise...seeking our assistance to interview David Neil and confirm or negate various statements made in a publication “Not That I Am Poisoned.”...suffice it to say that Neil has no accredited qualifications in audio forensics and has been misquoted in “Not That I Am Poisoned.”

International Detective Agencies (IDS) obtained these statements from David Neil revealing six major discrepancies (which actually amounts to serious fraud) in the GBC book:

NO POLICE WORK

“I have been quoted as saying that I had performed audio forensic work previously for the Australian Federal Police. This is a false statement, as I have never conducted any audio forensic work for them.” NTIAP is wrong here. **NTIAP LIED.**

A SHAM OF A “STUDY”

“...over the next 30 minutes to one hour, an examination of the tape was conducted.” Being that Dave’s business was unregistered and specialized in music production/ mastering and editing services, it was not fit or suited for audio forensics or computer audio engineering. This so-called “study” by the GBC author probably cost less than \$100 US, as one short visit comprised the entire “study.” **NTIAP’S MISREPRESENTATION.**

UNSURE OF THE WHISPER

“My assessment of what appeared to be said on the audio cassette... contained the words, “the swelling is going down,” or words to that effect. The words, “it’s going down,” were quite clear, however the balance of that sentence was not (clear)...” So NTIAP misquoted Mr. Neal in confirming the swelling is going down. Not True. **NTIAP LIED.**

NO CREDENTIALS

“I have no training in forensic audio studies... I am in no way qualified to speak as a qualified expert witness, due to the lack of certified accreditation.” Yet NTIAP claims that The Refinery did **“extensive audio forensic work for many different organizations, including the Australian Federal Police.”** Not true. **NTIAP LIED.**

NO PREVIEW AS PROMISED

“...it was agreed that I could be quoted. This was on the provision that I was to check the details of the article before it was published. However I did not receive and was not given the opportunity to peruse the draft.” **NTIAP’S PROMISE BROKEN.**

SPECTRUM ANALYSIS NOT QUESTIONED, THIS WAS A SET-UP

When Dave heard that the GBC author had quoted him as casting doubt on the method of spectrum analysis, he became more upset. He asserted that he did not question the method of spectrographic analysis. David Neil deemed the whole experience with the GBC author as a “set-up.” **NTIAP’S FRAUD, THEY LIED.**

The Refinery episode must be seen as a shameful hoax and a disgustingly dishonest, fraudulent sham endorsed by the GBC whose charge it is to lead Srila Prabhupada’s followers through the dense forest of material illusions. Instead, the GBC and their spin doctor are contributing to darkness and the further erosion of trust in Srila Prabhupada’s hopes for spiritual leadership. Shame!

TAMAL IS THE SPEAKER OF WHISPER #1: “POISON’S GOING DOWN...”

We must be grateful, however, to NTIAP for a major and assumedly unwitting contribution to the poison investigation. On pg. 74 it is said, “...(we) will immediately recognise him (Tamal) as the speaker of the

whisper." Tamal also admits speaking the poison whisper, but which he explained as "the swelling's going down." Tamal states, in *NTIAP*, pg. 75:

"I would have been excited by this good indication and therefore repeated myself. If I was speaking to Prabhupada... I would not have spoken in a whisper. Hope this helps."

Yes, thank you, this helps. But we hoped Balavanta das would have conducted a lengthy deposition of yourself before you passed away. Anyway, at least we now have confirmation that Tamal Krishna Goswami was the speaker of whisper #1, which has been verified by a number of audio specialists and forensic experts to be **"the poison's going down."** How can anyone be surprised if Tamal is considered by many as the chief "person of interest" in a poisoning of Srila Prabhupada?

Then *NTIAP* throws in the fact that Tamal has a "New York Jewish accent," and implying that therefore spectrographic analysis will be confounded by **"the large variation in pronunciation between different speakers."** This logic is like refusing to use the brakes while driving because the car might skid and crash. We ask also, why a host of commercial and social media companies use voice recognition software effectively? Do major airlines use voice recognition software on their hotlines because various pronunciations cannot be deciphered? But if their software can recognize numbers, words, and much more correctly almost every time from amongst 200 million people with diverse accents, why shouldn't an expert like Jack Mitchell be able to deal with Tamal's slightly distinctive New York accent? The answer is that Mitchell certainly **did** do so.

NTIAP is blowing smoke trying to obscure the truth with a penchant for creating doubts about evidence. Looks like crooked lawyering to protect crooked clients.

WHAT ABOUT THE OTHER TWO POISON WHISPERS ?

Although *NTIAP* disputes one of the three poison whispers, namely "the poison's going down," nowhere does it address the other two, namely whispers #2 and #3, which are "is the poison in the milk?" and "poisoning for a (long) time." Why?

Perhaps it was a plan to simply ignore the other two poison whispers in the hopes that criticism of the validity of one whisper would be construed to apply as well to the other two. This is typical of *NTIAP*'s style: an incomplete, inaccurate, twisted and pompous review of the evidence, containing gaping holes of omission and error upon closer inspection. In short, it is a sloppy fabrication of subterfuge, cheating, and deceit.

Then we find *NTIAP* devotes one third of its whispers chapter to the supplemental, non-poison, secondary whispers found in the Mitchell study which were "miscellaneous" recoveries. Mitchell, on his own volition, deciphered as many as he could on the entire tape. "He's gonna die," "Listen, he's saying...going to die," and "Yes, a heart attack time" were selected from Mitchell's report by *NTIAP*, and are obviously explainable as concurrent with discussions about how parikrama would have harmful or fatal effects on Srila Prabhupada.

We agree that these three non-poison whispers are indeed probably innocuous. However, they are also barely audible and a testament to the power of Mitchell's methods of analysis of whispers!

Thus *NTIAP* has acknowledged Jack Mitchell's great skill and accuracy in accurately deciphering obscure whispers when no one had even noticed them before. If Mitchell's accuracy is accepted by *NTIAP* in this instance, then surely his accuracy should also extend to the three poison whispers which are much more audible! What kind of honesty is this, that they agree with some whispers because they are innocuous, but then they do not hear the others at all? Once again, we understand the devious but fallacious logic of *NTIAP*'s author.

VOICING DIFFERENT OPINIONS

Before the audio forensics experts were engaged, many devotees listened to another whisper of Tamal speaking and thought they heard, "Put poison in different containers." So many were convinced this was the correct wording that Balavanta das also saw the need to get from Hari Sauri das and the Vrindaban temple's Srila Prabhupada museum all the containers of medicines for testing. These containers were so far not found to have anything poisonous in them. And Mitchell's analysis confirms the correct wording of this whisper as, "they're voicing different opinions."

NTIAP accused Mitchell of hearing things with a predisposition to a poison theory, but this observation shows otherwise. Mitchell could easily have agreed with most listeners and claimed “poison in different containers,” but he did not. Mitchell did an honest job on his analysis, something NTIAP did not do.

MULTIPLE “OI” DIPHTHONG CONFIRMATIONS

Jack Mitchell’s report noted that the “oi” diphthong which sounds like the “oy” in the words going or poison was found in five different locations among whispers on the T-46 poison tape. Whisper #1 has three in “going,” “going,” and “poison’s.” Whisper #3 has one in the word “poisoning.” And the fifth is in another whisper where Tamal says, “we’re voicing different opinions.” The great significance of these five “oi” diphthongs, which produce a distinctive spectrographic signature, is in providing a solid consistency of findings and a reinforcement of one whisper as compared to the others. Tamal agrees that “going down” is the correct wording in whisper #1. The “oi” diphthong in “going” matches identically the “oi” diphthongs in four other places; therefore how can whisper #1 be “the swelling’s going down?” The word swelling contains no “oi” diphthong.

Moreover, the “oi” diphthong voice of Tamal is the same in whisper #1 as it is in “voicing different opinions,” further negating the validity of the GBC theory that different speakers or pronunciations preclude accurate analysis. **It is the same speaker**- here we have cross-matching of the same voice producing the five “oi” diphthongs.

NTIAP does another smokescreen maneuver when mentioning the “oi” diphthongs as being a reason to “cast great doubts of the spectrographic analysis to accurately reveal the whispers.” This is **emptyspeak**. He uses no logic or development of reasoning except to throw both the words “diphthong” and “doubt” into the same empty short paragraph. He pretends that he has just presented some logical proof to doubt the value of diphthongs, and also to doubt the entire science of spectrographic audio forensic science. Some readers probably fell for this tactic, which is common in his book. But it can be recognized by the astute and honest inquirer as the casting of aspersions and insinuations to undermine the sanctity of truth.

GBC SAYS “IMAGINARY” WHISPERS ARE IRRELEVANT

On pg. 79 of the GBC book NTIAP we find the statement:

“(when we) look at the ‘poison whispers’ found on recordings from the same tape marked 771110. The audible portion of the tape contains many references to poison in the ordinary course of the conversation. In fact there is a very lengthy conversation between the kaviraja and Prabhupada’s disciples on the matter. It is therefore no surprise that his disciples were talking about the issue and that the word ‘poisoning’ would be present...there is really no mystery as to why the same word would also be found in whispers.”

After jumping hoops in denying the existence of the poison word in the three poison whispers on tape T-46, now NTIAP reverses and admits their existence after all, but only by saying they don’t have any relevance anyway because they reflect the discussions at the time. Again, NTIAP wants it both ways.

So, which is it- are there whisperings about poison or not? After three poison whispers have been certified as real by many of the world’s topmost audio forensic expert-specialists, how can they be denied by anyone other than the ISKCON’s vested interests?

NTIAP first dismisses the whispers as imaginary (as in “will of the wisp”), then proclaim their irrelevance due to the out-loud poison discussions on the same tape, which they next declare to be about “no poisoning.” Hmmm.

NTIAP’s explanations leave one bewildered with their circular logic and confusing positions, such as:

- The poison whispers are imaginary (They are not about poison)
- But they are also irrelevant (it’s no surprise that they are about poison)
- Because they reflect discussions about no poisoning (“Someone has poisoned me”)
- Even though Tamal asks Srila Prabhupada, “Who is it that has poisoned you?”

This is the best the GBC has for an explanation? They think we are all that dumb?

OUT LOUD CONVERSATION MAKES WHISPERS INNOCUOUS?

NTIAP says, page 79:

“Because the word ‘poison’ had been mentioned many times in that particular day’s conversation, there really is no mystery as to why the same word would also be found in whispers... were totally innocent.”

Whoa... hold it there. Actually the truth is that half of the devotee world was very disturbed and concerned not only about the poison whispers, but also about the normal conversation about poisoning. This wasn’t understood?

Srila Prabhupada spoke of being poisoned several times. Tamal, Bhakticharu, the kaviraj, and others all spoke with great weight and concern, at the time, about Prabhupada being poisoned. Whispers convey a secretive intent, and poisoning is done secretly. Yet *NTIAP* will mock us that we are concerned about all the huge amount of both “out-loud” and whispered poison talking?

Do not pay any attention to the man behind the curtain. Nothing to see here, folks. Move along, now...

POISON WHISPERS ARE **THE DAY AFTER** THE POISON DISCUSSIONS

But, hold on here... *NTIAP* has also erred in that the ‘audible’ poison discussions are NOT on tape T-46, but on T-44 and T-45, which is one to two days earlier. T-46 is the last tape and has no discussion of poison **except** for the three poison whispers. Therefore it is a great surprise to find poison whispers on T-46 where there is only discussion about parikrama, oxcarts and whether Srila Prabhupada can withstand the bumpy ride.

Why would Tamal be whispering that “poison’s going down” during talks of where to sleep at night while on parikrama? Why does someone whisper “is poison in the milk?” in the midst of conversation about Srila Prabhupada drinking sweet milk (and one can hear him sipping and swallowing it) ? Why does Jayapataka tell Srila Prabhupada “poisoning for a long time” after which Srila Prabhupada weakly asks, “To me?” Do these whispers sound innocuous and undeserving of suspicion? Not hardly, would be the reply from any honest person. Unfortunately there is a shortage of these amongst ISKCON leaders.

It would seem that any discussion of poisoning, whether fully audible or whispers, is a matter of great concern and cause for serious investigation. Keep in mind that the poison whispers take place the day after Srila Prabhupada disclosed that "Someone has poisoned me." What comes to mind is that the poisoners are reacting to Srila Prabhupada’s revelation that “Someone has poisoned me” and are whispering while administering the final dose. How can one NOT think this? It is the natural, automatic reaction.

POISON WHISPERS ARE NOT JUST A COINCIDENCE

If the mathematical probability that of the following scenario actually taking place were calculated, it would be one chance out of sixteen trillion. Coincidence?

- Out of one thousand tape recordings,
- In one day three certified whisperings about poisoning take place
- Within three days of Srila Prabhupada’s departure
- And one day after he states three times that “Someone has poisoned me”...

This is strong evidence of poisoning. Even if we take the whispers out of the total context, they in themselves are strong evidence of a poisoning.

Innocuous? Not unless, that is, you are chronically predisposed to spin doctoring and severe dishonesty. Wouldn’t it be more reasonable to think that perhaps as a result of Srila Prabhupada’s revelations of his being poisoned, that certain persons decided to resort to a final poisoning, whispering about it in the background while doing it? That is the indication from the whispers- and now, combined with the mountain of other evidence, a poisoning can no longer be dismissed. Rather, it is very certain, and demands that it be accepted as the truth.

**IN THE FACE OF OVERWHELMING AUDIO FORENSIC EVIDENCE
THE GBC STILL MAINTAINS THEIR ABSURD DENIALS
OF THE VALIDITY OF THE POISON WHISPERS.
THEY EVEN CLAIM THAT THEY DO NOT EXIST.**

CHAPTER 51: SMOKE AND MIRRORS

GBC BOOK SHOULD BE RENAMED: *SO WHO IS IT THAT HAS POISONED?*

The GBC has plucked one phrase out of context from the long transcript of discussions about Srila Prabhupada's being poisoned, and thus named their book *Not That I Am Poisoned*. The actual meaning of this phrase cannot be understood out of context; it is Srila Prabhupada's clarification that someone else said he had the symptoms, and that this someone else did not also say Srila Prabhupada was poisoned. This is discussed more in *Part Two: The Poison Discussions*. Actually, this favorite GBC phrase, "Not that I am poisoned," occurs on November 9, 1977. One whole day **LATER**, on late November 10, there is more discussion with Srila Prabhupada by his attendants regarding being poisoned, and the very **LAST** question to Srila Prabhupada about poisoning on the tape recordings is when Tamal asked:

"Srila Prabhupada, Shastriji says that there must be some truth to it if you say that. So who is it that has poisoned?"

So: if "not that I am poisoned" was actually the last word on the subject, why was Tamal, Srila Prabhupada's personal secretary and caretaker, asking Srila Prabhupada who has poisoned him a day later? At the time of these discussions, the final conclusion by Tamal, Bhakticharu, Shastriji, and others that there must be some truth to Srila Prabhupada's being poisoned, that Srila Prabhupada knew who was poisoning but had not yet told who it was, and that Srila Prabhupada should be asked directly as to who was poisoning him. Nowhere on November 10 or afterwards do we find anyone dismissing the poisoning as ridiculous.

Then, by listening to Tamal's *Back to Godhead* magazine interview with Satsvarupa a few weeks later, we hear Tamal claiming that Srila Prabhupada asked for "medicine" to die peacefully. This is elaborated more in the later chapters regarding Tamal.

SRILA PRABHUPADA RAISED THE POISONING ISSUE, ONLY TO DENY IT?

The following quote from the GBC book titled *Not That I Am Poisoned* really takes the cake, so to speak (pg 47): *"However, although Prabhupada made indirect references to poisoning, relating to what he had heard from friends or what he had felt about the makharadhvaja etc, what they seem to overlook is the fact that he made very clear and direct statements to the effect that he wasn't being poisoned."*

The preposterousness of this quote is blinding. If we are to believe that Srila Prabhupada "made very clear and direct statements that he wasn't being poisoned," then why did he raise the issue just to deny it again? The entire poison issue was initiated by Srila Prabhupada saying that he was **not** poisoned? Such ideas are unfortunately exactly what ISKCON's GBC leadership maintains. It is truly disgusting how serious statements by Srila Prabhupada, and the requests from many devotees to investigate this matter, has been so blatantly rejected. The poison issue was raised because Srila Prabhupada thought he had been poisoned, and the matter needed to be fully investigated, which ISKCON refused to do, but we have now done for them.

NOT THAT I AM POISONED MEANS WHAT?

Here is the excerpt from the poison discussions where *NTIAP* extracts a bogus interpretation of Srila Prabhupada saying he was not poisoned:

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

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

TKG: *Did anyone tell you that, or you just know it from before?*

SP: *I read something.*

TKG: *Ah, I see. That's why actually we cannot allow anyone to cook for you.*

SP: *That's good.*

The phrase, "not that I am poisoned," is Srila Prabhupada clarifying that the visitor did not say Srila Prabhupada was poisoned, but the visitor said only that Srila Prabhupada had poisoning symptoms.

Srila Prabhupada was not saying that he himself believed there was no poisoning, otherwise what about his other statements to this effect, both before this and the next day?

After *NTIAP* was published, its author posted a defense of his analysis of the poison discussions, insisting Prabhupada actually stated that he was **NOT** poisoned. He wrote:

"Here Prabhupada clearly says that a visitor mentioned that he had symptoms like someone who was poisoned (confirmed in the conversations), that Prabhupada himself had read a similar thing in a book (presumably in his studies as a chemist) and that he was referring to that conversation, not that he truly believed at that time he was poisoned; "He said like that, not that I am poisoned". I mean the words are pretty clear - are we reading the same thing here?"

Actually, various interpretations are often made of many things that Srila Prabhupada said, and in this case the GBC author has his particular interpretation as well, claiming that it is the obvious meaning. His explanation is that Tamal asks what the visitor said to Srila Prabhupada, and Srila Prabhupada answers that the visitor said Srila Prabhupada had poisoning symptoms, BUT- "not that I am poisoned" is Srila Prabhupada's declaration that he himself believed he was NOT poisoned. Nevertheless, this interpretation is incorrect (obviously!) because it superimposes an assumption that Srila Prabhupada shifted from explaining what the visitor said, to what he himself thought- a shift in the middle of a sentence. This is a shift from third person to first person and is a forced illogical interpretation by *NTIAP*.

This is how *NTIAP* twists things to serve their purpose. We will discuss this further in the next chapter, by looking at these poisoning discussions more closely. Why would Srila Prabhupada raise such a serious subject of him thinking he had been poisoned, then say he was not poisoned, and then the next day say he was still thinking that he was being poisoned? It makes no sense.

REFUTATION OF CLAIM THAT SRILA PRABHUPADA SAID THAT HE WAS NOT POISONED

This analysis comes from Judge For Yourself (2003):

Here below, we deal with the title of the book (Not That I am Poisoned) and examine the claim made in that book:

(*NTIAP* page 48) *"Srila Prabhupada gives an unequivocally straightforward answer to a straightforward question, 'No...not that I am poisoned.' No amount of word jugglery now or in the future can take away the clear and simple fact that Srila Prabhupada himself denied that he was poisoned."* And then again on Page-51, *NTIAP* tells us: *"...In contrast to the phrase, 'Not that I am poisoned,' is a direct reply to Tamala Krishna Maharaja's question asking Srila Prabhupada, 'Did you say you were poisoned?'"*

We have searched through all the available information on the "Conversations" to try and validate *NTIAP*'s claims. Nowhere can we find the question/answer being referred to. Besides, it is grammatically unacceptable. Here, try it on for size:

Tamal: DID YOU SAY YOU WERE POISONED?

Srila Prabhupada: NOT THAT I AM POISONED.

Doesn't make any sense, does it? You may try the longer version if you like....the result will be the same. Here we go:

Tamal: SRILA PRABHUPADA? YOU SAID BEFORE THAT YOU...THAT IT IS SAID THAT YOU WERE POISONED?

Srila Prabhupada: NOT THAT I AM POISONED.

The truth is, Srila Prabhupada never said "Not that I am Poisoned" as a statement in itself. The excerpt was taken from a twenty-one-word communication that appears in its entirety on page 47 of the book *NTIAP*. When we get to page 48, 16 words from the 21 word statement are missing, leaving us with: NO... NOT THAT I AM POISONED. By the time we reach page 51 of the book, the NO and three dots denoting a pause have also been axed leaving us with: NOT THAT I AM POISONED. This desecration of the statement serves no purpose. Because if, as the book claims, Srila Prabhupada had said "Not that I am Poisoned," Tamal Krsna would have believed it, the kaviraja would have believed it, Bhakticaru would have believed it. But they didn't, and here is the proof. ("Conversations with Srila Prabhupada." Vol 36. Page-359):

Srila Prabhupada: 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?)

Srila Prabhupada: 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 would Tamal want to stop "anyone" from cooking for SP, is it because SP said he was NOT POISONED?)

Directly after SP was supposed to have admitted (according to NTIAP) that he was not being poisoned, here's the kaviraja: ("Conversations with Srila Prabhupada." Volume 36, page-367. Translated from Hindi):

KAVIRAJA: (translated) "LOOK, THIS IS THE THING, THAT MAYBE SOME RAKSHASA GAVE HIM POISON." (Why didn't the kaviraja believe Srila Prabhupada when he said "NOT THAT I AM POISONED"?)

And again:

KAVIRAJA: (translated) "IF HE SAYS (THAT HE'S BEEN POISONED) THERE MUST BE SOME TRUTH TO IT. THERE'S NO DOUBT. (If no one present at the time, believed that Srila Prabhupada had said "NOT THAT I AM POISONED" as a statement in itself, how can the GBC ask us to believe it now?)

Just for good measure, we'll throw in Bhakticaru's 'disbelief,' spoken after the (NOT THAT I AM POISONED) quote: ("Conversations with Srila Prabhupada." Volume 36, page-367):

BHAKTICARU: (to Bhavananda and others) HE'S SAYING THAT SOMEONE GAVE HIM POISON (Well. Well. It appears that Bhakticaru doesn't believe the GBC endorsed version of events either.)

TAMAL: PRABHUPADA WAS THINKING THAT SOMEONE HAD POISONED HIM (Tamala Krsna definitely doesn't believe it.)

BHAKTICARU: YES. (But nowadays, in the new GBC version of events, Bhakticaru says "No.")

TAMAL: THAT WAS THE MENTAL DISTRESS? (Why mental distress when there's no poisoning?)

BHAKTICARU: YES (But now Bhakticaru says "No" ?)

So here's the statement made by Srila Prabhupada that was edited to give us "NOT THAT I AM POISONED:

Tamal: SRILA PRABHUPADA? YOU SAID BEFORE THAT YOU...THAT IT IS SAID THAT YOU WERE POISONED?

Srila Prabhupada: "NO. THESE KIND OF SYMPTOMS ARE SEEN WHEN A MAN IS POISONED. HE SAID LIKE THAT, (Right, that's what "He" said) NOT THAT I AM POISONED." ("HE" [the informant] said that Srila Prabhupada had the symptoms seen when a person is poisoned. He didn't say directly that Srila Prabhupada was poisoned.)

GBC LEFT AND RIGHT HANDS WITH DIFFERENT POSITIONS

From page 48 of his book, the GBC author unabashedly writes:

*"Srila Prabhupada gives an unequivocally straightforward answer to a straight-forward question, "No...not that I am poisoned." No amount of word jugglery now or in the future can take away **the clear and simple fact** that Prabhupada himself denied that he was poisoned."*

OK, it is clear to the NTIAP author, but earlier it was "confusing" to Hari Sauri das, who wrote in "ISKCON's answer to the Poison CD" from the GBC Ministry for the Protection of ISKCON, May 1998:

*"These translations and transcripts do in any case **reveal a confusing scenario**. Srila Prabhupada indicates first to Tamal that he had the symptoms of someone poisoned, not that he was being poisoned. Later he states more positively **that he thinks he is being poisoned**. ...we may never know exactly what was in Srila Prabhupada's mind..."*

So what is at one time clear to the GBC is at another time confusing to them. This illustrates how the GBC changes their opinions, policies and interpretations. In 1998 one arm of the GBC says they are CONFUSED, then in 2000 another arm of the GBC says that CLEARLY Srila Prabhupada stated that he was **not** being poisoned. Why can't they get their story straight? What credibility does anything they say have any more?

"SOMEONE HAS POISONED ME": ONLY REFERS TO YESTERDAY?

Another example of the twisted logic in NTIAP is on page 51 wherein Srila Prabhupada's last statement on the poisoning issue, namely, **"That same thing –that someone has poisoned me,"** is brazenly minimized as only a "possibility" and is slyly subordinated to the earlier, supposedly "direct" reply to Tamal, *"...not that I*

am poisoned.” In other words, *NTIAP* announces that everything else that was said by Srila Prabhupada is entirely irrelevant; the only thing that matters is the disconnected, out of context excerpt, “...not that I am poisoned.”

We must be very thankful (in complete sarcasm) to have the GBC explain the meanings of these conversations, lest we fall prey to those “offensive” interpretations offered by those evil “poison theorists!”

So what does the GBC say about Srila Prabhupada’s statement, “**That same thing – that someone has poisoned me**”? Here it is in its entirety (a lengthy analysis, indeed):

“The fact of the matter is this. Prabhupada never said, “Someone has poisoned me,” in response to the question, “Have you been poisoned?” The only time he says these words are in response to, “What was causing you the mental distress this morning?” He replies that it was the talk from the day before about the possibility that someone had poisoned him.”

In other words, the GBC infers that “...someone has poisoned me” might mean something IF a certain question had been asked as a preface or IF it did not refer to the previous day’s talks. Sad, that *NTIAP* gives such word jugglery to avoid even the possibility that Srila Prabhupada was poisoned? What about Tamal’s last question to Srila Prabhupada, “...who is it that has poisoned?” Why does Tamal ask such a silly question if Srila Prabhupada has already denied being poisoned? While many are convinced that Srila Prabhupada was indeed poisoned, it might be a bit much to expect the GBC to concur. However, it was hoped that the GBC could perhaps admit at least the possibility and therefore support and participate in a genuine investigation into the matter. But we have already completed their hair tests and investigation for them.

“TAKE IT TO THE AUTHORITIES”

NTIAP’s Appendix 9 is an article written by Adridharana wherein he offers his own personal view on the poison discussions, being very technical and disregarding the opinions of all the other participants in those discussions. He concludes that the discussions do not provide full, conclusive, legal proof of a poisoning. But now the cadmium test results have provided the closure of certainty that Adridharan felt was missing.



“This reminds me of Bir Krishna Maharaja telling me in 2012: ‘If you have some new evidence, take it to the authorities.’ In other words, the GBC have dismissed as useless all previous evidence and are uninterested in the matter, and will conveniently defer to the legal authorities, who, of course, require a high level of proof in order to convict and punish those who break secular laws. This allows the GBC to maintain their dishonest position, ‘Oh, there is no proof of a poisoning.’” (Nityananda das, 2016)

Of course, this is hypocrisy- the GBC has passed ISKCON laws requiring that legal complaints and civil disputes (financial cheating, abuse, illegalities, poisoning, etc) MUST be first raised in-house with ISKCON authorities for resolution, mediation, and disposition. This rule applies to all matters except the poisoning evidence and any complaint about Srila Prabhupada’s poisoning not being properly investigated. Never mind, ISKCON leaders had their chance to deal with this matter and they cheated and deferred, and now the matter has been proven conclusively, and will next be taken to the legal authorities, just as they wanted.

The GBC deflects to secular laws so they can avoid their spiritual responsibilities, such as responding to thousands of very concerned devotees who want a proper investigation into the allegations of Prabhupada’s being poisoned. This is called **STONEWALLING**, usually a maneuver seen in leaders who are confronted with the embarrassment of institutional corruption. The GBC is bent on flat denials and character assassinations, blackmail and excommunication for anyone who advocated further investigation into the issue. Why do they insist that this is an attack on the mission of His Divine Grace? What did they fear by an investigation? Is it because some “senior” individuals in the ISKCON institutional hierarchy are afraid of the fallout should Srila Prabhupada’s poisoning be proven? Their cover-up and denials are their badge of guilt; it is very suspicious, and speaks very strongly of something very amiss. Most likely. The ISKCON leadership contains those who were involved in Srila Prabhupada’s poisoning, and those who have known about it for a very long time without ever having done what they should have done with this knowledge. Instead they kept it a secret. Why?

CHANDRA SWAMI POISONS SRILA PRABHUPADA ON BEHALF OF INDIRA GANDHI?

In *NTIAP*, Ch. 8, we read another blatant **LIE**: *"Nityananda das tries to insinuate all kinds of unsubstantiated facts regarding the 'connection' with Chandra Swami. These include the idea that Chandra Swami was acting as an agent for Indira Gandhi, and that he tried to poison Srila Prabhupada on her behalf."*

Re-reading Chapter 15 in *Someone Has Poisoned Me*, there is absolutely no inference that Indira Gandhi used Chandra Swami to poison Srila Prabhupada. *NTIAP* had totally gone overboard with an outright **LIE**. Actually, all available evidence points to Indira Gandhi being quite favorably disposed to Srila Prabhupada and the Hare Krishna Movement. However, it suits the purposes of the institutional deniers to twist the details into something outrageous, pin it onto their supposed opponents, and thus discredit them.

How many readers would have caught this error in their book? Very few, for sure. But the ISKCON book *NTIAP* is so full of lies, misrepresentations, and anomalies that any discerning person would catch at least a few of them and thus become very skeptical of everything in their book of deceptions. As explained in a later chapter entitled "Lie Once, Lie Always," the nature of lying is such that once detected, it destroys all faith and trust very quickly. ISKCON has wonderfully accomplished the destruction of trust in its own leadership through the discovery of lies, fraud, and dishonesty by the majority of its former members.

NTIAP huffs and puffs about how ridiculous it is to think that Indira Gandhi wanted to poison Srila Prabhupada, and we completely agree. We never even hinted at that. This is the most dishonest, deceptive tactic - to accuse someone of something they did not do or say as a way to discredit everything else they stand for. Liar, liar, pants on fire...!

TAMAL'S POISONING DENIAL STATEMENT (*NTIAP*, 2000)

In the book *"Not That I am Poisoned"* (*NTIAP*), Tamal writes: *"Many of you might have wondered why I have not denied this charge if there is no truth to it. The reason is quite simple: I felt the most appropriate and beneficial way to do so was to publish my diary, 'TKG's Diary.'" But rather than vindicate Tamal, the publication incriminates him further. TKG'S Diary is no less felonious than Not That I am Poisoned and The Final Pastimes of Srila Prabhupada which have all been written with one thought in mind....to bamboozle readers into believing Tamal is innocent of Srila Prabhupada's poisoning.*

Tamal says in *NTIAP* (p.145): *"I did not poison Prabhupada. In fact, **nobody poisoned Prabhupada.**"* But, in *TKG's Diary* (p.340), Tamal contradicts himself: *"**We asked Srila Prabhupada later what was the cause of his mental disturbance. Prabhupada disclosed his thoughts that someone has poisoned him.**"* Now we will list some of the other quotes made by Srila Prabhupada's caretakers, all of which confirm the poisoning.

Bhakticharu: *Someone has given him poison here!*

Kaviraja: *Listen, this is the understanding that some raksasa (may) have given (poison).....Caru swami*

Bhakticharu: *Yes.*

Kaviraja: *...some raksasa has given (poison). This can happen. It's not impossible. This is what Srila Prabhupada is saying then there must be some truth in it. In this there is no doubt.*

Tamal: *What did Kaviraja just say?*

Bhakticharu: *He said that when Srila Prabhupada was saying that (he is poisoned) there must be something truth behind it.*

And separately, Srila Prabhupada said: *"**That same thing... that someone has poisoned me.**"*

So why is Tamal saying *"**NOBODY POISONED PRABHUPADA?**"* This audacious denial flies in the face of everything that was discussed and acknowledged by himself and the other caretakers on Nov. 10, 1977. His denial is predicated on the assumption that most readers will not have read the actual conversations that are found in the Vedabase or Conversations Books, both of which contain actual transcripts of the tape recorded discussions in late 1977. It is these transcripts that Tamal contradicts in his diary accounts, often very much so, and thus he paints a different picture from actual history. Why?

TAMAL WAS ORCHESTRATING THE INSTITUTIONAL POISONING DENIALS

Once the poison issue gathered momentum in 1997 and became a prominent point of discussion around ISKCON, an ISKCON institutional campaign slowly developed to:

- Deny that the whispers or other evidence had any credibility at all
- Deny that there was any need for investigation other than Balavanta's one-man, secret, GBC under-funded/ controlled, "independent" investigation
- Characterize those who wanted an honest investigation as "poisonous" and envious mischief mongers or demons
- Misrepresent and twist facts or evidence to discredit the poison "theory"
- Present a devious, untruthful, and misleading denial of the possibility that Srila Prabhupada was poisoned in a book titled *Not That I Am Poisoned*

Tamal was the primary mover and inspiration behind this determined ISKCON effort to obstruct an honest investigation. Being the prime suspect, Tamal served his own defense by quietly orchestrating behind the scenes ISKCON's program to combat the poison issue.

Although several of the suspects including Tamal issued brief statements to the effect that the "poison theory" was so absurd there was no need for a response or investigation, the truth is that Tamal was found to be very intimately involved in orchestrating ISKCON's replies to the issue. Intercepted internal email messages were leaked that show Tamal rallying the subordinates, coaxing action, planting ideas for the defense, and brainstorming various strategies. Revealed was a covert attempt to squash the poison issue by the marshalling of ISKCON loyalists into responding to my first book and organizing a cyber disinformation campaign.

The following is a series of fascinating letters written by Tamal Krsna Gosvami, to a COM conference for the strategic planning of the supposedly autonomous Chakra website back in 1997. These letters reveal how the real driving force for the inception of Chakra was his anxiety to see a powerful propaganda machine created to help fight the poisoning allegations against him.

Tamal (13/12/97): *"Thank you for your assurance that CHAKRA will start spinning by Tuesday."* (Note: CHAKRA is an ISKCON website)

Tamal (6/6/99): *"I am still of the opinion that we would benefit by two websites, **a suggestion I made** a week or so ago... Chakra's mission statement is becoming clarified. **Its mood is feisty and confident and clearly partisan**, which is fine. But I would recommend a second website which is more news oriented and **apparently neutral**... We will be much stronger if we come to the bargaining table with two arms, rather than one. **One can be the "heavy," the other apparently "sweet"- a chutney.** I would propose Umapati Swami as the editor for CHAKRA, Krishna Dharma as the editor for the other, with Vipramukhya Swami facilitating both. Is this too ambitious...?"*

Tamal (6/6/99): *"Writing is the best cure... Please request Gunagrahi Maharaja to contribute. **If he wishes to be anonymous, he can always use a pseudonym.**"*

Tamal (16/12/97): *"The supposed witness is the author of the article, Nara Narayan das. And please note, that since **his version has not been discredited**, it has become part of Bhagvat das' article. **Syamasundar must be contacted to discredit this false allegation.**"*

Tamal (16/12/97): *"How is it possible for **our** main writer and editor, Umapati Maharaja, **to do his work** if he cannot access the VNN website?"*

Tamal (20/12/97): *"The main thing **I have to find out** is how these tapes (poison whispers) differ from the archive versions, and why. Can you **give me a report of the proceedings of the investigation so I can keep a running account** on the web page? Ravindra Prabhu, you seemingly have not answered whether **we** can give a running report of **the investigation**. That could certainly be news worthy."*

Tamal (18/12/97): *"...**there is urgent need** for an evaluation of Bhagavat's statement and its bearing on seeing Prabhupada as a martyr. **Who will do it? I also feel that someone must write** a comment on Bhagavat's statement where he indicates that he is not strictly following. What is the real proof of loving Prabhupada? Persons who have been strictly following are accused of hating and poisoning His Divine Grace, and subverting his movement by those who don't strictly follow but who truly love him. Does it sound right? An article like this*

would be **appreciated by all ISKCON temple devotee readers and would help to draw the line between the opposing sides. Again, who will write it? ...any senior ISKCON devotee should be able...**"

COMMENT: Please note the language used to muster allegiance, use allies to build a proxy defence, discredit revelations cult-style, and create insecurity by pointing at phantom opposition, thereby provoking a group-committed-defence.

Tamal (20/12/97): *"May I suggest that you post your need for various types of help--web literates, writers, researchers, etc.,--on a wide forum. You may just get many volunteers. Who knows how many would like to help, but have not been asked?"*

CHAKRA co-editor, Vipramukhya responded: *"I agree with Nikilananda that we need to prioritize our work of attack. We also need to increase our team of writers. I also would appreciate help from some computer/web page literates who might be able to do some of the work behind the scenes to handle all this stuff."*

Tamal (20/12/97): *"Is Madhusudhani (CHAKRA editor) working on this? Why not post a letter to all ISKCON gurus requesting that they send us the names of any senior literate disciples who can write for us? ...post an appeal to all Temple Presidents... Also we have GBC Delegates. Ask them to write and suggest others. Madhusudhani Radha, I request you please do this. At present most articles are Umapati's. We need variety. Writers! Writers! Writers! I suggest that Vipramukhya or Umapati M. write to sannyasis and senior devotees who are articulate and propose specific topics."*

Tamal (20/12/97): *"The ICNA and ICE who are responsible for dealing with the media should receive a distinct and loud alarm call. We cannot simply stand by and watch this happen. If we know what Puranjana wrote and to whom, ICNA should contact the same sources and send them a short info on Puranjana and his madness, as well as answer or rather deny the accusations...this is strictly a matter of ICNA and not of this forum."*

Comment: Private action contradicts the public 'statements', and while not wanting 'an endless debate,' arrangements are made for writers, editors, literate and 'senior men' to rally to a propagandist war. Sannyasis, gurus and their disciples are being compromised by Tamal into defending him and the other suspects. In the following excerpts, after Tamal reviews a draft denial statement prepared for him, he inspires others to defend him as he knows to do so himself would be counter-productive.

Tamal (20/12/97): *"I'm not sure about the draft statement... I don't think that will get us too far. I would be charging my opponents with a host of sins... I just don't think this kind of counter-attack is ultimately going to get us very far. I appreciate that this may have to be done by some, to win the "war of words," but I doubt that I should be one of those who do it since nearly the entire attack is aimed at me, and it will appear that I am simply 'getting back.' ...what is needed most is textual and forensic evidence... is what has brought the pot to boil and only that will take it off the burner. We need to give extended textual materials in which sentences like the one we claim 'proves' that Prabhupada was not poisoned – the 'not that I am poisoned comment... Let's get on the evidence and off the podium. But what we really need is to convince the 'middle,' the vast number of uncommitted. We need researchers who can delve into all the materials and establish the truth..."*

COMMENT: Witness Tamal's guiding hand and touch on getting the ISKCON Chakra website up and running:

Tamal (20/12/97): *"May I suggest that the name of the author to each article be placed under the title... Could there be a much more prominent link button... It would be nice to have a visitor counter, to give the reader a sense of our popularity... The Chakra had better start spinning awfully soon... This will be my last posting on this conference. CHAKRA, the flagship of this conference, is off to a strong start and I feel it is time for me to fight on other battlefields. I will continue to visit CHAKRA daily and when required send messages to individuals. Please continue to war against misinformation. An enlightened readership is the best protection against all forms of ignorance."*

Thus we see Tamal to be ISKCON's manipulator/puppet-master, making all the 'statements' and 'responses' necessary via lackey keyboards. It uncovers Tamal as the ghostwriter for the title and theme, if not the script, of the book *Not That I am Poisoned*. This is in contrast to his own diary in which he states:

"We asked Srila Prabhupada later what was the cause of his mental disturbance. Prabhupada disclosed his thoughts that someone had poisoned him."

Tamal uses the pronoun 'we' and 'us' to involve everyone concerned in his own defense. Please note Tamal's last sentence; he sees propaganda as the only means of escape.

CONCLUSION

The ISKCON leadership and GBC, as evidenced by their unanimously endorsed book *Not That I Am Poisoned*, produced by the poisoning suspects themselves in their own defense, is as corrupt as can be while still maintaining some kind of respectable façade for those who cannot see past their smoke and mirrors tactics.



CHAPTER 52: BEARING FALSE WITNESS

INTRODUCTION: WHAT IS FALSE WITNESS?

“Thou shalt not bear false witness against thy neighbor.” (Holy Bible)

This is the ninth of the Ten Commandments of God from the Bible. False witness or false testimony includes lying and making false reports. A lying witness is a deceitful man who mocks justice and intends to cover another’s knowledge with falsity. Lying is the most direct offense against the truth and is a fundamental infidelity to the Supreme Lord, and thus undermines one’s relationship with Him. Slander also attempts to discredit someone by over-emphasizing supposed faults, and is another kind of false witnessing, often employed to obliquely discredit a person’s stated position or message.

Srila Prabhupada gives the definition of truth in the Bhagavad Gita, 10.4-5:

“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 straight and forward 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.”

NTIAP OVERFLOWS WITH FALSE TESTIMONY

The ISKCON leaders’ book *Not That I Am Poisoned* overflows with misrepresentations, lies, strawman arguments, and false witnessing. All this is done as deceit, to shift attention away from the truth and towards a false understanding of the matter. All the evidence presented in *Someone Has Poisoned Me* is mocked, ridiculed, and explained away with outright lies and various techniques of word jugglery and circumvention. Sometimes a minor point or detail is discredited, as though that dispenses with the main point as well.

It is rather boring and laborious to confront such a volume of untruth and hypocrisy, but in the interest of setting the record straight and in the struggle to keep truth in the light of the sincere man’s discerning intelligence, we will dissect some more of these lies and expose them as such.

ARE SOME FALSELY ACCUSING OTHERS OF POISONING PRABHUPADA?

ISKCON apologists say that “poison theorists” are actually the ones committing grievous wrongs and bearing false witness by accusing certain “advanced devotees” of poisoning Srila Prabhupada, such as Tamal or Bhakticharu. In fact, *NTIAP* repeatedly harps on this theme, almost to no end. For example, here are some excerpts from ten different contributors to this GBC book:

Pg. 17-18 (Devamrita Swami): *“...we should indeed feel disturbed when witnessing offenses to the Lord and his devotees...the potential for malicious envy and ill will toward other devotees... The farce, “the poisoning of Prabhupada,” has dramatized the effects of rampant Vaishnava aparadha... to blaspheme any devotee who has dedicated his life to preaching the glories of the Lord is injurious...”*

Pg. 121 (Bhakticharu Swami): *“Recently one of our Godbrothers, Nityananda das, wrote a book... and alleged that... the ones who were serving His Divine Grace at that time administered him that poison.”*

Pg. 129 (Bhakti Tirtha Swami): *“The leaders who have been accused of being involved in the conspiracy (so called) to poison Srila Prabhupada...”*

Pg. 137 (Drutakarma): *“..nothing I have seen or heard convinces me that Srila Prabhupada was poisoned by a clique of his leading disciples, as the poison theorists maintain.”*

Pg. 143 (Jayadwaita Swami): *“As much as I dislike feeling obliged to respond to garbage, I think that I too ought to comment on the scuttlebutt that Srila Prabhupada, by a conspiracy of disciples, was poisoned... It pains me when those I saw serving His Divine Grace with extraordinary devotion and love are made out to be devious killers.”*

Pg. 145 (Tamal Krishna Goswami): *“For quite some time rumors have been circulating that Srila Prabhupada was poisoned, murdered by his own disciples.”*

Pg. 149 (Trivikrama Swami): *“For me it is unimaginable that any one of Srila Prabhupada’s personal servants could have even once entertained the thought of poisoning Srila Prabhupada. Absolutely unimaginable! To suggest, as Nityananda has done that there was not just one who had this thought, but a conspiracy of a number of his servants, who not only thought about it but actually carried it out, is so far beyond the pale of believability...”*

Pg. 151 (Danavir Goswami): *“Several devotees have asked me what I think of the “Poison Issue” i.e. the suspicion held by some persons that Srila Prabhupada was purposefully poisoned by his disciples. The poison theory is **hatimata**... Mad Elephant Vaishnava Aparadha at its heaviest. The poison theory sets forth the premise that in his final days Srila Prabhupada unknowingly surrounded himself with envious disciples who were conspiring to poison him and actually did so. I consider it to be a great insult to my spiritual master and to his sincere disciples...”*

Pg. 175 (Hari Sauri and Jahnu): *“Over the last few months, a rumor has surfaced which has it that Srila Prabhupada supposedly was poisoned by some of his closest and most trusted disciples.”*

Pg. 241 (Ravindra Svarupa): *“...the author names and relentlessly indicts the purported chief assassins: Tamal Krishna Goswami, Bhakticharu Swami, and Jayapataka Swami. Accusing them of the greatest possible crime, he remorsefully assaults their devotion, their honor, and their reputation... He is accusing some devotees of a monstrous crime.”*

THE ACTUAL POSITION

All the above was in response to the book *Someone Has Poisoned Me*. It would sound as though it had relentlessly and callously, without any foundation, outright accused some devotees of definitely poisoning Srila Prabhupada. However, if we simply repeat what was written on pg. 281 of *SHPM*, we see that this false testimony in *NTIAP* is very untrue:

“This publication makes no accusations as to who poisoned Srila Prabhupada. Until we have solid proof, we risk committing serious Vaishnava aparadha (offense) in such accusations. Therefore we must proceed cautiously on this front. We know Srila Prabhupada was poisoned, but we do not know exactly by whom. Any suspicion that has been cast upon any individual in this book is due to the evidence. This author has tried hard not to cast any undue aspersions upon any individual, including Tamal Krishna Goswami... Let us not jump to conclusions or accusations...”

This author is not accusing any of these individuals of any crime. The evidence in this book, however, casts substantial suspicion on them.”

Our position is that the evidence appears to strongly implicate certain persons in the proven fact of Srila Prabhupada’s poisoning, **but that absolutely certain proof is still lacking as to who did it**, and therefore further pursuit of the details as to who actually was involved is needed. We are not casually throwing around wild accusations, nor do we label certain persons as suspects without any basis. The basis by which we name some persons as suspects is a very solid accumulation of evidence, both circumstantial and direct, which we think is as much or more than typically available in a good many convictions in court trials for murder.

Since 2000 and the publication of *Someone Has Poisoned Me*, substantial new evidence has accumulated. In Chapter 76, this book puts Tamal on a virtual trial, and based on the evidence, found him guilty of poisoning Srila Prabhupada beyond a reasonable doubt. This was not a whimsical exercise, but a serious demonstration and evaluation of the bulky evidence which clearly implicates him in this crime.

WE DELIVER HARD EVIDENCE & THEY REACT WITH FALSE ACCUSATIONS

Yet, audaciously, in the face of so much credible evidence, *NTIAP* carries on with their characterizations of the insanity of such evidence. On just two pages (pg.17-18), we find these bits:

“How could someone concoct this poison madness! How many of our dear fellow devotees temporarily fell victim to this smut campaign? And why so much time and energy wasted, out of necessity, debating this crazy idea?...forced to cope with the poison mongers’ agenda... Can we stop despicable nonsense like this from breaking out in ISKCON again? Undeniably, the deadly toxin played a significant role in a worldwide decline of enthusiasm and trust. Most devotees did not swallow the scam entirely... the original perpetrators of this madness... who fermented this potion know their motives...”

Our conclusion, therefore, is that our ISKCON critics are the ones bearing false witness and making false accusations. We are simply pointing out the facts and the evidence, and we include the fact that a very significant number of Srila Prabhupada’s followers consider Tamal, Bhakticharu, and others as the prime suspects in Srila Prabhupada’s proven poisoning.

These ISKCON apologists are in actuality the bearers of false witness, leveling false accusations against those who called for further investigation into the circumstances surrounding Srila Prabhupada’s departure. They accuse us of things which was not done, whereas our suspicion that certain persons poisoned Srila Prabhupada is not just an accusation, it is a very credible proposition. ISKCON leaders resorted to the exact practice of which they accuse the “poison conspiracists,” namely making unwarranted and exaggerated accusations.

At least our position is reinforced with a huge accumulation of very solid evidence and facts, while the ISKCON deniers rely only on blatant lies, character assassination, misrepresentations, irrational emotions, and falacious accusations.

EXAMPLES OF ISKCON FALSE WITNESSING

We have seen in the ISKCON book *NTIAP*, which is supposed to be their final disposition of the “poison issue,” substantial false witnessing or duplicitous accusations. This is their attempt to prop up a defenseless position, namely their refusal to accept the hard facts and evidence that Srila Prabhupada was indeed poisoned. In previous chapters, we have already reviewed these episodes of false witness:

“THE ARSENIC RUSE” – *NTIAP*’s deceptive and flagrantly erroneous assertion that normal arsenic in hair is up to 10 ppm, which is corrected in other chapters, proving that chronic arsenic poisoning begins at 1 ppm and that 0.13 ppm is the average noirmal level.

“THE WHISPERS TIME WASTER” – *NTIAP*’s claims they are imaginary and they cannot hear any poison whispers the day after Prabhupada repeatedly spoke about being poisoned. However, multiple expert audio forensic analyses prove that there are indeed several whispers about poisoning. (Part Three)

NOT THAT I AM POISONED – *NTIAP* quotes this phrase out of context, claiming Prabhupada denied he was poisoned. In reality, the recorded conversations of Nov.8-9, 1977 clearly show everyone in Prabhupada’s room acknowledging that Prabhupada thought he had been poisoned, including Tamal and Bhakticharu. (Part Two)

DIABETES DIAGNOSIS – Their claims about Prabhupada’s health problems being simply due to advanced diabetes is put to rest by the triple discovery of sky-high cadmium levels in Prabhupada’s hair. (Part Five)

In future chapters we will address the following instances of false witnessing by *NTIAP*:

CHANDRA SWAMI – Their claims that Prabhupada’s medicine coming from such a dangerous and notorious scoundrel is of no concern and simply scare-mongering on our part (Chapter 82)

REVERSE SPEECH – After laughing about it to no end, *NTIAP* then admits 7 confirmed instances which are in themselves confirmatory of foul play. (Chapter 91)

THE POISON WAS JUST BAD MEDICINE – The false idea that when Prabhupada spoke of being poisoned, he was just referring to some medicine with bad side effects is repeated often by ISKCON apologists. However this is a coverup meant to confuse the truth, and is refuted in Chapter 18.

MORE EXAMPLES OF ISKCON FALSE WITNESSING by Nityananda das

There are eight false accusations made in *NTIAP* that I would like to confront here, just for the record. They are clear examples of falsehood or bearing false witness, and they reveal the truly corrupted character of ISKCON leaders.

A devotee does not like to defend himself very much, and although 5 of the following 8 examples involve false accusations against myself, these replies will try to avoid defensiveness and just focus on showing how far ISKCON and its supporters went to twist the actual facts. **If they cannot get the facts correct in the following instances, how can they be right about whether Srila Prabhupada was poisoned or not?**

How many ISKCON leaders have even seriously looked at the facts and evidence that Srila Prabhupada was poisoned? It is doubted that even one or two know much about the actual facts and evidence.

Also, simply for the sake of truth, one should always defend the actual facts and thus stay on the high road, unimplicated in the falsehoods, as is spoken by Srila Prabhupada:

"...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..." Srila Prabhupada morning walk, Perth, Australia, May 17, 1975

1. ACCUSATIONS ABOUT BROKEN CONTRACTS

NTIAP includes an essay about myself which had been posted online and was written by Suddha Jiva das. It is an incredible distortion of truth from beginning to end. Suddha Jiva claims that he sold me 12 acres predicated on a written contract that I build a temple and school for the devotee community in Efland, NC, and that this contract was breached.

The truth is that in 1994 I had been induced by Suddha Jiva to purchase a 40 acre block of landlocked property with no legal access only after he had assured he would sell me a strip of 3 acres cut out from his own adjacent property. After I had purchased a nearby temporary residence and the landlocked parcel upon which I planned to construct a permanent residence, suddenly Suddha Jiva coldly changed his tune. He then demanded that in order to buy the access strip, I would need to buy an additional 12 acres as well, plus sign an agreement or contract to build a temple and school on it within two years. I was stuck with no access and had been led into a trap.

After many tense discussions and seeing no other way of resolving this extortion, I had to appear to go along with Suddha Jiva's scheme. However, I was careful to state in a simple agreement only ***an intention and purpose to build the temple and school***, and avoid any strict legal commitment to do so. I had come to Efland enthusiastic to help develop an independent devotee community, but found myself the object of schemes to fleece me of my finances.

Over the following years, the Efland community of about ten families failed to develop, and not even the most basic things could be agreed upon. My proposal to change the name of the dead-end street in our own subdivision from Timberwood Trail to Radharani Trail met with fierce opposition. I bought the homes and acreage of one family after another as they left the project, as I thus tried to prevent sales within our subdivision to outsiders. A daily morning program or even a weekly devotional evening program met with hardly any response. After several years I decided to transfer to Prabhupada Village, another project nearby.

I notified the remaining community members of my intentions and need to reduce my mortgage load and to sell the eight properties I had accumulated, but allowed six months for alternative solutions. No proposals or solutions to salvage the community presented themselves, and I then put everything on the open market. Suddenly Suddha Jiva reappeared on the scene after residing in Atlanta for the previous several years, and even though he was broke, he uselessly proposed to buy the historic plantation home I had built there for about a third of its actual value. He said he would give it to Bhakticharu Swami to use.

When I politely declined his offer of no down payment and full owner financing, Suddha Jiva posted huge billboards along the entrance road, announcing the Hare Krishna community, a Vedic ashram, and a student dormitory, with large Lord Jagannath eyes, in a blatant attempt to simply scare off all outside buyers with visions of a cult-town in the making.

He also filed false charges against me that I had threatened him with a gun, for which he never showed up in court. After he induced Bhakticharu Swami to commit to building a “Vedic Ashram” on the 12 acres I was forced to buy from him, he filed a lawsuit requiring my default of the land due to my not building a temple and school “as promised.” He then wanted to donate the 12 acres to Bhakticharu. According to the US justice system, just before a costly trial was to begin, he succeeded in forcing a mediated ruling that the 12 acres be sold back to him at the original purchase price, even though property values had jumped in the intervening years. However, he failed to follow through even on this within the one year time limit, after causing us \$20,000 in legal costs for nothing. It was a harassment campaign by Suddha Jiva.

Thereafter I sold the 12 acres at a loss. A couple who liked the Hare Krishnas bought our plantation house and we sold all the other Efland properties, moving to Prabhupada Village. Bhakticharu, not getting anything for free from Suddha Jiva after all, decided to go elsewhere as well. Suddha Jiva divorced and sold his remaining land and home in the subdivision, which finished any hope for the community. He was last seen zooming around the college town of Chapel Hill, NC in 1999 in his antique yellow Corvette convertible, with his dog in the front passenger seat.

My five year experience in Efland, NC was one of painful disappointment and wasted time. I remain on good terms with most of the former Efland devotees.

Despite the actual history, Suddha Jiva made so many ridiculously untrue accusations against myself in his essay. Yet the ISKCON GBC still included all this false witnessing in their book, and did so without verifying any of the allegations. Practically everything Suddha Jiva accused me of were simply projections of his own nature and character; almost all devotees he has known were cheated by his shady dealings. An institution such as ISKCON that harbors dishonest and ambitious leaders results in a corrupted membership as well, by the trickle-down effect. This could explain Suddha Jiva’s behavior somewhat, and is a principal reason so many of Srila Prabhupada’s “direct” disciples prefer to stay outside the bounds of the institution, so to avoid such distasteful experiences.

Rather than honestly examine the hard evidence that Srila Prabhupada was poisoned, their strategy is to throw mud at the messenger and give him a bad name, then hang him and reject his message. It reminds me of Big Timmy, the schoolyard bully in my fourth grade. What a jerk he was.

2. ACCUSATIONS OF BEING CALLOUS TO SRILA PRABHUPADA’S DYING REQUEST

On pg. 150 in *NTIAP*, Trivikrama Swami recalls a story Satsvarupa Maharaja told him in late 1977. In late 1977 Satsvarupa had told me that many temple presidents were going to Vrindaban to be with Srila Prabhupada while he was very ill, and suggested that if I wanted, I could go also.

My response was negative, because I had gone to Mayapura and Vrindaban the previous year, and experienced first hand the distasteful politics and cliquish elitism of the GBC and sannyasis who surrounded Srila Prabhupada. I had no interest in being subjected to criticism of my being a businessman, which is how I had been hammered in 1976. I would have loved Srila Prabhupada’s association if I could have gotten past the heavy and exclusivist cordon of ISKCON biggies whom I wanted to avoid.

So here is Trivikrama Swami, with whom I went to college in Buffalo, NY, myself joining the movement just after him in the same temple, and he is insinuating that I did not want Srila Prabhupada’s association and that I was “so callous to Srila Prabhupada’s dying plea.” Give the dog a bad name, then hang it, and reject the message too. This is the defense strategy ISKCON takes against the mountain of hard evidence that Srila Prabhupada was poisoned, namely defaming the messenger to ignore the message.

However, Satsvarupa did not tell me that Srila Prabhupada had requested all devotees to come to be with him, nor even that Srila Prabhupada had asked all senior leaders to go. Apparently Srila Prabhupada asked all his disciples to come, but the message I received was simply a suggestion for myself alone to go. The thought of mixing with those “senior” Godbrothers who would keep me outside of Srila Prabhupada’s room anyways was not very attractive, so I declined. When the news came a few weeks later that Srila Prabhupada had departed, it was a shock. We really didn’t think Srila Prabhupada was so ill. Of course now I do wish I had gone, and never mind the big guns. But in those days we were always told to stick to our post and service.

Exactly what is it, really, that frightens ISKCON so much about the poison issue? What is it that they stand to lose? We should think about that a bit.

Many other devotees also were not present when Srila Prabhupada departed, as most did not think Srila Prabhupada would actually leave. Brahmananda's experience parallels mine (from *Swamiji*):

"During Prabhupada's final moments, Brahmananda was not there. He had left Vrindaban nearly two weeks earlier to tend to management issues in Africa. After all, this was his service, and, besides, he never believed that Prabhupada would really go. Although he could see that his guru was seriously ill, it seemed unlikely that he would depart this world while there was yet so much to do. Brahmananda saw his teacher as superhuman and was unable to accommodate the fact that all mortal beings must die..."

Also Satsvarupa das himself states in *ISKCON In The 1970's* (pg. 344) that he also felt like I did:

"When Srila Prabhupada described his plans to travel to tirthas, I didn't want to go along. I tried thinking why I felt like that. I find it difficult to get along with the big leaders who surround Srila Prabhupada. I become insignificant in such a party and there is no real service for me. Better I do service in separation."

Everyone should know I am a dyed-in-the-wool Srila Prabhupada man; I have a serious collection of his memorabilia, and am a fairly strict follower. I **do** care about Srila Prabhupada's desires, which is why I am risking everything in his defense, seeking truth and justice for His Divine Grace's legacy. So who is really being callous? Those who dismiss Srila Prabhupada's last-days' statements about being poisoned as the senile ramblings of a dying man, as it is chronicled in Chapter 57? Or one who had no taste to mix with those who think like that, and never thought Srila Prabhupada would really leave us?

Vasudeva das, GBC for Fiji, wrote a Vyasa Puja homage to Srila Prabhupada in 1991:

"I still regret not having met you in your last days while your physical health was failing. You had requested all GBC's [...] to come and meet you in Vrindaban. At that time the Kaliya Krishna temple had just opened. Being new and less mature [...] I could not make the correct decision- whether to go and visit you or to see to the running of the new temple. I chose the latter, and thus I did not see you in your last days. I [...] and my wife Bhagavati could have easily visited you..."

Yes, I am a low-born good for nothing, but to find fault on this issue is unfair and dirty.

3. ACCUSATIONS OF BLASPHEMING DEVOTEES

Danavir Goswami makes much fuss in his *NTIAP* essay about how *SHPM's* insinuations that Srila Prabhupada's loving disciples such as Tamal and Bhakticharu could have poisoned Prabhupada is equal to BLASPHEMY of the highest order, a Maha Vaishnava Aparadha.

"...at its heaviest. By drinking this deadly brew, bubbling with blasphemy of Vaishnavas, naïve devotees are ruining their spiritual lives. Please avoid listening to the poison theory... one who blasphemes a Vaishnava should be defeated by expert preachers or punished by virtuous ksatriyas or avoided by neophyte sadhaka-bhaktas. Many expert devotees have tried their best to talk some sense into the poison proponent blasphemers to no avail... Therefore the best policy for ISKCON devotees is to act on the platform of madhyama adhikaris and completely avoid (them)... The poison proponents desire to see ISKCON demolished..."

How ridiculous. Let the evidence speak for itself. We discovered, compiled, and presented the evidence to stand on its own credibility. We are not manufacturing theories, but presenting confirmed, irrefutable evidence. Let us look at the evidence, and not be distracted by the fear of supposed blasphemy. Rather than talk of blasphemy, we should be looking at why Srila Prabhupada's caretakers on Nov. 10, 1977 clearly acknowledged that Srila Prabhupada thought he had been poisoned. And why is it that decades later they now indignantly accuse us of blasphemy for pointing this out? If we are blasphemers today, they also were then!

Danavir goes on to call us Kali-celas, demoniac, and disciples of Kali.

“Formerly anti-cult groups and atheists vigorously opposed the Krishna consciousness movement. In the present day we find a new anti-cult class of so-called devotees dedicated to disrupting ISKCON, misrepresenting Srila Prabhupada’s words and defaming respectable Vaishnavas. These new anti-ISKCON people are certainly behaving like demons.”

These scare tactics of intimidation are a gross twisting of the philosophy of Krishna consciousness, employed to indirectly discredit all facts and evidence in the matter without any open examination of its worth. We are told to disregard this evidence lest we commit spiritual suicide through envy, blasphemy, demoniac activities, and what not. This is the typical and desperate last defense of a dying generation of corrupt institutional leadership, just prior to a cleansing revolution by sincere followers who decide to end the abominations to Srila Prabhupada’s spiritual contributions.

4. ACCUSATIONS OF ENVY

We who speak truthfully about the injustices perpetrated by the ISKCON GBC against the sincere followers of Srila Prabhupada are called envious, and accused of a longing for their positions of absolute power as initiating gurus. After all, our commitment does not equal theirs, and our dissatisfaction with their leadership simply indicates our envy (or so it is said).

Danavir Goswami also added his 22 pages of outraged impressions in *NTIAP* on the poison theory, which he says was *“hatched from the same two insidious, perverted minds which conceived of the rtvik theory.”* Of course, this is a bizarre assertion, since it is the solid evidence which makes the case; nothing was manufactured or hatched in anyone’s mind. Again, we see that poison theorists are lumped in with the greatest enemy of the self-made gurus, namely the ritviks. This sounds like the McCarthyism of the 1950’s, when all political opposition was accused of being a secret communist plot.

Danavir quotes from a Bhagwatam purport:

“It is said by Chanakya Pandit that there are two envious living entities- the snake and the envious man. The envious man is more dangerous than a snake... (and) cannot be pacified by any means.”

Envy means wanting what the other possesses. We simply want the truth of the matter, and we do not want anything from anyone in terms of position, power, prestige, wealth. How can wanting truth be envy?

5. ACCUSATIONS OF BEING AN AGENT OF KALI AND A WACKO

Bhakti Tirtha Swami contributed four pages to *NTIAP*, wherein he emphasized his opinion that the poison controversy was the work of Kali and her agents, meant to destroy the Hare Krishna movement. He says:

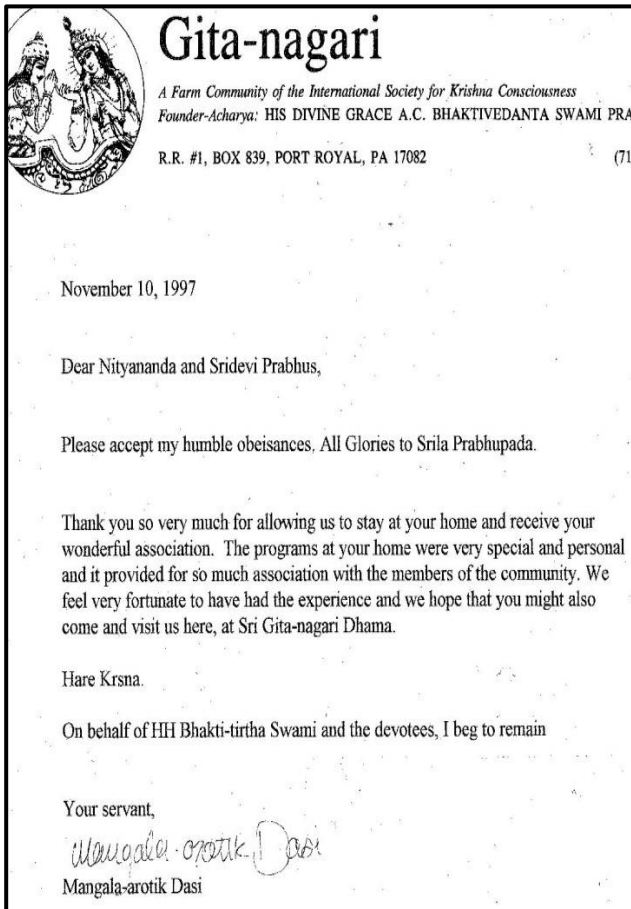
“So it really shows to the degree that Kali has entered our society, that the greatest attack- it’s like in warfare it’s not the enemy which is so obviously different, antagonistic, keeps their distance, but the greatest enemies in warfare are those who do the espionage. They are the most trained, the most powerful and the most dangerous because they enter into an environment with the idea of being like that, supporting it, while they have a hidden agenda. So beyond a doubt some of the major agents who are pushing this issue have been highly influenced by Kali.”

Is that how to describe someone: who has become concerned about the suspicious circumstances surrounding Srila Prabhupada’s departure? ...who has heard the whispers about poisoning just before Srila Prabhupada drinks milk, who has read how Srila Prabhupada repeatedly stated he thought he was being poisoned, or who has heard on tape Tamal asking Srila Prabhupada, “So who is it that has poisoned you?” The swami tries to convert genuinely concerned devotees into monsters of Kali, enemies with hidden agendas. But **he has the hidden agenda** of protecting his fellow guru-brothers just so his own position may not be risked if the poisoning is widely accepted.

Then the always-smiling BT Swami resorts to another ingenious explanation of the poison issue:

“But we also have to appreciate that when devotees get so wounded, so disappointed with the institution, and most importantly with themselves, then the tendency is to over-react or to scapegoat and try to

find some easy justification for often their own failure or some ways to deal with the void they may experience in different ways... “



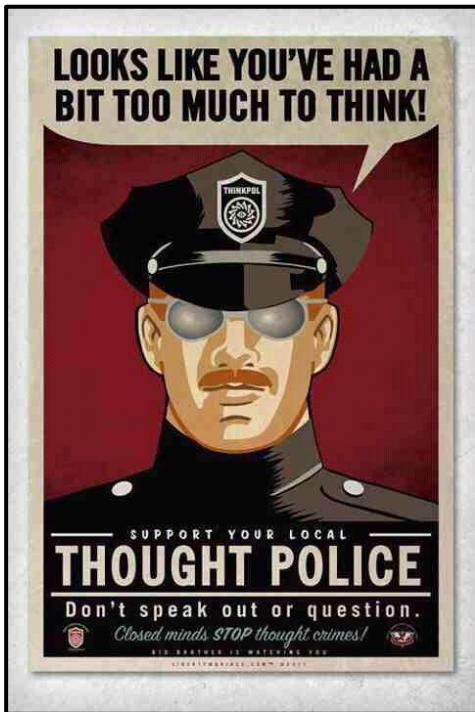
Now he is describing those who “propagate” the poison controversy to be mentally or psychologically imbalanced people who are “wounded” and compensate for their own personal failures and “void” by creating unjustified trouble for others. The message is that if you even think about using your intelligence to examine this “blasphemous” issue, you must be a psycho-wacko, and that any “enlightened” and kind Krishna conscious person such as BT Swami would feel sympathy for them, but observe strict avoidance as well. How condescending. Then he drops his real point:

“...if we allow the parampara to do the driving. If we try to drive ourselves, try to do things based on our intelligence, then there will always be some shortcomings.”

In other words we should all surrender unconditionally to the parampara or chain of infallible and fully self-realized souls such as he himself!

BT Swami, before he passed away in 2005, was an ISKCON initiating guru and GBC member, and here he advises us that we should turn off our intelligence and allow the parampara, namely the new ISKCON leaders including himself, to “drive for us.” Mind you, some of these leaders are suspected of poisoning Srila

Prabhupada, and the rest are refusing to discuss the matter, effectively sheltering those suspects. No wonder we see only sychophants and non-thinkers in the new ISKCON- self reliant or independent thinkers are just not wanted, and if any such persons show up, they are quickly scared off



Again, on behalf of ISKCON, we are being scared away from any honest examination of this issue, with a clear message that to do so would mean some kind of profound personality malfunction or as BT Swami puts it: *“But I also feel that there are others who have been empowered by Kali, and so their mentality, their perceptions and their actions, the kind of chaos that it is bringing into the movement is beyond just normal deviation, it is actually like an empowerment for destruction.”*

About two years before he made this statement, we hosted BT Swami and his travelling party for a week at our home in NC. We were on very friendly terms. When *Someone Has Poisoned Me* came out, with its plea for devotees to examine the evidence on Srila Prabhupada’s poisoning, BT Swami did not contact me, and he says in *NTIAP*, *“I’ve eagerly kept a certain amount of distance because of the absurdity and pain of even thinking about such a thing...”*

This is my experience with ISKCON leaders: I always felt used. They are happy to accept assistance for their own programs, but as soon as there is any issue, they don’t know you anymore, and proceed to cold-heartedly demonize you. He says I am “empowered by Kali...”

For collecting and presenting hard facts and evidence about Srila Prabhupada being poisoned, we are called agents of Kali, the ultimate anti-spiritual force. Only mushrooms kept in the dark and fed this manure can believe such atrocious nonsense.

6. POISONING WAS IMPOSSIBLE DUE TO THE GREAT LOVE OF DISCIPLES

Another defense repeatedly used against the “poison theory” is that none of Srila Prabhupada’s disciples could have possibly done such a thing because they all loved and cared for him so much, as was seen in the final months of 1977. Obviously Srila Prabhupada’s disciples loved him dearly and could not even think of something like poisoning him. However, what about the 1% or less that may have had love for Srila Prabhupada but who also harbored other, perhaps stronger and over-riding motives? Poisoners are hidden cowards and almost always do not appear capable of such a drastic act. Just because all the disciples **appeared** incapable of poisoning Srila Prabhupada does not prove much of anything. Would not a poisoner also profess his love and behave very lovingly towards Srila Prabhupada? He would need to do so to avoid being caught!

The argument that Srila Prabhupada could not have been poisoned because of his disciples’ great affection is trying to rule out an exception by reference to the usual state of affairs. There are so many murders by poison all over the world wherein the killer would not have been suspected in the least until some evidence implicated them, thus requiring further investigation. Similarly, there is plenty of circumstantial and indirect evidence implicating the named suspects in Srila Prabhupada’s being poisoned, and this is detailed in full in Part Seven and Part Eight. Are we to just ignore this evidence like blind or dumb men?

Out of thousands of dedicated and loving disciples, it need only take one bad apple to secretly poison Srila Prabhupada. How is this not possible? How else to explain the sky-high cadmium levels in three of Srila Prabhupada’s hair samples? The one(s) who poisoned Srila Prabhupada could have been part of the loving dealings between the guru and his disciples while secretly doing their horrible work, hiding behind this scenario of general affection.

Another point to consider is that the ferocious outcry amongst the poison suspects and their close supporters seems almost like too much devotion, like a mask of guru-bhakti:

*“According to a Bengali proverb: **ati bhakti corera lakṣaṇa: ‘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 **sādhu**.”* (CC Madhya-lila: 17.15 : Purport)

7. IF SRILA PRABHUPADA WAS POISONED, HE WOULD HAVE STOPPED IT

Although we did not find this objection to Srila Prabhupada’s poisoning in *NTIAP*, we have often heard it repeated as a supposedly logical reason why it did not happen. The rationale goes like this: If Srila Prabhupada really was poisoned, he would have known since he is a pure devotee, and to protect the movement he started, he would have immediately exposed or stopped the poisoning. In other words, since Srila Prabhupada did not expose a poisoning, there could not possibly have been one.

There are several problems with this line of thinking. One is that Srila Prabhupada **DID** expose his own poisoning on Nov. 9-10, 1977- see Part Two, The Poison Discussions. There were extensive discussions about Srila Prabhupada being poisoned, and Tamal even asked very directly, “So who is it that has poisoned (you)?” Yet Srila Prabhupada remained silent, not that in this way he meant to negate everything he had spoken about being poisoned, but simply that he chose not to name his poisoner.

Secondly, we must be cautious about interpreting Srila Prabhupada’s activities as a liberated soul. Maybe he did not stop his own poisoning because of one these reasons:

- (1). He decided to simply tolerate it, as Jesus Christ similarly did not protest his crucifixion.
- (2). He accepted it as Krishna’s will.
- (3). He did not want to inconvenience the poisoners, similar to Haridas Thakura who felt compassion for his tormenters and agreed to die at their hands.

There could also be other reasons which we may not understand.

Thirdly, it may be that Srila Prabhupada saw no need to protect his movement by stopping his own poisoning, either because he humbly felt himself too unimportant to make an issue out of it, or that he saw his poisoning as unthreatening to his movement. Perhaps it was all part of Krishna's plan somehow.

To impose upon Srila Prabhupada our way of thinking is usually a big mistake.

8. JUST LEAVE THIS ISSUE FOR KRISHNA TO SETTLE, WHY GET INVOLVED?

Some will also say that we should not become entangled or dirtied by involvement in such a sensitive and controversial subject as whether Srila Prabhupada was poisoned, because it is really up to Krishna to do with it as He likes. If we become involved, there could be so much criticism and fighting...

This position befits the cowards who are too shy to take a stand for the truth, who prefer to go along to get along, and might recommend that Arjuna leave the battle and leave Krishna to fight.

"There is no question of liking or disliking the truth....There can be no compromise, for this is a matter of necessity." Sri Isopanisad Mantra 14

Srila Prabhupada explains that we must learn to discriminate, to make a judgment, and that truthfulness is not faultfinding, and is required to counteract the misrepresentation of facts.

"No, judgment is there everywhere. Unless there is judgment, how you can discriminate, "This is spiritual; this is material"? Judgment must be there for intelligent person. Otherwise how you can distinguish? We are distinguishing every moment—"This is good. This is bad"—in the relative world. So there is judgment. So God—the supreme judge. So as soon as there is question of judgment, then what is our position? There must be good and bad, so that if we have lived a very nice, good life, then by the judgment of God we get better position..." (Conversation, Teheran, Iran, March 14, 1975)

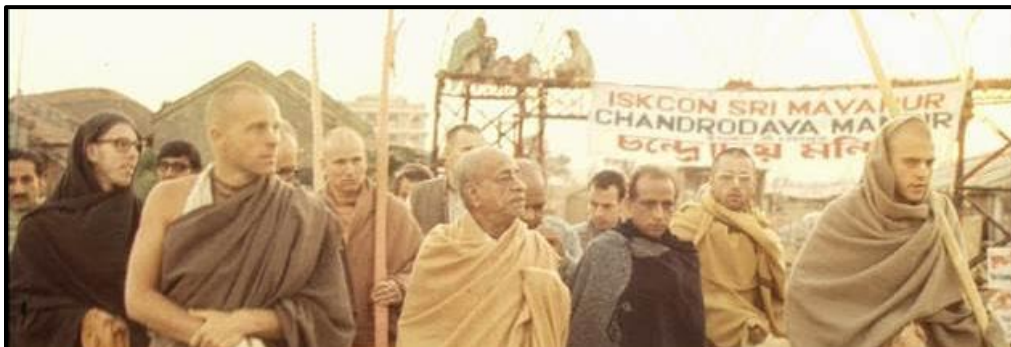
"...Satyam, truthfulness, means that facts should be presented as they are for the benefit of others. Facts should not be misrepresented. According to social conventions, it is said that one can speak the truth only when it is palatable to others. But that is not truthfulness. The truth should be spoken in a straight and forward way, so that others will understand actually what the facts are. If a man is a thief and if people are warned that is he a thief, that is truth. Although sometimes the truth is unpalatable, one should not refrain from speaking it. Truthfulness demands that the facts should be presented as they are for the benefit of others, that is the definition of truth..." BGita 4-5

"...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..." SBhag.1.15.31, Lecture, Los Angeles, CA, USA- December 9, 1973.

"Of course to call a thief a thief is not faultfinding." (B. Gita 16.1-3)

CONCLUSION

ISKCON misleaders attempted to discredit the facts and evidence of Srila Prabhupada's poisoning by bearing false witness against the messengers and those who would discuss the matter, wanting to know the truth. In this way ISKCON has become as corrupt as any of the mundane governments in the world.



CHAPTER 53: THEIR EXPOSER IS EXPOSED

By Nityananda das

INTRODUCTION

NTIAP includes a rambling, lengthy testimony (pg. 257-287) by Jagannath das Puripada (Geoffrey Giuliano) regarding the making of the private investigation's 1998 audio CD on the poison issue. These 30 pages comprises almost 10% of ISKCON GBC's entire presentation, which they claim refutes all the evidence that Srila Prabhupada was poisoned. It is titled sensationally:

THE INSIDE STORY ON THE POISON CD: A Revealing Expose by Jagannath Das

The following statement was spoken to Bir Krishna Goswami in September of 1999.

This chapter will address the lies and hypocrisy given by Giuliano in *NTIAP*, and shows that ISKCON has resorted to taking testimony from an admitted thief, exaggerator, and vendor of falsehoods (also known as celebrity sensationalism). Jagannath das is a legally assumed name, as Giuliano was never initiated in ISKCON. In 1999 he managed a so-called Vedic center in Lockport, New York and assumed the title Puripada, perhaps intent on capitalizing on the "guru business." He advertised thus:

FOR IMMEDIATE RELEASE SELF-REALIZED SPIRITUAL MASTER,

HIS HOLINESS JAGANNATHA DASA PURIPADA ON TOUR OF AMERICA

The spiritual advisor and leader of over many thousands of people in Northern India, His Holiness Jagannatha Dasa Puripada, has come to America to teach the five-thousand-year-old, non-sectarian, Vedic meditational technique of Bhakti, or Devotional Yoga, throughout North America.

He also claimed to be sponsoring an orphanage near Vrindaban, India and a goshalla in Lockport. In his "expose," found in the GBC book, Giuliano tells a tall tale as a slanderer-for-hire and makes a series of false accusations. He seems willing to do anything for profit. He has tried his hand as an author, a guru, movie star, music producer, blackmailer, extortionist, and much more. He is an unusual character and just what Bir Krishna Swami thought would be helpful to the GBC.

ACCUSATIONS WE WANTED TO TAMPER WITH PRABHUPADA'S TAPES

Giuliano portrays himself as a kindhearted, generous fellow who at first just wanted to help get out some information to the devotees, but claimed that later he came to see the low character of those he was working with, namely Dhaneshwara, Rochan, and myself. He makes accusations against Rochan for proposing to commercialize the poison controversy by selling the story to a major media outlet such as HBO or 60 Minutes.

Giuliano also accused myself of attempted fraud: *"...did Nityananda request that in the studio, that you enhance, move around, juxtapose, some of the internal content of some of these whispers and sound bites, in order to present a stronger case or to put a finer point on it, or to make a more damning piece of taped evidence? My answer would have to be, "Yes.""*

This accusation does not simply refer to how we would compose the storyboard for the CD that Dhaneshwara was making, because then he further explicitly elaborated about how he had previous experience in doctoring tapes to change the meaning or word content. He further accused our team of having manufactured the poison issue's "false evidence" because of long-standing ill-will against ISKCON and its

leaders. He stated my motivation was to pull down those in power and put myself in their place in a "power-grab." Just for the record, everything Giuliano said above is false witnessing, and of course, it was eagerly published by ISKCON in their book of denials.

There was absolutely no attempt to alter or tamper with the taped recordings. How could anyone expect to get away with that? The original tapes are safeguarded zealously at the Bhaktivedanta Archives, so any tampering would be discovered in a heart beat. Actually, and this is the fact, it was Giuliano who suggested something of this sort to me by phone, and I told Dhaneshwara about it and to be sure Giuliano did nothing of that sort.

Fabrication of evidence is not the agenda for anyone on our team of private investigators. As for wanting a position of power in ISKCON, this is absurd. I will never accept any position of leadership in ISKCON; that is for sure. Rather than envy my Godbrothers in ISKCON, I pray for their welfare, due to being trapped in an institution corrupted by dishonesty, ambition, and dire offenses to Srila Prabhupada.

Giuliano also claimed that our just finished CD was stolen from his premises and delivered to ISKCON by the Bengali devotees in his ashram that he also accused of stealing equipment, food stamps, camera, and US\$19,420 in cash. He even filed a robbery report with the local police, which he sent to me. One of these Bengali devotees, Gaura Daya das, soon called me from Washington, DC, saying that it was Giuliano who took the CD to Europe and sold it to Harikesha Swami. He expressed sympathy, saying that he and friends had also endured great abuse and exploitation from Giuliano, confirming that he was a first-rate swindler, psychopath, and con-man.

The facts are this: on the very day that the CD was completed, Giuliano instigated a terrible argument with Dhaneshwara who felt compelled to leave immediately as though he was in danger. The same day Giuliano flew to Europe. Then the CD was given to Jahnu in Europe, presumably by Harikesha. Geoffrey Giuliano demanded payments from us after he had promised there would be no expectation of money by him. **He almost certainly stole our finished CD and sold it to ISKCON.** The Bengali devotees that fled his ashram told us many stories about his very shady business practices, including misuse of his tax exempt status. His business career was sensationalizing stories to sell to the smut media, and Giuliano is the type of person that ISKCON comes up with to further their position?



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GIULIANO'S HISTORY SHEDS LIGHT ON HIS CHARACTER

A quick search online shows the history and character of the Geoffrey Giuliano who was featured in the ISKCON book that denies the evidence that Srila Prabhupada was poisoned. This man is rather dodgy, to say the least, and was involved in various lawsuits for libel, and has been heavily criticized for concocting celebrity biographies for sale. On July 15, 2000, Colin Carlson of the *Library Journal* commented, "Non-fans will be put off by this image of Lennon as cad, drug addict, and paranoid; this often **sensationalized account is for**



voyeurs..." A "Publisher's Weekly" reviewer commented, "If Giuliano's own double-talk isn't enough to diminish this work's credibility, his endless, voyeuristic descriptions of Lennon's sexual encounters are."

Giuliano co-authored a book about John Lennon with Julia Baird, Lennon's half-sister, and when Baird later wrote another book 20 years later which was being made into a movie, Giuliano

threatened to sue her "for his share." Giuliano co-directed the DVD *The Beatles: A Celebration*. A review on Beatles Collectors.com stated that "the production itself is very unprofessional," and that its content consists of "a tabloid style account covering only the negative publicity that cropped up during the Beatles career." He failed to *prove his sources for information included in his books* on the Beatles and others.

Until 1990 Giuliano worked for an agency by portraying McDonald's advertising figurehead Ronald McDonald for a year and a half, even though he had been personally a vegetarian for 20 years. He then joined in a suit against McDonald's and decried "concerns who make their millions off the murder of countless animals and the exploitation of children for their own ends." Giuliano also became the actor for Burger King's "the Marvelous Magical Burger King." When he supposedly had a change of heart, he courted publicity as one who was redeemed by his conscience.

More recently Giuliano has moved into the movie industry as can actor, departing from his earlier work of audio CD's, books, and radio shows. One movie made in Thailand was called Sming, about a hunt for a dangerous tiger. Other movies in which Giuliano took acting roles were Bangkok Adrenaline, Vikingdom, Scorpion King 3... all low budget, Asian, grade C, sleazy productions of glorified fantasy and bloody violence.

Altogether we see a man very interested in fame, money, and doing whatever it takes to get these things. And Geoffrey Giuliano is who ISKCON brings forward in an attempt to discredit the evidence and messengers in Srila Prabhupada's poisoning? It seems ISKCON has resorted to scraping the bottom of their barrel of tricks...

CANDID COMMENTS FROM GOOGLE GROUPS ABOUT GIULIANO

Giuliano has published many books about the Beatles, Hendrix, Townshend, Yoko Ono, Princess Diana, and others, including dirty gossip from their "secret" lives. We can get an idea of Giuliano's character and quality as an author or witness from perusing comments posted by knowledgeable, avid Beatles fans online:

Jeff Mills: I laugh when this guy talks. Not only because of **the lies** that come out of his mouth, but the muddled English accent that does as well.

DW Washburn: **Absolute rubbish.** His books are roundly decried by all critics, pro *and* anti Yoko alike.

Francie: Of course when Giuliano got my phone number from Victor Munoz in 1998, he **claimed he was another person**, a publisher who wanted to put Body Count on a CD... for no money up front. The saddest thing these days imo is the black tide of liars and X#@?*&%#\$@ child abusers and phony gurus that lap at the shores of Pepperland.

FUMIKA N: Is he the one who writes **those gossip books**, saying terrible things? He should watch out for Karma. His Karma must be very bad. He better start writing some nice things. I saw this book in a bookstore (Barnes and Noble). At first I was so excited to see a John book. But it contained lots of **stories that can't be true**. Also, the pictures in it are so strange. John and Yoko look different in them. Like the **pictures were tampered with** to make John and Yoko look bad.

Philip Sondericker: Worst writer I've ever read.

Francie: Giuliano is himself **a fraud, culture vulture, liar and greed-driven slimeball**. He probably regrets being MacDonalds' clown only because it was for charity. Hitler was a vegetarian too. Doesn't say anything about character or morality. **It's a sham**. Giuliano is not worth defending. I can't think of any other reason for your farcical defense of **this lowlife, no-talent scum**.

Roger Smith: It may be a good read, but it's not good journalism. Giuliano claims that the book is based on a copy of Lennon's diaries given to him by Harry Nilsson. There's no evidence Harry ever had copies of the diary. There's no way Harry would have betrayed a friend like that if he'd had the diaries. Bob Rosen, who has read the Lennon diaries said, "I see little bits and pieces, pretty mundane stuff, that might have come from the diaries. **The sensational things, I don't know where he got them from. I'm assuming he made it up**, because I've never seen anything like that." (Buffalo News, May 28, 2000) Frankly, the man seems to live in a different universe than the rest of us.

Mom...@msn.com: This guy is a **con-artist**. I knew him in Jr. High and he was a whack-job then. I unfortunately got trapped into a business deal and that museum crap of his and was supporting him in Thailand via Walmart



money orders for several months in 2006. He played the "my son has a heart condition please send money, we are eating dirt over here." **I lost about \$20,000 USD** with the money I sent him and trying to secure his Lockport property & fix relations with the government in Lockport. Luckily, I saw the light, turned, and ran to cut my losses.

AuroraLucy: I think that the thing that bothered me most about the book was the fact that **Giuliano sounded so self-important** throughout the book, if that is possible to do in a biography about someone to whom you are remotely connected to, and when the sole mention of you is in a tiny blurb in a timeline in the back of the book. **He just had an incredibly over-inflated writing style.** Where one word would do, he would use four or five, and use drawn out allusions and tired cliches.

GORDON: Giuliano didn't just try to steal *any* tape from Pete Townshend. He **tried to steal** the multi-track tapes of TOMMY from Pete's attic. Pete caught him and, rightly so, threw him out after giving Giuliano a place to stay for a few days. Giuliano does mention this in his book on Pete, *Behind Blue Eyes*.

In response to these posts, Giuliano retorted with this:

Geoffrey Giuliano: "What is it that I don't have? People worship me. I sit on a throne. I'm famous. Why would I want to perpetrate fraud on anyone?"

If Geoffrey admitted trying to steal Pete Townshend's tapes from his home, wouldn't he steal our poison CD and sell it to ISKCON leaders in Europe, as confirmed by three brahmacharies who saw him do this? And if his business was to dig up and exaggerate dirt about celebrities for profit, is it hard to imagine that Giuliano approached Bir Krishna Goswami with a fabricated story of falsehoods for some price? After an inside look into Giuliano's international reputation, how could ISKCON even allow him into their book? To do so puts ISKCON in the same league as Giuliano.

Then there is a message from Olivia, George Harrison's widow, who wrote a letter to the Guardian in 1992 protesting Giuliano's misrepresentations about the Beatles:

The sight of Geoffrey Giuliano's face is enough to make anyone a recluse. My husband once made the remark: 'That guy knows more about my life than I do'. Mr. Giuliano missed the joke and used it to endorse his book. To rate himself as the world's greatest rock 'n' roller biographer (a laughable title in the first place) is nothing but delusion. He has only ever been in the vicinity of my husband for about 10 minutes and considers himself an expert. He parades as a spiritual person while condemning the famous, yet without them his achievements in this life wouldn't rate one line in any newspaper. To judge Paul McCartney as 'vacuous and shallow'- after all Paul has written and offered to the world- is surely the judgement of an arrogant mind, especially as Giuliano's own recognition is not because he is creative, but because, like a starving dog, he scavenges from his heroes, picking up bits of gristle and sinew along the way, repackaging them for consumption by a gullible public. His life is a 'curse' to himself; his admitted 300 acid trips by the age of 19 have something to do with it. I'm sick of this guy.

On July 20, 2006, Giuliano published in the Lockport newspaper an apology and a conceited rationale for his legal problems in upstate New York:

I am from the poorest of broken families in Olcott. As a boy on the beach, I told myself one day I would see the world and do many exciting things. Well, I have. More than that lonely little boy could ever have imagined! When I first became successful, like many, I had no reference on how to handle this sudden change in my life. After all, one never really expects one's dreams to come true. But in my case they did. I lost my balance. I became arrogant, selfish and extremely self-centered. I bought a big house, fast cars and showed off my new stature just like any poor boy might from the wrong side of the tracks.

And then I found my faith. Although my path starts in ancient India there is only one God and one beautiful blue world in which we all live. Now, as part of my spiritual growth, much of my wealth, career and even my once good name have been lost. And it has only done me good! I am now, at 52, a much kinder, quieter, more compassionate, caring person. Now I want to give something back (along with SRI) to the friendly folk of Lockport. I would like to publicly apologize to the Lockport Police Department and Chief Merritt for the many times I was verbally abusive and very much off base in my immature, aggressive approach to simple problem solving. There are others, too, I have treated wrongly, and to you too, I am deeply sorry. If, in the future I can use my time and talent to serve the City Of Lockport via this exciting new project on Market Street I give you my word I will do my very best to the people of Lockport, New York, my home, wherever the wind may blow me. Yours, Geoffrey Giuliano

Giuliano's above letter to his home town, written from Thailand, sounds a little bit like he expected forgiveness in the same way that famous celebrities are excused for their weaknesses and indulgences. Below we see more specifically what really happened.

TROUBLE WITH THE LAW: FRICTION WITH LOCAL AUTHORITIES

by James Heaney - Buffalo News, 5/28/00

So who is Giuliano? "Geoffrey Giuliano" is a pen name. He changed his legal name in 1997 from Jeffrey Juliana to Jagannatha Dasa Puripada. He did stints as the Magical Burger King and Ronald McDonald in the late 1970s and early 1980s, became a major collector of Beatles memorabilia and eventually parlayed his interest into a writing career. In 1986, Giuliano wrote the first of his 23 books on popular music, 18 of them on the Beatles.

Giuliano has had his share of **run-ins with the local authorities**. He pleaded guilty in 1998 to a noncriminal violation and **received a one-year conditional discharge** after authorities accused him, along with his wife and oldest daughter, of trying to avoid \$21,672 in bills from New York State Electric & Gas. Something Fishy Productions, one of his corporations, **pleaded guilty to a felony count of fourth-degree grand larceny in the case**. The Giulianos, according to authorities, tried to avoid paying their bills from 1990 to 1997 **by changing the name on the account** every time NYSEG threatened to shut off service for nonpayment. Giuliano agreed to pay \$15,629 in restitution, though he said he is refusing to pay the last one-third of the debt. He insists he was unfairly prosecuted - **"they had nothing on me"** - and that he pleaded guilty only because it was cheaper than fighting the charges.

Giuliano has been the subject of several complaints filed with Lockport police since 1995, including accusations from a tenant that **Giuliano followed and threatened him**, and later **broke into his apartment and trashed his furniture**; a report from workers who delivered appliances to Giuliano's house that **he threatened to "split their heads open"** after they damaged a door; and **an obscenity-laced confrontation with police** after they picked up his daughter on a driving violation. "They were simply allegations," Giuliano said of the incidents. "Charges were never filed." His difficulties, he said, are rooted in the bigotry of local authorities and "goon squad" tactics of the Lockport police. "They don't know what to make of me, dude. They're squares," he said. "It's kind of an inversion of ignorance. It's the blue-collar oblivion in which they live."

The house he and his family live in also has been the focus of attention. The **property taxes and water bills haven't been paid on time in five years**, public records show. Currently outstanding is a \$3,332 water bill.

Giuliano recently told the Washington Post that he owns the house and that it's worth \$700,000. Public records show that his in-laws own the property and that it's assessed at \$86,400. Giuliano maintains that he was quoted out of context and that he has made improvements to the property to boost its value.

Giuliano's **background further erodes the credibility of the books he wrote** on the Beatles and other rock stars. A critic, Mintz, said: "People like Giuliano want to suggest it was all darkness, that John and Yoko had a loveless relationship and he was a creep of a guy. I imagine it makes for better copy in an age of cynicism. **Who are you going to believe?"**

BEATLES AUTHOR ARRESTED September 2, 2000

The Lockportian who has written multiple books about the The Beatles **was arrested** Thursday, 9/1 by Lockport Police for "obstructing governmental administration." 47-year old Geoffrey Giuliano was charged at his Lower Market Street home and temple after police responded there for a reported domestic dispute between Giuliano's son and the son's girlfriend. Police say they were ordered off the property, called "Robo Cops," and "stupid idiots" by Giuliano. Giuliano was released on \$500 pending a court appearance.

The World Beatles Forum – Vol. 6, No. 2– Sept/ Oct 2001

A REPUGNANT RUSE RENDERED ON A GRIEVING WORLD by Brad Howard

On Friday, September 14, 2001 – 7:54 PM, I (and others) received the following message from Geoffrey Giuliano's (Jagannatha Dasa – GG's Krishna name) personal e-mail account: Indigo Editions today formally **announces the death of author Geoffrey Giuliano** in the tragic attack on the World Trade Center in New York on his 48th birthday, September 11, 2001. He is survived by his wife Vrnda and four children. No body has been recovered. An Indian funeral is planned near New Delhi.

Indigo Editions is GG's sales company for his books, CDs, and tapes. I verified that the message did indeed come from GG's personal e-mail account. At 12:45 AM, Saturday, September 15, 2001, I sent this message to his address (using GG's original e-mail information stored in my address book): *"My heart goes out to Geoffrey's wife and children. I am truly devastated over this announcement. I truly am sorry. Brad Howard"* I received an odd reply at 7:24 AM, Saturday:

"Thank you so much. He had just finished a new book on the Beatles called Revolution."

I sent another message to GG's e-mail at 8:09 AM, Saturday. This time, I sent it to Jagannatha, without realizing that this was GG's Krishna name. My grieving sentiments were genuine, at the time. *"Hello Jagannatha, I am publishing a small, personal tribute to Geoffrey in our next issue of The World Beatles Forum. I still cannot believe that he is gone. He was a good man. I'll miss him. B. Howard"* One final "GG account" response was received: *"God Bless You Brad."*

These communications really shook me. I now could put a face to one of the 6,600 victims of the World Trade Center disaster – or so I thought. I even wrote a two column obituary to honour Geoffrey (now, replaced by this article). I sent out the announcement to various news sites and discussion groups. After the message was published, I started to receive queries from disbelieving Beatles fans. Then, someone sent a denial of GG's death:

"Geoffrey Giuliano, author of the Townshend biography, reported dead in the WTC attack, is apparently alive and well. A contact of mine in the news business says a reporter who was researching Giuliano's "death" spoke with him by phone today. The author said he has been swamped with calls from people trying to get in touch with his family due to his supposed demise. He was in NYC at the time of the attack meeting with his publisher, but was not at the WTC."

Several people started investigating Giuliano's death. Someone from Entertainment Weekly claimed to have spoken with GG, but no one could verify anything one way or the other. I checked with the Buffalo News and the local Lockport newspaper for obituaries and death announcements. They were conspicuously absent of information on GG. On Saturday AM, September 22, 2001, Steve Marinucci spoke with Geoffrey Giuliano, via telephone, at his home in Lockport, NY and confirmed that he was alive. GG speculates someone in his ashram used his e-mail account to send the message "to get him." It took 8 days to uncover and denounce this insensitive and spurious announcement. It is incomprehensible that someone would deliberately and **falsely**

announce a death – tagged to this horrific WTC tragedy. How could anyone perpetrate this sick joke on a mourning world? Thousands of real people, innocent victims, died real deaths. Is nothing sacred?

BEATLES AUTHOR ARRESTED TWO TIMES IN PAST SIX DAYS Buffalo News, September 18, 2002

LOCKPORT - Beatles author Geoffrey Giuliano, also known as Jagannatha Dasa Puripada, was arrested two times in the past six days on charges ranging from grand theft to passing counterfeit checks, according to city police and a Niagara County Sheriff's investigator. Detective Podgers said he arrested Giuliano at 10:30 a.m. Tuesday on grand larceny and criminal mischief charges. Investigator Patrick Weidel said the suspect was arrested Thursday on criminal possession of a forged instrument, petit larceny and criminal impersonation charges.

Giuliano, 49, of East Market Street, was arrested Tuesday after he was accused of damaging property belonging to a woman who took care of his home since January while he was in Thailand, Podgers said. He is accused of keeping her computer and other property worth at least \$1,370, Podgers said. Weidel said Giuliano also was arrested last week when he was in a car pulled over during a traffic safety blitz and identified himself to officers as Eric Johnson. When city police realized who he was, they arrested on an outstanding warrant that accused him of passing two counterfeit checks Oct. 2 and 6 for a total of \$800.

He pleaded not guilty Tuesday before City Court Judge William Watson and was released on his own recognizance. Giuliano is the author of more than 20 books, mostly about the Beatles.

INTERVIEW WITH JAGANNATHA DASA FOR UNION SUN & JOURNAL June 15, 2003

Question: Will you come back and accept your punishment for the outstanding charges you have in Lockport City Court you pleaded guilty to in early March?

Geoffrey Giuliano: First of all, I think you better check your facts, as you have used the word charges which implies there is more than one. I plead guilty to ONE B-misdemeanor of attempted petty larceny. Pleading guilty in the secular state of America, in my mind, may be something far different than actual ethical and spiritual guilt. Personally, I believe that plea bargaining, in any form is an injustice to both the defendant and the people of the United States. It is merely a way to facilitate an overflow of so-called crimes, and clear the court's ever increasing calendar. Certainly in my case the facts were never heard, and while I did plead guilty in open court the circumstances surrounding this charge have never been fully explored, and when I am advised by council that I am in a position to discuss the exact particulars of this situation, I plan to do so through the media. As I have said before, I am physically unable to travel to the United States, and at this very moment require two surgeries, which by the way, I cannot currently afford as I am a full time monk without financial means of any kind.

BUST AT HOTEL REVEALS COCAINE: Saturday, October 4, 2003: By David Winters / Lockport Journal

The traffic coming from a Lockport hotel room was considerably more than usual. Devin L. Juliana and his girlfriend, Tiffany M. Brant, were arrested early Friday morning for possessing about two ounces of cocaine, said Investigator Peter A. Cocco. A warrant executed at 12:03 a.m. by the Niagara County Drug Task Force and Lockport police on a room at the Best Western Lockport Inn Hotel on South Transit Street found the two had cocaine, investigators said.

Juliana, 25, 735 Market St., Lockport, and Brant, 21, of Alachua, Fla., were each charged with a single count of third-degree criminal possession of a controlled substance, police reports said. Juliana is the son of Jagannatha Dasa, the formerly local Beatles author who was also known as Geoffrey Giuliano.

SUMMARY:

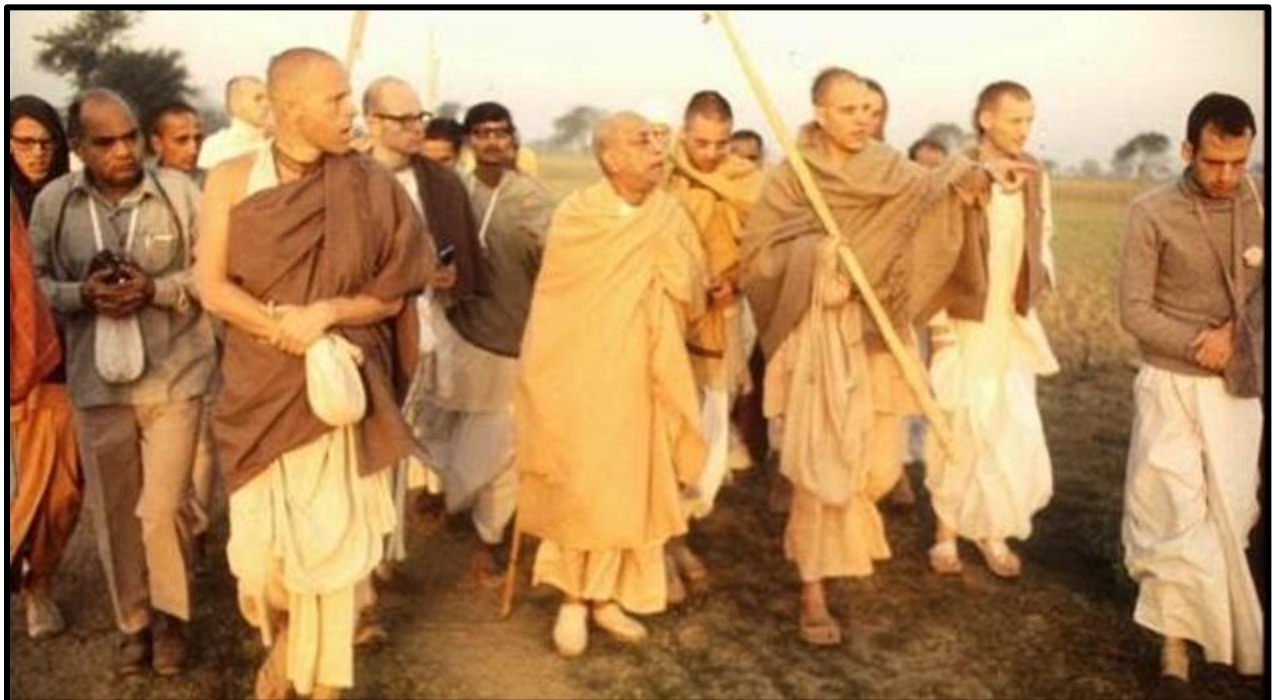
So: the person that Bir Krishna Goswami, long-time Governing Board Director of ISKCON, and former GBC Chairman, considered worthy of providing an "expose" or the actual truths regarding evidence that Srila Prabhupada was poisoned, is Geoffrey Giuliano. However, from the photos, history, facts, and testimonials regarding this man, we find he is not at all worthy or reliable as telling any truths in probably any matter. The ISKCON GBC should be embarrassed for featuring such a false witness and his untrue statements in their

exposition of ISKCON policy called *Not That I Am Poisoned*. We do not enjoy being required to delve into a man's personal history, and it is only because ISKCON has put featured Geoffrey Giuliano in their book with abundant falsehoods that it was necessary to do so.

Giuliano's history shows that:

1. He is unsuitable as a witness, and we believe the information herein has completely discredited all of his testimony regarding the evidence in Prabhupada's poisoning and its messengers.
2. He faked his own death on 9/11;
3. He works in the shabby Thai movie industry but claims to be a full-time monk with no income;
4. He wrote bad checks;
5. He cannot control his temper and threatens people and steals property and yells obscenities;
6. He engaged in financial fraud with utility companies;
7. He appears unduly proud of himself and his accomplishments.
8. He is alleged to have tried to steal valuable master recordings from Pete Townshend's home.
9. He admitted to me of stealing the "Lost Kirtans" recording of Srila Prabhupada and Yamuna dasi (Delhi Jan. 1977) from the Toronto temple in 1977- 78, then selling as his own property later.
10. He stands accused by members of his own "ashrama" that he stole the "poison CD" in 1998 from Dhaneshwara das and sold it to Harikesha Swami with ISKCON
11. Although he claims I wanted to "edit" the poison whisper tape, he himself stands accused of fabricating lies in his various books and tampering with the photos of celebrities therein.

Giuliano says he practices "devotional yoga," and that he is a student of Srila Prabhupada, claiming to have met and spoken with him in London in the 1970's. His brick manor house across from the Erie Canal supposedly serves as a Vaishnava temple, guest house, animal sanctuary, recording studio and vegetarian food pantry. Through his Spiritual Realization Institute, Giuliano claims he distributes food and clothing in India. Is this simply a front to avoid taxes and garnish some favorable publicity? It seems he is in Thailand and not able to return to Lockport, NY because of open legal issues and various pending charges. Still, we wish him all success in bhaktiyoga. The GBC and Bir Krishna Swami have perpetrated a travesty of falsehoods on the Hare Krishna Movement by putting forward the likes of Giuliano in their shabby attempt to discredit the validated evidence of Srila Prabhupada's poisoning.



SUMMARY REVIEW: PART SIX

ISKCON published their book of denials in 2000, titled *Not That I Am Poisoned*, which is an extract from Srila Prabhupada's words, taken out of context and grossly misconstrued. Our examination of their book finds a shocking collection of lies, deceit, chicanery, denials, fraud, and dishonesty as the evidence and facts are twisted, butchered, altered, and ridiculed. It is a travesty that a supposedly spiritual institution would resort to such low levels of falsehood. Obviously ISKCON leadership greatly fears the facts about Srila Prabhupada's being poisoned, as whatever this truth threatens has caused them to betray the principles of truth and purity.

The GBC book's chapter on the poison conversations of November 9 and 10, 1977, focus on this series of bogus arguments:

- (1). Srila Prabhupada made "equivocal" or ambiguous statements about poisoning that should be totally disregarded because:
- (2). Srila Prabhupada clearly stated that he was not being poisoned, and
- (3). Furthermore, elderly dying Bengali Vaishnavas commonly complain that they are being poisoned as a meaningless cultural phenomenon.

These GBC arguments are very seriously flawed, so very flawed that the whole lot of GBC's should be removed and replaced.

INDIVIDUALLY, EACH EVIDENCE MAY BE MORE EASILY DISCREDITED

Several times *NTIAP* discusses separate pieces of evidence cited in *Someone Has Poisoned Me*, only to find faults in them one by one, saying that this piece of evidence does not prove poisoning. Let's see how this is done:

Pg 79: "...we must reject the so-called "whispers" evidence as invalid... These whispers show no hidden agenda, rather they show... loving disciples trying..."

Pg. 47, 53: "...those who feel there may be some truth to the poison rumours, much of their concern relates to the words spoken by Srila Prabhupada and those around him... Based on this irrefutable evidence, we can state firmly that the conversations... do not support the theory of poisoning..."

Pg. 79: "It is therefore no surprise that his disciples were talking about the issue and that the word 'poisoning' would be present...there is really no mystery as to why the same word would also be found in whispers."

Pg. 37: "...there are absolutely NO GROUNDS to claim that the 2.6 ppm arsenic level for Srila Prabhupada's hair is a clear indicator of poisoning."

And so it goes throughout *NTIAP*. What *NTIAP* fails to address is that when ALL of the pieces of evidence are viewed together, including the new cadmium findings, there is too much direct and circumstantial evidence to simply dismiss it with the strategy of, "Well, that piece may not be absolutely valid, neither this one, nor that one, etc." Creating doubts and faultfinding is a standard defensive strategy, but we hoped that rather than reject EVERYTHING wholesale, that ISKCON would see the need to at least investigate further. Never mind, their investigation is now completed by devotees outside ISKCON.

For goodness sake, they did not even care to complete their own hair tests. We had to do that for them to find the primary poison of cadmium.

GBC MEMBERS WHO VOTED IN FAVOR OF THEIR SHAM WHITEWASH BOOK

POISON CONTROVERSY: from the GBC 2000 Resolutions:

WHEREAS, the book *Not That I Am Poisoned* published by the GBC Ministry for the Protection of ISKCON establishes that:

Srila Prabhupada's medical history shows no evidence of poisoning, but rather confirms diabetes as the major factor in His Divine Grace's deteriorated physical health. Forensic (hair) analysis does not show any evidence of poisoning, in that the amount of arsenic is compatible with environmental levels and with normal physiological

functioning. Recorded conversations indicate that Srila Prabhupada did not believe he was poisoned. Analysis of ‘whisper evidence’ is inconclusive or can be shown to correlate with spoken conversations of the same time. **WHEREAS**, the report submitted by Balavanta das, commissioned by the GBC Executive Committee, does not contradict the conclusions of the more detailed investigation by the Ministry for the Protection of ISKCON;

617. IT IS RESOLVED THAT

1. There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada. This conclusion is based on two independent reports commissioned by the GBC Body.
2. The GBC Body endorses the book *Not That I Am Poisoned* as the most detailed and comprehensive exposition of these allegations to date, and it recommends this book strongly to devotees who may have been affected by or who are interested in this issue.

Approved by the following: Anuttama das, Badrinarayan das, BB Govinda Swami, Bhakti Chaitanya Swami, Bhakticharu Swami, Bhaktimarg Swami, Bhakti Raghava Swami, Gopal Krishna Maharaja, Bhakti Marg Swami, Bhakti Swarup Damodara Swami, Bhakti Tirtha Swami, Bhaktivaibhava Swami, Bir Krishna Goswami, Bhurijana das, Giridhari Swami, Giriraj Swami, Gopal Krishna Goswami, Guru Prasad Swami, Hari Vilas das, Jayapataka Swami, Kavicandra Swami, Madhu Sevita das, Malati-devi dasi, Manjari-devi dasi, Niranjana Swami, Paramgati Swami, Prabhavisnu Swami, Prthu das, Radhanatha Swami, Ramai Swami, Ravindra Svarupa das, Rohini Suta das, Romapada Swami, Sesa das, Sivarama Swami, Suhotra Swami, Tamal Krishna Goswami, Vaidyanatha das, Virabahu das, Ravindra Svarupa das, Saunaka Rsi das, Arcana dasi, Parivadi das, Visvadeva das, Smita Krishna Swami, Kadamba Kanana das, Trivikrama Swami.

May they one day come to understand how foolish this resolution was, and regret it.

SUMMARY EXPOSURE OF ISKCON’S COVER-UP

Consider how it’s established that the cadmium levels in Srila Prabhupada’s hair samples are up to 300 times higher than average, and that it also established that there is no explanation more plausible than that someone deliberately gave Srila Prabhupada cadmium with homicidal intent.

Then, let’s consider this evidence in light of the assertion from the ISKCON organization, that:

“There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada.” Also we can consider and assess this evidence in the context of official statements by leaders in the organization, claiming, for example, that “The entire poison issue is ludicrous and beyond absurd,” and “IT IS AN ABSOLUTELY ABSURD ALLEGATION THAT SRILA PRABHUPADA HAS BEEN POISONED BY HIS DISCIPLES,” and proclamations that the idea that Srila Prabhupada was deliberately poisoned is “garbage.” Similarly, ISKCON has dismissed the certified poison whispers as “will of the wisps” and discounts Srila Prabhupada’s own words about being poisoned as the delusions of an elderly dying Bengali Vaishnava who culturally and typically talk like this at the point of death. And there is the year 2000 GBC resolution that there is “no evidence.”

This is ISKCON’s flat denial of Srila Prabhupada’s poisoning even in the face of a mountain of evidence.

ISKCON’s denials of the poisoning evidence is based on sophistry and convenient lies of omission.

(sophistry: a plausible but misleading, fallacious argument)

In the world of politics, the cover-up is often worse than the original crime. It was his role in the Watergate cover-up that took down Richard Nixon, and Hillary Clinton’s cover-up of her email scandal could have sent her to prison. When news broke that the FBI has renewed its investigation into Hillary Clinton’s emails, it sent shockwaves throughout the political world. But nothing came of it due to political connections. Similarly, ISKCON has covered up Srila Prabhupada’s poisoning (and for that matter, plenty of other things as well). Even though many devotees want the truth, that truth is covered up by the powers that be, namely the ruling GBC/guru elite club.

This is nothing less than obstruction of truth and justice. Under US law, this is described as:

“Whoever knowingly alters, destroys, mutilates, conceals, covers up, falsified, or makes a false entry in any record, document, or tangible object with the intent to impede, obstruct, or influence the investigation or proper administration of any matter within the jurisdiction of any department or agency of the United States or any case filed under Title 11, or in relation to or contemplation of any such matter or case, shall be fined under this title, imprisoned not more than 20 years, or both.”

(1). “The smart way to keep people passive and obedient is to strictly limit the spectrum of acceptable opinion, but allow very lively debate within that spectrum.” Noam Chomsky

(2). “We must not compromise with our principles. Those who are actually sincere about spiritual life will gradually see the purity of our movement as you are conducting it and they will become attracted to the real thing. Those who want to be cheated do not take the solution even when it is at hand but prefer to be cheated.” (SPL, January 1, 1974)

(3). PRABHUPADA: “No, no, truth is there, but they cannot present the truth rightly. That is rascaldom. Truth is there; that is certain. But they cannot present the truth in right way.”(Conversations, 17.11.75)

The official GBC resolution, **“There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada,”** makes a mockery of ISKCON leadership.

For those who are not acquainted with ISKCON's infrastructure and its complex food chain, the following ISKCON “law” should give some insight into why the poison issue has been covered up and the suspects have not yet been even interviewed or questioned by anyone. *“...and however much he may be dissatisfied with the exercise of that jurisdiction, he shall refrain from invoking the supervisory power of the Civil Court, but shall seek redress of any grievance(s) through the ISKCON judicial process. Otherwise, he may be removed from office and /or his membership in ISKCON terminated.” (Law No: 12.8/88)*

GBC CHALLENGES US FOR PROOF- WELL, IT IS IN THIS BOOK

In *NTIAP*, Ravindra Swarup das, a GBC and ISKCON guru, challenged Nityananda das to take an oath to go to the darkest regions of hell eternally if he was wrong about Srila Prabhupada’s poisoning. Ravindra Swarup, very kindly, even wrote the oath for him, and compared it to one that had been announced by Bhakticharu Swami, stating also that if he had been involved with the poisoning of Srila Prabhupada, then he would gladly go to hell eternally.

But how will we know who is right and what is the truth about Srila Prabhupada’s disappearance if we are banned from even discussing the evidence, what to speak of pursue a full and impartial investigation? But with the poisoning now proven, as documented in this book, challenges should be focused towards finding the poisoners, not the exposers. Rather, Ravindra should have challenged: “Where is the proof that Srila Prabhupada was poisoned?” -in which case he should just read this book of facts and evidence, and then repent himself for obstructing the discovery of truth...

Ravindra Swarup characterized the accusations of poisoning against certain persons as being “a monstrous, heinous crime.” However, those certain persons are suspected by a major segment of the “devotee world” due to the substantial evidence that clearly implicates them, not because of any insinuations or accusations from anyone. For instance, who would NOT suspect Tamal upon hearing him claim that Srila Prabhupada asked for medicine to die? Ravindra Swarup, of course, tried to divert attention away from the monstrous crime of poisoning Srila Prabhupada, being more upset about the honor and reputation of his friends (the suspects) and that they might be insulted or besmirched. His not so clever attempt at distracting from the real issue by emotional dramatics is sad and thoroughly dishonest.

The Srila Prabhupada hair samples the GBC abandoned show definite, massive, homicidal poisoning.

"The example may be given of a man who is sleeping. If he is actually sleeping, he may be wakened by various means, but there is no doubt that he must wake up. However, if a man is pretending to be asleep there is no way at all to rouse him up. (Srila Prabhupada letter 9 July, 1970)

"It is difficult to get a man to understand something, when his salary depends upon his not understanding it." (Upton Sinclair)

"Thus we see that untruthfulness, illusion, inability to ascertain the correct thing to be done, etc are characteristics of the mode of passion. Another symptom of the asuric mentality is the tendency for deceit. In the Ramayana, the story of Ravana disguising himself as a sannyasi, as a deceitful ploy to capture and snatch Sita devi, is one of the prime examples of this dangerous and devious mentality in the Vedic literature." (Comment from Yasodanandana das, 2016)

LETTER TO GBC CHAIRMAN PRAGHOSH DAS FROM DHIRA GOVINDA DAS 2002

"With regard to the disappearance pastime of Srila Prabhupada, my sense is that the GBC body, yourself included, is engaged, perhaps in some cases unwittingly, in acts of deception and cover up. It may be that there is nothing to cover up. Still, the GBC, yourself included, seems, to the extent of my ability to perceive and analyze, like an organization that has a lot to hide on this issue.

"I'm curious whether you sincerely believe, as the GBC resolution states, that "There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada." From my study of the evidence that has been made available to me, including the GBC book Not That I Am Poisoned (NTIAP), it appears that there is certainly credible evidence indicating that such an event may have occurred. Perhaps it's not conclusive evidence, but to declare the body of documentation as constituting "no evidence at this time to support the allegations" would seem to require quite some leaps of faith. Again, if someone says "I'm not convinced that Srila Prabhupada was poisoned," or "The evidence is far from conclusive," such statements seem to be reasonable. But to state, as you are doing, that there is "no evidence..." seems to be an attempt to prevent members of the organization from looking at the available evidence, including Srila Prabhupada's words on the subject. That is, it seems to me that the GBC, in the resolution quoted above and throughout NTIAP is fearful of the truth, or at least of what the truth might be, for that truth, or even the hint that such truth may be a possibility, may substantially upset the status quo. In this regard you are apparently an instrument for the maintenance of that status quo. I ask you with all earnest to take an honest look at your role in this. It is a very serious matter. Please be sure that you are acting and standing for what you truly want to be acting and standing for. You came to the Hare Krsna movement to serve Srila Prabhupada's mission. To what extent do you believe you are actually doing that in the capacity in which you are acting in connection with the disappearance pastime of Srila Prabhupada, as well as the other topics discussed in this letter?

"Even if someone states that they see that there is compelling evidence to warrant an investigation, but they don't want to be involved in such an investigation, or even that they don't believe the GBC should be involved in such an investigation, because it would disturb the minds of the innocent devotees too much, or for whatever reason, I can respect such a position. I may not agree with it, but it has its validity. Even with such a position, an honest expression from the GBC would seem to be something like "There is some evidence indicating that Srila Prabhupada may have been poisoned. That evidence is not conclusive either way. We are not sure that Srila Prabhupada would want us to pursue an investigation, and thus we are not conducting a formal inquiry into the matter. For those who are interested we encourage you to hear Srila Prabhupada's recorded words on the subject." I understand that such a statement would cause unrest amongst some. Still, by handling the situation as the GBC is doing, gives the strong impression to any thinking person who applies their mind here, that this GBC entity is committed to cover up and self-preservation, at the expense of truth, and perhaps also at the expense of common ethics and humanity. Of course, some won't apply their cognitive faculties to the matter, and they will be happy to be numb followers of the GBC. But then, what sort of people do we wish to primarily attract and keep in the organization?

"I'll briefly go over some points regarding this topic of Srila Prabhupada's disappearance pastime. First, Srila Prabhupada clearly expressed concern that he seriously considered the possibility that he was poisoned. As

far as the argument "But maybe he was referring to unintentional poisoning effects from medicine"- I don't see how someone conversant with the relevant conversations, and who is sincere about excavating the truth of the matter, can pose such an argument. Sure, there was discussion about poisonous effects of medicine. And there was also distinct and manifest discussion by Srila Prabhupada and those around him about deliberate murder by poison. Why else, for example, would they be discussing a case in Calcutta of a husband deliberately murdering his wife by poison? Clearly they were discussing murder by poison. If accidental poison by medicine was also talked about, that's a separate point. The relevant point is that Srila Prabhupada was speaking about being deliberately poisoned by other human beings. This is clear. I'm not saying that it's conclusive evidence. But let us, and the GBC body, at least take Srila Prabhupada's words seriously. And if the GBC body won't actively pursue an investigation, then let's at least refer interested persons to Srila Prabhupada's direct words.

"Who can argue with hearing from Srila Prabhupada on this topic? I won't include herein the transcripts of the conversations where Srila Prabhupada clearly expresses that he suspects he is being poisoned, and the conversations where those around him clearly believe that Srila Prabhupada thinks that it is very possible that he is being murdered by poison. I am assuming that you have carefully studied these conversations. If you have, and you don't agree with my assessment above, I humbly request that you share with me the basis for your views. If you haven't studied these conversations by this time, then I'm doubtful whether you should be in any sort of leadership position in Srila Prabhupada's movement, especially considering the statements you have implicitly and explicitly made about this subject. Again, what I'm presenting here is simply that Srila Prabhupada expressed serious concern that he was deliberately poisoned. People should know that Srila Prabhupada had this concern. It is not helpful, except maybe in the most short-sighted sense concerned solely with immediate institutional protection, to cover this up.

"Other than Srila Prabhupada's concern and the obvious acknowledgement of that concern by those surrounding him, there is much else that I consider to be credible, albeit not conclusive, evidence. I believe that if the totality of the currently available evidence for such an alleged crime that happened in, say, New York, were to be delivered to the NYPD, an investigative team would deem that there is surely compelling evidence to warrant a homicide investigation. I do not believe that they would conclude that there is "no evidence at this time to support the allegations of poisoning..." Not at all. Please look carefully at what positions and modes of actions you are supporting. This is serious. Who and what are you protecting? Sure, many, even most, members of the ISKCON organization might not notice the dissimulation and chicanery engaged in by the GBC, including yourself, perhaps without realizing, on this issue, but many in the world do see and will see, and Srila Prabhupada is present. I humbly request that you genuinely look at this.

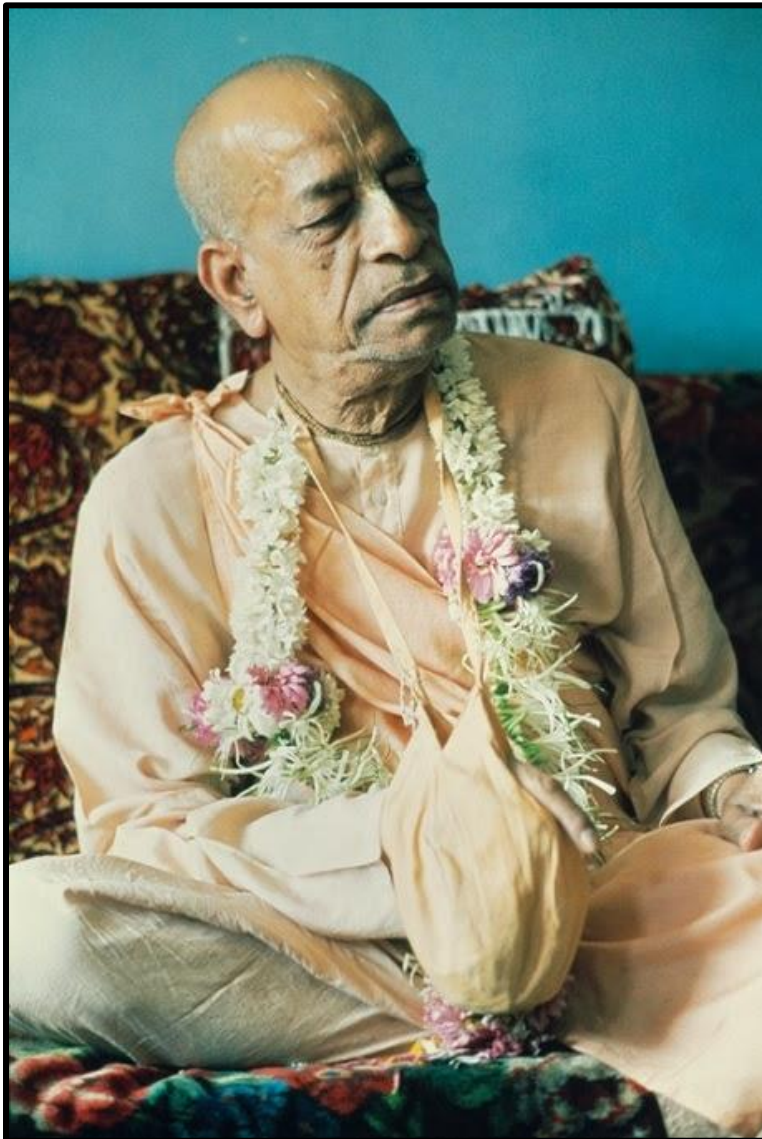
"There are the whispers. Based on what I've studied on the matter, audio forensic experts have indicated, using their professional methodologies that are accepted in criminal courts, that the whispers constitute at least potential evidence, and perhaps strong evidence, that Srila Prabhupada was poisoned. This is clear from the book Judge for Yourself (JFY). If you have a different conclusion based on the facts from Chapter Four of that book, please let me know the basis for your conclusions. Again, I understand that the whispers are likely not conclusive evidence. My point is that the totality of the body of documentation constitutes compelling evidence that murder by poisoning may have happened. Even if no further investigation is conducted, let's be honest about the known facts and what they may indicate. Let's trust that with such honesty, Srila Prabhupada's movement will be well-served and strengthened, although the status quo in the GBC organization may in fact be disrupted.

"It is also clear from JFY Chapter 4 that the GBC's NTIAP book contains deception in addressing the whispers. Now, perhaps there's no cause for deception, because there is nothing to hide on this topic. Still, it is clear that NTIAP contains deception, and a thinking person will naturally wonder "What is it that needs to be hidden and covered up?" "Other evidences that may be indicative of murder by poisoning include the arsenic levels in Srila Prabhupada's hair samples and his medical diagnoses. To examine the full documentation currently available, including Srila Prabhupada's words, the confirming words of those around him, the whisper tapes and their audio forensic analysis, the arsenic levels, the medical diagnoses, the curious and as yet unresolved and unexplained inconsistencies between what was said by some key players in 1977 and what they said in NTIAP, and the lack of straightforwardness in several sections of NTIAP, and to conclude that there "...is

no evidence at this time to support the allegations of poisoning of Srila Prabhupada" seems to me to be disingenuous.

"It is clear, as far as I can perceive, from the conversations in November 1977 that those surrounding Srila Prabhupada thought it wholly feasible that Srila Prabhupada was poisoned. In NTIAP some of these same devotees expressed that it is absurd to think that Srila Prabhupada was poisoned. How do you explain their incredulity towards an idea to which they gave complete credence in 1977? What is the explanation for that? How come you are so supportive of the GBC's "no evidence" position? Or, if you're not supportive of it, then please state that. Of course Srila Prabhupada's disappearance is a transcendental pastime, meant for our instruction. In the process of uncovering this pastime, let us be candid about the facts. Even then, we may maintain varying perspectives about conclusions, but let's be forthright about known facts. Since I've herein mentioned the JFY book I'll also mention that the tone in the book may not be the best to invoke a mood of neutral deliberation. Still, I did find the book to contain much substantial, well-referenced and meaningful information that illuminates the disappearance pastime of Srila Prabhupada. Please don't be a party to concealing the truth about this pastime from the world.

"Praghos Prabhu- Please take a look at the possibility that you are allowing some basic human needs within you, such as those for approval, acceptance and recognition, to enable others to use you as an instrument for cheating, cover up and fraudulence."



PART SEVEN: THE REAL TAMAL AS EVIDENCE

WARNING!
THE CONTENT MAY BE
DISTURBING TO
SOME INDIVIDUALS

"I would hope someday, someone, would write a book about how Tamal spoiled the movement, setting it back 40 years and counting." Mahasringa das, 2016.

"Similarly in this institution if there is a bad disciple he can burn the whole institution into ashes." Srila Prabhupada Letter to Bali Mardan, August 25, 1970.

INTRODUCTION

Tamal was taken from our world on March 15, 2002 when his taxi driver presumably fell asleep on the dangerous Mayapura to Calcutta road, hitting a large mango tree at high speed. There were at the time some rumors that Tamal's guru competitors may have engaged in foul play in this incident, such as drugging the driver. Regardless, whatever secrets Tamal had kept within himself were taken to the next life with him.



To establish that no one has been responsible for **making** a suspect out of Tamal, here is an excerpt from an email message from Tamal himself on 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 was a common perception long before the Truth Committee became involved in this investigation.

For a great many, Tamal will not be missed. As one naive, young devotee eulogist said, *"There is hardly any area of Srila Prabhupada's movement that has not seen Tamal Krishna Goswami's touch and influence."* Sadly, how true. In complete oblivion to the widespread suspicions in ISKCON that Srila Prabhupada was poisoned and that Tamal is suspected in it, ISKCON's journal *Back to Godhead* in mid 2002 contained a feature spread on Tamal's glories and achievements. Although some praise Tamal's service from 1968-2002, many others are more disturbed by the great volumes of his **disservice** and his role as **the virtual architect of deviation and corruption** in Srila Prabhupada's mission. Upon Tamal's demise, *many felt that a great burden had been lifted from the earth*, and their hopes increased for a reformed ISKCON.

Tamal was a central figure in Srila Prabhupada's pastimes and in the Hare Krishna Movement. He received many letters from Srila Prabhupada, served as chairman of the GBC in 1975, headed the largest-ever book distribution operation in ISKCON, served as Srila Prabhupada's personal secretary for the entire year of 1977, and has always been prominent in the inner clique of GBC's who formulated ISKCON policy and institutional philosophy. Tamal is well-known and widely understood to be the architect of ISKCON's course since Srila Prabhupada's departure.

Tamal has also invariably been at the center of one serious controversy in ISKCON after another. Put mildly, Tamal certainly had a colorful and very controversial history. Part Seven examines the real Tamal as evidence in Srila Prabhupada's poisoning. Warning: the following material may be disturbing to some.

CHAPTER 54: BLASPHEMY OR DISCRETION?

INTRODUCTION: A DISCUSSION ABOUT OFFENSES

QUESTION: Please tell me what you think about the warnings about offending devotees by using the names of leaders and discussing their deviations?

Dhira Govinda das: Generally, we can endeavor to follow Srila Prabhupada's example. In his books he does expose deviations, without giving names, and in some private conversations and letters, of course, he does use specific names. Also, though, to add complexity to the discussion, this book is, in a sense, of a different nature than any of Srila Prabhupada's books. In essence the purpose is the same- to inspire Krishna consciousness. But this book is specifically meant to be an expose of a vicious crime that has been concealed, to serve the sinister ambitions of those who gave poison to Srila Prabhupada, as well as their followers. So, it makes sense that this book contains some specific names. I suggest minimizing (not avoiding altogether) the use of specific names.

QUESTION: Is there a best way to point out how to fix the problems in Srila Prabhupada's mission so as not to cause unnecessary offenses? Is the principle really to tolerate the ruination of Srila Prabhupada's work and mission, just because a devotee doesn't want to find fault in anyone or anything? We should let everything deteriorate without acting to remedy the situation?

Dhira Govinda das: As aspiring devotees of Sri Krishna we endeavor to be completely free from the propensity to criticize others, especially those who have performed devotional service for Srila Prabhupada's movement. "Devoid of the propensity," to cite Srila Prabhupada's translation of Sri Upadesamrta (4), doesn't mean that a devotee doesn't criticize. Srila Bhaktisiddhanta, Srila Prabhupada, and all the Vaishnava acharyas were and are completely free from the propensity to criticize. That is, they had no material propensity to attempt to put others down, in order, in a shadow way, to try and feel good about themselves. So, they were free from the propensity to criticize. They criticized- plenty. But their criticisms came fully from a consciousness of pure compassion for the upliftment of everyone.

I see it as our responsibility to illuminate the truth, the facts, reality. And, to do it in a genuinely sattvic way, or, even better, with suddha-sattva consciousness. Sattvic communication involves speaking truthfully, and beneficially. So, it would clearly be a disservice to Srila Prabhupada's movement to withhold the truth from the world, about his Disappearance Pastimes (and so many other things related to his movement). We don't want to withhold the truth. And we want to be sincere that we communicate in a way that's genuinely beneficial, in the highest sense. "Genuinely beneficial" doesn't mean that no one will be offended. If some are offended- yes, of course, let's humbly look at how we could have expressed ourselves more sattvicly- and let's look at where there might be anarthas in our hearts that may have manifested as offensive communication. But, no, definitely not- I don't think that we should withhold the truth in the name of fear to commit offenses. For sure, in the name of "just speaking the truth", we don't want to recklessly and irresponsibly just put things out there. But, if we are sincere in our endeavors to express the truth with genuinely good intentions, without intention to offend, damage or hurt- and then some others do feel offended- well, that doesn't need to be our problem. "Not our problem" doesn't mean that we're callous to them, or that we won't carefully listen to their point of view. We will carefully consider what they have to say, and endeavor to learn from it, and refine our character, etc. But we won't withhold facts and truth out of fear to commit offenses. (END)

NO LONGER SHOULD WE BE NAIVE

Many soft-hearted persons have been indoctrinated and intimidated for decades to bypass any question about the motives or character of ISKCON leaders, who have been portrayed by those leaders and their followers as men of honor and pure devotion. However, Srila Prabhupada's many warnings and ISKCON's actual history after Srila Prabhupada's departure, has proven that blind following is a serious mistake.

Drug use, illicit sex, cheating, fraud, abuse of all kinds-- the worst scandals imaginable-- have come to

light, exposing the shocking corruption of the leadership. This dark history in *maya-ISKCON* came about, directly or indirectly, due to many deviations instigated or inspired primarily by Tamal Krishna Goswami. Part Seven is an analysis of Tamal's history and character, and concludes with the assessment that, yes, Tamal was, beyond a reasonable doubt, the lead figure in the poisoning of Srila Prabhupada.

“And of all plagues with which mankind are cursed, ecclesiastic tyranny's the worst.”(Daniel Defoe)

BALANCING SENTIMENTALITY AND OFFENSES

Someone posed this question:

“Since Tamal, regardless of his darker side and ulterior motives, was also intimately engaged in Srila Prabhupada's service, and which Srila Prabhupada almost always accepted... is an examination of his character and history to evaluate his involvement in Srila Prabhupada's now-proven poisoning with cadmium... offensive, or inappropriate?” An answer was forthcoming from a godbrother:

*“A certain amount of detachment is required. If we fall under the devotee-offense curtain, then where is the hope of finding the truth in this investigation? We must guard against mindless sentimentality as well as the offense issue. There should be a check and balance, reporting the truth as best as possible, and avoid pointless character assassination. We have to ask, **“Who poisoned Srila Prabhupada? Was it some witch who flew in on a broomstick? Or was it likely the inheritors of the kingdom?”** If Tamal's austerities in service give you second thoughts, remember Ravana's devotion to Shiva, and also consider this:*

“Such are the goals of the austerities performed by demons. Hiranyakashipu wanted to receive benediction from Lord Brahma so that in the future he would be able to conquer Lord Brahma's abode.”
Srimad Bhagwatam (7.3.1)

“Many older devotees know Tamal to have been extremely ambitious for personal power, prestige, and distinction, and for performing austerities and service to obtain them as a primary goal.”

RATIONAL ASSESSMENT IS NOT FAULT-FINDING

It is necessary to research and uncover the actual truths and facts in the history of ISKCON and its prominent participants, and that includes the circumstances surrounding Srila Prabhupada's disappearance. It is entirely legitimate to discover who poisoned Srila Prabhupada. Hair tests have proven Srila Prabhupada was lethally poisoned, and now it is only natural to search out the poisoners. This is the engagement of logic and reason. It is truth-finding, not fault-finding. Intelligent discrimination protects us from falling into unnecessary finding of faults, or from becoming cheated while in this material world.

Prabhupada: *No, no, we have respect. But a thief should be called a thief. That is truth.* (April 5, 1974)

Intelligent persons become weary of being cheated and misled. One must resort to proper utilization of our God-given intelligence and the infallible words of Srila Prabhupada to assess all relevant evidence and factual histories. This is the way one can understand the truth regarding the issues at hand.

Finding truth is much different than finding fault. Fault-finding is unproductive searching for faults in someone so one will look better than others, and for no constructive purpose. Truth finding is the business of one who will not agree to be cheated.

BLASPHEMY IS DIFFERENT FROM INTELLIGENT DISCRIMINATION

It is the blasphemy of poisoning the pure devotee of the Lord which necessitates the use of one's powers of discernment, reason, and logic to discover and understand the circumstances surrounding Srila Prabhupada's departure. To discover and understand the participants in Srila Prabhupada's poisoning is not blasphemy. After all, someone did it. It did not happen by itself. The cadmium levels are so far beyond anything that has ever come about by any other way than malicious, homicidal poisoning. To willfully ignore the evidence of this crime, and thus the poisoning of Srila Prabhupada, is, in truth, blasphemy and a sin.

Blasphemy: “A disrespectful or impious act, attitude, or utterance regarding something considered inviolable or sacrosanct.”

Discrimination: “The ability or power to see or make fine distinctions, discernments.”

Sincerity gives the strength to overcome the intimidations of a corrupted institution’s misleaders who use fear and guilt to control its followers.

The first offense against the Holy Names is to blaspheme a devotee who has dedicated his life to propagate the Holy Name, and this has been interpreted to prohibit any examination of evidence and facts that do exist related to Srila Prabhupada’s poisoning. However, blasphemy is speaking FALSELY about a devotee by accusing of things which are not truthful.

“Nityananda as expansion of Radharani, but **that is not the fact.** Nityananda is Balarama. We have to know from mahajana. We cannot **manufacture our own idea. That is blasphemy,** sahajiya. Yata mat tata pat.”
Srila Prabhupada lecture, March 26, 1975

CRITICAL, ANALYTICAL THINKING IS REQUIRED TO UNDERSTAND THE TRUTH

Critical, analytical thinking is required to reach an enlightened and clear understanding of the evidence that implicates certain persons in Srila Prabhupada’s poisoning, starting with the foremost suspect Tamal Krishna Goswami. Unbiased readers who carefully study the total evidence presented herein can appreciate the facts as to how Tamal was the “*bad apple*” or “*bad disciple*” cited in the quote at the beginning of the section. By the last chapter of this section, it will be established beyond a reasonable doubt that Tamal not only physically poisoned Srila Prabhupada, but was also the leader in poisoning Srila Prabhupada’s institution as well. The evidence will move an objective examiner from seeing Tamal as a suspect to being **the** poisoner of Srila Prabhupada and his movement.

Critical thinking is also called **critical analysis**, and is the objective evaluation of an issue to form a judgment; it is clear, rational thinking involving critique. Two further definitions of critical thinking are:

- 1) *The process of actively and skillfully conceptualizing, applying, analyzing, synthesizing, and evaluating information to reach a conclusion*
- 2) *Disciplined thinking that is clear, rational, open-minded, and informed by evidence*

FROM WIKIPEDIA: Critical thinking is an important element of all professional fields and academic disciplines. Within the framework of scientific skepticism, the process of critical thinking involves the careful acquisition and interpretation of information and use of it to reach a well-justified conclusion. Critical thinking is considered important in the academic fields because it enables one to analyze, evaluate, explain, and restructure their thinking, thereby decreasing the risk of adopting, acting on, or thinking with, a false belief. Critical thinking includes identification of prejudice, bias, propaganda, self-deception, distortion, misinformation, etc. Critical thinking is used as a way of deciding whether a claim is true, partially true, or false. It is a tool by which one can reach reasoned conclusions based on a reasoned process.

THE NECESSITY OF REVIEWING TAMAL’S LIFE RECORD

The following chapters will review the available record of Tamal’s life and activities. Could he have actually been involved in the poisoning of Srila Prabhupada? The facts and evidence will paint the picture. The reader must make the judgement carefully.

Tamal’s duplicity, immense ambitions, and very checkered history will illustrate that Tamal was an enigmatic paradox: ostensibly living as a Vaishnava, but also fully capable of horrendous deeds. Those with weak stomachs, thin skins, or fear of offending Tamal’s ghost or memory might like to skip the next 16 chapters. Srila Prabhupada engaged Tamal in his service and often appeared to depend on Tamal’s service. There is no doubt Tamal rendered great service to Srila Prabhupada in his 34 years in ISKCON, which is due to Srila Prabhupada’s mercy. But Srila Prabhupada accepted the services of all those that Krishna sent to him, and

he rarely refused any service, if ever.

Distasteful as it may be, it is *necessary* to pursue the facts and truth of Tamal's life to:

- Understand the nature of his personal ambition,
- Appraise the value of his words, actions, and writings, such as *TKG's Diary*, his account of Srila Prabhupada's illness and events in 1977,
- Safeguard against misinformation which obscures the truth about the poison issue, and many other issues critical to the welfare of Srila Prabhupada's mission,
- Uncover the rationale behind his multiple, changing interpretations of the guru and initiation systems,
- Ascertain if he had the motive to poison Srila Prabhupada, and
- Understand how Tamal has systematically over many years **subordinated** Srila Prabhupada's instructions to his own ideas and goals.

It is because there is so much at stake in the restoration of Srila Prabhupada's mission that it becomes necessary to examine Tamal's legacy in detail. Tamal's life was one of expert manipulation and exertion of his powerful influence on a genuine spiritual movement, and to study the Hare Krishna movement we also have to study Tamal. Later in Part Seven we will ascertain the results of our careful and thorough studies.

"I knew Tamal personally: I was always wary he might lose his temper, as I had seen him do before, once with me over not much at all, but he seemed to be dedicated to the mission and to pleasing Srila Prabhupada. The only reason to examine his dark side is because Tamal is so much responsible for today's deviant policies and doctrines in ISKCON. So, to confront these anomalies and to try to restore the mission, sometimes one must carefully dig out the dirt so it can be recognized clearly and then disposed of properly and effectively. If we simply go on chanting without ferreting out the weeds that are being watered along with the chanting process, soon those weeds, which were largely planted in ISKCON by Tamal, will become prominent and overwhelm us. Sometimes the situation is critical and for the sake of the many who are being misled, a spade must be called a spade and then dealt with accordingly." (Nityananda das, 2016)

DIVINE AND DEMONIC NATURES ARE MIXED IN THE CONDITIONED SOULS

We live in this *nasty* fallen age of Kali Yuga, and it would be naïve to expect that this nastiness would not affect our spiritual family and organization, the Hare Krishna movement, or ISKCON. The institution, its participants, and everyone else in this material world are subject to the contaminations of the three modes of nature, which can lead to the worst kinds of corruptions and abominations. For spiritualists to transcend all danger of degradation depends on three things:

- 1) Spiritual sincerity as exhibited in our standards of sadhana, or spiritual practices.
- 2) Renunciation and purification of material desires and ambitions harbored in our hearts and minds.
- 3) Service to the acharya without offenses.

"Let people chant the Hare Krishna mantra constantly. Then their demonic tendencies will be killed, and they will become first-class devotees, happy in this life and in the next." SBhag 10.1.64, Prpt

Everyone and everything in this material world, save and except the real pure devotee such as Srila Prabhupada, is under the influence of a combination of **the divine and demonic natures**. This is explained in the Bhagavad Gita, Chapter 16. We should not be so naïve and gullible to think that all the leaders in the modern Krishna consciousness movement are totally divine and can do no wrong. This can be seen by their activities and the results. In this section we examine Tamal Krishna Goswami, his words, deeds, philosophy, life, and books -- to profile his actual character and psychology.

It may be surely said that Tamal Krishna rendered significant and valuable services to Srila Prabhupada. Accounts of his "divine" service and accomplishments are impressive. This is fully recognized. However, Tamal's mundane or "demonic" nature is also well-known; it is of such depth that it is shocking. Faced with this contradiction, there is no alternative but to analyze Tamal's words, writing, and other actions to determine his involvement in the now-proven poisoning of His Divine Grace.

"Our duty is therefore to be very, very careful. The poison is personal ambition."

--Srila Prabhupada letter from Bombay, Nov. 1, 1970.

QUOTES FROM SRILA PRABHUPADA

- (1). *"The specific words used in this sloka are vama-svabhava, "mild and gentle by nature." A good man or woman accepts anything very easily, but a man of average intelligence does not do so. But, anyway, we should not give up our reason and discriminatory power just to be gentle. One must have good discriminatory power to judge a thing on its merit. We should not follow the mild nature of a woman and thereby accept that which is not genuine."* (SB 1.7.42)
- (2). *"We have to defeat tryany in the realm of thought, and create a will for world peace."* (BTG, March 1956)
- (3). *"They desire to be worshiped by others, and demand respectability, although they do not command respect."* (BGita 16.4 Purport)
- (4). *"Satyam, truthfulness, means that facts should be presented as they are, for the benefit of others. Facts should not be misrepresented. According to social conventions, it is said that one can speak the truth only when it is palatable to others. But that is not truthfulness. The truth should be spoken in a straightforward way, so that others will understand actually what the facts are. If a man is a thief and if people are warned that he is a thief, that is truth. Although sometimes the truth is unpalatable, one should not refrain from speaking it. Truthfulness demands that the facts be presented as they are for the benefit of others. That is the definition of truth."* (BG 10.4-5)

On a morning walk in Los Angeles, July 13, 1974, Srila Prabhupada pinpointed some activity by some devotees that he characterized as politics, diplomacy, fraud, cheating, and he mentioned their names to those on the walk. From this we understand that these things must be addressed openly, not remaining silent and going along to get along, and thus allowing them to "spoil the movement." Of course, one must do so in consultation with other devotees, preferably senior devotees, and do so with full reference to shastra and Srila Prabhupada's instructions. Individual loose cannons can cause a lot of undue damage.

Prabhupada: Now, the Revatinandana and this man and Syamasundara is making a clique. I can understand. What they are planning, that also I know. But I don't wish to disclose it. So if these things come, then how this movement will go on? Politics, diplomacy, fraud, cheating, these are the general qualification of the western countries.

Jayatirtha: Sitting?

Prabhupada: Politics, diplomacy, fraud, cheating. These things are the general qualification of the western people. Do you admit or not?

Devotees: Yes.

Prabhupada: If they are, these things come within our movement, then it will not be successful. Tat-paratvena nirmalam [CC Mad 19.170]. One has to become purified. Even sometimes we have to take... But that is for Krsna's. There must be now checking that all these rascals may not join and spoil the movement. You should not admit.

Bali Mardana: Yes.

Prabhupada: They can come and go.

COMMENTS: The devotees that Srila Prabhupada mentioned are very devoted to Srila Prabhupada, yet somehow by the influence of some maya, they were acting at that time in a negative way. Srila Prabhupada warned that the movement could be stopped from the inside, not from the outside. Therefore it is completely legitimate to examine the internal activities of devotees inside the movement to guard against deviation.

BUT THE RASCALS WILL BECOME ANGRY WITH THE TRUTH

"No, it is due to their impurity, they do not take. What you are saying, that is pure. But the difficulty is if you instruct a rascal, he becomes angry. The example is given that if you give milk and banana to the serpent, he increases his poison. Payaḥ-panam bhujāṅgam kevalam viṣa-varadhanam. Therefore we have to select sometimes that our preaching is in the proper place. Because a snake-like person, they will not hear. But if you are a good charmer, you can charm the snake also. (laughter) That depends on your quality. Just like Chaitanya Mahāprabhu did. He made these snakes, the tigers, the elephants, all dancing Hare Krishna. That is possible by Chaitanya Mahāprabhu." (Conv, Jul 8, 1975)

Speaking the truth will be met with opposition from those that are threatened by that truth. ISKCON gurus will oppose the truth that Srila Prabhupada never appointed or authorized anyone to become a diksha-giving guru. Similarly, those who are threatened by the truth that Srila Prabhupada was actually maliciously poisoned will become angry, declaring these ideas to be "blasphemy." This is a convenient defense for them, but truth is never blasphemy. Wrong accusations are blasphemy.

FAULTFINDING OR GAGGING THE TRUTH? by Mahesh Raja

It has become the norm in ISKCON to use this catch phrase, "It's offensive." But devotees are now realising this is code for someone who has something to hide. In association with this there are other similar terms like "He's senior," or "Who's your authority?" These are means of gagging. These techniques have been used artfully to hide things from the public. For Instance (770428rc.bom) Srila Prabhupada has said:

Prabhupada: *You take prasadam. But why salary? Where is the question of salary? Where is vairagya, renouncement? So in all circumstances the salary process should be STOPPED. One who wants salary, he can work outside.*

It's an open secret that paying huge salaries to Temple Presidents and other key members is now current, and in return they arrange for the smooth function of the "guru" franchise. Anybody who opposes this arrangement is confronted with "It's offensive," and if all else fails, then you are banned from the temple. You cannot go take darshan of Sri Sri Radha Krishna. You also cannot get Srila Prabhupada's books for distribution.

Why should anyone be prevented from discussing the guru issue openly? At least this is what Srila Prabhupada wants (unless of course it spoils the "guru" franchise and the salary business).

"Your siddhanta is correct to the sastra and in this way go on reading books and have the correct perception and Krsna will help you. siddhanta baliya citte na kara alasa iha haite krsna lage sudrdha manasa. A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Sri Krsna. You should be always alert in understanding the sastric conclusions that will help you, otherwise we can be misled by bogus philosophies. I am very pleased that you are studying the books. This will make you happy and successful." (SPL, 76-09-22 Ayodhyapati)

"The specific words used in this sloka are vama-svabhava, 'mild and gentle by nature.' A good man or woman accepts anything very easily, but a man of average intelligence does not do so. But, anyway, we should not give up our reason and discriminatory power just to be gentle. One must have good discriminatory power to judge a thing on its merit. We should not follow the mild nature of a woman and thereby accept that which is not genuine. Asvatthama may be respected by a good-natured woman, but that does not mean that he is as good as a genuine brahmana." (Srimad-Bhagavatam 1.7.42)

BTG-Delhi March 1956 (Pioneer Years, page 75): *"We have to defeat tyranny in the realm of thought, and create a will for world peace."*

Demanding respect and doing everything whimsically are demoniac qualities. (Bgita Ch 16.4) (END)

SUMMARY

Part Seven examines Tamal and his life as evidence, step by step. This leads to a conclusive assessment based on critical thinking, intelligent discrimination, criminal profiling methods, and evidential analysis regarding his involvement in the poisoning of Srila Prabhupada. Previous sections of this book have already established Srila Prabhupada was given poison over at least 9 months with murderous intent. The perpetrator of this horrible crime will be discovered by gradual development of the evidence aided by the light of Srila Prabhupada's own infallible words.

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

- Chaitanya Charitamrita, Adi Lila 7.95, purport

CHAPTER 55: TAMAL'S MERCY KILLING

LATE NOVEMBER 1977 TAMAL INTERVIEW FOR *BACK TO GODHEAD* MAGAZINE

On March 31, 1999, devotee news site VNN.org published an article with audio clips from a 1977 tape recording that Isha das had found in his personal archives. The tape was an interview of Tamal Krishna Goswami by Satsvarupa Goswami for *Back to Godhead* magazine, recorded immediately after Srila Prabhupada's disappearance. Isha was Satsvarupa's personal assistant at the time, and somehow this tape survived for over 20 years through Isha's many moves and even a house fire. This interview is very shocking.

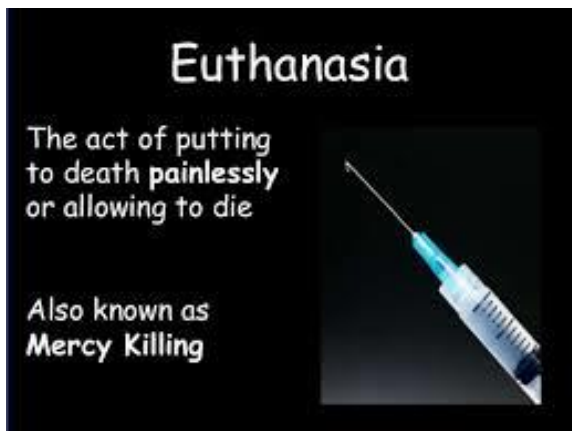
NOW NO MORE DOUBTS ABOUT TAMAL



Any remaining doubts one may have that perhaps Tamal was simply a loving and faithful disciple will be put to rest permanently after listening to this tape. Anyone who understands even a little about Srila Prabhupada and then listens to this tape will be profoundly disturbed. Tamal's words on this good-as-lost and then recovered tape recording reveal his true inner character. One gets chills hearing Tamal's voice evolve to a nervous, squeaky high pitch as he claimed that Srila Prabhupada stated:

“Can you give me a medicine, please give me a medicine that will allow me to disappear now.”

To hear this audio recording is the clincher for many devotees, the one thing that finally dispenses with any remaining favorable or neutral sentiments toward Tamal. This audio reveals Tamal's true nature, framed in his own voice. He was a mastermind calculator of dark intentions, consumed by his personal ambition, and his claims on this tape are shocking, incriminating, outrageous, evil, and frightening. If any follower of Srila Prabhupada listens to Tamal in this recording carefully, it will bring tremors of horror to the body.



As he speaks, Tamal describes a rationale for euthanasia or a mercy killing of Srila Prabhupada. The creepy, insidious undertones in Tamal's vile and stuttering statements show him to be laying the groundwork for a defense of Srila Prabhupada's "untimely departure" as a compliance with His Divine Grace's supposedly suicidal last wishes. Tamal tries to polish the justifications for a poisoning as the dying request of one in great pain and misery, of one most anxious to "now die." Tamal's portrayal of Srila Prabhupada's mood in this interview, and also in his bizarre book *The Final Pastimes*, is an atrocious and offensive characterization of the pure devotee of Krishna that leaves one grossly nauseated. See below for yourself.

**CAUTION: THE FOLLOWING CONTAINS OBNOXIOUS MATERIAL;
READER'S DISCRETION ADVISED; PROCEED AT OWN SPIRITUAL RISK**

ESSENTIAL EXCERPTS FROM TAMAL'S INTERVIEW

Note: our comments are interjected throughout the interview:

TAMAL: “My duties as Srila Prabhupada’s secretary were... This means that there was a necessity on my part to, uhm, discriminate over which letters should be read to him and even which parts of the letters were read to him. Only good news was read to him.

“Apart from his correspondence, the secretary had to handle all of the various accounts which Srila Prabhupada was personally responsible for. Accounts, bank accounts, both in his personal name as well as in the name of the Mayapura Vrindaban Fund and other ... of ISKCON.

“But perhaps the most important service or activity, and in fact that which predominated the most towards the end of Srila Prabhupada’s appearance, was to simply give him, ah, some, ah, submissive company, to be with him. He liked to have his senior disciples surrounding him, and naturally he wanted his secretary to be there and to talk with him, to massage his body, and as a regular function, in fact, it was my duty to be to bathe and dress him every morning also.

And he liked that I should have the morning shift at taking care of him, from about five o’clock in the morning till about nine o’clock in the morning, so that when he woke up his secretary would be there. And he would have me sit him up and rub or scratch his back. He would talk about what he’d been thinking of during the day. Also he wanted his secretary to act more or less as the chief nurse... I wouldn’t say chief nurse, that’s not the right word. In terms of Prabhupada’s medicines he would always have his secretary give his final conclusive opinion over what steps he should take and what treatments he should take...

COMMENT: Tamal has now described at length exactly how intimate and confidential his service to Srila Prabhupada as his personal secretary actually was, how he would do whatever Srila Prabhupada asked of him. Absolutely anything he asked... or supposedly asked, that is.

“I was going to wait for the proper time to say this, but to me the incidents which stick most on my mind are how **in the last few months, Srila Prabhupada would constantly ask to be allowed to, um, die peacefully.**

COMMENT: What does “allow” mean? Is this a more polite way to say “help him die?”

“And, um, how he would constantly succumb to the requests of his disciples not to leave us. Our relationship with Srila Prabhupada has always been one of total submissiveness, and complete, um...



“So, our position with Srila Prabhupada was one of complete submissiveness to his orders and instructions, his desires, just like a menial servant. It’s hardly the position of the servant to, in any way, um, strongly request the master for anything. **He should simply receive the instruction or order and carry it out. Yet we found in the later months, in the most recent months, that Srila Prabhupada seemed to be demanding from us a different type of attitude and emotion, at least especially from his most personal, you know, servants.**

COMMENT: Tamal explains how Srila Prabhupada was demanding from his most personal or confidential servants (himself included) to do something very different, namely to “allow” (helping?) him to die. Next is the shocking finale...

“Um. **A number of times he would say “Can you give me a medicine, please give me a medicine that will allow me to disappear now.” Another time he said “I want most now to disappear. I want to die peacefully. Let me die peacefully. Now on one hand we could take it and give him that medicine or let him stop eating and fast until death. We could have done that.**

“And yet it seemed that, of course we could not do that out of our love for him.

COMMENT: Srila Prabhupada asked for medicine to die!? Medicine that causes death is actually poison, not medicine. Tamal says this “different” type of demand, namely assisting Srila Prabhupada to “disappear now,” “seemed” difficult due to their love for him. He says they could not do that, but also, “we could have done that.” But Tamal did not clearly state what “they” actually did. Did he give poison as a “medicine”?

“I think we all had the feeling, at least a few of us who were in his personal attendance, that there wasn’t really a question that he would live for a long time. But even though it was only a short time we wanted him to stay with us. And he would bring us to the point of complete despair, he would stop all doctors, all medicines, and bring us to the point where there was no return, where he would say “Now there’s nothing left but for me to die.”

“I feel that these last months with Prabhupada were the most important months I ever spent with him. **And, ah, somehow I feel that by seeing the way he acted and the way he dealt with me personally, that ah, that I’ll be, ah... You can take this part off, this last sentence. Somehow, I feel ???... I mean I want to say something, but I’d prefer not to say it.**

COMMENT: What else was he going to say?! Why is it that you hesitate to say something that you want to say? Are you afraid we won’t understand how the penultimate act of Tamal’s loyalty to Srila Prabhupada was to assist him to “disappear”? That Srila Prabhupada trusted Tamal in this final test of submission, at the risk of being condemned by others?

Satsvarupa: Now a different kind of question. Right in the beginning without too much explanation you were talking about Prabhupada asking for something to let him disappear, that he wanted to die.

COMMENT: Clearly Satsvarupa understood and accepted the mercy killing scenario, and wanted to explore it further. Within weeks of this private interview, he also became one of the select few initiating ISKCON gurus, assuming command of a piece of ISKCON assets. Was he one of the “at least a few of us” whom Srila Prabhupada called upon to help him “die now”, or was Satsvarupa just a silent consentor? Or was he just an accessory after the fact?

Tamal: Therefore after some time, the pure devotee wants to again go back to Krishna. And Krishna wants His devotee back. Therefore Prabhupada once said, recently he said, “It is becoming unbearable. Becoming unbearable.” We can understand that it wasn’t simply the material pain that was becoming unbearable, but that Prabhupada also wanted to be with Krishna, and not be burdened with this physically incapacitated body. TAPE BREAK

Tamal: Oh yeah, painful. That why should he be burdened or incap... with this physically, you know, burdensome form.

COMMENT: Here Tamal explains why Srila Prabhupada wanted to leave his body prematurely: because Krishna was calling him and he wanted to go back to Krishna, and that the physical pain was becoming unbearable. But this is absolute nonsense philosophy which we will discuss more further on down below!

Satsvarupa: At the end, or in his last months, did Prabhupada manifest any special spiritual symptoms that you’d like to talk about?

Tamal: I think that that would be better discussed in a, at another time.

Satsvarupa: Do you think he left untimely, too soon?

Tamal: (pause) Of course, we would have liked it if Prabhupada could live for hundreds of years and no doubt if he were able, would have done that, the whole world would have become Krishna Conscious... there is, ultimately must be, great meaning for his timely departure. We should not think that he left untimely. He left when Krishna and when he himself wanted to leave.”

COMMENT: Right. Srila Prabhupada repeatedly asked for medicine to die, so there was no crime in poisoning Srila Prabhupada because that was what he wanted. Tamal was not responsible for poisoning Srila Prabhupada because Srila Prabhupada wanted to die and Tamal was just following orders, faithfully serving Srila Prabhupada's final wishes... He was just following orders!

SRILA PRABHUPADA ASKED FOR MEDICINE TO DIE ?

If we isolate the essential parts of Tamal's statements, we find they are very frightening and are an assault on our understanding of Srila Prabhupada's stature as a fully self-realized soul. Below are eight direct, word-for-word quotes from Tamal:

**...in the last few months Srila Prabhupada would constantly ask to be allowed to die peacefully. A number of times he would say "Can you give me a medicine, please give me a medicine that will allow me to disappear now."
Another time he said "I want most now to disappear."
I want to die peacefully.
Let me die peacefully.
Now on one hand we could take it and give him that medicine or let him stop eating and fast until death. We could have done that.
Prabhupada also wanted to be with Krishna, and not be burdened with this physically incapacitated body
That why should he be burdened or incap... with this physically, you know, burdensome form.**

At least six times Tamal clearly claims that Srila Prabhupada wanted assistance with "disappearing" now, meaning an unnatural, accelerated death. The idea is philosophically untenable, but Tamal was not posturing for philosophical accuracy, but instead as a means to rationalize Srila Prabhupada's poisoning, which is now proven by the cadmium hair tests.

WAS IT EUTHANASIA, ASSISTED SUICIDE, MERCY KILLING? OR JUSTIFIABLE AND COMPASSIONATE HOMICIDE? OR PLAIN AND SIMPLE POISONING THE PURE DEVOTEE?

Almost 40 years after Tamal spoke of Srila Prabhupada wanting to disappear now, the exact terminology used would be "active voluntary euthanasia" or "assisted suicide," meaning Srila Prabhupada voluntarily asked for active assistance via lethal "medicine" to die immediately. This could also be termed a *mercy killing*.

EUTHANASIA: *killing an individual for reasons considered to be merciful, usually without his participation, but often at the individual's request*

ASSISTED SUICIDE: *facilitating or assisting the death of someone who wishes to die, usually because of terminal illness, unbearable pain, and suffering*

MERCY KILLING: *killing someone painlessly who is suffering from an incurable illness, with or without their consent or knowledge*

However, the cadmium hair tests now prove that Srila Prabhupada's departure was homicide, and Tamal's talk of euthanasia casts so much suspicion upon him as the cadmium poisoner-in-chief, that were he still alive today, he would have become the most controversial person in the Hare Krishna Movement. Perhaps it is best that he is gone, because when devotees would learn about and hear his 1977 BTG interview, he would probably find it necessary to flee into hiding for his personal safety.

TAMAL PREPARED EUTHANASIA DEFENSE FOR LEAKS ABOUT POISONING

Tamal must have been concerned that the poisoning was about to be discovered and he was rehearsing his skills at explaining the “mercy killing.” The poison discussions just prior to Srila Prabhupada’s departure must have gotten a number of devotees asking questions, and Tamal was surely worried that the truth would become public. Therefore Tamal was introducing his defense strategy, namely that Srila Prabhupada asked to be assisted in an immediate death. This remarkably sinister idea was intended as a clever defense in case the poisoning became public knowledge.



Tamal appears to be planting the seed of a new and radical concept, a rationale for a poisoning, doing the groundwork for a “mercy-killing” defense should it become public that Srila Prabhupada was poisoned. In that case, Tamal could explain that it was Srila Prabhupada’s dying request. In Tamal’s book, *TKG’s Diary*, a careful reading for October 1977 shows Tamal inserting several times his claims that Srila Prabhupada was speaking suicidally. For example, on page 219, Tamal quotes Srila Prabhupada as saying, “*Better you don’t pray to Krishna to save me. Let me die now.*” However, these statements by Srila Prabhupada are NOT on the audio tapes and we think they are fabrications.

This absurdity is unacceptable and preposterous. How is death by cadmium merciful? Cadmium is an excellent manner in which to **increase** one’s suffering, not to ease it or end it. Why was Tamal espousing the bizarre notion that Srila Prabhupada wanted to die peacefully by being given “medicine,” or in other words, a deadly poison?

WHY DID TAMAL NEVER BRING UP HIS CLAIMS OF ASSISTED-SUICIDE EVER AGAIN?

Tamal never raised the subject of assisted suicide again after this one private interview in 1977, presumably because the poisoning issue lay well-enough concealed for twenty years before it looked him back in the face. Even after the poison issue became very public due to discovery of the poison whispers in 1997, Tamal never revisited these preposterous claims again. Why? Apparently he rethought his strategy.

Just after Srila Prabhupada’s departure in late 1977, Tamal must have been so gravely concerned that Srila Prabhupada’s poisoning would become commonly known. Perhaps rumors or leaks from those who knew of or suspected the poisoning, or follow through from the “poison discussions” where Srila Prabhupada himself spoke of being poisoned- could have pushed Tamal to talk about “medicine to die.” Previous chapters chronicled how at least several persons accepted Srila Prabhupada’s poisoning before and after Srila Prabhupada’s departure.

It was typical of Tamal to come up with radical positions and then to abandon them, as he did with the Topanga Canyon confessions in 1980 and his support for Narayan Maharaja in 1995. This phenomenon is the hallmark of deviation and untruthfulness.

TAMAL’S SUGGESTIONS OF AN ASSISTED-SUICIDE MUST BE REJECTED

According to Tamal, Srila Prabhupada’s health had declined due to natural causes throughout 1977, and that Srila Prabhupada’s final wish in November 1977 was assisted suicide with “medicine.” But this is all proven false by the discovery of cadmium in his hair. The “medicine” which Tamal speaks of is therefore cadmium. And the hair which was tested and found to have sky-high cadmium levels was dated from early March and late August 1977, which constitutes a chronic or longtime poisoning over many months. These hair cutting dates contradict the idea of a one time assisted suicide with a medicine overdose in November 1977. The timing of a assisted suicide would have to be in Srila Prabhupada’s last days, but the cadmium poisoning started at least 9 months earlier late February. This alone disproves Tamal’s suicide suggestions.

Tamal chickened out of saying that he **actually** did assist in Srila Prabhupada’s suicide. But he strongly hinted at it, and left the question open. So let’s examine that idea. Supposing Tamal did, at Srila Prabhupada’s request, give him some cadmium medicine in mid-November. Such a one-time lethal dose would not have time to show in Srila Prabhupada’s hair, as it takes at least 30 hours to even **begin** the slow deposition process of poison into the root of growing hair. Such a poisoning would never be detected by hair tests, but

only by blood tests. Yet the March and August hair samples did reveal high levels of cadmium, meaning that the ongoing poisoning was from at least late February 1977, long before Srila Prabhupada had become bedridden and supposedly was asking for medicine to die.

The cadmium hair tests have disproved any proposal of a final-days, one-time, lethal medicinal or poison overdose, constituting assisted suicide. Tamal is lying. Poisoning had started at least by late February 1977, and was still in full force by late August, in amounts that would cause any ordinary person to expire very shortly. So much for Tamal's talk of an assisted "medicinal" suicide in mid November.

WHAT EXACTLY DID SRILA PRABHUPADA SAY ABOUT DYING?

Tamal, clever as always, borrowed from Srila Prabhupada's actual statements about dying and then "enhanced" them with the suicide part. Of course, Tamal's claims about Srila Prabhupada wanting medicine to die cannot be found on any tape recordings in 1977 nor in the memories of any other devotee, which are plentiful. Here are some quotes that do appear in the historical record other than from Tamal, and none imply anything suicidal or give any rationale for a suicide, such as Tamal's fallacious claim that Srila Prabhupada was in unbearable pain.

- 1) *"These doctors will come and give something to try and save. I do not want to be saved. **Let me die now...**"* Hari Sauri unpublished diary. Pg 17.
- 2) *"Oh. Never call doctor. Never give me hospital. **Let me die peacefully** if I am in trouble. (Con:30:108-9)*
- 3) *"Ghara, ghara, ghar... Choking and... **But in the kirtan if we die, oh, it is so successfully... Injection, operation... Who needs it?... Krishna-kirtan death, glorious death. Oxygen gas, (laughs) dying and so much trouble. Never call. Please accept my request. Chant Hare Krishna, bas, and let me die peacefully. Never be disturbed, call doctor- no. Chant Hare Krishna. Go on chanting."***
- 4) *"In this condition, even I cannot move my body on the bed. Only chance you should give me- **let me die peacefully, without anxiety.** I have given in writing everything... Disaster will happen if you cannot manage it. Hm?"*
- 5) *"Therefore I have **decided to die peacefully** in...(Vrindaban)" Tamal said, "They want you to survive." Srila Prabhupada replied, "If I want to die, **this is the way of peaceful death.**" Tamal: "Yes." Srila Prabhupada: "Go on chanting." (Con)*
- 6) In mid-October 1977 Tamal said twice to Srila Prabhupada, "You should not try to fast to death." Srila Prabhupada replied, "No, that is useless. No, that is suicide." HSauri unpublished diary, pg.56.
- 7) **Srila Prabhupada:** *When I don't take anything, I feel more comfortable.*
Tamal: *But you don't get better. That is the policy of death.*
Srila Prabhupada: *So let me die peacefully.*
- 8) **Abhiram:** *About recovery, Srila Prabhupada?*
Prabhupada: *I don't want (recovery). HSauri unpublished diary, pg. 20*

We see that Srila Prabhupada has become exhausted by pursuing so many medical options, doctors, treatment programs, advices, massages, and special diets. Nothing worked and everything simply produced more indigestion, mucus, cough, and weakness. It seems Srila Prabhupada had resigned himself to departure. But, contrary to Tamal's claims, he was ready to die **naturally**, and was not even interested in eating or drinking because this mysteriously only worsened his condition. Srila Prabhupada was prepared to depart peacefully with Krishna kirtan, which is a glorious death, and it is certain that he did not ask for suicide assistance. Tamal twists the sublime and converts it into an adulteration. Srila Prabhupada never asked for medicine to die. That is Tamal's hideous fabrication.

WHY DID TAMAL CONCOCT THE MERCY KILLING STORY?

Tamal was simply inventing a defense he expected would be required to deal with a threateningly imminent revelation of Srila Prabhupada's lethal poisoning. It is not known exactly what circumstances gave such fear to Tamal that the poisoning would become public. But it is clearly indicated in Tamal's own words in December 1980 at Topanga Canyon:

“The fact is that whatever we say still Prabhupada named him after this incident to be a ritvik or a guru, according to your interpretation. I've been accused of the same thing. **That you tried to kill Prabhupada.**”

Clearly Tamal was confronted by accusations of killing Srila Prabhupada, as seen in his own admission shortly after 1977. These accusations forced Tamal to manufacture the mercy killing defense strategy. However, those accusations subsequently receded into the background after 1977 and have never resurfaced. Who was accusing Tamal and was about to spill the beans in 1977?

IT MUST BE NOTED THAT THERE IS NO VERIFYING EVIDENCE IN TAPES, LETTERS, MEMORIES, OR ANYWHERE TO SUPPORT TAMAL'S CLAIM THAT SRILA PRABHUPADA WANTED TO DIE, OR ASKED TO DIE BY "MEDICINE."

DIE PEACEFULLY ON PARIKRAMA, NOT BY POISONOUS MEDICINE

Nowhere in the audio recordings can we find where Srila Prabhupada asks for poisonous “medicine” so he can die immediately and peacefully. After exhausting all programs and medicines from so many doctors, and already being extremely debilitated in health to the point of hardly being able to move in bed, Srila Prabhupada recognized that death was very near. He then wanted to go on parikrama as his last wish.

However Tamal has twisted this into Srila Prabhupada's wanting to die by taking poisonous medicine. What a convoluted distortion of the facts! Srila Prabhupada was not suicidal. He simply accepted that it was Krishna's plan that he was about to leave his physical body and as his last spiritual activity, he wanted to go on parikrama. Searching the audio record, we find on November 2, 1977, Tamal (not Srila Prabhupada) cleverly characterizing the desire to go on parikrama as asking the disciples *“to assist in dying.”* Tamal talked about wanting Srila Prabhupada to live while meaning the opposite and while Srila Prabhupada was being poisoned by cadmium.

TAMAL: “Well, the real factor is Your Divine Grace's desire. I mean it seems like... As your disciples, our duty is to help you fulfill your desire [to go on parikrama]. It seems like your desire is to die in Vrindaban. But it's very hard for us to execute that service. It's very hard—because we love you—to assist you in dying. It's a paradox. You want to die in Vrindaban, and we want you to live, and yet we have to do whatever you want. I mean, the kaviraja, he is giving some... He feels a little confident. Probably from medical point of view, there's no doubt, he has far superior knowledge than many of us.”

There is a huge difference between dying while on parikrama and being assisted in dying by being given “medicine to die immediately.” The above quote shows Tamal is speaking hopefully about medicine that will allow Srila Prabhupada to LIVE, NOT DIE. But Tamal twisted it around the other way, medicine to die. It appears in this quote that he is already practicing his assisted suicide defense: “assist you in dying.”

TAMAL'S ADMISSION OF MANSLAUGHTER ?

A murder ordained by Krishna and Guru? How convenient that the inheritance of properties, disciples, power, and glory were only incidental by-products of helping Srila Prabhupada “fulfill his desire.” Was it a largesse from Krishna for poisoning his pure devotee, for killing a saint whose perfection included understanding and loving his own murderers? Or was it a conceived, planned, executed and covered-up, pre-meditated murder in the first degree?

Tamal, ever the juggler of contradictory statements, contrasts his very revealing words in this 1977 interview with his bland words in his orchestrated book *Not That I Am Poisoned*, *“We did not go searching for a murderer because we concluded there was no murder.”* So did Tamal help Srila Prabhupada die, and that's why there was no murder?

Perhaps Tamal was about to suggest a variation of the euthanasia “defense.” He emphasized how Srila Prabhupada constantly said he wanted to leave “immediately,” and so the loyal disciples, knowing Srila Prabhupada would not live much longer anyway, may have decided to **secretly facilitate this last wish** by

unilaterally giving “medicine” to cause death. This could be their defense if the poisoning was discovered. Whatever their rationale for their poisoning was, it remains nothing less than murder by poison. Throughout the 1977 Tamal interview, *TKG’s Diary*, Tamal’s demented book *The Final Pastimes*, and Tamal’s words in the 1977 recorded conversations, one is able to pick up on his sinister and sick mentality that was the backdrop to the poisoning of Srila Prabhupada.

WHAT DOES TAMAL REALLY MEAN ?

Let’s take a closer look at Tamal’s words and the real meaning behind them.

TAMAL: “A number of times he (SP) would say, ‘Can you give me medicine, please give me medicine that will allow me to disappear now.’”

Here Tamal claims that Srila Prabhupada wanted to be killed by poison, using the euphemism of “medicine” for “poison.” However, everyone knows that medicines heal and poisons kill, and the terms cannot be substituted, colloquially or otherwise. Tamal’s claim is simply preposterous; Srila Prabhupada never endorsed, advocated, or was inclined in any way to committing suicide, whether assisted or not. In this instance there is no doubt: **Tamal is lying**, boldly and brazenly, dementedly and totally.

TAMAL: “And other times.. ‘I want most now to disappear... I want to die peacefully... let me die peacefully.’”

Here Tamal claims that Srila Prabhupada was requesting that Tamal “peacefully” “let” him die; but can anyone or anything else anywhere confirm that Srila Prabhupada had this “death-wish”? The answer is no; this concoction was manufactured by Tamal as a defense in case the poisoning became public knowledge, something he obviously was expecting, otherwise why rehearse his lines and pre-empt any murder accusations with a euthanasia defense?

TAMAL: “Now on one hand we could take it... give him that medicine or let him stop eating... to death... until death, we could have done that.”

Tamal here acknowledges his supposed understanding that he had been given a “license to kill” by Srila Prabhupada himself!

Srila Prabhupada is thus portrayed as a weak person, bereft of transcendental understanding, desiring to be killed by his faithful servant Tamal, and willing to commit suicide in order to escape physical pain and an incapacitated condition. Tamal hereby admits that the decision to allow Srila Prabhupada to live or die **LAY WITH HIM** (not Krishna, but Tamal !), and that Tamal’s discretion held the power of life or death.

TAMAL REVEALS THERE WERE OTHERS BESIDES HIMSELF

Tamal says that “**we** could have done that”- meaning there were others who were also considering whether to fulfill Srila Prabhupada’s supposed final wish to die immediately. Srila Prabhupada’s poisoning was not the act of a lone wolf- it was a group of disciples who stood to step into Srila Prabhupada’s shoes all the sooner and inherit the kingdom, glory, wealth, followers, and power they had been drooling and fighting over for years already. These hints are found at least twice in the interview:

- (1). “I think we all had the feeling, at least **a few of us who were in his personal attendance**, that there wasn’t really a question that he would live for a long time.”
- (2). ...demanding from us a different type of attitude and emotion, **at least especially from his most personal, you know, servants.**

Who were those most personal, confidential servants? Tamal, Bhakticharu, Bhavananda...

MEDICINE AND POISON- DIFFERENT OR THE SAME?

We note how Tamal uses the words poison and medicine interchangeably. This unique idiosyncrasy was also used several times during the “poison discussions” (see Chapter 33) by the last kaviraja Damodara Shastri. After all, Tamal and the kaviraja were in frequent discussion about Srila Prabhupada’s health problems. It seems Tamal was promoting the use of this euphemism and had confused Shastri (and others) by blurring the lines between poison and medicine. The idea is that if Srila Prabhupada’s poisoning was discovered, the groundwork with Tamal’s medicine-is-poison explanation would transform a horrific crime into a merciful act of assisted suicide. Any questions?

Unfortunately it is necessary to penetrate the workings of the minds of such persons as Tamal to begin to understand the real meaning of his words.

WHAT MEDICINE TO DIE IS TAMAL SPEAKING ABOUT GIVING?

It is a mystery as to which medicine Tamal was speaking of that would allow or help Srila Prabhupada to immediately die. It does not make any sense to give a huge amount of beneficent medicines like Yogendra Ras, Ashwaganda, or Brahmi oil, all of which would perhaps only cause stomach distress or nausea. Was Tamal speaking of makharadwaja? Or what? Cadmium?

According to *TKG’s Diary*, Srila Prabhupada stopped taking Yogendra Ras by June 8, 1977, a medicine he had been taking “for the last ten years.”

Was he speaking of cadmium, the extremely poisonous non-medicine found in sky-high levels in three tests of Srila Prabhupada’s hair that Hari Sauri certifies as being cut in early March and late August 1977? The hair tests PROVE that cadmium is the so-called medicine that was given to Srila Prabhupada. And it was not just in the last few months as Tamal states, it was found in Srila Prabhupada’s hair *Sample D* which was cut in early March 1977, which is eight months before Srila Prabhupada departed.

It appears logical that Srila Prabhupada was poisoned for at least 9 months and that “medicine to die” was not a one time affair a few days before Srila Prabhupadas’ departure, but an ongoing program from at least early 1977 and on.

WHAT ELSE WAS TAMAL ABOUT TO SAY? THAT HE WAS CHOSEN TO DO IT?

Tamal was obviously very nervous in this interview, as confirmed by his ah, um, stuttering, and high squeaky voice that comes across clearly on the tape. He could not muster the courage to fully develop his planned revelations about Srila Prabhupada’s assisted suicide, likely out of trepidation. He even starts saying something, then retreats:

“I mean I want to say something, but I’d prefer not to say it.”

What is it that Tamal wants to say? Let’s look at some more excerpts to get a better feel for what it is that’s on the tip of his tongue but is having a hard time coming out:

“Srila Prabhupada seemed to be demanding from us a different type of attitude and emotion, at least especially from his most personal, you know, servants.” .

And...

“I feel that these last months with Prabhupada were the most important months I ever spent with him. And, ah, somehow I feel that by seeing the way he acted and the way he dealt with me personally, that ah, that I’ll be, ah...”

And then there’s the multiple times Tamal speaks about how much Srila Prabhupada wanted, trusted, needed, relied upon his personal secretary, senior disciple, chief nurse, and foremost confidential assistant, namely Tamal Krishna Goswami. Some examples how Tamal was so special to Srila Prabhupada:

- 1) *discriminate over which letters should be read to him*
- 2) *the secretary had to handle all of the various accounts which Srila Prabhupada was personally responsible for*

- 3) was to simply give him, ah, some, ah, submissive company, to be with him
- 4) He liked to have his senior disciples surrounding him
- 5) he wanted his secretary to be there and to talk with him
- 6) to massage his body
- 7) it was my duty to be to bathe and dress him every morning
- 8) he liked that I should have the morning shift at taking care of him
- 9) so that when he woke up his secretary would be there
- 10) he would have me him sit him up and rub or scratch his back
- 11) Also he wanted his secretary to act more or less as the chief nurse
- 12) In terms of Srila Prabhupada's medicines he always had his secretary give his final conclusive opinion

The picture Tamal paints is that he was Srila Prabhupada's most confidential assistant, and that Srila Prabhupada was asking him to do the most confidential service, namely "let" or allow him to die (meaning, put him to death, or kill him). Srila Prabhupada trusted him so much that he could even count on Tamal to help him die "immediately," quicker than naturally? Tamal was so special, that he was chosen for this highest sacrifice and most intimate, final service? Was Tamal about to explain how Srila Prabhupada chose him to do the unthinkable act of ultimate loyalty, namely help Srila Prabhupada "go back to Krishna" by giving him some special "medicine" "to die"? There is a relevant quote about this:

"So far personal association with the guru is concerned, I was only with my guru maharaja 4 or 5 times, but I have never left his association, not even for a moment. Because I am following his instructions, I have never felt any separation. There are some of my godbrothers here in India who had constant personal association... but who are neglecting his orders. This is just like the bug who is sitting on the lap of the king. He may be very puffed-up by his position, but all he can succeed in doing is biting the king. Personal association is not so important as association through service." (SPL, Satadhanya 72-02-20)

TAMAL'S INTERVIEW CLEANED UP FOR PUBLICATION IN BTG

Upon looking up the *Back To Godhead* magazine article (Vol. 13-6) which was based on this "euthanasia interview," it was there, word for word, exactly as Tamal had spoken on the tape, but with the notable exception of:

The controversial portions referring to medicine, wanting to die, and so on were GONE...**OMITTED!** BTG Chief Editor, Satsvarupa Goswami, who had personally interviewed Tamal, had revised, redacted, and cleaned-up the transcript and edited out the "strange" and very controversial parts about mercy killing, assisted suicide, and so on. Satsvarupa is thus a suspect as well (see Ch. 77).

HOW COULD SATSVARUPA NOT BE AWARE OF SRILA PRABHUPADA'S POISONING?

In 1998 Isha sent transcripts of both the taped interview and of the final published *BTG* article to Satsvarupa, with a letter asking what it was that Satsvarupa thought about Tamal's strange statements about medicine to die, and why the "medicine to die" parts were omitted. Satsvarupa wrote back saying simply that the interview was for an article in *Back to Godhead*, and totally ignored Isha's questions about Tamal's shocking statements.

Even the "gentleman" amongst the GBC, namely Satsvarupa, was not straightforward or honest when questioned, and he deliberately avoided the issue with Isha das. Why did Satsvarupa avoid 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, as shown above.

Ideas that none of the new initiating gurus in 1977 were aware of Srila Prabhupada's poisoning should be held in abeyance. The appearance of Satsvarupa's complicity, at least indirectly, in Srila Prabhupada's poisoning comes from:

1. He asks Tamal to elaborate "**about Prabhupada asking for something to let him disappear, that he wanted to die.**"

2. He conducted Tamal's interview, then deleted the parts about assisted suicide from the final BTG article, finding them unsuitable for the public, but never challenged Tamal about it.
3. He evaded Isha's confrontation as to why he edited out those parts of the interview.
4. Despite knowing about Srila Prabhupada's chief caretaker Tamal's claims of euthanasia, Satsvarupa gladly accepted his post as a new initiating guru after Srila Prabhupada had been, as Tamal hinted, euthanized. How sleazy to know about the euthanasia and benefit from it without asking any questions. This is like accepting merchandise that you have been told is stolen goods.

WHAT TYPE OF EUTHANASIA IS TAMAL SPEAKING OF?

In Srila Prabhupada's case as described by Tamal, the scenario would be an assisted suicide based on the futility of future survival, the quality of life in the remaining time alive, and the repeated insistence of the patient. This case also involves the administration of a lethal drug or poison which is much more controversial than the simple withholding of a necessary medicine or other life support. Tamal was speaking of assisted suicide by administering a lethal medicinal overdose or poison- supposedly on Srila Prabhupada's vague request for help in dying immediately.

However, where is the issue of quality of living in Srila Prabhupada's case? Was Srila Prabhupada regularly expressing great discomfort from excessive pain? No, he was not. And was he experiencing any mundane symptoms such as loneliness, frustration, depression, as found in terminally ill materialists? No, of course not; Srila Prabhupada was in full transcendental consciousness, ecstatic, absorbed in pure thoughts of Krishna, and Krishna was with him in all ways. So why would Srila Prabhupada want to die?

Tamal suggests that Srila Prabhupada wanted to become freed from the burden of a physically incapacitated body. But this is a nonsense suggestion: Srila Prabhupada was never dependent on his body for happiness in Krishna consciousness because he was always fully transcendently situated, far beyond the body. No wonder Tamal was stuttering while presenting these nonsense ideas !

WHY DID TAMAL ONLY BRING THIS UP AFTER SRILA PRABHUPADA'S DEPARTURE?

Another thing is if Srila Prabhupada was being slowly poisoned, which we already know is the fact from the cadmium hair tests, why would the primary caretaker introduce the claim of assisted suicide, only after Srila Prabhupada's departure?

Why was this not discussed amongst the senior devotees when Srila Prabhupada supposedly first brought up the request for assisted suicide? Why weren't all the devotees told? If it was a secret to be kept by Srila Prabhupada's request, then why is he telling us anyways? The reason is simple: After Srila Prabhupada departed, Tamal figured that Srila Prabhupada would not be able to dispute his euthanasia claims. The only plausible explanation why Tamal would calculatedly decide to raise this very explosive issue in a post-departure interview which would then be broadcast all over the world in the ISKCON BTG magazine is this:

TAMAL FEARED THAT HE NEEDED TO ESTABLISH HIS ALIBI AND DEFENSE FOR THE POISONING BECAUSE HE HAD REASON TO BELIEVE IT WAS SOON GOING TO BECOME PUBLIC KNOWLEDGE. An ounce of prevention is worth a pound of cure... He wanted to half-confess in advance as cover if he needed to fully confess later. It seems the secret of poisoning was about to be leaked somehow and Tamal was managing his defense, clever as always.

LET'S FOLLOW THE FACTS AND LOGIC TO ITS NATURAL CONCLUSION:

**Tamal claims Prabhupada asked "for medicine to die"
 Tamal says "we could have done that..."
 Medicine that kills is actually called poison
 And Srila Prabhupada actually was poisoned, confirmed by the hair tests
 Therefore the logical follow-through conclusion is:
 Tamal poisoned Srila Prabhupada.**

Tamal claims that Srila Prabhupada asked Tamal to kill him, and that "we could have done that." With Tamal and others whispering about "poison and the use of it," according to Tom Owens at Owl Investigations,

and with very high levels of heavy metals in Srila Prabhupada's hair, and with Srila Prabhupada himself saying, "Someone has poisoned me," it becomes downright plain and obvious that Tamal and others probably *did* poison (medicine?) Srila Prabhupada "to death."

ISKCON NEVER ADDRESSED CLAIMS OF ASSISTED SUICIDE REQUESTS

Tamal's *BTG* interview became public almost a year before the ISKCON leadership published their book *Not That I Am Poisoned*. Yet their book contained no content regarding Tamal's bizarre interview, and this major piece of evidence in Srila Prabhupada's poisoning was simply ignored as though it never existed. Whenever something is too difficult to discredit or it is not possible to effectively discredit something, ISKCON chooses to simply ignore it. This is an abominable display of dishonesty by ISKCON leaders, as though to ignore it would make it non-existent or irrelevant. But what could ISKCON say about Tamal's mercy killing statements without getting themselves in more hot water?

TAMAL'S EUTHANASIA CLAIMS CONTRADICT THE POISON DISCUSSIONS

Tamal's claim of euthanasia does not fit in with the "poison discussions" where Srila Prabhupada raised the topic of being poisoned and was "mentally distressed" thinking about it. If Srila Prabhupada wanted to die, or had asked for suicide-assistance, or made it clear that he wanted his confidential servants to help him die immediately, then why would he bring up the idea of being poisoned and be "mentally distressed" about it? And why would Tamal then explain this as the paranoia of an old, dying man that should not be taken seriously, if this was what Srila Prabhupada had asked Tamal to do?

If Srila Prabhupada was waiting for Tamal to facilitate his early death, why bother talking about being poisoned maliciously as he did on Nov. 9-10? And why would Tamal ask Srila Prabhupada as to who had poisoned him if that was the mutually accepted plan of action?

Tamal's claims of Srila Prabhupada asking for medicine to die do not make any sense in the context of everything we understand about Srila Prabhupada's last year, the taped conversations, and the philosophy of Krishna consciousness. Therefore we reject Tamal's euthanasia claims as simply an attempt to reframe the homicidal poisoning of Srila Prabhupada as the fulfillment of last wishes for a quick assisted death.

VARIOUS COUNTRIES LEGALIZE DIFFERENT VERSIONS OF EUTHANASIA

In 2002 the Netherlands officially legalized the practice of euthanasia for patients in a state of continuous, unbearable and incurable suffering, but a second opinion is required. Also the patient must be of sound mind that voluntarily, independently, and persistently requests to die. By 2015, euthanasia and assisted suicide was at least partially legal in Belgium, Colombia, Luxembourg, Switzerland, Germany, Japan, Albania, Canada, Sweden, India, Italy, Ireland, Israel, and in six of the US states. In each jurisdiction there are varying distinctions on exactly what is legal, as the primary concern is to prevent abuse by opportunists. The Netherlands, Belgium and Luxembourg allow doctors to euthanize patients under strict conditions such as those in a hopeless state of health and those in great pain. The main objections to the procedure have come from religious groups, which for the most part, oppose a person voluntarily taking his or her own life.

THE ISSUE OF MORALITY IN ASSISTED SUICIDE

As the private and legal practice of euthanasia and related versions become more accepted around the world, the medical and ethical debate continues on the risks, abuses, and morality involved. Some of the issues include: passive vs active euthanasia, physician assisted suicide, informed consent and refusal, advance directives, irreversible loss of consciousness, quality of life, withholding and withdrawing intervention, patient competence, and futility. Dignity in dying is a common catch-phrase.

Opponents argue there is no provision for preventing relatives from forcing patients to end their lives prematurely, and there are also concerns the measure could pose dangers to vulnerable people and those with disabilities.

There is much recent debate about assisted suicide, and a principal reason why it has not been legalized more fully or widely, is the question of how to prevent abuse by those who would exploit the weak. The danger in assisted suicide is that the assistants will have, rather than a compassionate motive, **a selfish motive to gain or profit from the patient's death.**

Therefore various conditions have been imposed wherever euthanasia is legal to some extent. Typically the principal restrictions are:

- 1) A licensed physician must certify there is unbearable physical pain with no remaining means of providing sufficient relief
- 2) The patient must give repeated consent for assistance in suicide, with witnesses or in writing such as in living wills, or with the consent of other family members
- 3) A clear diagnosis from two physicians must show the actual ailment, and that there is no hope of a cure, and that death is near and inevitable

But Tamal's claims of Srila Prabhupada's assisted suicide requests or euthanasia included none of the safeguards or conditions, which are meant to prevent abuse of euthanasia as an excuse or cover for murder. If we were to apply these safeguards to Tamal's assisted-suicide of Srila Prabhupada, we are coming up short, as follows:

- 1) **Where was the certified, competent physician with a pain assessment report?**
- 2) **Where is Srila Prabhupada's written or spoken consent for suicide assistance?**
- 3) **Where are the witnesses to confirm any of Tamal's euthanasia claims?**
- 4) **When did Tamal involve Srila Prabhupada's "family" of disciples in the approval or consent for such a ridiculous proposition?**
- 5) **What was Srila Prabhupada's actual diagnosis rendered by a legitimate physician who did the tests to properly ascertain that diagnosis?**
- 6) **How could anyone determine there was no hope of a cure without a diagnosis, knowing exactly what illness needed to be cured?**

Therefore, without these safeguards, in almost any jurisdiction in the world, Tamal's claim of assisted suicide would amount to simply **CRIMINAL HOMICIDE**, even in places where some definitions of euthanasia are legal or not often prosecuted.

Curiously, Tamal displays no fear of legal repercussions or public reaction in executing Srila Prabhupada's euthanasia. His only expression of reluctance to an assisted-suicide is the "love" he and others had for Srila Prabhupada, and he explains how much of a dilemma Srila Prabhupada had put them in with the conflict between carrying out his final wishes and their wanting him to stay awhile longer.

EUTHANASIA OPPONENTS WORRY ABOUT SELFISH MOTIVES



One of the primary objections to euthanasia is the fear of abuse of those suffering with terminal illness by their caretakers, relatives, or opportunists who would benefit from an earlier death of the patient. Inheritances are commonly yearned for and old, crusty relatives who are too slow in their departure may be unfairly taken advantage of by the practice of euthanasia. How will each euthanasia event be qualified as justified and moral?

Similarly, Tamal and others stood to inherit the position, worship, disciples, and wealth of Srila Prabhupada, and they did inherit all this in full within months of Tamal's claiming that Srila Prabhupada asked to die "now." This is more than a coincidence, more than circumstantial evidence, and it illustrates vividly the motive Tamal would have to help Srila Prabhupada depart quickly, the quicker the sooner to sit on the Vyasasana and become as good as God Himself.

SRILA PRABHUPADA EXPERIENCED OVERBEARING PAIN AND SUFFERING?

Upon examining the historical record of Srila Prabhupada's last months, we do not see any verification that Srila Prabhupada was experiencing overbearing pain and suffering as claimed by Tamal in his interview. Srila Prabhupada appeared frustrated and puzzled that all doctors, recovery attempts, medicinal regimes, and diets were ineffective, but we do not see that Srila Prabhupada had become suicidal or asked to die quickly except from Tamal's claims, which are unsubstantiated.

Only on one night in the last two days of Srila Prabhupada's manifest presence do we see a record of being in "mental distress" or having pain in his legs, something for which Damodara Shastri gave a pain medicine. This was the only incident that can be found involving a display of possible pain.

Tamal's claims of overbearing pain and suffering are unverified throughout the available recordings and memories of Srila Prabhupada's last few months. It would be safe to say this claim is UNTRUE.

SUICIDE IS NOT A RECOMMENDED OR STANDARD VAISHNAVA PRACTICE

Srila Prabhupada was a pure devotee of the Supreme Lord and would never have requested that he be assisted in suicide. Suicide is anathema to the Vaishnava culture and Vedic principles, lest one become a ghost. Such bogus theories would be spun only by rascals. ***There is no history that we know of wherein a Vaishnava acharya asks a disciple to give him poison (or medicine) to end his life.*** Such an offensive suggestion is nothing more than a surreptitious confession of attempted homicide.

ACTUALLY SRILA PRABHUPADA WANTED TO LIVE LONGER TO PREACH MORE

The important point in the history of Srila Prabhupada's manifest pastimes was that he was clearly and determinedly trying to live longer, as seen by a long list of events.

- by requesting to go on *parikrama* which he said would cure him,
- consulting *kavirajas* and employing numerous health treatments,
- trying to complete *Bhagavatam* until the very end,
- continuing to preach at every opportunity and with every breath,
- trying to go to Gita Nagari to teach varnashrama dharma (the second half),
- trying to eat, and asking for many varieties of food perhaps more digestible,
- allowing devotees to pray for his health,
- considering many healthier climates for his health such as Hrishikesh, Kodaikanal, etc,
- and finally complaining that someone may be giving him poison.

Srila Prabhupada was intent on living rather than dying as suggested by Tamal. That Tamal would even mention such an outrageous statement that he attributes to Srila Prabhupada is one more solid proof that he did precisely what many suspect. He gave poison to Srila Prabhupada on the pretext of assisted suicide.

Srila Prabhupada did not require poison to leave his body according to his own will and the will of Krishna. Nonetheless, by His Divine Grace, the illicit motives of those who desired to falsely assume the role of the "new acharyas" has been exposed, first in the poisoning of their spiritual master, then in a disastrous successor guru fiasco. The ISKCON poisoning cover up and whitewash simply added more evidence of their complicity in the greatest crime of the millennium. Their motives and deceit have been revealed. Their unfortunate followers also refuse to see the obvious truth.

CONCLUSION: WAS IT MERCY KILLING OR HOMICIDE?

Euthanasia

Claims by Tamal or possibly others in the future that Srila Prabhupada was poisoned out of mercy should be understood as a preposterous proposal that is simply a diversionary ruse to avoid the truth of homicide. As will be more fully documented in the coming chapters, for those who knew him very closely, it is definitely not difficult to appreciate how Tamal would have valued his own promotion to institutional guruship more than Srila Prabhupada's extended presence among us.

However, even if some believe that Tamal could not possibly have poisoned Srila Prabhupada, this does not in any way actually mean he did not do so. History is replete with examples of totally unsuspected poisoners, unlike Tamal who is very much suspected by a majority of devotees. The world is often surprised by the unexpected actions of someone we thought we understood and knew? This theme is illustrated further in Chapter 94: Poisoning Throughout History.

TRANSCENDENTAL PERSPECTIVES OF SRILA PRABHUPADA'S DEPARTURE

Prabhupada: *Who wants to die? No. Even a very old man—he is suffering from so many things—still, if somebody comes, "Oh, I will kill you," he says, "Oh, no, no, no! Don't kill me. I don't want to die." Why? If somebody says that "You are old man. There is no use..." Now this is coming. The Communists, they are coming to that point, "This is an old man, simply eating. He is not doing anything. So finish him." What is called? Mercy...?*

Brahmananda: *Mercy killing.*

Prabhupada: *Mercy killing. It will be merciful if one is killed. So this is coming. But the point is that if you have come to show me the mercy of killing, but I am not prepared to be killed. Why? You have come to show me mercy, but I am not prepared to take your mercy. Why? What is the psychology?*

Kirtanananda: *No one wants to die.*

Prabhupada: *That is. So that means he is eternal. (1975.7.11, Philadelphia conversation)*

COMMENT: *It is interesting that Srila Prabhupada emphasizes the dark motives behind those who would introduce mercy-killing, although as a pure devotee, Srila Prabhupada himself was fully prepared to die. This does not mean he sought it or avoided it for selfish reasons. Instead, he was only intent on living as long as Krishna allowed, so he could preach Krishna consciousness.*

RELEVANT NOTES By Narasimha Das:

"Great devotees of Krishna are never overcome by frustration or defeat. If they want to leave this world early, it is not due to bodily pains but yoga-maya and intense feelings of separation from Krishna and other great Vaishnavas. In the case of Srila Bhaktisiddhanta Sarasvati, Srila Prabhupada commented that he could have stayed longer but was disappointed with the material ambitions of his leading men. Pure devotees are always as independent as Krishna Himself. They don't need the help of others to live or to disappear.

"The changing conditions of Srila Prabhupada's heart strength and vital signs shows he was independent, as he did also by suddenly deciding to eat and stay with us at one point. There are many references on the full freedom of pure devotees. Krishna had said it was up to Srila Prabhupada if he wanted to live longer or leave this world. There is no evidence found anywhere to suggest that a pure devotee, particularly a great Vaishnava Acharya, needs the help of envious persons to leave this world by poisoning or any other method. The topmost devotees are far beyond such mundane methods and motives based on the bodily conception of life.

"Prahlada Maharaja also knowingly drank poison as a child, but he was being forced, under threat from his demon father. Playing the part of a helpless child, he depended fully on Lord Krishna and Krishna protected him. It was Krishna's plan that he live longer and take part in a grand and glorious pastime with the Supreme Lord Sri Narasimha Deva.

*"Agastya Rishi once ate a rakshasha who had been disguised as a food offering. This rakshasha, Vyatapi, was ready to expand to kill the rishi from the inside out, according to the plan of his brother Ilvala. He and his brother had killed many rishis in this way. But when Ilvala said, "**Vyatapi, come out!**" Agastya politely informed his host that he had already digested Vyatapi. These stories illustrate that great sages and great devotees cannot be killed by rakshasas or poison.*

*"Great acharyas in our Gaudiya Vaisnava Sampradaya never desire to end their lives out of mundane frustration or pain, like conditioned souls often do. Tamal claims that Srila Prabhupada was moaning in pain and asking for poison to end His life. Such ideas are certainly the most ridiculously offensive apa-siddhanta lies. "**The living entity in his conditioned stage identifies himself with the body, but when he identifies himself with the Lord within himself, he becomes just as free as the Lord, even while in the body.**"*

“Srila Prabhupada was translating and totally coherent until his very end; Krishnadas Babaji noted in the last hours that srila Prabhupada, although not moving, was chanting the maha mantra almost invisibly. Srila Prabhupada wanted to finish His Bhagavatam purports and he wanted to translate and explain other books like Mahabharata as well. Srila Prabhupada also had agreed that he would live another 10 or 15 years—after the devotees had begged him to stay longer. He said that Krishna had given him the choice. Apparently Srila Prabhupada knew that his top leaders were already busy dividing up assets of His mission and that most devotees were already under their sway—since very few had arrived to see him in Vrindaban.

“Srila Prabhupada was not attached to living or dying in this world. He would not have asked for some poison to end his life prematurely. There is no evidence that Srila Prabhupada wanted to die by poisoning, particularly not by chronic poisoning. Tamal’s mention of this blasphemous idea is one more proof of his guilt. He was trying to prepare for the worst—a full-scale investigation that would implicate him by proving that Srila Prabhupada had been given poison.

“Srila Prabhupada wanted to go on parikrama and he said this would cure him. He wanted to go to Gita Nagari, and he even fly to London. He wanted to finish his work on Bhagavatam. He warned of being poisoned and wanted his caretakers to be careful in this regard. He did many things to try to rectify the situation, and he tolerated abuse for a long time. But he finally concluded, apparently, that his main leaders had already become corrupted and useless, so then, on his own volition and choice, he departed.” (END)

TAMAL’S STUTTERING ONLY SHOWS UP WHEN HE TALKS ABOUT POISONING SRILA PRABHUPADA

The stuttering and high-pitched nervous section of Tamal’s mercy-killing interview gives one the chills and shivers, as one wonders why the normally calm-voiced Tamal is speaking in that way. It must have been the subject matter that was unnerving him so much, to change the pitch of his voice and cause stammering. Although Tamal did not as a rule speak about the poison issue in public, he did so once in Malaysia in early June 1999. He surely must have seen *Someone Has Poisoned Me* by that time. His talk in Malaysia again includes the same stuttering and stammering phenomenon as before.

“Just like another wonderful statement Prabhupada was poisoned. So Prabhupada was poisoned and of course you know myself being the main- you know, advocate of it. Now you know, ahh... and... and what is the grounds for poisoning... right, if I... I... I... have re... recently come out with my diary which I hope you will get some copies and you can all read it. It is a very nice diary called... I have called it TKG’s Diary. I figured everybody would call it that anyway.

*“So make it easy for them. So it is published now, you can order it. And it’s very clear that Prabhupada is gradually leaving his body and the only thing that is saving Prabhupada from leaving his body is the love of his disciples- right. **There is no reason if someone wanted to see Prabhupada leave to administer poison because he was already leaving.** Anybody who reads this diary knows that all of these so-called whispers, when they analyzed the whispers, they don’t even... they... they incorrectly analyzed. Now it turns out **some of them in Bengali say Prabhupada is just telling someone to leave the room** and they thought he said, **you know, ahh... give the poison.** You know, put the poison in pots or something or such nonsense things **that I... I... I... press someone... this person talked to me the other day. Even after reading my diary he said, ‘I still think he may have been poisoned.’”***

Aside from the totally uncharacteristic stutteringly nervous sections highlighted above, we must note two blazingly obvious dishonesties that amount to deceitful bluff and denial of the actual evidence. Actually, Tamal creates his own evidence that does not exist:

(1). He claims Srila Prabhupada’s health was failing and that his departure was imminent, so why would anyone bother to poison someone already dying? But wouldn’t Srila Prabhupada’s being poisoned cause him to lose his health and then depart as a result of that poisoning? This is not a very logical defense, but that’s all he can come up with for stupid people who would fall for such a line of thought.

(2). He also claims that the whispers are an incorrect interpretation of some Bengali that caretakers are speaking about someone should leave the room. He must have been referring to the “Poisoning for a long time” and “get ready to go” whispers by Jayapataka. But he is entirely wrong. The Bengali portion comes

beforehand, meaning “In a few days time.” Of course, he admitted in the GBC book of 2000 that he was whispering “The swelling’s going down” while everyone else, including multiple forensic analytical laboratories, hears “The poison’s going down.” And it is interesting that he quotes the one whisper which turned out to be a false alarm and which was confirmed as innocuous, but avoids the two in which he clearly says “the poison’s going down” and “is the poison in the milk?”

Because of these cheap attempts at refuting the evidence, we become more sure he is lying and guilty.



CHAPTER 56: I SHOULD HAVE BEEN THE LEADER

"As soon as a foolish disciple tries to overtake his spiritual master and becomes ambitious to occupy his post, he immediately falls down." SBhag 5.12.14, Purport

*"And he wants to control the whole Society. He wants to be the supreme controller."
--Srla Prabhupada to Hari Sauri, March 14, 1976.*

"I can write many more stories that will shock people about TKG's ambitious nature and his desire to take Srila Prabhupada's seat." Gurukripa das, February 4, 2009.

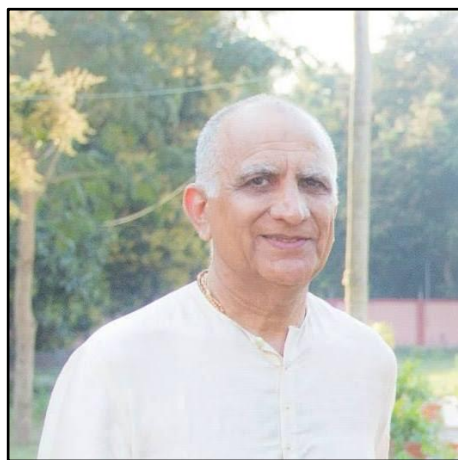
FLASHBACK TO THE START OF THE POISON INVESTIGATIONS

The news about the discovery of poison whisperings in the recordings of Srila Prabhupada's room conversations quickly became a crisis for the ISKCON leadership in late 1997. Naveen Krishna das came to a turning point in his devotional life, as he could no longer sweep under the rug the doubts that had accumulated over the years as an ISKCON leader. He, Balavanta das, and many others were meeting or communicating frequently with each other about the new awareness over Srila Prabhupada's poisoning. The pressure on the ISKCON leaders was intense as devotees worldwide demanded the matter be investigated.

Naveen quickly convinced the GBC executive committee through Bir Krishna Goswami that the matter should be settled with an investigation conducted by Balavanta, a former GBC and now a successful attorney. An emergency decision by the committee approved this plan and gave Balavanta das authority to move forward with the US\$6000 he initially requested for forensic tests and other out of pocket expenses. Then it was announced that Balavanta das would be conducting an ISKCON investigation "into the allegations that Srila Prabhupada was poisoned."

LATE NIGHT PHONE CALL

TAMAL CALLS NAVEEN ABOUT BALAVANTA'S INVESTIGATION



NAVEEN KRISHNA DAS last conversation with Tamal. He wanted to hear Tamal speak candidly as much as he could.

Almost immediately, within hours, Tamal called Naveen by phone at 10:30 pm, awakening him from deep sleep. Naveen could tell Tamal was not pleased. He had worked with Tamal as his right hand man in Dallas from 1984 for ten years, and he knew Tamal very well.

"What is the purpose of this investigation?" Tamal demanded. After Naveen reassured Tamal that the purpose was that he should be cleared of any suspicions, Tamal began to confide his thoughts. Naveen decided to lead Tamal into revealing what was on his mind.

"Maharaja, we have to nip this thing in the bud in order to protect you from these malicious attacks."

Tamal had once told someone that the two people he trusted most were Naveen Krishna and Bhaktarupa. But Naveen was no longer held captive by Tamal's trust, and he knew this might be his

TAMAL: *"Yes, the finger is being pointed at me. They say I did it. So how will Balavanta's investigation be done?"*

NAVEEN: *"We need to show that the accusations are unfounded. This is just another attempt to discredit you, Maharaja. We need to address these false rumors and put an end to them."*

TAMAL: *"Well, what has to be done is to convince devotees not to take what Prabhupada was saying in those last months very seriously. He was very ill, near death, and he said things that should not be believed. But this will be the hardest thing for you to do."*

NAVEEN: *"The leaders are all behind this and our aim is to protect you."*

TAMAL: (musing) *"I should have been the leader of this movement."*

Tamal reminisced that just as he was about to succeed in achieving leadership in ISKCON in 1980, the GBC obstructed him by suspending his guruship and exiled him from his zone of temples and disciples. Tamal greatly resented this and deeply regretted his loss. **Naveen recalled the many times Tamal had confided in him that he should have been the sole leader of the movement.**

NAVEEN: *"You still can be the leader..."*

TAMAL: *"No, now it's too late. Harikesha is way out in front now. He has 2000 disciples. He has ISKCON Communications. He is distributing so many books, opening so many temples. My days are over."*

Tamal lamented that he could not become the leader because Harikesha Maharaja controlled the BBT and many other critical functions in ISKCON.

NAVEEN: *"Maharaja, don't give up. You tried to lead with Radha Damodar, and that somehow failed. You tried to lead as one of the successor acharyas, but the others fell down and now the door is open to just about anyone. You tried to bring Narayan Maharaja into ISKCON to lead as the acharya, but some temple presidents could not appreciate this. But for the sake of the movement, you should not give up. Balavanta will soon put a proper end to these rumors of poisoning."*

TAMAL: *"My Radha Damodara book distribution parties could have conquered the world. But Prabhupada wanted me to go to China instead..."*

NAVEEN: *"Yes."*

Tamal lamented how he had been thwarted in 1975 by Srila Prabhupada from becoming the movement's leader through book distribution. At that time he was sent to China and relieved of his bus program. He had 12 buses, 32 vans, 110 devotees, and six sannyasis in his party.

TAMAL: *"And it is very unfortunate that my Godbrothers could not maintain their standing as successors to Prabhupada. I am very disappointed in them, to say the least..."*

Tamal also lamented his setback after the summer 1986 New Vrindaban meetings where it was decided that the "new gurus" would need to reduce the stature of their Vyasasanas. Tamal told Naveen that this was **"very hard for him to do, and he would need some time to accept this."** Shortly afterwards, Tamal stood up to make his offering at Srila Prabhupada's Vyasa Puja day in Dallas, saying: **"Your service is bittersweet. But from now on, I will serve you as you want."** Naveen wondered how Tamal had been serving previously...

NAVEEN: *"And Narayan Maharaja?"*

TAMAL: *"He would have recognized me as the most advanced of Prabhupada's disciples, and then, after him..."*

NAVEEN: *"Yes."*

Naveen recalled how around 1993 Tamal had confided in him a new plan to become the leader of the movement through **"spiritual tactics,"** since he was frustrated through all other methods. He had decided to

manipulate Narayan Maharaja, who he promoted, subtly at first, overtly later on, to become the next acharya of ISKCON. Within two years the movement was in the convulsions of yet another Tamal-engineered crisis, with perhaps up to half of all ISKCON devotees deeply involved with the Narayan Maharaja phenomenon. In 1995 the GBC finally smashed Tamal's plans by suspending his guruship for two years and placing many stringent restrictions and prescriptions for atonement upon him. Tamal told Naveen that his plan had been to install Narayan Maharaja as the new ISKCON Acharya, or at least the official ISKCON siksha guru. Narayan Maharaja would in turn install him as the movement's managing leader. Narayan Maharaja would be a figurehead while Tamal controlled everything. But this plan was destroyed by the GBC, and Tamal's plans all came to naught once again.

TAMAL: *"But that's alright, what's done is done. Now I am going after my Ph.D. I will become the foremost scholar on the Hare Krishna Movement, as an active practitioner. This is my plan to move ahead of Harikesha. I will become the leader of this movement, as I should be. I am the best one to do it."*

COMMENT: In 1996 Tamal devised a new plan to become the leader of the movement, through becoming the unchallenged, prominent academic and intellectual spokesman and figurehead of ISKCON. ISKCON was soaked with propaganda that the world would not take ISKCON seriously unless the leaders became "scholars" with advanced degrees from top universities. Tamal went to Cambridge and Oxford, and his friend Hridayananda went to Harvard, and a number of others followed their examples. Ominously, Tamal's Ph.D. dissertation was almost complete when he was relieved of that "service" by divine intervention in 2002. Tamal's newfound scholarliness went into his thesis, which dealt with Srila Prabhupada's "contribution to religion," and was titled: *A Living Theology of Krishna Bhakti: Essential Teachings of AC Bhaktivedanta Swami Prabhupada*. No "His Divine Grace"?

Tamal analyzes Srila Prabhupada and his teachings in mundane terms via his "colonial background," Christian indoctrinations in Scottish College, as though he were simply a brilliant composer of an ingeniously blended, new theology. Tamal said his book will be controversial. Tamal was using Srila Prabhupada's accomplishments, his own supposed intimacy with him, and fresh university credentials to jump-start his intellectual and academic stature in ISKCON in yet another attempt to gain the number one spot, and to finally become the leader of the movement.

NAVEEN: *"Well, first we have to deal with this poison issue. Any suggestions on our next step?"*

TAMAL'S GUIDING PRINCIPLE

In a state of semi-shock over what he was hearing, and while Tamal continued on about how Balavanta's investigation should be conducted, Naveen drifted off to a memory from years earlier when he was Tamal's temple president in Dallas.

NAVEEN: *"Maharaja, you should deal with this pressing situation soon..."*

TAMAL: *"Let me tell you, I never do anything unless there is a personal gain; that is my guiding principle. This is how I decide on everything."*

NOTE: Naveen Krishna das consulted with attorney Balavanta das the next morning after Tamal's late night phone call, and was advised to immediately write down exact notes of Tamal's statements. The call could not be recorded because there was no time to ready the recorder nor did Tamal give his permission to be recorded. The transcription and account above is from two interviews with Naveen Krishna das (former GBC), and he has approved of this accounting of his memories. See the next chapter for Naveen's legal notes.

A PRIVATE TALK WITH TAMAL & SRILA PRABHUPADA'S REPLY

TAMAL WAS READY TO LEAD THE MOVEMENT IN 1972

In the summer of 1972, Tamal, Yasodanandana, and Gurukripa were travelling and preaching in India.

One day in Ranchi, Behar, Tamal took Yasodanandana for a private walk, speaking to him confidentially. Tamal explained that Srila Prabhupada would not be present for much longer and ***the day would come when someone else would need to lead the movement Srila Prabhupada had started.***

TAMAL: “Don’t worry. I know how to spread this Krishna consciousness movement all over the world. I only need some assistants who will trust in me and help me. I want to know if I can count on you to help me when that time comes?”

Yasodanandana das was flabbergasted and perturbed. He mumbled and gave no answer.

Over a year later, on December 31, 1973, Yasodanandana and Gurukripa met with Srila Prabhupada in his Los Angeles quarters in the early morning. Srila Prabhupada appreciated their hard work with the Nama Hatta Sankirtan Party, as their fundraising for the Krishna Balarama Temple in Vrindaban had come to US\$60,000 for November-December that year.

Srila Prabhupada was told that Tamal, the GBC for India, had banned the two of them from returning to India. Their discussion turned to Tamal’s autocratic style, including the overture to Yasodanandana for support as the movement’s next leader in the future. Thoughtfully, Srila Prabhupada stated:

“I have studied this man carefully, and he is not a Vaishnava. I have remarked. He always tries to be number one. That is not our Vaishnava philosophy. Our philosophy is simply “gopi bhartuh pada 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.”

ACCOUNT FROM BHAKTICHARU SWAMI

Naveen Krishna das recalls attending the Toronto Rathayatra festival in 1982. Naveen had been temple president and regional secretary for five years assisting Jayatirtha das in Detroit. They had a close relationship and had many private conversations during Jayatirtha’s last few months in ISKCON. Jayatirtha’s personal standards in spiritual life had become dramatically slackened, the first of the original eleven successor acharyas to become so much influenced again by the material modes of nature. After the festival, a number of temple presidents and other former ISKCON leaders met upstairs in the president’s office, including Naveen, Viswakarma, Uttama Sloka, and Bahudak.

Discussion turned to Jayatirtha’s falldown, and how he had told Naveen that it was clear to him that Srila Prabhupada had never wanted fallen souls such as he and the others to become full gurus.

Jayatirtha had said plainly to Naveen that he did not believe that any appointment of gurus ever took place and the whole guru program was a HOAX. He said none of them, himself included, were qualified anyway. Naveen did not know what to think, due to the repressive ISKCON mood then, but shared this with the other temple presidents.

In this Toronto meeting, the behavior of the remaining ten zonal acharyas in ISKCON then became the center of discussion, with various temple presidents complaining how it was all so bizarre and “that something was very wrong.” Many personal experiences of those gathered started coming out and the fear of being reprimanded or chastised by the “gurus” was reduced. Stories from different temples about the excesses in worship of the new gurus was disgustingly shared. There was a feeling of dissatisfaction and apprehension, that the situation was headed towards a bleak future.

Earlier that day, during the Rathayatra parade Bhakticharu Swami recounted personally to Naveen an incident from Srila Prabhupada’s last months. Tamal and Bhakticharu were both constantly with Srila Prabhupada at that time when his health was deteriorating. ***Bhakticharu explained how Tamal several times asked Srila Prabhupada who would lead the movement or who would be the next acharya after his departure.*** Srila Prabhupada told Tamal to meet with the GBC and discuss the matter as to what should be done in this regard. Tamal returned later, but upon being asked as to what the GBC decided, Tamal said that nothing was decided.

When Tamal left the room, Srila Prabhupada spoke to Bhakticharu Swami:

"Just see, they cannot wait for me to die so they can become guru. They have not even learned how to serve and please their guru yet."

Essentially the same thing was told to Yasodanandana das by Dhruva Maharaja das in front of the Toronto ISKCON temple in 1986, repeating the same account that he had been told earlier by Bhakticharu Swami. Many devotees have heard various versions of this story from Bhakticharu Swami.

This same incident was described twice by Bhakticharu Swami in 1998 to Chanchalapati das, vice president of ISKCON Bangalore, although Chanchalapati recalls the statement as: *"My Guru Maharaja did not appoint an Acharya. They expect me to appoint one!"*

FORTY YEARS APART: POST 1937 & POST 1977

PARALLELS BETWEEN CARBON COPIES: TAMAL AND TIRTHA MAHARAJA

After Bhaktisiddhanta Saraswati Maharaja's departure December 31, 1936, the Gaudiya Math institution that he founded was essentially taken over by Tirtha Maharaja, although the institution eventually split into three primary sections. As Tirtha Maharaja was the leader of the post 1937 deviated Gaudiya Math, so Tamal was leader of the post 1977 deviated ISKCON. ISKCON, over the span of twenty years, eventually lost much of its membership to the Sridhar and Narayan Maharaja camps, also a three way split, in effect. Tamal introduced the consultations with Sridhar Maharaja in March, 1978, and headed up the drive to align ISKCON with Narayan Maharaja.

Srila Prabhupada sometimes spoke of Tirtha Maharaja's mentality and what happened to the Gaudiya Math after 1937. The parallels to what occurred in ISKCON post-1977 are quite amazing and illuminating. As Srila Prabhupada said it best in a Sept. 21, 1973 Bombay room conversation (with Tamal):

"That Tirtha Maharaja (Kunja Babu)... Therefore he (Bhaktisiddhanta) advised that ..."You form a governing body of twelve men and go on preaching, and Kunja Babu may be allowed to remain manager during his lifetime." He never said that Kunja Babu should be acharya. None, none of them were advised by Guru Maharaja to become acharya. His idea was "Let them manage; then whoever will be actual qualified for becoming acharya, they will elect. Why I should enforce upon them?" That was his plan... Then acharya will come by his qualifications." But they wanted that... Because at heart, they were, "After demise of Guru, I shall become acharya." "I shall become acharya." So all the acharyas began fight. One side, that Vasudeva Acharya and Sar Kunja Babu Acharya. And Paramananda, he thought that "Whoever will be powerful, I shall join them." (laughing)

In the same way that the Gaudiya Math had its prominent managerial personality who unauthorizedly became acharya just after Bhaktisiddhanta's departure, amidst the chaos of competition from others, ISKCON had its prominent managerial personality in Tamal, who also became acharya unauthorizedly just after Srila Prabhupada's departure, institutionalizing the heresy by luring others to be acharyas as well. Also the example of Paramananda [above] from the Gaudiya Math is similar/parallel to all the devotees who went along with the injustices, deviations, and nonsense in post-1977 ISKCON by "going along to get along," having no clarity of intelligence nor backbone to understand the hijacking of Srila Prabhupada's mission by rascals and cheaters.

CORPORATE MENTALITY: NOW THE SENIOR PARTNER IS DEAD

"So Dhrtarastra took charge as the eldest member. So maya is very strong. He began to think that "Actually this kingdom belongs to me. I am the eldest son, but because I am born blind, therefore it was given to my younger brother. Now he is dead. Now he's dead, so the property belongs to me. Some way or other, it was transferred to my younger brother. Now the younger brother is dead. Then again I become proprietor. So at least I could not rule over the kingdom, why not my sons?" This was the beginning. Just like one of our Godbrothers, he's thinking that 'This institution was started by me and Bhaktisiddhanta Sarasvati as

partners. Now the senior partner is dead. Therefore I am the sole proprietor. Who are these Godbrothers? Let them go away.' So this is maya, the same maya Dhrtarastra was thinking. And his brother-in-law, Sakuni, was very expert in conspiracy". -Prabhupada Lecture, Mayapur, Oct. 4, 1974.

In the same way that Tirtha Maharaja thought that the organizational success of the Math was due to his expertise and therefore the Math should be under his care after the senior partner, Bhaktisiddhanta, was dead, similarly Tamal thought that he was indispensable to the success of ISKCON by way of his organizational expertise. After Srila Prabhupada's departure, Tamal then believed he should be the next sole acharya, and this was his longstanding plan. If Tamal's Godbrothers would not honor, worship, or at least support him, "Let them go away." This was his corporate, self-centered policy. From 1978-95, nearly all of Tamal's Godbrothers left the temples in his control.

TIRTHA MAHARAJA WAS INTELLIGENT AND MADE PLANS FOR A TAKEOVER

"So... Kunja Babu, he is very intelligent man. So from the very beginning he knew that "There will be fight after the demise of Guru Mahārāja. So fight will be in the high-court. So at the expense of Guru Mahārāja, let my brother and sons become attorneys and barrister so I will have not to pay all these things." It was a planned thing. And that is being done. He was a clerk, it was not in his power to make his brother and sons attorneys and barristers. They were all made at the cost of Gauḍīya Maṭha to fight with (indistinct) in favor of Tirtha Mahārāja. These were the planned things." (March 7, 1974: SP walk)

In the same way that Tirtha Maharaja intelligently planned how to use the assets of Bhaktisiddhanta's Gaudiya Math to enable his ascent to power as the new acharya, similarly Tamal very intelligently drew and guided his Godbrothers into a shared splitting of the ISKCON assets as unauthorized acharyas, and then utilized all the ISKCON assets to consolidate their positions of power and authority. The concealment of Srila Prabhupada's instructions, the slow poisoning, positioning himself as Srila Prabhupada's personal secretary and most devoted disciple- in these ways Tamal carefully planned the takeover of ISKCON.

FOREMOST DISCIPLE, ADVANCED DEVOTEE, SUCCESSORS

Again, we see from statements that Srila Prabhupada made about Tirtha Maharaja how an ambitious disciple becomes illusioned with his own greatness. A publication about Tirtha Maharaja was read to Srila Prabhupada in a Jan. 19, 1976 Mayapura conversation.

(Note: [...] denotes where sections of the conversation were omitted)

Bhavānanda: It starts off in big print, "Ācāryadeva Tridandi Swami Śrīla Bhaktivilāsa Tirtha Mahārāja [...] Thereafter, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura took hold of Gauḍīya Vaiṣṇavism with a vow to propagate it in its true perspective. [...] In proper time, he got a great personality who readily shouldered the..."

Prabhupāda: Just see now. "He got a great personality." He is that personality. [...]

Bhavānanda: "...who shouldered the burden of the mighty mission of Śrīla Sarasvatī Ṭhākura. That great personality is President Ācāryadeva, Śrī Śrīmad Bhaktivilāsa..."

Prabhupāda: [...] This great personality, why he is not accepted by other disciples? How he became a great personality? [...]

Prabhupāda: Nobody cares for him, and he is thinking that "great personality." Where is his greatness? [...] So he is making a plan to declare himself a great personality. [...]

Bhavānanda: "...Tirtha Mahārāja, who was then known as guru-preṣṭha, most dear to his guru, and also known to the disciples of Śrīla Sarasvatī Ṭhākura as Kuñjāda, giver of shelter. In all the missionary works and the management of the maṭhas, Śrīla Bhaktivilāsa Tirtha Gosvāmī Mahārāja was the right hand of his Gurudeva. By his constant, unstinted service rendered to Srila Prabhupada, whose most intimate disciple he was, he almost became a counterpart of that great saint."

Tamāla Krishna: Oh. This is not... "Counterpart." Jumping... Trying to equal...

Prabhupāda: So those who are not accepting him, so they are all fools.

Tamāla Krishna: *This is very bad, Prabhupāda. It says he wanted to be... He almost became counterpart. That means he is trying to become equal or superior to guru.*

Prabhupāda: *Superior.*

In the same way that Tirtha Maharaja advertised himself as a great personality, most dear to his guru, the right hand man, the most intimate disciple, equal to his guru, similarly we see the same phenomenon with Tamal and the other bogus successor acharyas in ISKCON after 1977. They adopted titles such as "His Divine Grace," "Acharya," and "initiating guru." They demanded and accepted worship more royal and opulent than was given to Srila Prabhupada, although they were all conditioned souls. They reveled in their status as the supposed "chosen or appointed ones." They considered themselves so special and advanced that they could do anything they liked, and they did.

Tamal believed himself to be the sole, rightful heir to Srila Prabhupada's position and seat. However, Tamal was not alone in wanting to become THE Acharya, and he found fierce competition from Kirtanananda and Hansadutta Swamis, amongst others. Tamal was suspended by the GBC as a guru in 1980 for claiming to be the sole legitimate and empowered successor acharya for ISKCON. Although the guru club reined in Tamal's delusions by the political maneuver of suspension, Tamal never gave up his ambition. His history is of a series of schemes to become number one in the Hare Krishna Movement. But all his plans failed.

In continuation of the conversation about Tirtha Maharaja:

Bhavānanda: *"In all preaching work, everybody felt the sober but encouraging hand of Srila Bhaktivilasa Tirtha Goswami Maharaja. Srila Prabhupada never did anything without consulting him first or without his consent. So all the desires for future work of Prabhupada Srila Bhaktisiddhanta... [...] Thakura used to come to the present acharyadeva as an impulse first, which he translated into action at once. [...] After having become the president of the institution..." In this last paragraph, all of these activities of Srila Bhaktisiddhanta Sarasvati Thakura, there is no mention of his name. His whole mission, there is actually no mention of his name, that he is the one who has done it. "After having become the president of the institution, Srila Bhaktivilasa Tirtha Goswami Maharaja has been traveling throughout India and Pakistan preaching the devotional cult of Sri Chaitanya Mahaprabhu, and he has come in contact with many savants of present India who are all struck with reverent admiration for his deep knowledge of philosophy. Dr. Radhakamal Mukherjee, vice chancellor of Lucknow University, remarks, 'There is no more distinguished and erudite interpreter of Sri Chaitanya's Vaishnava thought than His Holiness Srila Bhaktivilasa Tirtha Goswami Maharaja.' " [...]*

Bhavānanda: *"He has been a prolific writer and commentator and has traveled and discoursed widely in different parts of India. His profound illuminative discourses have everywhere created a genuine interest in Vaishnava philosophy and in the dynamic religious movement he represents.' There may not be any doubt among the well-informed people that the Sri Chaitanya Maṭha, with its branches, Sri Gaudiya Mathas, throughout India and abroad, have been propagating the greatest religion, which, from a realistic point of view, has helped to build up a true civilization. Today, due to the activities of Sri Chaitanya Matha, a spiritual thirst has been created, especially among the deep-thinking and educated people of the world..."*

Prabhupāda: *That was the policy of Madhava Maharaja and Sridhara Maharaja, that "Although Bhaktivedanta Swami is propagating throughout, he is subordinate to us, under our instruction." So all these three...*

Tamāla Krishna: *A real dream world they are living in.*

In the same way that Tirtha Maharaja neglected to give proper credit to Bhaktisiddhanta (as in the above conversation), so also Tamal dismissed Srila Prabhupada's statements about being poisoned and later said that what Srila Prabhupada said should not be taken seriously. In 1996 Tamal set out to become the world's foremost scholar and authority on the Hare Krishna Movement and its founder, similar to Tirtha Maharaja's deferences to scholars and academic praise in the verification of his own supposed elevated spiritual status. Finally, it is interesting that the Gaudiya Math claimed Srila Prabhupada's successes as their own, which is something like Tamal and the other unauthorized gurus did by demanding absolute cooperation (and often their worship too) from their own Godbrothers.

If Tamal did not get subordination from his Godbrothers, he would drive them out of his zone. In 1980 Tamal was suspended for demanding that his Godbrothers approach Srila Prabhupada through him alone. (No one comes to the Father but through me...)

EXPERT MANAGER BUT SPIRITUALLY HE WAS ZERO

Prabhupāda: ... *But this man was envious, this Tirtha Maharaja, because... He advertised that he is the only favorite student of Bhaktisiddhanta Sarasvati. (laughs) But spiritually he was empty. Materially he was capable, how to manage things. But spiritually he was zero. That Prabhupada also knew and everyone knows. He had no spiritual understanding. Materially he helped Guru Maharaja how to organize. Therefore he liked him, that "This man is expert manager."* --Srila Prabhupada Conversations: January 13, 1977, Allahabad

Just as Tirtha Maharaja was capable to manage, but was spiritually empty, the comparison is made herewith to Tamal. What happened in the Gaudiya Math post-1937 was uncannily and eerily repeated in ISKCON post-1977. As Srila Prabhupada said about those of his Godbrothers who ruined the Gaudiya Math, calling them severe offenders, or *uttama aparadhis*, so the same history recurred with Tamal and those who joined him as hijackers of Srila Prabhupada's mission. They were spiritually bankrupt, zero, and have severely stunted the Hare Krishna Movement, as will be elucidated in Book Two.

TAMAL WANTED TO BECOME THE NEXT SOLE ACHARYA

ACCOUNT ABOUT TAMAL'S BIG, BIG PLANS 1975: FROM AMEYATMA DAS

"Tamal's motive? Ah, there we hit a nerve. Those who knew him, and I only knew him from some distance, but, definitely he was a motivated personality. Back in 1975 I shared an office with Karandhar. Karandhar had fallen from his GBC position and at the time had been given charge of managing the FATE Doll project that I worked on. So, he and I spent a lot of some 6 months or so together. One day Tamal came in, and began talking with Karandhar. He told Karandhar that he had a BIG Plan, a BIG BIG BIG Plan, but he could not execute it by himself; he needed the help of someone else, someone who was a strong person, a leader. He wanted Karandhar to join him. He said, if he can carry out his plan, Srila Prabhupada will be so pleased. He said that he and the person who does this with him would become Srila Prabhupada's favorite disciples. He asked Karandhar to speak with him IN PRIVATE about this, and he asked if I could leave the room. Karandhar asked me to go into the back room, which I did, and they closed the door. Tamal then began speaking very softly, so I could not over hear. Afterward I asked Karandhar what it was all about. Karandhar told me that Tamal was EXTREMELY motivated, and EXTREMELY egotistical. Karandhar told Tamal he wanted nothing to do with this Big Big plan. Karandhar would not tell me what his plan was, he said he promised Tamal he would not, but, Karandhar said TK was mad. Not mad in the sense of not knowing what he was doing, but MAD in the sense of someone who was possessed--who had a strong drive and a big ego. **Karandhar said that Tamal wants to become the Next Acharya.** He wants to make it so that when Prabhupada leaves this world, Tamal will become the next Acharya. Karandhar said he wanted nothing to do with it." ...Ameyatma das

REFERENCE FROM TKG'S DIARY

According to TKG's Diary (pg. 91-2), on June 27, 1977, in the middle of the night, Srila Prabhupada called for Tamal. Completely unverified by any other source, Tamal claims that Srila Prabhupada asked: **"Amongst the GBC, have you selected one after me who will succeed?"** I replied that we felt that we should manage together as a group, that none of us was more qualified than the others. 'Yes, each of you can be acharya of your zone.'" Then Srila Prabhupada told Tamal not to worry about finally going to China, but to stay as his personal secretary. (TkgD.91-2)

Here Tamal introduces the notion that Srila Prabhupada was open to whatever his disciples would decide, whether one sole acharya or many acharyas for various zones. In other words, if one disciple (such as Tamal) later became or was recognized as most qualified, he could be the next sole acharya for all of ISKCON.

Nowhere else do we find anything indicating Srila Prabhupada was thinking in this way; rather such a claim is totally out of character with all else that is known that Srila Prabhupada said and instructed. It can only be surmised that Tamal inserted fictitious pastimes into his diary. Nothing he says can be trusted, especially when he is the only source and it cannot be otherwise verified. Even Tamal's little brother protégé Bhakticharu has a very different twist on this supposed incident, which we also believe was manufactured based on wishful thinking and contrived necessity:

"...there was some speculation about whom he would appoint as his successor acarya. Some thought it would be Kirtanananda Swami, others thought it would be Satsvarupa Maharaja, and others thought it would be Tamal Krsna Maharaja. When Srila Prabhupada was approached with the question, his initial reaction was, 'My Guru Maharaja did not appoint any successor acarya, so how can I?' Soon thereafter he named ten leading devotees to give initiation on his behalf in different parts of the world while he was still present on this planet, and he said that they could initiate their own disciples after his departure." (Ocean of Mercy, BCS, pg. 200)

We see in each account the grasping for authority to become guru, and in Tamal's case, the sole acharya, something which always eluded him.

ACCOUNT ABOUT TAMAL FROM AN EARLY DEVOTEE

Naranarayan das joined in San Francisco shortly after Tamal did, and lived with him at the temple, getting to know him quite well. He recalls:

*"I knew Tamal extremely well from the very early days of the movement onward. From the very beginning, he wanted to be Srila Prabhupada's only guru successor. Tamal took me aside in 1969, and said, "Srila Prabhupada has said that there are many stars, but I want a Moon!" Tamal said to me with manic fervor: **"I am that Moon!"***

*The problem is, that Srila Prabhupada never recognized Tamal as any sort of moon and Tamal could not reconcile his own self-perception with the idea that Srila Prabhupada certainly did not see him as his **sole successor acharya.**"*

Separately, at another time, Naranarayan described further:

*"I knew Tamal extremely well from the very early days of the movement onward. He was an adversary of Srila Prabhupada, [he] **mimicked Srila Prabhupada, [he] tried to become Srila Prabhupada,** and [he] actually became the most effective voice for Srila Prabhupada, due to the fact that he actually channelled the way Srila Prabhupada did things, so he could, in many ways, act as Srila Prabhupada's voice. From the very beginning, **he wanted to be Srila Prabhupada's only guru successor,** and he believed with his whole heart and mind that if he duplicated Srila Prabhupada, that he would actually **become the next Srila Prabhupada!**"*

TAMAL WANTED TO TAKE SRILA PRABHUPADA'S PLACE

"I know Tamal wanted to take Prabhupada's place and become the Acharya but when the GBC stopped his initiations in 1980 he gave his Topanga Canyon confessions. The GBC found out about it and said he could initiate again. He then lied about the confession, not knowing someone had made a tape." Mahasrnga das, 2016.

In an interview with Bhagwat das on May 18, 1999, he told Nityananda das the following:

"On October 8, 1977 Srila Prabhupada asked his famous question of the surrounding devotees whether he should go or stay, die or live, as it was given by Krishna as his own choice. The leaders left and discussed the matter in the next room. Tamal proposed that they should give Srila Prabhupada permission to go, as his mission was finished and Krishna was calling him."

TAMAL DEMANDED RECOGNITION AS THE VIA MEDIUM TO SRILA PRABHUPADA

For almost two years after he abandoned his service to Srila Prabhupada in India (mid-1974 to March 1976), Tamal had been very busy expanding the Radha Damodara bus program. At its peak, he controlled a dozen buses and dozens of vans with over a hundred dedicated men, including a number of sannyasis and

many top book distributors. Srila Prabhupada then sent Tamal to China, although he rescinded that order after a few months. In 1978, many senior preaching devotees were in Tamal's zone because of his zeal and talent for book distribution. Included were Pragosh, Mrigendra, Sura, and many other prominent literature distributors.

In the midst of a successful, ongoing zonal effort to sell Srila Prabhupada's books on a widespread scale, Tamal began in November 1978 to promote himself as better than all the rest of the GBC combined. This was described by himself in his essay titled *The Perils of Succession: Heresies of Authority and Continuity in the Hare Krishna Movement*, June 1997:

"Tamal-Krishna Goswami, the leader of a large number of sannyasa and brahmacari preachers, insisted that he was now their via-medium in relating to Prabhupada and expected that his Godbrothers follow him absolutely. Furthermore, he temporarily engaged them in raising funds for community development rather than allowing them to continue the service of book selling, the principal missionary directive they had received from Prabhupada."

This was upsetting to the dedicated preachers. In the face of protests, Tamal gradually hardened his position, and claimed Srila Prabhupada had exclusively given him the "guru-shakti" to be the sole acharya in ISKCON and had appeared to him in a dream to confirm the same. Tamal inserted himself in-between Srila Prabhupada's disciples and Srila Prabhupada as an "exclusive via medium."

As explained by one senior devotee in 2015 in reference to Tamal's claims of spiritual superiority in the time leading up to the mid-1980 emergency GBC meetings:

"Tamal's insistence that no one could have as much insight into the "inner nature" of Srila Prabhupada besides him, and that everyone else's knowledge and/or understanding of him was "shallow and superficial" ERGO Tamal was the one most qualified to be successor acharya."

Vehemently, he demanded that everyone approach Srila Prabhupada through worship of him, as it was the only way. **"No one cometh to Prabhupada except through me"** was the black humor circulated amongst devotees at that time. This extreme disturbance went on for almost two years, causing many senior preachers to leave Tamal's zone, as they felt their spiritual life to be subverted. The suicide of Gopijanaballabha Swami in St. Louis is commonly attributed to this Tamal policy, causing in him a fatal depression of being cut off from Srila Prabhupada, his only life and sustenance.

Tamal aggressively preached his own glories, propounding that he was better than all the other GBC's combined, and that he was Srila Prabhupada's sole successor. Hansadutta claimed Srila Prabhupada had told him in a dream he was the sole successor, and his illicit drugs and sexual affairs with women also came to be known to the GBC. Jayatirtha was regularly taking LSD, displaying intoxicated "devotional ecstasies," and had an affair with other than his wife. As a result, at an emergency meeting of the GBC in Apr/May 1980, all three were suspended as gurus and expelled from their zones until their full "spiritual rectification" could be confirmed at a later date.

In an open letter to Tamal before Tamal's demise in 2002, Urdhvaga das confirmed this history:

"After Prabhupada's disappearance, you wasted no time to proclaim yourself as his sole successor-acharya in Bombay. Initially you even had a Vyasasana built for yourself in the Juhu Beach Temple and it was bigger than Srila Prabhupada's. You also told all of your god brothers that the only way to approach Srila Prabhupada was through you alone, since you had become his sole successor."

SRILA PRABHUPADA SABOTAGED TAMAL'S SOLE ACHARYA AMBITIONS

Srila Prabhupada was surely fully aware of the pretentious ambitions of some of his senior disciples. Srila Prabhupada then cleverly named eleven representatives to initiate on his behalf. Thereafter the best that they could do was to deceive everyone that these eleven were supposed to become gurus after Srila Prabhupada's departure. Tamal's dream of becoming the sole acharya was thereafter doomed, as he had been reduced to only one of eleven, and eventually, one of a hundred. Tamal henceforward could never succeed in establishing himself as the sole successor, especially after he lost control of the GBC and guruship was opened to everyone via a "no objection" authorization vote from the GBC.

Srila Prabhupada thus frustrated Tamal and the others with his strategy of eleven ritviks, accomplishing at least a prevention of a total breakup of ISKCON as had happened in the Gaudiya Math. The

unauthorized ISKCON gurus were held together with token cooperation under the ISKCON umbrella because Srila Prabhupada named eleven, not one, and they all need Srila Prabhupada's original ISKCON institution and legacy for their own "preaching." Thus ISKCON was saved from being split up in 1978.

Of course, just after Srila Prabhupada's departure, his senior disciples colluded to blatantly and falsely claim that Srila Prabhupada had told them that they would become full gurus automatically upon his disappearance. There is no evidence to support this claim. It is interesting that this claim was never announced while Srila Prabhupada was present and only after the GBC met and decided accordingly, preying on devotees' trust in the GBC.

As Tamal wrote in an essay in the late nineties, "*a succession of all is a succession of none.*" For twenty-five years, Tamal was just one of many ISKCON gurus. His ambitions were frustrated by repeated failures of all his plans, right up to his demise on March 15, 2002.

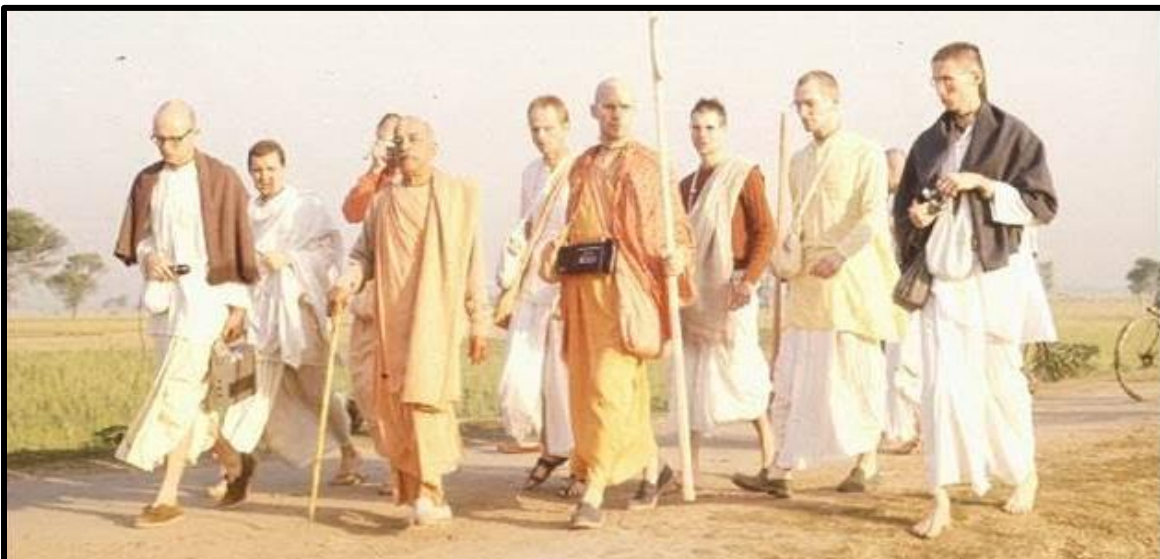
SUMMARY

All of Tamal's plans to become the leader, the number one, were failures. Becoming the undisputed, sole leader, as Srila Prabhupada had been until 1977, was Tamal's great ambition and with his clever intelligence he tried very hard to realize that goal through a series of plans:

- 1) Become the unchallenged leader of book distribution,
- 2) By the sannyasi superiority thesis (and by sending the householders to the farms),
- 3) By becoming Srila Prabhupada's most dedicated and intimate disciple,
- 4) By the guru "appointment" hoax,
- 5) By "piggy-backing" Narayan Maharaja, and thus becoming ISKCON's manager, later its Acharya
- 6) And finally, through academic credentials to become the top authority on the Hare Krishna Movement.

Of course, academics cannot help one to understand the futility of material ambitions; only sincere surrender to the service of the pure devotee will lead one to that point. Although none of Tamal's schemes were successful, the collateral damage and residual effects of his activities are still very much embedded in the ISKCON landscape and devotees' consciousness. One can justifiably say that Tamal singlehandedly caused most of the problems, deviations, and crises that ISKCON suffered and still embraces today, even after Tamal's departure and removal from our presence.

Tamal's life may be one of the best examples for sincere devotees in how NOT to succeed in Krishna consciousness.



CHAPTER 57: WE SHOULD NOT TAKE HIM SERIOUSLY

*yasya deve para bhaktir/ yatha deve tatha gurau
tasyaite kathita hy arthau/ prakacante mahatmanau*

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." [ÇU 6.23]

NAVEEN'S NOTES FROM TAMAL CONVERSATION

Just when the poison controversy came to public light in ISKCON, Naveen Krishna das, a GBC member at that time and also director of the ISKCON Foundation, had a long phone conversation with Tamal Krishna Goswami. Tamal called at 10:30 pm after Naveen had taken rest. There was no time to record the conversation, nor would Tamal have given consent as is legally required. The next morning Naveen Krishna consulted with Balavanta das, a Florida attorney and colleague in the budding investigation into the "poisoning" revelations found in the taped whispers in Srila Prabhupada's quarters in November 1977. Naveen was advised to make legal notes as to Tamal's statements and have them transcribed for the record, which he did. We have scanned the exact legal notes that Naveen compiled, and they are excerpted below in their naked truth and ugliness, broken into pieces for easier digestion.

CAUTION: READERS ARE ADVISED TO TAKE SOME ALKA SELTZER FIRST.

Notes on a telephone conversation with Tamal Krishna Goswami
September 16, 1997, when he called about 10:30 p.m.
Call was to discuss the poisoning of Srila Prabhupada issue.

1. He stated that he was disappointed that someone of my caliber was getting affected by tapes like this. I told him that my response was not so much due to what the other people were saying but what Srila Prabhupada himself had said on the tape, which I managed to understand—the Hindi portions and the English portions. He responded by saying that Prabhupada said so many things during that time, suggesting that so many things were said that couldn't be taken seriously. He went on to say further that Prabhupada was an old, dying person, and again, that he said so many things that couldn't be taken seriously. He said further how people get like this in their old age.

COMMENTS: Tamal thought Srila Prabhupada was an old, dying person and that he would say many things that should not be taken seriously. People get like this in their old age, complaining about being poisoned. So there you have it: there's Tamal's real colors. Dedicated and faithful disciple of His Divine Grace? Or seeing him as an ordinary old man?

2. He said that he was watching everything like a hawk from Feb. '77 to November '77 and that nothing went past him. He was convinced that no poison could have reached Srila Prabhupada. He discounted the notion that the kaviraja, who was a Ramanuja kaviraja brought there by Adhri, could have anything to do with the poisoning.
3. He stated that Srila Prabhupada had some disease called "Arshi," (I can't remember), and that disease is what killed him. He was basically a dying person and it didn't make any sense for him to be poisoned in that dying condition.
4. He stated that if indeed Srila Prabhupada was being poisoned, he would have been making a big issue out of it and demanding a proper investigation inquiry and pointing out the demons to protect his society.

COMMENTS: Very interesting... If no poisoner could have had access to Srila Prabhupada because of Tamal's watching everything like a hawk, that leaves only one person to be suspected- Tamal himself. And Srila Prabhupada had a disease called "Arshi"- whatever that is (maybe dropsy?) Then Tamal seems to know how Srila Prabhupada would behave if Srila Prabhupada actually was being poisoned, claiming to know the mind of the pure devotee. Maybe Srila Prabhupada was guided by Krishna on a different course than what Tamal thought was obvious and logical?

5. We went on further to discuss the lack of leadership in our society. He said, yes, that is a real issue. There's no leadership. He said that he felt he was the leader, that his leadership abilities have been suppressed and reduced as a result of how the GBC had dealt with him—therefore, there was no leadership except for one person, mentioning Harikesa Swami. I agreed with him, that there was a lack of leadership, and therefore so many things were not being dealt with properly, creating so much confusion and lack of faith. He said he did not have the energy to work on this any more. He felt disempowered, and therefore was going to work within his circle of influence, which is his academic work.

COMMENTS: This appears like megalomania... Tamal wanted to be the leader of ISKCON all along, from Radha Damodara bus days to designer of the zonal acharya system to "I am the only way to Prabhupada" to "I am the right hand man of Narayan Maharaja who should now lead ISKCON." But Tamal was always unappreciated, suppressed, and disempowered. Never mind, new plan. Next he was going to become the world's foremost academic scholar on Srila Prabhupada's new religion and then his authority would be unquestioned inside and outside the movement. Ambitious, power-seeking, never one to give up- that was Tamal.

6. He stated several times that people who have nothing to do get sidetracked with these issues, and that he served Srila Prabhupada with every ounce of his devotional energy from February to November and has no misgivings at all about his service during that time, as opposed to his realizing that he had made some serious errors in his involvement with Narayana Maharaja. He said he would welcome a full inquiry by qualified people, and we discussed a person like Balavanta, Sesa, Burke Rochford, Mukunda Maharaja, as being proper persons for doing such an inquiry. He said again he would welcome and cooperate with such an inquiry.

COMMENTS: Tamal would welcome a full inquiry by qualified people? So he says here. However, history shows that he himself secretly master-minded a sham investigation and operation to end any honest investigation into Srila Prabhupada's poisoning. Having disciples of himself and another suspect in Srila Prabhupada's poisoning compile a whitewash book to convince the ISKCON mushrooms that Srila Prabhupada was definitely not poisoned, by year 2000 Tamal thought he had put an end to the poisoning controversy. But the truth is hard to kill, and while he is now out of the picture, others are still connecting the dots and discovering the truths about Srila Prabhupada's disappearance.

Tamal may claim to have no misgivings about his role as Srila Prabhupada's personal secretary and caretaker throughout 1977, but many others certainly do. Rather than give even one interview or deposition, Tamal simply denied everything until his very end. He refused to have Balavanta, the GBC special investigator into Srila Prabhupada's poisoning, even inspect his diary for 1977 when he was Srila Prabhupada's secretary.

7. He also said that it's ludicrous to believe that a person of Srila Prabhupada's caliber would not be able to create persons fit enough to continue the disciplic succession. My note that he suggested that these person had to be available to continue the disciplic succession upon Srila Prabhupada's departure unlike previous situations

where usually there was a gap of time between someone's departure and other person's being revealed by Krishna as being fit to take disciples and continue the parampara.

COMMENTS: So it was Tamal who came up with this defective theory that Srila Prabhupada was fully capable of creating new gurus, and therefore, so shall it be with the eleven of us. If we doubt the ISKCON gurus' claim to legitimacy, then we are doubting Srila Prabhupada's powers to create new links to the parampara. However, did not Tamal just say Srila Prabhupada was a dying old man whose words often should not be taken seriously? This implies old age and illness is stronger than Srila Prabhupada? Of course not. Rather, we should not take Tamal's bogus arguments seriously.

8. He said that he had seen that this would be an attack on him as long as three months ago and had asked Yudhisthira to deal with it. Yudhisthira had contacted Bir Krishna Maharaja and Badri, and they chose not to respond to this attack on him. But he saw it coming 3 months ago, and he feels like it's not his position to respond, but again, he will welcome and cooperate with such an inquiry.

COMMENTS: In points 8 and 9, Tamal lamented that other GBC's had failed to deal with these new attacks against him, that the tape recordings should be properly translated to help give a proper understanding of the total situation in Srila Prabhupada's last days. He noted that someone had been playing the poison whispers on Houston radio, which was "confusing" ISKCON Houston's Indian congregation.

9. He agreed also that the tapes should be translated, and this is a matter that is worth a proper inquiry and documentation for the sake of the preservation of the future of this movement. The tapes have been played on the radio to the Indian community in Houston, and it was only a matter of time before these tapes would be heard in other cities in this country, and then all over the world and would create great confusion and damage amongst the followers of Srila Prabhupada. For this reason, this should be dealt with by the GBC body as quickly and completely as possible. He fully agreed with that. I made the point that the issue was not what these people were saying but what Srila Prabhupada seemed to be saying, and people would definitely be disturbed and unnerved if they hear this tape. He and I also agreed that our movement is very ineffective in responding to such situations, and the slower the response the more damage will be done. Therefore, it will be more expensive and time-consuming if the response is at later stages.

10. Another point he mentioned was that it was because of his diligent recording that these tapes were now available to us. He was taking credit for the fact that the tapes were available and that he had nothing to hide. He said he was recording constantly. So that raises the question about what has been pointed out by others: Are there missing tapes--tapes hidden or destroyed? Tapes that were not made available?--that might have had some revealing information.

COMMENTS: Oh, Tamal was the one who saw to the faithful recording of all these tapes, implying that if there was anything incriminating on them, he might not have recorded them, or even disposed of them? Therefore what is found on the tapes should not be used to question Tamal's actions? Sounds like the logic of duplicity.

If Tamal was "recording constantly," why are there so many huge gaps with no tapes? It is suspected that many tapes were deliberately lost or destroyed because of Srila Prabhupada's statements on them that some wanted to be hidden from the devotees. Also from #8, it is interesting how Tamal has equated the attacks on himself as the suspected poisoner with the welfare of the movement. He really believed that Srila Prabhupada and the entire Hare Krishna movement depended on him!

11. Another point he mentioned was that in the investigation, if and when it was done, the hardest thing to do would be to convince devotees that Srila Prabhupada was making statements that were not believable or not acceptable, because of his old age and health condition—that words coming out of his mouth that could not be taken seriously. That would be the hardest thing to deal with in this investigation.

COMMENTS: Yes, it would definitely be very difficult to convince general devotees of that. I dare not even repeat it, it is so outrageous and offensive. Yet this is the person who had influenced the movement profoundly with “Tamalism” for 25 years before he was removed by Lord Krishna. Unfortunately, Tamalism remains deeply entrenched in Srila Prabhupada’s mission and has completely ruined the purity, philosophical sanctity, and obedience to guru principle in ISKCON. It appears Tamal has no faith in Srila Prabhupada’s words because he knows better and believes he should lead the movement himself.

12. Another point he made was that if we accept that Srila Prabhupada was poisoned, then we put Srila Prabhupada’s departure in the same category as Jayatirtha. In other words, that Srila Prabhupada would depart in a similar inauspicious way.

COMMENTS: Again, Tamal is promoting ideas that we should be more concerned with how things “look” than the actual truth, and he is expert at these manipulations. We should fall for this old trick? What about Jesus being crucified- was this inauspicious and demeaning? It seems almost everything Tamal says is steeped in personal motivation and not in the service of the Absolute Truth. In this instance he is manufacturing reasons to reject a poisoning rather than determining if it really happened or not. Very intelligent, dangerous, and suspicious.

So if we are not to take Srila Prabhupada’s words about being poisoned seriously, then why does *NTIAP* and the GBC put so much emphasis on the phrase “Not that I am poisoned”? Obviously they are trying to use Srila Prabhupada’s words as an absolute proof of their position on one hand (albeit abbreviated and taken out of context), but then, when it better suits them, they say **NOT** to listen to what Srila Prabhupada is saying. Which is it? Another example of HYPOCRISY in Tamal.

BALAVANTA’S DISCUSSIONS WITH TAMAL

Balavanta told me in 1998 he had unofficially met and spoke with Tamal Krishna Goswami in Dallas regarding the poisoning controversy. Balavanta commented very negatively on the impressions he received from Tamal, and was very disturbed by this visit with Tamal. Balavanta made no notes of his discussions with Tamal and said that overall he never got anything of value from Tamal in his two-plus year investigation, except for two hindrances:

- 1. Tamal pointedly would not allow him to inspect his original diary,**
- 2. Tamal emphasized that Srila Prabhupada’s statements late in life should not be taken literally or so seriously because he was old, very ill, and in physical distress.**
- 3. Tamal also revealed that: “Srila Prabhupada ruined my life.”**

In this connection, we note a Srila Prabhupada letter to Rayarama, Dec. 14, 1967, SFran, CA:

*“I may inform you that you cannot be fool as you have humbly expressed yourself. Better to remain an ever fool before the spiritual master. But if a disciple is actually fool it reflects on the spiritual master. To think of becoming a fool is the real qualification for a bona fide disciple. **As soon as one thinks that he has become the wiser man than the spiritual master one is surely doomed. We should remain everlastingly a fool before the spiritual master.** Not artificially but feelingly and then we can make real progress. Even my spiritual master a great scholar remained a so called fool before His spiritual master who was outwardly an illiterate village fellow. So in the Absolute world the fool is also the master and the master is also a fool in reciprocal exchange of dealings. Lord Chaitanya also accepted Himself a great fool before His spiritual master and all of us must follow the transcendental process.”*

OLD BENGALI DYING COMPLAINERS?

ELDERLY BENGALI VAISHNAVAS COMMONLY COMPLAIN OF POISON?

NTIAP, the GBC book which claims the “poison theory” to be ridiculous, has the crass audacity to pass off all of Srila Prabhupada’s statements about being poisoned as:

...“(it is) common terminology for elderly (dying) Bengali Vaishnavas to say that they’ve been poisoned when some treatment doesn’t work.”

NTIAP refers to October 27, 1977, where Srila Prabhupada observed the effects of the makharadhvaja as “...**reacting adversely**...” According to this book, these two words “confirmed” how elderly dying Bengali Vaishnavas are culturally conditioned to think and say things about being poisoned. But how does this demonstrate that Srila Prabhupada’s November 9-10 statements about his own poisoning are to be discounted and glossed over as a “*very common expression... to complain... the medicine is poisoning them*”? *NTIAP* tries to frame this new theory about dying Bengalis as, “*Another very interesting point which has come to light recently.*” Is this a decades-later, retroactive rationalization for why the GBC ignored Srila Prabhupada’s clear statements and his voiced concerns about being poisoned? Is this “interesting” because it is some kind of new scientific discovery?

Pray tell us, what should an elderly Vaishnava Bengali say when he actually IS BEING POISONED? Their brushing off of Srila Prabhupada’s very alarming statements about his being poisoned and having the symptoms of poisoning, by characterizing them as typical of dying Bengali men, is:

- a great insult to the absolute value of Srila Prabhupada’s words
- a minimization of the stature of the pure devotee
- a very inappropriate and offensive explanation, to say the least
- Tamal claimed Srila Prabhupada said so many things that we should not take seriously due to his having been old and dying.

Srila Prabhupada was conditioned by Bengali cultural behavioral traits? It is a great offense to see the pure devotee as an ordinary man. The leaders of ISKCON accept their Founder-Acharya Srila Prabhupada as being under the effects of material nature and cultural conditioning? Obviously they are not qualified to lead Srila Prabhupada’s mission and should be removed from any leadership positions until they have developed a little faith in the real position of a *saktyavesa avatar* that Srila Prabhupada in fact is.

While *NTIAP* accuses “poison theorists” of trying to second guess Srila Prabhupada’s intentions by wondering why he seemed more open with outsiders than his own disciples when speaking about being poisoned, this is exactly what the GBC themselves have done. Their own words apply much better to themselves when they say: “*We should understand clearly that this is an attempt to silence Srila Prabhupada and not allow him to speak for himself.*” Characterizing Srila Prabhupada’s statements such as, “*Someone has poisoned me,*” to be the complaints of an old, dying and seemingly senile man is not allowing Srila Prabhupada to speak for himself. The GBC has a double standard, one for us, the other for themselves.

CONTRADICTIONS IN THEIR HYPOCRISY

Along this demented line of thought *NTIAP* contradicts itself in a very telling way. First Ameyatma das is quoted, “*...I told him (a Calcutta doctor) what Prabhupada said, how he was being poisoned.*” However, next *NTIAP* states, “*...Srila Prabhupada never specifically said, ‘I am being poisoned.’*” Well, which is it? Did he say he was being poisoned, or not?

Moreover, **IF** Srila Prabhupada was saying that he was **NOT** poisoned, as *NTIAP* and the GBC claims, why bring up this sick example of typical dying Bengali men who are apt to say that they **ARE** being poisoned? Which is it? The logic and consistency of the GBC is seriously deficient, now and in too many instances since Srila Prabhupada’s physical departure.

What kind of garbage has the GBC endorsed here, that we must hear such offensive characterizations about the Yuga Acharya, comparing our exalted divine master to senile dying Bengali men who are inclined to ramble on illogically about being poisoned? Instead, we should all be participating in an honest, open and complete discussion of the mountain of evidence that proves a homicidal cadmium poisoning of Srila Prabhupada. Then, after accepting the fact that Srila Prabhupada was homicidally poisoned, we must discuss who did this, and what are the ramifications to the mission.

OLD AND SENILE?

Nara Narayan posted his memories on Dec. 3, 1997, in which he claimed the following:

"I personally overheard a private conversation between Shyamasundar das and Tamal Krishna Goswami in the Colaba Post Office flat of Mr. Kartikkeya Mahadevia. Tamal was angrily blaming Srila Prabhupada for trying to keep the Juhu Beach land. He said, 'He is old. Old and senile. He is simply attached to that land! We will never be able to build on that land. He is simply old and attached.'"

However, Shyamasundar das in 1998 flatly denied knowing about this incident, stressing incredulity at its possible veracity. Whether the above memory is accurate or not, the uncontested known historical fact in this incident is that Tamal relinquished the Juhu land unexpectedly and without permission. So why did Tamal do this? The answer is he lacked faith in what Srila Prabhupada wanted to do in Bombay with the Juhu land. Srila Prabhupada's primary guardian, personal secretary, and 1977 caretaker- he was one who thought he knew better than Srila Prabhupada, and considered Srila Prabhupada's words to be defective and relative compared to his superior management skills. This caused Srila Prabhupada to become very angry as he was thus forced to personally negotiate with great difficulty the land's repurchase.

Confirmation of the above comes from Srutakirti das' *What Is The Difficulty?*, pg. 76:

"The history of the Juhu project is very long and I do not know all of the details, but I do know that everyone was ready to give in to Mr. Nair's antics, except for His Divine Grace... His was determined to acquire this particular piece of land... Some disciples questioned why Srila Prabhupada was so attached to this property, to the point of being offensive."

Their offensive characterization of Srila Prabhupada's statements as the meaningless stutterings of a nearly dead, senile, and paranoid ordinary person is absolutely amazing. However, it is now understood how far ISKCON leaders have gone to reduce Srila Prabhupada's stature and transcendental position, just to protect their corrupt policies and programs of self aggrandizement by dishonestly claiming there is no evidence that Srila Prabhupada was poisoned. This is their hellish mentality- to compare Srila Prabhupada to an ordinary, conditioned soul. In so many ways, they are relegating Srila Prabhupada into the (or their) background.

BHAGAVAT MAHARAJA CONFIRMS IN 1998

"Unfortunately there are some devotees who have been diminishing the words of the greatly advanced pure devotee Srila Prabhupada by portraying him as an ordinary man. Some of them are the same devotees who I argued against over 20 years ago about the same thing. I have heard statements like "he was old and sick and could not understand," "he was senile," "usually old Indian men who are dying think they are being poisoned," "he was confused," and other mundane assessments of His Divine Grace. If these assessments are accurate then how could he translate Srimad Bhagavatam until his last days? Are we to accept that last translation work was the ranting of a confused, senile old man?" (Bhagavat Maharaja)

COMMENT: This testimony comes from 1998, two years before the GBC denial book was published, and shows that this "senile" mentality existed all along among some "senior" disciples, which include Tamal as well.

CONCLUSION

**na karma-bandhunam janma vaisnavanam ca vidyate
visnur anucarativam hi moksam ahur manisinah**

"A Vaishnava does not take birth under the jurisdiction of karmic law. His birth and disappearance are transcendental. The wise have declared that the servants of Vishnu are eternally engaged in the liberated service of the Lord and hence are free from the laws of material nature." (Hari-bhakti-vilasa, 10.113)

CHAPTER 58: THE MISSING TAPES

INTRODUCTION

This chapter investigates the missing instructions that Srila Prabhupada imparted in 1977 but which are not be found in the Bhaktivedanta Archives or anywhere else. There were many tape recordings and some letters (see next chapter) as well that were assuredly made, but no longer exist. These missing instructions about the future of the movement after Srila Prabhupada's departure were concealed from Srila Prabhupada's disciples by a few leaders who had developed a plan to hijack the assets of ISKCON for their own self-aggrandizement, as will be revealed in further chapters.

The spiritual and managerial directions that Srila Prabhupada imparted in tape recordings and letters was absconded, hidden, and it was likely destroyed, although there is a small chance some or all of it still exists in some secret location. Still, research and the available evidence has revealed this devious scheme and the essential substance of the instructions that they tried to conceal and suppress. It would be nice to find some or all of these missing instructions from Srila Prabhupada, but even without them, Krishna has arranged for sufficient instructions to have survived that his mission is not wanting for anything.

In the interim, however, the chaos and confusion created a temporary opportunity for ambitious pretenders to illegally seize the assets that Srila Prabhupada had organized for Lord Chaitanya's mission. Gradually the truth of ISKCON's post-1977 history is becoming known, and the situation will be properly restored according to Srila Prabhupada's existing and complete instructions.

THE OBVIOUS ABSENCE OF 1977 TAPES

THERE ARE MANY MISSING TAPE RECORDINGS FROM 1977

Paritrikananda das compiled a report in 1997 on the suspicions that tape recordings from 1977 had gone missing, correlated to the dates on those tapes which are found in the Bhaktivedanta Archives Vedabase. His report is incorporated into this chapter along with excerpts from other essays on the subject. A list of tapes for the years 1966 to 1977 was made, and it is seen how gradually over the years that more and more of Srila Prabhupada's speaking was captured on tape. In the beginning, the recordings were occasional, usually only of classes, but by 1973 hundreds of tapes a year were being recorded. By 1976 there were only 47 days that were not ascribed to a tape recording, and this was the peak in recordings. However, suddenly in March 1977, the amount of tapes dropped dramatically. This time happens to be when Tamal became responsible for the tape recording and sending tapes back to the Los Angeles Tape Ministry (later the Bhaktivedanta Archives).

It's interesting to note that the number of days in which tapes are missing steadily decreases each year from 1970 to 1976. Presumably, the progressive diligence in recording Srila Prabhupada's words would be attributed to devotees maturing and understanding the importance of these recordings for future generations as well as ourselves. Regarding the tape recording, Tamal Krishna Goswami stated on May 24, 1977:

TAMAL: *We tape everything Prabhupada says. Everything he says, we tape, whether you're here or not here.*

GUEST (3): *No, I don't want to talk on the machine.*

TAMAL: *We're not taping for any other purpose, but our Guru Maharaja's words are very sacred to us, so we tape all the time, whether you're here or not here.*

One might then wonder why the number of dates for missing tapes dramatically increases from 47 days in 1976 to 151 days in 1977 (more than triple), under Tamal's supposedly superior management skills? This is particularly curious if we take into account that 1977 was a shorter recording year than any other (only 10 ½ months) since Srila Prabhupada departed on November 14th. And this aberration appears even more glaring when we consider that in 1977, it became painfully obvious Srila Prabhupada could depart at any time

and it was increasingly important to cherish and preserve every word he spoke. Also the tape recorders became much easier to operate with ready cassettes and were by then portable.

DAYS IN EACH YEAR WITH NO TAPES:

YEAR	DAYS MISSING
1966	230
1967	324
1968	225
1969	245
1970	313
1971	256
1972	142
1973	119
1974	95
1975	60
1976	47
1977	151

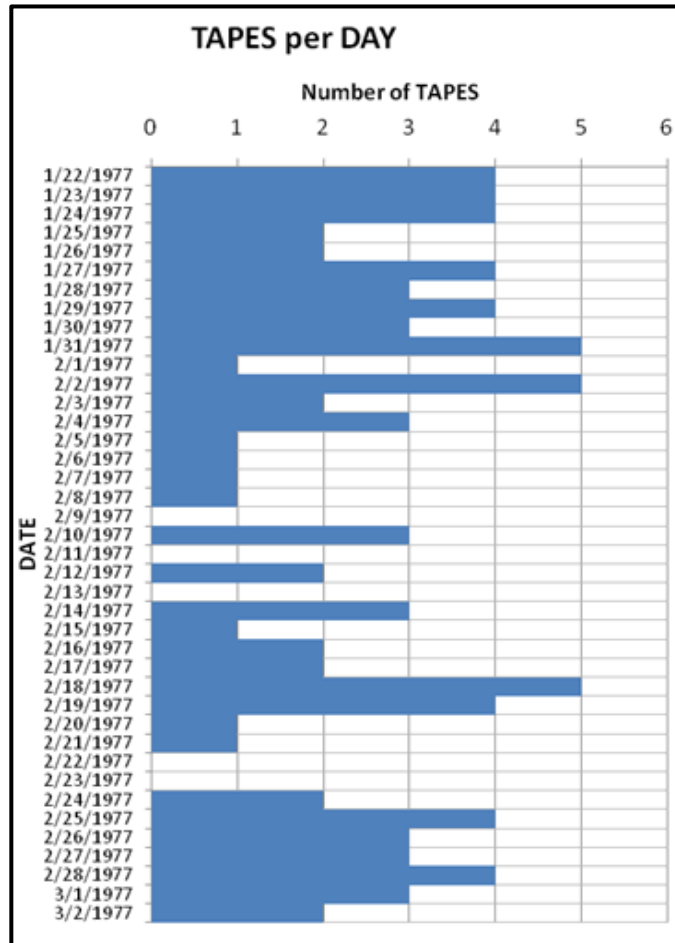
DAYS MISSING IN 1977

JANUARY	3
FEBRUARY	5
MARCH	20
APRIL	11
MAY	14
JUNE	16
JULY	18
AUGUST	27
SEPTEMBER	30
OCTOBER	5
NOVEMBER	2

(up to departure on Nov. 14)

1977: EARLY MONTHS

HAD NORMAL NUMBER OF TAPES (BELOW)



The chart (above right) indicates dates that tapes are available from Jan. 22 to Mar. 2, 1977.

SOME BASIC ANALYSIS OF THE DATA ON MISSING TAPES

The months of January, February, October and November, 1977, are not unusual and the number of days with no tapes in these months are in line with the monthly averages for 1976. **Surprisingly, these normal levels apply to the last two months of Srila Prabhupada's life as well, namely October and November, even though this was when His Divine Grace was the weakest and most ill.**

However, March to September are NOT normal, and a huge gap of tapes are missing during the exact time when Srila Prabhupada was imparting instructions about the future of ISKCON's gurus and initiations. All those instructions, which are known to have been given by Srila Prabhupada from various testimonies and indicators, are missing except for a few tidbits on a couple of tapes.

Out of the 105 days of Jan., Feb., Oct. and 14 days in Nov., just 15 dates have no known tapes. In other words, at the start and at the finish of Srila Prabhupada's almost year-long health decline, the tape recordings are just as abundantly available as they were in the peak recording year of 1976. This shows that Srila Prabhupada's illness did not account for any shortage of recordings, as Srila Prabhupada's health was especially poor in the last two months of October and November yet the frequency of recordings were at the previous highest levels.

THE MISSING TAPES PROBLEM SITS WITH THE TIME SPAN OF MARCH THRU SEPTEMBER, 1977.

The months of March thru August have an extremely high number of days with no tapes, and the month of September has no tapes at all. Out of the 214 days from the period beginning March 1 and ending September 30, 136 days have no tapes. Looking at this period by itself, the ratio of recording days to non-recording days is 1.5 to 1. This is similar to the inefficient recording ratios of 1966 thru 1971, when we had less technical and managerial expertise, limited resources, older technology, and did not fully comprehend the importance of recording Srila Prabhupada's words.

There are some rather large blocks of consecutive days when we have no tapes. Most notably:

- 1) **19 days in March** while Srila Prabhupada was in Vrindaban and Bombay. This is unexplainable because Prabhupada remained quite active with plenty of visitors.
- 2) **14 days in June** which is just after the key May 28th appointment tape discussions.

The natural question arises that obviously there MUST have been plenty of room discussions with Srila Prabhupada in follow-up to the dramatic announcement of an officiating acharya system for initiations after Srila Prabhupada's departure. It is **VERY SUSPICIOUS** that there are so few tapes made in the weeks after May 28th.

Also a staggering 45 days from August 18th thru October 1st. Actually, after July 9, the day the famous July 9th letter sent out society-wide by Srila Prabhupada explaining the rtvik system of initiations "henceforward," there are only 15 tapes in 53 days. This is **VERY SUSPICIOUS**.

THE SUSPICION IS THAT TAPE RECORDINGS CONTAINING DISCUSSIONS AND CLARIFICATIONS ON THE OFFICIATING ACHARYA OR RITVIK SYSTEM WERE DELIBERATELY DISAPPEARED THROUGHOUT 1977.

The key time period from May 28 until October 2, or over four months, should have produced at least 100 to 200 tapes rather than just the 15 that do exist. October alone had 62 tapes, and this was when Srila Prabhupada was more ill than in June, July, August, and September. Four times the October number of 62 means May 28 to October 2 should have produced about 248 tapes if all things were equal. Not the 55 from this time span.

Srila Prabhupada would daily sit in his garden and receive visitors or talk with his servants. Srila Prabhupada always was speaking - where are these recordings?

OUR CONSERVATIVE ESTIMATE IS THAT THERE SHOULD BE, AT A MINIMUM, FROM 100 TO 200 MORE TAPES THAN EXIST FOR MAY 28 to OCTOBER 2, 1977.

Where are these missing tapes? What could possibly explain their absence? We have already pointed out how Srila Prabhupada's illness does not seem to have reduced the number of tapes during the months of January-February, or October-November of 1977. That Srila Prabhupada would have spoken less during these times of severe illness is understandable, but the tape recorder was simply left on, and the less being spoken would not have reduced the number of tapes so significantly. Under the circumstances, the logical questions to ask would be: **Where are the recordings that must be have been made but are missing?**

It will be shown that they were made, but what happened to them?

WHO WAS RESPONSIBLE FOR THE TAPE RECORDINGS IN 1977?

On April 18, 1977, Tamal wrote Radhaballabha at the Los Angeles BBT: "...Regarding the UHER tape recorder... So I am keeping it here as the spare. **Regarding the tapes of Srila Prabhupada's daily conversations and lectures, I am doing this, not Upendra.** Enclosed please find a list of the tapes which were sent. I have noted on a list which of the tapes are particularly excellent." (Tamal letters)

On May 11, 1977, Tamal again wrote Radhaballabha das: "Srila Prabhupada's health is slightly improving since we have come here to Rishikesh... the conversations are extremely enlivening as you will be able to tell when you get the cassette tapes." (Tamal letters)

It is noted that Tamal himself makes clear that he is solely responsible for the recording of Srila Prabhupada's words, and he is very focused on this responsibility, even pointing out which tapes he felt were especially "enlivening." He also was obviously responsible for sending them to the BBT and Radhaballabha das.

BHAKTIVEDANTA ARCHIVES ASKS TAMAL ABOUT MISSING TAPES IN 1996

Ekanatha das at the Archives wrote to Tamal in June 1996 about whether he had any insight or explanation for so many missing tapes in 1977 (after being advised someone saw missing tapes in Dallas).

Tamal replied July 21, and again on November 29, 1996, as shown below:

JULY 21:

Looking at the list that you have sent me of dates in 1977. I suspect that Srila Prabhhu was ill during many of those days and did not speak. However, to be certain, I would like to compare this list with my diary. This would only be possible when I return to Dallas at the end of August. Therefore I request that you please be patient and allow me to come back to the States, look through my diaries, and then reply you in more detail.

NOV. 29:

Well, it is quite embarrassing to have taken so many months to get back to you on your letter dated June 19th, 1996. You asked me about missing tapes the Archives wanted to retrieve. I looked over the list and I cannot imagine where these missing tapes may be. I am not exactly sure how I can be of assistance. Can you suggest anything further that I can do? One thing is clear however: Prabhupada was sick during much of 1977, and that could explain why there are many days where there were no lectures. But often, his secretary had recorded his conversations. Because His Divine Grace was not speaking so much, I often used the same tape to record a number of days of conversations. I may have only placed one date on the tape, but it may have represented conversations from a number of days. Do you think this could explain the missing dates?

As you probably know, there has been an on-going discussion about the "appointment" tapes. One important "appointment" tape, regarding the on-going process of initiation, is about an important conversation which took place in Prabhupada's garden on July 8. I notice that you have a tape from that date. Could you kindly make a copy of it and send it to me. I would be very grateful.

ANALYSIS ON TAMAL'S 1996 LETTERS ABOUT THE MISSING TAPES

It is interesting that Tamal mentions "diaries" in plural... At the soonest, these records should be examined for evidence in the poisoning of Srila Prabhupada. It is disappointing that Tamal does not remember anything about the tapes, except to offer that Srila Prabhupada was "ill during many of those days and did not speak." But his statement, "...same tape to record a number of days conversation," does not explain why there are no tapes for 45 days straight (Aug. 18 to Oct. 2, except 19 minutes on Aug. 29) -which obviously Tamal is aware of since he was provided the missing dates by Ekanatha, but he pretends that he should explain why there is only one tape every few days.

TAMAL WAS CONFRONTED ABOUT THE MISSING TAPES

On April 18, 1977, Tamal wrote to Radhaballabha das at the BBT in Los Angeles stating that he was "*personally taking responsibility for the tape recordings*" of Srila Prabhupada. The tapes were dated with a felt tip pen in Tamal's handwriting. Tamal had an office for secretarial work and he personally arranged for tape batches to be sent to the BBT. Tamal's job was to see that the tapes were properly recorded, collected, labeled, and safely delivered to Radhavallabha's care. This information was uncovered at the Bhaktivedanta Archives and has since become available on their digital Vedabase release in 2003.

After becoming Srila Prabhupada's permanent personal secretary in February 1977, any missing or unrecorded conversations with Srila Prabhupada are directly Tamal's responsibility. Hounded about the issue, Tamal finally made this statement in May 1998:

"We kept a small Sony tape recorder by Prabhupada's bedside and turned it on whenever possible to record whatever he said. Often two or three days or more would pass before an entire tape was filled. The tape would simply be given one of these dates, though in fact what was recorded often represented many days of conversation. This would explain why there appeared to be so many "missing" dates. Furthermore, on August 26, Srila Prabhupada left Vrindavana for London. While in London he underwent an operation due to a

worsening condition and became almost entirely bedridden thereafter, seeing practically no one. Although his intention was to travel on to America, he instead returned to India, fearing the worst. Arriving in Bombay on September 14, he entered into a crisis situation. My diary entry for September 15 indicates the situation: "Throughout the day Srila Prabhupada has been lying in bed. He does not speak at all and hardly moves." When I asked Prabhupada how he was feeling, His Divine Grace simply said: "Crisis." On Oct. 1, Prabhupada left for Vrindavana. **Obviously**, this period represented days and even weeks when no recording was made."

(COMMENT: No, it is not obvious, as will be seen later.)



NOTE THE SUSPICIOUS AREAS OF MISSING TAPES IN JUNE, THEN JULY TO SEPT

"Now, regarding how the recordings were transferred to Los Angeles. They would be sent conveniently with some responsible devotee returning to America. As an example, Isha dasa claims that one batch were brought back by HH Satsvarupa dasa Goswami who turned them over to Isha for sending to the archives. Hari Sauri Prabhu writes that his own experience is that sometimes the tapes were mislaid after reaching the archives. At least that was his experience with recordings he made in Hawaii in 1976; he states that Krishna Kanti, who was in charge of the archives at that time, must have mislaid them. If we look at the above dates, it **seems most likely** that I would have personally carried whatever tapes I had at the time in Vrindavana with us to London, **with the idea of giving them** to a responsible person to take to Los Angeles. **Although I cannot recall** the system of recording Prabhupada in London (I don't have the same type of remembrance of the Sony tape recorder by Prabhupada's side as I do in Vrindavana), **I cannot imagine** that we did not record him there at least some of the time. And yet you state that there are no available tapes at all within that period of his London visit. I find it hard to believe that there were no recordings because there were some very sweet meetings between Prabhupada and his disciples there.

The question, therefore, is what happened to these tapes. Again, I wish to emphasize that **I am only surmising** that there must have been some conversations recorded; **I cannot state certainly, but it seems reasonable**. In any case, **if there were** such tapes, there would be no point in me bringing them back to Vrindavana. Rather **I would have** sent them along with whatever I had brought with me from Vrindavana with a responsible person to Los Angeles. Unfortunately, **I cannot recall** who that person might be. **Nor can we be certain** what happened to the tapes, **if there were any and if they arrived** in Los Angeles, once they entered the hands of those in charge of the archives at the time. **It is entirely possible** that **they may have suffered** the same fate as those recorded by Hari Sauri Prabhu in Hawaii."

COMMENTS: So many seems, ifs, buts, maybes, uncertainties, possibilities... In this way Tamal doesn't help explain the missing tapes at all. Tamal said he doesn't know if tapes were recorded or lost. But, Tamal was **responsible** to get all of Srila Prabhupada's spoken words recorded and safely delivered to Los Angeles. That was his service or job, and he prided himself on being an exceptional manager. Tamal stated: **"We tape everything Prabhupada says."** He told Radhaballabha (BBT) he was **"personally taking responsibility for the tape recordings."** It appears to be a gross mismanagement of his part or a deliberate disappearance act.

TAMAL'S EXPLANATIONS ARE NOT SATISFACTORY

As such, the suspicion is that Tamal purposely and diligently managed many tapes into oblivion, and/or he saw that they were never recorded at all. We strongly suspect an important segment of Srila Prabhupada's instructions about his desires for the future of the movement was diverted and thus the world is deprived of them.

Tamal's wishy-washy defensive posture, full of maybes, ifs, cannot remember, would haves, and could haves, are commented upon here:

That Srila Prabhupada would have spoken less during severe illness is understandable, but that he would have said nothing for such long periods is inconceivable. Still, speaking less would not mean so many fewer tapes because the recorder was left on anyway, and the tapes would simply have more empty portions.

It is highly unlikely that the BBT tape ministry or the successive Bhaktivedanta Archives could lose so many tapes, especially so many in a row, and then, in addition, only one here and one there throughout the year? This pattern is not easily explainable by careless losses. Tapes were sent in batches of 20, so the missing tapes appear more to be of a deliberate and calculated pattern than due to accidental losses. This is seen clearest in the pattern for July-August 1977.

Of course a few tapes were probably lost somewhere along the way, but why are they mostly missing right after those key times of May 28th and July 9th and not at other times like January, February, October, or Nov.? **The obvious suspicion is that someone got rid of these tapes because they had follow-up instructions from Srila Prabhupada about the future of initiations and gurus in ISKCON.**

Some "missing" tapes can be explained in that one tape covered more than one day. This is confirmed by the tapes' contents and by comparison to Tamal's and Abhiram's diaries. Abhiram's diary is in the Archives.

BUT: this argument would not explain why there are less tapes only during some time periods and not others, e.g., like October. Think about it...

All of Tamal's defenses might explain some of the missing tapes, but they do not even begin to address the overall scarcity of tapes from May 28 to Oct. 2, 1977.

For the large blocks of missing tapes covering many consecutive days, there is no other reasonable explanation than that the tapes were lost, destroyed, or never recorded. There are simply too many missing tapes. **Someone got rid of these tapes.**

Tamal's feigned ignorance of what happened to these tapes by disowning responsibility for the tapes is an insult to our intelligence. It was his responsibility that the tape recordings were made and delivered safely to the BBT. If Tamal had actually wanted to do it, there would be no missing tapes. He was a control-aholic, super-detailed and efficient manager, and who always took pride in doing things correctly and successfully. **This defense is very weak.**

Tamal mentions how Hauri Sauri noticed that the Archives mislaid some tapes from Hawaii in 1976. But we do not see a glaring gaps with missing tapes in 1976 like we see huge glaring holes in the audio record of 1977. **Good try, but there is no similarity between 1976 and 1977.**

One wonders how TKG remembers in detail via his diary so many minutae of health, banking, what Srila Prabhupada said, medicines, doctors, quantity of urine, etc but he has absolutely nothing to offer on how, who, when he gave "batches" of tapes to take to Los Angeles? How often were they sent? And how were they packaged? What instructions did he give the courier? **Again, Tamal seems to be playing dumb in order to hide something.**

Why bother going to all the trouble to record Srila Prabhupada's words, lugging a recorder around, finding an operator, turning it on and off hundreds of times, labeling and dating tapes, if there was no method to preserve, protect and safely deliver the tapes to their final destination? Was Tamal diligent about getting them recorded, but not about getting them safely to LA? **This makes no sense. We believe the tapes were recorded diligently, but sorted out in his office as to which ones went to Los Angeles and which ones did not. Simple.**

It is very interesting to note that as soon as Srila Prabhupada returned to Vrindaban on October 1, suddenly the normal volume of tape recordings resumed. Why is that? The pattern of missing tapes during the previous months suddenly ceased and the available tapes reverted again to normal levels. Why? This is yet another suspicious anomaly that we believe Tamal could explain if he was honest.

SATSVARUPA WAS GIVEN THE LAST CONVERSATION TAPES IN LATE NOVEMBER 1977

Isha das is on record stating that he was given the last 20 recorded tapes of Srila Prabhupada's room conversations when Satsvarupa returned to Dallas at the end of November 1977. He was asked to make ten sets of copies and sent them out to various parties, making an eleventh set for himself, and then he sent the originals to the BBT Tape Ministry in Los Angeles.

From Satsvarupa's book *Prabhupada Smaranam* (2010, pg 236-7), we read about these tapes:

"I went back to America after the mahat seva. I carried the tapes of his last conversations because I was going to write his biography. I went to Dallas, and I became obsessed with listening to the tapes and giving daily lectures on his last days and the passing of Srila Prabhupada. I kept it up for a month until I went to LA, (where) the mood was different."

EXAMPLES OF MISSING TAPES

We know by logic or from various sources other than the existing audio recordings that certain topics were discussed by Srila Prabhupada at certain points in time, but there are no recordings available of these discussions. We even know of examples where testimony has been given that the tape recorder was on, but that conversation is missing. Some notable examples are listed below, which all too coincidentally involve crucial issues at the center of ISKCON's primary controversies since 1978.

Surely these topics were recorded but then those tapes went "missing." The broad historical picture strongly indicates that these missing tapes amount to a calculated, deliberate purging of specific instructions from Srila Prabhupada. Very significantly, most missing tapes are during the four months when we know that future initiations and the ritvik representative system were discussed.

ONE: SRILA PRABHUPADA INTRODUCES THE CONCEPT OF RITVIKS

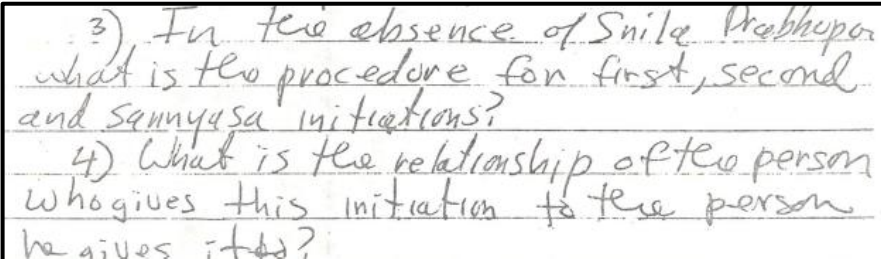
On a May 28, 1977 tape recording, Tamal asks Srila Prabhupada, "Is that called ritvik acharya?" Tamal would not know to ask this question unless he had already discussed with Srila Prabhupada about ritviks BEFORE May 28. But there are no tapes previous to May 28 which contain any discussions about ritvik acharyas. This previous conversation in which Srila Prabhupada first introduced the concept of initiation via ritvik representatives *is missing. Yet, Tamal said everything was taped. So how to explain this?*

Also, Tamal stated in his Topanga Canyon "confessions" the following:

"What actually happened was that Srila Prabhupada mentioned that he might be appointing some ritviks, so the GBC met for various reasons, and they went to Prabhupada, five or six of us. We asked him, "Srila Prabhupada, after your departure, if we accept disciples, whose disciples will they be, your disciples or mine?"

This clearly substantiates that Srila Prabhupada spoke about designating ritviks **before** the May 28 conversation. It would be at this previous time when Tamal and perhaps some others, Probably sometime between May 17 and May 28, would have learned about the concept of ritviks for future initiations. Tamal's explanation that he had learned about ritviks during his travels in south India is hereby shown as a lie- as himself says, *Srila Prabhupada mentioned that he might be appointing some ritviks.*"

Below is a snapshot from the purported handwritten notes by Satsvarupa as to the questions that came out of the GBC meeting that was held **BEFORE** the May 28 conversation wherein Srila Prabhupada said he would appoint some ritviks for future initiations after his departure. Unless Satsvarupa and Tamal already



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?

knew about ritviks, how could they know to ask whose disciples the new initiates would be? This concept of "whose disciples" comes from the principle of ritviks- where else? Obviously Srila Prabhupada had already introduced and discussed the

subject of ritviks **BEFORE** the May 28 conversation, yet **where is this missing tape?**

TWO: WHERE ARE THE TAPES OF RITVIK DISCUSSIONS AFTER MAY 28?

Just as there were ritvik conversations before May 28 that are "lost," how could there **NOT** be further conversations AFTER May 28 on the same topic, but which are very conspicuously not found anywhere in the audio record from May 28 onwards for weeks, months? ***These tapes are missing.***

THREE: SRILA PRABHUPADA ADDS TWO MORE RITVIKS TO THE LIST OF NINE

After choosing nine devotees on July 7 to initiate on Srila Prabhupada's behalf, an incident which is included on an audio recording, two more persons were added by Srila Prabhupada to the list by the time the July 9th letter was signed and sent out. But there is no tape recording of any discussions involving these ritvik

additions, nor any further details on the choosing of further ritvik acharyas. We know these items were discussed and that they were recorded, as per the testimony of Gauridas Pandit das. It is mentioned in Tamal's diary and discussed by Tamal in his Topanga Canyon "confessions":

"Later on I asked him two questions: 'What about Brahmananda Swami?' I asked him this because I happened to have an affection for Brahmananda Swami. So Prabhupada said, 'No, not unless he's qualified.' Before I got ready to type the letter, I asked him 'Srila Prabhupada, is this all or do you want to add more?' He said, 'As is necessary, others may be added.'"

Also, the appointment of the two additional ritviks Bhavananda and Hansadutta and concurrent details about Srila Prabhupada's speaking and mannerisms is described by Satsvarupa in the *Prabhupada Lilamrita*, Vol 6, pg. 345-346:

"That's all," said Prabhupada. "Now you distribute. For the time being seven names." Then he added two more. "So without waiting for me," said Prabhupada, "Whoever you consider deserves. That will depend on discretion." Srila Prabhupada said nothing else, and after a few minutes Tamal Krishna asked if Prabhupada would like to hear a kirtana. Srila Prabhupada assented by a slight gesture, and the chanters, who had been waiting, came to join him.

"The next morning Srila Prabhupada added two more names, making a total of eleven disciples who would act as ritvik, or representatives of the acharya. Srila Prabhupada had not liked the idea of newcomers to ISKCON having to wait unnecessarily long to be initiated. Now initiations could continue regularly at the discretion of his eleven selected men."

Tamal must have reinforced Satsvarupa's memory of these events from his diary in the early 1980's when the Lilamrita was in the works, probably via another interview of Tamal, in order to write this portion of the Lilamrita. Otherwise, not being with Srila Prabhupada at that time, and there not being any tape of the appointment of the tenth and eleventh ritviks, how else could Satsvarupa know?

So where is the tape of Srila Prabhupada adding Bhavananda and Hansadutta to the list sometime between July 7 and 9? The tape is missing.

There are absolutely no ensuing discussions about future initiations on any other tape recording after July 8 until a brief and indirect mention on October 18. That Srila Prabhupada would not further discuss this critical matter for the future of ISKCON, and in detail, is practically unbelievable. These discussions, which must have been taped, are all missing. Why? We believe Tamal disappeared them.

FOUR: ADDITIONAL CONVERSATIONS WITH NARAYAN MAHARAJA MISSING

According to Bhagavat Maharaja (formerly Bhagwat das), there were additional conversations between Srila Prabhupada and Narayan Maharaja on November 12 or 13, 1977 that are not found in the existing audio recordings. Bhagavat Maharaja has written an essay that gives specific, multiple, and convincing evidence and arguments to this effect. **But this tape is missing.**

FIVE: WITNESS WHO HEARD OVER A DOZEN TIMES ABOUT RITVIK SYSTEM

There is the testimony from Ameyatma das (included below) quoting Pita das who claimed to have heard Srila Prabhupada in 1977 speaking at least a dozen times about future initiations via ritvik representatives:

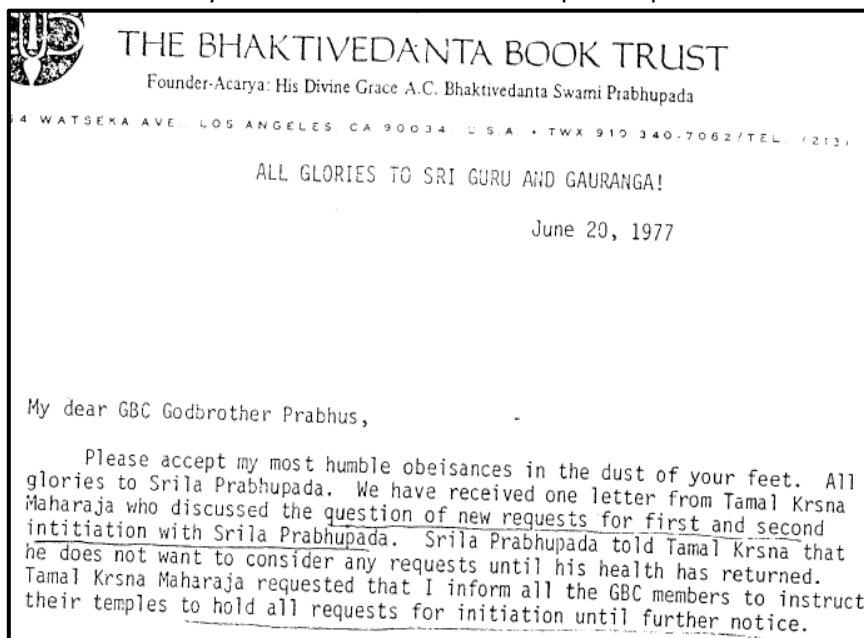
"One other thing he mentioned in the same letter was that he heard Srila Prabhupada say at least a dozen times in Vrndavana in 1977 that initiations would be performed after his departure by the "ritvik acharya..."

This contention by Pita das is supported by Gauridas Pandit's testimony as well.

So where are these missing tapes?

SIX: ALL INITIATIONS TO BE HELD UP UNTIL FURTHER NOTICE

In Tamal's Topanga Canyon talks he indicates another missing instruction from Srila Prabhupada which must have surely been recorded since it was quite important:



"Later on (after the May 28 talks) there was a piled up list for people to get initiated and it was jammed up."

Tamal then discussed this matter with Srila Prabhupada and sent a letter about it to Rameswara. Rameswara then requested in a June 20, 1977 BBT letter that all GBC members be informed that as a result of Tamal's discussions with Srila Prabhupada about new requests for initiation, that all such requests should be withheld until further notice. Although Tamal claimed in 1998 there was not much to record because of Srila Prabhupada's illness, even when it is

found that there **WERE SPECIFIC AND VITAL DISCUSSIONS**, there are no recordings of them to be found. **Where is this tape about holding up on initiations?**

SEVEN: ONLY ONE AUDIO RECORDING IS AVAILABLE FROM LONDON 1977

During Srila Prabhupada's visit to London from August 28 to September 13, 1977, and as recorded by Tamal himself in his *TKG's Diary*, we find many wonderful descriptions of Srila Prabhupada speaking. There is a story where Srila Prabhupada compares himself to a Surabhi cow. There are emotional and lengthy meetings with Jayatirtha, Bhagavan, Harikesh, Ghanashyam, and others. However, there is but a single tape from this time period. A short audio file from August 29 is found in the Bhaktivedanta Archives' 2015 Vedabase. On this recording, Srila Prabhupada speaks with an Indian friend of Mahavishnu das, asking if there are any Ayurvedic shops in London. This one short recording shows that the tape recorder WAS used and available in London, yet we have only this from almost three weeks?

Tamal claims Srila Prabhupada was too ill to speak, but in his diary, we see on Sept. 4, 1977:

Prabhupada announced, "As soon as I get green card, I will go to New York."

"How long will you stay there?" I asked.

"As long as you like."

"Srila Prabhupada, you are just like a cow. You will go wherever we lead you, but you never stop giving milk."

"That is because I am a Surabhi cow. ..."

Unfortunately this is not available on tape. Two days later Srila Prabhupada dictated a letter saying he is looking forward to touring all over the world to see his disciples and the temples again. It appears there was plenty to tape record and probably WAS recorded. Why does it not exist today?

Previously it was extremely suspicious that no recordings at all existed for 45 days from August 17 until October 2. But the Archives' recent addition of this one conversation of August 29 makes us more suspicious. It shows that recordings were made, since there is one available, **but where are these missing tapes?**

EIGHT: TOMORROW I WILL ANNOUNCE SOME RITVIK ACHARYAS

In *Vedic Village Review*, No. 10, Sept. 1989, pgs. 18-19, Gauridas Pandit das testified as to his memories while serving Srila Prabhupada in 1977.

"Later letters kept coming from temple presidents recommending devotees for initiation. Srila

Prabhupada said to wait, and then one morning in his garden he said, 'Tomorrow I will announce some ritvik-acharyas who will initiate disciples on my behalf when I leave the planet.'"

Since Srila Prabhupada named the first nine ritviks on July 7, the announcement by Srila Prabhupada about doing so was ostensibly made on July 6. However there are no tape recordings of this event, even though there is a July 6 recording of Srila Prabhupada discussing other matters. **Where is the missing tape?**

NINE: THERE IS NO TAPE OF DISCUSSIONS ON JULY 9th EITHER?

As far as is understood, Srila Prabhupada appointed nine ritviks on June 7, and later added two more. On July 9 Srila Prabhupada signed the famous July 9 Directive or letter. There is, however, no audio recording of this event, where surely there was some discussion. Perhaps Tamal had first made a draft of the letter and reviewed it with Srila Prabhupada before typing it up. But for sure Tamal read it to Srila Prabhupada so he could approve of what he would sign. **Where is the missing tape of these discussions?**

TEN: TESTIMONY ABOUT SPECIFIC DISCUSSIONS, BUT IS NOT ON ANY TAPE

From the *Prabhupada Lilamrita* (Vol. 6, pg. 345), we read:

"Suddenly a large peacock alighted nearby and spread his gorgeous purple, blue, and green feathers, as if posing for the pleasure of the devotees. While a brahmachari continued steadily fanning him, Srila Prabhupada sat silently. Tamal Krishna, however, had some business which he thought would not be too demanding for Srila Prabhupada. Sitting at his spiritual master's feet, he broached an important topic.

'Srila Prabhupada,' he began, 'we are receiving a number of letters.'"

Where did Satsvarupa get the fine details for writing about this event? Was it from Tamal or his diary? No other GBC men were there at the time, and very few devotees at all.

The brahmachari mentioned above was Gauridas Pandit das, who fanned Srila Prabhupada in his garden every day during the hot 1977 summer, and he remembered those quiet July days as follows:

"...and Prabhupada asked me to get Tamal. Prabhupada then asked him to write down names and proceeded to name the first (of the) 11 ritviks. Then Tamal asked Prabhupada various questions. 'Srila Prabhupada, should we put Vyasasanas in the temples for the ritviks?' Prabhupada replied instantly, 'No, that would create enmity among my disciples...'

Gauridas Pandit recounts further: *"'Can there be more ritvik-acharyas in the future?' 'Yes, the GBC can elect.' 'What if a ritvik falls down?' 'The GBC can remove,' replied Prabhupada."*

Unfortunately, this recording which Gauridas Pandit says he saw being made as the tape recorder lay before him, is no longer available. **What happened to this audio recording?**

ELEVEN: PRABHUPADA ASKED ALL HIS DISCIPLES TO COME AND SEE HIM

As is presented later in Chapter 101, Srila Prabhupada asked Tamal to inform the GBC that he wanted all his disciples to come to Vrindaban to be with him in his last days. This occurred at the beginning of October just as Prabhupada arrived in Vrindaban from Bombay. **Where is the tape recording of these instructions and conversation?**

The point is: where are the tapes of Srila Prabhupada saying all these things?

TESTIMONIES RE: MISSING TAPE RECORDINGS

TESTIMONY FROM BHAKTISIDDHANTA DAS REGARDING A MISSING TAPE

In early March 2004 Nityananda das interviewed Bhaktisiddhanta das, a resident at ISKCON Vrindaban since the mid-1970's. He related how he was given a cassette tape by a visiting European temple president in

late 1977, who had taken it from a trash container in Srila Prabhupada's rooms. Listening to it, he was amazed that it was the conversation that Srila Prabhupada had with him, he himself, the very previous day!

The reverse side of the tape included Srila Prabhupada discussions with the visiting Madhudvisa das from Australia. Madhudvisa came to Vrindaban from Hawaii on August 17 through at least the 25th. This was Madhudvisa's first visit with Srila Prabhupada since he had fallen from sannyasa a year earlier, when there had been a good deal of disgrace and suspicion of theft of funds.

Why was this tape discarded? Perhaps Tamal decided this particular tape contained private or intimate discussions with his good friend Madhudvisa and were not suitable for public distribution or archival purposes, and so Tamal dumped the tape in the trash? Unfortunately, over the years Bhaktisiddhanta das has since lost this tape (a second time).

So it appears that Tamal was fully capable of disposing of Srila Prabhupada's recorded conversations. If the subject matter was objectionable, or problematic to the servant engaged in recording, or to his friends, then disposal was justified? This is typical for Tamal: he considered his own opinions as always absolutely valid.

Tamal would also have found very objectionable any of Srila Prabhupada's taped recordings with instructions which opposed his own contrary ideas for the future of ISKCON. He would have disposed of them, and therefore they are not available. This explains the missing tapes.

After all, Tamal did not take Srila Prabhupada's words very seriously (see Ch. 57), so to dispose of tapes would be wholly justified within his own mind. That Tamal could throw out one tape of Srila Prabhupada's conversations on one occasion, then why not for other reasons at other times? This explains why there are huge gaps in the recorded audio of Srila Prabhupada between March and October 1977, a time when instructions about the future initiations and ritvik system would have been discussed extensively. The only logical conclusion is that Tamal concealed and disappeared those tapes, as they contained instructions which would subvert his and his allies' guruship ambitions. They were poisoning Srila Prabhupada to more quickly take his seat as successor acharyas- Srila Prabhupada otherwise could have stayed on another 10 or 15 years. So having made such a drastic commitment to attempted murder, why let a few tapes interfere with those plans?

DAYALCHANDRA'S TESTIMONY REGARDING MISSING AUG-SEPT TAPES

In 2004 Nityananda das interviewed former Radha Damodara Travelling Party bus driver Dayalchandra das in Hilo, Hawaii when he delivered to us some fresh Jersey/Zebu milk. He recalled that when Srila Prabhupada left Bombay for Vrindaban on October 1, 1977, he was given custody of Srila Prabhupada's Bombay almira (personal locked cabinet) with its key. Curious as to the contents of the almira, Dayalchandra one day soon thereafter unlocked it and saw a *"stack of cassette tapes which had been marked with dates and numbers."* We must keep in mind that there are no tapes dated between August 18 and October 1, except one, and that these tapes in the almira likely were recorded during this time. These very well could be a large batch of the missing tapes.

Anxious to hear what had been transpiring in the private conversations between Srila Prabhupada and his servants or guests, Dayalchandra brought a tape player to Srila Prabhupada's room and sat there for long episodes listening to the tapes. All were filled with stretches of background and construction noises, with very little conversation. He found them somewhat boring, and Srila Prabhupada's faint voice was hard to hear. He could not remember the contents. Soon Dayalchandra left Bombay and turned the almira key over to Surabhi Swami. Undoubtedly these were some of the missing tapes, assumedly from while Srila Prabhupada was in Bombay during September 1977. It is not known what eventually happened to these Bombay tapes, but they are not included with those in the Bhaktivedanta Archives today. Why did Tamal not arrange for them to be sent to Los Angeles before he left with Srila Prabhupada for Vrindaban?

TAMAL CONTROLLED PRABHUPADA'S BOMBAY ALMIRA AND CONTENTS

Tamal returned to Bombay very shortly after Srila Prabhupada's departure and made Srila Prabhupada's own personal quarters his own residence. He set himself up as the local successor acharya and he would have found these tapes in the almira. On October 28, 1977, Tamal wrote to Aditya dasi in Bombay:

I am writing to inquire whether I have left a key with you for the cabinet in which Prabhupada's correspondence is kept. I remember showing you the cabinet but I do not recall if I have left the key with you. Please inform me whether or not you have the key as from time to time I may want you to look up a letter in reference. You may also inform me whether you have received the correspondence for August sent in three envelopes with Gopal Krishna Prabhu.



It is clear that Tamal was very aware of the Bombay almira's contents and was fully responsible for them. In TKG's Diary for Sept. 28, 1977 (pg. 205-6) we see that Tamal was in charge of Srila Prabhupada's Bombay "desk." He writes: "I noticed that the key to Prabhupada's desk, which he had entrusted to me, was missing." Tamal found another key and "relocate(d) all the items" from the desk, presumably to the almira, for which he also had a key. This key he later entrusted to Aditya dasi (LEFT) and/or Dayalchandra das. Aditya dasi passed away on June 21, 2017.

So why did he leave "a stack" of Srila Prabhupada's tape recordings in the cabinet upon leaving Bombay October 1st, without sending them to LA? And even after returning to the locked almira some months later, he still did not send them to LA? These are apparently the missing tapes from September. We have no September tapes because for some reason Tamal put them in the almira and never sent them to Los Angeles, even though the cabinet was in his control through late 1977 and into 1978.

The evidence continues to increase, the deeper we examine the issue.

What was the correspondence that Tamal sent to Bombay to be stored in the almira? Were they the copies of the missing letters he wrote to devotees at Srila Prabhupada's request regarding the ritvik representative initiation system? These missing letters are described a few pages further below.

TESTIMONY FROM AMEYATMA DAS AND PITA DAS ABOUT MISSING TAPES

Statement from Ameyatma das, slightly edited for clarity and brevity:

"Pita das, who served at FATE in building the Los Angeles museum, and then went to Hong Kong for years and served under TKG. He was in Vrindaban when Srila Prabhupada departed. When he returned to America he went to Dallas and Sankarshan das was there. Pita das told me that Sankarshan had been sent a number of tapes from 1977 by Tamal. Normally those tapes were to be sent directly to Krishna Kanti at the Bhaktivedanta Tape Ministry in LA., but Sankarshan told Pita das that a large number were sent to Sankarshan instead. Pita told me that in 1977 or 1978 Sankarshan showed Pita das the tapes (both of them were serving under Tamal as their GBC). Pita said it was 100's, like 200 tapes. Pita never thought much about them until many years later he heard devotees talking about missing tapes. He said that he contacted Sankarshan das, who by then was granted Guru status by the GBC, and he totally denied any knowledge of these tapes.

TESTIMONY FROM LOCANANANDA DAS REGARDING MISSING TAPES

Statement from Locanananda das, slightly edited for brevity and clarity:

"Concerning the Audio Legacy, the following was sent to me by a disciple of Srila Prabhupada. He claims to have seen a collection of 200 tapes from Srila Prabhupada's final year (1977) at the Houston temple some time during 1978. I haven't asked his permission to make this letter public, so I am not including his name. One other thing he mentioned in the same letter was that he heard Srila Prabhupada say at least a dozen times in Vrindavana in 1977 that initiations would be performed after his departure by the 'ritvik acharya...' This is the text of his (Pita das) letter:"

LETTER FROM PITA DAS TO LOCANANANDA DAS:

"Of the tapes which were recorded during Srila Prabhupada's last year 1977, Ekanath das of the Bhaktivedanta Archives tells me there are 20 pcs remaining (to be released?). While staying at ISKCON Houston in 1978 I saw in the Radha Damodara Tape Ministry (the official tape ministry of the late TKG) all of the recordings Maharaja made of Srila Prabhupada while he was His Divine Grace's secretary. This was shown to

me by Sankarshan das as he was placed in charge of them at the time. Sankarshan told me this himself, that he had made copies for all the brahmacaris in ISKCON Houston to hear. There are many witnesses to the presence of these tapes from that period. What I saw was that there were 2 shelves of 'cd4' tapes, each of them 5 feet long.

The estimate of this number I have confirmed with Ekanath das to be **near 200 tapes**. Today Sankarshan das is an initiating acharya in ISKCON and he now says that the RD Tape Ministry never had any recordings made by TKG while he was secretary. **THIS IS A LIE AND TOTAL COVER UP BY SANKARSHAN** and others to hide Srila Prabhupada's last instructions because they do not understand what Srila Prabhupada is saying on the tapes. I have written Sankarshan many times asking about the whereabouts of these tapes. He pretends not to know. Sometimes he admits they existed, sometimes not. Sankarshan has been ordered to forget that these tapes ever existed. I heard them, saw their existence, as did others present at the time. So I again tell you that within ISKCON there is a group of persons who have self interests."

COMMENTS: This is obviously from Pita das, matching the previous account. Sankarshan denies there were ever any tapes.

BHAKTIVEDANTA ARCHIVES STATEMENT ON HOUSTON MISSING TAPES

In October 2015 we wrote to Parama-rupa das at the Archives this question:

"How was the Houston 200 missing tapes story checked out?"

This reply was received from the Archives:

"We made contact with both Pita dasa and Shankarsan das regarding the claim that Shankarsan had the "missing tapes" or seen them. Our enquiries led to a dead end with Shankarsan claiming it was not true and never was."

The Archives is clearly very interested to find any missing tapes, just as we all are.

OPEN ENDS: Investigators should go to ISKCON Houston and Dallas to trace the possible existence or history of these estimated 200 "lost" Prabhupada tapes.

TESTIMONY FROM MEXICAN GURUKULA STUDENT

In Chapter 79 we will read how Bhakta Vatsala das, a Mexican Gurukula student about 13 years old in 1977, had found two cassette tapes under Srila Prabhupada's mattress shortly after his departure. He took and hid the tapes but when he left Vrindaban a few months later, Bhakticharu searched his luggage and found them. Bhakta Vatsala never was able to listen to them. This testimony was recorded under oath in 2001. What was on those tapes? This is another story about missing tapes.

TESTIMONY FROM GAURIDAS PANDIT DAS REGARDING MISSING TAPES

Gauridas Pandit das, who was an assistant to Tamal in 1977, wrote on May 14, 2009:

*"My duty was to move his recording equipment around to where he was and always make sure his conversations were recorded. TKG did that most of the time but I'd do it if he wasn't around. **And yes there are quite a few tapes missing that I know were made, especially right after July 9th when more questions were asked.***

"For example, TKG asked Prabhupada if there could be more ritviks appointed in the future.

Srila Prabhupada said, "Yes, the GBC can elect at Mayapur."

Tamal: What if a ritvik falls down?

Prabhupada said, "Then the GBC can remove".

Tamal: Should we put vyasanas in the temples for the ritviks?

Prabhupada said, "No, that would create enmity among my disciples."

COMMENTS: This confirms what we suspected, that before and after such a monumental event as the July 9th letter, how could there be absolutely no more discussion on the subject? And where are those taped discussions?

It is about as close to obvious as can possibly be that Tamal weeded out all the tape recordings that dealt with the future of initiations and “disappeared” them. Was it assisted suicide of the missing tapes? Was it Tamal culling out any tape that contained Srila Prabhupada’s instructions for the future of ISKCON and a unique system for proxy initiations?

“IT’S ALL ON TAPE”: TAMAL TO YASODANANDANA JULY 10, 1977

Yasodanandana kept a personal diary in 1977, which he still has. He was in Vrindaban as the gurukula headmaster and saw Srila Prabhupada and Tamal daily. On July 10, 1977, Yasodanandan Swami recorded in his diary a conversation outside of Tamal’s office:

TAMAL: Yasoda, did you see this?

YASODANANDANA: No. What is it?

TAMAL: This is signed by Prabhupada.

Tamal showed Yasodanandana the July 9th letter and pointed to Srila Prabhupada’s signature on the left hand bottom corner. Yasodanandana read the entire letter and then asked Tamal Krishna some questions:

YASODANANDANA: What does all of this mean?

TAMAL: Devotees have been writing to Prabhupada asking for initiations, and now Prabhupada has named eleven ritviks who can initiate on his behalf. Prabhupada said that others can be added.

YASODANANDANA: And when Prabhupada departs?

TAMAL: They’ll be ritviks. **That’s what Prabhupada said. It’s all on tape.**

(from *“The Ritvik System: Yet More Evidence,” Vedic Village Review, No. 11, Dec. 1989*)

COMMENT: Yes, it was all on tape, as admitted by Tamal himself. But these tapes are not available to us today, if they even exist anymore. Someone removed all audio evidence regarding the ritvik acharyas continuing to initiate after Srila Prabhupada’s departure.

PERSONAL MEMORY BY CHAITANYA DAS REGARDING MISSING TAPES

“I was in the guesthouse room of the Kolkata temple with Bhakti Vikasa Swami and I heard him say “It’s a fact they have deleted so many tapes and letters.” He spoke this in a tone of total disgust towards the leaders of ISKCON.”

So even amongst some of the ISKCON gurus there resides conviction that somewhere, somehow, somebody has reduced the available Srila Prabhupada legacy.

ANOTHER TESTIMONY AND OPINION FROM GAURIDAS PANDIT RE: TAPES

“Yes the tapes were monkeyed with. When I got an ‘appointment tape’ from the BBT Archives in 1990 they had the July 7th conversation first, then the May 28th was spliced in like it was one conversation. There were transcriptions of each separate conversation so I asked how the tape was produced and Ekanath said that’s how they got it. Ramesvara was caught editing other tapes also. Sangita, Siddhanta’s wife has the scoop on that one.”

“After Srila Prabhupada appointed the ritvik representatives there were tapes of discussions made almost every morning for weeks. I know because I was there recording them! And they are not available at the Archives!”Gauridas Pandit das, May 24, 2010

ONLY FIVE TAPES EXIST FOR AUGUST AND SEPTEMBER

As further confirmation that Srila Prabhupada indeed was still speaking profusely (it seemed Srila Prabhupada could not stop talking...) is a letter from Tamal to Rameswara on July 2, 1977, where Tamal said: *“This statement was made during one afternoon talk.”* We count 38 letters in the Vedabase that Tamal sent out in August and September relating to Srila Prabhupada’s instructions and discussions to various devotees, including regular “nectar” from Srila Prabhupada, but only **FOUR** tape recordings exist for those entire two months! It is adequately clear that Srila Prabhupada was still speaking profusely at this time, but somehow the

tapes that were made went missing. Why? 38 letters based on four tapes?

It is believed that in 2013 one short audio conversation from August 29, 1977 was added to the Vedabase, where Srila Prabhupada asks an Indian man if there are any Ayurvedic shops in London. This brings the total to five tapes that are available for the two months. This is the only tape from London in 1977, making one wonder that if there was one, where are the rest? If the London tapes, which we know were recorded over three weeks time, were lost, then how is it that only one survived? Tamal cannot remember what happened to the London tapes, but one surviving tape complicates the theory of a wholesale loss of tapes.

ANOTHER GBC GURU GIVES HIS STORY TO EXPLAIN MISSING TAPES

In the foreword to *TKG's Diary*, Ravindra Swarup das says:

"...all the tapes from August 18 to October 2 are missing. TKG supervised the recording, and the tapes would pass out of his control when periodically he would entrust a batch to somebody or another to deliver to the Bhaktivedanta Book Trust in Los Angeles. I have heard devotees recall how the tapes thus sent sat without supervision in an open box, from which community residents felt free to borrow and return at will. We should accordingly be glad to have as many tapes as we do."

Another good-sounding try at obfuscation by our great leaders. If Ravindra Swarup thought about it, he would realize that his argument only explains why there might be less tapes over-all, throughout 1966 to 1977, but it does not begin to explain why there are so many hundreds **more tapes missing under Tamal's supervision than in previous years** like 1976. If tapes went missing at the BBT in LA in 1977, then they also did in any given year and all years would have many missing tapes. But only March to September 1977 is the time period with conspicuously more missing tapes. A whole lot more, as in practically all of them.

The whole point is: **Why is there in 1977 just a fraction of tapes compared with 1976?**

All the defensive explanations so far do nothing at all to explain how the superb manager Tamal could perform so poorly in 1977 when previous to him, there should have been fewer tapes instead of more! Tamal assured Radhaballabha das that he was personally responsible for recording everything Srila Prabhupada said, and he even kept a spare Uher recorder, just in case it was needed upon a breakdown. And still, there are practically no tapes March through September 1977.

It is all too coincidental that the gaping holes of missing tapes coincide with the May 28th and July 9th events, two events that were meant to direct the future of initiations in his movement.

GOVINDA DAS BELIEVES THERE ARE TAPES MISSING DUE TO TAMAL

"Paul Howard has brought up some very pertinent points. One, that there were in fact many tapes missing from that time period. Yes, this is true, and my understanding is that Tamal had those tapes and they somehow vanished. They were from the same time period that the July 9th letter was written." (Written by Govinda dasi, 2012)

COMMENT: Paul Howard (Chaitanya das) compiled an excellent essay on the missing tapes, and in this chapter we have borrowed heavily from his research, so we must give due credit. Thank you.

DOES THE BHAKTIVEDANTA ARCHIVES HAVE ANY MISSING TAPES?

We have seen online accusations or musings that the Bhaktivedanta Archives has withheld some audio recordings, perhaps having missing tapes that are hidden for political reasons or under pressure from certain powers that be. Nityananda das commented on this subject in 2016:

"For myself, these theories are mostly rejected. My residence for the years 1995-2000 was within miles of the Archives in USA, and I have done much business with them in the past, knowing the devotees there quite well. They are not in anyone's camp, although they are funded in large part by the BBT as the majority copyright holder of the collections held by the Bhaktivedanta Archives. I have never seen even the slightest deviation, however, from their steadfast dedication to the simple principles of preserving Srila Prabhupada's legacy, especially the audio portion."

On Feb 5, 2010, Ekanatha das posted a message on the internet about the Archives, answering many questions and explaining how it might be that some have become suspicious in various ways. This article

should pretty much clear things up:

<http://www.hareKrishna.com/sun/editorials/02-10/editorials5694.htm>

An excerpt: *“The Bhaktivedanta Archives is completely neutral, non-political, and free from hidden agendas -- always has been and always will be. We do not censor any audio, nor withhold audio from the devotees because of content (internal or external political views, women, gays, skin colors, and philosophical issues, etc.). We do not engage in conspiracies of any kind. By Krishna's mercy we were given the charge to protect this invaluable collection of our dear-most spiritual master Srila Prabhupada, and make it available.”*

The 2015 release of the Archives' famous digital Vedabase Folio includes ALL the available 1977 audio recordings that had previously been waiting for “processing” with transcribing, translating, background noise removal, etc. **In late 2015 the Archives had no more audio from 1973 to 1977 that is not yet released.** With every annual Vedabase update, the Archives includes more unreleased audio, and within a few years, absolutely ALL of Prabhupada's audio will be available as it is processed, transcribed, and enhanced if necessary, etc.

Also it is to be noted that the standard length cassettes sold by the Archives before the digital technology era may have cut off parts of certain lectures, but these portions are included in full on the Vedabase. EVERYTHING that was recorded and is available has been released by the Archives, with the exception of some remaining 1966-1972 materials which will also be released in the near future. All remaining 1972 audio is due for release in November 2015, 1971 audio in 2016, and so on until all 1966 audio is released.

ARCHIVES CANNOT IDENTIFY THE “NEWLY-RELEASED” 1977 AUDIO FILES

In late 2015 our team exchanged a good number of communications with the Bhaktivedanta Archives. They informed that all remaining, previously unreleased audio files for 1977 were “processed” and was included in their 2013 Vedabase. Upon comparing old and new lists, no differences could be ascertained, and it appeared a mystery as to where those “new,” previously-unreleased audio files would be found. Upon being requested several times, the Archives:

- 1) Would not provide a list or reference to their “new” 1977 audio files that were added to the Vedabase in 2013
- 2) Would not describe anything about what the “new” 1977 audio files were, whether they were sections of silence or conversation which were previously omitted, or “new” tapes that had been cleaned up or translated, or whatever.
- 3) Stated that they had no lists or descriptions as to what the “new” 1977 audio material was that was “released” for the first time in 2013.
- 4) Would not provide any guidance as to how this new 1977 material could be identified or located, saying they could not do our research for us.

Putting aside all other suspicions, it seems that once having merged the new audio materials into the already existing Vedabase as part of their annual updates, the Archives thereafter is unable to trace or identify what it was that was “new” at any point in time. At any rate, if anyone wants to see what (if anything) is new audio for 1977 (or other years too, for that matter), the Archives suggests listening to ALL the audio for ourselves and “find what we are looking for.”

Further confusing the situation, the Vedabase index does not correlate to the various audio files, several of which may be found on one tape. It appears that only by listening to all the audio, from start to finish, and comparing to the Conversations Books, can one hope to perhaps find the “new” material released in 2013.

Only one “new” recording of 19 minutes on August 29, 1977 was found on a list provided by the Archives. But tapes were 60+ minutes, so what else was on that tape besides 19 minutes of conversation? It is frustrating that we cannot get helpful answers to simple questions from the Archives. Perhaps they are feeling very defensive due to so much suspicion piled upon them over the years? We have more questions but gave up with our communications when it was clear they were irritated by the questions.

WHY DOESN'T THE ARCHIVES RELEASE ALL OF IT NOW?

Some persons complain that the Archives would not release the unprocessed audio from 1966-1972 sooner (as of October 2015). However, some benefit of the doubt should be granted as to their prerogative in determining how to best do their work – and, after all, they are releasing more audio every year, true to their ideals and goals, and delivering a most valuable service.

PURPOSE FOR THE CONCEALMENT OF TAPES

A DELIBERATE EFFORT TO HIDE THE RITVIK INSTRUCTIONS

This is another facet of the conspiracy by Tamal, likely in collusion with others, namely the selective concealing of many tape recordings of Srila Prabhupada's instructions from us. Mathematically, these missing tapes cannot be explained as simple coincidence. ***This constitutes a purge of information relating to the ritvik system.*** Tamal and some others wanted to conceal Srila Prabhupada's arrangements for the future of gurus and initiations from the members of the Hare Krishna movement. That is why there are so many missing tapes.

Many of Srila Prabhupada's tape recordings with crucial information or instructions were disappeared. It is unknown how many tapes in total are missing; they are estimated at one or two hundred. The exact number must be very substantial. It is noted that much of the present recorded evidence regarding Srila Prabhupada's poisoning ***comes from only one tape on November 9-10.*** We can only imagine what might have been on the other missing tapes!

There was a standard procedure to record everything Srila Prabhupada said, with the tape recorder and the operator ready. However, Tamal rigidly controlled the situation, and it was his doing that so many tapes are no longer available. What other conclusion is plausible?

Judging from the sequence and content of the ***available*** tapes, and noting the gaps, it appears that a tape here, a tape there, and then a string of tapes were recorded ***but went purposely missing.*** There is a clear picture of someone who picked out the exact, specific tapes that should be culled. How else do you create such a pattern? How else did all the instructions about future initiations disappear?

Srila Prabhupada only spoke about this huge and extremely important subject on two occasions, namely on May 28 for a few minutes, and then on July 7 for a few minutes? No, of course not. The rest of the discussions have been disappeared.

Tamal's explanations are inadequate and raise more questions than they answer. Tamal was a rigid controller and expert manager; so how could so many tapes be conspicuously missing from under his watchful eye, especially those right after the crucial events of May 28th and July 9th?

“He said that he was watching everything like a hawk from Feb. '77 to Nov. '77 and that nothing went past him...” From Naveen's discussion notes with Tamal, Sept. 16, 1997.

Tamal did not want specific instructions from Srila Prabhupada to become known that were contained in these missing tapes. Trust in Tamal has degenerated to such a point that assertions such as this are practically a given fact.

The tapes that went missing were considered to be a threat to the fulfillment of guruship ambitions. From Tamal's history we know he was very ambitious to become the sole succeeding ISKCON Acharya. Any tape recordings of Srila Prabhupada giving directions for an initiation system that excluded full gurus being able to operate as Srila Prabhupada himself did, with absolute authority, would have been death for those ambitions. Hence, they disappeared.

The ritvik system of initiations “henceforward,” even after Srila Prabhupada's departure, would kill any idea of becoming an absolute guru. The missing tapes must have contained instructions on the guru issue for ISKCON's future. This is the only plausible explanation for the missing tapes. How can we ***not*** assume that Tamal disposed of these tapes?

From Paul Howard's (Chaitanya das) 2010 essay about the missing tapes, we borrow from his conclusions, in modified form:

"It makes perfect sense why there are only 16 tapes in the 12 weeks following July 9, 1977. Unfortunately we can only imagine exactly what Srila Prabhupada was saying then, but obviously he had been giving instructions on how to manage ISKCON after he was, as Satsvarupa put it, "no longer with us." (May 28 talks) Considering everything, including:

1. Srila Prabhupada's saying "officiating acharya... rtvik, yes,"
2. The persistent suspicions that the May 28 tape has been fraudulently tampered with,
3. The content of the July 9, 1977, letter, with its opening reference to the question of initiations after Srila Prabhupada's disappearance,
4. Srila Prabhupada's never naming any successor acharyas,
5. Srila Prabhupada's heavy criticism of his Godbrothers' disobedience to their guru in the matter of succession,
6. The clear desire of the 11 appointed rtviks to falsely take the title of acharya,
7. Testimonies that Srila Prabhupada spoke extensively in July about the rtvik system,
8. Testimonies about tapes that have disappeared,
9. Tamal Krishna's assertion that everything Srila Prabhupada spoke had to be recorded,
10. Proof that Srila Prabhupada **was** speaking, travelling during the period of no tapes,

"...the conclusion becomes obvious. These tapes are gone because that was necessary for **CONCEALING** Srila Prabhupada's order for initiation to be conducted by rtviks on his behalf and the creation of false acharyas instead."

SUMMARY ON MISSING TAPES

Tamal's excuses for why there are so many missing tapes between May and October 1977 are almost certainly a cover-up and lies for his disappearing essential and vital instructions that Srila Prabhupada imparted about ritvik representative initiations and gurus after his departure.

These missing tapes may be no longer existent, although there may be a chance that they are sequestered somewhere, such as a safe or box in an obscure location. Tamal met his demise in 2002, but it is likely that others knew of the whereabouts of these tapes. Satsvarupa, Bhavananda, Hridayananda, Bhakticharu, and Jayapataka come to mind as those who might know about the missing tapes.

The missing tapes are part of the conspiracy to disobey Srila Prabhupada's instructions for the future of his movement. Nevertheless, even without these missing tapes, there remains sufficient available instructions from Srila Prabhupada by which sincere and honest followers can clearly understand the situation. The result of missing tapes does, however, provide sufficient latitude amongst the dishonest followers to claim that they should be allowed to assume falsely the role of initiating gurus themselves.

ENDNOTE

There is a good possibility that some or all of the missing recordings of Srila Prabhupada's mid-1977 instructions are still in existence, stowed away somewhere. Such criminal acts are all too often left open-ended and the stolen goods are eventually recovered, even decades or more later. Missing art masterpieces show up centuries later. Second, we note that TKG's Diary contains innumerable "diary notes" that match the existing tapes almost verbatim, plus many that are too detailed to not have been copied by Tamal from tapes that we now do not have, but he did. No one has been allowed to inspect Tamal's original diary or personal effects in his quarters. This is further discussed later (see Ch. 62).

DID TAMAL KEEP THE MISSING TAPES AND USE THEM FOR MAKING HIS BOOK TKG'S DIARY?

There is another consideration to mention. In his diary, where he has recounted conversations and Srila Prabhupada's statements in quotation marks that are not found in any available tape recordings, we then must ask where did he get those sections from? When they happen to be from tapes that ARE available, they often are almost word-for-word the same or extremely similar. So did Tamal get his diary memories from tapes that only he has and the Bhaktivedanta Archives does not have? **Are these the missing tapes?** Many August and September (there are no tapes Aug. 18 to Oct. 2) diary entries include lengthy Srila Prabhupada conversations in quotations that could not possibly be memorized by a very busy personal secretary when he made his diary entries at the end of the day. Thus the possibility that **Tamal kept the missing tapes** is the idea that pops up when studying these anachronisms in his book.

Also, what happened to all of Tamal's personal belongings after his demise, including the original diary, computer files, paper files, etc? Where are they? Are they available for examination? If not, why not? Hrishikesh das explained how he had been given a shipping container-full of Kirtanananda's personal files in 2004; where is Tamal's stuff? It needs to be located, secured, and studied by honest religious historians such as Burke Rochford, Dhira Govinda das, etc. See more on this in Ch. 62.



CHAPTER 59: MISSING OR CONCEALED LETTERS

INTRODUCTION

Unfortunately, not only were there many missing tapes, but it is now apparent that the operation of concealing Srila Prabhupada's instructions of a ritvik representative system of initiations for the future of ISKCON also included letters that went missing.

ARCHIVES HAS ONLY 3 SIGNED SRILA PRABHUPADA LETTERS AFTER MAY 18, 1977

Besides a scarcity of tapes in 1977, there are practically no signed letters from Srila Prabhupada after the middle of May 1977. Practically the last letter found in the Vedabase that was actually signed personally by Srila Prabhupada was May 18, 1977 to Hauri Sauri das. After that there are only 3 more in the next 6 months:

- 1) The July 9th letter announcing the new adjustments for the ongoing officiating or ritvik representative initiation system and that this would continue "henceforward"
- 2) A letter to USA Immigration on August 2
- 3) And one to Vasudeva das in Fiji on September 6.

TAMAL CONTROLLED AND RESTRICTED ALL THE LETTERS

THE PERSONAL SECRETARY ANSWERED ALL LETTERS TO SRILA PRABHUPADA

After Tamal became Srila Prabhupada's personal secretary in February 1977, he gradually began to take on the role of replying to the letters which Srila Prabhupada received, signing his own name as Prabhupada's secretary. Letters from Srila Prabhupada with Srila Prabhupada's own signature dwindled to a halt in May 1977. This is seen by examining the Vedabase categories of letters from Srila Prabhupada and letters from Srila Prabhupada's secretaries.

At first Tamal would discuss with Srila Prabhupada about issues and questions that came in the mail, and then compose his own replies without even Srila Prabhupada's initials. After May 18 all correspondence to Srila Prabhupada was answered by Tamal. At some point in June 1977 Tamal stopped reading all of Srila Prabhupada's mail to him and would only share selected pieces of "good news." Eventually Tamal would only rarely consult with Srila Prabhupada on issues that he chose or deemed necessary; otherwise Tamal would not "trouble" Srila Prabhupada with questions, problems, or even "neutral" or routine mail and visitors.

TAMAL FILTERED AND CONTROLLED EVERYTHING GOING IN AND OUT

Some devotees protested to the new arrangement and limited access to Srila Prabhupada. On June 25 Tamal wrote to Hansadutta:

"His Divine Grace Srila Prabhupada has received your letter of June 14th, 1977 and has instructed me to reply it... Srila Prabhupada is having me reply all the letters as the secretary so please do not take it otherwise, that His Divine Grace has not personally replied you. But He has heard your report and was very pleased..."

On July 22 Tamal wrote to Radhaballabha at the BBT who wanted his letters from Srila Prabhupada to be at least initialed by Srila Prabhupada, apparently because he did not trust Tamal's verdict of certain events and instructions from His Divine Grace. Tamal wrote back to him:

*"It may be difficult to accept, but it is practically impossible for me to read letters like the one you have just written, which I am now replying, to His Divine Grace. **He just does not want to hear such letters anymore.** I only read to Him "good news." All such management He wants us to handle. Srila Prabhupada no longer personally replies any of His letters. The last letter He signed was a Letter to: Ambarisha Prabhu, perhaps one month ago. He wants me, as secretary, to relieve Him of this engagement.*

If you feel that I am misrepresenting His Divine Grace's instructions, then you can discuss this with the GBC, and if they see fit, they can replace me with another secretary."

Tamal's tight control of Srila Prabhupada's correspondence, visitors, finances, medicines, doctors, itinerary, and everything else simply put Tamal in a better position to filter and cull what tapes, instructions, or letters the devotees would get. If tapes went missing, Tamal would have known about it. In other words, he would have made them disappear.

In *Our Srila Prabhupada: A Friend To All*, pg. 192, there is an account by Dr. Verma, an old friend who shared his quarters in Vrindaban with Srila Prabhupada while the temple was under construction. He says, "I went to visit Srila Prabhupada in his last days, but was not allowed in to see him."

Further confirmation of how only senior men were allowed to visit Srila Prabhupada is an entry in *ISKCON in the 1970's* (p. 297): "I (Satsvarupa) am among the privileged few who are allowed to enter into his immediate presence, and if I ask, I will probably not be denied direct bodily service along with his secretary (Tamal) and servant (Bhakticharu, Upendra). Now I should take advantage of this privilege."

Also in Bhakticharu Swami's *Ocean of Mercy* (p 134, 189) we read about Tamal restricting all visitors:

"... so [Tamal Krishna] Maharaja was extra careful to not let anyone in to see him unless there was a pressing need. Hundreds of devotees had come from different parts of the world, but Prabhupada's quarters on the sixth floor were off limits." And "Tamal KM was very careful during that period about who would be let in to see Srila Prabhupada. Generally only very important visitors, senior local Vaishnavas, and senior devotees were allowed in, and only when they had something important to discuss with Srila Prabhupada."

In 2004 Bhaktisiddhanta das, a lifelong Vrindaban resident, told Nityananda das: "I was in the room a lot. They were always whispering. The mood was sinister. Tamal had taken complete control."

One of the main points the GBC use to discredit what they call the "poison theory" is that Srila Prabhupada was fully accessible in his last year to all devotees, so how could a secret plot to poison Srila Prabhupada go unnoticed? But this was not the case: Srila Prabhupada was "off limits" by Tamal's control.

TAMAL ADVISED DEVOTEES TO STOP SENDING LETTERS TO PRABHUPADA

It is not clear as to what extent Tamal actually received Srila Prabhupada's sanction for the heavy restrictions he placed on incoming mail, visitors, news, etc. Whether Tamal's statement "He just does not want to hear such letters anymore" is an accurate description or not is unknown. Of course everyone knew Srila Prabhupada wanted the society leaders to responsibly assume ISKCON management, but Tamal practically isolated Srila Prabhupada in a bubble. As 1977 went on, Tamal increased the restrictions and Srila Prabhupada became increasingly isolated from the outside world. Tamal controlled everything with extreme rigor, as testified by numerous devotees.

Tamal advised the GBC members that the temple presidents and general devotees should no longer be writing to Srila Prabhupada. An account from Nityananda das:

"I remember receiving these instructions from our GBC man and then explaining this in a general class in the New Talavan farm in early 1977. I was very affected and depressed by this new instruction, as for years I had worked hard to produce preaching results that I could report to Srila Prabhupada in my periodic letters to him. Not wanting to bother Srila Prabhupada while he was ill, I stopped writing to him. When one devotee named Dasanudas from the farm wrote to Srila Prabhupada without me knowing it, and a reply came in the mail, it was especially painful that I could not write to Srila Prabhupada. Thank you so very much, Tamal."

FOUR MISSING LETTERS; HOW MANY MORE?

FOUR OTHER JULY 1977 LETTERS NOT IN THE ARCHIVES

Three other letters dated soon after July 9, 1977 have surfaced over the years which confirm and expand on Srila Prabhupada's ritvik representative initiation system. They are:

- 1) To Hansadutta Swami, on July 10: Pertinent excerpt included here:

"His Divine Grace said, "You are a suitable person and you can give initiation to those who are ready for it. I have selected you among eleven men as "ritvik" or representative of the acharya, to give initiations, both first and second initiation, on my behalf." (A newsletter is being sent to all Temple Presidents and GBC in this regard, listing the eleven representatives selected by His Divine Grace. Those who are initiated are the disciples of Srila Prabhupada, and anyone who you deem fit and initiate in this way, you should send their names to be included in Srila Prabhupada's "Initiated Disciples" book. In this way the Temple Presidents will send their recommendations for initiation direct to the nearest representative who will give a spiritual name or chant on the Gayatri thread just as Srila Prabhupada has been doing."

2) To Hansadutta Swami, on July 31: Pertinent excerpt included here:

"Now you have got a very good field. Now organize it and it will be a great credit. No one will disturb you there. Make your own field and continue to be rittvik and act on my behalf."

3) From Rameswara Swami to GBC Members, on July 21: Pertinent excerpt included here:

Dear GBC Godbrother Prabhus,

Please accept my most humble obeisances in the dust of your feet. All glories to Sril Prabhupada! I have just received some letters from Tamal Krishna Maharaja, and am enclosing herein two documents: 1) Srila Prabhupada's final version of his last will, and 2) Srila Prabhupada's initial list of disciples appointed to perform initiations for His Divine Grace. This list is also being sent to all centers.

4) A fourth "ritvik" letter written July 11, 1977 by Tamal to Kirtanananda on Srila Prabhupada's behalf was included in the Archives records as of 2003 and possibly earlier, but it is practically certain that it was "collected" by the Archives many years after 1977. It was not submitted to the BBT along with copies of other correspondence sent by Srila Prabhupada's secretary, namely Tamal. It was "collected" by the Archives by some accidental, private submission and was first seen by the devotee world in December 1990 in Vedic Village Review #15, pg. 41. The pertinent excerpt is here:

"A letter has been sent to all the Temple Presidents and GBC which you should be receiving soon describing the process for initiation to be followed in the future. Srila Prabhupad has appointed thus far eleven representatives who will initiate new devotees on His behalf. You can wait for this letter to arrive (the original has been sent to Ramesvara Maharaja for duplicating) and then all of the persons whom you recommended in your previous letters can be initiated."

Copies of these "ritvik letters," three dictated by Srila Prabhupada and written by Tamal, plus one letter from Rameswara to all GBC's, were never sent to the BBT Archives, as was the customary practice. Upon request from the Archives, copies of these three letters and their Word file transcriptions were forwarded to them by our team in 2015 for inclusion in their future Vedabase updates, under *Correspondence from Srila Prabhupada's Secretaries and ISKCON Officers*.

Interestingly, there are scores of other letters, which did not discuss the ritvik order, that do reside in the Archives files. Therefore it must be concluded that Tamal purposely did not submit these three ritvik letters to the Archives although he sent plenty of other letters. Nityananda das examined the Archive file of Srila Prabhupada's secretarial letters in 1999 and they were not there. Again, as it was with the missing tapes, there is a pattern of selective elimination of evidence and instructions from Srila Prabhupada. This was a deliberate effort to conceal Srila Prabhupada's instructions from the devotees.

The Archives 2015 Vedabase includes 27 letters under July 1977 from Srila Prabhupada's secretary Tamal, but the three ritvik letters listed above are missing. Although these three letters are now found in the public domain on the internet, copies were not sent to the BBT by Tamal in 1977. The Archives in 2015 did not have them, but our team forwarded them to the Archives in 2015 for inclusion in their later editions.

In all of the other 27 letters, there are only two minor indications on July 12 and 18 that vaguely refer to the "new directions." Rameswara's July 21 letter to the GBC about the July 9 Order was also not included at the Archives, although many other "non-ritvik" letters from Rameswara are included.

The total thus far discovered is **FOUR MISSING LETTERS ABOUT THE RITVIK ORDER**. The Archives has copies of thousands of letters from Srila Prabhupada and his secretaries, yet these four “ritvik letters” were missing from the Vedabase. This is so because of a deliberate weeding out and concealment on the part of Tamal and Rameswara, and perhaps in collusion with some others.

QUESTION: Why did these letters in particular, out of all the others, not end up in the BBT Archives in 1977 for safekeeping?

ANSWER: Because someone who had control over them did not want them to be available to the devotees, as the contents were seen problematic to the plans of ambitious leaders. They were singled out, culled, and disposed of.

Later, copies of the originals somehow made it into the public domain from the private offices of the letters’ recipients.

We note how Tamal, as Srila Prabhupada’s secretary, wrote a letter to Vasudeva in late 1977 briefly explaining the new system for initiations, even saying “on his behalf,” but obviously misleading by not explaining whose disciples they would be. Tamal did not refer to ritviks, but implied new gurus, as we see:

*“If someone has agreed to follow the regulative principles and has been attending the temple for some time and chanting rounds, you can encourage them by giving initiation. You may send the names of such worthy persons to any one of the **eleven devotees whom Srila Prabhupada has designated to initiate on His behalf**, and after receiving the sanctified beads and new names, you can then perform the initiation ceremony. In this way spread very vigorously his glorious movement of Sri Chaitanya Mahaprabhu and try to make Fiji the first Krishna conscious country in the world.”* (Oct. 18, 1977)

JULY 9 LETTER UNAVAILABLE (HIDDEN) FROM 1977 UNTIL 1990

Further, our research shows that the July 9 letter itself was **very poorly distributed to the devotees** in general, and its significance and meaning was purposely **neglected, ignored and undiscussed**. After having been sent out once in mid-1977, with very poor distribution and no commentary or discussion at all, then it became essentially lost and forgotten, no longer available to the devotees, and it was also not included in the *Letters From Srila Prabhupada* books printed in 1987. It remained HIDDEN from the devotees until June 1990, when it appeared in *Vedic Village Review*, No. 13, pg. 68.

Then, the GBC explained in March 1978, without evidence, that Srila Prabhupada had appointed eleven men as full acharyas. Tamal and some others wanted to conceal Srila Prabhupada’s arrangements for the future of gurus and initiations from the members of the Hare Krishna movement. That is why there are missing tapes and letters.

Since this chapter is meant to deal with Tamal’s role in suppressing Srila Prabhupada’s instructions by way of concealing letters, the issue of how the July 9th Order was hidden and unavailable for 13 years after 1977 is further discussed in Chapter 100: July 9 Order Concealed.

PURPOSE FOR CONCEALING JULY 9 LETTER

A DELIBERATE SCHEME TO HIDE THE RITVIK INSTRUCTIONS

This is another facet of the conspiracy by Tamal, in collusion with others, namely the selective concealing of certain letters from the general devotee community. Mathematically, this cannot be explained as simple coincidence. These four letters that elaborated on Srila Prabhupada’s arrangements for his ritvik representative initiations on his behalf in the future were not sent to the Archives, whereas many or all other letters **were** sent there. This constitutes a purge of information relating to the ritvik system. Since 1977 these letters have come to light in the public domain from private sources. Two of these letters which were originally

sent to Hansadutta were published by him only in the early nineties.

While some men poisoned Srila Prabhupada in their haste to take Srila Prabhupada's place, others took advantage of the concealment and neglect of the July 9 order and quickly acted upon their guru ambitions by sitting with the poisoners on the successor acharya Vyasananas.

AGE OF THE INTERNET CHANGED EVERYTHING

With information so readily available due to the amazing facilitation of the internet or worldwide web, it may be hard to imagine how printed materials, cassette tapes, mailed letters, telegrams, and landline phones were the media for exchange of information up until the advent of the internet in 1995. This partly explains how the GBC and "the eleven" were able to conceal Srila Prabhupada's vital instructions from the devotee community for so many years, in large part due to the limitations of time, space, communications, and information availability that the internet has overcome.

There was a deliberate concealment and collusion by the unauthorized gurus and GBC to deprive the devotee society of many of Srila Prabhupada's crucial instructions and documents. Also, discussion of key issues such as guru-tattva was not permitted, at the risk of banishment, physical harm, philosophical intimidation, threat of lawsuits, loss of privileges, and so on. The three editors of *Vedic Village Review*, because of publishing philosophical discussions regarding guru-tattva in 1988-1991, were formally excommunicated from ISKCON, and the GBC passed resolutions banning any further discussion of the ritvik-acharya system. To do so was characterized as spiritual suicide and *mayavada* contamination. Even the video of the San Diego 1990 debate between the VVR editors and the GBC over the proper initiation system was banned by ISKCON.

Meanwhile, ISKCON continues to stagger forward with its members in significant misunderstanding of the real issues which affect the spiritual health of the institution. The concealment of Srila Prabhupada's instructions via tapes, letters, and otherwise, and restriction of open discussion thereof continues in full force as of 2017. How much longer will this repressive regime go on? There is no sure way to know, but the day will come when it will end and the truth will come out of the shadows for all to see, plain and clear.

SUMMARY AND CONCLUSION:

TAMAL: "Guru, oh wonderful! Now I am guru, and there is only eleven of us." (Dec. 3, 1980)

HOW MANY OTHER LETTERS ARE ALSO MISSING?

If we have thus far been able to identify four letters, then there are likely to be many more that were also "disappeared." Not only many tapes but also letters were concealed. These missing letters could well be a substantial number, and we can reasonably assume that they, in addition to the missing tapes, contained vital instructions from Srila Prabhupada regarding how he wanted things to go on after he departed. Piece by piece, the picture is formed how Tamal and his collaborators hid Srila Prabhupada's instructions from the rest of us, and then executed their own plan to takeover the devotee society for their own plans and personal ambitions.

We note as well that the Direction of Management letter and the Topmost Urgency letter were also ***not included*** in the printing of *Srila Prabhupada's Letters* books in 1987, though signed by Srila Prabhupada. Thus it is concluded that these letters, as well as the July 9, 1977 letter, and others we have earlier identified, were sequestered out of the reach of devotees. The GBC arranged that these essential documents issued by Srila Prabhupada would be unavailable to the devotees, as confidential, top secret documents. This was a great crime committed by the GBC.

This is no less than concealment, treachery, and conspiracy. (See Part Twelve as well) This was intended to cheat the general devotees from Srila Prabhupada's "inconvenient" instructions. The less the common devotees knew of Srila Prabhupada's instructions for the future management of ISKCON, the easier it became for them to hijack and exploit the assets of the spiritual master, Srila Prabhupada, by assuming his position as so-called successor acharyas.

CHAPTER 60: RAVANA'S VIRTUAL CONFESSION

"I have studied this man carefully, and he is not a Vaishnava."

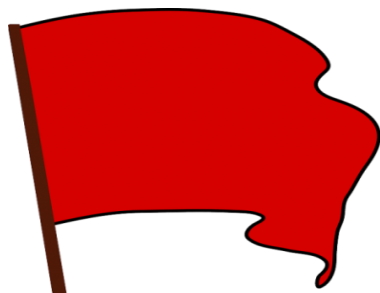
...Srila Prabhupada to Yasodanandana das, Dec.31, 1973, about Tamal Krishna Goswami.

TAMAL VIRTUALLY CONFESSES TO THE POISONING

Simply by connecting together four key admissions and statements by Tamal from the recorded conversations and materials that we have available for examination, one can make a very convincing case that Tamal Krishna Goswami effectively and virtually confessed to poisoning Srila Prabhupada.

But this requires some objectivity and the setting aside of preconceived notions on the subject. If one is able to at least somewhat accomplish this kind of mental neutrality, by simply connecting the dots and correlating four pieces of facts, Tamal's confession can then be understood. Solving a dilemma, or a crime, or any problem sometimes requires stepping back a bit to get a fresh perspective.

When we study the "poison issue" closely, we will become convinced fairly soon that Srila Prabhupada



was indeed poisoned. The evidence is just too massive to be otherwise. The heavy metals levels in his hair. Srila Prabhupada himself said he thought he was poisoned. The forensically certified whispers, the motives, witnesses, truth indicators, medical facts, and so on- all contribute to the clear conclusion of a poisoning. On November 9, 1977, everyone in Srila Prabhupada's room acknowledged that Srila Prabhupada being poisoned must be true. They all concluded this much in their own words, and on tape: Damodara Shastri, Bhakticharu, Bhavananda, Tamal...

FIRST PIECE OF THE PUZZLE

SP: (H): *Vahi bat jo koi hamko poison kya.*

(That same thing – that someone has poisoned me.)

Bhakticharu: *O aacha, uno soch na ki koi.....*

(Oh, okay, he thinks that someone....)

Kaviraja (speaking over Bhakticharu): *Dekhiye bat yehi hai ki kisi rakshas ne diya ho...*

Bhakticharu: **Someone gave him poison here.**

TKG: **Prabhupada was thinking that someone had poisoned him?**

Bhakticharu (not Adhridharan): Yes.

TKG: That was the mental distress?

Bhakticharu: Yes.

Kaviraja: *Yeh bolte hai to isme kuch na kuch satya he. Isme koi sandeha nahin.* (This is what (he) says, then there must be some truth in it. In this there is no doubt.)

TKG: What did Kaviraja just say?

Bhakticharu: He said that when Srila Prabhupada was saying that, there must be something truth behind it.

TKG: Sheesssh!

TKG: **Srila Prabhupada, Shastriji says that there must be some truth to it if you say that. So who is it that has poisoned?**

So the conclusion is from the above record of November 1977 conversations is that Srila Prabhupada was poisoned. This is the conclusion even without including any other evidence such as hair tests, whispers, medical facts, truth indicators, witnesses, and so on.

Tamal acknowledges that Srila Prabhupada was poisoned.

SECOND PIECE OF THE PUZZLE

Now we refer back to discussions in October 1977 where Srila Prabhupada asks who is responsible for the medicines that he is being given to take. Tamal himself answers that the medicines are locked in Srila Prabhupada's almira, a cabinet, and that only he and Bhakticharu have access to them. Tamal maintained a very tight control of all circumstances around Srila Prabhupada, including guests, doctors, food and drink, and medicines.

As Srila Prabhupada's permanent secretary, **Tamal was in total control of Srila Prabhupada's medicines.**

THIRD PIECE OF THE PUZZLE

Just after the departure of Srila Prabhupada, Tamal was interviewed by Satsvarupa Goswami for *Back to Godhead* magazine. The topic was Srila Prabhupada's departure, and on tape Tamal proceeded to make some very bizarre statements. He claimed that Srila Prabhupada was suffering and in great pain, and had repeatedly asked his closest disciples surrounding him, including Tamal, to give him some "medicine to die." Essentially Tamal claimed Srila Prabhupada requested assisted euthanasia. Yet Tamal said they did not do that, although they could have done that because it was Srila Prabhupada's request.

Tamal said Srila Prabhupada asked for medicine to die, for help in assisted suicide.

FOURTH PIECE OF THE PUZZLE

The last piece comes from other discussions on the day of the poison whispers, Nov. 10, 1977.

Jagadish: Srila Prabhupada, can you tell us why you want to go on the parikrama?

Tamal: This seems like suicide, Srila Prabhupada, this program. It seems to some of us like it's suicide.

Prabhupada: And this is also suicidal.

Tamal: (*turning to others*) Hmm. Prabhupada said "And this is also suicide." (*turning back to Prabhupada*)

NOW YOU HAVE TO CHOOSE WHICH SUICIDE.

Prabhupada: *The Ravana will kill* and Rama will kill. Better to be killed by Rama, eh? That Marica- if he does not go to mislead Sita, he'll be killed by Ravana. And if he goes to be killed by Rama, then it is better.

Tamal: Who is this Prabhupada's talking about?

Devotees: Marica.

What an astonishing statement from Tamal, spoken very coolly, calmly, and if one listens to the tape, a clear undertone of sarcasm!

"Now you have to choose which suicide."

CONCLUSION

Put the four pieces together and see the picture in the puzzle.

Tamal: "Who is it that has poisoned you?"

Tamal: Prabhupada asked for medicine to die, and we could have done that...

Tamal admitted he was in full charge of Srila Prabhupada's medicines.

Tamal remarked, "Now you have to choose which suicide," while Srila Prabhupada immediately characterized his choice as between Ravana and Rama, or in other words, **between Tamal or parikrama.**

For further elaboration on this, see Naveen Krishna das' letter in Judge For yourself.

A VERY DISTURBING STATEMENT: CHOOSE WHICH SUICIDE

On November 9 and 10, 1977 Srila Prabhupada stated several times that he had been poisoned, and in the morning of the 11th was the occurrence of the forensically certified whispers "**the poison's going down**" and "**is the poison in the milk?**" Then a very unusual and disturbing conversation took place in the afternoon

of November 11, 1977 (Conversations Books, Vol. 36, pg. 378-380). The devotees have been discussing Srila Prabhupada's desire and proposal that he be taken by bullock cart on a multi-day parikrama pilgrimage from Vrindaban to Govardhan Hill, many miles distant over poor quality, very rough and pot-holed country roads.

An intense controversy develops as some devotees, particularly Tamal, Bhavananda, and Jayapataka try very hard to dissuade Srila Prabhupada from going on this parikrama by citing the physical stress and danger to his health and life. The kaviraja deemed the trip would be fatal due to the jolting in a bullock cart. Srila Prabhupada was determined to go, however, as can be seen from the full conversation's transcript. An excerpt is included below again because it contains a powerful clue to what was going on at the time.

Jagadish: Srila Prabhupada, can you tell us why you want to go on the parikrama?

Tamal: This seems like suicide, Srila Prabhupada, this program. It seems to some of us like it's suicide.

Prabhupada: **And this is also suicidal.**

Tamal: (*turning to others*) Hmm. Prabhupada said "And this is also suicide." (*turning back to Prabhupada*)

Now you have to choose which suicide.

Prabhupada: **The Ravana will kill and Rama will kill. Better to be killed by Rama, eh? That Marica- if he does not go to mislead Sita, he'll be killed by Ravana. And if he goes to be killed by Rama, then it is better.**

Tamal: Who is this Prabhupada's talking about?

Devotees: Marica.

Then a little later, after Tamal, Bhavananda and Jayapataka all vigorously try to convince Srila Prabhupada to wait until his health is stronger before attempting such a strenuous physical ordeal as a Govardhana parikrama:

Prabhupada: But I think I shall be cured.

Tamal: Prabhupada says he thinks he will be cured by the parikrama.

Hansadutta calmly objected that if Srila Prabhupada was convinced parikrama would cure him, and he was determined to go, and was asking for his men to take him on parikrama, then how could any faithful disciple put forward any contrary arguments? But Tamal did not appreciate Hansadutta's opinion, and according to Urdhvaga das, shortly afterwards and outside of Srila Prabhupada's room, verbally blasted Hansadutta for wanting to kill Srila Prabhupada. Hansadutta was stunned and shocked.

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

Let us examine how Tamal altered the Rama/Ravana conversations in his *TKG's Diary* (pg. 345-6). He cleverly alters and re-engineers the conversation to sanitize it. Tamal was inclined to rewrite history, and this instance illustrates his "sanitization" skills. Compare his version below to the actual one above.

Jagadish: Why do you want to go on parikrama?

Prabhupada: Let us call Krishnadasa Babaji and then decide. Either Ravana will kill, or Rama will kill. Better to be killed by Rama. If Marica doesn't go to mislead Sita, he will be killed by Ravana; and if he goes, he'll be killed by Rama.

We gave many arguments for accepting the advice of the kaviraja.

Prabhupada: But I think I will be cured by the parikrama.

Conspicuous by his absence, Tamal has removed himself from the conversation completely! He has omitted all reference to the subject of suicide and "choosing which suicide." Subtle but brutal is the manner in which Tamal attempts to re-package himself as the hero of the "final pastimes." We are keenly aware of his proclivities to rewrite history and will not be amongst those fooled by his dark pen. Another example: he omitted controversial parts of his book *Servant of the Servant* after the zonal acharya system collapsed in 1986 when it was reprinted.

TAMAL ANGRILY ACCUSES HANSADUTTA

In 1998, Urdvaga das wrote to Tamal, stating:

*“My next complaint is about your disregard of Srila Prabhupada's instruction for carrying him on parikrama in the days prior to his disappearance; this I personally witnessed. Shouldn't you fulfill the desires of the spiritual master? You tried very hard to overrule Srila Prabhupada, that he should not go on parikrama, even after Prabhupada argued, it would cure him. After arguments were put forth and back, whether Prabhupada should go or stay, Hansadutta was saying that no arguments should be placed against Srila Prabhupada's instruction to go on parikrama. After every one left Srila Prabhupada's room to go outside for further discussion as to what should be done, you suddenly screamed at Hansadutta, pointing your finger at him, yelling: **‘Yooooou want to kill Prabhupada, because he will die if he goes on parikrama!’** I was standing right in front of you two, hearing, seeing and witnessing everything.”*

WHY WERE TAMAL, JAYAPATAKA, BHAVANANDA OBJECTING TO PARIKRAMA?

It has often been pointed out that it is very unusual that Tamal, Bhavananda, and Jayapataka resisted Srila Prabhupada's desire to go on parikrama, especially when Srila Prabhupada said it would cure him. Naturally, one may perhaps think that the resistance was out of love for Srila Prabhupada, and that it was only to protect Srila Prabhupada's life from the rigors of a very rough bullock cart ride on the country lanes of the rural Vrindaban area.

But that theory will not stand up to the certified computer voice stress analysis of the recorded voices of Tamal, Bhavananda, and Jayapataka. In Chapter 85, we will see that the gushing pronouncements of loving concern for Srila Prabhupada and the expressions of relief that Srila Prabhupada had agreed to postpone going on parikrama, were all phony and full of deceit. In other words, the threesome's motives are mysterious and not easily understood.

So if, as indicated by voice stress analysis of their recorded voices, they were **not** concerned about Srila Prabhupada's welfare by objecting to parikrama, then what was the rationale for their opposition? Perhaps they were concerned that the poisoning program would be interrupted or discovered, such as if Srila Prabhupada passed away out on the road, he would be taken to a hospital for tests by a coroner doing an autopsy. But for some reason they, with deceit, opposed Srila Prabhupada going out of the temple and on parikrama in public. If Srila Prabhupada had passed away in public on parikrama, would this pose some problem for them? The locals would condemn them for knowingly doing that which the doctor had warned would be fatal?

WHAT ELSE DOES PRABHUPADA NEED TO SAY?

Dreams are dreams, but they become especially meaningful when Srila Prabhupada appears in them with clear instructions or indications. There is a letter Srila Prabhupada sent to Sudama das on January 8, 1970 which explains how a pure devotee like Srila Prabhupada can act through his sincere disciple's dreams:

“Actually, I was thinking of you from London, and by the grace of Krishna my anxiety was televised to you in your dream.”

And so it was that a former GBC had a dream about Srila Prabhupada's poisoning wherein he, as the host, was following his guest out to his car after a long discussion about the poisoning evidence. The guest opened his car door, turned around, and asked, “When are you going to prove this poisoning?”

The host became very indignant and replied loudly, “Srila Prabhupada said ‘Ravana will kill.’ What do you think he means? What else does Srila Prabhupada have to say so you will accept it? What else does Srila Prabhupada need to say?”

The understanding of the dream is that Srila Prabhupada made it very clear he was being killed by a Ravana if he stayed in his Vrindaban quarters. What else could it mean? And how is it not clear? What else does Prabhupada need to say to convince us?

RAVANA WILL KILL, RAMA WILL KILL

Some have suggested that the Rama-Ravana episode is meaningless and that Srila Prabhupada did not mean anything by these statements, and perhaps he was not in full control of his faculties due to being hours

away from leaving his body. But we reject this theory, and it is not difficult to understand Srila Prabhupada's clear message if one is open-minded. The Rama-Ravana conversation has been discussed extensively during the life of the poison issue. Some of the natural questions that have been raised are:

QUESTIONS ARE NATURALLY RAISED

- What is the meaning of this very unusual, conversational riddle?
- Why does Srila Prabhupada interpret Tamal's word "suicide" as "kill"? Is Tamal's penchant for euphemisms being exposed?
 - What is the choice between Ravana and Rama?
 - Who is Ravana here? Is Tamal Srila Prabhupada's Ravana?
 - Why does Srila Prabhupada compare himself to Marica?
 - What choice of suicides was Tamal offering? How could he make such a statement regarding unnatural death, one that Srila Prabhupada also acknowledged?
 - Why was Tamal so cool, smug, sarcastic, and quick with his reply (listen to the tape and hear it) about choosing which suicide? He seems to know something about which he is smug.
 - Why did Tamal not show concern about the "suicidal" situation or ask who was "the Ravana"?
 - Why does Tamal give suicide as Srila Prabhupada's only choice? What did Tamal know which precluded Srila Prabhupada's natural death?
 - How would the parikrama cure Srila Prabhupada?

ANSWERS TO THE QUESTIONS

Srila Prabhupada stated that he was being killed by "Ravana", and that to stay there in the current situation in his rooms was like committing suicide, or being killed by Ravana. Instead, if he is able to go on parikrama, even if he dies, then that is preferred because then he would die in the care of "Rama" and not "Ravana." The previous day, the kaviraja had spoken about a *rakshasa* giving Srila Prabhupada poison.

Srila Prabhupada identified his own assassin as Ravana, while he compares himself to Marica who will be killed by either Ravana or Rama (this relates to events in Rama lila). Srila Prabhupada felt that his death by Ravana was imminent, and by escaping and going on parikrama, he would be cured and spared being killed by Ravana.

Obviously Tamal is the Ravana, the murderer at hand, as he who casually offers Srila Prabhupada death by suicide in two choices. Many devotees believe that Srila Prabhupada is indirectly accusing Tamal of his murder by the Rama/Ravana riddle. Srila Prabhupada said that he was being killed by a demon and that he would rather die by God's hand on parikama. As Vaishnavas, suicide is rarely an option, so what was behind Tamal's astonishing offer of a choice in suicides? Many would explain that Tamal was intimately involved with the poisoning, and that he already knew that Srila Prabhupada would expire one way or the other.

Srila Prabhupada compared himself to Marica, knowing that in the future his name would be used by the Ravana to mislead the movement, just as Marica misled Sita into the hands of Ravana. The comparisons are many: Ravana (Tamal) disguised himself as a sannyasi to deceive Sita (the movement), Ravana performed great austerities to achieve his ambitions, and Ravana thought he had stolen Sita but she was only a false Sita. Similarly, one could say, Tamal was a sannyasi, underwent great austerity to achieve his "rewards," and "stole" (unknowingly) only a false ISKCON by misleading thousands of devotees.

Just as Ravana ultimately served to increase Rama's glories and did not succeed in winning or enjoying Sita, similarly Srila Prabhupada's glories will be increased even by the horrible act of poisoning by "the Ravana" and subsequently those who tried to abduct ISKCON for their own ambitions will fail. The real ISKCON, Srila Prabhupada's mission, will eventually be rescued from the Ravana and the Hare Krishna movement again be restored.

WHO WAS THE RAVANA WHO "WILL KILL," IF NOT TAMAL?

The case can be very well be made that Srila Prabhupada was calling his poisoners as Ravana. As for Tamal, if the shoe fits, wear it. After all, who was "the Ravana" who "will kill" in Srila Prabhupada's room that

Srila Prabhupada wanted to get away from by going on parikrama? Remember, this “Ravana will kill” episode occurs a day or two **after** Srila Prabhupada talks about being poisoned, and the same day as the poison whispers appear in the background of recorded conversation in his room. Srila Prabhupada had already stated he had heard his disciples talking about his being poisoned (“all these friends”- namely, those in his room.)

SHASTRIC QUOTES ABOUT RAVANA’S NATURE

Ravana was a most demoniac person, and manifested all the principal evil and materialistic qualities found in a degraded man. The quotes below tie in the nature of Ravana to what was taking place at that time:

RAVANA KIDNAPPED SITA AS SANNYASI

*“Therefore Krishna planned that Arjuna may kidnap His sister. So Subhadra was kidnapped by Arjuna in the dress of a sannyasi. Don't learn this business, sannyasis. (laughing) But Krishna planned it, that "You come..." Because he was known, if he comes as ordinary Arjuna, then he will be recognized because he is the cousin-brother. Therefore he covered himself as a sannyasi. **just like Ravana. Ravana also kidnapped Sitadevi as a sannyasi.**”* Srimad-Bhagavatam Lecture: 1.10.7 -- Mayapura, June 22, 1973

COMMENT: Similarly, the rascals who have been embedded in Srila Prabhupada’s movement are dressed as sannyasis to hide their real nature as exploiters of the innocent, just as Ravana did.

RAVANA’S POLICY OF INSULTING SITA

*“Krishna, God, has got many potencies. One of the potencies is called ahladini-sakti, pleasure potency. So Krishna's consort, Lord Ramacandra's consort, they are pleasure potency, exhibited. So to show the example, Lord Ramacandra, because Sita was kidnapped, Sita was insulted, or Ramacandra was insulted, the retaliation was **Lord Ramacandra killed not only Ravana, but the whole dynasty, finished. Only for one woman. He could create so many. No. Because atatayinah, aggressed over. Just to teach people that anyone, if he is aggressor, he must be killed. This is the position.**”* (SP Bhagavad-gita Lecture 1.36 -- London, July 26, 1973

COMMENT: Similarly, in due course of time, those Ravanases who stole the false ISKCON which be exposed and discredited. The whole class of unauthorised gurus will be shamed and removed. Thus Krishna will teach the world about the futility of imitating the acharya, disobeying his orders, and enjoying his assets.

RAVANA’S POLICY- KINGDOM OF GOD WITHOUT GOD

*“... Archbishop of Canterbury. He said that "You people, you want kingdom of God without God." **That is our policy-Ravana's policy. Ravana's policy was kingdom of God without God. Kingdom of God means everyone is prosperous, happy in every respect. That is considered as kingdom of God so far materially considered.** So Ravana wanted. He was materialistic. His capital was almost gold. Every house was...svarna-lanka means at that time Ravana's kingdom, the Ceylon, modern Ceylon, was covered with gold everywhere. Very rich. Very, very rich... So the descriptions are very nice. It was very prosperous and rich country. And the policy was without God. Material civilization means like that, without...”* Srimad-Bhagavatam Lecture: 1.5.8-9 -- New Vrindaban, May 24, 1969

COMMENT: Once Srila Prabhupada was poisoned and physically removed, the rascals were free to establish their own kingdoms of personal dominion. They wanted the kingdom of ISKCON but without Srila Prabhupada, the real Acharya. Similarly, Duryodhana wanted Krishna’s army, not Lord Krishna himself. And as Ravana and Duryodhana were baffled, so also will the unauthorised gurus be baffled in due course.

RAVANA’S FAULT

*“So such persons, duṣkṛtina, always engaged in mischievous activities, always engaged to work hard like an ass and does not take the advantage of human being, they are called duṣkṛtina, mūḍha, narādhama... Āsuram bhavam means atheistic principle: "There is no God. I am God." **This is called atheistic or āsura. Just like Ravana. He was very much materially advanced. He was very good scholar in Vedic literature. He was son of a brāhmaṇa also, very powerful. But he did not believe in Rāma, God. That was his only fault. Therefore he is described as asura, rākṣasa.** Similarly, Kaṁsa, Hiranyakaśipu. So anyone, however materially*

he may be advanced in education or knowledge, may be Ph.D. or D.H.C. or something like that, if he does not believe in God, he is to be supposed that māyā has taken away his real knowledge. In spite of his education, he is fool number one.” (SP lecture: Bhagavad-gita 7.11-13 -- Bombay, April 5, 1971)

COMMENT: Those who poisoned Srila Prabhupada obviously were totally unconcerned about the retribution coming from the laws of God, as they had little to no faith in Srila Prabhupada’s exalted position, and they were simply greedy to enjoy his assets. They were thus deluded by maya.

RAVANA’S ASSOCIATES ALL PUNISHED

“The aim was... All the fights in Mahābhārata or in Rāmāyaṇa, it was meant for chastising the godless, godless. **Just like Rāmacandra. Rāmacandra, Lord Rāmacandra, chastised Rāvaṇa. So he went to Laṅkā—they call Ceylon—and crossed the sea by making bridge. But what was the idea? The idea was that "This rascal demon is a godless person; so therefore he must be punished." He was punished not alone. Anyone who joined with him, everyone was punished. But Lord Rāmacandra did not occupy the land for His kingdom. He installed his brother Vibhīṣaṇa, who was a devotee in the place of Rāvaṇa. Just like Kṛṣṇa. Kṛṣṇa was taking part in the Battlefield of Kurukṣetra and inducing Arjuna that "You fight." Arjuna was not willing to fight, but He was inducing to fight.**” Lectures: Srimad-Bhagavatam 1.16.12 -- Los Angeles, January 9, 1974

COMMENT: Similarly, all those who have supported Tamalism, namely that ISKCON is meant for unauthorized gurus to exploit, will be punished, either by removal or by penance. And those who succeed in delivering Srila Prabhupada’s mission from the hands of the unauthorized gurus will never take their place, but install Srila Prabhupada again as the rightful Acharya and diksha guru, the Sampradaya Acharya and Jagat Guru.

RAVANA CAPTURED FALSE SITA

“This morning I was reading about Sīta-devi's being kidnapped by Ravana... Of course, Ravana could not kidnap Sīta-devi as she is. That is not possible. This is described in another Purana, that when Ravana came to kidnap Sīta, Sīta-devi disappeared from there and she kept a maya form, false form, and Ravana kidnapped her. This is stated in very authoritative scripture... **Kurma Purana. He got evidences that Sīta-devi, when she was supposed to be kidnapped by Ravana, here a false form was kidnapped, and when Sīta-devi was tested, putting her into the fire, she entered into the fire and the maya Sīta was burned and the original Sīta came out. So it was not possible for Ravana to touch even the lotus feet of mother Sīta.**” Lectures Srimad-Bhagavatam 1.7.43 -- Vrndavana, October 3, 1976

COMMENT: Those who poisoned Srila Prabhupada in order to more quickly exploit the assets of the institution could not touch the spiritual movement under the control of Lord Chaitanya; they got temporary trinkets only.

RAVANA’S PHILOSOPHY

1. “Rāvaṇa. “Bring Rāma's wife, Lakṣmījī, Sītā.” This is demonic. He was a great devotee of Lord Śiva, but a demon, first-class demon, rākṣasa. Therefore it is said, harāv abhaktasya kuto mahad-guṇāḥ. Even though he was a devotee of Lord Śiva, because he was not a Vaiṣṇava, therefore he had no good qualification... Mano-rathena, by mental platform. **Rāvaṇa thought that "I shall enjoy the Lakṣmījī of Nārāyaṇa." But that is not possible. You can think like that. So everyone is after Lakṣmījī. The Rāvaṇa's philosophy.** The whole world is after material acquisition, lakṣmī. Money is called lakṣmī. Everyone is after money but nobody knows that money can be properly utilized when there is Nārāyaṇa. Lakṣmī can stay when there is Nārāyaṇa. Lakṣmī-Nārāyaṇa. You cannot keep Lakṣmī alone without Nārāyaṇa, that is not possible. Then you'll be finished, just like Rāvaṇa.” Lectures : Bhagavad-gita 13.14 -- Bombay, October 7, 1973

2. “Unless one is saturated with love for the Supreme Personality of Godhead, one cannot appreciate the transcendental value of Lord Rāmacandra; one cannot see Him with material eyes. Because demons like Rāvaṇa have no spiritual vision, they consider Lord Rāmacandra an ordinary kṣatriya king. Rāvaṇa therefore attempted to kidnap Lord Rāmacandra’s eternal consort, Sītādevī. Actually, however, Rāvaṇa could not carry off Sītādevī in her original form. As soon as she was touched by Rāvaṇa’s hands, she gave him a material form, but she maintained her original form beyond his vision.” Srimad-Bhagavatam 5.19.4: PURPORT

3. “The material opulences... are temporary... men of meager intelligence desire temporary happiness. We have actually seen that one of the disciples of Bhaktisiddhanta Sarasvatī Ṭhākura wanted to enjoy the property of his spiritual master, **and the spiritual master, being merciful toward him, gave him the temporary property, but not the power to preach the cult of Chaitanya Mahaprabhu all over the world.** That special mercy of the power to preach is given to a devotee who does not want anything material from his spiritual master but wants only to serve him. **The story of the demon Ravana illustrates this point. Although Ravana tried to abduct the goddess of fortune Sītādevī from the custody of Lord Rāmacandra, he could not possibly do so. The Sītādevī he forcibly took with him was not the original Sītādevī, but an expansion of māyā, or Durgādevī. As a result, instead of winning the favor of the real goddess of fortune, Rāvaṇa and his whole family were vanquished by the power of Durgādevī (sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā [Bs. 5.44]”**
Srimad-Bhagavatam 5.18.22: PURPORT

COMMENT: Those who were interested in the material opulences of the Hare Krishna movement, which would be enjoyed as unauthorised gurus, poisoned Srila Prabhupada and thus took their advantage. As Bhaktisiddhanta was “merciful” to one of his disciples by allowing him “to enjoy the property of his spiritual master,” so Srila Prabhupada has been merciful in allowing his disciples to enjoy his ISKCON properties. But the pleasure and benefits achieved in this way are temporary and lead to ruination, as it happened to Ravana. The actual spiritual ISKCON has eluded these rascals and gone elsewhere while they are busy satisfying their material ambitions.

SUMMARY

These conversations about “Ravana will kill” are very much “LOADED” with significance. We can choose to push them aside out of shock or fear of the meaning, or we can just accept what it clearly means. Srila Prabhupada, who had already spoken thrice about being poisoned in the previous two days, now says that he wants to go on parikrama (even if it meant his demise) and not stay in his rooms. He says if he stays, he will be killed by Ravana, and if he goes, he will be cured or killed by Rama. Better to die by Rama than by Ravana.

As one listens to the tape recording of Tamal saying to Srila Prabhupada “Now you have to choose which suicide,” one can most definitely and clearly sense some sarcastic amusement and mischievousness in his voice. What in the world does Tamal mean by **choice of suicides**? Only he would say something like that to Srila Prabhupada! It is unmistakable that Tamal is coy and smug in his knowledge that Srila Prabhupada will be dying one way or the other. This is as much an admission of complicity in the now established cadmium poisoning than any other evidence to that effect.

Why are Srila Prabhupada’s caretakers struggling to prevent his going on parikrama? Is it because they were determined to complete their “poison’s going down” program, something that would be difficult to execute on a public parikrama? Or that the public would criticize them for taking Srila Prabhupada out in such a poor condition and causing his death? Or that if Srila Prabhupada expired out on the road, he would be taken to a hospital and the poisoning might be then discovered in an autopsy by the coroner?

One last note: the comparison to Ravana has another contextual similarity to consider. Just as Ravana used Maricha to mislead Sita, at least the maya Sita, so also the Ravana in ISKCON, namely the unauthorized so-called gurus/sannyasis, have misled and cheated thousands of devotees by using Srila Prabhupada’s name without actually following his instructions. **IN HIS NAME ONLY... LIP SERVICE... A MASK OF GURU BHAKTI.**

We must also note from Part Two how Tamal seemed *only* concerned with **who** informed Srila Prabhupada of the poisoning, and not at all concerned about whether it was **true, much less about doing anything practical about it.** Did Tamal, as the primary caretaker and personal secretary of His Divine Grace, do anything about a poisoning that Srila Prabhupada was in great “mental distress” about? Did he:

- Refer the matter to law enforcement?
- Conduct an immediate inhouse investigation?
- Call senior devotees together to discuss Srila Prabhupada’s statements?
- Arrange for expert medical and urine tests to test for poisoning?

- Make any preventative changes to Srila Prabhupada's cooking or care?
- Arrange for any autopsy or medical examinations after November 14?

No, he did none of these things. And that is very incriminating now that poisoning is confirmed. It must be noted that, according to Bhaktisiddhanta das, longtime resident of ISKCON Vrindaban, all of Srila Prabhupada's cooking and meal preparation was done in a separate kitchen attached to his apartment which no longer exists. All this cooking was under the direct supervision and control of Tamal and Bhakticharu, and the temple kitchen was totally uninvolved in cooking for srila Prabhupada unless some deity prasadam was sent over.

OTHER DISTURBING PORTIONS OF THE 1977 CONVERSATIONS

(1). Prabhupada: That is my only request, that at the last stage don't torture me and put to death. So I am not eating anything... (Conversation Nov. 3, 1977)

COMMENT: Why is Srila Prabhupada so plainly speaking about being tortured and being put to death? It seems he was very well aware of his disciples poisoning him, as he would reveal a week after this statement.

(2). Bhavananda: 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.

Bhavananda: Never.

Prabhupada: But if you are disgusted, that is another thing. (Conversation Oct. 22, 1977)

COMMENT: Why is Srila Prabhupada speaking so forthrightly about being killed, that better to kill me here, rather in the hospital. He asked them, please kill me here, not in the hospital. This is shocking, and indicates Srila Prabhupada knew he was being killed or poisoned, and just asked for the concession of being killed in his temple quarters in Vrindaban instead of in the hospital. It appears Srila Prabhupada had acquiesced to the

desire of some of his disciples to leave without protest.

(3). Tamal: This seems like suicide, Srila Prabhupada, this program. It seems to some of us like it's suicidal.

Prabhupada: And this is also suicidal.

Tamal: Hm. Prabhupada said, "And this is also suicide." Now you have to choose which suicide.

Prabhupada: The Ravana (A great demon) will kill and Rama (God) 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. (Conv. Nov. 10, 1977)

(4). "He's as sly as they come." (Tamal, about Srila Prabhupada, Nov. 9, 1977) Srila Prabhupada is sly? This comes from Jack Mitchell's analysis of "secondary" whispers in the last days.

(5). "He's trying to trap us." (Tamal, about Srila Prabhupada, Nov. 9, 1977)

COMMENT: Trap us? It seems Tamal and Srila Prabhupada both knew what was going on and that there was some degree of psychological intrigue.

At least Ravana cast off his disguise and identified himself as Ravana when he had taken Sita, but in Kali Yuga the fraudulent sannyasis never give up their disguise unless forced to do so.

CHAPTER 61: BANISHED TO CHINA

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

TAMAL'S BUS PARTIES' TAKEOVER ATTEMPT CREATED HAVOC IN NORTH AMERICA

In Tamal's book, *A Hare Krishna at Southern Methodist University*, there is a chapter entitled *The Perils of Succession* wherein many of the controversial episodes of ISKCON history are clinically described, glossing over the true details of Tamal's own role in those controversies. One such controversy was the manner in which Tamal operated the 1974-76 Radha Damodara travelling book distribution bus program. Virtually terrorizing the North American temples, Tamal would literally often steal brahmacharies from temples and overrun the book distribution and collection spots upon which the temples depended. The temples were run primarily by householders, and Tamal was aggressively campaigning that all householders should be sent to the Australian farm project and that all centers should become book distribution centers manned by celibate men under his charge.

Needless to say, the temple presidents were furious with Tamal. With 150-200 brahmacharies, 6 sannyasis, 12 Greyhound buses, 32 vans, Tamal's Radha Damodara Travelling Sankirtan Party distributed a million dollars of books a year in its broad reach all across America, accounting for 40% to 50% of all books sold in ISKCON at the time. One account of how Tamal's Radha Damodara bus parties created great disturbance across North American temples comes from Nalinikanta das, who had started with his wife the Phoenix, Arizona center in the mid seventies.

"Tamal and his bus party, led by Kesava Bharati and Dhristyadyumna, came through our small preaching center in Phoenix in 1975. We had started with two devotees, Ratna and myself, and within six months we had a nice group of devotees joining us and a few new devotees as well. When their traveling party came through, it was more or less a "crash and burn" type of operation. They were preaching that all householders were in maya and that all the men must have been women in their past lives. Plus, basically they were saying that only they were truly preaching and everyone else was meant to cooperate with them. It was a shocking atmosphere, much different from the small family mood we had established – but maybe that was my laid-back, California attitude. When they started stealing stuff, like pots and clothes and trying to get our few brahmacharis to leave and join their party, I had to ask them to leave. They left screaming out what nonsense we were, and the whole experience was quite unpleasant and, dare I say, un-Vaishnava. It was a very intense confrontation. Had I been less assertive, they would have taken over the temple completely."

Another account comes from Nityananda das, who was in charge of the New Orleans center:

"Tamal and Vishnujana would come every March with their bus party for Mardi Gras, a big time for book distribution and funds collecting. I would speak frankly with Vishnujana Swami about my apprehensions over their visit, making clear they were welcome as long as they did not influence our brahmacharis or any other problems arose. So, generally, all went well. Still, we lost our only brahmachari, Rajeshwara das, who was led to believe he would be much better off with the sannyasis, and he was subtly encouraged to leave. There was an underlying battle of wills between the temple and the bus philosophies, that the temples were all in maya with women and householders. This was in 1974 or 75."

The largely unspoken about but widely understood plan that Tamal was pursuing was this: use the theme of the superiority of sannyasis and brahmacharis to replace the grihastha temple presidents in North American temples, sending all grihastas to the farms. The end result of all brahmacharis leaving the temples and joining Tamal's bus parties would simply accelerate this inevitability as temples weakened and Tamal's team took over. Tamal would become # 1 in the Hare Krishna movement as the largest distributor of books, and book distribution was seen as the most important activity. The stronger he became, he had more advantage in justification from his book distribution credentials. He would attract more subservient sannyasis

and brahmacharis to his camp. It was all about men and money, and the takeover of the movement. Tamal wanted to be the leader, as Srila Prabhupada confirmed below. Tamal claimed he had 200 men; Satsvarupa in *Srila Prabhupada Lilamrita*, Vol. 6, claims he had 150 men.

THE PASTIME OF SRILA PRABHUPADA'S BANISHING TAMAL TO CHINA

Tamal's plan to takeover North American ISKCON temples was frustrated by Srila Prabhupada himself in March 1976 with Tamal being sent to China to preach, a banishment in slight disguise. Regarding Tamal's resistance to Srila Prabhupada's order to go to China, Gurukripa das stated that no one has yet chronicled Tamal's actual behavior in this incident. *"Within one year the Temple Presidents made a huge complaint to Srila Prabhupada that he was disrupting the temples by taking important men. I was in the room when Srila Prabhupada told Tamal to go to China. Hari Sauri's memory of this incident is not accurate. Either way, that is another story."* Gurukripa das, 2009.

Tamal was the GBC Chairman in 1976, and with a couple other sannyasis introduced a bevy of proposals which restricted householders and women in the temples. Tamal personally campaigned to increase the renunciation emphasis and the GBC passed a number of resolutions which were discussed with Srila Prabhupada. Many temple presidents and temple grihastas objected to the resolutions. Hari Sauri das provided a "sanitized" account of the incident in his *Transcendental Diary* (p 453-8):

"Pancha Dravida Swami brought up the sannyas/grihasta conflict again... many devotees feel that the [GBC] resolutions passed are too drastic. The resolution calling for all householders to earn a living outside of the temple financial structure includes temple presidents. Srila Prabhupada was told that [this was] meant to protect ISKCON from becoming financially overburdened. Prabhupada gave his approval in principle, but there is considerable discontent among the temple presidents. Most of them are married and feel [...] discriminated against by the sannyasis. They are very apprehensive [...] They also resent [...] that as married men they are less useful. Many GBC members, including some of the sannyasis, are now also having doubts about whether the resolutions passed are actually fair. Thus the debate was resumed [...] Tamal was apparently not prepared to concede any ground even though nearly everyone else's complaint is against him and his marked pro-sannyas/brahmachari inclination..."

When Prabhupada returned [...I asked him whether Tamal's attitude of avoiding women is a material consideration. 'Yes, it is,' he said. I found him sitting on his bed, looking deeply troubled. He was unable to rest because of the controversy. He had a headache. 'This is a very serious thing, this difference of sannyasi and grihasta,' he said with a frown. 'Everything will be spoiled.' 'We made a GBC,' I said, 'But still there is splitting.' Prabhupada's reply was brusque and revealing: 'Personal ambition!'

In the evening the entire GBC came in to see Prabhupada. Things had come to a head... Jayadwaita das, a brahmachari, [spoke] as the representative of all the temple presidents. They had held meetings to discuss [...] the new resolutions, and he presented the results. [...] much of the basis of the conflict stemmed from the activities of the Radha Damodar sankirtan party. They have gained some notoriety for taking unmarried men from temples without asking, thereby undermining temple authorities. Brahmacharis were being told that if they remained in the temples they would end up married, entangled in family affairs, and therefore useless. On the other hand, they could accept the alternative of a carefree life, traveling and preaching with the RDTSKP buses.

Tamal was still adamant, defending his party and their record-breaking book distribution. He proclaimed the accusations as outright lies. However, he seemed alone. Most GBC were now backing away from their earlier stance. After hearing both sides, Prabhupada [...] finally settled the issue by wonderfully preaching to everyone that it does not matter what one is, one can do anything and go anywhere for Krishna. We are not to discriminate against anyone on the basis of external dress. One is to be judged on the basis of one's advancement in Krishna consciousness. 'We cannot say simply, because one is grihasta then he must go away.' Everyone is entitled to the same facility to preach [...] Bhaktivinode was a grihasta, and his son a life-long celibate and sannyasi, but both of them were gurus. There was no difference. He said that the tendency to form factions was not good and he wanted it to stop immediately. He stressed there must be cooperation between the temples and traveling parties, and that no one fixed principle applied to everyone.

Living in the temple was preaching also [...] to join a traveling party; he should do so only with the

permission of the temple president. Ideally, he said, it is better that the grihastas manage the temples and the sannyasis go out and preach. This example was set by the Six Goswamis, who turned over the management of their temples to their married disciples [...] Finally Prabhupada concluded that this competitive spirit and attitude of 'puffed-up prestige' was not good. Everyone should remain a humble servant. [...] he disapproved of the resolutions and ordered the GBC to [...] strike out the controversial ones. Everyone left happy and relieved that the conflict [...] was finally resolved.

Tamal remained in Prabhupada's room, requesting [...] that he could spend a few minutes alone with Srila Prabhupada [...] Seeking solace and feeling defeated [...] he didn't want to be an obstacle to the progress of Srila Prabhupada's movement, so perhaps he shouldn't even preach in America anymore. Maybe he should go preach where he would not be a disturbance to anyone, like China or somewhere. [Tamal left] I entered Prabhupada's room... He smiled and said, 'Of all the GBC, he,' indicating Tamal with a tip of his head, 'is the most intelligent. But the problem is, those with intelligence want to control everything. **And he wants to control the whole society. He wants to be the supreme controller.**'

[The next morning, March 15, 1976] He called for Tamal and Trivikrama, but I could only find Trivikrama. Prabhupada told Trivikrama that he wanted him to go immediately to China with Tamal. He had been meditating on it all night [...] and decided we should definitely do something in [China]... by the time [Tamal] arrived in Srila Prabhupada's room [he] had gone to the bathroom. Tamal was clearly shocked at the idea of going to China. He began to pace the room, voicing all the reasons why he could not possibly go. Srila Prabhupada returned [and] Tamal presented all the reasonable arguments why he should not go to China. He hadn't expected that Prabhupada would take what he said last night literally. If he were to leave the sankirtana party now everything might collapse [...] there was no one else who could organize it. Gurukripa volunteered to go instead so Tamal could continue book distribution...

Nevertheless, Prabhupada rejected the offer. 'No! He must go!' Visibly irritated [...] 'The Radha Damodar party is going on by Krishna's energy, not Tamal's! You said it [China], and I thought about it all night. I wanted to do something there, and I took it as Krishna speaking through you.' It quickly became clear to everyone that Prabhupada was very serious. Madhudvisa and Gurukripa backed away, their silence leaving Tamal isolated. His position weakening, but still resistant, Tamal tried again. He said that he might just as easily have said he wanted to go to the moon- it was a joke. Now Prabhupada became angry. 'Vaishnavas do not joke! You said it, and I took it that this was Krishna's indication.' Tamal tried one last argument; [if] Prabhupada wanted something to be done there, any sannyasi could do it. It shouldn't be a GBC member, who has so many other important responsibilities.

Prabhupada's face was flushed. His back straightened, and his upper lip twitched on the left side. His anger was barely restrained. His hands shook as he held his tilak mirror and applied the sacred clay to his forehead. 'Why not GBC? All your resolutions are finished. First resolution, then revolution, then dissolution- no solution! I have to manage everything myself! I give you a little power, and you create havoc! GBC is for solving situations, not for creating situations... I want it, but you do not want it. It is my very strong desire. Now I take everything from you. You can either go to China, or you simply sit here in Mayapur and chant!' Tamal bowed his head and conceded. Tamal asked only one concession, that Dhristadyumna das... accompany him, not Trivikrama. Prabhupada, now wreathed in smiles, happily agreed."

On January 7, 2017, we received some further details from Gurukripa das about the incident:

"Tamal was causing trouble in all the temples with the Radha Damodhar Party. At the 1976 Mayapur meetings all the temple presidents complained about Tamal's vicious activities. Madhudvisa, Hari Sauri, Trivikrama, and I were in the room, and Srila Prabhupada expressed that the temple presidents were all complaining, Tamal is taking essential book sellers from the temples, who were then not selling more books than in the temples. Tamal wanted to control everything. Srila Prabhupada said, 'I want you now to go to China.' Tamal started arguing about how much they were preaching and Srila Prabhupada said, 'It does not matter.' Srila Prabhupada was putting tilak in his hand to put his tilak on. This was about 4 pm after his nap. His hand began to shake due to Tamal's arguing with him. Tamal kept putting forth arguments. 'What about my Radha Damodhara Party?' Then Srila Prabhupada said, 'Your Radha Damodhara Party can go to hell! I want

YOU to go to China!’ Srila Prabhupada became silent. Then I punched Tamal in the arm and said, “Yasya prasada bhagavat prasado, why are you arguing with the spiritual master?’ Tamal said, ‘Okay.’ Srila Prabhupada said, ‘Take Trivikrama Swami with you.’ Tamal said, ‘No, I do not want him. I will pick my own man.’ Later he picked Dhristadyumna.”

Some other accounts provide more details of the episode, specifically about Tamal’s attitude:

*“When Tamal sent his traveling parties around the US, it was a “Sherman’s march to the sea.” Myself and other temple presidents (TP) sent a request to discuss this at the March Mayapur meetings. Arriving, we discovered that TKG had convened the GBC meetings early and passed resolutions before the TP’s could approve them. When the TPs saw them, such as no householders living in temples, women living separately, etc., it was a real departure from the way ISKCON had been, and many became agitated. We sent a representative to speak to Srila Prabhupada, who called TKG and told him that “your resolutions have created a revolution,” and Srila Prabhupada dismissed many resolutions. Tamal seemed embarrassed and said to Srila Prabhupada, ‘maybe I should just go to China or something.’ Early the next morning, and Bhagavat das related this to me as an eye witness, Srila Prabhupada called TKG up to see him and told him, ‘I think Krishna made you speak like that. I want you go to China and open up the preaching.’ **TKG back-pedaled and said, ‘I can’t do that, Srila Prabhupada.’ Srila Prabhupada slammed his fist on his desk and said, ‘I am the guru and you will do what I say.’ Bhagavat das says that TKG left the room saying, ‘We’ll see. I have more men than Srila Prabhupada does.’** (Nalinikanta das, 2016)*

“I was not in the room but Gurukripa was sitting right next to Tamal. When Srila Prabhupada heard about all the complaints from the temple presidents and about the disturbances created by the Radha Damodar party, Srila Prabhupada called him to his room and told him that he should go to China. Tamal flatly refused and said no to Srila Prabhupada. ‘I am not going to China.’ Gurukripa then told Tamal: ‘You better remember who you are dealing with here. This is Srila Prabhupada.’ Trivikrama Swami then told Prabhupada : ‘I can go with him, Prabhupada.’ Tamal then said ‘I will not go with you. I will go with Dhristadyumna.”” (Yasodanandana das, Dec 2016)

In Satsvarupa’s *Srila Prabhupada Lilamrita*, Vol. 6 pg. 178, there is no mention of Tamal’s resistance to being sent to China, no mention of Tamal being sent to China, or of anything which might put a poor view upon Tamal whatsoever. This biography has many inaccuracies and is not acceptable as a proper biography of Srila Prabhupada; it also portrays the pure devotee as an ordinary man. In Tamal’s *The Perils of Succession* (pg. 316-321), wherein he describes the “Sannyasi-Householder Controversy,” he makes no mention of himself as attempting a takeover of the North American temples, no mention of his resistance to being banished to China, and does not own up to how he was responsible for the crisis. But did we really expect to get the true story from these two personally ambitious zonal acharyas, Tamal and Satsvarupa?

As we will further explore in the next chapters, we ascertain that Tamal’s devotion to Srila Prabhupada may have been real and deep, but only sometimes. At other times, especially while Tamal was immersed in pursuing his various personally ambitious schemes to become the controller of the movement, we see that he harbored disrespect, animosity, aggression, envy, and a belittling view towards his guru. We feel that this examination is an important exercise- to understand Tamal’s true nature and motives- for the sake of truth and also to understand and then counteract the negative influences he exerted on the movement. These deviant influences remain very prominently as the underlying fabric of ISKCON’s management policies at present, and are what we describe as “Tamalism,” a dark vestige of the past that should be fully purged.

TAMAL’S RESENTMENT OVER BEING BANISHED TO RED CHINA

Srila Prabhupada had relieved Tamal of his position as head of ISKCON’s foremost preaching program. Tamal was very surcharged with his power as leader of ISKCON’s foremost program and a virtul and loyal army of dedicated, full-time men. This event of being toppled from power similar to being fired by the boss clearly disgraced and humiliated Tamal. He had been severely chastised by Srila Prabhupada before the worldwide

assemblage of devotees. Adi Keshava das and many others agree that after this, Tamal was privately very resentful towards Srila Prabhupada.

Tamal and Dristadyumna, whom Srila Prabhupada allowed as a companion, went to China and studied the preaching opportunities, preparing a thick report. Later, in a meeting with Srila Prabhupada in Hawaii on May 4, 1976, Tamal submitted his bleak assessment and described how the only method of distributing books in China would be to throw sealed, floating bags of books into the ocean, hoping they would wash ashore and be found by coastal residents. Undercover, disguised as businessmen, Dristadyumna and Tamal had gone to a book publisher's convention on mainland China for a few days. Tamal reported to Srila Prabhupada that there was absolutely no way to preach in China at that time, saying *"maybe in fifty years."*

Srila Prabhupada mercifully rescinded his China directive, and returned Tamal to his former position as head of the Radha Damodara bus program. Soon afterwards Tamal also assumed the GBC position for the New York zone. Adi Keshava described Tamal's return to New York and the bus program as *"pompous and triumphant."* However, Tamal had been severely humbled by Srila Prabhupada and the momentum of his program to take control of the North American temples had been smashed. Tamal could no longer command the same awesome power and total control as before; after all, Srila Prabhupada had, for all to see, very effectively and completely dishonored, embarrassed, and disgraced him. At least this is how Tamal took it, and it reveals something more of his character.

THE CHIEF COUNSELOR COMPLEX

After arriving in New York in May 1976, Tamal wrote and supervised the production of a play that was performed by Sudama Maharaja and the resident devotee actors troupe, the Vaikuntha Players. It was an obvious indulgence in Tamal's personal and emotional history of banishment and chastisement by Srila Prabhupada. The play was entitled *"The Emperor and His Chief Counselor."* In the drama, the chief counselor created havoc in the emperor's kingdom, is then chastised, and realizing his mistake, repented and became re-situated properly in the service of the emperor once again.

When interviewed in 1999, Adi Keshava, for one, thought the drama was frightening and bizarre, being all about court intrigue, pride, power, and that it was all about Tamal's relationship with Srila Prabhupada. Adi Keshava understood how 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. This drama illustrates how Tamal felt that Srila Prabhupada had wronged him and that his punishment had been unjustified, and also that Tamal's righteous plans to expand Krishna consciousness had been thwarted by Srila Prabhupada as a grave error. Such was Tamal's conceit: he always knew better than others, even Srila Prabhupada.

This history gives good insight into Tamal's pride, ego, and conceit. It also constitutes a basis for understanding how Tamal felt about Srila Prabhupada underneath the external coverings of daily activities and behavior. In this regard, Naveen Krishna das commented:

"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."

"Tamal went to New York to prepare to go to China. And in May 1976, he showed up in a suit in Honolulu, a broken man. He could not get a visa to China, he had no service to do in India, and he could not go back to America, so he was quite depressed." Memory, Gurukripa das, 2009

Later Tamal once again let out some of his inner emotions along the lines of the minister who betrayed his king and was then rectified. We see some of the verses in Tamal's Vyasa-puja offering to Srila Prabhupada in mid 1978, from BTG Vol. 13 No. 8, pg 29:

Enter a minister, With lust anger and greed,
 But in his heart, You have planted a seed.
 Powerful those forces, Which lay within,
 Causing the minister repeatedly to sin.
 But not so powerful As the seed you have sown,
 And with your care, The plant has grown.
 Arrogant, proud, A wayward minister,
 But by your influence, No longer sinister.
 Evil forces Tried to attack,
 But with your knowledge, You forced them back.
 False prestige and pride, Cut by your sword,
 A seek your shelter, O merciful lord.
 Stripped of illusions, A naked soul,
 I wish to fulfill Life's cherished goal.
 Please take my hand And guide me true,
 In exchange my life I consign to you.
 To heaven or hell, By your order I shall go,
 To preach the glories Of the eternal soul.
 Eastward-bound To a God-forgetting land,
 Departing with your order, Beneath your blessing hand.

"Eastward-bound" refers to Srila Prabhupada's banishment of Tamal to China in the Far East, and "repeatedly to sin" refers to Tamal's constantly making trouble for Srila Prabhupada in the movement with his super-ambitious and controlling personality. Of course, once Tamal was able to take the seat of an acharya, he could look back and think himself now reformed, or "no longer sinister." This poem is more or less a confession, repentance, and an imaginary restitution all rolled together. Such is the way of minds like that of Tamal. And minister? Tamal liked to think himself second in command.

RESENTMENT OVER SECOND REMOVAL BY PRABHUPADA

In a 1999 interview with Adi Keshava, he explained how it was that Tamal became Srila Prabhupada's permanent secretary in February 1977. He said it was Srila Prabhupada's decision to remove Tamal from his services as head of the Radha Damodara bus program and as GBC for New York and the East Coast USA temples. Adi Keshava had come to see Srila Prabhupada before his felony trial for kidnapping in the deprogramming case in which he was accused. Tamal would not allow any temple funds for Adi Keshava's legal defense and the two did not work together very well. Adi Keshava expressed his discontent and extreme frustrations with Tamal to Srila Prabhupada. From *Someone Has Poisoned Me*, pg. 85:

"FEBRUARY 17: *The Conversations Books show that Adi Keshava Swami arrived in Mayapura today and for several days thereafter had lengthy discussions with Srila Prabhupada about American deprogramming cases and the specific court battle in which he himself was a central defendant. When Adi Keshava Prabhu came from New York, Srila Prabhupada was energetic and showed few signs of illness or weakness. (Sat:6.260)*

Adi Keshava was distressed about how he had been "dumped" by Tamal who wanted nothing to do with his legal troubles and would not allow any funding from the temple for legal expenses. Adi Keshava was on his own. Adi Keshava went to Srila Prabhupada privately and explained what had happened and said:

"I can't deal with Tamal."

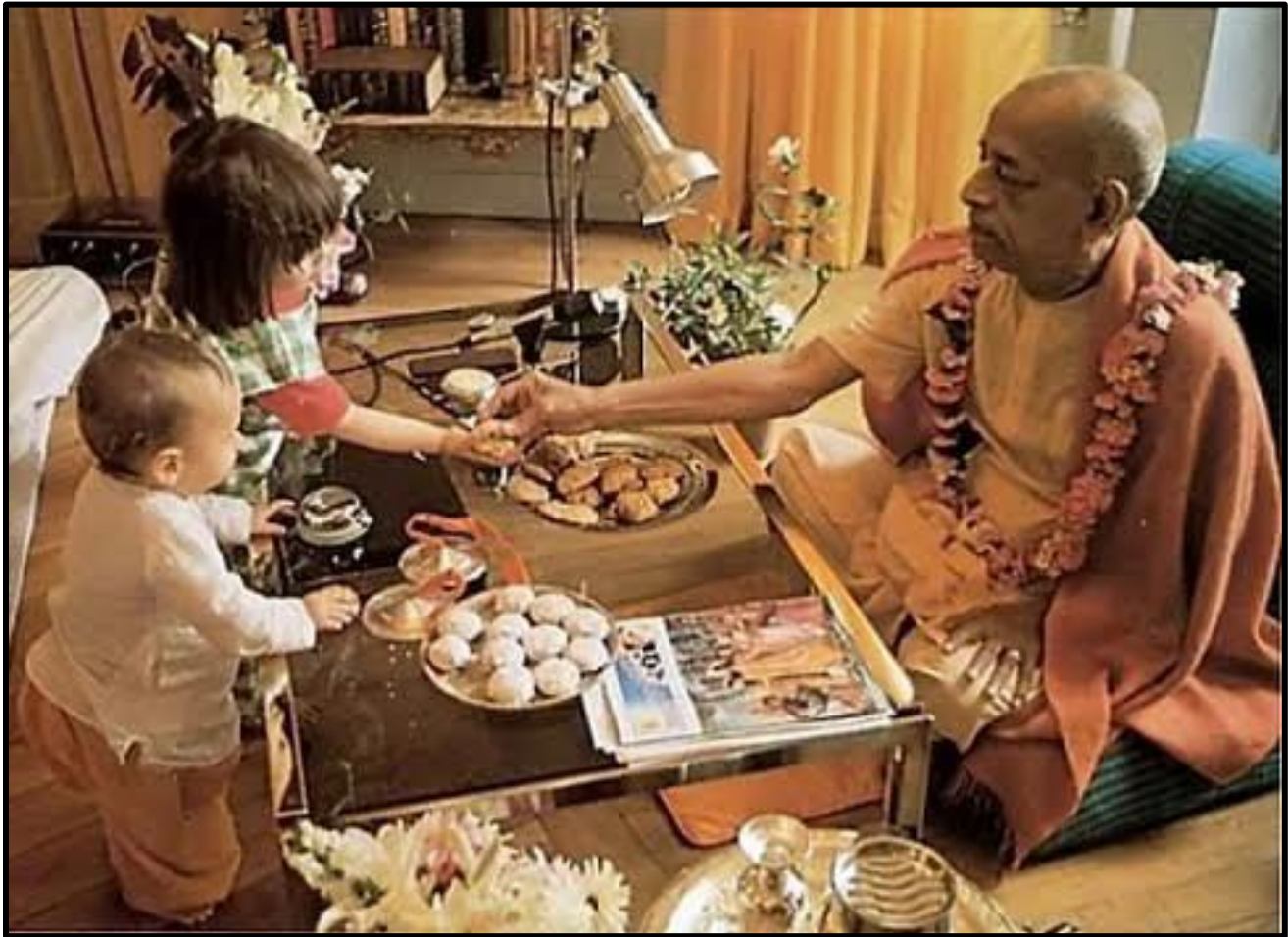
Later, Srila Prabhupada called for Adi Keshava and told him privately, "I will take care of Tamal," and offered all funds and other assistance he might need.

"Accordingly, Tamal was asked by Srila Prabhupada to become His permanent personal secretary, which Tamal was definitely not at all happy about. Once again, Tamal had been removed from his prominent position in ISKCON." (Interview with Adi Keshava, 1998)"

CONCLUSION: TAMAL HAD BEEN FRUSTRATED IN HIS PLANS BY SRILA PRABHUPADA

Tamal had very big plans for his Radha Damodara bus program. He was well on the way to sending all women and grihastas to the ISKCON farms and, with his own men, taking over all the temples in North America. However, Srila Prabhupada removed him from his position in March 1976, which several devotees have said Tamal highly resented. Tamal convinced Srila Prabhupada in May 1976 to return him to his previous post. Tamal resumed his powerful position as head of the bus parties and the New York skyscraper temple.

When Tamal visited Srila Prabhupada in February 1977, he was again removed from this post when Srila Prabhupada asked him to become his permanent secretary. Adi Keshava claimed Srila Prabhupada relieved him of Tamal's onerous rule in New York after complaining he could not work with Tamal. So Tamal was twice removed from his prominent ISKCON leadership positions by Srila Prabhupada, and all indications are that Tamal very much resented this, as his plans at becoming THE leader and #1 were totally frustrated in March 1976 and again in February 1977.



CHAPTER 62:

TAMAL'S TWO FINAL PASTIMES BOOKS

INTRODUCTION

Here we review two of Tamal's books about Srila Prabhupada's "final pastimes." They are *The Final Pastimes of Srila Prabhupada: A Drama by Tamal Krishna Goswami (1988)*, and later, *TKG's Diary: Prabhupada's Final Days (1998)*.

Careful comparison between the actual taped conversations and all the details in Tamal's drama shows that Tamal knew every line and incident of these final pastimes. After all, he was there in person. And as the author of *TKG's Diary* and *Final Pastimes*, he became all the more intimately knowledgeable of the conversations and dealings in Srila Prabhupada's last months. It is sure that Tamal referred to the taped conversations transcripts extensively in his books; too often the passages are copied verbatim. However, there is no mention of Srila Prabhupada's statements on Nov. 9 and 10, 1977 that "Someone has poisoned me" and the subsequent, extensive discussions about malicious poisoning in either book.

Thus, in spite of detailed familiarity with these final events, we find that Tamal has manipulated, edited, twisted, omitted, re-worded, and outright adulterated the history of these months and the exact words of Srila Prabhupada. We have not the space nor patience here to document each example, but the conclusion is that Tamal was adept at propaganda and the art of disinformation. Honesty and integrity are missing in his publications. He worked illustriously in rewriting history to cover his own tracks.

THE FINAL PASTIMES OF SRILA PRABHUPADA

EERIE AND DARK UNDERTONES

Tamal's production of a drama titled *The Final Pastimes of Srila Prabhupada* in 1988 was widely viewed as Tamal's attempt to gain prominence and esteem from his role in 1977 as Srila Prabhupada's "most intimate" associate. The two year long editing process was "arduous and difficult," said Garuda das, who published the book under the Institute of Vaishnava Studies. This book gives many a reader eerie and uncomfortable feelings of Srila Prabhupada being used to enhance Tamal's reputation, and Bhakticharu Swami's as well, being Tamal's constant associate and assistant. For example, Tamal fought hard with his editor to retain various sections such as the reference to Srila Prabhupada's shelter under the Vrindaban "tamal" tree. On p.3 we find this:

"Still, I would compare our drama to the tamala tree. Just as in Krishna's absence the gopis could feel His presence only by embracing the beautiful black tamala tree, devotees pained by separation from Prabhupada will feel his presence once again when they hear this drama."

Is Tamal subtly hinting something about himself, that due to his intimacy with Srila Prabhupada he can become the deliverer of relief to devotees who miss Srila Prabhupada, or something like that?

In Chapter 55 we saw how Tamal half-way revealed a rationale for euthanasia or a mercy killing of Srila Prabhupada. The creepy, insidious undertones in Tamal's dark and stuttering statements are shocking and leave a definite impression that Tamal was preparing to defend Srila Prabhupada's "untimely departure" as a compliance with His Divine Grace's supposedly suicidal last wishes. Tamal appears to be polishing the justifications for a poisoning as the dying request of one in great pain and misery, of one most anxious to die. This is also Tamal's portrayal of Srila Prabhupada's mood in his bizarre book *The Final Pastimes*, and is an atrocious, nauseating, and offensive characterization.

Whatever the exact rationale was for the poisoning, it remains nothing less than attempted murder. Through the "Euthanasia" interview, *TKG's Diary*, *The Final Pastimes*, and Tamal's statements in the 1977 recorded conversations (such as, "Now you have to choose which suicide") - one clearly perceives the sick mentality that was the backdrop to the now-proven poisoning of Srila Prabhupada.

THE HERO WITH A DEATH-WISH?

The *Final Pastimes* portrays Srila Prabhupada as a “hero” with a body that is already dead, as a soul with a death-wish, and as one unable to cope with his impending death. Such suggestions have a basis in Tamal’s attempts at self-therapy and in the misleading of innocent persons, but not in reality, and constitute another littering in Tamal’s trail of debris and deceit over the decades. **By convincing us that Srila Prabhupada wanted to leave this world, he subtly circumvents any need for inquiry or investigation into poisoning or murder.** Very intelligent... but now we are all the wiser.

In *Not That I Am Poisoned*, Tamal states “I did not poison Prabhupada. In fact, nobody poisoned Prabhupada.” But a strange contradiction comes to light from the Conversations Books where Shastri admits: **“There must be some truth behind it when Prabhupada says so,”** in reference to Srila Prabhupada stating he was being poisoned. Tamal says there was no poisoning, but Srila Prabhupada and Shastri say otherwise. Yet, in *Final Pastimes*, Tamal’s “dream doctor” Damodar Shastri is immortalized as a sort of Jesus figure by this quote: *“In the past I have cured lepers, brought youth to the aged, even made the dead come back to life. My medicines have never failed. But still Prabhupada’s life is slipping away. It must be as he said. ‘This disease has no material cure.’”* Further, Tamal at that time was regularly verbalizing great appreciation of Shastri’s sincerity and skills.

So although Tamal praises Shastri in his book, he overlooks that Sastri actually accepted Srila Prabhupada’s poisoning, something later confirmed by Sastri’s son in Calcutta. For that matter, Tamal also acknowledged Srila Prabhupada’s poisoning on Nov. 10, 1977 when he asked Srila Prabhupada, “So, who is it that has poisoned?”

TAMAL’S MIND-TRICKS AND SUGGESTIVE MESSAGES

A series of passages from *Final Pastimes* reveals a pattern of subliminal, auto-suggestive messaging, used to influence Tamal’s audience by propaganda in print (Caution: repulsive material below!)

TAMAL: Sometimes I think that his promise to Radha Rasavihari, more than anything else, keeps Prabhupada **struggling to survive.** (Pg. 9) (Note: the pure devotee does not struggle to survive.)

SP: My brain also is not working. According to medical science the only cure is cutting or dialysis. My present health is **so weak that death can come** at any time. (Pg. 12) (Note: Implied here is that SP is weak and subject to the laws of material nature.)

SP: But so far I am concerned, I am praying, “Krishna tvadiya pada pankaja panjarantam. My dear Krishna, **please help me die immediately.**” (Pg 13) (Note: Tamal’s translation is very incorrect; there is no mention in the *Mukunda Mala Stotra* of “immediate death” and Maharaja Kulashekhar was not suicidal.)

SP: These doctors will come to give something to try and save. **I don’t want to be saved.** (Pg. 40)

SP: Better you **don’t pray to save me.** When I was in London, **I thought recovery was possible.** But I have **tried everything**, and it is all a **failure**... Simply sleep. What kind of living is that? It is **worse than death.** Now I have finally made up my mind: **I want to die...** (Pg. 41)

SP: Why do you want me to survive? If **I want to die**, this is the way of **peaceful death**... (Pg. 42) (Note: We would not wish SP’s “peaceful death” of slow poisoning on even our worst enemy.)

SP: They want me to survive, and **I want to die**... (Pg. 42)

SP: If Brahmananda assures me that this movement will go on, then **better let me die**... (Pg. 43)

ABHIRAM: For days we’ve all seen Prabhupada **slipping away**, no longer even bothering to continue the **struggle.** Yet these **tortuous** months have forced me to wish Prabhupada **serene.** (Pg. 43) (Note: The pure devotees are in ecstasy, not struggling through tortuous events. Wishing him serene means wishing him dead?)

BHAKTIC HARU: But what can we do? I feel so helpless! On the one side is **death, ominous, all devouring**, and on the other side Srila Prabhupada, **frail and unresisting.** (Pg. 44) (Pure devotees are not frail.)

TAMAL: Prabhupada used the word ‘**survive.**’ **Do we merely want him to ‘survive’** as he has been doing all these months? (Pg. 45)

UPENDRA: Kirtanananda Maharaja said that such rich cooking **was like poison**... but Prabhupada countered that **his body was already dead**, so what was the **question of being poisoned ?**... (Pg. 52) (Note: Here is another subtle message or mind-trick to discourage the question of poisoning... and again we see the

convenient injection of the poison word to numb us to its relevance. By throwing around the poison concept at many opportunities, Tamal writes his book's lines to reduce the reader's suspicion in the real poisoning. Remember that these are Tamal's rewordings of what his book's characters supposedly said.)

BHAVANANDA: Prabhupada seems to **want to die**. As if he's **welcoming death** with open arms... (Pg. 82)

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? (Pg. 83) (Note: The hint of death-wish and euthanasia is strong here. It reminds us also of the 'which suicide' statement reviewed in the previous chapter. Tamal's concocted dilemma is meant to lead us into thinking that Srila Prabhupada wanted to die, wanted medicine to die, wanted to be poisoned. Tamal claims that allowing continued "survival" or assisted suicide/murder were the choices by which to please Srila Prabhupada and show their love. How sick!)

BHAVANANDA: Even when healthy, Prabhupad couldn't tolerate pain. I'm afraid he'll **prefer to die**. (Pg. 87) (Note: Bhavananda casts his vote. Tamal's ability to borrow from the actual transcripts of recordings and subtly twist the words to convey the sense that Srila Prabhupada was suicidal and wanted to be served with assisted suicide, is uncanny- but not adequately so to conceal his real mentality: the poisoning was service to Srila Prabhupada; it was what He wanted! Sick!)

JAGADISH: His **relief** is to join Krishna, not to remain in this world. (Pg.90) (Note: Another devil's advocate, another endorsement for murder which is politely characterised as euthanasia.)

CONCLUSION: FINAL PASTIMES

Somehow, even the artist's rendition of Srila Prabhupada on the front cover of the *Final Pastimes* book has a strange resemblance to... Tamal! No exaggeration... Eerie...

There is something very dark about this book, as it portrays Srila Prabhupada wanting to die, half-way preparing the reader for the mercy-killing revelations in Chapter 55. It also clearly exalts the selfless and devoted caretakers such as Tamal, Bhavananda, and Bhakticharu. We cannot recommend this book to anyone lest they be adversely affected by whatever subtle messages that Tamal was trying to convey therein. It is a sick attempt to change the actual history and it defames Srila Prabhupada's glories, depicting him as suicidal.

TKG'S DIARY: PRABHUPADA'S FINAL DAYS

TKG'S DIARY: "AS IS" OR DOCTORED ?

In mid 1998, just six months after the "poison issue" became a serious news item on the Hare Krishna websites and around the Hare Krishna movement, Tamal Krishna Goswami suddenly published his enhanced diary of the time he was with Srila Prabhupada from February through November 1977. It would seem safe to assume that one of the main motivations for Tamal to suddenly come out with his diary was that he was then in the limelight, suspected by many in the poisoning of Srila Prabhupada. As a matter of fact, the book's foreword acknowledges just that.

Why did Tamal wait 21 years until 1998 to publish his diary of his time as Srila Prabhupada's personal secretary from February to November, 1977? The answer is given in *TKG's Diary* itself by Ravindra Swarup das, ISKCON guru and foremost apologist, in the foreword:

"...to a rather dispiriting and unedifying controversy. The diary has now been published 'as is' because of a claim recently urged that Srila Prabhupada's terminal decline was brought about by intentional poisoning. It is duly recorded in the diary (entry of November 9) that Prabhupada himself raised the issue. Now, twenty years later, on this single basis, investigations have been launched and speculative theories expounded, sometimes issuing in highly imaginative historical reconstructions. This diary is now offered for the immense evidentiary value it offers in this matter. Not only does the work painstakingly chronicle Prabhupada's medical condition and treatment... The diary is published in the conviction that a large and purgative dose of sheer facts is the best antidote to the 'poisoned theory.'"

In other words, when the poisoning controversy broke out in late 1997 with the discovery of poison

whispers and the onset on Balavanta's investigation into the matter as authorized by the GBC Chairman, Tamal rushed to release his diary (within months) which supposedly contained information undermining and disproving the "poison theory." It is natural to wonder if any parts of his diary were "doctored" to deflect or reduce suspicions about a malicious poisoning of Srila Prabhupada. Upon close inspection, we find that it indeed does this. *TKG's Diary* is an attempt by the prime suspect in Srila Prabhupada's poisoning to rewrite history and present the events of 1977 in a light that Tamal would prefer, for his own benefit. It gives a clear impression that Tamal has doctored his notes, changed the actual wording of conversations, and otherwise fudged information just to clear his name. However, instead of clearing the air, those who compare Tamal's diary to the Conversations Books (tape recording transcripts) and accounts from other devotees, are left with multiple examples of highly dubious and questionable attempts to cover the truth. It is very difficult to accept the honesty and veracity of Tamal's diary accounts of the history of Srila Prabhupada's illness. As it was described in *Judge For Yourself* (2004):

"We arrive at Tamal's book, 'TKG'S Diary,' with its purposeful scramblings and omissions of documented data. A pathetic attempt to wriggle free from a wicked web spun by cruel ambition. We refuse to accept how this man claiming to be a scholar, could publish his memoirs without first researching and correlating his work with the archived tape recording transcripts, especially since he was involved with recording and maintaining the tape library. Of course there are reports of perhaps 200 missing tapes. But what really raises our eyebrows; is the fact that discrepancies in Tamal's memoirs occur only when dealing with the issue of "poisoning" and Tamal's involvement with it. Now isn't that strange?"

There are several areas which we identify as being the intent of Tamal's diary fabrications:

- (1). Trying to give credibility to the idea that Srila Prabhupada was expecting senior men to become acharyas themselves after his departure.
- (2). Trying to make Srila Prabhupada appear helpless and senile, and that Tamal was the most important disciple upon whom the future of the movement depended.
- (3). Discrediting the poison "theory" appear as a fabrication.

HOW ORIGINAL IS THE DIARY ?

Ravindra Swarup das continues his foreword:

"This point naturally leads to the question: How accurate is TKG's account?... Up until October 9, TKG constructed his chronicle of the day's events entirely from memory and notes. He made no use of the daily audio recordings of the conversations in Prabhupada's rooms. Therefore we are able to test TKG's recollections by comparing... He comes off remarkably well... Indeed, the diary provides much that is unavailable from the tape transcripts... The diary often makes what was happening much clearer. Moreover, many tapes have been lost altogether..."

Of interest is the statement, *"TKG constructed his chronicle of the day's events entirely from memory and notes."* We are told Tamal did not refer to the taped versions of those day's events in the Conversations Books. However, as we read *TKG's Diary*, this posture becomes increasingly incredible. Repeatedly Tamal records Srila Prabhupada's words in quotation marks that read IDENTICAL to those sections in the Conversations Books, or many times they are just slightly different in a word or two, here and there to give a look of originality.

The similarities are far too great to leave any possibility that Tamal was able to remember those detailed conversations involving two or more speakers, *without* referring to the Conversations Books. One gets the distinct impression that Tamal has borrowed heavily from the Conversations Books, modifying it a little, and then claiming that this was in his diary. Sorry, *TKG's Diary* appears to be a recently manufactured product based on his diary, his memory, and most certainly the tape recording transcripts (and outright fabrications).

Therefore it can be understood that TKG's book is not a totally honest attempt to recount history. It is practically obvious that his claim of not using the Conversations Books is untrue. So now, how can we trust anything in his book? And in consideration of the colorful history of Tamal, it becomes all too easy to take his book as something he "doctored" to serve his own purposes, namely the attempt to discredit the "poisoning theory." Since parts of his book match the Conversations books practically word-for-word, then where did he get the other parts from? We want to see the original diary, but Tamal never let anyone see it, including the

GBC investigator Balavanta, even upon request.

A detailed comparison between *TKG's Diary*, the Conversations Books, and other accounts of the period reveal that Tamal's book contains:

- numerous omissions of relevant health data found in the Conversations Books that one would expect Tamal to have made note of in his diary
- repeated softening of Tamal's hardline opposition to doctors and medicines (many such incidents are totally missing in his diary)
- surprises like his June 27 entry; Srila Prabhupada supposedly asks him, "*Amongst the GBC, have you selected one after me who will succeed? ...Yes, each of you can be acharya of your zone.*" Who will believe this? This was probably inserted by Tamal later simply to legitimize what he and others did...
- a very unusual account of the May 28 ritvik appointment conversation. Tamal does not even once use the word "ritvik," although both he and Srila Prabhupada did. He (and Satsvarupa) has altered Srila Prabhupada's words and their meaning in recounting this important conversation.
- the clear and distinct impression that Tamal's diary is not "as is" or "in the rough" as he has claimed, that he did not compose the book "entirely from memory and notes" (but *did* use the tape transcripts), and thus the suspicion is strong that he composed many of his 1977 diary entries in 1998 to address current controversial issues and to obscure evidence of the poisoning itself. This should be researched. The original diary likely will reveal many surprises about Tamal.
- It is a perverse irony that Ravindra Swarupa das wrote: "Moreover, many tapes have been lost altogether..." The attempt there is to praise and appreciate the person suspected for causing the tapes to be lost, and for providing important information that likely was in those lost tapes.

QUESTIONS OF CREDIBILITY AND HONESTY

For one who has changed his position on the guru issue many times, who has revised his own book *Servant of the Servant* to serve his own changing philosophical positions, and who has never made himself available to the devotees for a "general reckoning" of his past activities, Tamal is perceived as perhaps *the least credible and honest* of all GBC's and gurus in ISKCON. If Tamal had been truly interested in addressing the "poisoning theory," he might have done the following:

- Donate his original diary or at least photocopies thereof to the Bhaktivedanta Archives so that it can be studied and scrutinized for its contents, and for verification of the authenticity of details in TKG's Diary (since his demise, who has this diary and where is it?)
- Agreed to be deposed, interviewed and questioned by the two primary poison investigation teams and possibly law enforcement agencies as well (But now, Tamal has passed away, in 2002).
- Replied to the questions and grievances of devotees in general through the internet websites VNN or Chakra. (He never did answer questions, but pushed others to defend him. Once he said "If I answer one question, there will be hundreds more.")

Tamal's lengthy quotations of conversations between Srila Prabhupada and others are sometimes word for word the same as the actual tape recordings found in the Conversations Books, and sometimes not found at all in the Conversations Books, almost as though Tamal was using the "missing" tapes. Many conversations are longer than one would be capable of remembering and writing down later, even if one ran to write everything down just after it had been spoken. Sometimes he used the Conversations Books as is, and other times he tries to appear as though he did not, as his version differs greatly. What's up?

INSPECTION OF ORIGINAL DIARY IS NECESSARY

Tamal makes no explanation as to the nature, style, length, or character of his diary and the method of how he recorded his entries. Is it a ledger, notebook, loose papers, or what? *TKG's Diary* may be the product of memory and brief notes, fortified and enhanced with borrowings from the Conversations Books, or it may have been "doctored" and spiced-up with things Tamal wants us to believe happened. The original diary could probably clarify many of these things. We do not know of anyone who has seen it. When Balavanta visited Dallas in 1998, in his capacity as GBC investigator on the poisoning issue, Tamal would not allow him to inspect

his diary. Since Tamal's demise in 2002, we do not know who is the custodian of his original diary nor where it is today.

TKG's Diary, as an important piece of evidence, should be turned over to the Bhaktivedanta Archives and copies posted online. It apparently has much valuable information about Srila Prabhupada's last year in terms of health, doctors, medicines, discussions, decisions, etc. One might say that all this information is already available in the published version. However, the original diary surely contains information not published. Like Richard Nixon's famous tape recordings, much may be learned from the original, unvarnished diary, namely things not included in Tamal's edited and published book. This is not an outlandish supposition when one remembers how Tamal has changed his statements from one position to another on numerous occasions to serve his political expediency. Two examples of this are Tamal's effective denials of his Pyramid House confessions and the omission of appointed-guru claims in his later edition of his book *Servant of the Servant*.

OPEN ENDS:

If Tamal Krishna Goswami wrote *TKG's Diary* in an attempt to clarify events of 1977 and to answer suspicions regarding Srila Prabhupada's apparent poisoning, then his original diary should be made available to the public. Why not?

To authenticate *TKG's Diary* as historically accurate and an honest account, at least one or two respected Vaishnavas should review and study it, comparing it to the original diary. Ravindra Swarup's foreword conspicuously does not make mention of his having done this comparison. Otherwise, how can we trust what Tamal says?

Tamal may claim this or that happened, but unless verified by tape recordings, other persons' memories, and a close physical examination of the original diary, great caution would be in order before accepting Tamal's accounts as gospel. Being himself suspected in poisoning Srila Prabhupada, Tamal would have plenty of reasons to alter details of critical events to hide the truths of history. Tamal must observe certain standard scholarly procedures to authenticate his diary, otherwise its credibility will be nil. One cannot produce controversial biographical claims of the greatest person of the modern era without verifiable documentation. Hari Sauri, another biographer of Srila Prabhupada, has made his original diary available to others. Would Tamal's estate be so kind as to do the same? Who has ever seen it?

Since Tamal did not "open up" and take to heart these recommendations or some similar course of relating to his Godbrothers and Godsisters, then he and his books, such as *TKG's Diary*, will remain to be regarded as contrived with ulterior motivations, unpalatable due to suspicion of dishonesty and cheating. We wonder how much untruth has been inserted and thus it is not a book we can recommend.

JUST A FEW EXAMPLES OF DIARY ANOMALIES

(1). As detailed in Chapter 60, Ravana's Virtual Confession, Tamal has completely altered, in *TKG's Diary*, the actual wording of conversations on November 11, 1977 wherein Tamal tells Srila Prabhupada, "Now you have to choose which suicide." Tamal's account alters the actual conversations and shows that his diary notes are an exercise in cleansing the real history of his time with Srila Prabhupada in 1977 as his personal secretary. Tamal has omitted the following four lines from his diary, to cut out all reference to the talk about suicide. Why?

Tamal: This seems like suicide, Srila Prabhupada, this program. It seems to some of us like it's suicide.

Prabhupada: And this is also suicidal.

Tamal: (*turning to others*) Hmm. Prabhupada said "And this is also suicide." (*turning back to Prabhupada*)

Now you have to choose which suicide.

The answer to why is: Because it would be embarrassing for Tamal to have to explain why he spoke with Srila Prabhupada in such a way about choosing which suicide. It almost seems as though Srila Prabhupada and Tamal are being coy with each other, knowing the other knows what's going on. Very bizarre.

(2). As in the example above, why are lengthy portions in his diary copied exactly word for word from the Conversations Books, but other more controversial portions are totally different- butchered, rewritten, or sanitized? Presumably Tamal does not expect many readers to cross-check his version with the Conversations Books, which are the actual tape recording transcripts.

(3). *TKG's Diary* (p.91-2) June 27: He claims an incredible (literally) incident to have occurred in the middle of the night, when Srila Prabhupada called for Tamal. According to Tamal, Srila Prabhupada asked him: *"Amongst the GBC, have you selected one after me who will succeed?" I replied that we felt that we should manage together as a group, that none of us was more qualified than the others. 'Yes, each of you can be acharya of your zone.'*" Then Srila Prabhupada told Tamal not to worry about finally going to China, but to stay as his personal secretary. But there are no tapes to verify what Tamal claims was said. Who can believe this, coming from the mastermind of the zonal acharya successor guru system? Acharya of your zone? There is no way Srila Prabhupada could have said this- it doesn't at all fit with anything he said at any time anywhere else.

(4). As an example of the selected inaccuracies in *TKG's Diary*, we have to look no further than his description of the May 28 talks. Such an important conversation about future initiations was given in only two lines:

"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."

However, let's see what the relevant parts of the actual conversations were (excerpts only):

PRABHUPADA: ...I shall recommend some of you to act as officiating acharyas.

TAMAL: Is that called ritvik-acharya?

PRABHUPADA: Ritvik yes.

SATSVARUPA: Then what is the relationship of that person who gives the initiation and the...

PRABHUPADA: He's guru. He's guru.

SATSVARUPA: But he does it on your behalf.

PRABHUPADA: Yes. That is formality. [...]

SATSVARUPA: So they may also be considered your disciples.

PRABHUPADA: Yes, they are disciples. [...]

PRABHUPADA: When I order, "You become guru," he becomes regular guru. That's all. He becomes disciple of my disciple. That's it.

Whereas many other conversations are 100% or 80% verbatim from the tape recordings, this conversation is 5%, just so Tamal can phrase it to his own interpretation. How slick can one be?

(5). As a random example, we compared Tamal's diary page for October 8, 1977 with the actual tape recording as shown in Conversations Books Vol. 35, p. 131-2, where Srila Prabhupada speaks with Hansadutta Swami about simple living and farm projects. Tamal uses quotation marks, as though he is quoting directly from the tapes, but although almost identical, there are enough different words to make a conclusion that Tamal copied from the book but changed some words so it looks like a diary entry. Such a diary entry would be impossible to have been recorded from memory and be so close to the actual conversation, especially when it is more than a page of 35 lines of conversation! We are thus sure that Tamal simply made some changes in the Conversations Books transcripts and presented it as though it came from his diary. This is unnecessarily dishonest. In *A Transcendental Diary*, Hari Sauri has included into his actual diary notes the exact transcripts of many conversations, not pretending that his diary included all that material. But Tamal has changed just a few words in such a way as to look like that is his actual diary account. Why did Tamal do this? It appears that he either:

(a). cannot help himself from being deceitful and pretentious,

(b). or, he thought that in this way he would be able to give credibility to those diary entries which are not now available on tape, such as #3 from above, about zonal acharyas.

(6). Along this same line of thinking, there is another item which comes strongly to mind. In his diary, where he

has similarly recounted conversations and Srila Prabhupada's statements in quotation marks that are not found in any available tape recordings, we then must ask where did he get those sections from? They look just like the parts that ARE from the available tape recordings. So did Tamal use those parts from tapes that only he has and the Bhaktivedanta Archives do not have? **Are these the missing tapes?** Many August and September (there are no tapes Aug. 18 to Oct. 2) diary entries include lengthy Srila Prabhupada statements in quotations that could not possibly be memorized by a very busy personal secretary when he made his diary entries at the end of the day. Thus the possibility that **Tamal kept the missing tapes** is the idea that pops up when studying these anachronisms in his book. Again, what happened to all of Tamal's personal belongings after his demise, including the original diary, computer files, paper files, etc? Hrishikesh das explained how he had been given a shipping container-full of Kirtanananda's personal files in 2004; where is Tamal's stuff? It needs to be located, secured, and studied by honest religious historians such as Burke Rochford, etc. The missing tapes may well be still there amongst Tamal's personal belongings...

CONCLUSION: TKG'S DIARY

This book is another one of the whitewash coverups by ISKCON leaders. The fact that he published it exactly when the poison issue had become very public in 1998, instead of anytime in the preceding twenty years, makes one wonder what was his purpose in withholding its publication until that exact time? This indicates that he produced it for his defense, and did so by doctoring many parts of it.

There are many incidents and histories that do not concur with the rest of the historical records, either other memories of the time, the tape recordings transcribed in the Conversations Books, or the general body of Srila Prabhupada teachings and instructions. It is full of omissions and apparent additions. *TKG's Diary* cannot be trusted as an accurate history, but rather, should be seen as the attempts of a guilty poisoner trying to deflect attention from himself as the prime suspect in Srila Prabhupada's poisoning.



CHAPTER 63:

TOPANGA CANYON CONFESSIONS

INTRODUCTION

Tamal Krishna Goswami and Hansadutta Swami were suspended as GBC's and initiating gurus in ISKCON in late April 1980 at an emergency GBC meeting in Los Angeles. The two had been ordered to stay out of their zones, and were travelling around ISKCON, ending up at Nrsinghananda's Topanga Canyon Pyramid House. Tamal called for an open discussion on December 3, 1980. Hansadutta, Dhira Krishna, Kirtiraja, Jayadwaita and others were present and the talks was recorded. Tamal confessed that Srila Prabhupada never appointed anyone as an initiating guru, but only as ritviks. The unexpected bombshell tape recording quickly circulated widely in ISKCON's underground, giving great angst to the other gurus.

Tamal's confessional statements are very interesting. The most often read part is where Tamal says there were only ritvik appointments and no guru appointments. This part was earthshaking, as it directly refuted the BIG LIE that Srila Prabhupada had appointed 11 successor initiating gurus, which Tamal said was untrue. The ramifications of this revelation were huge: If the eleven had not been appointed, then what mandate did they have from Srila Prabhupada? Answer: none.

But Tamal did not stop there, he explained the alternative to having no appointed gurus: that every disciple had a right to be a guru after the father disappears. Tamal was not simply trying to negate the zonal system that was being used in 1980, with 11 exclusive acharyas, but was pressuring the GBC to open the doors to everyone "qualified." *In this way Tamal would get back in too.* Every disciple has a right to initiate his own disciples after the guru departs, and that would include him too! Either the GBC would allow all qualified disciples to act as guru, or they would hurry and offer Tamal his positions back if he would just shut up and not say these things anymore. The GBC did not want any more of this discussion where they would have to share their positions with too many others, so they brought Tamal and Hansadutta back into their club within 3 months. And when the zonal acharya system had self-destructed by 1986-87, Tamal was ready because he had already laid the groundwork for the pseudo guru reforms where all disciples could become an initiating guru. Let more and more devotees fulfill their illicit personal ambitions to pretentiously become what they are not...

TAMAL SPILLS THE BEANS AT PYRAMID HOUSE

Below are the essential sections of the confessional portions (emphasis ours):

Hansadutta: Anyway, Tamal Krishna Goswami has had a very important realization about how some of these problems have been plaguing us for the last two years practically, since Prabhupada disappeared. How they've come to be, regarding this guru issue and appointment...

Tamal: *Actually, Prabhupada never appointed any gurus. He didn't appoint eleven gurus. He appointed eleven ritviks. He never appointed them gurus. Myself and the other GBC have done the greatest disservice to this movement the last three years because we interpreted the appointment of ritviks as the appointment of gurus.* What actually happened was that Prabhupada mentioned that he might be appointing some ritviks, so the GBC went to Prabhupada- 5 or 6 of us. We asked him, "Srila Prabhupada, after your departure, if we accept disciples, whose disciples will they be, your disciples or mine?" Later on there was a piled-up list for people to get initiated. I said, "Srila Prabhupada, you once mentioned about ritviks. I don't know what to do. We don't want to approach you, but there's hundreds of devotees named, and I'm just holding all the letters."

So Prabhupada said, "I will appoint so many..." and he started to name them. He made it very clear that they're his disciples. At that point it was very clear in my mind that they were his disciples. Later on I asked him two questions: 1) What about Brahmananda Swami? So Prabhupada said, "No, not unless he's qualified." Before I got ready to type the letter, I asked him: 2) "Srila Prabhupada, is this all or do you want to add more?" He said, "As is necessary, others may be added."

Now I understand that what he did was very clear. He was physically incapable of performing the function of initiation physically; therefore, he appointed officiating priests to initiate on his behalf. He

appointed eleven and he said very clearly, "Whoever is nearest, he can initiate." This is a very important point, because when it comes to initiating it isn't whoever is nearest, it's wherever your heart goes. Who you repose your faith in, you take initiation from him. **But when it's officiating, it's whoever is nearest, and he was very clear. "Then, on my behalf, they'll initiate."** It's not a question that you repose your faith in that person. That's a function for the guru. "In order for me to manage this movement," Prabhupada said, "I have to form a GBC, and I will appoint the following people. In order to continue the process of people joining our movement and getting initiated, I have to appoint some priests to help me because just like I cannot physically manage everyone myself, I physically cannot initiate everyone myself." **And that's all that it was, and it was never any more than that. If it had been more than that, you can bet your bottom dollar that Prabhupada would have spoken for days and hours and weeks on end about how to set up this thing with the gurus, but he didn't because he already had said it a million times.** He said, "My guru Maharaja did not appoint anyone. It's by qualification."

We made a great mistake. After Prabhupada's departure, what is the position of these eleven people? Obviously, Srila Prabhupada felt that of all of the people, these people are particularly qualified. So it stands to reason that after Prabhupada's departure, they would go on, if they so desired, to initiate. Actually a sannyasi, for example, is considered to be spiritual master of the varnas and ashramas. The brahmana is considered to be the spiritual master also. Prabhupada showed that it's not just sannyasis. He named two people who were grhasthas, who could at least be ritviks, showing that they were equal to any sannyasi. So anyone who is spiritually qualified- it's always been understood that you cannot accept disciples in the presence of your guru, but when the guru disappears, you can accept disciples if you're qualified and someone can repose their faith. Of course, they should be fully appraised at how to distinguish who is a proper guru. But if you're a proper guru, and your guru is no longer present, that is your right. It's like a man can procreate. Similarly, it is a disciple's duty to push forward. He may decide, "I don't want to take disciples. I want to assist so-and-so." He has that right. But if he feels the inspiration from within and he has the qualifications, and he realizes what it means to take disciples, that it is a heavy responsibility, and if someone reposes their [faith] in him, then he should go ahead and do that.

Unfortunately, the GBC did not recognize this point. They immediately said these eleven people are the selected gurus. I can say definitely for myself, and for which I humbly beg forgiveness from everybody, that there was definitely some degree of trying to control. This is the conditioned nature, and it came out in the highest position of all. "Guru, oh wonderful. Now I'm a guru, and there's only eleven of us." This is what led us into this pitfall. The GBC who weren't gurus said, "I'm next in line." This has screwed up our movement terribly. It has very much hurt our movement because it has left so many Godbrothers in a frustrated position, very, very frustrated, and it is dampening their enthusiasm, and it has held back the preaching mission.

Jayapataka read an ultimate point that Hansadutta Maharaja was praying for Prabhupada's death. [see Ch. 102] Sridhar Maharaja heard this and he said, "Yes, the same thing was there in my guru Maharaja's time. There was one disciple who guru Maharaja said was in the same mentality. My guru Maharaja chose to see the bright side. Yes, because he feels checked right now in his preaching determination. He wants to preach for me and for Krishna, and he cannot." The fact is that whatever we say still Prabhupada named him after this incident to be a ritvik or a guru, according to your interpretation. **I've been accused of the same thing. "That you tried to kill Prabhupada."** The point I want to state on that is this realization, and I feel that the GBC body, if they don't adopt this point very quickly, if they don't realize this truth: You can't show me anything on tape or in writing where Prabhupada says, "I appoint these 11 as gurus." It doesn't exist because he never appointed any gurus. This is a myth. Everyone is qualified to right now give initiation. The day you got initiated you get the right to become a father when your father disappears, if you're qualified. No appointment. It doesn't require an appointment because there isn't one.

I think that if you analyze very carefully some of the things which have taken place, you see that a lot of them - Yasodanandana's incident - would have been avoided. Jadurani's incident would have been. My incident in my zone would have been avoided. At least I can say all those, and I think our whole mentality- I think Jayatirtha's incident would have been avoided. I think that if there had been a whole different mentality, there would be 79 gurus or 122, instead of 11 where you have to show some super-excellent qualifications. I think it would also throw the position of the GBC into its proper perspective, which is not to control and to

have every single thing channeled through it, but to support the preaching mission, to support and to facilitate the preaching mission. That is the actual business of the GBC, not to restrict it or retard it in any way. I think to some extent it's doing that at this point. For example, I think that Srila Prabhupada - I personally feel - that the gurus don't have to be GBC members, because the GBC is by-and-large a managerial function. Of course, it requires spiritual intelligence. You can't have a materialistic person become a GBC, but it is by-and-large a managerial function. [...] The point I want to state on that is this realization, and I feel that the GBC body, if they don't adopt this point very quickly, if they don't realize this truth: ***You can't show me anything on tape or in writing where Prabhupada says, "I appoint these 11 as gurus." It doesn't exist because he never appointed any gurus. This is a myth. Everyone is qualified to right now give initiation*** and you'll see no blood and pus will fall out of the sky, no thunderbolt will strike you dead. The day you got initiated you get the right to become a father when your father disappears, if you're qualified. No appointment. It doesn't require an appointment because there isn't one.

There's one thing I have to say is that in this discussion there should be no fear of repercussions. I have no fear of anything and that's why I can say anything because everything that could have happened, has happened. **(END)**

WHAT WAS TAMAL'S MOTIVE IN HIS SUDDEN CONFESSION?

Tamal admits that there never was an appointment of regular gurus; Srila Prabhupada only appointed ritviks. However, he also says that after Srila Prabhupada departed, it was "only natural" for those eleven ritviks (and then more that would be added later) to become regular gurus, even though Srila Prabhupada never instructed such a thing. Although he admits there was no appointment of anything but ritviks, Tamal then says that "everyone is qualified to right now give initiation."

Having been deposed indefinitely as a guru, Tamal had little to lose in undermining the ISKCON zonal acharyas by proclaiming that they were never appointed, that everyone could be a guru, and the loud implication was that the ISKCON gurus were illegally exclusive. Obviously he was retaliating against those who had suspended him and his announcement was meant to upset the whole GBC guru program by undercutting its very claims to legitimacy. In other words, if he could not be a big guru, then neither could they! Little wonder why many devotees called these years as the "Guru Wars."

Tamal had calculated how he could get his guruship, zone, and disciples back, and discussed this plan with Hansadutta ahead of time: "*Tamal Krishna Goswami has had a very important realization...*" As described in Book Two, they next went to see Sridhar Maharaja in Navadwipa and whether he would agree with their suspensions. Sridhar Maharaja supported Tamal's reinstatement and pressure was brought by Tamal and Hansadutta upon the GBC just before the 1981 GBC meetings in Mayapur. At the meeting they were fully again reinstated as gurus. Their strategy had worked, but ever afterwards Tamal and the GBC have had to deal with the embarrassment of their "main man" Tamal claiming that there had been no appointment of gurus, only of ritviks. The issue then becomes whether ritviks were temporary or permanent "henceforward," and what should be done with the leaders (and their doctrines) who foisted the successor acharya hoax upon the movement.

THE GENERAL UNDERSTANDING OF THE CONFESSION

"As far as Topanga Canyon where Tamal admitted what really happened; then he wasn't lying. The GBC had kicked him out for saying that all the devotees had to go through him to get to Prabhupada. After they heard Tamal's confession and knew the so-called guruship was doomed so they hurriedly let him back and tried to hide the evidence, the recorded conversation. The GBC sequestered him and he quickly denounced that 'confession' and again upheld the GBC side. I have heard that TKG was not doing well at the time and the GBC was punishing him at the time, but, after this, they went to him and granted what he wanted and in exchange he withdrew his confession and sang the old song again. When the other Acharyas found out about his confession, PANIC, they called an emergency meeting and convinced TKG to deny that so-called confession." (Ameyatma das)

TAMAL'S AMAZING, CONFUSING GURU SYSTEM PHILOSOPHIES

The following article was adapted from an article on VNN.org on January 7, 1999, written by some of Tamal's former Chinese disciples.

COLORFUL HISTORY OF TAMAL KRISHNA GOSWAMI

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

1.) 1978: TKG agrees with the rest of the new gurus that the 11 men listed in the July 9, 1977 letter had been exclusively chosen as the 'material and spiritual successors' to Srila Prabhupada. He enthusiastically participated in and supported this system, with the big vyasanas etc. In a document he was party to, *The Process For Carrying Out Srila Prabhupada's Desires For Future Initiations: A paper prepared by the GBC in consultation with higher authorities*, issued at Mayapur, Mar. 26, 1978, it stated:

*"The GBC members met together in Vrndavana and prepared a few last questions to put before Srila Prabhupada. [...] Then he said that he would name the initiating gurus later. [...] Then one day in June he gave his secretary the names of eleven disciples who would be initiating the disciples. [...] A delicate situation may arise when in one ISKCON temple there are disciples of different gurus. The natural way to avoid this is for a guru to perform diksha in his own zone. Srila Prabhupada deliberately chose gurus in different parts of the world to arrange for this. [...] A second seat, however a little below Srila Prabhupada's vyasana, should be given to the initiating guru. [...] Those who are already empowered to initiate will extend the number by their consideration. In this way it will have spiritual characteristics. The eleven picked by His Divine Grace will extend themselves. [...] Now these godbrother's are worshiped by their disciples as genuine spiritual masters. This means for example, that they are to be considered, as stated in the Guruvastakam, as **nikunjo-yuno rati keli siddhyai** - intimate assistants in the pastimes of Krishna."*

We should note that as of 1999, out of the eleven "intimate associates of the gopis," seven have been publicly exposed as fallen. Of the remaining four, Tamal advanced the most destructive deviations into ISKCON, Satsvarupa had a sexual affair with a married woman in 2004 and renewed his interest in the World Series, Hridayananda has effectively given up sadhana, sannyas, and is philosophically deviant, and Jayapataka was censored for not chanting japa or having good sadhana. Tamal wrote a letter to Upananda on Dec. 13, 1978:

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

It is noted here that this understanding as described by TKG above has been refuted by the GBC themselves as false and recanted by Tamal himself in 1980 at the Pyramid House talks. Also noted is that in 1998 TKG claimed in lectures given in Hongkong, etc, responding to the ritviks' use of the July 9th letter as evidence for a post-1977 ritvik system, that the July 9th letter was actually never authored or written by Srila Prabhupada, claiming that the letter was written by him, and the contents of the letter were his creation, even though ritually signed by Srila Prabhupada. Thus according to the convenience of the situation and the particular climate of ISKCON, TKG again changed his position.

2.) 1980: By this time TKG's understanding of Srila Prabhupada's desires for guru-succession had become so extremely deviant that even the GBC, themselves following a deviated path, suspended him as GBC and guru, relieving him of his zone. TKG had become convinced, amongst other things, that even his Godbrothers and Godsisters could only reach Srila Prabhupada through him! Many devotees hold Tamal accountable for the suicide of a well-liked devotee named Gopijanaballabha Swami, who was thought to have become mortally depressed on account of Tamal's demands and philosophy.

3.) 1980: Having been suspended, TKG then gave a **new explanation** at Topanga Canyon, California on December 3, 1980. He "admits":

"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."

Here TKG not only confirms that his 1978 understanding was totally wrong, but also that *now* he has finally properly understood what Srila Prabhupada really wanted. Of course, within a very short time the GBC returned TKG to his zone as GBC and guru, fearful that he might upset the apple cart and their positions any further.

4.) 1982: TKG has changed his mind again and goes back to the version of events that he had supported in 1978 and rejected in 1980, as seen in a letter to Gadai Prabhu on June 16, 1982:

"I do not think that there is any problem in accepting the spiritual masters who Srila Prabhupada appointed. The first qualification which you should have before you decide on this issue is to chant sixteen rounds and follow strictly Prabhupada's orders... The real proof is to see that they are acharya, not simply by appointment, but by actions. Our movement is progressing and growing more and more, at least as much as it was during Srila Prabhupada's time. [...] You have enclosed a clipping from BTG in which Srila Bhaktipada (Kirtanananda Swami) is advertised as 'Bona fide Spiritual Master'. You say 'this is something that seems a little strange to me'. Would you please explain to me what seems strange? "

Kirtanananda served 8 years of a 26 year sentence in Federal prison for various criminal convictions. That *is* strange for an acharya. [He also had sex with men and boys while acting as a supposed guru.]

5.) 1984: This re-metamorphosis of TKG's version of what happened in 1977 is evidenced in his 1984 book, **Servant of the Servant** (page 361):

*"Since the disappearance of our beloved spiritual master, we have seen such disenchanting persons come forward trying to cast doubt on the legacy left by Srila Prabhupada. When Srila Prabhupada appointed from among his senior disciples eleven persons to continue the process of initiation, and when after their spiritual master's departure those whom he selected assumed their duties by his command, the critics began to bark their discontent. **Though they leveled their remarks against the successor gurus, in reality their criticism was aimed at Srila Prabhupada himself.** Just as in 1970, the present dissatisfaction is being unabatedly fed by some of his Godbrothers in India. **Doubt in Srila Prabhupada's successors is a thin veneer covering the same malicious attempt as was made in 1970 to minimize Prabhupada's position as the founder-acharya of ISKCON.** Srila Prabhupada saw this attempt as the greatest danger to his disciples and the Society which he had created, and he acted at once to curb it. In the same light, **we who are his faithful followers must defend Prabhupada's successors** to protect their young disciples and to preserve the unity of ISKCON and the prestige of its founder-acharya.*

COMMENT: It is this heavy mood which caused thousands to leave ISKCON. The facts are that there was no appointment of successor gurus, and that Srila Prabhupada's instructions on initiations after His departure were not implemented. Instead, the "eleven" claimed the mission's inheritance for themselves, falsely proclaiming themselves as the chosen few to take Srila Prabhupada's place.

*By his letter of June 21, Srila Prabhupada did not merely confirm his own transcendental position as my spiritual master. As he stated, **"Any living entity who is conditioned can achieve the perfectional stage of life by the above-mentioned processes and the vivid example is Narada Muni."** The critics may argue that appointment alone is not a guarantee that one has actually achieved this perfectional stage of life; Prabhupada might have appointed disciples for lack of anyone better, or hoping that they might one day achieve the desired*

realization. To such irresponsible criticism we answer a decisive "No!" Srila Prabhupada chose them because they merited his confidence. How do we say so? -by their qualifications in regard to all categories as determined in Srila Prabhupada's own books, the spiritual law books for this age, i.e., that they repeat Krishna's words, received in disciplic succession.

Srila Prabhupada conferred his blessings upon these disciples, seeing that they had dedicated themselves heart and soul to assisting him in the preaching mission of Sri Chaitanya Mahaprabhu. **Thus he considered them to be uttama-adhikari, all highly advanced devotees worthy to be accepted as spiritual masters.)**

COMMENT: How puffed up... arrogant... how devious to interpret the appointment as an officiating priest to be equivalent to the status of uttama adhikari, the liberated platform of the perfected soul.

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 the precipice of spiritual calamity.** We have experience of one "liberation-seeking" Godbrother, impatient for his spiritual rasa, wandering into the arms of a so-called "rasa-guru." After being informed of his real identity as a peacock in Goloka, this foolish neophyte began imitating behind closed doors the movements and cooings of a peacock, preparing for his future role. Such behavior indicates little familiarity with Prabhupada's teachings. Srila Prabhupada did not encourage such discussions, did not reveal his relationship with Krishna, nor give anyone a special initiation into theirs. But to suggest that Srila Prabhupada was not therefore of the highest liberated realization, not qualified to fully guide his disciples, is preposterous. In a Bhagavatam purport Srila Prabhupada clearly defines how we should understand the spiritual master's liberated condition

Sometimes Prabhupada was asked, "Are you perfect?" Prabhupada's humble reply was, "I may not be perfect. But I have complete faith in the words of my spiritual master, and he is perfect." Perfection, or liberation, means to follow a perfect person.

COMMENT: Tamal wants us to think that to question his exalted, liberated stature would be "spiritual calamity." But Tamal was the real calamity by his promotion of the various guru hoaxes in ISKCON which had disastrous results. If Tamal's endorsement of ISKCON's guru hoaxes was perfect, then why was there the "guru reforms" of 1986, 1992, 1996, and 1999? Perfection requires no reformation.

Ultimately, however, the greatest proof of the bonafidity of Srila Prabhupada's successor acharyas is their new disciples. It is said, *phalena pariciyate*: One is recognized by the results of his actions... A spiritual master is recognized as an actual guru when it is seen that he has changed the character of his disciples. As a tree is known by the fruit it produces, so we can know for certain that the fruit of our acharyas' preaching has unquestionably been grown on the tree of Lord Chaitanya. The new devotees who are now joining ISKCON bear every semblance of being true Gaudiya Vaishnavas. In fact, judging by the results they are achieving in the fields of book distribution, temple worship, etc., they are even surpassing the previous generation of devotees. Undoubtedly this is only possible through the causeless mercy of Srila Prabhupada who, being greatly pleased, is continuing to shower his unlimited blessings upon the worldwide members of his ISKCON family."

COMMENT: New disciples were coming by Srila Prabhupada's mercy only, and certainly not due to the zonal acharya's following Srila Prabhupada's instructions. If a thief steals a diamond necklace, wears it on his own neck and then proclaims it as proof of being wealthy... is that ridiculous, or what?

Note: The entire portion excerpted above from his 1984 book was mysteriously deleted in the 1991 reprint edition. As the realities in ISKCON changed, so did Tamal change his philosophy.

6.) Post 1987: TKG again changes his mind and whole-heartedly endorses the new guru "reforms" in ISKCON and agrees that what he and the other 11 had been doing and teaching for the last 10 years was wrong. He agrees that in new versions of his book 'Servant of the Servant' the above quoted passage would be omitted. In a December, 1987 letter to Gauridas Pandit TKG said that the guru issue was unresolved and that open discussion would be healthy. No open discussions were allowed, however.

7.) At Mayapura in March 1990, TKG becomes very angry about the Vedic Village Review and its propagation of

the ritvik philosophy, describing Nityananda das as ISKCON's "*public enemy number one*," and arranging for the excommunication from ISKCON of the three VVR editors in New Jaipur, Mississippi. With Ravindra Swarup, he produces the ISKCON Journal which attempted to defend the ISKCON system of guru selection and approval.

8.) 1992-95: TKG's understanding of guru-tattva takes a further twist. He now leads the formation of a sort of "gopi-bhava" club, preaching that Srila Prabhupada had not given us the 'highest understanding' and that we should consult with a '*rasika guru*', such as Narayan Maharaja, whom Ravindra Svarupa, GBC chairman and a former close TKG associate, later characterized in much less than flattering terms. (*Taking Srila Prabhupada Straight, 1998*)

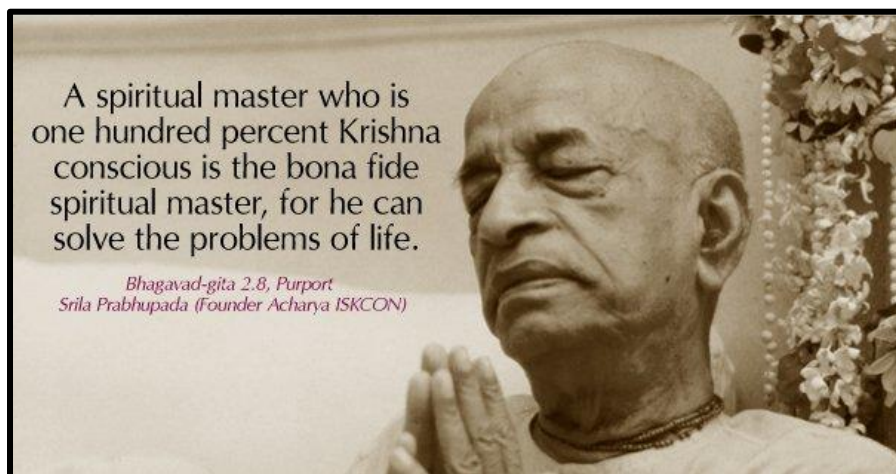
9.) 1995: TKG, under intense pressure in a GBC showdown, relented on the *rasika-guru* issue, admitting the fault in thinking that Srila Prabhupada had not given us everything we needed. He and some of the senior ISKCON 'buddies' recanted the position that we should consult with the '*rasika guru*', as he had himself done and as he had persuaded many *hundreds* of others to do for the previous 4 years. It appeared that TKG had been ready to formally promote Narayan Maharaja to be named as the next acharya for ISKCON (with himself being the right hand man.) TKG was chastised and put on restriction and probation by the GBC, forbidden from contacting Narayan Maharaja or coming to Vrindaban. Many devotees refused to follow suit, and, afterwards, ISKCON defections to Narayan Maharaja increased dramatically and contributed to a seriously weakened ISKCON.

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

Tamal's life was a maze of confusing mumbo-jumbo, a menagerie of evolving, mutating, transmogrifying, contradictory, whimsical, political, and bewildering patchwork of edicts, positions, policies, and "manifestos" that are wholly incompatible with the true Acharya's instructions. **(END)**

CONCLUSION

Tamal: *Actually, Prabhupada never appointed any gurus. He didn't appoint eleven gurus. He appointed eleven ritviks. He never appointed them gurus. Myself and the other GBC have done the greatest disservice to this movement the last three years because we interpreted the appointment of ritviks as the appointment of gurus. [...] 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...*



CHAPTER 64:

WAR IN TEXAS AND WOES IN FIJI

INTRODUCTION

While Tamal's controversial reputation and legacy preceded his arrival wherever he moved in the world of devotees, he also began to experience serious troubles and reactions to his own activities right at home in Dallas, Texas and also in Fiji, a big part of his "zone." Although he considered himself the only qualified and properly trained disciple to assume the leadership of Srila Prabhupada's movement, he could not manage to maintain peace even in his base of operations. Defections, lawsuits, embarrassments, financial boondoggles, and hardcore hometown enemies eventually wore Tamal down into a kidney cancer health crisis. In his last six years, Tamal survived his cancer with the best modern medical treatments, and he then faded from the Dallas temple scene into the academic world, attending universities, studying, writing, and living in a private apartment near Cambridge in London. Tamal's rent and overhead reportedly exceeded US\$6000 a month (compare that to the \$6000 he and the GBC would not pay to see if Srila Prabhupada was poisoned by tests with Dr. Morris). His new plan of conquest was to become the world's leading academic scholar and authority on the Hare Krishna Movement, and to do so as a longtime practicing active member who had been the founder's right hand assistant and personal secretary.

"PREPARE FOR WAR"

Gordhan L Goyani first read Srila Prabhupada's books while in the University of Houston in 1971. He adopted the regulative principles in 1974 and became the first Indian initiated by Tamal in Houston ISKCON. He cultivated the Hindu congregation until 25 Indians had taken initiation and a beautiful temple was built. He moved to Dallas in 1985. A Dallas source related the history:

"He always acted as a natural preacher and collector of donations from the Indian community. He would collect \$60,000 annually at fundraisers in Dallas. Gadadhar was the life membership director and was initiated by Tamal. Around 1989 he began reading underground news in ISKCON via the Vedic Village Review and Puranjana circulars, and this changed Gadadhar for good."

Gadadhar das, as life membership director and a member of the temple administration, became increasingly incensed at the anomalies he was discovering in Dallas, in Tamal, in the local management, and in ISKCON in general. Reading *Monkey On A Stick* greatly affected him. When he put questions before Tamal, he was told:

"Only questions about the guru-disciple relationship are allowed. If I answer one question there be one hundred more, and these questions are beneath my dignity."

Gadadhar noticed that funds, collected from the Dallas Hindu community for purposes which the congregation were inspired to donate towards, would be diverted to making payments on the Oklahoma farm. He determined the farm to be a colossal mismanagement fiasco and felt that the Indian community was being deceived and that their donations being secretly diverted against their knowledge.

Gadadhar stood up for Naveen Krishna das when in 1989 when his loyalty was questioned by Tamal. He was unafraid of the tyrannical regime in Dallas. He attended meetings in response to his complaints but remained unsatisfied by empty promises and suave diplomacy. Gradually he became convinced that Tamal was crooked, dishonest, and not qualified to be a guru, GBC, or anything.

After years of being given the cold shoulder, in great exasperation Gadadhar finally could not tolerate the situation any longer, and he gave notice to Tamal and the ISKCON GBC body to "prepare for war." He began to send regular newsletters to the Texas Indian community and all temples in the world describing the injustices and scandals in the zone and throughout ISKCON. He strongly urged the Hindu congregation to ask tough questions and not to donate money because it would be misappropriated as usual for lawsuits and

Tamal's pet projects. The more he was shunned by the Dallas ISKCON management and Tamal, he simply turned more bitter. He literally declared war on Tamal personally, exposing his tyranny, corruption, and bad character.

Gadadhar was banned from the temple, which secured a court order restraining him from coming within 500 feet of the temple. The collections from the Hindus dramatically declined in Dallas and Houston and Tamal complained to the GBC about Gadadhar. Tamal was highly embarrassed when Gadadhar revealed in March 1995 that Tamal had been secretly suspended as GBC and as guru due to the Narayan Maharaja fiasco. A Dallas source said:

"Someone inside the GBC was giving Gadadhar top secret information for publishing in his newsletters. Gadadhar proved to be a formidable enemy to Tamal, and he destroyed Tamal's emotional state. Tamal developed cancer soon afterwards..."

Gadadhar's complaints were:

- The numerous lawsuits in Dallas were attributed to gross mismanagement
- Tamal was harsh, unfair, exploitative, dishonest, conceited, and mistreated devotees
- Funds collected from the congregation for specific purposes were repeatedly diverted or wasted, such as on the Oklahoma farm
- Tamal had deviated from the system of initiations Srila Prabhupada established
- Tamal was heavily promoting Narayan Maharaja as though Srila Prabhupada had not given us complete knowledge
- Tamal had mistreated him, even advising his family that he needed psychiatric help
- Tamal was so unwelcome in Fiji that he had been thrown out by the local devotees

By 2015 Gadadhar das was again raising funds from the Texas Indian community, but on behalf of ISKCON Bangalore's Akshaya Patra Food Relief programs. In 1996 he wrote:

ISKCON'S structure has been severely weakened by the false persons acting as Gurus, which are like termites which slowly eat up the wood and then the whole structure collapses. Let us remove the termites before the house of ISKCON collapses. Let us go back to the system where GBCs will manage preaching, properties, manpower and other assets of ISKCON, and ritviks will perform first and second initiations on Srila Prabhupada's behalf, and every one will be Srila Prabhupada's disciple, not of some unqualified boy as Gurus. This is the best gift we can give to Srila Prabhupada on his Centennial Celebration in 1996. ☺

Gadadhar das included some very provoking insights in his newsletters; some examples:

- (1). ***"What Tamal and others have been doing is worse than offending Srila Prabhupada and devotees. They are the ones who need to be kicked out."***
- (2). ***"Tamal is the one who has the long history of offending devotees and Srila Prabhupada again and again."***
- (3). ***"I declare to the whole world that Krishna and Srila Prabhupada have left ISKCON."***
- (4). ***"When one false ISKCON guru gets in trouble, the others start chanting, "Oh! He is a senior disciple of Srila Prabhupada, he has done so much valuable service, let us be kind to him, he is in good standing... This is false vpropaganda to bewilder the innocent and unsuspecting devotees. This buddy system will be smashed in due time."***
- (5). ***"The reason that the GBC and gurus escape detection most of the time is they choose not to see the truth as it presents itself. They are mostly crooks. They cover up the misdeeds of their buddies, and their policy is not to remove anyone from their ranks."***
- (6). ***"Giving donations to ISKCON's leaders who are rascals such as Tamal simply is a waste of hard-earned money and it is like milk fed to snakes which increases their venom."***
- (7). ***"The GBC dirty tricks and tactics of not admitting the plain truth and their failure to take bold steps to hold wrongdoers accountable has destroyed ISKCON and the devotee's faith in ISKCON."***

(8). "We must reject blind following of the deviant GBC and stand up for the truth and valiantly attempt to root out evil from ISKCON. This is the duty of every devotee as they owe this to Srila Prabhupada and Krishna. Only truthful dealings can be allowed to operate the institution. Give up weakness of heart and fight for the truth."

LAWSUITS

From the mid eighties and on, a number of lawsuits were filed against ISKCON Dallas, Tamal himself, and various temple leaders. The main case involved Guruvastakam dasi, one of Tamal's book distributors, who had two sons in various gurukulas and who were physically and sexually abused. It was revealed that Tamal kept the abusive teacher in the Dallas school even after he had confessed his pedophile proclivities. Further, Tamal had forced Guruvastakam to marry an illegal immigrant to secure his residency and his continued funds collections for the temple. She tried to negotiate a reasonable settlement via various devotees, but was given the stone wall treatment. Tamal was unreasonably stubborn, even to his own detriment. Temple insurance coverage paid out an undisclosed amount after years of anguish, stalling, and included even Tamal's banishment of Guruvastakam dasi from the Dallas temple. She had collected over a million dollars but Tamal told her not to ask for any money, even after it was determined her abused children required extensive counseling.

Guruvastakam dasi was very affected by Tamal's lack of concern for her children and response to her complaints, and that he was unable to properly or fairly deal with people. An inside source in Dallas claims that Tamal was advised by his attorney to burn the letter he received from Guruvastakam about the sexual abuse of her children; Tamal complied in the destruction of evidence.

TAMAL KNEW HIS DALLAS GURUKULA TEACHER WAS A PEDOPHILE

In the early 1980's one of the Dallas gurukula teachers wrote a letter to Tamal explaining that he had

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

August 17, 1987

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

Dear Maharaja and Prabhus,

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

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

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

Awaiting your prompt reply, I remain

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

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

I. PETITION

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

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

IV. SUPPORT

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

been sexually abused as a child and that he had also developed that inclination and desire to enjoy sex with children. Nevertheless, Tamal kept him on as a pujari and teacher with the little children. A few years later it came to be known that this devotee had been molesting children in the Dallas gurukula. In 1985, Diane Stercocowitz (Guruvastakam dasi), a collector at Dallas temple, complained that her children were being molested in the temple gurukula. The end result was that Tamal had her expelled from the temple, and the pedophile teacher was convicted for 40 years and sent to jail. After fifteen years, this man was released and he now lives close to the temple, still a devotee. (reported by Gadadhar das, Naveen Krishna das, others)

The insight from these incidents is that Tamal was far less concerned about the welfare of devotee children in Dallas than he was with other considerations, whatever they were. He obviously cared little about the children's welfare and less about making good on any of his lapses in management.

DEFLECTIONS

During Srila Prabhupada's manifest presence and especially during 1975-76, Tamal was in charge of the Radha Damodara book distribution teams in the USA. Tamal expertly attracted many of the top book distributors, and by achieving the highest results in ISKCON, Tamal was recognized by Srila Prabhupada for this most important service. Upon his return to Dallas in 1978, Tamal engaged many of these men in his own zone, even as the parties sold their buses and focused more on airports and city locations like malls, sports events, and concerts. However, Tamal's zeal for book distribution seemed to decrease. After Srila Prabhupada's departure, it seemed Tamal developed other plans.

Tamal began a business selling imported Korean paintings where reproductions of old masters costing a few dollars could be sold for over \$100. He diverted many book distributors to selling paintings instead, and he emphasized fund raising for the Dallas temple renovations. Old-time book distributors were disturbed at Tamal's shift in focus, and many defected to other places where they could get better facility and encouragement for doing book distribution.

Then, on top of these situational factors, Tamal began to insist that all his Godbrothers in his zone must worship Srila Prabhupada only through him, claiming that he was now the via medium to Krishna, the current link in the disciplic succession. ("No one comes to Prabhupada but through me"- this was a common joke at the time.) He even claimed that he should be the sole ISKCON acharya, that he alone was qualified to lead the Hare Krishna Movement after Srila Prabhupada's departure, and that Srila Prabhupada had come to him in a dream with this message.

As a result of these developments, most of the senior distributors and Godbrothers defected from Tamal's zone. Only his own die-hard disciples could accept these changes in Tamal and his policies, and the rest left. Due to his hard-driving, harsh treatment of devotees, many defected elsewhere. The list is very long, and included over the years: Naveen Krishna, Mrigendra, Sura, Pragosh, Vaisesika, Drishta, Jayadeva Goswami, Datta, and many others. Gradually the Hindu congregation became all the more important as the "American devotee" financial and participation base shrank in numbers and quality.

OKLAHOMA FARM DISASTER

Around 1980 Tamal purchased a 1000 acre farm north of Dallas just over the Oklahoma border. A devotee remembers his visit there in 1981:

"The area was rocky and dry, and the entrance to the farm descended a steep bluff to a lower plateau. The old, small farmhouse was surrounded by a few insignificant sheds and a small barn. We walked down to the wide fertile flats, the heart of the farm. At a certain point, the soil changed dramatically to a thick, sticky, black gumbo that was waterlogged. We could not even walk on it without sinking in the muck, as far as we could see. It was like quicksand. Any tractor would just get stuck after five feet. It was a huge, untillable, wet bog. I wondered who thought this was a good farm?" (Nityananda das)

The payment plan for the farm was onerous and seriously strained the finances of the Dallas temple. Many other necessary expenditures were postponed indefinitely as huge payments had to be made on the farm. Meanwhile, the farm soon proved to be a boondoggle as it simply sat there unused year after year. Some devotees went to live there, but it was sorely mismanaged and chaotic. Tamal's original inspiration to pioneer varnashrama dharma proved naïve and was never implemented because there was no executable plan or

proper leadership. Perhaps Tamal's reputation as a good manager is not an accurate one.

REVOLUTION IN THE SOUTH PACIFIC

The Fiji islands in the South Pacific in the seventies were a newly independent country consisting of 54% Indians brought by the British a century earlier to work in the sugar fields. Srila Prabhupada had come in 1975 and inspired the five Punjas brothers and their families and friends to establish ISKCON in Fiji by constructing a Krishna Kaliya temple in Lautoka. Two of the Punjas "Pandava brothers" were initiated by Srila Prabhupada: Vasudeva and Bhuhan Mohan. Tamal later initiated another two: Jagannath and Kanti.

In 1977 Vasudeva das frankly told Srila Prabhupada he could not work with Gurukripa as his GBC – there was too much gap between the cultured Indian Punjas brothers and the wild and bossy American devotees. Srila Prabhupada then named Vasudeva das as GBC for Fiji. In 1978 Tamal took Fiji as part of his zone and began to initiate disciples there. However, there always remained tension between ISKCON and the Punjas brothers, especially as Tamal's very dominating and ruthless nature combined with his absolute position as the new acharya was difficult for them to accommodate.

In 1977 there was some confusion about whether the Punjas had actually donated the Lautoka property to ISKCON and whether it was registered in ISKCON's name or still remained in the Punjas' name. The Lautoka property was placed in the name of ISKCON after all, but there was contention about who would be the property trustees. In 1994 Vasudeva began plans to construct a grand temple on 2 acres he would donate in the heart of the capital city Suva.

Jayarama das, an energetic disciple of Tamal in Suva, and Vasudeva each put in a million Fiji dollars for ISKCON's showpiece temple, completed in 1996. The property was placed in the name of ISKCON of Suva, but controlled by the Punjas brothers. In 2013 Bir Krishna Swami, who succeeded Tamal as the primary ISKCON guru in Fiji, confided in Nityananda das that ISKCON had a serious problem with the Punjas family because they would not give up control of the temple property. (The Punjas brothers are well informed what is best.)

The Fiji Times Weekend Magazine

By ASHA LAKHAN

A PUSH for complete power by the Punja family over the Hare Krishna business enterprise in Fiji has split the local movement and brought it under the severe censorship of the international body.

There are questions over financial management and claims that no financial reports have been provided since the movement was set up about 15 years ago. The Fiji Intelligence Service began probing into the movement's business operations a few weeks ago.

The movement runs a number of businesses in Fiji under the complete management control of the Punja family from Lautoka.

It operates two restaurants in Suva and one in Lautoka, Gopal's cordials and confectioneries and an *agarbati* (incense) factory.

It also owns several properties including a temple in Lautoka, a temple site at Pilling Road, Nasinu, a site at Vatuwaga and the old Musadilal Building on Cumming Street, Suva.

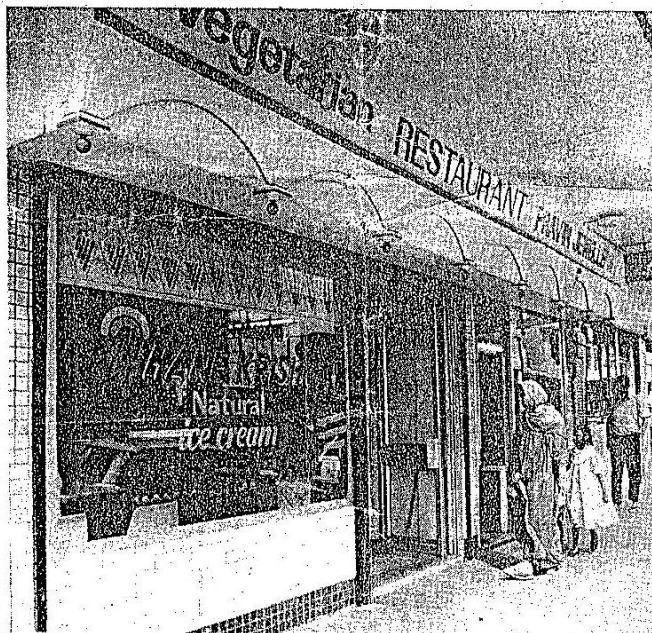
The entire enterprise operates under the name of the International Society for Krishna Consciousness of Fiji (ISKCON) and is affiliated to ISKCON in New York. ISKCON Fiji's business enterprises were set up primarily to raise funds for a temple in Suva. Both local members and the international body are asking why no moves have yet been made to build the temple.

Early last year, a petition signed by about 50 devotees of the society questioning operations in Fiji was sent to the international movement's Governing Body Commission, and came under discussion at its annual meeting in India in February.

Fiji's commissioner on the international commission is the chairman of the Fiji Council of Management, Deoji Punja.

It is not clear what transpired at the meeting but Mr Punja resigned as the Fiji commissioner ostensibly to concentrate on the Suva temple project.

At the annual meeting he accepted his retirement and states: "The General Governing Body encourages (him) to complete the Suva temple as an



THE Hare Krishna vegetarian restaurant on Cumming Street, in Suva. It is likely to be closed soon.

Power fight

Speaking from Bombay on Thursday Giriraj Swami said the international body did not recognise ISKCON Suva.

"Their constitution is unconstitutional," he said and was not in line with the principles of the international movement.

He said the society had very strict guidelines about who could be trustees of the organisation: they should strictly observe the spiritual teachings of the organisation, were required to chant the main Hare Krishna mantras certain times of the day, follow the principles of the founder of the movement and attend spiritual functions.

"Some of the trustees of ISKCON Suva are not even following the basic requirements of ordinary members," he said.

But one of the trustees of ISKCON Suva, Hari Punja, maintained that the amended July constitution superseded the society's old constitution.

He said the constitution was amended to localise the movement. "The old constitution gave a lot of control to people outside Fiji."

He denied there was a split in the movement: "As far as I know there is no controversy. The changes are very smooth."

And were unanimously agreed to by the trustees, he said.

He admitted Punja's had full control of the Hare Krishna operations in Fiji.

"That's exactly how we want it in the future. We have put money into the movement."

"It's going to be a Punja-controlled body. If they're not happy with it, bad luck to them," Hari Punja said.

He said the Punja brothers had control of the movement right from the start with the intention of having a core body running the society. Punjas had provided total funds for the Lautoka temple.

But Giriraj Swami's reaction to the Punja's bid for complete control is a stern warning: "If they don't comply there's going to have to be a complete demarcation between those who are following the society's principles and those who are not."

"ISKCON has certain principles under

Earlier, in 1993 and 1994, the Punjas had consolidated full control of the two Hare Krishna restaurants in Suva, one in Lautoka, confectionaries, and an incense factory, plus other commercial and property concerns, all of which they had given to ISKCON, by revising the local registration and constitution to include only Punjas sympathetic trustees. A Jan. 22, 1994 Fiji Times article described the “power fight in the Hare Krishnas” wherein competing trustees and constitutions struggled for primacy. Giriraj Swami publicly warned the Punjas to place the ISKCON properties under control of the GBC or “they have to be cut off.” One restaurant was closed, and at least three others were later begun as private businesses by non-Punjas ISKCON devotees.

Hari Punjas was quoted, ***“The old constitution gave a lot of control to people outside Fiji. It’s (now) going to be a Punjas-controlled body. If they’re not happy with it, bad luck to them. That’s exactly how we want it in the future. We have put money into the movement.”*** He further stated that the Punjas had control of the movement in Fiji right from the start with the intention of having a core body running the society.

The controversy stemmed from the Punjas revolting against Tamal’s tyrannical style of management. Tamal incited fifty disciples in Fiji to complain in writing to the Registrar of Titles and thus caused an investigation by the Fiji Intelligence Service. The Punjas had revolted against Tamal, although there was never any evidence that any finances were misappropriated. The Punjas were astute businessmen and could not give their support to what they saw as foreign incompetence. Hari Punjas in 2010 was the sixth wealthiest businessman in the Pacific region (Australia, New Zealand, and South Pacific).

Later in the 1990’s, after Tamal had misled many of his disciples to the influence of Narayan Maharaja, and then flip-flopped by rejecting Narayan Maharaja, another crisis of upheaval swept across ISKCON in Fiji. In 1998 Tamal had a terrible argument with Jagannath das Punjas, his disciple who was older than he, and Tamal succeeded in totally alienating him whereby Jagannath then openly rejected Tamal as his guru and took full “shelter” of Narayan Maharaja. This caused a serious schism in Fiji, and an immediate scramble took place for ISKCON assets. The Labasa temple was operated in a Punjas building, and Tamal sent his disciples to “rescue” the installed Radha Krishna deities there, taking them across town by force to a private home. Effective control of the Lautoka temple was eventually negotiated with ISKCON, but many devotees quit ISKCON for Narayan Maharaja’s camp of rasika bhava.

In 2012 there was a management coup in the ISKCON Suva temple as younger Tamal disciples and followers ousted the management due to a perceived need to remain loyal to Tamal, who passed away in 2002. Tamal’s giant portrait remains in the Suva main temple room next to Srila Prabhupada’s portrait, and a Tamal tree brought as a seed from India was implanted at the front entrance. Such were the results of the party spirit and unauthorised guru system introduced by Tamal and then further aggravated by his own negative character traits. ISKCON has suffered many setbacks in Fiji, yet because the local Indians yearn for their lost Vedic culture, ISKCON has managed to survive. The membership, however, are basically Hindus and seldom the trained devotees as Srila Prabhupada wanted. Local devotees observe Holi with colored dyes, Shiva Ratri, Diwali, worship of ancestors, and observe many Hindu customs that Srila Prabhupada never gave to his disciples to do. It is like in Central America where the Catholic Church has tolerated pagan rituals mixed in with the church services. At least they are Catholics! (or ISKCON Hare Krishnas...)

Gadadhar das wrote in his newsletter for July 1995:

“ISKCON is fighting with Vasudeva das and other trustees to regain control of the Fiji temples. Vasudeva was appointed GBC in Fiji by Srila Prabhupada himself, so one may wonder why they are taking such a strong stand. It seems that [now] Giriraj Swami is in charge in Fiji. What happened to Tamal?”

Wherever Tamal went, there was trouble and chaos.

CHAPTER 65:

“PRABHUPADA RUINED MY LIFE”

BALAVANTA GOES TO DALLAS TO SEE TAMAL

In 1998 Balavanta das, the GBC investigator into Srila Prabhupada’s poisoning, unofficially met and spoke with Tamal Krishna Maharaja in Dallas, commenting negatively on the impressions he received from Tamal, and that Tamal had refused his request to examine his 1977 diary accounts. Tamal evaded any formal interview, but they conversed at length. At some point, Tamal revealed what obviously very much underpinned his view of Srila Prabhupada, as sometimes a person is compelled to say even incriminating things simply because it has such great meaning to him. Tamal stated in one profound, basic sentence:

“Prabhupada ruined my life.”

Balavanta left Dallas with a very uneasy, uncomfortable feeling. How could Srila Prabhupada have ruined Tamal’s life? Was it Tamal’s ambitions that Srila Prabhupada had frustrated? This statement produces invokes strong connotations of resentment, anger, competition, and Tamal’s dark side.

INTRODUCTION

Every conditioned soul in this material world has a few skeletons in their closet, and that includes devotees: namely, their history has at least some less-than-flattering episodes. With Tamal, however, these episodes are pretty much constant and totally dominant in his entire history. But even this should be of little concern to us if it were not that Tamal’s influence upon Srila Prabhupada’s mission have been so pronounced, negative, and remain to this day.

To rectify these negative influences and serve Srila Prabhupada by restoring his mission, it is necessary to study very carefully Tamal’s life, activities, words, character, and history, so that his debilitating influences can be understood, recognized, and counteracted. It is similar to a doctor trying to diagnose a patient’s illness- he will study the history of the patient, make tests, and then be able to understand properly what is wrong. Otherwise, how can proper medicine be prescribed? And what kind of doctor will ignore a patient’s history and symptoms, saying out of sentimentality something like, “Oh, this person is not really sick.”?

TAMAL’S ARRIVAL OR PRESENCE IN MULTIPLE INCIDENCES OF HEALTH DECLINE

ONE: Tamal arrives May 3, 1976, Hawaii. The night after Tamal’s arrival, Srila Prabhupada woke and called his Hari Sauri and Pusta Krishna into his room, saying he would not take a walk or give class that day. Early the next morning he became very ill for many days. Gurukripa das recalls: *“Approximately a day or two later (after Tamal’s arrival), Srila Prabhupada called for Tamal and me at about 12:30 a.m. He said, ‘My feet are swelling, my teeth are getting loose, I am passing urine too frequently. These are the first signs that death is coming.’ Then he sent us back to bed.”* This illness was prominent until after May 22, then resumed a month later on June 23.

Coincidentally (?), on May 3 when Tamal arrived, Srila Prabhupada said, **“So as Krishna was attempted to be killed... And Lord Jesus Christ was killed. So they may kill me also.”**

TWO: In New York July 9-20, 1976. Srila Prabhupada came for New York Rathayatra on July 9, 1976, staying as Tamal Krishna Goswami’s guest. On July 12 Srila Prabhupada’s health declined again, not being able to attend the initiation fire sacrifice, and Hari Sauri described, *“...he looked very ill. He was gaunt and complained of severe chest pains and an inability to either rest or work. He had already changed his diet to simple kichari because of these symptoms...”* (On July 14): *“He was ashen and told me he was experiencing severe kidney pain and could not translate.”* Many GBC’s asked Srila Prabhupada to stay and wait for recovery before travelling to India. But Srila Prabhupada insisted, and left on schedule.

On the plane, immediately after leaving New York, Srila Prabhupada became extremely ill, lying flat and hardly moving for six hours, experiencing vomiting, weakness, much mucus, and lack of energy. Srila Prabhupada barely was able to walk through the airport to the waiting car, which had to stop roadside three

times for vomiting. Upon arrival in London this extreme bout of debilitation continued for many weeks. He struggled to recover for many months. Coincidental?

THREE: In Mayapur, February 26, 1977. Tamal arrived in Mayapura for the festival Feb. 14, and Srila Prabhupada's health was still quite good, having somewhat recovered from whatever it was that overcame him in New York on July 20, '76. Adi Keshava came Feb. 17 and complained privately to Srila Prabhupada that he had been "dumped" by Tamal with the deprogramming case, being left to fend for himself. Srila Prabhupada offered him funds and anything he needed, and said, "I will take care of Tamal." Then, according to Adi Keshava, Tamal was asked by Srila Prabhupada to become his permanent secretary. Tamal was very unhappy, having again been removed from his prominent position as head of the Radha Damodara book-selling program and as GBC for the East Coast. Within days, on Feb. 26, Srila Prabhupada experienced a dramatic decline of health again. Later he said, "The last fortnight I was thinking I was dead..." Coincidence again? This is Tamal's own description of Feb. 26, 1977:

"Prabhupada was not taking very long walks, but he was walking around the land in Mayapura. Then began a very serious illness. His temperature rose to 104 or 105 degrees. For three days and two nights he had a high fever and was always moaning. [...] Prabhupada could not eat anything and he had great difficulty passing urine. His body was very much swollen. No longer could he go down and give lectures, nor could he even talk with the devotees. Gradually the fever went away. Later on Srila Prabhupada told us that he thought the time had come for him to give up his body."

FOUR: Hrishikesh ashram. May 15, 1977: *"But on the eighth night a violent storm hit, and with the storm came a drastic turn in Srila Prabhupada's health. He said the end was near, and asked to go immediately to Vrindaban."* (Satsvarupa Biography) Srila Prabhupada gave instructions at midnight to leave immediately. "If I am going to die, let it be in Vrindaban." He had heart spasms and could not eat. Tamal was present in Hrishikesh as Srila Prabhupada's personal secretary. Coincidence?

FIVE: TAMAL WHISPERS ABOUT POISON: Srila Prabhupada reveals that he thought he was being poisoned on November 9 and 10, 1977. Tamal admitted to whispering on November 11 what has been certified by several forensic experts as **"the poison's going down..."** (although he claims he said something else). Srila Prabhupada enters internal consciousness within two days, departing within 72 hours of these poison whispers. Another coincidence?

Are these all just coincidences? Or that Srila Prabhupada's symptoms in his 1976 illness were very similar to those during the prolonged illness of 1977?

TAMAL ABRUPTLY ABANDONS HIS SERVICE TO SRILA PRABHUPADA

In Satsvarupa's 1983 zonal-acharya era book, *Life With The Perfect Master*, pg. 85, he gives his account of how Tamal left India as GBC in mid-April 1974:

"...Tamal Krishna Goswami came to Prabhupada and asked permission to leave his assignment as GBC for India (which he had been executing for four years) to go traveling and preaching in America... Prabhupada seemed reluctant at first, but then agreed and gave permission..."

However, other sources dispute that Srila Prabhupada gave permission at all, and that he left India by surprise without notice, leaving Srila Prabhupada taxed with trying to find a competent replacement for the difficult and very important Indian projects. Srila Prabhupada personally became very involved in the management problems in India where construction and personnel headaches resulted in a near-fatal collapse of health in late August 1974, largely due to the stress caused by these constant management headaches. With no GBC man to replace Tamal in India, everything had fallen on Srila Prabhupada's shoulders. Then there was his disappointment upon his arrival in Vrindaban that the new temple was far from complete for the advertised opening ceremonies, which had to be cancelled.

Guru Kripa das recounted in a 2009 interview: *"Tamal's original service was as GBC in India. He left that service without permission and arrived in America."*

Also Srila Prabhupada wrote to Rupanuga:

"For example, our Tamala Krishna Goswami never proposed to go to the USA at the meeting but now he has decided to go back to the U.S.A. Of course you can go back, but if the matter is discussed at the meeting, then a GBC vote could be taken and they could have selected a replacement. Now this replacement I

have to bother. *It is not difficult for me, but why wasn't their discussion of the meeting. Now Karandhara has written asking to come back and I have called him to come to Bombay and if possible he can be engaged as GBC for India.*" (Letter to Rupanuga, April 28, 1974)

Two months later, Srila Prabhupada wrote to Gargamuni (13 June 1974):

"... you have especially desired to call Tamal Krishna Goswami to act as GBC. But he left India particularly thinking himself not very fit for management. He has now gone for preaching work with Vishnujana Maharaja and recently Karandhar met him and Tamal Krishna Maharaja is now unwilling to come to India for GBC management work. Therefore I have called Karandhar Prabhu to act as GBC in India... I hope he will replace Tamal..."

The first letter that Srila Prabhupada wrote to Tamal after his April departure was in September 1974, a very long time compared to the constant letters Tamal would get from Srila Prabhupada. There was definitely an estrangement due to Tamal's abandoning his Indian service. Thus Satsvarupa's account differs from the picture given by other sources, which all indicate Tamal simply abandoned his GBC and management responsibilities in India where Srila Prabhupada had invested incredible amounts of energy in developing the Bombay and Vrindaban temple projects. Tamal left Bombay right after he gave up the Juhu property against Srila Prabhupada's wishes, then went back to the US to tour the temples and join the Radha Damodara bus party. Srila Prabhupada was confounded, and without any qualified management in India, and he had to call Brahmananda Swami away from Africa to take over Tamal's work in India as an emergency measure.

Why did Tamal leave India? Perhaps because in India there was only hard service and little scope to become distinguished as a prominent and successful leader. Within a short time Tamal had found his opportunity to become important, powerful, and successful as a leader of devotees. He essentially took over Vishnujana Swami's bus party and quickly expanded it into the movement's largest book distribution team. Here he was able to fulfill his ambitions to become ISKCON's leader number one. It appears Satsvarupa has whitewashed the history of Tamal's departure from India, which might have caused embarrassment to a fellow zonal guru. Sarsvarupa's honesty (or lack of it) is covered more in Ch. 77 and beyond.

TAMAL DELETES PORTIONS WHEN REPRINTING HIS OWN BOOK

In the first printing of Tamal's 1984 book *Servant of the Servant*, page 361 we find an interesting excerpt in defense of the zonal acharya and appointed gurus systems that were enforced at that time. This entire portion of several pages is quoted in full under #5 in the previous section, including: ***"Critics may doubt whether our ISKCON acharyas are actually liberated..."***

This entire portion in the 1984 edition disappeared from the 1991 reprint edition. Why? The positions Tamal was defending in 1984 were no longer ISKCON policy nor were they any longer accepted in 1991. Tamal had to edit his book to conform to the "new" understandings as they had "evolved" over the years. Thus we see clearly that Tamal had propagated relative and temporary "truths" that were soon rejected in favor of a new set of Orwellian realities.

Tamal subjected ISKCON to a series of these changing policies that left all the intelligent members bewildered and alienated. His "touch" on ISKCON can be compared to milk touched by the lips of a serpent, having poisonous effects. Not only does the evidence highly implicate Tamal in the poisoning of Srila Prabhupada, but he also poisoned Srila Prabhupada's mission by the imposition of concocted, deviant, and mundane principles and schemes. These included the zonal acharya system, that rasika bhava is higher, etc.

DID TAMAL REALLY SEND OUT THE JULY 9th LETTER ?

On July 8, 1977, Srila Prabhupada chose 11 of His disciples who would act as officiating acharyas, or ritviks, in the matter of initiating Srila Prabhupada's future disciples on His Divine Grace's behalf. Tamal was asked to write a letter of notification about this instruction and send it to all ISKCON temple presidents.

On July 9, Tamal did write this letter and Srila Prabhupada did sign it. ***But was it ever sent out to the temple presidents? It was sent by Tamal to Rameswara only, as far as we can ascertain.***

"I was a temple president for 20 years (1971-1991), and was stationed in New Talavan, the Mississippi farm, in 1977. No July 9th letter was received there, and no such letter was known to this author until Yasodanandan das sent a copy to the Vedic Village Review in 1990. Subsequently, we researched the matter

and concluded that Srila Prabhupada never appointed disciples to be initiating gurus, but only to be ritviks.” (Nityananda das)

For years the question has circulated: who did Tamal send out the July 9th letter to? Yasodanandana das got his copy of the letter in Vrindaban in July 1977 and saved it in his voluminous historical-document library. The fact is that no one besides Yasodanandana das is known to still have had a copy of the July 9th letter prior to his distribution of it in 1990, 13 years after Srila Prabhupada’s signed it. The original letter was kept in the Archives but was sequestered and unavailable until the zonal guru era ended.

Srila Prabhupada had also asked that all his disciples be called to Vrindaban in early October 1977 to be with him for his imminent departure. This instruction was quietly and secretly blocked by, as far as can be determined, by Tamal, Satsvarupa, Rameswara, and Hari Sauri. (see Book Two) This instruction was corrupted to be limited only to society leaders and a few senior devotees. This is an example which supports the suspicion that Tamal was “screening” and controlling what information and instructions from Srila Prabhupada were made available on a widespread basis. There also is suspicion that Tamal did not deliver all the taped conversations with Srila Prabhupada to the BBT, and such an act is presumed to have been done to “filter” certain instructions from reaching the rest of ISKCON and the devotees. For example, Tamal already knew what “ritviks” were in the May 28, 1977 “appointment” conversations, but there are no tape recordings of the previous conversation to that effect. (see Ch. 58)

TKG’S DIARY: THE SUSPECT’S VERSION OF EVENTS

Serious questions arise about the honesty and veracity of Tamal’s account of events in 1977. Rather than answer questions or cooperate with the poison investigation, Tamal actually worked behind the scenes to orchestrate denials that Srila Prabhupada was poisoned. He opposed any investigation, had his own disciple organize a book called *Not That I Am Poisoned*, and by his own admittance, published his diary to demonstrate how supposedly poisoning could not have taken place. But being the chief suspect, how can we trust Tamal not to fudge his diary accounts, sanitize them, and sacrifice truth for his personal defense? This is something he is documented in this chapter as having repeatedly done. *TKG’s Diary* is reviewed in Chapter 62.

TAMAL’S MUCH PRAISED THESIS COMPLETED BY GARUDA DAS

Tamal’s thesis for his Cambridge University Ph.D. was about Srila Prabhupada’s great theological contribution to the world, and he would have been, if not for his 2002 demise, the leading scholar and expert on this subject. With Hridayananda Swami, Ravindra Swarup, Urmila dasi, and other ISKCON scholars, the new message was that ISKCON needed to become scholarly and thus improve its image and impact.

The scholars should become the guiding leaders of ISKCON and save the troubled institution. This program was aggressively promoted in March 2002 at the annual ISKCON gathering in Mayapur, India. But, as Tamal was leaving the holy land of Lord Chaitanya’s pastimes to return to England and complete his doctoral thesis, he was killed in a car accident.

Garuda das (Graham Schweig) was asked to finish Tamal’s thesis and get it published as a book, which he did after ten years (2012). *A Living Theology of Krishna Bhakti* (286 pages) studies Srila Prabhupada’s contribution to the world through the unique lens of mundane scholarship. A sample from pg. 32:

“If Prabhupada is to be spared from the charge of naïve literalism, we will need to examine his constant use of metaphorical language (semantically, not syntactically) and his frequent deployment of models when speaking of God. In doing so, we shall have to consider the nature, function, and cognitive status of these models to determine, as far as possible, the reality to which they refer. Do his models and metaphors commit ‘violence to genuine religious conviction by vulgar anthropomorphism,’ which Soskice so abhors?”

It would seem that after Tamal’s credibility with his Godbrothers had so much eroded due to his constant embroilments in and fomenting of institutional crises, he finally found an audience where he could be



appreciated as a leading authority on an interesting and vital subject: the Hare Krishnas. Tamal relished attending scholarly religious conferences and rubbing elbows with the lofty intellectuals of the day, distinguished as he was in being a practicing member of the religious cult which he was now objectively analyzing. It must be surmised that Tamal, once having established his distinguished position in the scholarly realm, would then look to leverage this achievement into a more distinguished leadership position in ISKCON.

1974-76: Top book distributor (exiled to China). 1980: Sole successor acharya (failed). 1982: Establishment of ISKCON's foremost guru zone in Dallas (failed). 1986: Power broker of the guru board (failed). 1992-5: Successor to ISKCON's new acharya, Narayan Maharaja (failed). Next attempt: As a PhD Oxford scholar, he could finally get the respect, superiority, and leadership in ISKCON that he was always denied. Unfortunately, Krishna prevented success in this endeavor as well, as just before he was able to complete his Cambridge University degree thesis, he untimely passed away in an auto accident.

FINANCIAL MISMANAGEMENT

"I have never been involved in high level management so I do not know much...Just that the Dallas devotees and congregation pledged 1.5 million for the Mayapura project and now there are questions about how the money was managed and accounted for. This article is on HareKrishna .com about the unaccounted for money." A Dallas source, 2015

"The one I know the most about was the Oklahoma farm. I was there when Abhiram and company flew in to meet with Tamal and the disposal of the property was then handled by Abhiram. I want to add though, when I went there in 1984, that the farm was not being utilized for much of anything productive. I think he is the one who bought it after 1977 as part of his desire to expand his zone. It was a complete waste of money and costing thousands a month to maintain. The Dallas and Houston temples were both financial disasters and the buildings were in terrible condition, they were going in debt about 25-30k per month overall in Texas. I told him I would need 5 years to turn things around when I went, and it would be smart to sell the farm, so he could focus on the temples Srila Prabhupada had opened. He fought against the idea but realized in time that he had no choice. Both Houston and Dallas were stabilized in 4 years, and expansion had started again I left soon after that." Naveen Krishna das, 2016.

TAMAL'S ABANDONED EUTHANASIA DEFENSE

Chapter 55 deals with how Tamal was interviewed in late 1977, making very, very strange claims that Srila Prabhupada asked to be assisted with suicide. However, after having once intimated about a "euthanasia" defense for Srila Prabhupada's poisoning, Tamal amazingly never again brought up the subject. The reason would seem to be that he felt more secure as time went by without Srila Prabhupada's poisoning having been publicly discovered. All other statements by Tamal on the subject of Srila Prabhupada's poisoning since his 1977 "euthanasia" interview were flat denials. This is another example of Tamal's untrustworthiness and chameleon nature.

TAMAL ADMITS TO SPEAKING ONE OF THE WHISPERS

In the book *Not That I Am Poisoned*, Tamal **admits** that he is the speaker of one of the three whispers, but rather than agree with a number of forensic experts that say the whisper is "the poison's going down, the poison's going down," he claims to have said "the swelling's going down." It is also very clear that Tamal's unique voice is heard in the second whisper as well ("is the poison in the milk?"). See Chapters 11-12.

SRILA PRABHUPADA REFUSES TO ANSWER TAMAL

After Srila Prabhupada said several times on November 9-10, 1977 that he thought someone had poisoned him and that he had the symptoms of poisoning, Tamal finally asks, "So who is it that has poisoned?" It is very significant that Srila Prabhupada did not answer Tamal. If an outsider had been the culprit, surely Srila Prabhupada would have spoken. This incident casts much suspicion upon Tamal.

TAMAL ACKNOWLEDGES POISONING

On November 9-10, 1977 during the “poison discussions” with Srila Prabhupada (see Chapter 13), Tamal makes these various statements which clearly show he accepted that a real poisoning was being discussed:

“Who said that, Srila Prabhupada?” (after Shastri says: “Who will give you poison? For what, why?”)

“Srila Prabhupada? You said before that you... that it is said that you were poisoned?”

“Prabhupada was thinking that someone had poisoned him?” (Bhakticharu answers “Yes.”)

“Srila Prabhupada, Shastriji says that there must be some truth to it if you say that. So who is it that has poisoned?”

“No poison is strong enough to stop the Hari Nama, Srila Prabhupada.”

Then how can Tamal from 1997 to 2002 deny that there was a poisoning? Everyone in 1977, including Srila Prabhupada and Tamal as well, clearly acknowledged that there was poisoning.

“I AM THE ONLY WAY” TO SRILA PRABHUPADA

Older devotees and especially those in Tamal’s zone at the time, remember that in 1980 Tamal had attracted most of the major US book distributors to work under him in his zone, reminiscent of the Radha Damodara days four years earlier. Tamal began to insist that **even his Godbrothers**, what to speak of his own disciples, HAD to approach Srila Prabhupada *only through him*. There was no other way; Tamal was the only way. He also had a dream that Srila Prabhupada wanted him to be THE sole acharya for ISKCON, being the chosen one out of the eleven “appointed” ones (meanwhile Hansadutta had the same dream about himself). Tamal claimed that he was more than the other ten combined.

In November 1978 Tamal began to say that he is the exclusive "guru shakti" of Srila Prabhupada and he is better than all of the rest of the GBC combined. Gadadhar das, a former Tamal disciple, wrote in May 1995:

“Then in 1980 Tamal claimed that he was the only successor of Srila Prabhupada and even went further to claim that Srila Prabhupada’s purports were full of errors and started giving his own purports.”

Tamal became so intense in these convictions that the ISKCON atmosphere was severely disturbed. Gopijanaballabha Swami’s June 1980 suicide is thought to have been due to Tamal’s heavy insistence on being worshiped as the current via-medium to the disciplic succession. The GBC had a mid-year meeting in Apr/May 1980 in Los Angeles and ruled that both Tamal and Hansadutta were to be deprived of their zones and guruship for six months pending review; they were sent travelling outside their zones to preach, with possible reinstatement at the early 1981 GBC meetings in India. Travelling, Tamal spoke at Topanga Canyon’s Pyramid House temple, revealing that there never was a guru appointment, effectively undermining the entire zonal acharya system that they had been ousted from. Within three months, Tamal and Hansadutta were reinstated, and Tamal never mentioned again what he had spoken at the Pyramid House. The tape transcript survived, however, to embarrass Tamal and the GBC from that day onward.

PREACHING VIOLENCE AGAINST DEVOTEES

In March 1995 Tamal was suspended by the GBC as guru and GBC member for breach of an agreement reached with the GBC regulating his future non-participation with Narayan Maharaja. This upset Tamal immensely, and although his suspension was supposed to be kept off the record, Gadadhar das published the news in his newsletters. Upon Tamal’s return to Texas, he gave in April 1995 a fiery lecture in the Houston temple that **“persons offending the guru should be either killed or have their tongues cut out.”** This lecture was video recorded.

PERSISTENT RUMORS TAMAL HAD A SECRET OPERATION IN CHINA

For many decades there had been widespread and persistent rumors that Tamal had a special

operation undertaken in China, a rumor that is so widespread that it close to universal, at least amongst those who knew him at all. The operation was to cut the genital nerve in the stomach which would prevent any future sex, preserving the semen for increasing strength, intelligence, and lifespan. It is an unconfirmed and persistent rumor.

"I have heard about the operation as rumor..It is probably true as it is too bizarre for someone to make this up..." -A Dallas source, 2015.

"I heard rumors of his nerve being cut, but no substantial evidence." Mahasrnga das, 2016.

"I heard this rumor since at least the eighties, and from many sources." Nityananda das, 2005.

WHEREVER TAMAL WENT, HE GOT INTO TROUBLE

HEAVY MANAGEMENT STYLE IN LOS ANGELES: 1969-1970

HEAVY MANAGEMENT STYLE IN LONDON: 1970

HEAVY MANAGEMENT STYLE IN CALCUTTA: 1970

SELLING THE BOMBAY JUHU BEACH LAND WITHOUT AUTHORIZATION: 1973

ABANDONING INDIA AS GBC WITHOUT SRILA PRABHUPADA'S PERMISSION: 1974

RADHA DAMODARA BUS PARTIES DISTURBING, RAIDING NORTH AMERICAN TEMPLES: 1975-6

RESISTING SRILA PRABHUPADA'S CHASTISEMENT AND EXILE TO CHINA: 1976

RESTRICTIVE, MANIPULATIVE GATEKEEPER AS PRABHUPADA'S PERSONAL SECRETARY: 1977

THROWN OUT OF BOMBAY BY THE DEVOTEES FOR OVERBEARING BEHAVIOR: 1978

CLAIMING TO BE THE SOLE SUCCESSOR ACHARYA, VIA MEDIA TO PRABHUPADA: 1979-80

SUSPENDED AS INITIATING GURU AND BANNED FROM HIS OWN ZONE: 1980

TOPANGA CANYON CONFESSIONS, A STRATEGY TO BLACKMAIL THE GBC-GURUS: 1980

PUBLISHES HIS BOOK SERVANT OF THE SERVANT, DEFENDING ZONAL GURUS AS PURE DEVOTEES: 1984

DEFENSE OF HIS GOOD FRIEND AND PEDOPHILE BHAVANANDA AS A BONA FIDE GURU: 1986

ALIENATED HIS OWN DISCIPLES IN DALLAS: 1985-1990

REBELLION IN FIJI DUE TO HIS HEAVY-HANDEDNESS AND OVER-CONTROL: 1994

PROMOTION OF NARAYAN MAHARAJA AND HIS GOPI-BHAVA CLUB: 1992-1995

FIJI SCHISM WITH JAGANNATH PUNJAS, HIS OWN DISCIPLE REJECTED HIM: 1998

STONEWALLING AND SUBVERTING THE POISON INVESTIGATIONS: 1997-2002

ORCHESTRATING THE FRAUDULENT, DECEITFUL GBC POISON DENIALS: 2000

MISLEADING SRILA PRABHUPADA

Monkey On A Stick (1988, Hubner & Gruson) recreated a conversation where Rameswara tells Srila Prabhupada that Tamal has been stealing devotees from various North American temples, and then sending photos of devotees with their traveling Greyhound buses as though they had been recruited on college campuses. *"He is bringing us devotees from college campuses. I myself have seen many pictures."* (Prabhupada speaking, pg 145)

Of course, this book is sensationalized, somewhat like yellow journalism, not at all scholarly and sometimes technically inaccurate, with precise narratives that were "recreated," but most of it is actually quite accurate. The authors were very successful in penetrating into the inner workings and activities of ISKCON's leaders, something not even the regular ISKCON membership has been able to do decades later. When using this reference work in this book, we have verified the quotations therefrom by other sources as well.

It is a fact that Tamal was stealing devotees from temples and misrepresenting that they had been recruited in his college preaching. When Tamal was sent (exiled or banished) to China, he did not take it very well, and within two months he went back to Srila Prabhupada in Hawaii to convince him of the hopelessness of preaching in China. Tamal again misled Srila Prabhupada that it might be 50 years before anything could be done in China, as the Red Curtain was so invincible that even Christian missionaries had supposedly resorted, as Tamal put it, to "dropping Bibles in the ocean off the coast," hoping that some would float ashore and be read by China mainlanders.

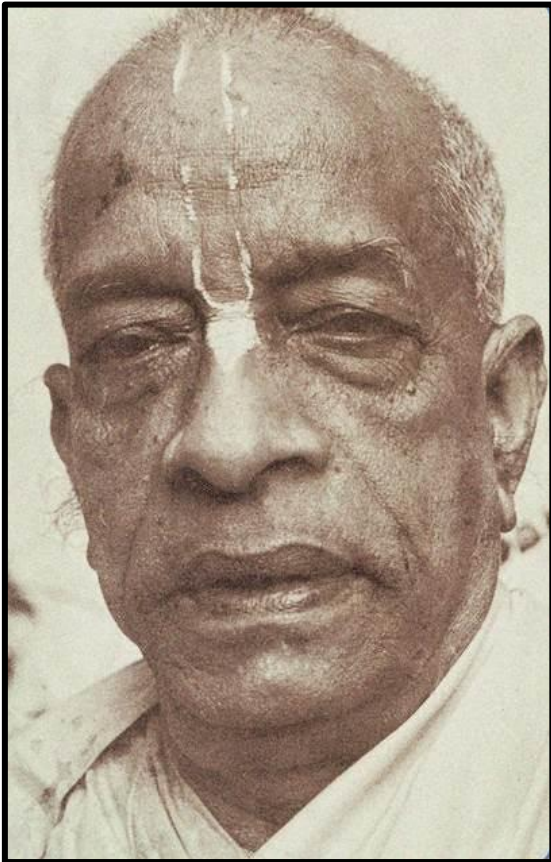
To get his way, Tamal would try to mislead or manipulate anyone, including Srila Prabhupada.

SUMMARY & CONCLUSION

Studying Tamal as the foremost suspect in Srila Prabhupada's poisoning, we see that he:

- (1). had cause for great resentment against Srila Prabhupada,
- (2). sometimes openly disobeyed Srila Prabhupada,
- (3). thought he knew better than Srila Prabhupada,
- (4). was extremely ambitious for personal power and prestige,
- (5). was very clever and intelligent,
- (6). engaged in psychological rationalization of his actions,
- (7). and certainly could be capable of poisoning Srila Prabhupada.

Upon reviewing the controversial history of Tamal, we are left in serious doubt as to how much credibility should be accorded to his diary, his accounts of Srila Prabhupada's illness, or his varying interpretations of Srila Prabhupada's instructions. This is certainly the feeling of many past and present participants in ISKCON. One who keeps changing their position cannot be counted on as understanding things rightly and should be seen as a dishonest politician. Further, we are left to wonder about the motives and ambitions of a person with a 30+ year checkered history, always at the forefront of yet another serious



challenge to the spiritual integrity of Srila Prabhupada's mission. One can imagine the havoc he could have wreaked by purporting to represent the Hare Krishna Movement as a distinguished scholar specialized in "Srila Prabhupada's contribution to the religious world." What a scary thought...

It is amazing how Tamal has managed to do such great damage to his spiritual master's Mission. A crazed demon on the outside would have been much less dangerous. It is not a matter of character assassination, but of historical assessment, made more necessary by these unusual circumstances of a poison investigation. Otherwise the exercise of finding fault is discouraged for sincere spiritualists. But, because Tamal is suspected in Srila Prabhupada's poisoning, his history is very relevant, as it provides many clues as to possible motives, methods, and actions. How else can the poisoner be found without studying the suspects? This is the nature of a murder investigation. He is a suspect not only by dint of his colorful history, but primarily by dint of the evidence on hand that deeply implicates him.

These matters are normally not discussed publicly. But there is no private forum in which to discuss Srila Prabhupada's poisoning. ISKCON simply denies the poisoning; so there is no forum there, especially since ISKCON has banned even the discussion about the "poison issue." What can be done but to use the public forum? We focus on

investigation and compiling factual history. Many thought it was justifiable to demand that Tamal Krishna Goswami answer questions regarding Srila Prabhupada's poisoning, and a list of questions were publicly posted on the internet in 1997. Tamal should have cooperated with the poison investigation, but he chose not to.

His death in 2002 deprives us of the opportunity to confront Tamal with the newly acquired and forensic "breakthrough" cadmium evidence. We can no longer exert pressure upon him to explain many unresolved questions. However, after death, everyone is held accountable for their life's deeds. Although Tamal's role in Srila Prabhupada's poisoning can no longer be learned by us from him directly, whatever it was, he has already faced the consequences through the universal karmic laws of justice.

CHAPTER 66: RASIKA GURU AND GOPIMANIA

INTRODUCTION



TAMAL & GIRIRAJ WITH NARAYAN MAHARAJA

By 1992 Tamal was spending considerable time in the association of Narayan Maharaja, a Gaudiya Math disciple of Keshava Maharaja, who had awarded the sannyas order of life to Srila Prabhupada in 1959. Narayan Maharaja had his matha or temple in Mathura, not far from Vrindaban, and he had been a kindly friend to Srila Prabhupada, visiting him several times in his last days in late 1977. Srila Prabhupada had even asked him to help his ISKCON disciples to perform the funeral ceremonies properly. Several accounts also claim Srila Prabhupada asked him to take care of his disciples and to give guidance to them, but this is hotly contested. Narayan Maharaja attracted many ISKCON devotees in the nineties and on, as they were searching for an alternative to the chaos and injustices that had plagued ISKCON after Srila Prabhupada's physical departure.

MANY ARE ATTRACTED TO A RASIKA GURU

Former ISKCON devotees who had left for various reasons now saw a charismatic and gentlemanly, elder Gaudiya Vaishnava who had not been beset with any scandals like all the new ISKCON gurus. Gradually Narayan Maharaja accumulated an ever-growing entourage of disaffected ISKCON devotees who found in him renewed inspiration and encouragement to take up the principles of spiritual life once again. Narayan Maharaja was very learned, erudite, and advanced in knowledge of the pastimes of Radha and Krishna. He was a "rasika guru," one who taught the esoteric understandings of the highest spiritual rasa, conjugal love. Many devotees felt that they were now able to "move on" beyond the basic practices that Srila Prabhupada had constantly emphasized, and that to make further advancement in spiritual life, a rasika guru was essential. Narayan Maharaja became a phenomenon.

Literally hundreds of devotees increasingly neglected ISKCON in the association of their "rasika guru," many travelling with him full-time in an expanded entourage on engagement tours around the world. The swoon and reverence for Narayan Maharaja was at least equal to what was seen during Srila Prabhupada's manifest presence, but the character of the program differed greatly from that of Srila Prabhupada's mood. There also seemed to be little practical engagement for most of the devotees except rasa-lila talks.

Many ISKCON devotees claimed that Narayan Maharaja obliquely diminished the work that Srila Prabhupada had done. "Higher knowledge" was supposedly being given by Narayan Maharaja, and his followers were steeped in an aura of superiority – as one said it: "We've been chanting for thirty years and now we should move on to the real thing." They said Srila Prabhupada wanted to give more than he did but could not because his disciples were not ready. Narayan Maharaja's statements became controversial and ISKCON leaders and members became highly incensed at the loss of devotees to his camp.

TAMAL IS AT THE FOREFRONT OF YET ANOTHER ISKCON CRISIS

Tamal was attracted to Narayan Maharaja, and had many intimate discussions with the rasika guru and began to invite and coax other devotees to take part in regular association in the Gaudiya Vedanta Samhiti in Mathura. Satsvarupa, Shivarama Swami, Bhurijan, Giriraj Swami, Dhanurdhara Swami, BB Govinda Swami and many others joined in. Eventually a collection of hundreds of taped talks on "elevated" subjects were made and copied for distribution, competing with Srila Prabhupada's audio recordings.

Tamal was the enthusiastic leader (again) of the group of senior ISKCON devotees who were "taking siksha" from Narayan Maharaja. In the face of increasing disturbance and opposition from his peers and

Godbrothers, Tamal simply became more resolved and defiant. There was no way he would back down or change course, as was typical Tamal style. ISKCON temples world-wide were losing droves of members to Narayan Maharaja, who organized events, programs, festivals in parks, etc- all distinctly separate from ISKCON.

MEMORANDUM

Date: December 14, 1994
 To: GBC Members and Temple Presidents
 From: H.G. Ravindra Svarupa Prabhu (writer of memorandum), H.H. Hridayananda das Goswami, and H.H. Bhakti Caru Swami
 Re: Some GBC members' relationship with H.H. Narayana Maharaja

Please accept our obeisances. All glories to Srila Prabhupada.

There has been a great deal of agitation spreading throughout our society concerning H.H. Narayana Maharaja, of the Gaudiya Vedanta Samhiti, and the close relationship that has formed between him and four members of the GBC, and some other ISKCON members as well.

After the annual celebration of Srila Prabhupada's taking sannyasa, observed this year as usual by ISKCON devotees at the Keshavji temple with Narayana Maharaja, a flurry of alarmed and alarming letters, broadsheets, and tracts have been disseminated to GBC members, temple presidents, and devotees in general. These have alleged, among other things, that the four GBC men are ready to lead a schism out of ISKCON, that they are engaged in a conspiracy to install Narayana Maharaja as the acarya of ISKCON, and that Narayana Maharaja has deviated markedly from the Gaudiya-Vaisnava siddhanta and is introducing this deviation into ISKCON. Shocking allegations and stories, amplified in retelling and propagated widely, have given rise to mistrust, fear, agitation, Vaisnava aparadha, and even a threat of violence.

The relationship between these ISKCON leaders and Narayana Maharaja does raise some unsettled issues for ISKCON. In the light of that, parts of some speeches delivered at the celebration could understandably give rise to reasonable concerns. However, these legitimate issues have been in many cases blown up into stories of heresy, treason, and schism.

In order to accurately assess this growing disturbance and to get control over it, a number of GBC members met on December 4 in Philadelphia for seven hours with three of the GBC members who had developed a relationship with Narayana Maharaja. The participants in the Philadelphia meeting were H.G. Badrinarayana Prabhu, H.H. Bhakti Caru Swami, H.H. Bhaktitirtha Swami, H.G. Bhurijan Prabhu, H.H. Giriraja Swami, H.H. Hridayananda das Goswami, H.G. Naveen Krsna Prabhu, H.G. Ravindra Svarupa Prabhu, H.H. Romapada Swami, H.H. Tamal Krsna Goswami, and H.G. Virabahu Prabhu.

subtly engaged in the minimization of Srila Prabhupada and offending him

- That Srila Prabhupada supposedly did not give us sufficient knowledge or guidance
- The whole affair was causing great alarm, agitation, mistrust, fears, and potential violence throughout the devotee world.

The December 1994 letter was meant to calm the situation, and the GBC members tried to buy time and contain the crisis. Naveen Krishna, as acting GBC Chairman, preached calm, respect for each other, communication skills, and waiting for the coming meetings in March 1995 in Mayapur, India.

Finally an emergency meeting was held in Philadelphia in December 1994. Tamal, Bhurijana, Giriraj, and others were confronted in a civil discussion by Ravindra Swarup, Bhakti Tirtha, Hridayananda, Bhakticharu, Badrinarayan, Romapada, Naveen Krishna, etc. The letter of memorandum on the left was sent to all presidents and GBC in an attempt to calm the situation, which had by then become very surcharged with emotion and hyperbole.

Of course, where there is smoke, there is fire, and there was definitely much substance to the fears and allegations leveled against Tamal and what was then termed as the second "gopi-bhava" club. The first such club appeared in the early seventies in Los Angeles, led by Prajapati das and others, and was smashed by Srila Prabhupada. Somehow, the first lesson was insufficient to deter so many from making the same error again. Some of the issues that were addressed in the Philadelphia gathering were:

- Suspicions that Tamal was ready to lead a schism out of ISKCON
- Or that Tamal wanted to install Narayan Maharaja as the next ISKCON acharya
- That Narayan Maharaja was philosophically deviated from Vaishnava siddhanta as given by Srila Prabhupada
- Tamal was no longer submissive to the decisions of the GBC
- That Narayan Maharaja was

1995 GBC MEETINGS: "IT IS VERY BAD..."

A detailed report is being prepared for the other GBC members. However, the three of us wish immediately to attest to several points we agree upon as a result of our face-to-face discussions with those associated with Narayana Maharaja.

We hope that by the three of us expressing our personal convictions now, it will help dampen the raging fires of controversy. However, please remember that these are our own understandings, and not necessarily those of any other GBC members or of the body as a whole.

First, we are convinced by the heartfelt assurances given by the three members we talked with that they will be wholly submissive to the conclusive decision of the GBC body regarding this issue, whatever it may be. They accept the authority of the GBC and have no intention of defying the GBC or of leaving ISKCON, however matters turn out. They are loyal members of ISKCON, and their long record of faithful service leads us to believe they will continue to be loyal members.

Second, as a result of our discussion, we are reassured that these leaders have no aim to establishing H.H. Narayana Maharaja in ISKCON in the position of acarya or in any other position. They do regard him as an invaluable source of important information in a special area of our tradition. They wish to seek formal authorization for some devotees to study under him. That desire, and its possible ramifications if granted, will be considered in due course by the GBC body.

Third, having studied the talk given by H.H. Narayana Maharaja on Visvarupa Mahotsava, and having discussed it with the three members close to Narayana Maharaja, we are sure that Narayana Maharaja has no intention to "minimize Srila Prabhupada" nor to detract from his accomplishments.

Fourth, our group spent considerable time discussing various seeming "philosophical differences" between H.H. Narayana Maharaja and Srila Prabhupada. In the time available we made reassuring progress in resolving these issues, and it is reasonable to hope that any remaining doubts can be peacefully resolved.

We also wish to let you know that the GBC members in question will only visit H.H. Narayana Maharaja one time between now and the 1995 annual GBC meeting in Mayapur. The purpose of that one meeting is to explain to him the reason for their suspension of further association pending a GBC decision at Mayapur.

There are other matters, of course, for the GBC to discuss. We are all agreed that the association of these leaders with Narayana Maharaja has brought to the fore serious and still unresolved institutional concerns for

Yet we hope that the most alarming allegations and stories will be recognized as presenting distracting false issues. GBCs and temple presidents should endeavor to calm all those who have been disturbed and to request them to wait until the matter can be fully considered and resolved by the GBC and ISKCON managers at Mayapur. It is hoped that they will deal with the issue as Srila Prabhupada wanted them to—with "cool heads."

If devotees do not keep a cool head and allow the GBC to do the work Srila Prabhupada entrusted to them, then a great deal of damage could be done to our society. So please reassure all the devotees that the GBC is dealing with this matter, and that the devotees should have confidence that it will be peacefully resolved.

We hope these considerations will help put this issue "on hold" until the full GBC body can properly take it up.

Hoping this meets you well and in enthusiastic marathon spirits,

Your servants,

Language in the GBC letter such as *"dampen the raging fires of controversy"* was required due to the black sheep of ISKCON: Tamal Krishna Goswami. The meeting and letter did not accomplish much, as Tamal and his associates were not backing down despite so much opposition. The philosophical differences between the teachings of Srila Prabhupada and Narayan Maharaja were quite clear and outstanding except to those under the influence of the latter. Tamal and the others agreed to suspend their visitations to Narayan Maharaja until the February GBC meetings in Mayapur, except for one last time in order to personally apprise Narayan Maharaja of the situation.

However, Tamal broke the agreement and after visiting Narayan Maharaja for the last time, he again went back to the Mathura matha and gave a class there. This breach especially incensed many ISKCON leaders. When they met in Mayapur, Acting Chairman Naveen Krishna proposed the GBC elect new officers first since he was seen as partial to Tamal. For two weeks discussions went on with no progress. Naveen and Radhanatha shuffled between the rasika room and the GBC room to mediate and negotiate positions in search of a resolution. The two groups could not meet together in person. One report during the talks:

"...XX finally came back from Mayapura last night, and his first words were, 'It is very bad.' The TKG/Gopi issue is the only issue discussed for two weeks and still no resolution! TKG has dominated the proceedings completely and the only person who is speaking up against him is Harivilas. We see only disaster ahead... TKG is now turning against his mentor and

*blaming all the problems on Narayan Maharaja instead of accepting the responsibility himself! Harivilas pointed out this defect and TKG got rather hot under the collar. Then the GBC did a private “no-names” written appraisal and opinion of TKG, and the **overwhelming negativity astounded TKG, but still, because he holds cards against everyone, no one is standing up to face him down.** Hope against hope that somehow the rudder will be put back on Srila Prabhupada’s institution.”*

THE FINAL OUTCOME OF TAMAL’S RASIKA BHAVA DEVIATION

Tamal had succeeded once again in extremely polarizing Srila Prabhupada’s mission, disturbing its participants to no end, and bringing the ISKCON institution to the very brink of chaos. His infinite stubbornness and secretive ambitions had caused another major crisis. Naveen Krishna das knew for a fact that Tamal was prepared to leave ISKCON with the 15 to 20 ISKCON gurus and sannyasis he had gathered around him; it would be a disastrous development. Then both groups met together and the GBC had the stronger position with Srila Prabhupada’s quotes about his godbrothers and the “gopi-bhava” deviation.

Finally the GBC decided on an ultimatum: either Tamal and camp would submit to their decision, or they would be expelled from ISKCON. Tamal and his group deliberated overnight and capitulated. Heavy restrictions were imposed, including a two year suspension for initiations by the deviant gurus and prohibition from visiting Narayan Maharaja and even visiting Vrindaban at all. The new GBC chairman Badrinarayan das appointed Naveen Krishna das to meet with all those being reprimanded to design individual programs for “purification and rectification” (travel, writing, association, etc).

Tamal brought Naveen alone to his private quarters and confessed his state of mind:

“You know, I haven’t thought of Srila Prabhupada even once these last two years...”

Naveen recalled BGita 15.15: “...from Me come knowledge, remembrance, and forgetfulness.” Remembrance of Srila Prabhupada is a benediction that may be withdrawn when one is distracted by the illusory energy and acts for fulfillment of material ambitions. Tamal’s entire involvement with Narayan Maharaja was not some innocent, temporary mistake or spiritual stumble; it was a plan to fulfill his own mundane personal ambitions, and he cared little for the collateral damage it caused. And by his own admission, he never once in two years thought of how it would displease Srila Prabhupada...

ONE HISTORY LESSON TO BE GLEANED FROM THE RASIKA BHAVA AFFAIR

The GBC had no choice but to take a stand on its own members’ participation with Narayan Maharaja; the pressure from the second tier leaders was overwhelming. A massive struggle had taken place between the senior leaders led by Tamal and the rest of ISKCON. As had happened in 1985-1987 when the ISKCON membership rebelled against the established order of the guru hierarchy, now again in 1995 the groundswell of protest from the grassroots devotees was successful in changing the course of the institution.

The same can happen once again in restoring the mission. (see Part Sixteen, Book Two).

WHAT WAS TAMAL’S MOTIVE WITH HIS NARAYAN MAHARAJA INVOLVEMENT?

A story on the internet claimed Tamal to have confided at the time, “***I have ruined Srila Prabhupada’s movement. What do I do now?***” Tamal’s maya plans had been thwarted. It appeared Tamal was undertaking another takeover attempt of the movement. Many senior devotees voiced this fear or opinion.

It was widely circulated that he wanted to install Narayan Maharaja as the next ISKCON acharya, or at least the official ISKCON siksha guru, and as his most confidential assistant, Tamal would succeed him in due course. ***NAVEEN KRISHNA DAS WAS SPECIFICALLY TOLD EXACTLY THAT BY TAMAL.*** Narayan Maharaja was already elderly and in ill health, with a serious heart condition.

(Perhaps a sudden and unexplained illness would then quicken the transition...?)

ATONEMENT AND PUNISHMENT FOR THE DEVIANTS IS HIDDEN IN SECRECY

Tamal meticulously negotiated his surrender to the will of the GBC: he would comply fully and pronounce his unqualified loyalty to ISKCON, but the suspensions and terms must not be announced, kept private, and his continued good standing in ISKCON acknowledged if questioned. He would not accept public disciplinary shaming... He pressured the GBC to agree to his conditions. When Gadadhar das was given the real story by his inside connection in the GBC leadership (someone who was also very inimical to Tamal), he published it in his newsletter. Tamal, of course, was furious and denied everything, and obtained a letter from

March 25, 1995

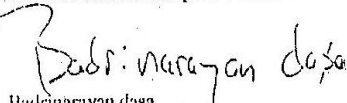
Dear Tamal Krishna Maharaja

Please accept my humble obeisances. All glories to Srila Prabhupada. Now that the Mayapur meetings are over, I wanted to take the time to express my appreciation for your spirit of cooperation, surrender, and service. Srila Prabhupada has said that a spiritual movement in the material world is a difficult proposal. Just as the wind blowing through the forest causes the bamboo to rub together, and fire starts (without anyone's design or desire) there will inevitably be difficulties and differences of opinions in a worldwide mission involving thousands and thousands of members. That problems arise is not a surprise, but how we deal with them is the measure of the man. I speak for the other GBC men as well when I say that we are grateful to you for your determination to set Srila Prabhupada's movement on a safe and healthy course.

I have become aware of Mr. G.L. Goyani's attempts to undermine the confidence of our friends and fellow devotees in the management and purity of ISKCON, and our Texas temples in particular. As this year's chairman of ISKCON's International Governing Body, I, along with the other members of the executive committee, will make all efforts in good faith to try and resolve the difficulty. It is hoped that Mr. Goyani will put aside his bitter and inaccurate letter writing campaign and sit down with us to maturely deal with his concerns.

Please feel free to use this letter as confirmation that you remain in "good standing" as a valued and respected member of ISKCON's International Governing Body. I look forward to your association at the upcoming North American GBC and temple presidents meeting in Florida.

Yours in Srila Prabhupada's service


Badrinarayan dasa
GBC Southern California/Midwest USA

the GBC chairman Badrinarayan das that Tamal was indeed still in "good standing." This of course was not very truthful, but such were the political machinations of the ISKCON leadership in response to the power of Tamal. Tamal had the "cards" and dirt on too many top leaders and he thus was able to "manage and supervise" his own punishments.

Although the GBC tried to hide the news, devotees returning from India also brought the facts:

- **Six senior men were suspended as GBC and also as guru for two years**
- **The six: Tamal, Giriraja, Bhurijana, Bhakti Brinda Govinda, Dhanurdhara, Shivarama.**
- **They were prohibited from coming to Vrindaban for two years and banned from communicating with or visiting Narayan Maharaja anywhere in the world.**
- **Tamal was deemed "not a good manager" and a co-GBC was appointed for his zone**

The damage done to ISKCON by the Gopi-bhava/ Narayan Maharaja

episode was immense. Even though Tamal and other senior devotees gave up Narayan Maharaja as a result of GBC disciplinary decisions, most devotees disregarded the GBC as they had already rejected ISKCON anyway. Tamal and his rasika associates had effectively lured and encouraged many hundreds into Narayan Maharaja's "camp;" the defections continued in great numbers until Narayan Maharaja departed in 2008. It was another major ISKCON schism.

The GBC had simply slapped Tamal's wrist and the real lessons to be learned were not defined or published in the GBC's 1995 resolutions. Further, Tamal's misbehavior was never made public and neither did he apologize to the ISKCON body of devotees, or make any amends. Politics and back room influencing won.

Tamal was greatly and personally responsible for the thousands of devotees who left the primary shelter of Srila Prabhupada and who diverted their faith to another teacher. How is this loyalty to Srila Prabhupada, as the GBC letter above says? It is extremely contradictory that the supposed most confidential servant of Srila Prabhupada would accomplish such a negative result for his spiritual master's institution. ISKCON would surely have been much better off without Tamal.

NO TRANSPARENCY, SECRET RESOLUTIONS, HIDDEN UNDERTAKINGS: CORRUPTION

It should be noted that corruption was obvious in the way the GBC handled this ISKCON crisis.

Details are sketchy since a veil of secrecy was dropped on the final outcome of the 1995 GBC meetings. The official resolutions on the meetings are carefully worded, vague, non-specific, and sugar-coated. **The real resolutions were UNPUBLISHED and secret.** No names were given, the atonements not described. Tamal insisted that the GBC pretend that nothing happened: "All is well." He was not mentioned nor besmirched. He was more concerned about his supposed reputation than the harm he had done to the movement!

This GBC policy is normal procedure on any embarrassing events, and it underlines **the degree of corruption that has set into ISKCON** when the transparency of the leaders and their decisions are secrets that are not to be shared with the rank and file members.

CLOSER LOOK AT THE GBC RESOLUTIONS RE: RASIKA BHAKTI ISSUE

Excerpts from the 1995 GBC resolutions and some comments:

"(This) is the authorized GBC account of how the GBC has addressed the "rasika bhakti issue" during this year's meetings. The GBC considers it necessary to provide some information to the members of ISKCON concerning a problem which has been facing our Society and the way that problem is being resolved."

COMMENT: "Some" information? Why not be honest and tell it all in truth? It sounds as though the GBC was sorry they had to give ANY information at all...

"It was apparent that some ISKCON members had become overly involved in confidential topics of rasika bhakti under the influence of Gaudiya Vaisnavas outside of ISKCON. The GBC discussed the matter in great detail with some involved senior devotees. It was seen that no unusual or deviant practices, like artificial siddha pranali, were being engaged in, but in fact some straying from Srila Prabhupada's instructions was having detrimental and potentially far-reaching malefic effects on the movement."

COMMENT: What a dance... No unusual or deviant practices, but far reaching malefic effects? And why can't we know who they are and what those malefic effects were? Can you be any more vague?

"Initially the devotees involved didn't fully realize the gravity of the matter. Deep philosophical and personal discussions with GBC members led to a change of heart and to profound realizations about what Srila Prabhupada desired in this regard. The whole matter was then discussed openly in a very cooperative and positive manner."

COMMENT: This is all useless dribble... There was only some degree of forced surrender after a prolonged struggle and the threat of expulsion from ISKCON. Tamal and associates are being pampered here to no end... why? It is only because Tamal made it clear he would not accept it otherwise, and he had the goods on too many other leaders for them not to go easy on him.

"Initially it may seem astonishing that even responsible and senior devotees, who are normally quite cautious about anything even slightly different from Srila Prabhupada's teachings, could act in this way. In fact it is not expected that a GBC member or guru would do so."

COMMENT: And now comes the reasoning how pure devotees and ISKCON gurus empowered by Srila Prabhupada through the GBC voting system can "act in this way" – in other words, how they can deviate so grievously and still remain initiating gurus.

"When the concerned GBC members realized the gravity of the issue, they expressed deep regret and offered sincere apology to the GBC and the ISKCON managers. They offered to resign from the Governing Body Commission, and they submitted themselves to be engaged in Srila Prabhupada's service in whatever manner the GBC saw fit. It was clear that Srila Prabhupada was transcendently present and that His Divine Grace was personally resolving any discrepancies in his sincere devotees' hearts."

COMMENT: More sugar-coating and misrepresentation of actual events. While we're on this point, if Srila Prabhupada personally resolved discrepancies in sincere devotee's hearts in 1995, why can't the GBC accept that he injects transcendental knowledge, or diksha, either directly or through his physical books in 2017?

"Considering their humility and sincerity in the light of Srila Prabhupada's instructions in similar cases, the Governing Body Commission requested them to remain on the body..."

COMMENT: This does not appear to be the truth. They were suspended as GBC and gurus. They were banned for 2 years from coming to Vrindaban or seeing Narayan Maharaja again. Why was this not told? The answer is because Tamal still had great influence on the GBC body.

"The problem at hand has not, of course, been restricted to those whom the GBC was able to deal with directly. In its own way, the matter has gradually spread, affecting devotees in a variety of places. The GBC will try to do all within its capacity to help such devotees to fully take shelter of the direct teachings of Srila Prabhupada and the association of Srila Prabhupada's followers in ISKCON and to stem any detrimental effects in ISKCON. The senior devotees who had been involved particularly have volunteered to help in this regard. Temple Managers must also be careful that no subtle influences from outside ISKCON adversely affect the devotees under their care."

COMMENT: The GBC took years to decisively deal with this issue only when pressure from temple managers became too much to resist, and now they will advise temple managers to be careful of subtle outside influences? Better that the GBC clean up the corrupt influences inside its own body, evidenced by the pressure Tamal exerted on the GBC to keep their actions in punishing Tamal a secret from the society. Unpublished resolutions are not at all helpful.

"The GBC doesn't want to alarm anyone... The matter seems to have been resolved on the higher level, but since rumors and concocted stories may spread, an official account is offered to the ISKCON Managers who can decide the extent to which it needs to be explained to the devotees in general."

COMMENT: Again the GBC hides the real story from the devotees, offering an account that differs greatly from the truth – why? We should note their dishonesty and their fear of the devotees' opinions.

"The GBC is grateful to the sincere devotees involved for their introspection, their ability to hear from their Godbrothers, and for their strong determination to work unitedly with their Godbrothers in carrying on Srila Prabhupada's mission. In so doing they have shown their sincerity and character. Srila Prabhupada said that obstacles are the stepping stones to success. By the causeless mercy of Srila Prabhupada and dedication to his instructions we can pass all tests. ISKCON devotees may see these experiences in a positive light and take good instructions from them. Although detractors will always criticize, Srila Prabhupada said that we must continue marching forward."

COMMENT: Why were the deviations of the top leaders not truthfully exposed? Why did they get off without even being named? Why were they being praised for sincerity, hard work, unity, good character, when it was actually a great crisis? Again we see how the ISKCON leadership is thoroughly corrupted with cronyism. Tamal had already shown in 1980 with his Topanga Canyon confessions that "he has the cards on them."

Because the GBC was operating on the basis of the grand fraud that Srila Prabhupada gave them authority to do whatever they decided, when their own members had created havoc by serious deviation such as following Narayan Maharaja, the GBC was embarrassed. They could not openly address the deviation, instead saying feel-good and "positive" things without mentioning what the problem had been to begin with!

CONCLUSION

Around 1994 Naveen Krishna das had flown back to Dallas and met with Tamal. Even after leaving Dallas years earlier, Naveen continued to assist Tamal with fundraising in the Indian congregation, being instrumental in organizing the drive to fund the new Houston ISKCON temple construction. Although Naveen was now based in San Diego, he often went to Texas and organized or supported Tamal's events for collecting

from the local Hindu communities. Once during this time, Tamal smiled at Naveen, and in appreciation for his loyalty and long years of service, put his arm around his neck, saying, ***“I think you are ready to come with us to Narayan Maharaja.”***

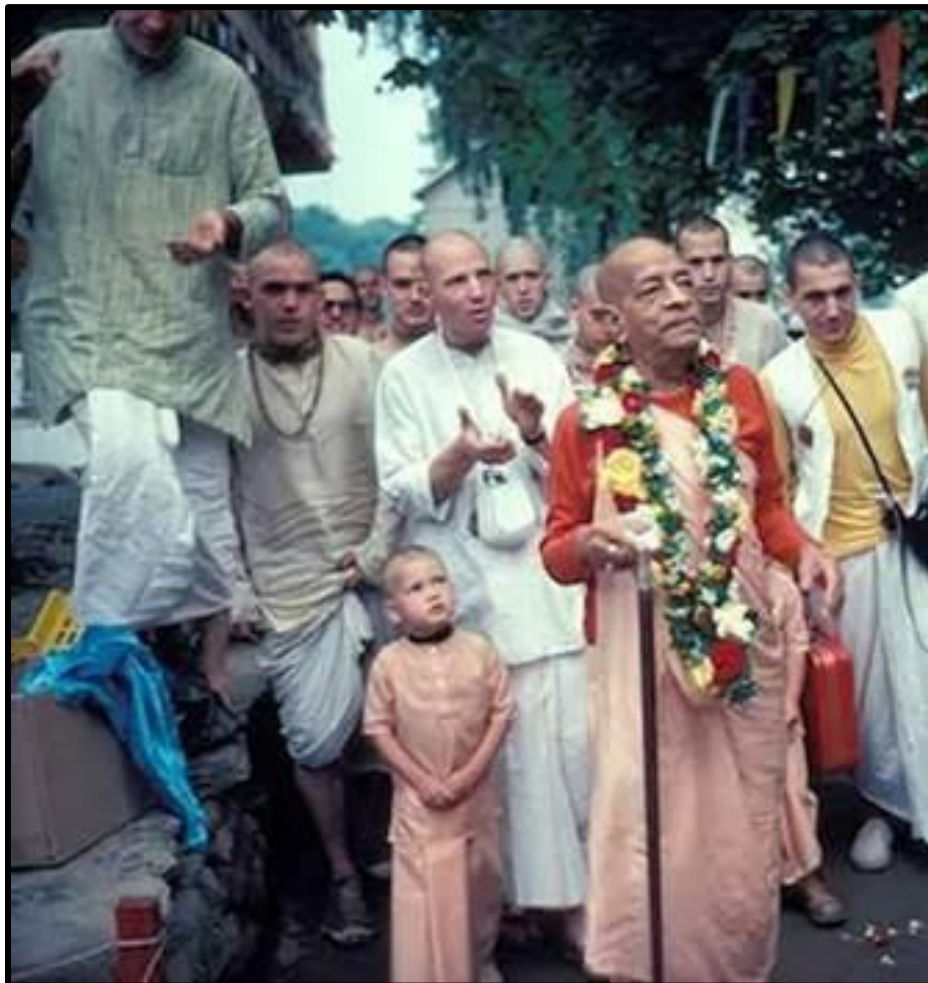
Naveen Krishna das never went, but the unmistakable message was that Tamal and his select group of senior ISKCON devotees were the privileged few who had progressed nicely in spiritual life, and who were therefore taking advantage of Narayan Maharaja’s superior teachings on *rasika-bhakti*. It was another facet of the desire to become distinguished, to be more advanced, to have higher knowledge, to move on to the highest rasa and ecstasy. Naveen felt that Tamal’s desire was mundane, artificially tied to an esoteric realm of transcendental mystery far beyond the reach of such disciples.

Part of the settlement with Tamal and company was the turnover to Naveen Krishna das of hundreds of taped discussions between Narayan Maharaja and senior ISKCON devotees, now kept at a secure location.

Tamal spearheaded the gurujacking of Srila Prabhupada’s movement, as we will develop in Book Two. Tamal was undoubtedly spearheading the poisoning of Srila Prabhupada, a claim that will be substantiated beyond reasonable doubt in Chapter 69. And Tamal spearheaded the sponsoring of Narayan Maharaja as an apparent alternative or successor to Srila Prabhupada for thousands of devotees. In one way or another over the years since Srila Prabhupada departed, Tamal either took away Srila Prabhupada’s followers for himself and his fellow unauthorized ISKCON gurus, or he delivered them into the hands of the Gaudiya Math and Narayan Maharaja.

Thus he was at the forefront of TAKING devotees AWAY from Srila Prabhupada’s shelter.

WHAT KIND OF DISCIPLE SERVES HIS GURU IN THESE WAYS?



CHAPTER 67: TAMAL'S CHARACTER

*"Phalena pariciyate..." (Translation: "Judge a thing by its results")
...Or, judge a person by his activities, from which his character is understood*

INTRODUCTION: THE TAMAL MYTH NEEDS TO BE EXPOSED

There are many devotees who are just dead tired of being intimidated into not questioning or analyzing Tamal's legacy, his actions, words, writings, and influence with the threat of the "mad elephant" offense by "blaspheming" an advanced Vaishnava. But what if Tamal's legacy is NOT that of a Vaishnava? **What if his legacy is much more ASURIC than saintly?**

Thus it is our duty, and there is no alternative, but to examine carefully his personality and huge influence on Srila Prabhupada's mission, which may be called **Tamalism**. As a doctor studies a patient to determine his disease and necessary cure, so we study Tamal to determine the nature of his influence on Srila Prabhupada's mission and how to counteract it. This can be done by examination of the historical record which includes the testimonies, memories, and assessments from others, as well as directly from Tamal's life, and what Srila Prabhupada said about him, and did with him.



As has already been seen, although Srila Prabhupada was very kind towards Tamal, Tamal gave Srila Prabhupada and his Godbrothers/sisters plenty of headaches and trouble. This became even more true after Srila Prabhupada's physical departure. He may alone be, secondary only to Srila Prabhupada himself, the leading influence on ISKCON for forty years, and that influence has wreaked a horrible toll on Srila Prabhupada's mission. Always presenting himself as an advanced senior disciple who was Srila Prabhupada's most intimate servant, he was able to generate or demand respect not only for himself, but the policies and doctrines that he introduced and embedded into the movement as well.

Primarily, Tamal is remembered for how much he was instrumental in generating, defending, and promoting ISKCON's guru policies. Using his friends Bhavananda, Satsvarupa, Bhagavan, and others, he practically orchestrated the various guru systems in ISKCON, from zonal successor acharyas to pre-eminent religious scholar guru. His influence was extremely powerful on scores of other primary ISKCON leaders. Thus we call his influence on ISKCON as Tamalism. It will be defined more in Chapter 70 and others..

It will be shown that his influence was on balance extremely negative, although wrapped in the cloak of devotion to Srila Prabhupada. Rather than being seen as a confidential servant of Srila Prabhupada, the facts show he was more the Ravana of Srila Prabhupada's mission. This was confirmed in Srila Prabhupada's last days when Srila Prabhupada not so obliquely referred to Tamal as "Ravana." These characterizations of Tamal surely will be revolting to some, but history will vindicate this to be an accurate assessment.

TAMAL'S UNREMITTED ARROGANCE

To sample Tamal's arrogance and aggressive nature, we refer to a letter he sent to another GBC who was pressing for Tamal's resignation in 1994 due to Tamal's heavy involvement with Narayan Maharaja, a fiasco which caused a very great many devotees to quit ISKCON. Tamal was defiant. Not until the following year, when the furor in ISKCON climaxed with demands that he either leave ISKCON or give up his association with Narayan Maharaja, did Tamal finally back down, take the apologetic and surrendered stance, and launch his academic career instead. The letter:

"As the senior and only remaining original member of the GBC, I stand as the number one target for all of ISKCON's detractors. They are praying for me to fall down to prove that ISKCON and the GBC are a failure. That is how much they identify me with Srila Prabhupada's movement and the GBC. I am sure they will all dance in the street when they hear that one of our own GBC members is now calling for my resignation. However, here is my answer to them and to all of you as well: I am not resigning! Due to the influence of raganuga bhakti, I am now twice as competitive, manipulative, nasty, and political as I was before. And it's now on the spontaneous platform! ...This is my 25th year on the GBC. If Krishna wills, I will serve another 25 years and then retire gracefully. "

Other testimonies:

"One time Tamal was giving Bhagavatam class about 1988 and he said that if Jesus were here today, he would be an ISKCON guru like him." A Dallas source, Dallas 2016.

"It is really wonderful to see how the new gurus are being fully accepted and worshiped just like Srila Prabhupada was when he was present... Surely I am not worthy of all of this service [and worship] but I am accepting it on behalf of my Spiritual Master and the guru parampara. Quite often I hear my Godbrothers say that 'Now Srila Prabhupada is no longer present with us but he is giving us a second chance to associate with him through Goswami Maharaja (Tamal).' ...If my Godbrothers are feeling like Prabhupada is still present then it means that there is some success in our humble attempt. My short visit to London as well as to New York was also very satisfying and there was very good reception from all of the devotees. Jayatirtha Maharaja personally bathed my feet upon my arrival in London and acted as a perfectly humble Vaishnava, although he is worshiped by all of the devotees there, Godbrothers as well as disciples, as absolute and fully competent Spiritual Master." (Letter from Tamal, Sept 1978)

"Tamal was there as well. He invited me to go with him on a one-week visit to Fiji. I accepted his invitation. We ate very well during that visit. Besides the prasadam, all I remember is him arguing with the local devotees about the exact dimensions that was needed for his Vyasasana in the temple in Fiji." (Navayauvana das, blogspot 2008)

"Why does Tamal's death demand that we ignore the facts, the reality, of his status? His life was unquestionably mixed, as was his death. He did some good and some bad things; but why, after his death, should we only express the good? Why deify him? When Tamal was preparing his presentation describing the numerous heresies that had cropped up in ISKCON's first 30 years, I heard him boast that he had been a key player in ushering in all of them! He himself knew that he was no saint; what to speak of his godbrothers." (Kurma Rupa das www.saragrahi.org)

Two nicknames were commonly used for Tamal over several decades by friends and foes alike. They in themselves convey much of how Tamal was seen by others. One is Tamalasura, the other is Hot Tamale.

TAMAL WAS EXPERT IN MAKING (AND ASSESSING) ENEMIES

Tamal once wrote to Giriraj Swami: *"I always remember our walk on the beach with Dr. Patel when Srila Prabhupada said, 'Giriraj makes so many friends and our Tamal Krishna is expert in making enemies.'"*

There is also the history of Gadadhar das (Gordhan Goyani) of Dallas. He became the enemy of Tamal when Tamal refused to answer questions about the ISKCON guru system and the temple mismanagement of collected funds. This story comes from a Dallas source, and is confirmed by Naveen Krishna das, but Gadadhar das himself declined to remember his struggles with Tamal. See Chapter 64 about Tamal's making enemies.

Zonal Acharyas, pg. 106: *"...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."*

"I had close personal dealings for extended periods of time with Tamal Krsna which all contain plenty of "dark side" stuff. My familiarity with his dark dealing is darker than drug crimes. Tamal once said in front of me to a small group of devotees in a private setting, "I like to keep Acyuta close to me so I know how my enemies think." And we were enemies. I was in his company for a complete year on a nearly daily, doing-business basis across finance, personnel, program planning, managing collectors, etc. We would sit together sometimes for an hour or two, him telling me his designs and me arguing against them. I saw him do his thinking on taking over the temples and other nefarious ideas." (Achyuta das, 2017)

INCREDIBLE SUCCESSOR ACHARYA ARROGANCE

“Servant of the Servant”, 1984 Printing, Part Two, Chapter 11 - Le Sankirtana Parisien:

- (1). P361 -- “Though they leveled their remarks against the successor gurus, in reality their criticism was aimed at Srila Prabhupada himself.”
- (2). P363 -- Referring to Srila Prabhupada: “Thus he considered them to be Uttama-adhikari, highly advanced devotees worthy to be accepted as spiritual masters.”[..]
- (3). “Critics may doubt whether our ISKCON acharyas are actually liberated. Do they know their rasa (liberated relationship) with Krsna, and will they be able to instruct their disciples similarly? But such questions bring one dangerously near precipice of spiritual calamity.”
- (4). P365 "Ultimately, however the greatest proof of bonafidity of Srila Prabhupada’s successor acharyas is their disciples."

HOW DID TAMAL REALLY FEEL ABOUT SRILA PRABHUPADA?

In late 1970 Srila Prabhupada was in India with his entourage of Western disciples on their World Sankirtan Party tour. Srila Prabhupada requested Tamal to make some train travel arrangements, then later he modified the travel schedule, and requested Tamal to make the changes. Especially in those days, to change train reservations was not an easy task; it would be a fairly difficult task to accomplish.

Achyutananda overheard Tamal arguing with Srila Prabhupada, and then Tamal came storming out of Srila Prabhupada’s room in Bombay, and slammed the door shut. Tamal was very upset, and said to Achyutananda Swami: **"Damn it! Prabhupada fu**ed up again."** Later, Achyutananda related this incident to Yasodanandana, who has never forgotten this story as it was told him, word for word, and it is also recounted by Paratrikananda das of Los Angeles in a report he wrote in 1998. Achyutananda was contacted and had no correction to offer to the above account.

Whatever Tamal’s heart of heart feelings for Srila Prabhupada were, it is clear that no one was exempt as the recipient of his anger. He was known for a vicious and severe anger, displayed unpredictably whenever he was personally affronted or contradicted.

Tamal also told Balavanta in 1998 that, “Prabhupada ruined my life.”

“The third offense at the lotus feet of the holy name, which is called guror avajna, is to consider the spiritual master to be material and therefore envy his exalted position.” CC Adi 8.24

SRILA PRABHUPADA’S WORDS ARE NOT TO BE TAKEN SERIOUSLY

As was shown earlier in Chapter 57, Tamal explained to Naveen in 1997 that in the investigation into Srila Prabhupada’s poisoning:

“...the hardest thing to do would be to convince devotees that Srila Prabhupada was making statements that were not believable or not acceptable, because of his old age and health condition—that words coming out of his mouth could not be taken seriously.”

TAMAL TAKES OVER SRILA PRABHUPADA’S QUARTERS IN DALLAS

“I went to Dallas to see Srila Prabhupada when he visited there in 1972, 1973, and 1975, and recall his personal quarters of several rooms, small kitchen, and bathroom in the rear of a large church with gymnasium, parking lot, and courtyard that ISKCON had purchased in early 1972. There was a bedroom and an office/darshan room plus a small room for his servants to stay in. I remember sitting silently and alone with Srila Prabhupada for an hour in his large office with many, tall windows. His quarters were airy and clean, and were privately situated in the temple complex.” (Nityananda das)

After Srila Prabhupada’s departure, as one of the eleven new unauthorized successor acharyas, Tamal Krishna Goswami made Dallas his zonal base and **took over Srila Prabhupada’s quarters as his own personal quarters.** Only the one small servant’s room in the rear was shut off and designated as “Prabhupada’s room.”

Some devotees mildly protested, but Tamal was immovable. He restored and grandly improved "his" quarters, spending US\$11,000 on one occasion for renovations.

From the Direction of Management (1970): "During my absence no one shall live in my apartment."

ABUSE OF SRILA PRABHUPADA'S PARAPHERNALIA IN DALLAS

Naveen Krishna das came from Detroit to work under Tamal in 1984 as his personal assistant and one of the temple managers. For many years he was the Dallas temple president. When he first arrived he was greatly disturbed by the neglect and deteriorated condition of Srila Prabhupada's one remaining, decrepit room. It was locked, unavailable to the devotees, and became filled with dust and cobwebs. The window had broken panes and the roof leaked whenever it rained. Naveen Krishna das recalled:

"The roof was leaking right on to Srila Prabhupada's personal paraphernalia. TKG had also taken over Srila Prabhupada's kitchen and bathroom for his personal use. All of these rooms were meant to have been preserved only for Srila Prabhupada as per a GBC resolution.

Dallas was one of ten places where these rooms were to be maintained and kept aside in honor and memory of Srila Prabhupada. Los Angeles, London, Detroit, Bombay, Mayapur, Vrindaban are examples of how Srila Prabhupada's rooms were supposed to be maintained nicely in his memory and for his worship."

Another Dallas devotee recalls the situation in 1985:

"At that time the main former church building was a big "go-down," a big spacious warehouse which housed among other things damaged oil paintings and frames from the painting business. It wasn't neat and clean at all. Things were scattered here and piled up. Dust and dirt abounded. There were also several large leaks in the roof of the cathedral ceiling, so water would fall through whenever it rained. In this deplorable atmosphere, the bed, desk and the famous wooden rocking chair that Srila Prabhupada sat on applauding a drama was kept! I distinctly remember seeing his bed, covered with it's sheets and coverlet, being rained on... And that didn't bother anyone. No one thought that was offensive.

Tamal had taken over Srila Prabhupada's quarters in that building and had turned Srila Prabhupada's bedroom, drawing room, bathroom and kitchen into his own quarters. Therefore Srila Prabhupada's things had to be moved out and put somewhere, as they were in the way. Why had he usurped Srila Prabhupada's quarters in the first place? AND WHY WERE HIS THINGS BEING NEGLECTED, ABUSED IN THIS WAY?! But, as a "submissive devotee," I didn't ask.

Then we looked one day, into Srila Prabhupada's "darshan room" -that little room at the end of the entrance hall of Srila Prabhupada's (now Tamal's) quarters. There are many photos and a video of all the children coming in to that room to get a cookie from Srila Prabhupada. There we found a life-size murti of Srila Prabhupada wrapped in a very dusty cotton saffron dhoti, tied up with ropes, and the room was in a shambles. At that time, Naveen had Srila Prabhupada's bed and chair, etc. cleaned up and taken out of the "sanctuary." They couldn't be moved to their Srila Prabhupada's original quarters because Tamal was now audaciously occupying his spiritual master's quarters. So it was arranged that some of the senior Vaishnava's would house them in their homes! That's the best that could be done at that time! When we left in 1990, that was still the situation. I don't know what's been done about all this now that Tamal is gone from the scene. It would be wonderful to find out that the devotees were intelligent enough to re-establish Srila Prabhupada's rooms to the sanctity they deserve..."

TEXT: "Now please sit in this place and take Your lunch." Caitanya Mahāprabhu replied, "This place is worshipable because it was used by Kṛṣṇa."

PURPORT: According to etiquette, things used by Kṛṣṇa should not be used by anyone else. Similarly, things used by the spiritual master should also not be used by anyone else. That is etiquette. Whatever is used by Kṛṣṇa or the spiritual master is worshipable. In particular, their sitting or eating places should not be used by anyone else. A devotee must be very careful to observe this. Madhya 15.234

TAMAL FINALLY JOINS IN THE EFFORT TO RESTORE SRILA PRABHUPADA'S ROOM

Five or six times Naveen Krishna das raised the burning issue about maintaining Srila Prabhupada's one remaining little room nicely, but Tamal brushed aside the suggestions each time, saying there was no money. While Tamal had spent very handsomely for beautifying his own quarters, which were actually the main part or 90% of Srila Prabhupada's former quarters, he resisted any expenditure to repair the small servant's room which was left as a token of Srila Prabhupada's former and actual original personal quarters. Naveen wanted to refurbish that little room, bring back in Srila Prabhupada's desk and install the dust-covered forgotten murti there so that the devotees could sit with Srila Prabhupada to chant japa, sing bhajanas, pray, etc. The one day when Naveen had raised the issue once again with Tamal, he learned what was actually the real obstacle to accomplishing this minor restoration project.

Finally, Tamal jumped out of his chair and put his finger in Naveen's face, shouting: "Prabhupada! Prabhupada! Prabhupada! What about me!?! I am here now! I am also important! I need to be taken care of too!" Naveen was speechless.

Since he was denied the use of any temple funds, finally Naveen Krishna das organized a fundraising campaign specifically to restore Srila Prabhupada's room with new money. As the temple congregation began to donate funds, it became clear that Srila Prabhupada's room would finally be restored after all. Then Tamal suddenly came forward as the major contributor and gave the largest donation, and this was reflected in the temple newsletter: Tamal then spearheaded the overdue campaign to restore Srila Prabhupada's quarters!

It was another eye-opener for Naveen Krishna das in his long tenure of service at Dallas ISKCON, working closely with Tamal. For years Tamal was absolutely averse to maintaining or renovating Srila Prabhupada's room, but when it became clear it would happen without him, he jumped on board to take the credit and to appear as the project's inspiration. It was all about how others would see and appreciate him.

TAMAL KNEW BETTER THAN SRILA PRABHUPADA

Vatsara das provided an anecdote told him by Upendra, Srila Prabhupada's servant in 1977. Upendra: *"Srila Prabhupada would say to Tamal, 'Make all necessary arrangements for me to go to London.' Tamal would immediately say, 'No, Srila Prabhupada. You must think of your health.' Then Srila Prabhupada would turn to me with smiling eyes and say, 'Just see.'"*

Vatsara said that Tamal had a most inappropriate superior, parental attitude. This confirms again Tamal's attitude of controlling everything, including his guru. Trivikram Swami told Naveen Krishna das that Tamal was also known as Srila Prabhupada's "No man." Whatever Srila Prabhupada wanted, Tamal would say, no, and argue against it. This was because Tamal believed he knew better than Srila Prabhupada.

Paratrikananda das of Los Angeles had collected in the late 1990's reminiscences and anecdotes from various sources, and the following were about Tamal:

- Tamal tells some devotees that he is losing faith in Srila Prabhupada.
- Tamal asks Jayapataka: "Do you ever find that Srila Prabhupada gets in the way?"
- Srila Prabhupada told his servant that Tamal is the cause of all the problems in the Hare Krishna movement.

"I knew Tamal did mistreat Prabhupada many times and try to get him to do what he wanted in many ways, sometimes through the back door... But I saw Tamal practically force feed the makharadhvaja 'medicine' to Prabhupada. First Prabhupada said he did not want it. Then Tamal said that if he did not take his medicine it meant that Prabhupada did not love his disciples. After hearing that Prabhupada agreed to take the 'medicine'. So those kinds of things were going on." (Ameyatma das) [Note: the same occurred with Tamal's fierce emotional resistance to Srila Prabhupada's desire to go on Vrindaban parikrama]

TAMAL REFUSED TO BRING SRILA PRABHUPADA BACK TO VRINDABAN

"I was recently speaking with Brahmananda Prabhu, who was with Srila Prabhupada throughout his final days. Although he can not imagine that Tamal could have poisoned Srila Prabhupada and does not believe

this is possible, he does have personal experience of Tamal's defiant attitude and his attempts to order Srila Prabhupada around and control him. Brahmananda described what was to be Srila Prabhupada's final world-tour, but ended up just being a visit to Bhaktivedanta Manor in London. When Srila Prabhupada was in London he was not well and wanted to return to Vrindavan. But Tamal had plans for Prabhupada to go to the US and visit his bus party men there. So when Srila Prabhupada proposed going back to Vrindavan, Tamal completely disagreed and insisted that Prabhupada would go to the US. Prabhupada insisted that he wanted to go to Vrindavan, but Tamal disagreed and refused to make any arrangements to return to Vrindavan. At this point Srila Prabhupada had to ask Brahmananda instead to make the arrangements to go to Vrindavan. Brahmananda says then Tamal stepped back. Brahmananda described the whole thing to me in detail". (Madhudhvisa das brahmachari, 2011)

TAMAL: THE CONTROLLER AND NUMBER ONE

HE WANTS TO BE THE SUPREME CONTROLLER

On March 14, 1976, after Srila Prabhupada had met with the GBC men and Tamal in Mayapur, resolving the crisis that entered the ISKCON North American temples due to Tamal's sankirtan buses stealing men from those temples, he told Hari Sauri das, his servant:

"Of all the GBC, he (indicating Tamal Krishna Maharaja with a tip of his head) is the most intelligent. But the problem is, those with intelligence want to control everything. And he wants to control the whole Society. He wants to be the supreme controller." (A Transcendental Diary, Vol. 1, pg 456)

ANOTHER ADMISSION FROM TAMAL IN 1980

In Tamal's Topanga Canyon "confessions" on December 3, 1980, Tamal admitted an aspect of his character wherein he is driven to always be number one, or king of the heap:

"When I was temple president in Los Angeles, I used to beat the hell out of people. That's why I was the king of the heap there."

TAMAL EXERCISING HIS "ABSOLUTE AUTHORITY"

On August 12, 1971, Srila Prabhupada wrote a letter to Giriraj from London. Giriraj was stationed in Calcutta and had apprised Prabhupada of various situations and events in the preaching efforts on that side of India where Tamal was the GBC. An excerpt:

"GBC does not mean to control a center. GBC means to see that the activities of a center go on nicely. I do not know why Tamala is exercising his absolute authority. That is not the business of GBC. The president, treasurer and secretary are responsible for managing the center. GBC is to see that things are going nicely but not to exert absolute authority. That is not in the power of GBC. Tamala should not do like that. The GBC men cannot impose anything on the men of a center without consulting all of the GBC members first. A GBC member cannot go beyond the jurisdiction of his power. We are in the experimental stage but in the next meeting of the GBC members they should form a constitution how the GBC members manage the whole affair. But it is a fact that the local president is not under the control of the GBC. Yes, for improvement of situations such as this I must be informed of everything."

It appears that Tamal was exercising his authority beyond the limits of his position as a GBC man, what Srila Prabhupada called "his absolute authority." This incident is also described in *Yamuna Devi: A life of Unalloyed Devotion*, pgs.402-7.

"After hearing so many complaints from so many devotees, Srila Prabhupada called a meeting of all the devotees... At one stage the GBC for India (Tamal) protested: 'Srila Prabhupada, my only intention was to execute your Divine Grace's will.' And Srila Prabhupada replied little sarcastically, 'Is it My Divine Grace's will that the devotees should be disturbed?'" Memories by Giriraj Swami

“And our temple was in a state where respect, honor, generosity, affection, consideration, etc. were at a low point.” Memories by Yamuna devi dasi

From 1971 onward, Tamal continued with his character trait of regularly disturbing the devotees, on through to the days of the self-appointed zonal, absolute achayas and into his final period of becoming the absolute academic authority on the Hare Krishna Movement. He always wanted to be number one.

“I have studied this man carefully, and he is not a Vaishnava. He always wants to be number one. I have received many complaints. Leave it to me; I will take care of this. Srila Prabhupada to Yasodananda das, December 1973, Los Angeles (see Ch. 53)

“It should be noted that there were (apparently) two Tamals--one good and one bad. Gauridas Pandit and I knew Tamal well, and we saw both sides. We knew him from the early days, when he had just more or less blooped from his service in India. He came to New Vrindaban at that time in 1974 and then went to the West Coast to join Vishnu Jana Swami. As soon as he got there, he proceeded to undermine Vishnujana's preaching programs, took control, and created his own style book distribution parties.” From a letter by Narasimha das, November 2, 2015.

EXTREMELY COMPETITIVE AND AMBITIOUS

“The next day TKG volunteered to be Srila Prabhupada's secretary, as the service was vacant at that time. From this position he could control and manipulate the environment around Srila Prabhupada. I can write many more stories that will shock people about TKG's ambitious nature and his desire to take Srila Prabhupada's seat.” Gurukripa das, February 4, 2009.

“Those who knew Tamal, knew that he is freakishly power-hungry. So overwhelmed is he by a lust for power, that even he cannot contain it.” (Gopal das, 2003)

TAMAL'S UNSURPASSED VANITY AND EGO

VYASASANAS FOR TAMAL AND HIS FUTURE SUCCESSOR

Yasodanandana das relates an incident which occurred in Bombay in 1978 when Tamal went there as soon as the GBC had announced their bogus successor acharya scheme:

“In 1978, I personally heard from devotees in Bombay that TKG was planning to build a permanent Vyasasana in the temple in Juhu beach, a few inches lower than his own Vyasasana, for his own future successor...”

TAMAL TAKES OVER SRILA PRABHUPADA'S QUARTERS IN BOMBAY

Immediately after Srila Prabhupada's disappearance in November 1977, within days, Tamal sent word to the Bombay temple to prepare Srila Prabhupada's quarters there for his own arrival and accomodation. Going to Bombay, Tamal moved into Srila Prabhupada's rooms and set himself up in charge of the huge, just opened complex. While two others of the July 9-appointed ritviks started to initiate their own disciples even before the March 1978 Mayapur meetings, Tamal took over Srila Prabhupada's rooms in Bombay as the new local Acharya – why else does one occupy the Acharya's rooms?

An important point in this regard is that Srila Prabhupada clearly instructed in his DIRECTION OF MANAGEMENT that no one is allowed to occupy his rooms: "During my absence no one shall live in my apartment." It is hard to believe that a big leader and manager like Tamal would have not read this very important legal document that Srila Prabhupada specifically wrote to direct the managerial affairs during and after his departure. One can thus naturally conclude that if Tamal knowingly went directly against those orders and directives in this instance (and in such a offensive disrespectful way), then what other directions and instructions could Tamal have altered and gone against?

The Juhu Beach property was at that time the premier ISKCON property, and Tamal ordered a marble

Vyasasana grander than Srila Prabhupada's for himself to sit on and to be worshiped. When the Vyasasana arrived and was being installed, Mahabuddhi objected that it was taller than Srila Prabhupada's Vyasasana. Over Tamal's objections, he had the workers shorten the legs significantly, which threw an unpleased Tamal into a temper tantrum.

He actually thought he had taken Srila Prabhupada's place. Throughout 1978 Tamal tried to solidify his hold on the Bombay project; at one meeting in the presence of Tamal, some of Srila Prabhupada's disciples were grilled and harassed, "Do you love Goswami?" This was a bizarre, coercive exercise to elicit fearful loyalty to Tamal.

Finally the situation of Tamal's power machinations became too radical for even Giriraj and Sridhar Swamis, who were longtime stalwarts of the Bombay project, and Tamal was summarily ousted while he was away visiting in the USA. It was communicated that he should not return to Bombay, and he did not. He then made his headquarters in Dallas instead. All this was described to Nityananda das in a 1998 phone interview with Mahabuddhi das.

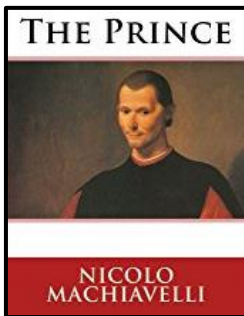
In Tamal's offering in Srila Prabhupada's 1978 Vyasapuja Book, we read Tamal describing how he took Srila Prabhupada's place in the **"lead of a flying wedge of devotees"** on the Juhu beach morning walks.

From the Direction of Management (1970):
"During my absence no one shall live in my apartment."

TAMAL'S PERSONALITY TYPE: MACHIAVELLIAN

Many have said that Tamal had assiduously studied Niccolo Machiavelli's *The Prince*, and that he had encouraged other ISKCON unauthorized gurus to do the same. Naveen Krishna das in Dallas had heard the same from several sources. Whether Tamal did or not is quite irrelevant because Tamal was the personification of Machiavellianism and could have written a better book on the subject.

Machiavellianism: " employment of cunning and duplicity in statecraft or in general conduct"



Machiavellianism is also described as a person's tendency to be unemotional, and therefore able to detach from conventional morality to deceive and manipulate others. "Never tell anyone the real reason you did something unless it is useful to do so"—this is typical Machiavelli. Machiavellian motivation is related to cold selfishness and pure instrumentality, in pursuit of their motives (e.g. sex, power, social status) in duplicitous ways. Research on the motivations of high "Machs" found high priority given to money, power, and competition and low priority to community building, self-love, and family concerns. They are focused on unmitigated achievement and winning at any cost, usually wanting to do so at the expense of (or at least without regard to) others.

They are skilled at interpersonal manipulation, maintaining power, and harsh management tactics. (from Wikipedia, 2015)

These descriptions very much fit the personality of Tamal Krishna Goswami, as is documented herein. These are hardly the desirable characteristics of a Vaishnava nor those which should be emulated or allowed to influence Srila Prabhupada's mission. Yet Tamal has been the primary influence in ISKCON's course of direction since 1977. As will be discussed in the next few chapters, the Hare Krishna Movement must be cleansed of Tamalism, namely the deviated doctrines and selfish mood of ISKCON's entrenched, corrupted, and Machiavellian leadership that still operate under the shadow Tamal's influence.

"EXTRACT AS MUCH SERVICE FROM YOU AS I CAN" by Damaghosh das, 2015

"One local devotee here in Seattle area, Makhanchora das told me several times the following story, since it left such a huge impression on his mind. He attended a lecture in Dallas that Tamal gave, while he and another devotee were there on traveling sankirtan. Tamal, in the class said, in so many words, 'My duty as your spiritual master is to extract as much service from you as I can.' Just hearing this and knowing Tamal quite well, left Makhanchora with a feeling that Tamal only had disciples for his benefit-and not theirs."

TAMAL WAS VERY ATTACHED TO HIS OWN VYASASANA

At the GBC annual meetings in Mayapura 1987, it was resolved that ISKCON gurus would no longer be allowed to have their own Vyasasanas in the temples. In Dallas, the temple room had been renovated very nicely with Tamal's Vyasasana and a "visiting guru" Vyasasana built into the wall on either side of Srila Prabhupada's Vyasasana. To simply remove these two Vyasasanas would have left very conspicuous blank spaces that would obviously have been embarrassing to Tamal.

Tamal confided in Naveen Krishna das that he would have great difficulty in giving up his Vyasasana. He had sat there every day for many years, and he said he was very attached to doing that in front of his disciples. When Naveen pointed out that it was the GBC decision and could not be avoided, Tamal winced and said: ***"I will need some time to get used to the idea. And what will those two gaping spaces in the back wall be for, if not guru Vyasasanas?"***

Naveen suggested that the spaces be converted into "Shastrasanas" or beautiful displays of Srila Prabhupada's books. Tamal later accepted this proposal, as it allowed him to posture that he had given up his seat for the sake of Srila Prabhupada's books rather than due to the GBC mandated guru reforms.

ADOPTING "TOO MUCH DEVOTION" SO TO HIDE THE POISONING

Although Tamal took on the profile of Srila Prabhupada's most intimate and confidential servant by appearing totally devoted to Srila Prabhupada's well-being and every wish, as described by Tamal himself and also in the following account, this appears as "too much devotion":

"Srila Prabhupada has complete reliance on Tamal. He sends for him whenever there is any decision to be made about doctors, food, etc. Tamal is very affectionate to Srila Prabhupada and strokes his arm or feet whenever he speaks with him. He always speaks so to glorify and encourage Srila Prabhupada and he has become very purified over the last few months due to the intimate level of service being performed." Hari Sauri's unpublished diary (Oct. 1977, pg. 18)

In Chapter 85, it will be seen that initial tests done on some of Tamal's statements to Srila Prabhupada in October/ November 1977 were indeed highly indicative of deceit or lies. The method of analysis is called CVSA or certified voice stress analysis. When Tamal said:

"We're so much attached to you..." –this proved to be 100% deceptive or totally untrue. And, when Tamal said: **"We'll get you better, Srila Prabhupada..."** –this proved to be 75-80% deceitful due to high voice stress as was detected by the voice stress detector methodology.

Especially during the last months of Srila Prabhupada's manifest presence, it stands out clearly how Tamal became ***especially attentive, sweet, devotional, and flattering*** towards Srila Prabhupada. The statements listed below are just from a few days in October 1977, and give an idea of why Tamal was seen by some as Srila Prabhupada's most confidential, most intimate, and even most loving disciple. But considering Tamal's earlier and later histories, both before and after Srila Prabhupada's departure, it can be easily wondered if this behavior was adopted purposefully as a "mask of guru bhakti."

This becomes all the more relevant as the case is made that Tamal poisoned Srila Prabhupada. As concluded in Chapter 69, it appears quite clear that Tamal was Srila Prabhupada's poisoner, and while at the same time as the poisoning is underway, Tamal is literally gushing forth with sentimental, flattering praise and apparent loving devotion for Srila Prabhupada.

- 1) **Tamal:** As you instruct us, Srila Prabhupada, we will carry out your instructions exactly.
Prabhupada: Two things: vishaya chadiya: material motive should be given up and everything should be engaged in Krishna's service.
- 2) **Tamal:** Today we were discussing how nice a devotee you are, Srila Prabhupada...
Prabhupada: Vishaya chadiya...
- 3) **Tamal:** We are your innocent boys, Srila Prabhupada.

- 4) **Tamal:** We are prepared to stay here and sing for you for one year in a row...this is our greatest pleasure. To come and sing for you.
- 5) **Tamal:** We are not ready to let you go yet, Srila Prabhupada. We can't resign ourselves to it.
- 6) **Tamal:** I do not think that is going to happen, Srila Prabhupada. We are too much indebted to you to allow what you have established to become spoiled.
- 7) **Prabhupada:** I have given in writing everything, whatever you wanted. Disaster will be if you cannot manage this.
Tamal: Yes, we do not want any disaster to happen. Only business as your sons and servants is to maintain what you have established.
- 8) **Tamal:** Jaya, Prabhupada, we are going on your teachings. Srila Prabhupada, you are always the center of our lives.
- 9) **Tamal:** We have only to carry out exactly as you have trained us up.
- 10) **Tamal:** We don't want...You can't leave us now.
- 11) **Tamal:** We are not able to let you go, Srila Prabhupada. We are not strong enough and we want you to be with us. We need you longer.

TAMAL'S ORIGINS BEFORE JOINING THE MOVEMENT

On April 1, 1967, Srila Prabhupada visited Morningstar Ranch, a hippie commune in the redwood forests about 60 miles north of San Francisco. He held an outdoor program on top of a hill, chanting and speaking, surrounded by youth, maybe half of whom were naked. The devotees went to Morningstar often throughout 1967 and recruited many devotees who came back to the growing city temple. Vishnujana and Tamal both spent time in the commune and first met there. They also were well known in San Francisco's Haight Ashbury hippie district as outstanding and charismatic figures. Gourahari, Madhudvisa, and Devananda lived at Morningstar also, and became devotees in 1967-68. Vishnujana and Tamal both joined the San Francisco temple in early 1968.

Vishnujana sold his own handmade flutes on the streets of San Francisco. Tamal had organized his own prostitution business as a pimp, according to several early San Francisco devotees, which is widely held as being accurate. The pimp gives apparent love to take control of his victims—and this was one of Tamal's character traits. According to Naveen Krishna das, who worked with Tamal for years:

"While working with Tamal in Dallas, he often would tell his disciples things like, 'I love you, and I expect you to love me.' He was charismatic. He knew how to create dependency upon himself. He ruled his domain with the constant threat of another outbreak of great anger while at the same time using the arts of flattery, diplomacy, attention-giving."

From Mahabuddhi's descriptions, just previous, of Bombay incidents:

"...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?'"

Anyone who knew Tamal saw that he was constantly working on building friendships and alliances. He was the premier and expert ISKCON politician. He would tempt others into cooperating with him and his plans through facilitating their personal ambitions. This was also obvious in 1986 during the so-called guru reforms (see Book Two).

TAMAL TAKES OVER THE PHILLIPINES 1983

When Hansadutta tumbled from his position as an ISKCON zonal successor acharya in the early eighties, he reluctantly ceded the Phillipines temples to Tamal, who took them over as part of his zone. The largest ISKCON temple was in Cebu, and when Tamal went there, being a longtime adversary of Hansadutta, he went to great lengths to criticize and defame Hansadutta. He gave the ultimatum that all devotees must be reinitiated by him or leave ISKCON. Many devotees left in anguish, having already given their hearts to Hansadutta. One devotee named Achutananda committed suicide rather than be forced into re-initiation. After the dust settled, the Cebu temple was never the same again. From a vibrant and enthusiastic center, it

had been destroyed by Tamal's heavy-handedness. (*Memories: Jitarati das, 2004; Urdhvaga das, 1998*)

THREE ACCOUNTS: PERSONAL CHEFS, HEATED CUTLERY

"I ate lunch with Tamal a couple of times but taking prasada with him always ended with indigestion since he was yelling at his disciples or servants about things too hot, too cold, too late, too early. It was very unpleasant to be around him." (Memory, Mahasrnga das, 2016)

"While in Dallas as the local successor acharya, Tamal had arranged for his own cooks to prepare him very special and opulent meals. Every day he would order to his particular desire. He had more cooks than the temple deities had, and he was using Srila Prabhupada's personal kitchen and bathroom as his own. He was eating as good or better than the temple deities, not at all like a sannyasi. Some complaints arose and persisted, and Tamal finally and begrudgingly conceded that he would disband his own personal chefs and he then accepted instead Sri Sri Radha Kalachandji's raj bhoga prasadam (noon offerings)." (Memory, Naveen Krishna das, 2015)

"In the Golden zonal acharya days, Tamal arrived at Sydney temple and was escorted upstairs for lunch by many chanting devotees. He sat down and the multi course banquet began. Immediately, however, he summoned a devotee waiter to change all his cutlery. He insisted on hot knives, spoons and forks." (Memory: Mandapa das, 2015)

RUTHLESS, HEAVY-HANDED, ANGRY, AND DOMINANT

"After the New Vrndavan meetings in '86, I began to question the authenticity of the 11 when Bhavananda's homosexual problem came to light. When Tamal realized I had doubts, he tore into me with his logic, quick thinking and tenacity. I was stunned, bewildered and knocked off my feet but refused to stop thinking. After some time I understood what he had done and refused to cooperate with him. His tenacious personality is known around the world. Although I despised the man, I can only take short bursts of remembering him because my blood pressure rises, anger swells in my chest, and I feel disgusted at what he did to the movement. I find myself more productive not remembering him!" Mahasrnga das, 2016.

"One very humble and devoted disciple of Tamal's, one Rupa Ragnatha of Australia, was serving his guru to the best of his ability one time at the New Goverdhan farm in Oz. 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 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 used the opportunity to show his 'huge power.' It was truly an eye opener to his character." (Memory, Mandapa das, Australia, 2015)

"During one of his visits to New Orleans in 1974 or 75 with his travelling Radha Damodara bus party, while I was the temple president there, Tamal called me on the phone while out in the city. Out of nervousness and lack of experience in dealing with sannyasis, I accidentally replied to him, "Yes, prabhu." Tamal immediately exploded, yelling over the phone, accusing me of insulting him and not showing proper respect to my superiors. Even though I apologized profusely, he would not let up, saying it was an intentional insult. Many other devotees have experienced the same harsh anger, pride, and severe chastisement from Tamal." (Memory, Nityananda das, 2007)

In the eighties Tamal visited Labasa, Fiji for the first time since becoming the ISKCON zonal acharya in this South Pacific island nation. The devotees had constructed a small cottage for his personal use and had organized a grand reception with an extensive, 30 preparation feast. Tamal sat down to eat, but upon seeing the food, got up and retreated to his cottage, ranting in great anger about the poor quality of food. **"You expect me to eat this!?"** The devotees were in total shock as he complained loudly about his quarters as well. Finally Tamal calmed down and returned to eat his dinner.

All over Fiji, Tamal ruled with an iron fist and the devotees "respected" him in great fear. Tamal is invariably remembered by his followers as having been "very strict."
(Related by Rasabihari das, ISKCON Fiji regional secretary- 2011, Nandaki das, 2010, and others)

*"But you overpowered every one else. Your aggressive... (anger)... is a simple trick of yours, just to make other devotees shut up. **You have done this to many other devotees also, just to discredit their integrity.** Those so accused by you, have to first protest their innocence and in the mean time you can get through with*

your devious plans. It is interesting to note the smoke screen tactics of those who are devious. They will never give up and always attack others.” (Letter to Tamal from Urdvaga das, 1998)

According to a report by Paratrikananda das (Los Angeles, 1998), Srila Prabhupada told his servant that Tamal is the cause of all the problems in the movement. In a depressed moment Tamal confides in a devotee that he has ruined Srila Prabhupada’s movement.

“Tamal was dedicated to expand ISKCON’s preaching but he was all self centered. He did not like anyone questioning him. He was ruthless as well a liar. In 1994 I started distributing letters exposing Tamal in Houston. Tamal sent Houston TP & VP (both Indians) to previous TP’s house (Indian) where I was staying, asking him in my presence to throw me out of his house but previous TP refused to do that. Then I came back to Dallas but kept that fact secret for a week. So they were looking for me in Houston and calling my family every day saying that I have mental problems and should be admitted in a Mental Hospital for a month. That shows the character of Tamal.” Statement from Gadadhar Dasa (Gordhan Goryani)

“In 1979 Tamal was coming to Denver for a visit. The temple president gathered all the community members the day before for a special preparatory class with instructions. Advice was dispensed on what to expect and how to react, what to do and not to do. Explanations were made about how difficult and heavy Tamal could be, and that everyone should remain quiet, humble, accepting, and patient in the face of Tamal’s anger, demands, and trying behavior. Everyone was prepped to avoid any missteps.” Memory by Sudarshan das

“Adi Keshava was distressed about how he had been "dumped" by Tamal who wanted nothing to do with his legal troubles and would not allow any funding from the temple for legal expenses. Adi Keshava was on his own. Adi Keshava went to Srila Prabhupada privately and explained what had happened and said, ‘I can't deal with Tamal.’” Based on Adi Keshava, 1999 interview.

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

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

TAMAL’S GENTLE NATURE: MOSQUITO STORIES

In the GBC NTIAP book, Bhakticharu Swami tells the story of how Tamal was being bitten by a mosquito one night in Vrindaban. *“His hand rose in a natural reflex to strike that little creature, but stopped all of a sudden, and then it came down slowly and flicked the mosquito away from his leg. The person who would not even kill the mosquito that was sucking his blood, how can anyone think that he gave poison to his spiritual master?”*

Thus we hear this mantra: Tamal couldn't even kill a mosquito, and so he was obviously **incapable** of poisoning his spiritual master. So if we accept this logic, then Tamal might have poisoned Srila Prabhupada **if he was** a mosquito killer? What kind of reasoning has Bhakticharu thrown upon us? Whether Tamal killed mosquitos has little to do with his capability for poisoning, but since the GBC has used this argument, we bring the following “counter-mosquito story” in reply.

Indulekha dasi went to see Tamal in 1995 in his Mayapura quarters for guidance and inspiration.

“A mosquito was trying to bite me and I drove it off. Soon it was back again, and I shooed it off again. Then I heard Tamal say, "Kill it." I looked up. He was looking straight at me. "Kill it," he repeated. His eyes were intense, fixed without blinking. I was scared. The mosquito had gone. I remember feeling some relief. But then it was back again and Tamal was saying again, "Kill it !... I said kill it !" But I didn't want to. Besides, I would have blood all over my hands. So I said to him, "No, I won't." He just glowered at me, then got up and walked straight out the room without saying another word.”

Tamal wanted the mosquito dead, and when it wasn't killed he rejected the pleas of a woman who needed his help and guidance. So much for Tamal’s gentle nature and soft heart.

POLITICAL MANIPULATION, NOT CHANTING ROUNDS

From 1984-1990, Naveen Krishna das was serving at Dallas ISKCON in several managerial and fundraising capacities. He had been assisting Tamal for many years and had seen to the financial stabilization of the Dallas and Houston temples and the construction of the Houston temple project. An Indian congregation in Texas had been built up; Indians had began to become Tamal's initiated disciples. Naveen was Tamal's most close and trusted assistant, his right-hand man. He also was responsible for organizing the North American GBC mid-year meetings with agenda, locations, accommodations, etc.

In 1989, Naveen was called by Giridhari Swami (GBC member and ISKCON guru) and Jitarati das (then assistant to Tamal in Southeast Asia) from Hong Kong. They were both at their wit's end, and were desperately pleading for advice and assistance from Naveen, whom they had long known and trusted. They reported their extreme difficulties with Tamal whenever he was in Hong Kong. Tamal stayed in the Far East, including Hong Kong, perhaps four months a year.

On his recent stay there, Tamal had flagrantly insisted on having a private foot and leg massage by a lady devotee. He would burst into super-heavy episodes of terrifying anger. It was clear that he was not chanting anywhere close to his required 16 rounds daily on his beads (and hardly at all) and he was regularly and whimsically interfering with temple management. Travelling in China, Giridhari Swami saw Tamal's lack of spiritual standards, heavy-handedness, and demanding nature. The situation had become practically intolerable to them and all the devotees in Hong Kong, as well as in the other Tamal temples. What could they do, they asked? The situation had become such that an immediate solution was imperative. Soon thereafter, at the Los Angeles Rathayatra festival, Naveen met with Jitarati das who explained in detail everything about Tamal. His demands for being served by the devotees were overbearing.

Naveen Krishna das was not surprised, as he himself also had first-hand, similar experience of Tamal's behavior in Dallas, Tamal's headquarters where Tamal stayed perhaps two months a year. Naveen was not quite sure how to approach this matter and therefore spoke confidentially with a few senior devotees who were Tamal's peers as GBC members and gurus to formulate a proper and effective manner in which to bring this to Tamal's attention. Tamal had come to trust Naveen after years of loyal and patient assistance as a temple leader and then a GBC member, but this was a particularly sensitive challenge. Naveen privately discussed the matter with Giriraj Swami and Sridhar Swami, both whom he had worked with in Bombay. Both advised him that their experiences with Tamal were similar, including that he had not chanted his rounds while in Bombay either. Naveen also quietly consulted with a senior Godbrother in Dallas, Drishta das, an educator. Naveen was quite adept at successfully and fairly dealing with ISKCON institutional crises and problems, such as the Robin George lawsuit and all management crises, as this was his service for many years.

However, Naveen's private and discreet consultations somehow came to the attention of Tamal who was visiting England at the time. Tamal was outraged, and called Naveen who was in Boston on a temporary project. Very angry, Tamal accused Naveen of spreading false rumors against him behind his back without first speaking directly to him. Naveen tried to explain his actions, but Tamal demanded that Naveen fly back to Dallas immediately, that same day, to face the music. While Naveen tied up his work project in a few days, Tamal had already returned to Dallas ahead of him and organized a series of meetings to turn everyone against Naveen as a faultfinder, troublemaker, and offender.

Tamal had brought Bhaktarupa das, a longtime Dallas bureaucrat and dry loyalist, from New York to head up the preparations for Naveen's return to Dallas. Jayadwaita Swami also mediated. The focus was on Naveen as the rascal and traitor. Upon arrival in Dallas, Naveen found everyone had been turned hostile towards him. Even after such a long time of working together with the Dallas devotees, the politicization by Tamal had suddenly made Naveen an enemy of the temple. It was a very revealing experience; there was no opportunity for explanations or communications- it was a one-way deal. Naveen decided to shift his programs, including the ISKCON Foundation, to San Diego, and work with Mukunda Goswami.

Then Tamal came across the street from the temple to Naveen's house, and calmly convinced Naveen that his immediate departure would cast a nasty pall on the Dallas temple and affect the congregation, donors, and devotees adversely. Naveen agreed to delay his exit for six months and to humbly explain his actions in an apologetic manner before the deities and all the local devotees. Naveen then took the blame and was the fall

guy. No longer was anyone thinking about Tamal's temper tantrums, his not chanting his rounds, and his disruptive behavior; instead they were now talking about Naveen's audacious disloyalty and betrayal of the local guru. The issues that had been about Tamal had been buried by Tamal's politics.

This was how Tamal reacted to any doubts in him or questions about his activities. He always used political manipulation, heavy-handedness, and defamation of perceived opponents as his methods of choice in any situation.

Shortly before his departure from Dallas, when Tamal had been satisfied with Naveen's capitulation and apologies, they both were chanting in the temple room during japa time. Tamal kept talking about various things, and Naveen noticed again, as he had many times before, Tamal's habit of periodically pulling down another counter bead, indicating completion of another round of chanted beads, but which had obviously not occurred due to their constant conversation. It seemed that Tamal was not chanting his rounds. Tamal always left the japa period very early and went to his quarters. Giridhari, Giriraj, Sridhar Swamis and Jitarati had been correct. Tamal did not chant sixteen rounds of Hare Krishna mantra on his beads. His mind seemed to be preoccupied with other topics; he was too impatient to get other things done. Naveen remarked:

"I doubt whether he ever chanted his rounds completely for many years on end, if ever."

From that time till late 1997, he and Tamal maintained a close and friendly relationship. Naveen went back to Dallas and Houston many times to help the devotees there. ISKCON Foundation was instrumental in organizing the preaching strategy and fundraising for major construction projects in Houston. In the following years up until 1997, Tamal would sometimes visit Naveen at his home either in San Diego or later in Alachua, and they would have lunch, talk, and maintained a cordial relationship.

"I worked with him basically for three years. Our 'japa' walks barely got one round done..."

-Mahasrnga das, 2016

"Tamal said I was qualified to take sannyasa. The following Gaur Purnima he waited until the GBC meetings were about to be adjourned, everyone was exhausted, and then he brought up the topic of giving me sannyasa. In this way he cleverly got approval. He pushed it on me." Mahasrnga das, 2016.

A source in Dallas has informed that even today, twenty some years after the Narayan Maharaja episode, most devotees in Dallas and elsewhere in Tamal's zone are not aware of basic history, such as:

- ✓ That Tamal was the leader of the rasika guru-Narayan Maharaja group in ISKCON.
- ✓ Tamal never spoke openly in Dallas about Narayan Maharaja- he kept it secret, although a few sharp devotees recognized that many things he said came from Narayan Maharaja.
- ✓ That Tamal was chastised by Srila Prabhupada and "exiled" to China.
- ✓ That the zonal acharya era ended in 1987 and that there were no appointments of gurus in 1977.

TRADING POLITICAL FAVORS

Trading political favors is well known in the mundane society, but when it appears in the society of devotees or the spiritual institution, it becomes a trading of disobediences of Srila Prabhupada's teachings. One leader will cover for another who also has something to hide.

"In 1987 or so there three were law suits filed against Dallas & other Temples for child abuse. In one case the abuser had previously written a letter to Tamal that he was abused in his childhood and he had a similar nature. This abuser was a Pujari and Gurukula Teacher. Tamal did not remove him from those positions even after receiving the abuser's letter. End result was that he abused Gurukula children. Later on the abuser was sentenced for 40 years. He got out of jail after serving 15 or 20 years in jail. As far as I know, he now lives near Dallas Temple. One time I accidently heard Tamal say to the Temple President 'You back me up and I will back you up. So no one will complain. I do not want to spend my time in front of ISKCON's Justice Ministry'".

Letter from Gadadhar das (Gordhan Goryani)

"Bhavananda was getting very upset and strongly raised his voice. He wanted Tamal's support and finally Bhavananda heatedly 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 and acquiesced to Bhavananda, telling him to calm down. Tamal then successfully campaigned for Bhavananda's reinstatement and continued involvement in the North Sydney Govinda's restaurant/film café. Tamal then soon departed Australia. [It is believed]... Bhavananda's extortionary threat to Tamal was to reveal something about Tamal's involvement with Srila Prabhupada's poisoning."

(As confirmed by two Australian devotees in 2016, name of original witness withheld by request)

"In 1978, Janmastami, Tamal came to Vrindavan to give sannyasa diksha to Bhagavan. I was the GBC at the time in Vrindavan. Tamal called from Delhi and demanded flower garlands and a large reception greeting at the temple with vyasanas for them to sit on. I told them this is Prabhupada's temple and everybody can sit on the floor. When they came I gave them no such reception, and the next morning in Bhagavatam, Bhagavan brought his politics into the class. I went and told him, if you ever do this again, bringing politics into Bhagavatam class, you will never speak again in any temple I manage. That day, Bhavananda, Tamal, and Bhagavan asked me to meet them in the guest house for a meeting. When I came, they said, 'Why are you making waves? Just stop making trouble about this appointment of gurus and we'll make you the 12th guru at the next Mayapura meeting.' I told them that Prabhupada did not make anyone a guru, that you have to be a realized soul. They said there was some talk about you in Japan doing some things, therefore Prabhupada did not name you. I told them you are now believing your own lies. They were silent.

Bhavananda tried to speak. I told him to shut his mouth... Had Srila Prabhupada seen one of us as being capable, he would have named that person or persons, but he did not mention that anyone was fit."
Gurukripa das, interview 2009.

While travelling for "purification" outside their zones from which the GBC had expelled them, Tamal and Hansadutta spoke at Topanga Canyon's Pyramid House temple, revealing that there never was a guru appointment. This confession effectively undermined the entire zonal acharya system that they had just been ousted from. It was blackmail by Tamal. Within three months, Tamal and Hansadutta were reinstated by the same GBC who now were foiled in their efforts to chastise them. Tamal never mentioned again what he confessed at the Pyramid House. The transcripts survived, however, to embarrass Tamal and the GBC from then on.

...AND THEN TAMAL OFTEN ENGAGED IN REFLECTIVE MOODS OF SELF-ANALYSIS

Somaka Maharaja has quoted in his paper entitled, *In Search of Harmony*, a statement of Tamal Krishna Maharaja made during a class given in Italy:

"We are a movement of brahmanas, but actually the mode of dealing with one another appears to be more the mode of a ksatriya. Brahmanas are very softhearted and feel very much for the misery of others, but all the time we hear that softness is sentimentalism, and just looking to many of our bylaws it just reflects the ksatriya mode. I very strongly feel that we should do less legislation and develop more deep personal relations and deepen our love for each other, but to be able to get to that platform we should give up the ambition for name and position."

From Tamal's own book: *"Tamala Krishna Goswami, the leader of a large number of sannyasa and brahmacari preachers, insisted that he was now their via media in relating to Prabhupada and expected that his Godbrothers follow him absolutely."* ('The Perils of Succession', 1996)

"I can say definitely for myself, and for which I humbly beg forgiveness from everybody, that there was definitely some degree of trying to control. This is the conditioned nature, and it came out in the highest position of all. 'Guru, oh wonderful. Now I'm a guru, and there's only 11 of us.'" Topanga Confessions, 1980

From these examples and many others, we note that Tamal often had great remorse for his disobediences and trouble-making. However, like a kleptomaniac or a pyromaniac who cannot restrain themselves for long, Tamal would again soon forget his remorse and resume pursuit of his personal ambitions.

THE REAL NATURE OF A DISCIPLE IS REVEALED AFTER THE GURU DEPARTS

"Independence from, or disobeying the order of Sri Guru is the cause of so many difficulties. But it is not always easy to detect during the physical presence of Sri Guru."

Srila Bhakti Sri Rupa Siddhanti Maharaja (a senior disciple of Srila Bhaktisiddhanta Sarasvati Thakur Prabhupada) explains this concept very clearly:

"Only at the time of Sri Gurudeva's disappearance can one recognise the actual identity of his disciples. One can then understand who has approached Sri Guru with what intention. Even after taking shelter of a sad-guru's lotus feet, some disciples secretly strive to occupy the seat of Sri Gurudeva at the time of his disappearance. Their acceptance of the shelter of Sri Guru's feet was merely deceit. They are, in fact, hostile and inimical to guru. Moreover, some disciples try to misappropriate the opulence and paraphernalia intended for the service of Sri Guru-Gauranga. This is not understood while Sri Gurudeva is still present, but after he has disappeared from this world, it assumes a terrible form. Know these disciples to be hypocrites, enjoyers and offenders. Even at the time of Sri Gurudeva's manifest presence, some try to control their godbrothers instead



of regarding them as worshipable. Thus they become severe offenders of the Vaishnavas. Those who have been appointed to the position of temple-manager, but who do not serve in mutual cooperation with others and are reluctant to give due respect to their godbrothers, are sense enjoyers, that is, enjoyers of the matha. Instead of serving Bhagavan they are greedy to enjoy His property. They are a disgrace to the title 'disciple.' Many, who are disciples in name only, even try to destroy the institution when Sri Gurudeva disappears because the honour they receive decreases at that time. These people are most inimical to guru and most

certainly condemned to hell. Those disciples who deviate and engage in numerous acts of malice against Sri Guru when he disappears were undoubtedly hidden deceivers at the time of his manifest presence."

This very interesting passage must be applicable to many senior disciples of Srila Prabhupada as well.

SUMMARY

This gives us an idea of Tamal's character and personality. It is clearly far from that of the ideal devotee, confidential associate of the pure devotee, magnanimous and charitable person that some have portrayed him to be, and he himself liked to project. The purpose of this study is to discredit Tamalism, the person and his influence which has undermined Srila Prabhupada's mission with the poison of personal ambition. Everyone in the material world is here to pursue their independent material plans or personal ambitions, and Tamal was personal ambition **PERSONIFIED**. The mark of his life in ISKCON was his injection of his mentality into the leadership of the society. It is an infectious disease that has spread from the top leaders down to the regular bhakti joes and bhaktin janes. Tamalism is a pernicious, anti-spiritual curse that needs to be thoroughly purged from Srila Prabhupada's mission, and those who cannot give up this mentality must be excluded to make their own way somewhere else. A false iskcon may be the best place for them- at least they will still be chanting Hare Krishna. As for Tamal, Srila Prabhupada said:

"Of all the GBC, he," indicating Tamal Krishna Maharaja with a tip of his head, "is the most intelligent. But the problem is, those with intelligence want to control everything. And he wants to control the whole Society."

CHAPTER 68:

ASTROLOGICAL INDICATIONS

“To act under the direction of a bona fide spiritual master with a motive to satisfy the Supreme Personality of Godhead is pure devotional service. But if one has a motive for personal sense gratification, his devotional service is manifested differently. Such a man may be violent, proud, envious and angry, and his interests are separate from the Lord’s.” (SBhagwatam: 3.29.8, purport)

INTRODUCTION

Astrological evidence is not the typical hard evidence used in Western civilization, but it is useful in providing insight into the nature and character of an individual. This discussion is not meant as proof that Tamal did anything in particular. It is a reference point to indicate whether Tamal’s horoscope allows for what he has been accused of, namely harming his own guru for personal gain.

It can be confidently stated that his chart is not that of a saint. Of course, anyone can become a devotee, regardless of their past karma, because that is the original nature of the soul. Yet, if one again pursues his material ambitions, even in the association of a pure devotee and his followers, he will simply cause disturbance. Srila Prabhupada spoke about western devotees, that the more they are washed, the more dirt comes out, just like washing coal. Tamal was apparently a devotee, at least from some angles of external view, but he certainly caused great disturbance to Srila Prabhupada’s true mission, and therefore we have become interested in his actual nature from astrological indications. Astrology is a valid science, even though difficult to apply effectively in this fallen age.

Some persons discouraged us from including this chapter, but it is presented only as indicative of Tamal’s nature, as confirmed by his history, by which we can understand his influence on Srila Prabhupada’s movement and his capability for secret, harmful acts. This chapter is not intended as a proof of anything, but only as indicative, circumstantial evidence.

NALINKANTA DAS MAKES SOME GENERAL OBSERVATIONS

We found a brief essay written by Nalinikanta das (Thomas Hopke) about the basic indications that should be considered in an astrological analysis regarding a poisoning of Srila Prabhupada, ostensibly by servants. This could assist further study on the matter.

“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.

Therefore, let me posit only my opinions on the major astrological considerations that any interested reader should take into account when coming to judgment on Srila Prabhupada’s departure scenario, regarding his own chart or those of anyone directly involved with Srila Prabhupada in his final days or years. In Srila Prabhupada’s case, I think that RAHU would have to have a direct effect on his Ascendant, its ruler, and on the Sun (the main factors of the person and his body) for him to experience this betrayal (of poisoning); as well as, perhaps, Saturn, the planet of longevity or death. The ruler of the 5th house of students/disciples, should be linked to the 8th house or its lord regarding the mode of his death. The 8th house (death) or its ruler might be linked to the 6th house of enemies, obviously.

In any perpetrator’s (poisoner) chart, the poisonous Rahu would have an effect, perhaps, on the Ascendant, on Jupiter the guru planet, and/or on the 9th house or its ruler (guru). The violent planets, Mars and Ketu, might have a link to the Ascendant of one’s personal nature. There might be a link between the 10th house

of one's actions and the 8th house, a prime death-causing location. Saturn, the lord of death, would possibly have an effect on Jupiter, the guru planet, or the 9th house of guru, or the ruler of the 9th house of guru.

I believe the more the above factors are clarified, the easier an astrologer could come to a proper analysis in this case."

TAMAL'S HOROSCOPE IN A NUTSHELL

Born New York City, USA, June 18, 1946, 6:00 pm as Thomas Herzig

Ketu rising in Scorpio

Rahu in seventh and Taurus

Venus and Saturn in ninth and Cancer

Jupiter in eleventh and Virgo

Moon in third and Capricorn

Sun and Mercury in eighth and Gemini

Mars in tenth and Leo

Shravana Nakshatra

A PROMINENT VEDIC ASTROLOGER GIVES A PRIVATE OPINION ON TAMAL

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)					Cancer	9th (As)
31		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					22
9th (Su)	2nd (Mo)					2nd (Su)	7th (Mo)
Capricorn	3rd (As)					Leo	10th (As)
25						Ma 06:04	29
Mo 20:10							
8th (Su)	1st (Mo)					3rd (Su)	8th (Mo)
Sagittarius	2nd (As)	Scorpio	1st (As)	Libra	12th (As)	Virgo	11th (As)
		As 03:57				Ju 24:22	
		Ke 27:40					
7th (Su)	12th (Mo)	6th (Su)	11th (Mo)	5th (Su)	10th (Mo)	4th (Su)	9th (Mo)
21		34		23		28	

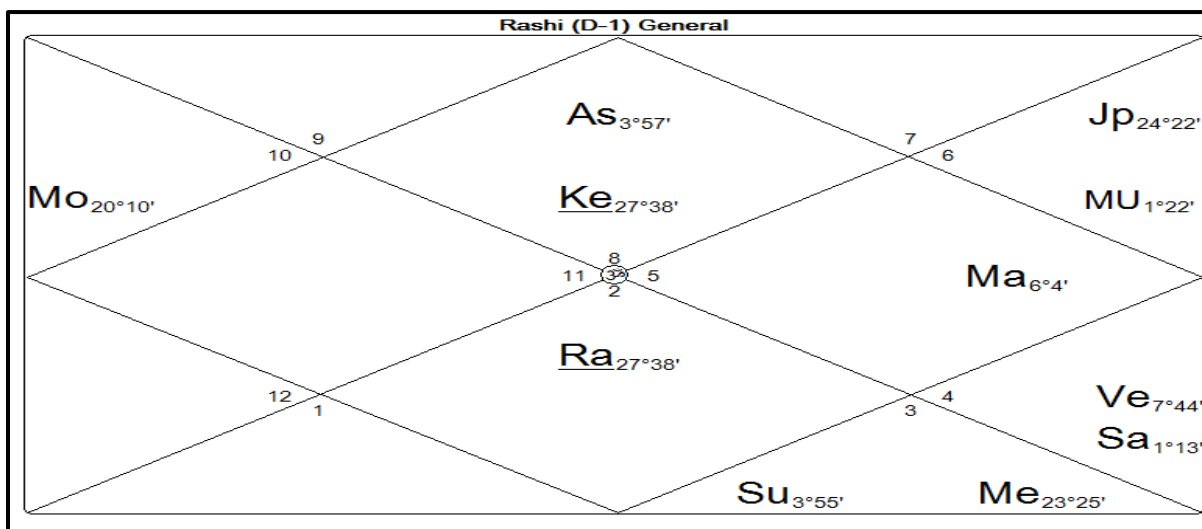
For an established and proficient Vedic astrologer whose customer base operates within the wider Hare Krishna movement, to publish an honest appraisal of the horoscopes of Tamal or other ISKCON leaders, past or present, could be detrimental to health and wealth. Such an act could alienate many clients or invite fierce animosities or danger to life, and for this reason it has been very difficult to obtain such analyses. Only privately can this information be acquired. One prominent Vedic astrologer who did, privately stated this:

"Tamal's chart is very clear as a low class, envious demoniac person who gets the best of all gurus, but who would use his guru for his own sense gratification, and illegally inherit his material assets. Intelligent people can 'judge for themselves,' although most devotees are very clear about what went on and who Tamal was, but there will still always be followers of rakshasas who just offend the pure devotee. Looking at Tamal's chart as per birth data provided by his personal servant, one sees that it meets all the criteria for one who would kill his guru. He was fully capable of doing this. Please do not use my name."

TAMAL'S HOROSCOPE HIGHLIGHTS:

- Unlikely to have good marriage, austere and sometimes harsh person, easy death, difficult childhood, intelligent. Feels restricted and misunderstood by the guru.
- Very ambitious & competitive to become the leader/ king (Leo), pushy, bully, egotistic.
- Greedy for power, duplicity, sometimes charismatic, earns his deserved bad reputation.

ANOTHER EXPERT VEDIC ASTROLOGER ADDS HIS OPINION



For a further perspective on Tamal's horoscope, we noted down the comments of another active and expert Vedic astrologer who was a temple devotee in ISKCON long ago and who remains very well-connected to friends all over the Hare Krishna movement. He explained that one in Krishna consciousness can transcend his mundane planetary influences, but that until one becomes a pure devotee, the planets will continue to exert influence very strongly.

Tamal, with Mars in Leo in the tenth house, was very aggressively competitive- not for business gains or meritorious achievements, but to become the lion (Leo), or leader, and number one. ***This was the primary and defining characteristic in his persona and life.***

With Sun in the eighth house in Gemini, Tamal was a duplicitous mischief-maker, causing trouble or controversy. Looking at friends, ruled by Mercury, who is lord of the 8th and 11th houses, we see that Tamal ***gets bad friends with whose help he can inflict death to the father.*** The 8th house involves ***secretive deeds and death***, and with Sun in the 8th, ***this affects the father or guru.*** Mercury in 8th ***gives bad friends***, while Jupiter in the 11th gives spiritual friends. Lord of the 10th (where career-giving Mars resides) is Sun, so then the indication is that ***bad friends help him to harm the guru for the sake of his career. Secretive, unknown deeds are undertaken with his bad friends to harm the guru and gain material benefits.***

Tamal's birth father divorced his mother very early in his life; therefore the primary father figure was his guru, Srila Prabhupada.

ANOTHER VEDIC ASTROLOGER ADDS HIS EVALUATIONS OF TAMAL'S CHART

"Some personality traits of the native are passionate, energetic, vindictive, intense. His positive qualities are: strong willed, resourceful, full of self-confidence and magnetism, subtle and diplomatic, courageous, shrewd and masterful. Of course, there are negative qualities also which are : possessive, jealous and cunning, sarcastic, ruthless and proud, violent. Scorpio is the 8th sign of the zodiac. This is the negative sign of Mars. Scorpio is a fixed sign. As a result Scorpions are particularly determined individuals. They prefer to crush obstacles, to move forward and fight to the end even in a losing battle. The watery nature of this sign gives them a fertile imagination and a sharp intelligence.

During Rahu's main period, starting Oct.16. 1955 until the end of Sept. 1972, the native's quest was to aspire for and acquire higher knowledge both on the academic and spiritual level. It is also indicated in his birth chart that during the sub period of Venus in the main period of Rahu, during year 1967-68, the native would search for a Spiritual group and that is when he joined the mission of Srila Prabhupada whom he served very diligently. His death March 15, 2002: The native was in the weak main period of Saturn and the weak sub period of Moon when he died at the age of about 56 years old in a tragic car accident.

The native's horoscope reads that the Sun, the lord of the 10th house (profession in spiritualism, administration, interest in politics) is in association with Mercury, the lord of the 11th house (income through friends and associates). They are both occupying the 8th house of Gemini (easy gain through the source of profession and associates). The Sun is weak due to its placement in the 8th house of the occult while aspecting the 2nd house of wealth and status which is ruled by Jupiter. This means that the native had a strong desire to become a leader in the field of spiritualism so that he could fulfill his personal aspirations for name, fame, wealth and status.

The Moon, the royal planet and lord of the 9th house (interest in learning and understanding Dharma) occupies the 3rd house of karma (initiative and inclination in spirituality). Jupiter casts an aspect on the Moon from its location. This indicates that the native was highly inclined to learn and understand knowledge in spiritual science and interested in teaching people all over the world.

Jupiter, the lord of the 2nd house (Artha: profession/occupation) though weakly disposed, occupies the 11th house of Virgo which somewhat guarantees that through command in his profession, by hook or by crook, the native would enjoy name, fame, status etc through his friends and associates. By the same token he could blemish his reputation and humiliate himself via corrupt practices in his spiritual profession as a self-aggrandizing leader through dishonesty, lies and cheating. This is also indicated by the placement of the Sun and Mercury in the 8th house (easy gains, interest in mystical sciences, occult, vulnerability).

Rahu, the legendary deceptive planet, in the 7th house of moral conduct, afflicts the weakly disposed lord of the 2nd house, Jupiter, who is occupying the 11th house of Virgo. This leads to controversy in fulfilling his own personal agenda via deceptive moral conduct in professional pursuit.

To further prove this point, Mars the malefic lord of the 6th house (difference of opinion, dispute, conflicts) is weakly disposed, occupying the 10th house of a weak Sun. Mars conjuncts the 10th house, and afflicts very closely the 1st house, the 4th house and the 5th house at most effective point of the Ascendant. This strongly indicate problems in spiritual transformation (self-realization) and a death due to an accident, means health problems (possibly cancer), controversy and disputes, differences of opinion, all sorts of conflicts. His professional conduct with regard to practicing the rules and regulations set forth by the head of the organization (the spiritual master) was to suit his personal motivation to achieve name, fame, wealth and status.

Saturn, the lord of the afflicted 4th house (spiritual life, domestic and mental peace, growth, comfort, luxuries, vehicles and conveyances, property) is weakly disposed and in infancy occupying the 9th house of Dharma. Venus the lord of the 12th house (losses, transcendence, enlightenment) is malefic, and weakly disposed conjuncting in 9th house. This clearly indicates that the native would not transcend in his quest for spiritualism or monastic work. In other words, during his life the native would lose any true spiritual growth because he would continue to practice with corrupted spiritual principles."

HOROSCOPE INDICATES CAPABILITY TO DO HARM THE GURU

Tamal's chart is thus fully compatible with the position of poisoning his own guru to become the next leader. It shows very little protest to the proposal that with his bad friends, Tamal was capable of anything, and that would include the poisoning of Srila Prabhupada.

THE SUMMARY ABOUT TAMAL'S HOROSCOPE AND ASTROLOGICAL INDICATIONS

"Such a prominent mark on the forehead is very inauspicious." –noted Vedic astrologer.
"...it meets all the criteria for one who would kill his guru. He was fully capable of doing this."-Vedic astrologer & devotee

CHAPTER 69: GUILTY BEYOND REASONABLE DOUBT

“The Ravana will kill...” –Srla Prabhupada, November 11, 1977

WILL SRILA PRABHUPADA’S POISONING EVER GO TO THE LEGAL ARENA?

In 2003-04 a few devotees attempted to bring the matter of Srila Prabhupada’s poisoning into the legal arena. Two avenues were developed- one was with a private attorney in Delhi, the other through a contact with strong ties to the head of Delhi CID. The attorney option was chosen, but the case was misfiled and eventually dismissed. Later indications were that the attorney was an ISKCON mole and deliberately sabotaged the case.

It is not known whether Srila Prabhupada’s poisoning will be tried in a mundane criminal court, either in India, USA, or elsewhere. Another difficulty is that Tamal expired in 2002, and as the chief suspect and witness, there is less incentive to pursue the matter, at least materially speaking and as far as mundane courts are concerned. Nevertheless, other suspects remain alive.

It would seem that the legal system of India would be the most appropriate and receptive venue to initiate legal proceedings and police investigations into this case. If the facts and evidence can be organized and presented in a proper manner and enough momentum generated by public educational awareness, surely the CID or other authorities in India would be very interested. After all, Srila Prabhupada is famous and dear to all of India, and the crime of his unsolved poisoning could not be tolerated due to national pride. Hopefully this presentation will be helpful in achieving this goal.

MEMBERS OF THE MOVEMENT MUST RECTIFY THE ANOMALIES

However, it is very doubtful that mundane courts and judges can accomplish much in correcting the wrongs committed against Srila Prabhupada and his spiritual mission of delivering the fallen souls. Rectification of the spiritual movement is beyond the understanding and jurisdiction of mundane courts. The Hare Krishna Movement is composed of and propelled by surrendered devotees, and it is only these members of the movement who are able, knowledgeable, and willing (hopefully) to restore purity and life in this mission. Courts will be ineffective in restoring the health of the Hare Krishna movement, and would simply be a waste of resources.

Our first focus should be to become educated in the full truth about Srila Prabhupada’s physical poisoning and how this is connected to the poisoning of his divine mission (see Book Two). Then, it is the duty of the rank and file devotees in this movement to rectify the anomalies that have appeared since Srila Prabhupada’s departure. Mundane courts cannot do this. Determined followers of Srila Prabhupada can.

THE COURT OF PUBLIC OPINION, OR ACTUALLY DEVOTEE OPINION

Meanwhile, or in addition to the legal courts, we should pursue all deserved consequences and outcomes from Srila Prabhupada’s poisoning in the *court of public opinion*, or more exactly, devotee opinion. It is actually the congregations, devotees, supporters, and sympathizers of the wider Hare Krishna movement that bear the responsibility to realize such deserved results from such a broad consensus. Why? Because the leaders of the institutional ISKCON are not pursuing it, therefore we must.

One may ask: how will educating with facts and evidence, in an open and proper discussion, a broad section of the followers of Srila Prabhupada give any positive results? The answer is that any change, whether in society, government, or our movement, starts with convinced individuals who then live in accordance with their honest convictions. A spiritual revolution begins at home, with one after another individual understanding the facts and evidence, sharing with family, friends, and others, and then in some way pressing for those deserved outcomes. These channels and outcomes are discussed and suggested in Book Three.

In furtherance of this process of seeking justice and truth in the matter of Srila Prabhupada’s

poisoning, and because there is such a large accumulation of evidence and facts, and since no legal court has yet undertaken this evaluation, nor expected to anytime soon, it is fully appropriate to:

PUT TAMAL KRISHNA GOSWAMI ON TRIAL IN THE COURT OF DEVOTEE OPINION.

Essentially this means that devotees should honestly examine the evidence, study the facts, discuss freely and openly within the constraints of Vaishnava etiquette, and as a result become fully educated in the truths of Srila Prabhupada's departure pastimes. This chapter will, for discussion purposes only, put Tamal on mock trial with the evidence that implicates him in the poisoning of Srila Prabhupada and then add up the score to see how solid that evidence really is. This is just an exercise, but a very practical one, based on facts and evidence only, whether direct or circumstantial, let us look at it all and then each person can assess from an informed position what Tamal is responsible for. Did he do it? Maybe he did? Or no, he did not?

Of course, this kind of a trial is simply an exercise to demonstrate the completeness and scope of the evidence already in hand, and how sure it is that Tamal was complicit in Srila Prabhupada's poisoning. This exercise is limited to a few pages only and does not pretend to adhere to strict legal standards with objections, hearsay rules, cross-examination, plea bargaining, laying foundations for evidence, jury instructions, relevancies, authentication issues, and so on. It is meant to show the volume of solid evidence that has reached the threshold of full viability for a criminal trial if Tamal was alive and actually brought to trial for criminal charges in Srila Prabhupada's poisoning. Tamal is hereby tried "in absentia."

To put Tamal on trial for poisoning Srila Prabhupada will not address all that he has done after Srila Prabhupada's departure, all of which has immensely harmed the Hare Krishna Movement and Srila Prabhupada's mission. That will not be done in this chapter, but it should be done, if only to confront the "Tamalism" that remains prevalent in the movement.

When there is no official venue for establishing truth, justice, and a verdict in the matter of great wrongs, due to corruption or whatever circumstances that may prevent it, it is fully appropriate for the harmed parties to conduct their own review of evidence in an alternative trial court or otherwise. This is an attempt to compress all the evidence on Tamal (which includes himself, his history, character, as well) into a theoretical verdict. Readers may agree or not, but it is the review of evidence that matters most.

CRIMINAL PROFILING IS STANDARD INVESTIGATIVE METHODOLOGY

The crime of the millennium is now proven: Srila Prabhupada was criminally poisoned with cadmium and homicidal intent. So, who are the poisoners? The most obvious and primary person of interest is Tamal Krishna Goswami, a controversial and poorly understood figure who was Srila Prabhupada's personal secretary during the nine months prior to His Divine Grace's physical departure. It is natural to suspect Tamal as being involved in Srila Prabhupada's unexplained health decline due to poisoning, and we will follow the evidence to its logical conclusion.

It is useful to employ standard investigative methods in profiling Tamal to better understand the weight of the evidence that implicates him in this crime. These methods are accepted scientific practices used by crime investigators to evaluate evidence in the pursuit of justice. Tamal should be profiled or studied in terms of his psychology, behavior, character, personality, and statements in the appraisal of the evidence implicating him. There are at least four main reasons to pursue this approach:

- 1) Srila Prabhupada himself indicated Tamal as "the Ravana" in his final days.
- 2) Tamal virtually confessed to the poisoning of Srila Prabhupada (see Ch. 60).
- 3) Tamal was best positioned with all opportunities to poison Srila Prabhupada.
- 4) Tamal showed that he had the motive to "remove" Srila Prabhupada.

FOUR PHASES OF CRIMINAL PROFILING

Four phases of profiling are employed in this case:

- A. **ANTECEDENT:** What fantasy or plan motivated the crime?

Answer: The desire to become the *acharya*, to enjoy absolute authority and being worshiped as one

next to God.

B. **METHOD AND MANNER:** How was the crime done?

Answer: By deceit, trickery, and cowardice via the secret administration of poison.

C. **DISPOSAL OF THE BODY:** How was this done?

Answer: By immediate interment of Srila Prabhupada's divine body in *samadhi* with salt. Also no autopsy was done. There was no coroner, no doctor's examination, nothing but immediate burial.

D. **POST OFFENSE BEHAVIOR:** Did the murderer inject himself into the ensuing investigation or try to obstruct it?

Answer: Yes, Tamal made defensive explanations in his late November 1977 BTG magazine interview, anticipating an exposure of the poisoning. Also, two of his books show an obsession with Srila Prabhupada's "final pastimes." Most significantly, he orchestrated a white-wash attempt to undermine an official GBC investigation into this matter, and brazenly ignored, or tried to explain away, clear evidence of Srila Prabhupada's poisoning.

VIOLENT CRIMES SUCH AS POISONING GROUPED INTO FOUR CRIMINAL SUB-TYPES

Homicide detective Robert D. Keppel, a pioneer in modern criminology, began in 1974 to use new methods of psychological profiling to solve murder cases. He was the first to develop a matrix using a suspect's pre-crime, crime and post-crime behaviors as a tool for investigation. He grouped violent crimes into four distinct sub-types:

(1) Power-assertive, (2) Power-reassurance, (3) Anger-retaliatory, (4) Anger-excitation.

Power-assertive and anger-retaliatory would be the two sub-types most befitting Tamal's character, as seen in this Part Seven. It was Tamal's nature to desire greater power, and after he was removed from his position in control of the foremost dynamic operation in ISKCON (the RDTSKP bus parties), he became resentful and angry due to frustration of his ambitions.

By the 1990's criminal investigators had developed a sophisticated and systematic profiling tool known as the Criminal Investigative Analysis Program (CIAP). Applying these criminal profiling methods, a close examination is herewith undertaken of Tamal Krishna Goswami to understand the probabilities of his complicity in this poisoning.

PROSECUTOR HAS THE LEGAL BURDEN OF PROOF

The process of convicting someone of a crime involves a prosecutor, defendant, evidence, judge, and the jury. In this exercise, this book is the prosecutor, Tamal is the defendant, the evidence presented herein will speak for itself, and the judge and jury is the reader or the public opinion. The defendant is innocent until proven guilty by the presentation of incriminating evidence by the prosecutor, who has the legal burden of proof. The evidence should prove the guilt of the defendant, or clear him, or be insufficient.

The homicidal poisoning of Srila Prabhupada has been established by tests of Srila Prabhupada's hair samples in Part Four. The question then arises as to who did it? This is the same question that Tamal put to Srila Prabhupada:

Srila Prabhupada, Shastriji says that there must be some truth to it if you say that. So who is it that has poisoned? (November 11, 1977)

THE CHARGES AGAINST TAMAL KRISHNA GOSWAMI

This book's evidence hereby charges Tamal Krishna Goswami with being complicit in the poisoning of His Divine Grace Srila Prabhupada, such homicidal poisoning having been proven by the cadmium hair tests.

GRANTED, there is no smoking gun or a cut and dry confession. Still, let the total evidence speak for itself, and including, especially, Srila Prabhupada's own words.

PROGRESSIVE LEVELS OF PROOF CERTAINTY

Practically everyone connected to the Hare Krishna movement knows Tamal is associated with or suspected of Srila Prabhupada's poisoning. The question we all face is how much evidence is there that he was indeed involved? Just a suspicion? Maybe he was involved? Is there just some evidence, or substantial evidence that he did it? Did he probably do it? Or there is lots of clear and convincing evidence? As we review the various legal standards of proof certainty below, we get a good idea of the framework under which we must be sure enough to say that Tamal did it.

- 1) **REASONABLE SUSPICION:** is a low standard of proof, such as to determine whether a *brief* investigative stop or search by a police officer or any government agent is warranted.
- 2) **PROBABLE CAUSE FOR ARREST:** Probable cause is a relatively low standard of proof, which is used in the United States to determine whether a search, or an arrest, is warranted. It is also used by grand juries to determine whether to issue an indictment. Courts vary when determining what constitutes a "fair probability": some say 30%, others 40%, others 51%.
- 3) **SOME CREDIBLE EVIDENCE:** One of the least reliable standards of proof, this assessment is often used in administrative law, and often in Child Protective Services proceedings in some states. The "some credible evidence" standard is used as a legal placeholder to bring some controversy before a trier of fact, and into a legal process. It is on the order of the factual standard of proof needed to achieve a finding of "probable cause" before a court will issue some search warrants.
- 4) **SUBSTANTIAL EVIDENCE:** Substantial evidence is "more than a mere scintilla. It means such relevant evidence as a reasonable mind might accept as adequate to support a conclusion."
- 5) **BALANCE OF PROBABILITIES:** Also known as preponderance of evidence, this is the standard required in most civil cases, and in family court cases solely involving money. The standard is satisfied if there is a 51+% chance that the proposition is true. This is a far lower burden than "beyond a reasonable doubt," the threshold a prosecutor must meet at any proceeding criminal trial.
- 6) **CLEAR AND CONVINCING EVIDENCE:** Clear and convincing evidence is a higher level of burden of persuasion than "balance of probabilities." Clear and convincing proof means that the evidence presented by a party during the trial must be highly and substantially more probable to be true than not (about 80%) and the trier of fact must have a firm belief or conviction in its factuality. It is employed in administrative court determinations, as well as in civil and certain criminal procedure in the United States. For example, a prisoner seeking *habeas corpus* relief from capital punishment must prove his factual innocence to this standard.

This standard of legal proof of being several times more sure than unsure, or about 80% vs 20%, would be sufficient to convict Tamal of the charges because there is no risk of wrongful punishment since he has already passed away, and has met his fate in the next life. In murder cases, it is required to get 95% or higher of certainty of guilt, namely to prevent the chance of wrongful punishment. Since that does not now apply, 80% certainty would be sufficient for Tamal's in absentia guilty verdict in the court of public opinion.

- 7) **BEYOND REASONABLE DOUBT:** This is the highest standard as the 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 all the evidence, or lack of evidence, in a case, then this level of proof has not been met. The main reason that this high level of proof is demanded in criminal trials is that such proceedings can result in the deprivation of a defendant's liberty or even in his/her death. These outcomes are far more severe than in civil trials, where monetary damages are the common risk.

BEYOND A REASONABLE DOUBT

Proof beyond a reasonable doubt, therefore, is proof of such a convincing character that one would be willing to rely and act upon it without hesitation in the most important of one's own affairs. The standard that must be met by the prosecution's evidence in a criminal prosecution is that no other logical explanation can be derived from the facts except that the defendant committed the crime, thereby overcoming the presumption that a person is innocent unless and until proven guilty.

If the trier of fact has no reasonable doubt as to the defendant's guilt, or if their only doubts are unreasonable doubts, then the prosecutor has proved the defendant's guilt **beyond a reasonable doubt** and the defendant should be pronounced guilty. Further, any reasonable doubt should be defined and describeable, as in: ***What exactly is that doubt?***

"Beyond a reasonable doubt" connotes a body of evidence that establishes a verdict to a moral certainty which excludes any reasonable alternatives. However, it does not mean an absolute certainty. It means a very high degree of probability, sufficient for action, but short of mathematical certainty. There can still be a doubt, but only to the extent that it would not affect a reasonable person's belief regarding a defendant's guilt.

In another sense, moral certainty refers to a firm conviction in which one may have a firm subjective gut feeling of guilt – a feeling of moral certainty – without the evidence necessarily justifying a guilty conviction. ***Moral certainty is a concept of intuitive probability.***

Research in New Zealand published in 1999 found that many jurors were uncertain what "beyond a reasonable doubt" meant. They generally thought in terms of percentages, and debated and disagreed with each other about the percentage certainty required for "beyond reasonable doubt," varying between 50 and 100%. ***Generally however, in murder cases, a threshold of 95% is accepted as the standard for conviction.***

DIFFERENCE BETWEEN DIRECT AND CIRCUMSTANTIAL EVIDENCE

There are two broad categories of evidence, direct and circumstantial. Direct evidence stands on its own and requires no further proof of being factual. An example is the cadmium found in Srila Prabhupada's hair which gives proof of his being homicidally poisoned. Circumstantial evidence relies on an inference to connect it to a conclusion of fact, or some reasoning to prove a fact, like a fingerprint at the scene of a crime. Circumstantial evidence requires the fact finder to draw inferences in order to reach a conclusion about a disputed matter. From the online legal dictionary:

"There is a public perception that such evidence is weak ('all they have is circumstantial evidence'), but the probable conclusion from the circumstances may be so strong that there can be little doubt as to a vital fact ('beyond a reasonable doubt' in a criminal case, and 'a preponderance of the evidence' in a civil case). Particularly in criminal cases, 'eyewitness' type evidence is often lacking and may be unreliable, so circumstantial evidence becomes essential. Prior threats to the victim, fingerprints found at the scene of the crime, ownership of the murder weapon, and the accused being seen in the neighborhood, certainly point to the suspect as being the killer, but each bit of evidence is circumstantial."

Indirect evidence or circumstantial evidence is typically a large part of any crime or investigation. In this publication we ask readers to evaluate the weight of the total body of evidence to reach their own conclusions, whereas our job is to find and present that evidence clearly, accurately, honestly, suggesting a common sense, logical interpretation.

Further to this notion of moral certainty, where the court relies on proof that is solely circumstantial, *i.e.*, when conviction is based entirely on circumstantial evidence, certain jurisdictions specifically require the prosecution's burden of proof to be such that the facts proved must exclude to a moral certainty every reasonable hypothesis or inference other than guilt. In other words, circumstantial evidence is still evidence, and if it is sufficient, the point of moral certainty or beyond reasonable doubt is often attained.

STANDARDS OF PROOF CERTAINTY IN CIVIL AND CRIMINAL CASES

Criminal cases require proof beyond reasonable doubt as described above, but civil cases where monetary or other compensations are sought do not. They simply require 'the balance of probabilities' One may recall the famous murder trial of O.J. Simpson and the bungled evidence of bloody gloves, chain of custody, and highway chases. There were too many doubts in the actual evidence to reach a guilty of murder verdict. However, a civil suit was won on the same evidence, and OJ Simpson was forced to hand over almost all his wealth to his dead wife's relatives.

Beyond "the shadow of a doubt" is sometimes used interchangeably with beyond reasonable doubt, but this extends beyond the latter, to the extent that it may be considered an impossible standard. The term "reasonable doubt" is therefore used.

DIFFERENT TYPES OF EVIDENCE

In common law, aside from the general categories of evidence already discussed, there are various types of acceptable evidence in criminal courts. Each piece of evidence should be ascertained as to its degree of factuality, building the case against the defendant. The total of all the evidence, facts, circumstances, etc is weighed in reaching a verdict, even if there remains doubt of some facts. Evidence must be relevant to the charges against the defendant. The rules of evidence protect the defendant from an unfair trial.

The types of evidence normally used are listed below along with reference to the specific evidence presented before or after this point in the book, and examples are listed below in very brief descriptions:

TESTIMONY, WITNESSES, EXPERT EVIDENCE:

- Several audio forensic experts verify whisper: **POISON'S GOING DOWN**, which Tamal admitted was his voice, and **IS THE POISON IN THE MILK?**, also Tamal's voice
- The Mexican gurukuli overheard senior leaders discussing Prabhupada's poisoning (Ch. 79)

DOCUMENTARY EVIDENCE:

- Tamal's books: **TKG's Diary**, **Final Pastimes of Srila Prabhupada** reveal an obsession with Srila Prabhupada's departure and an eerie feeling about Tamal's attempts to recast those events

REAL OR PHYSICAL EVIDENCE:

- BTG interview where Tamal states that Srila Prabhupada asked for medicine to die (mercy killing)
- Tape recordings of poison whispers "Poison's going down..." & "Is the poison in the milk?"

DIGITAL EVIDENCE:

- Tamal's "poison's going down" whisper
- Tamal's recorded conversations with Srila Prabhupada, such as "now choose which suicide..."

EYEWITNESS IDENTIFICATION:

- So far no one has come forward

LIES AS EVIDENCE:

- Certified Voice Stress Analysis shows high degree of deception in Tamal's recorded statements about his beneficent intentions and in speaking with Srila Prabhupada about his health
- 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
- Tamal contradicts what several audio forensic experts determine to be in Tamal's poison whisper

GENETIC (DNA) EVIDENCE:

- If necessary, DNA comparisons can verify hair samples that were found to contain sky-high levels of cadmium to belong in fact to Srila Prabhupada

CONFESSIONS AS EVIDENCE:

- Tamal has essentially confessed to poisoning Srila Prabhupada, as shown in Ch. 60
- Tamal admitted to being the voice behind the whisper, “poison’s going down”
- Tamal’s 1980 Topanga Canyon confessions (that Srila Prabhupada only wanted rtviks) were never again mentioned by him after he was re-installed as a guru 3 months later.

SPOILIATION EVIDENCE: Intended alteration/destruction of documents.

- 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 after Srila Prabhupada’s departure.

CHARACTER EVIDENCE:

- In order to assess the credibility of the evidence, it is helpful to have knowledge of the past behaviour or character of the defendant.
- Tamal had a long history of pursuing selfish ambitions for 35 years in ISKCON, which resulted in great turmoil or losses to ISKCON
- Tamal was competitive, manipulative, cunning, ruthless, and egotistical
- Those who knew Tamal very well understood that whatever his feelings for Srila Prabhupada were, he also was absolutely the most selfishly, egotistical, ambitious megalomaniac that the Hare Krishna Movement has probably seen to date.

CIRCUMSTANTIAL OR INDIRECT EVIDENCE:

- Tamal speaks about Srila Prabhupada wanting medicine to die, which was something he and others “could have done.” However, hair tests show that cadmium was from 190-306 times more than average normal levels. This incriminates Tamal in Srila Prabhupada’s cadmium poisoning.
- Tamal was the primary caretaker during the time that Srila Prabhupada was being slowly poisoned
- Tamal rigorously controlled all food, drink, and medicines given to Srila Prabhupada
- Tamal relentlessly and unreasonably discouraged any quality medical attention or tests, but utilized them in his own cancer crisis twenty years later
- Several times when Tamal came to be present, Srila Prabhupada’s health seriously declined, namely May 1976, July 1976, February 1977
- Tamal minimized Srila Prabhupada’s concerns about being poisoned, saying he was old, dying
- Tamal did nothing after Srila Prabhupada raised strong concerns over being poisoned
- Tamal acknowledged Srila Prabhupada’s poisoning in 1977, then flatly denied it in 1997-2000
- Tamal ferociously opposed any open or independent investigation into the poisoning

MOTIVE OR INTENTION AS EVIDENCE:

- Tamal was highly motivated to be the next acharya after Srila Prabhupada
- Tamal took over Srila Prabhupada’s quarters in Dallas and Bombay as the next acharya
- In 1980 Tamal insisted that Srila Prabhupada had to be worshiped through him, and that he was the next sole acharya of ISKCON

CREDIBLE HEARSAY:

- There are multiple, compatible testimonies and credible hearsay in Chapter 83 that contribute breadth and credence to the proposition that many persons knew of Srila Prabhupada’s poisoning

If we assess this stock of evidence, we come to a probability of Tamal’s guilt.

ADDING UP THE PIECES OF EVIDENCE AS TO WHO POISONED PRABHUPADA

If we can muster even a rudimentary semblance of an objective and focused assessment of the

evidence that is stacked up right in front of our eyes, then any unbiased person of integrity should concede that the clear verdict is that Tamal poisoned Srila Prabhupada. The evidential picture shows this as a clear conclusion.

Shown below is the math behind this assessment, adding up the pieces of the total picture with their percentage of weight. In the same way that a jury becomes convinced in degrees by evaluating the evidence as it is presented, similarly we have become convinced as to who poisoned Srila Prabhupada. To what degree the reader has become convinced will be determined by the last page of this presentation of the facts and evidence in this case.

THE BEST ASSESSMENT OF THE EVIDENCE: TAMAL DID IT

By assigning percentages to the pieces of conclusive proof that Tamal was involved in Srila Prabhupada's poisoning, this is how it looks:

OBJECTIVE VALUE ASSESSMENT OF THE EVIDENCE THAT TAMAL POISONED SRILA PRABHUPADA

- 35%: TAMAL'S MERCY KILLING INTERVIEW, "MEDICINE TO DIE":**
- 15%: TAMAL'S CHARACTER AND HISTORY:**
- 12%: THE POISON'S GOING DOWN AND OTHER POISON WHISPERS:**
- 5%: TAMAL CONTROLLED ALL MEDICINES & FOOD:**
- 5%: TAMAL IGNORED SRILA PRABHUPADA'S CONCERNS ABOUT POISONING:**
- 4%: TAMAL'S SABOTAGE OF ALL PROPER MEDICAL CARE AND TESTS**
- 4%: SERIOUS HEALTH DECLINES WHENEVER TAMAL VISITS**
- 3%: TAMAL'S MOTIVATED TOPANGA CANYON CONFESSION:**
- 3%: PRABHUPADA WAS OLD, DYING MAN, NOT TO BE TAKEN SERIOUSLY:**
- 3%: NOW CHOOSE WHICH SUICIDE, SRILA PRABHUPADA IMPLIES HE IS RAVANA:**
- 3%: TAMAL'S PREOCCUPATION WITH SRILA PRABHUPADA'S DISAPPEARANCE:**
- 3%: RESISTANCE TO FURTHER AND HONEST INVESTIGATION, SHAM COVER-UP:**
- 3%: TRUTH INDICATORS SHOWING DECEIT IN TAMAL'S STATEMENTS:**

TOTAL 98% CONFIDENCE THAT TAMAL IS GUILTY BEYOND A REASONABLE DOUBT

Part Seven: Evidence by Tamal adds up the evidence that Tamal actually did poison Srila Prabhupada. All these evidences are covered and detailed herein, most previously and more later on in Books One and Two. Add it all up and we feel it gets well over the 95% threshold of confidence that Tamal actually poisoned Srila Prabhupada, even though there is no "smoking gun" or outright confession. And Tamal was just one of those who poisoned Srila Prabhupada. Shocking, but true beyond a reasonable doubt.

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

AN EXAMPLE OF CONVICTING A POISONER BEYOND A REASONABLE DOUBT

As an example of how a poisoner in real legal history was convicted based solely on circumstantial evidence without any direct, absolute proof or "smoking gun," we cite the following case:

In Dr. Michael Swango's first conviction for poisoning, law enforcement had found it difficult to absolutely prove Swango's guilt, but the judge nevertheless became convinced. One victim's hair was found to have "a high concentration of arsenic." Swango had delivered food and drinks after which the victims immediately became very ill, although no one actually saw him adding the poison. The drink was tested and contained arsenic. Arsenic ant poison was found in Swango's apartment, plus a virtual home laboratory for the manufacture of many poisons. *"The victim's symptoms were all consistent with arsenic poisoning."* The ants

Swango claimed he was having a problem with in his apartment were found to be not native to Illinois, but were native to Florida where Swango had recently gone to visit family members. The non-jury trial judge explained, “..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...”

Then Swango was convicted again later for poisoning other victims.

A REVISION TO SOMEONE HAS POISONED ME (1999)

It is time to finally dispense with any remaining prejudice in favor of Tamal’s possible innocence. Now he is deemed guilty, due to the nature, quantity, and certitude of the evidence implicating him in this crime. The evidence and conclusions in *Someone Has Poisoned Me* remain largely valid, but **due to increased evidence and a better reading of that total evidence, a significant revision is hereby made:**

Formerly characterized as the prime suspect, Tamal is now assessed to be directly involved in Srila Prabhupada’s poisoning.

EXECUTION OF THE VERDICT

Of course, it is ultimately up to higher authorities, namely Lord Krishna, Yamaraja, or others, to decide Tamal’s verdict and fate. Yet, on our plane of activities and responsibilities, it is our duty to discover the truth of this matter, which we believe we have done. The evidence is there, Tamal’s feeble defense is there, the verdict has been proposed, and now we must determine the ramifications of this conclusion.

- (1). Tamal’s legacy must be rectified from St. Peter to less than Judas. At least Judas committed suicide after his betrayal of the master, and did not poison him either.
- (2). He must be completely rejected in ISKCON as the poisoner of Srila Prabhupada.
- (3). History must be done justice.
- (4). His samadhi tomb must be removed from Mayapur.
- (5). His teachings and influence must be purged from the Hare Krishna movement. Tamalism must be expunged from Srila Prabhupada’s mission by honest and open self-examination and discussions.

These are simply some suggestions that would be properly decided upon by the wider body of devotees at a future date, after all resistance to discussion, debate, investigation, and research into Srila Prabhupada’s disappearance pastimes has been neutralized by complete education of the actual evidence.



CHAPTER 70: TAMALISM



"But when the guru departs, sadhu and shastra can take on a new import, as those who succeed him become the new interpreters of past precedents, scriptural law, and the new set of circumstance." Tamal, 1996.

THE GODFATHER

A former GBC and temple president had a dream in 2015. It was Tamal's birthday. A steady stream of senior devotees came one after another to pay obeisances and homage to Tamal, who sat on his Vyasasana in the Dallas ISKCON temple room. Srila Prabhupada's deity sat on another Vyasasana in the background, but no one was interested in going there. Everyone was obliged and indebted to Tamal. It was sort of like he was the Godfather in ISKCON. Then the scene changed, and Tamal was peeking out around the corner from the background. He was motioning from a distance with gestures and expressions as to what each devotee should do or not do. Everyone heeded all his indications. A dream is just a dream, but we cite this one because we feel

it very accurately describes how Tamal was almost like a Mafia Godfather in ISKCON, where so many owed him allegiance and he pulled the strings as the controller, all to advance his program which we call "Tamalism."

INTRODUCTION

"Tamalism" is the contaminating influence that Tamal bore on ISKCON for 34 years (1968-2002.) It continues to proliferate in ISKCON as a serious, bhakti-debilitating disease, namely:

Acceptance of the doctrine that Srila Prabhupada is now dead and gone, that others must take his place as diksha-giving gurus, and that ISKCON is to be used for fulfilling personal ambitions.

Tamalism is very much alive and well in ISKCON, even with Tamal's body resting in "samadhi."

If Srila Prabhupada's mission and ISKCON is not meant for fulfilling its members' personal ambitions, then what is it for? Srila Prabhupada himself answers this question perfectly:

- 1) To systematically propagate spiritual knowledge to society at large and to educate all peoples 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 as revealed in the teachings of Lord Sri Chaitanya Mahaprabhu.

ISKCON IS NOT MEANT FOR OUR PERSONAL AMBITIONS

"Sri Suta Goswami said: Emperor Yudhishthira administered generously to everyone during his reign. He was exactly like his father. He had no **personal ambition** and was freed from all sorts of sense gratification because of his continuous service unto the lotus feet of the Lord Sri Krishna." SBhagwatam 1.12.4

"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." (SP) July 26, 1970.

"I have asked Tamala to come here and Hayagriva to come here. Rupanuga, Bhagavan das and Kirtanananda Maharaja are already here, 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, July 31, 1970)

"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**. So everyone has the chance, therefore one should not be complacent." (SPL, Nov. 1, 1970)

"Our life is very short. **The Krishna consciousness movement is not meant for fulfilling one's personal ambition**, but it is a serious movement for the whole world." (Prabhupada letter, 31.7.70)

"I wanted you all my experienced disciples should manage the whole institution very cleverly without any personal ambition like ordinary materialistic men. The Gaudiya Math institution **has become smashed**--at least stopped its program of preaching work--**on account of personal ambitions**. So whatever is done is done. I shall request you all **not to be personally ambitious**." (SPL, 8.10.74)

"All my disciples they are good boys, intelligent, and hard working. I pray to Krishna that you all may use your intelligence for Krishna's service and not for any **personal ambition**. We have worked very hard and established a great institution, but if we think for our personal benefit then it will become ruined. This is my only concern." (SPL, Nov. 1, 1974.

TAMALISM: FULFILLING ONE'S PERSONAL AMBITIONS

Tamal Krishna Goswami infected ISKCON with Tamalism, a disease whereby the participants use the institution to fulfill their personal ambitions, such as becoming guru, finding economic opportunities, gaining employment or shelter, profit-adoration-distinction, or other material purposes. Of course, it is not all black and white, but the mood of voluntary, selfless service and personal sacrifice for the sake of preaching Krishna consciousness in ISKCON during the seventies has been replaced by salaries, imported “religious workers” from third world countries, and an atmosphere wherein numerous self-appointed gurus compete for an ever-thinning crowd from which to collect donations and disciples.

This degradation of the spiritual quality and purity of ISKCON is largely due to Tamal's influence, an insipid corruption ensuing from his orchestration of the various unauthorised guru systems after the poisoning of Srila Prabhupada in 1977. Tamal Krishna Goswami was the leading role model for all the other ambitious persons in the Hare Krishna movement. He was a primary power broker, pacesetter, and leading example which a very many other ISKCON leaders imitated or emulated. Even outside his own immediate circle of influence, which would include many senior devotees and sannyasis, Tamal set a tone for all of ISKCON, an institutional culture that remains today that we call “Tamalism.”

FOUNDER OF THE ISKCON UNAUTHORISED GURU SYSTEMS: OPEN LETTER TO TAMAL

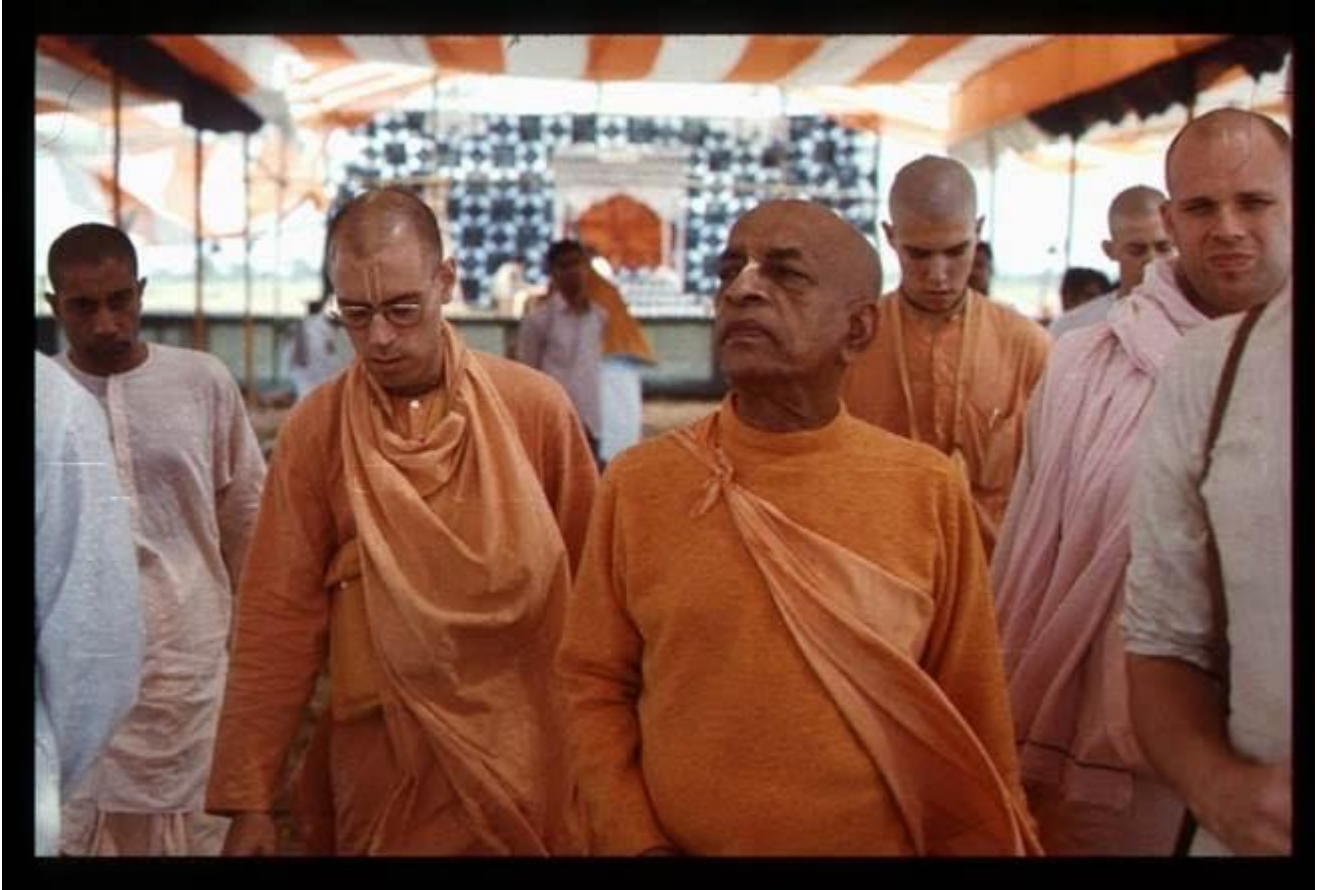
*“Dear Tamal Krishna Maharaja: As an initiated disciple of Srila Prabhupada and as a member of ISKCON, I herewith call to account your past and present activities. You are not beyond accountability because of your status as a Swami. Every devotee is accountable before his guru, and in the name of our spiritual master, I herewith demand that accountability from you. **You are charged with heavily deviating from Srila Prabhupada's teachings.** You, along with the other self-appointed gurus and their sub-appointees, are preaching bogus philosophy, such as the ‘living guru philosophy,’ in support of ‘voted in successor acharyas,’ with a ‘less than liberated guru thesis’ and a ‘minimum qualification theory,’ for adapting your ‘homosexual pedophile guru lineage’ of conditioned souls into the pure guru-parampara. You, along with the others, have also changed Srila Prabhupada's original books [...] without any authorization, just to adapt your bogus philosophy for controlling ISKCON and the devotees, thus perverting Iskcon and creating havoc in our society. Over the years you and your associates have also created a totalitarian guru clique, militantly and violently enforcing your own worship and orchestrating the banning, beating, and killing of devotees who dissent to your cult ritualistic worship of conditioned souls and homosexual gurus.*

*“The following is my personal charge against you: I personally hold you, Tamal, **responsible for the present chaos in our society,** because you started it all, way back when Srila Prabhupada left his body. After his disappearance, you wasted no time to proclaim yourself as his sole successor-acharya in Bombay. Initially you even had a Vyasasana built for yourself in the Juhu Beach Temple and it was bigger than Srila Prabhupada's. You also told all of your god brothers that the only way to approach Srila Prabhupada was through you alone, since you had become his sole successor. However, when your god brothers protested, and you could not pull off the hoax of the sole successor acharya, you then devised another, better hoax, namely ‘THE ONE WITH THE TEN.’ Then ‘TEN OTHERS’ did exactly the same as ‘THE ONE’ did before them, claiming to be Srila Prabhupada appointed successor acharyas with the special status of being ‘exclusive-links.’ Your new hoax was supported by eleven instead of one, which made it very difficult to be exposed. Then you ‘ELEVEN MEN’ propagated bogus philosophy that others cannot approach Srila Prabhupada directly, but only through you eleven new successor gurus, since we others have no more physical connection to Srila Prabhupada. At one of the Mayapura festivals all eleven of you devised a ‘simultaneous guru-puja’ of Srila Prabhupada and the eleven successors. Five Vyasasanas on Srila Prabhupada's right, and six on his left. I was not allowed to by pass all of those Vyasasanas to offer my flowers directly to Srila Prabhupada. I was told that I have no more relationship with my own guru, except through these eleven men. So I was forced to offer my flowers first to the eleven new puffed up successors, before finally reaching Srila Prabhupada. I was forced to offer first to my own god brothers, who were usurping the seat of acharya and demanding equal worship.*

“How disgusted I felt and how much my soul was hurt. Except for Hansadutta, none one of you ten usurpers has ever asked for forgiveness for this heavy guru-aparadhas of equal worship. Even up to date you

have your pictures worshiped on Srila Prabhupada's altar. Why are you trying to drag Srila Prabhupada down to your level of conditioning? It is remarkable how you, switched from the 'sole successor hoax' to the even better hoax of 'THE ONE WITH THE TEN' and how 'THE TEN' played along with you, the one and only. Therefore the ten other self appointed gurus are as guilty as you, because they actively supported you in the setup of a unauthorised guru system, for the mutual agreement of exploiting each others zones and disciples, thus plundering Srila Prabhupada's legacy.

"However, in the Topanga Canyon conversation you said: 'Actually, Prabhupada never appointed any gurus. He didn't appoint eleven gurus. He appointed eleven ritviks. He never appointed them gurus. Myself and the other GBC's have done the greatest disservice to this movement the last three years because we interpreted the appointment of ritviks as the appointment of gurus'.



"Therefore you, Tamal Krishna Goswami, are the founder acharya of that unauthorised guru system carried on in ISKCON till this date. Since these heavy deviations introduced by you, and supported by those other men, were never rectified, that bogus system was passed on to the old GBC of 25 men. From there it was passed on to the so called 'reformed GBC' by a 50 men committee. From that fifty it went to the new gurus of a hundred, and from there, new appointed Swamis helped to create the manifold expansions of the presently run miss-kcon. Your motto is this: 'If only the majority of devotees are caught up in a unauthorised guru system, then it cannot be challenged by those who think otherwise.' This unauthorized guru system introduced by you has been maintained since 1978 without being rectified by the GBC-body, because the GBC itself is being perverted and controlled by all of your self appointed unauthorised gurus and associates, who are betraying Srila Prabhupada's ISKCON. Now it is so deluded that it is very difficult to go back to the beginning, because many devotees were unwittingly compromised by their participation in an unauthorized system of gurus.

"My next complaint is about your disregard of Srila Prabhupada's instruction for carrying him on parikrama in the days prior to his disappearance, which I personally witnessed. Shouldn't you fulfill the spiritual master's desires? You overruled Srila Prabhupada, that he should not go on parikrama, even after Srila Prabhupada said it would cure him. After arguments were put forth and back, whether Srila Prabhupada

should go or stay, Hansadutta was saying that no arguments should be placed against Srila Prabhupada's instruction to go on parikrama. After every one left Srila Prabhupada's room to go outside for further discussion, you suddenly screamed at Hansadutta, pointing your finger at him, yelling: 'Yooouuu want to kill Prabhupada, because he will die if he goes on parikrama.'

"I was standing right in front of you two, just three feet apart, witnessing everything. Hansadutta, completely perplexed by your vicious attack managed to say that Lokanatha should at least make the bullock cart ready. But you overpowered every one. Your aggressive charge: 'You want to kill Prabhupada,' is a simple trick of yours, just to make other devotees shut up. You have done this to many other devotees also, just to discredit their integrity. Those so accused by you, have to first protest their innocence and in the mean time you can get through with your devious plans. It is interesting to note the smoke screen tactics of those who are devious. They will never give up and always attack others. If you did not kill Srila Prabhupada physically with poison, as the evidence suggests, then you have definitely killed him emotionally by denying him his last wish to go on parikrama. With your 'living guru' concoction after his departure, you have killed him philosophically too.

"You treated Srila Prabhupada like a prisoner in his own temple, not letting him go out. You locked him up, forcing him to die in his bed, ignoring all his requests and wishes to go out on parikrama, not even letting us go to him. It is only when Srila Prabhupada complained why no body is coming to see him that you finally let us in. I am a (still) living witness to your deviations and perversions. I expect a public apology from you and demand that you renounce your artificially assumed and self-appointed guru position and return all those disciples of yours, whom you have stolen from Srila Prabhupada and return them to his lotus feet. Srila Prabhupada is not only the sampradaya-acharya for the next 10,000 years but also the real instructing and initiating spiritual master of all devotees to come. I am deeply concerned about the integrity of Srila Prabhupada's ISKCON. Yours, Urdhvaga das, May 30, 1998"

UPON TAMAL'S DEPARTURE... by Madhudvisa das

Note: This is not the original San Francisco Madhudhvisa who was GBC in Australia, etc.

"Remembering some of Tamal Krishna's activities is a very emotional and painful experience for many devotees including myself. Under Tamal Krishna's management ISKCON has gone from the huge powerful organization Srila Prabhupada left us to almost nothing today. And Tamal Krishna was one of the main architects of the policies that converted ISKCON into a pile of smoking ashes... At this point Krishna has decided to remove Tamal from the scene. It is a relief for many devotees including myself because among other things Tamal was the leader of ISKCON's 'war against the ritviks.' He had a personal vendetta against me and was determined to destroy me and stop me from preaching also.

Tamal's 'war against the ritviks' was very unjust and because of it I am banned from every ISKCON temple in the world and I am forced to preach separately from ISKCON. If I go to an ISKCON temple I am blasphemed and often bashed by the temple authorities and devotees. And what is my 'crime?'--I have accepted Srila Prabhupada as my guru.

Tamal had dedicated his life to destroying anyone who has accepted Srila Prabhupada as his guru and who realizes that Srila Prabhupada is still living. He was trying to prove no one can have direct access to Srila Prabhupada now. He wanted me to believe that Srila Prabhupada can not be my guru at all. His idea was the only way I could become Krishna conscious is if I took initiation from a GBC approved guru. His philosophy was that Srila Prabhupada can no longer accept disciples because he is dead.

This idea is completely false and completely against the teachings of Srila Prabhupada, who said 'I am living in my books.' Srila Prabhupada is not different from his books, his vani. He is living in his vani and we can all personally associate with him through his vani and he can also initiate us into the chanting of the Hare Krishna mantra through his books.

As a result of the offences to Srila Prabhupada and so many of his disciples, Tamal's 'war against the ritviks' has created an ISKCON that is burning up in an ocean of offences. So we are actually glad that Tamal has been taken away by Krishna, as he attacked anyone who accepted Srila Prabhupada as his guru in such a terrible way and encouraged other ISKCON leaders to do the same. But at the same time we are hoping that Tamal goes back home, back to Godhead. We have all good wishes for him, we have forgiven him for his attacks, but still we are very glad that Krishna has taken him away.

It is difficult to comprehend the scale of Tamal's activities and the number of Srila Prabhupada's disciples he has offended. We praise him for his great service to Srila Prabhupada in the early days but we can not help but remember his offences to Srila Prabhupada and his godbrothers, especially since 1977. In 1977 Tamal hid Srila Prabhupada's orders to continue the already existing ritvik initiation system after Srila Prabhupada's disappearance. Instead he introduced the "zonal acarya system" which falsely elevated 11 unqualified men to the position of acaryas who had to be accepted as being non-different from Srila Prabhupada and who had to be worshipped even by Srila Prabhupada's disciples as if they were their guru. If any disciple of Srila Prabhupada refused to worship the "acarya" in his area as his guru, Tamal declared he was a demon, an offender and the "demon" was at least thrown out of ISKCON and severely blasphemed by the temple authorities, although many times he was bashed and sometimes killed.

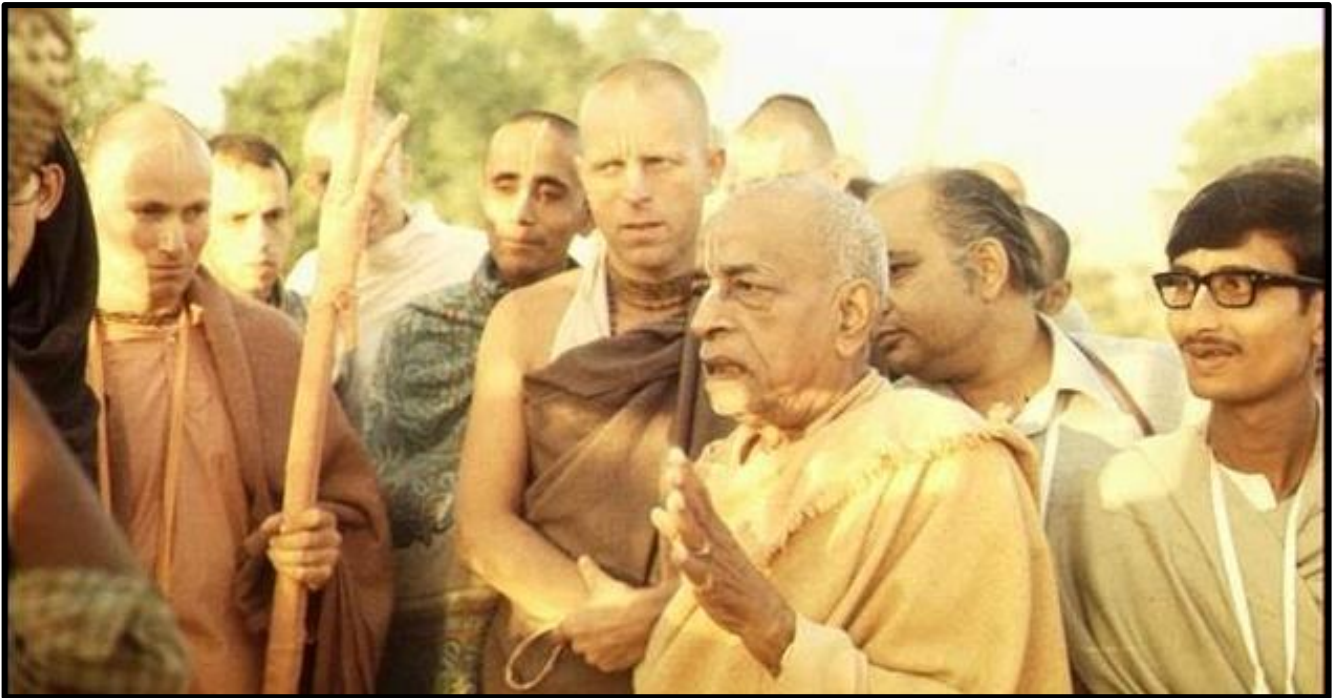
Everyone --even ISKCON and the GBC-- today agrees that Tamal's "zonal acarya system" was completely wrong and against the teachings of Srila Prabhupada and they admit the whole thing was a great mistake. And in this matter there are only two options. Srila Prabhupada appointed acaryas or Srila Prabhupada appointed ritviks. And everyone agrees Srila Prabhupada did not appoint acaryas.

Tamal's impact on ISKCON and on the lives of many of his godbrothers was devastating. And no one can expect us to forget that. We will always remember Tamal, but not miss him.

CONCLUSION

Tamalism is the exploitation of Srila Prabhupada's mission and assets for one's own self aggrandizement through disobedience of his instructions, the thwarting of his desires. It must be purged and washed out of Srila Prabhupada's mission once and for all, for the benefit of everyone.

One godbrother wrote a few days after Tamal had departed: *"Now, with Tamal's passing, I am compelled to write. It was Krishna's hand. He was a full time student for many years and had not come to Mayapur for years, yet still allowed to be a GBC. Plotting and scheming to preserve the false empire he illegally acquired it seems Krishna may have finished him off with one blow, and a coma for one hour.*



SUMMARY REVIEW: PART SEVEN

Tamal was an enigma. He had two sides, like Dr. Jekyll and Mr. Hyde. Some think he was a sincere devotee at times, but then turned bad and became possessed by a powerful demon or planetary influences due to direct personal offenses to the pure devotee and also due to false ambition, the original sin of all conditioned souls. He apparently was not always consumed by great ambitions; he had good qualities as a preacher, but after his first few years as a devotee, he definitely seemed to have gone increasingly to the dark side. Whatever he was, many devotees in and out of ISKCON called him Tamalasura or “Hot Tamale,” as many have been genuinely revolted by personal experiences with him or by his history and character.

Just days after Srila Prabhupada’s departure, Tamal Krishna Goswami was recorded in a magazine interview claiming that Srila Prabhupada asked for “medicine to die,” clearly referring to a poisoning. This interview is most disturbing and strongly implicates Tamal in Srila Prabhupada’s poisoning. Also, a review of the taped 1977 recordings and his two books about Srila Prabhupada’s passing are, to be brief, full of circumstantial evidence which point to his involvement in Srila Prabhupada’s poisoning. Further, under Tamal’s supervision, there are many suspiciously missing tapes and letters from 1977. A closer look at Tamal’s life is appropriate, showing his true character and nature was more complex than simply a loving disciple of His Divine Grace who could not possibly be a poisoner. Tamal was very ambitious to be the next acharya after Srila Prabhupada’s departure. Also, Tamal’s various statements, when combined together, show a virtual confession of poisoning Srila Prabhupada. By assessing the body of evidence, it is found that Tamal is guilty beyond a reasonable doubt of involvement in Srila Prabhupada’s now proven poisoning by lethal levels of cadmium.

MORE HARM THAN GOOD WAS DONE BY TAMAL

In Part Seven, a review of Tamal Krishna Goswami has been made, examining his character, his statements and actions, his books, his history, and his guilt. Clearly, his life was very checkered. There is no denying his valuable service to Srila Prabhupada through management, book distribution, and general preaching. However, the non-stop series of crises and setbacks that he deliberately created did far more harm to the movement than any good he may have contributed. It is very clear that he did more harm to the movement than good. ISKCON would have been far better off without him. Yes, Srila Prabhupada accepted his service graciously and with appreciation, but most of the harm from Tamal came from the secret poisoning of Srila Prabhupada which the evidence attests that Tamal is guilty of, beyond a reasonable doubt, and from deviations he introduced into the mission after Srila Prabhupada departed.

Some devotees who knew him held favorable dispositions towards him, especially amongst the ISKCON gurus, sannyasis, and leadership, largely because Tamal treated them differently by cultivating their support and friendship. Tamal built up strong allies in the upper echelons of ISKCON by his political designs, plus he took pains to engineer his own “protected” status by knowing the weaknesses and secrets of other leaders. But many of the rank and file devotees that had interactions with him looked upon him unfavorably. Tamal was not a popular figure, as he easily made enemies and his autocratic style of Machiavellian politics was extremely alienating. Also, he was just an unpleasant, conceited bully.

SUMMARY OF TAMAL’S PRINCIPAL NEGATIVE ACTIONS & RESULTS

The list given below is not intended to be complete, but gives a good start to the history of Tamal’s life of disastrous “contributions” to the Hare Krishna Movement. Tamal’s legacy was generated from the fire of his intense personal ambition which conflicted with the good of Srila Prabhupada’s mission to spread Krishna consciousness.

1. Selling the Juhu property, abandoning his service in India
2. In March 1976 at the Mayapura annual festival, the temple presidents lodged a complaint with Srila Prabhupada about Tamal’s actions of stealing devotees and “the householders are in maya” philosophy. Srila

Prabhupada relieved Tamal of his service and sent him to China instead, frustrating his plans of taking over all the North American temples.

3. Masterminding the concealment of Srila Prabhupada's instructions for initiations after Srila Prabhupada's departure

4. It has been determined above that Tamal was involved in the homicidal poisoning of Srila Prabhupada, which detrimentally affected the movement by denial of his continued association.

5. Promoting the Gaudiya Math by way of Narayan Maharaja, encouraging hundreds of devotees and ISKCON leaders to take to rasika marga, and then withdraw, causing a huge loss of membership in ISKCON. This was effectively the largest ISKCON schism.

6. Being the architect of a series of unauthorised guru systems in ISKCON after Srila Prabhupada's departure, wherein unqualified, unauthorized, ambitious pretenders have joined Tamal in corrupting the spiritual purity of the Hare Krishna movement.

7. His concealing and adulterization of Srila Prabhupada's legacy, via missing tapes, flip-flopping positions such as the Topanga Canyon confessions, taking over Srila Prabhupada's quarters for himself...

8. Insisting on being the sole via medium to Srila Prabhupada in 1978-1980

9. Promoting academic scholarism in the Hare Krishna movement

10. Losing over a million dollars by mismanaging the Oklahoma farm project

11. Alienating his Fiji disciple Jagannath das who then left with many to Narayan Maharaja

12. Running roughshod and heavy over many temples and devotees, causing innumerable defections

THEORIES TO EXPLAIN WHY TAMAL WAS SO DAMAGING TO THE MOVEMENT

There are three theories in explaining how Tamal was so damaging to the Hare Krishna Movement, each one of which takes a particular view of his real identity. Of course, to us conditioned souls, there is no way of knowing which, if any, of these three are befitting, but it is appropriate to postulate some possibilities. Why? Because we should not be dull-headed, blind followers who cannot analyze things on the basis of Krishna conscious philosophy.

That Tamal and his influence was a huge net negative to the Sankirtan Movement is an understatement. The fallen soul's journey in the material world is not often simple or progressive; in Tamal's case, prayers for his fate are definitely warranted.

THEORY #1: TAMAL WAS POSSESSED

"I want to tell you a story told personally to me by Krishna Balarama Swami (American body) He was in the Krishna Balarama temple in Vrindavan and was watching TKG do arotik one day and saw, to his fright, a horrible looking creature or demo) hunched on TKG's shoulder while he was performing arotik. This demon could see that Krishna Balarama Swami could see him and this frightened the Swami greatly, what to speak of seeing this creature on the shoulder of TKG. He left the temple after seeing this." Damaghosh, 9.26.2015

KRISHNA BALARAMA SWAMI, BELOW



This same story heard directly from Krishna Balarama Swami is verified by several other devotees. Viswamitra das heard from a devotee in Dallas that he had also seen a horrible creature on Tamal's shoulder while he was performing aratika. Krishna Balarama Swami recently passed away. He was a simple, respectable, honest, and unpretentious devotee. He once gave a strong class on guru tattva in Vrindaban, and as a result he was asked to leave by Gopal Krishna Swami, GBC for Vrindaban ISKCON.

This theory could explain Tamal's apparently schizophrenic, split-personality behavior, being apparently a more normal devotee one day, and something entirely different the next. Because this testimony is so widely known, we include it, unusual as it may be. Many refer to Tamal as a "Dr. Jeckyl and Mr. Hyde" personality, as he bewilderingly fluctuated between the apparently divine and demoniac extremes.

THEORY #2: TAMAL WAS A CONFLICTED DEVOTEE

Tamal was a devotee with an internal conflict of sincerity for spiritual life and great personal ambition. He was an intelligent devotee with serious flaws, and his life was one of struggles between his ambition and his spiritual interests. It is noted that, at least externally and in the ways that could be seen, Tamal usually recovered from each self-made disaster and then resumed his services again.

THEORY #3: TAMAL WAS SENT TO OBSTRUCT THE SANKIRTAN MOVEMENT

There is the theory, in light of the catastrophic harm Tamal inflicted on the Hare Krishna Movement, that Tamal was empowered or sent by forces opposed to the success of Lord Chaitanya's movement. We must also remember that in Kali Yuga, the anti-divine forces are disguised as devotees and sannyasis. Considering Tamal's effect on ISKCON, this is very plausible. A real example of this theory is in the Mahabharata, summarized by Purnaprajna das, 1998, pg. 268-9, wherein it is revealed that Duryodhana was a benediction from Shiva to the Daityas and Danavas, and he was meant for the destruction of the Pandavas to benefit the demoniac forces of the lower regions. The excerpt reads:

The Daityas and Danavas had been residing in the regions below the earth ever since they had been defeated by the demigods. Now, having understood the determination of Duryodhana, the demons felt that their mission was being weakened and so they began to perform a particular ritual which would summon the Kaurava king. Then, when the brahmanas poured the libations into the sacred fire, a ghastly-looking goddess emerged from the flames and stood before the demons, awaiting their command with folded hands. The demons ordered her, "Go up to the earth and bring Duryodhana back here into our presence."

In an instant, the goddess went to where Duryodhana was sitting and brought him in his subtle body to the assembly of demons. The Daityas and Danavas gave Duryodhana a very respectable welcome and after praising him highly they said, "O King, if you commit suicide then it will only go against your self-interest and lead you to a life in hell."

Then, in order to encourage Duryodhana, the demons divulged the mystery of his origin as follows: "Long ago, we had engaged in the worship of Lord Shiva, and as a result we received you as a benediction... This is the secret of your celestial origin, and you should also know that many Danavas have already appeared upon the earth in order to help you to defeat your enemies. In addition, there are other demons who are assigned to possess Bhishma, Kripa, Drona, Karna and others so that they will give up all affection for the Pandavas and thus become very hard-hearted while engaged in battle with them. Therefore, you can rest assured that when Bhishma, Drona and Karna come under our influence, they will be able to slay the Pandavas by dint of their increased prowess.

"O Duryodhana, you should give up your fear of Arjuna, for the soul of Narakasura will soon take possession of Karna so that his prowess will be irresistible. Indra knows about this, and so he will disguise himself as a brahmana in order to beg for Karna's natural armor and earrings. However, to compensate for this, we have already sent thousands of Daityas and Rakshasas who will possess the warriors known as Samsaptakas (those who have sworn to either conquer or die; these are the one akshauhini of soldiers which were later on given by Krishna to Duryodhana). Because of this, they will also be capable of killing Arjuna. My dear Duryodhana, you are our sole refuge and so please give up your despondency and return to Hastinapura in order to rule over the earth."

After saying this, the demons embraced Duryodhana just like he was their son and indeed, the Kaurava king became pacified by their assurances. Duryodhana was then carried back to the earth by the goddess who had brought him, and thus he was placed within the body that remained seated, as if fasting until death. When the goddess departed, Duryodhana opened his eyes and it seemed to him that all which he had experienced was just like a dream. Still, within his mind, the Kaurava king was now convinced that he could defeat the Pandavas with the help of Karna and the Samsaptakas, whom he felt to be competent to kill Arjuna.

Is it such an incredible theory that Tamal was sent to obstruct Srila Prabhupada's mission? Not really, because whenever and wherever the Lord or His representative descends, the anti-divine also appears as opponents to the Lord's mission. And Tamal did that job very well. Srila Prabhupada had made it amply clear that the devotees will always meet opposition from the godless, which would include the anti-divine interests

that do not want the planet Earth to be re-spiritualized in Lord Chaitanya's Golden Age. There is little to no doubt that anti-divine forces are highly invested in the continued and increased degradation of human society.

The above account about Duryodhana was only about 5050 years ago, just at the start of this Kali-yuga, or in recent history.

A BAD DISCIPLE CAN BURN DOWN THE WHOLE INSTITUTION

On August 25, 1970, Srila Prabhupada sent a letter from Tokyo to Bali Mardan das, which included this:

*"There are two verses in the Canakya Sloka how a family or an institution can be glorified or burned into ashes by one person. The Canakya Pandit says that if there is one tree in the forest producing nice aromatic flower, that one tree can glorify the whole forest by the flavor of its flower. Similarly if there is one tree in whose cavity there is a little fire, that one tree can burn into ashes the whole forest. So this simile is applicable anywhere. In a family if there is one good boy, he can glorify the whole family and similarly if there is bad boy he can turn the whole family into ashes. **Similarly in this institution if there is a bad disciple he can burn the whole institution into ashes.**"*

Upon an honest and close examination, it is determined that Tamal was the bad disciple who burned Srila Prabhupada's ISKCON institution to the ground with Tamalism, a program of adulterations, deviations, and the "kidnapping of Sita" (the temples). Having recognized the actual problem, now the sincere, non-ambitious followers of Srila Prabhupada must vigorously attempt to rectify the situation.

...BUT TAMAL PERFORMED SO MUCH DEVOTIONAL SERVICE...

Yes, he did, there is no denying it, but he did even more disservice. How could he have gained any credibility by which to enter the movement if he did not appear to be doing "great" service?

So how are we to understand the great damage he did? The appropriate analogy from Srila Prabhupada's teachings is about watering the devotional creeper, the bhakti-lata bija. As the process of devotional service is practiced, the growth of one's love of Godhead or bhakti creeper is cultivated. However, weeds will also grow and be watered simultaneously, and one must be vigorous to guard against unwanted weeds, uprooting them upon detection. (CC Madhya 19.151-161)

Tamal's original sincerity was compromised after he saw the opportunity to make material gains in the Hare Krishna Movement. Apparently this was Tamal's failure- the weeds of personal ambition were not uprooted from his garden and his devotional creeper was accordingly severely stifled and choked. Further, whatever watering in bhaktiyoga he performed, much or most of it was diverted to the cultivation of material goals, similar to how food can give strength to either the saint or the thief. As Sudarshan das (Vedic astrologer) put it:

"A wizard gives a group of apprentice wizards a rare magical potion that will purify and empower them, warning them to stay humble and grateful, otherwise the potion will empower their lower desires, as demons. The parallel is obvious. So some may stay respectfully engaged in grateful service. Others take the potion, and are empowered to achieve material gains according to their desires."

"In this way the bhakti-lata shrivels up. Such an offense is especially created when one disobeys the instructions of the spiritual master. This is called guru-avajna. The devotee must therefore be very careful not to commit offenses against the spiritual master by disobeying his instructions. As soon as one is deviated from the instructions of the spiritual master, the uprooting of the bhakti-lata begins, and gradually all the leaves dry up." (CC Mad. 19.156)

"When a mad elephant enters a garden, it ruins all the creepers, flowers and trees. Similarly, if a devotee properly executing his devotional service becomes an offender at the lotus feet of his spiritual master or another Vaishnava, his devotional service is spoiled." (CC Antya 3.213)

“But even one who has a nice guru cannot remain Krishna conscious if he is determined to remain in this material world. If my determination is to remain in this material world to enjoy material life, then for me Krishna consciousness is impossible.” (Topmost Yoga System)

“One still has to follow the rules and regulations very carefully. If after accepting the spiritual master and being initiated one does not follow the rules and regulations of devotional service, then he is again fallen.” (Nectar of Devotion, pg. 48)

Because Tamal’s agenda, even during Srila Prabhupada’s physical presence and then much more so afterwards, was primarily to further his desire for power and position, as is evidenced from his history and various testimonies, and his devotional service actually primarily watered his weeds. There is much doubt about his sadhana and japa habits. He deviated from Srila Prabhupada’s instructions by his own admission (Topanga Canyon), yet continued to do so until his demise. Although he had carefully developed and polished the profile of an advanced devotee, his life record is one of constant disturbance and undermining of Srila Prabhupada’s mission.

Srila Prabhupada twice removed him from his prominent positions, ultimately keeping him very close, presumably so he could watch him better. However, Tamal had become very resentful of these restrictions, and, confident that he could lead the movement, is understood to have, with at least 95% certainty, poisoned his spiritual master. Try as he did, he failed in becoming the next sole acharya and was obliged to share the position with ten others. Then he was forced to defend the ISKCON guru systems, failed with his Narayan Maharaja strategy, and never was able to complete his last scheme of becoming the world’s authority on the Hare Krishna movement (what a scary thought).

Tamalism was embedded in the fabric of ISKCON from 1978 through 2002, and continued to greatly influence the institution thereafter. The principle of Tamalism is that anyone can, by pretense and votes, self-appoint himself as absolute guru and, exploit the assets of Srila Prabhupada by collecting worship, fame, money, disciples, and position.

Profit, adoration, distinction. Tamalism is offensive to Srila Prabhupada by denying his direct mercy to sincere souls and forcing materially-conditioned, unauthorised gurus upon innocent spiritual seekers. There is no greater crime than this, and it is the principle defect which has corrupted the ISKCON institution.

ENJOYING THE ASSETS OF THE SPIRITUAL MASTER

Srila Prabhupada wrote in his offering to Srila Bhaktisiddhanta Saraswati Maharaja on his guru’s appearance day in 1961:

40. The one who renounces the guru’s order (guru-tyagi) and the one who tries to enjoy the assets of his spiritual master (guru-bhogi) are two kinds of useless persons. First become a servant of your spiritual master (guru-sevi) and then you will understand things clearly.

GURU ELITE CLUB CONTINUES TO PROMOTE TAMAL AND HIS CONTRIBUTIONS

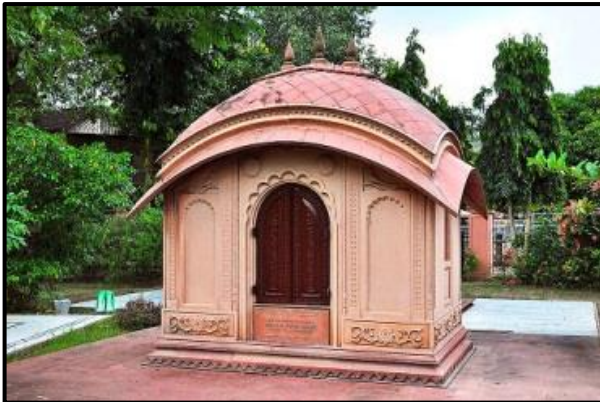
Incredibly, even in 2015, Bhakticharu Swami spoke very appreciatively of Tamal’s role in the Hare Krishna movement, as quoted below. In light of the previous chapters, he should reconsider his praise. But actually Tamal is appreciated by his fellow unauthorised gurus because they got where they are because of Tamal’s contributions to destroying, not expanding, Srila Prabhupada’s movement.

“... in the thick of the youth culture of America in Haight Ashbury. There, the youth culture of America again became naturally attracted to Srila Prabhupada. Among them was Tamal Krishna Maharaj. He joined Srila Prabhupada in 1968. Srila Prabhupada went to a place where the young Americans were living in the redwood forest near San Francisco. He was so aloof from the materialistic culture that he was living in the forest. But Srila Prabhupada went to that place and it was just love at first sight. He left everything. Even that commune that he was living in. He came with Srila Prabhupada to San Francisco after one meeting, maybe even just one sight of Srila Prabhupada, attracted him to his lotus feet. Then we see what an important role

that he played in the Krishna Consciousness movement. It was as if he was just sent by Caitanya Mahaprabhu to assist Srila Prabhupada.”

But Tamal was not a great boon sent by Lord Chaitanya. That much is obvious from the facts. He played a primary role in deviating ISKCON from the instructions and orders of Srila Prabhupada and corrupting the institution and its members with the principle of pursuing one’s personal ambitions, especially in terms of becoming a cheap, false guru. Kill guru, become guru. He is remembered by a very great number of devotees for the great volumes of his **disservice** and his role as **the virtual architect of deviation and corruption** in Srila Prabhupada’s mission. Whatever secrets Tamal had kept within himself were taken to the next life with him when he was killed in a car crash in 2002, unless they will be revealed by others or by physical evidence that has been left behind.

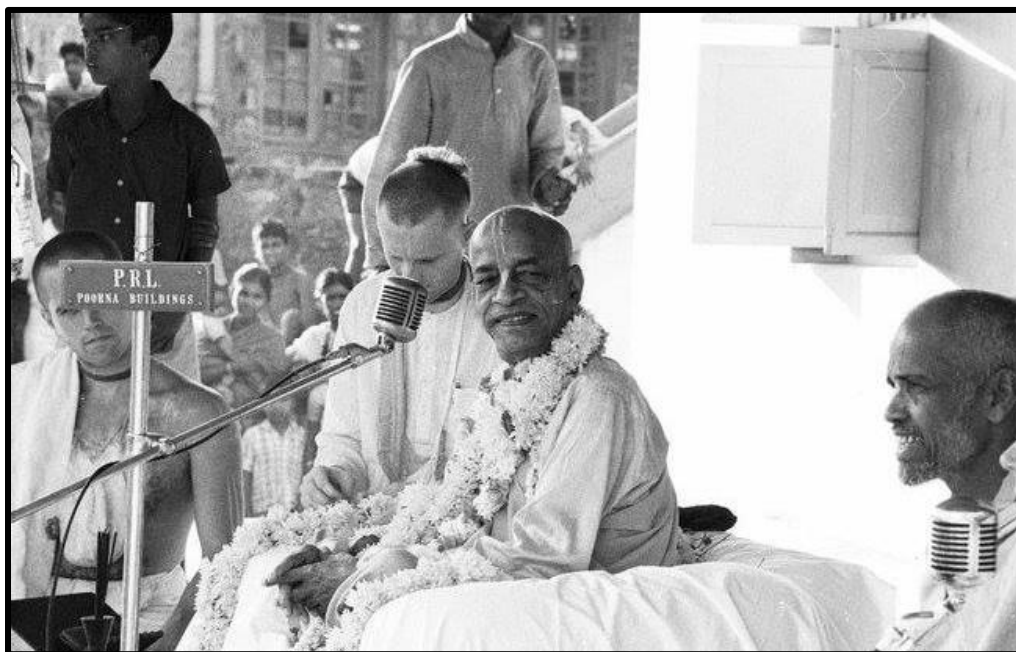
The official GBC resolution, **“There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada,”** makes a mockery of ISKCON leadership.



Lord Krishna took Tamal away, so our hopes of bringing him to account for his misdeeds are now finished. He distributed many books, made many devotees, helped Srila Prabhupada greatly. He tried to serve Srila Prabhupada favorably but was simply overwhelmed by his material desires. May his life be an inspiration and warning to us accordingly. His life will always be very instructive and remembered by those who had affection for him and also by those who did not. Upon his death some devotees lamented while others openly celebrated.

TAMAL KRISHNA GOSWAMI SAMADHI, MAYAPUR

Following his demise, Back to Godhead magazine did a feature story on Tamal’s life of devotional service. It was penned by Tamal’s good friend Satyaraja das, a staunch supporter of ISKCON policies. Appreciations were cited from Tamal’s partners in their unauthorized guruship program, including Romapada Swami and Tamal’s longtime allies: Hridayananda Swami, Ravindra Swarup das, Giriraja Swami, and Indradyumna Swami. It was Tamal who had seduced Ravindra Swarup in 1986 with becoming an ISKCON guru and thus tipped the balance in the so-called guru reform movement. Ravindra was quoted in BTG as follows: **“He taught me a lot of things I could never have learned anywhere else, and I’ve always been his disciple.”**



PART EIGHT: PERSONS OF INTEREST

INTRODUCTION

WHO COULD THE OTHER POISONERS BE? This section reviews the various evidences as to who else besides Tamal could have poisoned His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. The list mostly includes some of his "closest" disciples, but there are indications of outside support as well. The question: Was Srila Prabhupada poisoned has been completely settled with the cadmium hair tests. He was poisoned. So now the question comes to who did it? We have already run Tamal through a mock trial and concluded he would have been found guilty beyond a reasonable doubt. There is little doubt that Tamal Krishna Goswami was the primary poisoner and mastermind of the deed, but with help and collusion from others. Who could the others be? A verse from Chaitanya Chritamrita (Adi Lila, 17.51) reads as follows, wherein the Lord Himself curses an offender of a great devotee:

TEXT: O sinful person, envious of pure devotees, I shall not deliver you! Rather, I shall have you bitten by these germs for many millions of years.

PURPORT: *We should note herein that all our sufferings in this material world, especially from disease, are due to our past sinful activities. **And of all sinful activities, actions directed against a pure devotee out of sheer envy are considered extremely severe.** Sri Chaitanya Mahaprabhu wanted Gopala Capala to understand the cause of his suffering. Any person who disturbs a pure devotee engaged in broadcasting the holy name of the Lord is certainly punished like Gopala Capala. This is the instruction of Sri Chaitanya Mahaprabhu. As we shall see, one who offends a pure devotee can never satisfy Chaitanya Mahaprabhu unless and until he sincerely regrets his offense and thus rectifies it.*

The poisoners must have been very close to Srila Prabhupada, and well trusted. As history commonly shows, poisoners are usually a trusted confidant or close associate with direct access to the victim. They would need to be very clever, good actors, intelligent and manipulative, patient, knowing the inner workings of Srila Prabhupada's life, habits, health, and medical preferences. They would need a motive to remove Srila Prabhupada from the scene, and a good chance to gain things that were to them worth the risks and karma of committing such an abominable deed. They are the Ravana clones who cause thousands to unknowingly suffer every day, stealing Srila Prabhupada's assets, and corrupting the mission of His Divine Grace. Yasodanandana das coined a phrase for them: **UTTAMA APARADHIS** (ultimate offenders).

IT WOULD BE NICE TO NOT EVEN USE THEIR NAMES

One contributor to this book submitted an opinion which has good merit:

*"You expressed doubt that names of deviants could be omitted from the book, but I still think it advisable. In some cases it would actually be easier, such as the various lists. Rather than spelling out their names, you could just say "a list of 8 names." **The problem for many devotees is that these names invoke mixed emotions. Some only know these men by their deviations** and wonder how they were ever selected by Srila Prabhupada. For me, these names and the memories they invoke is a mixed bag because I knew them before and understand why they were selected by Srila Prabhupada. For others, these names are synonymous with deviation and doubt about the entire 'iskcon' mission. In short, they and their names invoke a serious distraction."*

Even so, as the names of Ravana and his demoniac family members and allies were not deleted from the Ramayana, we have included the facts and names as they are because it is history. There are the famous, and then there are the infamous, or those famous for their exceedingly bad and notorious activities.

CHAPTER 71: GENERAL DISCUSSION

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

SUSPECT: to surmise to be true or probable/ viewed with suspicion.

INTRODUCTION

Srila Prabhupada was indeed homicidally poisoned by toxic heavy metals, which is now proven with great certainty. *The investigation naturally turns to the search for the poisoners themselves.* It is only common sense to look closely at those who had direct access to Srila Prabhupada, namely his "closest" disciples who lived with him during his relentlessly debilitating "illness" of 1977. It is also natural to look closely at those who would have gained materially from Srila Prabhupada's untimely or premature departure. Srila Prabhupada was actually in quite good health up until his last year when a mysterious and undiagnosed illness sapped his strength and dulled his appetite. It also makes sense to examine very closely those for whom substantial evidence exists that they may have been involved in Srila Prabhupada's poisoning.

This publication is not whimsically accusing persons of poisoning Srila Prabhupada, although it appears that Tamal, as the primary suspect, was involved beyond a reasonable doubt (see Ch. 69).

A great number of Srila Prabhupada's followers are very suspicious of the suspects mentioned in these chapters, and for good reasons, which are due to their understanding of the evidence and the incongruous denials that both implicate them. The evidence will speak for itself and we do not try to make more out of it than it is. We are not interested in unnecessary personal criticism or baseless accusations. We try to be fair and neutral and to avoid undue aspersions. Specific and circumstantial evidence relating to the suspects, or persons of interest, is given in the following chapters, but more is found interwoven *throughout* this book. It is a complex situation and requires a serious study; so far, too many have spoken out loudly on this subject without being properly informed or qualified to do so. Anyone who will speak publicly on Srila Prabhupada's poisoning needs to have thoroughly studied all the evidence, as is laid out in Book One.

There has been an almost *miraculous assemblage of pieces of evidence* which cannot be denied or swept away except by dishonest persons whose interests are threatened by emergence of the truth. Some will be reluctant, even vehemently so, to accept that Srila Prabhupada was poisoned because the concept disrupts their personal attachments, conceptions, views, psyche, and their major paradigms. This is called cognitive dissonance. But anyone can become free of these limiting constraints with an open and honest mind.

CRIME STRATEGY

A standard strategy of approach is used by law enforcement and criminal investigators in any crime, wherein proofs are sought out in progression:

- | | |
|---|--|
| (1). Prove that a crime was committed. | (4). Determine other victims and sufferings. |
| (2). Prove who had the opportunity and means. | (5). Determine remedies and "punishment." |
| (3). Prove motive and gain. | (6). Pursue how to restore and rectify. |

The crime of Srila Prabhupada's poisoning is, we believe, fully proven by the scientific evidence and even more so when combined with all other evidences, especially Srila Prabhupada's own statements. Thus

the investigation next focuses on **means, motive, and opportunity**. Also there are certain factors which are accepted as typically suspicious by persons of interest in poisoning cases. They are:

- (1). Unusual behavior by caregivers,
- (2). Delay in reporting symptoms,
- (3). Insistence on no autopsy,
- (4). Insistence on rapid cremation,

- (5). Attempts to guide or mislead investigation,
- (6). Knowledge of, or access to poisons,
- (7). Large insurance policies/inheritances.

These are all discussed below.

MEANS, MOTIVE, AND OPPORTUNITY

In U.S. criminal law, means, motive, and opportunity is a common summation of the three aspects of a crime that must be established before guilt can be determined in a criminal proceeding. Respectively, they refer to: the ability of the defendant to commit the crime (means), the reason the defendant committed the crime (motive), and whether the defendant had the chance to commit the crime (opportunity). Opportunity is most often disproved by use of an alibi, which can prove the accused was not able to commit the crime as he or she did not have the correct set of circumstances to commit the crime as it occurred. Motive is often not an element of many crimes, but proving motive can make it easier to convince a jury of the elements that must be proved for a conviction. Establishing the presence of these three elements is not, in and of itself, sufficient to convict beyond a reasonable doubt; the evidence must prove that an opportunity presented was **indeed taken** by the accused, for the crime charged. Contrary to popular belief, a court cannot convict merely on these three elements; the prosecution must provide convincing evidence, and prove an opportunity was actually acted upon. (Wikipedia, 2017)

When a crime is committed the first thing that should be done is to investigate motive. Who benefitted? Cui bono? Who gained the most from the crime? Most crimes have been solved that way throughout history. Finding out who benefitted the most is the key to most crimes being solved. Similarly, who benefitted the most from Srila Prabhupada's early departure? The "successor gurus" is the clear answer.

MEANS

As the ability to poison Srila Prabhupada, the means were available to any of the caretakers, and especially to those who were responsible for feeding Srila Prabhupada, giving his medicines, and who were in his care day and night. Anyone who was trusted with access to Srila Prabhupada, his care and his quarters, would have the means or access to deliver the poison. However, the knowledge of how to dose such an unconventional poison as cadmium would require input or involvement from special outside sources.

MOTIVES FOR AN ASSASSINATION

So who had the motive, and what was it? Who would have benefitted from Srila Prabhupada's poisoning? The motive is obvious: Srila Prabhupada stood between his senior disciples and something they very much wanted, namely the absolute position, power, tremendous assets, and prestige of taking Srila Prabhupada's place as a successor leader and virtual owner of ISKCON. There is the possibility of secondary motives of revenge or anger by wanting to repay Srila Prabhupada for perceived injustices or mistreatment. There was certainly ample motive for a number of persons to try to eliminate Srila Prabhupada from the scene in 1977. We must note that some of those who actually did gain position, power, money, prestige and so on are still in those positions today. It only makes sense that they be taken as persons of interest in an investigation as to who poisoned Srila Prabhupada.

Questions to ask regarding motives in any plan to poison Srila Prabhupada are:

(1). Who made constant criticism of doctors and medicines, discouraging Srila Prabhupada from obtaining qualified medical attention even when Srila Prabhupada's terms of no injections, no operations, no hospital, etc. were met? **ANSWER:** Tamal, Bhavananda.

(2). Who had cause for revenge against Srila Prabhupada? Who did Srila Prabhupada disgrace in front of the entire ISKCON society? Who did Srila Prabhupada shame, dishonor, embarrass, and chastise severely? **ANSWER:** Tamal felt disgraced, shamed, and dishonored by Srila Prabhupada in front of the whole ISKCON society when he was sent to China, and Shyama Ma (see Ch. 77) also was very resentful of having lost the

competition for the Raman Reti property to Srila Prabhupada.

(3). Who displayed serious and strong ambitions for power and prestige in the years leading up to Srila Prabhupada's departure? Who among the ISKCON senior leaders were known for their relentless and personally motivated ambition? **ANSWER:** Tamal, Kirtanananda, Hansadutta, Satsvarupa, Hridayananda, others.

(4). Who stood to gain from Srila Prabhupada's departure? Who became absolute acharyas, worshiped as good as God by hundreds and thousands of disciples who became like personal servants to the emperor? who would be provided for in royal style for the rest of their life? **ANSWER:** The eleven princes.

(5). After Srila Prabhupada's disappearance and the immediate emergence of eleven absolute zonal acharyas, who among them claimed to be the sole inheritor of Srila Prabhupada's position? Who openly claimed that they had become the via medium to approach the disciplic succession, even for the rest of Srila Prabhupada's disciples? **ANSWER:** Tamal, Hansadutta, Kirtanananda.

Rochan das wrote in a letter to Independent Vaishnava Council members in March 1998:

"When we logically consider the zonal acharya system, which quickly manifested after Srila Prabhupada's departure, we can conclude that those inhabiting the topmost rungs on the institutional ladder had grandiose expectations [...] to approve and appoint diksha gurus, assign them(selves) exclusive geographical areas, change Srila Prabhupada's books, make decisions on siddhanta, i.e., spiritual qualifications for diksha gurus that empower instant uttama adhikary or kripa siddha status..."

The motive was to inherit Srila Prabhupada's movement as one of his few "intimate" disciples, becoming the new gurus in His Divine Grace's place; this would be the envy of anyone desiring great wealth, many devoted followers, prestige or power. It is now obvious to most devotees how the original eleven new gurus in 1978 were overwhelmed by these material desires. Some of them remain in positions of power as GBC members, initiating gurus, and top managers. Some are identified in the forensically certified poison whisperm. To become a successor guru in ISKCON, and be as good as God Himself, was certainly a powerful motive.

OPPORTUNITY

All those senior disciples with regular access to Srila Prabhupada had the opportunity to administer poison to him, by mixing it in his milk, juices, food, or medicines, to name just a few avenues.

IMPLIED OUTSIDE INVOLVEMENT

The use of cadmium in an extended, gradual poisoning is very clever and implies the involvement or support of an expert knowledgeable in its homicidal applications. Those who were involved in the poisoning must have had a connection to an experienced cadmium-poisoning "professional," as this is not a technique one could learn about from books, dark alleyway shops, or druggists in 1977. As Dr. Page Hudson wrote:

*"It appears to me that if the cadmium concentration is correct, **the exposures to the material must have been small and over a period of months. To administer intentionally this poison in this fashion would call for amazing subtlety and patience.** I reasoned in a vague sort of way that a person reaching the high concentration the subject did would more likely have received multiple doses or had chronic exposure to reach the hair level he did – without having some clinically acute, dramatic episode marking the exposure."* (Ch. 32)

A wider circle of involvement is thus strongly suspected. Chandra Swami (see Ch. 75), a tantric herbalist, is a natural suspect. National intelligence agencies with their assassination techniques is another (Chandra Swami was widely accused of connections to CIA, Mossad, etc). Enemies such as rogue elements in the Gaudiya Math may have supplied the cadmium and the "prescription"- poisoning is practically a cultural heritage in India, although cadmium is rarely used anywhere in poisonings. (see Ch. 77)

SRILA PRABHUPADA'S HOSPICE TEAM

From Satsvarupa's *The Story of My Life*, pg. 203, we read. *"I was not part of that most intimate care team- corresponding to what we would call a hospice team- for Prabhupada in his last days. The team consisted of Tamal, Upendra, Abhiram, Bhakticharu Swami and sometimes Bhavananda."*

The evidence implicates certain suspects, and the following chapters examine that evidence. In Part Seven: The Real Tamal As Evidence, evidence connected to Tamal culminated in a theoretical trial by which he was found guilty beyond a reasonable doubt of involvement in Srila Prabhupada's poisoning. The same level of certainty does not apply at this point to any of the other "suspects." Srila Prabhupada had the following close assistants and caretakers in 1977: Tamal, Bhavananda, Bhakticharu, Abhiram, Upendra, and Hari Sauri. Upendra and Tamal have passed away as of 2017. Upendra and Abhiram are not suspects (no motive, no evidence). Abhiram has much detailed knowledge of the events up to mid-October 1977, and he has shared much of it publicly (see Ch. 41). Thus the focus turns to Bhakticharu Swami and Bhavananda, as caretakers, and also to Jayapataka Swami (who is in one of the "poison whispers"), and also some others.

VAISHNAVA APARADHA? OR NECESSARY INSTITUTIONAL BUSINESS?

Another point to consider is that the suspects are apparently, we assume, Vaishnavas on some level, and as such, there is a risk of committing Vaishnava *aparadha* (offense) by unfair and unfounded disparagements. Is it possible for a "Vaishnava" to participate in the Hare Krishna movement and also poison his guru? Yes, of course it is possible. Gurus are regularly poisoned by supposed disciples or followers. Thus we have the dilemma of investigating this crime and also being careful not to make things worse by unnecessary and unwarranted offenses. We should remain cool-headed and not become loose cannons with indiscriminate and unproductive criticism, faultfinding, or loose speculations. May professionalism, determination, patience, gravity, discretion, honesty, non-bias, sobriety, and compassion be our guiding principles as we move forward. Also we should note how Srila Prabhupada uses the term "unscrupulous devotees" (CC Adi-lila 7.4 purport) indicating that someone may, on some level, be a devotee of Krishna, but also have a character that is "unscrupulous." Anyway, we intend to just call a spade a spade.

However, out of sentimental fear for our own welfare, paranoid of making offenses, we should not avoid getting to the bottom of the matter, especially since this event is now solidly proven scientifically. We cannot abandon the search for the poisoners out of fear that someone may be insulted. Neither should we just hope and wait for convenient confessions. To now turn our backs on Srila Prabhupada when this crime of the millenium has been established would be a great disgrace to each one of his followers. Let us not be blind or naïve, but at the same time not engage in irrelevant and useless fault-finding. The question is: ***What is the evidence which implicates these persons and what have they done and said related to the matter at hand which causes suspicion?*** Involvement in a criminal act of this nature entails perpetration and complicity. Our suspicions are increased by the continuous stream of deceit and denials emitted by ISKCON leaders as well as the persons of interest (or suspects), and their whitewash cover-up of this issue. Again, the evidence speaks for itself.

What if some of these suspects are really innocent? It is an unfortunate reality of criminal and murder investigations that sometimes innocent parties are suspected, at least until the guilty are identified and convicted by the evidence in a court of law. Such innocents should appreciate that these things do sometimes happen, and that they have all rights to clear their names by various and ample means, such as lie detection tests, full disclosure, and cooperation in the search for the guilty. But so far none of the suspects have done anything to establish their innocence except the issuance of more denials of the clear evidence.

Future evidence may exonerate or further implicate these suspects, or bring new ones into the investigation. New evidence will likely be found by examining, questioning, cross-interviewing these suspects. We must examine their character and their motives, as in any murder investigation. This must be done. We should maintain objectivity, even in the emotionally disturbing task of finding out the who's and why's of this monumental crime. This book names those suspected of complicity or knowledge of the poisoning, whether they were involved from the start, the middle, the end, or came to know of it later. We state the reasons why each are suspected. Evidence accumulated to date has pointed to specific individuals. It is hoped that the suspects in the poisoning of Srila Prabhupada will:

- (1). Agree to truth analysis methods such as voice stress analysis, even if not legally binding.
- (2). Agree to be deposed for questioning and interviews as requested.
- (3). Agree to provide documents, statements, email correspondence, and diaries as requested.
- (4). Agree to submit any sacred relics of Srila Prabhupada's hair and teeth in their possession for testing

(Tamal's estate, Bhavananda, Hari Sauri: each have a Srila Prabhupada tooth and/or hair samples).

(5). Fully cooperate with the private investigation under mutually agreed upon protocols.

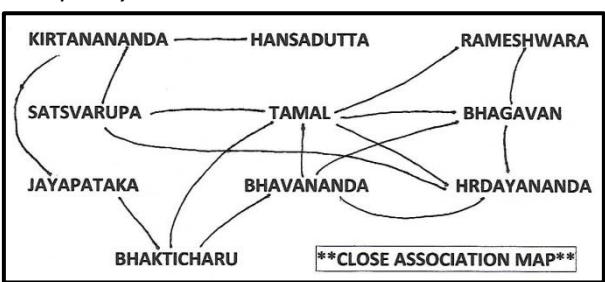
This affair is an unpleasant but necessary ordeal, so let us proceed towards resolution of this matter as soon as possible. Otherwise, according to shastra, **apathy or non-cooperation would make one complicit**. Knowledge of a crime, which this book and its evidence has established, requires appropriate action and not a turning away out of complacency, fear of intimidation, or due to vested interests. It is time for the institution, general devotees, and the Hare Krishna movement to honestly address and deal with this issue.

Srila Prabhupada was always civil and his heaviness was directed at the sin and not the sinner. Our positions should be based on philosophical principles, giving criticism to policies and deviations, not persons. There will be exceptions with those whom we know to be exceptionally dangerous to the mission, but still, we must respect the process of Krishna consciousness by acknowledging their service. Tamal, for example, did much service AND much disservice. We should not overlook how Srila Prabhupada engaged even these persons in his service. But when those Srila Prabhupada engaged in his service have seriously deviated, threatening the welfare of the mission, then the deviation must be exposed and corrected. In that case we may also need to detail the deviant's faulty activities while being careful not to criticize his wholesale character which included, by divine mercy, engagement in spiritual activities. Otherwise we may make offenses against the Holy Name, the process, and Srila Prabhupada while clumsily trying to defend the same. We simply must stick to the facts and evidence, both direct and circumstantial, with no room for personal agendas or dark emotions.

We reference Sri Upadesamrta Verse 5, regarding a devotee being "devoid of the propensity to criticize." We should all productively examine our non-devotional propensity to criticize others, and we have had to examine ourselves often while writing this book. But it is also true that a Vaishnava, or aspiring Vaishnava, doesn't wear blinders. He endeavors to distinguish reality from illusion for the welfare of all. That is our intention in writing these chapters. Sometimes, in that process of distinguishing reality from illusion, it is our service to communicate distinctions, truthfully, without compromise, and in a compassionate spirit of genuinely wanting to create auspiciousness for all, in the service of Srila Prabhupada.

OTHER CLARIFICATIONS

"Jayapataka and Tamal were not friendly at all and would not likely have worked closely together. One would have exposed the other if possible to gain an advantage; they both are of this political nature. For example, there are rumors that Tamal's taxi driver was drugged. Also how could a still living participant in a conspiracy blow the whistle on someone deceased and not expose himself? Likewise, unbeknownst to most,



Jayapataka and Bhavananda were not "companions" and each tried to supersede or diminish the other. They both cooperated to some extent in Mayapur, because Srila Prabhupada wanted it, but each had little affinity to the other. After Srila Prabhupada departed, their differences and competition became more apparent. Even now they are both on conflicting sides in regards to Mayapur management, leadership, and Bengali mafia, while each

try to gain some type of supremacy. On the other hand Bhakticharu Swami and Tamal were very close right up until the last time they were together in Mayapur in 2002. The zonal acharyas were forced to vote against Bhavananda's continued guruship in 1987 by circumstances, so that does not reveal any changes in alliances within their group." (From a confidential, reliable longtime source in ISKCON India)

The poison whisperers are Tamal, Bhavananda, and Jayapataka, as they are quite clearly heard on tape. Tamal and Bhakticharu were in charge of food and medicines. In 1987 Bhakticharu was in the movement only 10 years when he became the 8th guru approved by the GBC after the original eleven. He is also very closely associated with Tamal, who has been found guilty beyond reasonable doubt.

CONCLUSION

Our Divine Guide and Master was poisoned in front of our eyes, and he decided to leave our

association. The pure devotee of the Supreme Lord, the ambassador from the spiritual world, was cruelly and horribly tormented with heavy metals, a most painful and despicable poison. Srila Prabhupada was frustrated in his mission and we were frustrated in his consequent departure. Is there any greater wrong or crime?

As a rough idea of how many of the eleven original zonal acharyas plus Bhakticharu were/are connected by friendships and mutual interests, the sketch above is believed to be fairly accurate, but not guaranteed. We notice clearly how Tamal was well-connected to many of the others.

NOTE: NONE OF THE FOLLOWING SUSPECTS HAS EVER AGREED TO BE INTERVIEWED. WHY?



CHAPTER 72: DEMONS AND KARMIS IN DISGUISE

(1). **Devotee:** “Can demons become devotees?”

Prabhupada: “Of course – by chanting Hare Krishna and agreeing to serve Krishna. And devotees may temporarily fall down and act like demons. That independence is always there.” (Lilamrita Ch. 26)

(2). **Prabhupada:** This is also another Vedic civilization, that if you are benefited by somebody, you should always remain obliged to him. Siksito yad-anugrahat. 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, don’t care for guru. This is demonic. Even if you have learned something, you must feel always obliged, atah padarsayat(?) (SB lecture Oct. 4, 1976)

(3). **Prabhupada:** “If anyone strictly follows the regulative principles of Krishna Consciousness then he will always remain enthusiastic and dynamic. So if there are any defects within our Society it is only a symptom that the instructions of the spiritual master are being neglected. Follow my instructions strictly and always think for giving this gift of Krishna consciousness wherever you go and to whomever you meet, this is the advice of Lord Chaitanya.” (SPL to Karandhar, Feb. 10, 1973)

(4). *“This forgetfulness of his constitutional position is due to anger or envy. The living entity, being eternally a part-and-parcel servitor of the Supreme Lord, can never, by constitution, be an equal enjoyer with the Lord. When he forgets this, however, and tries to be one with Him, his condition is called tāmīra. **Even in the field of spiritual realization, this tāmīra mentality of the living entity is hard to overcome.** In trying to get out of the entanglement of material life, there are many who want to be one with the Supreme. **Even in their transcendental activities, this lower-grade mentality of tāmīra continues.**”* (SB 3.20.18)

INTRODUCTION

*“A jealous person in the dress of a Vaishnava is not at all happy to see the success of another Vaishnava in receiving the Lord’s mercy. Unfortunately, in this Age of Kali there are **many mundane persons in the dress of Vaishnavas**, and Srila Bhaktivinoda Thakura has described them as disciples of Kali. He says **kali-chela**. He indicates that there is another Vaishnava, **a pseudo-Vaishnava** with tilak on his nose and kanthi beads around his neck. Such a pseudo-Vaishnava associates with money and women and is jealous of successful Vaishnavas. **Although passing for a Vaishnava, his only business is earning money in the dress of a Vaishnava.** Bhaktivinoda Thakura therefore says that such a Vaishnava is not a Vaishnava at all but a disciple of Kali-yuga. A disciple of Kali cannot become an acharya by the decision of some high court. Mundane votes have no jurisdiction to elect a Vaishnava acharya. A Vaishnava acharya is self-effulgent, and there is no need of any court judgment. A false acharya may try to override a Vaishnava by a high-court decision, but Bhaktivinoda Thakura says that he is nothing but a disciple of Kali-yuga.”* (Cc., Madhya, 1.220, Purport)

*“Chanakya Pandit says that there are two envious animals: serpents and men. Although you may be faultless either may kill you. Of the two Chanakya Pandit says that the envious man is more dangerous because a serpent can be subdued by chanting a mantra or some herbs but an envious man cannot be subdued. **In Kali-yuga practically everyone is envious** but we have to tolerate this. Envious people create many impediments to the Krishna consciousness movement but we have to tolerate them. There is no alternative.”* (Madhudhvisa das, 1995)

“You are also one of the members of the GBC, so you can think over very deeply how to save the situation. It is a fact however that the great sinister movement is within our Society.” (SPL, Hansadutta)

Simply because someone has the dress of a devotee, wears tilak, knows the walk and the talk, does not mean he cannot be capable of the crime of killing the spiritual master for his own material benefit. Rather than being a fantasy, it is considered by many that agents of Kali entered ISKCON and conspired to assassinate His Divine Grace Srila Prabhupada by poison. We pray to Srila Prabhupada to help us root out his poisoners so they

may be criminally indicted and tried in courts of law. If the suspects are neither cleared nor convicted by the evidence, they should "honorably" resign their posts for the sake of the mission. Lord Rama banished Sita simply because of one person's criticism; to be widely suspected of poisoning Srila Prabhupada is not a good qualification for continued leadership in the Hare Krishna movement.

FOUR KINDS OF PERSONS COME TO KRISHNA

Four kinds of persons come to Krishna, including those in search of wealth. *"These are not pure devotees, because they have some aspiration to fulfill in exchange for devotional service.... As long as such a purified stage is not attained, devotees in transcendental service to the Lord are tainted..."* (BGita 7.16 Purport)

Although engaged in devotional service, the motive may be for material benefits. This explains how one can be participating "in good standing" and still be aiming for personal ambitions. Actually it is often seen that even long-standing ISKCON unauthorised gurus such as Jayapataka Swami are censored by their peers for not chanting japa, their required rounds, or watching karmi movies or pornographic videos, or all sorts of activities improper for either a sannyasi or an initiating guru. What is not understood by most general devotees is that one cannot become an initiating spiritual master unless one is a pure devotee mahabhagawat on the liberated platform, free from all effects of the material energies.

HOW CAN A DEVOTEE BE A "DEMON"?

The conditioned souls in this material world have a combination of divine and demoniac natures, and according to their association and their choices by their free will, they can behave divinely or in the lower modes, or demonically. Those who joined the Hare Krishna movement as participating devotees may revert to the pursuit of demonic or sinful ambitions, simply by their free will. A person may thus act as a devotee in the service of the Lord or at another time as a "demon" in the service of his mundane desires, such as envy of the pure devotee's status as the most worshipable of all people. This explains how many devotees may appear externally as Vaishnavas, but may have the consciousness of a karmi or fruitive worker, or worse, that of a demon who would exploit his situation for sense gratification, even to the extent of poisoning the Acharya so to take his place. How can anyone think that the poisoners of Srila Prabhupada were anything other than "demons" in the disguise of devotees?

"One who is conducted by false ego and thus always distressed, both mentally and sensually, cannot tolerate the opulence of self-realized persons. Being unable to rise to the standard of self-realization, he envies such persons as much as demons envy the Supreme Personality of Godhead." (SB 4.3.21)

COMMENT: Obviously Srila Prabhupada's poisoners fit this description.

Another perspective on this:

"Everything depends on the strength of the recipient. For example, due to the scorching sunshine many vegetables and flowers dry up, and many grow luxuriantly. Thus it is the recipient that causes growth and dwindling. Similarly, mahīyasām pāda-rajo-'bhiṣekam: the dust of the lotus feet of great personalities offers all good to the recipient, but the same dust can also do harm. Those who are offenders at the lotus feet of a great personality dry up; their godly qualities diminish. A great soul may forgive offenses, but Kṛṣṇa does not excuse offenses to the dust of that great soul's feet, just as one can tolerate the scorching sunshine on one's head but cannot tolerate the scorching sunshine on one's feet. An offender glides down more and more; therefore he naturally continues to commit offenses at the feet of the great soul. Offenses are generally committed by persons who falsely identify with the impermanent body." (SB 4.4.13 Purport)

QUOTES: DISGUISED DEMONS, PSEUDO-DEVOTEES, AND KARMIS IN THE MOVEMENT

"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)

"There are many karmīs in the dress of devotees, but the Supreme Personality of Godhead can detect their purpose. The karmīs want to use the property of the Lord for their selfish sense gratification, but a

devotee endeavors to use the Lord's property for God's service. Therefore a devotee is always distinct from the karmīs, although the karmīs may dress like devotees. As confirmed in Bhagavad-gītā (3.9), yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ. One who works for Lord Viṣṇu is free from this material world, and after giving up his body he goes back home, back to Godhead. A karmī, however, although externally working like a devotee, is entangled in his nondevotional activity, and thus he suffers the tribulations of material existence. Thus from the results achieved by the karmīs and devotees, one can understand the presence of the Supreme Personality of Godhead, who acts differently for the karmīs and jñānīs than for the devotees." SB 8.9.28-purport

BHAGAVAD GITA 16.4: TRANSLATION: Arrogance, pride, anger, conceit, harshness and ignorance--these qualities belong to those of demoniac nature, o son of Prtha.

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 worshiped by others, and demand respectability, although they do not command respect. Over trifles they become very angry and speak harshly, not gently. 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. These demoniac qualities are taken on by them from the beginning of their bodies in the wombs of their mothers, and as they grow they manifest all these inauspicious qualities.

And a very heavy quote:

BHAKTIVINODA THAKUR WROTE THIS:

"After the time of Sri Caitanya 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 Vaisnava sampradaya. Posing as Vaisnavas, 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 Vaisnava sampradaya and caused suddha-bhakti to vanish from the world."

PSEUDO-DEVOTEES ENTER THE HARE KRISHNA MOVEMENT

"If one thinks that there are many pseudo devotees or nondevotees in the Krishna Consciousness Society, one can keep direct company with the spiritual master, and if there is any doubt, one should consult the spiritual master. However, unless one follows the spiritual master's instructions and the regulative principles governing chanting and hearing the holy name of the Lord, one cannot become a pure devotee. By one's mental concoctions, one falls down. By associating with nondevotees, one breaks the regulative principles and is thereby lost." (CC Mad 19.157 Purport)

Revised/ adulterated edition: *"Even if one thinks there are many pseudo devotees or nondevotees in the Krsna Consciousness Movement, still one should stick to the Society; if one thinks the Society's members are not pure devotees, one can keep direct company with the spiritual master, and if there is any doubt, one should consult the spiritual master. However, unless..."* **(COMMENT: Amazing changes by the BBT to the meaning !)**

Impersonalism is the main disease in the material world. All conditioned souls are deeply contaminated with the mayavadi misconception, and when attracted to the Hare Krishna movement, some will apparently become devotees of Krishna but retain their mayavadi mentality. This results in a class of pseudo-devotees who have strong material desires which they will try to fulfill while participating in the society of devotees. Eventually their real nature rises to the forefront as they display the tendencies of envy, controlling others, secret sense gratification, and all types of maya. This pretty much describes many of the early "big shots" who were attracted to Srila Prabhupada in the late sixties. "Devotees" such as Tamal and Kirtanananda were constantly struggling and vacillating between their ambitious designs and serving the pure devotee.

Pseudo-devotees become absorbed in desires for profit, distinction, and adoration, and they envy the pure devotee and his throngs of loving, faithful, surrendered disciples. Just as we all originally chose to envy Lord Krishna and thus were exiled to the material world, many who come into contact with Srila Prabhupada

also will envy his position and great glories. They want what he has! Why is it such a surprise that the demons, karmis, and pseudo-devotees have entered the movement? They are everywhere in this material world, the movement is canvassing amongst them, and so many will “join” with secret agendas of exploiting any opportunity they can find.

When we study the lives of the biggest zonal acharyas such as Tamal, Kirtanananda, Bhavananda, and others, we see conditioned souls who tried to get on the proper spiritual path but were overwhelmed by their own conditioning, causing havoc in the movement. We see cults in the outside world where many followers stupidly surrendered themselves to various false gurus, such as David Koresh, Jimmy Jones, and Bhagwan Sri Rajneesh. And this won't happen in the Hare Krishna movement? Of course it did, and it is up to the general devotees to become educated and advanced by studying Srila Prabhupada's books to avoid these cheating false gurus and misleaders.

Persons envious of Srila Prabhupada have entered the Hare Krishna movement because all conditioned souls are prone to envy. We see from shastric history that Daksha, although highly situated, was envious of Lord Shiva. So how is it a surprise that poisoners could enter the movement?

WEED THEM OUT...

From one of the administrators of the Facebook Srila Prabhupada Disciples Sanga, a closed “reunion” discussion group, which has over 800 members, we received this:

“...this quote from Nanda Kumara, who was Srila Prabhupada's servant at the time. He posted it in our group several times in the past:” (Uttamasloka das)

“Srila Prabhupada told me something personally. His Divine Grace said... "There are those among us wearing dhoti, sikha, tilaka and neck beads, but they are not devotees. They are agents of kali who are here to try to stop our movement. You (said to me, but meaning all of us, especially those with a ksatriya nature) should find out who they are and weed them out. That's an exact quote.” (Nanda Kumara das)

“I have watched all of Nanda Kumara's Srila Prabhupada memories, and I remember him from the early seventies while visiting Los Angeles and Mayapur, so I know him to some extent. We spoke at length a few times He was one of Srila Prabhupada's longtime personal servants before Hari Sauri das came on board in 1975. Based on these experiences I have no reason or suspicion to doubt the absolute veracity of what he says here. The danger is that everyone will claim to know who are agents of Kali and then create havoc. The campaign to “cleanse” the movement of such agents of Kali should be not be undertaken by anyone less formidable than a broad committee approved by a major body of devotees, consisting of at least several dozen mature and senior, pukka devotees of a brahminical nature. They would identify those that should be removed, and that would be executed by the ksatriyas or managers. Sound extreme? Or should we just allow the Lord's mission to be spoiled? That would be more extreme. Weed them out!” (Nityananda das)

MATERIAL WORLD IS NOTHING BUT CRAZY PEOPLE

Prabhupada: Everyone is envious. This world is envious. They have declared that God is dead. You see. (laughs) (Bengali) There is a proverb in Bengali that one person wanted to see how many thieves are there in this village, and when he began to scrutinize, he saw that everyone is a thief. (laughter) Similarly, envious, you begin from President Johnson and go to anyone, they are all envious of God consciousness. You see? Otherwise in Los Angeles city, there are millions and trillions of people, and only a dozen people are coming here. You see? Why? They are envious. "What is this nonsense God consciousness, Kṛṣṇa consciousness?" You see? (Lecture, Dec 30 1968)

Prabhupada: So psychiatrists, generally their patients are crazy fellows. Generally they treat crazy fellows. Is it not? No sane man goes to a psychiatrist. (laughter) Is it not a fact? So all these crazy men sometimes makes the psychiatrist a crazy also. So more or less, everyone is crazy. That is the... It is not my layman's opinion. It is the opinion of a big medical surgeon. There was a case in the court, murder case. The murderer pleaded that "I became crazy, mad, at that time." That is generally... So the medical man was called to examine. He was great

civil surgeon in Calcutta. So he gave his opinion in the court that "So far I have treated many patients, so my opinion is that everyone is more or less a madman. More or less. It is a question of degree." So our opinion is like that, that anyone who is not under the direct connection with God, he's a crazy man. He's a madman. Now you can treat. So we are also psychiatrists. We are pushing this Kṛṣṇa consciousness. So because anyone who is in this material world—more or less crazy, madman. Because he doesn't care for God, therefore he's crazy. He is completely under the control of God, but still, he has the audacity to say, "No, I don't believe in God." Crazy man. So anyone who does not believe in God, he's a crazy fellow. You can treat him. Everyone is patient. (Conv, Melbourne, April 23, 1976)

These two excerpts from Srila Prabhupada show that everyone in the material world is somewhat crazy, more or less. Those that came to the movement came from this stock of crazy persons, so it can be expected that until their insanity is cleared up, which may take a whole lifetime or many lifetimes, they will be prone to acting crazy. Even ten year "devotees" could poison their guru. Will ten years purify ten million creations worth of material desire, envy, and contaminations? It could, but not easily.

"It is a simple fact that 'demons' take birth, exist, and work in Hare Krishna Movement; Srila Prabhupada has warned about them in his books. I have a CD/DVD done by Gargamuni and Bramananda called ENVY which is 3 hours of words by Srila Prabhupada about the character of his Godbrothers in the Gaudiya Math and a first class presentation of how they destroyed the work of Srila Bhaktisiddhanta and also envied Srila Prabhupada. So there is proof of destructive elements in our sampradaya. What is so hard to understand that some would actually try to poison Srila Prabhupada? After all, they stood to gain more than they could have ever imagined, or so they thought.

*"After reading your exchanges with this ISKCON guru, I must admit I cannot find it within my heart to feel the same way about any of these people within ISKCON who have either directly or indirectly usurped Srila Prabhupada's position. Call them in maya, demons, whatever, they collaborated and benefitted in destroying Srila Prabhupada's, the 6 Goswamis', and Sri Chaitanya Mahaprabhu's mission. I have, like many others, a situation locally here where some of our so called Prabhupada Anuga associates just don't seem to grasp the severity and results of bad association. Even before this letter from you came up I was composing a file of some quotes from Srila Prabhupada and Srila Bhaktisiddhanta Maharaja about the dangers and pitfalls of wrong association and so called 'faith', or sraddha. I don't know your situation there much, why you do what you do, but as far as what our acharyas write, I think we must be very careful about this important element of bhakti called 'association'. After all, it was the first instruction Mahaprabhu gave to grihasthas wherever He went: *asat sanga tyaga ei Vaishnava acara- give up unwanted association and associate only with Vaishnavas. He meant real Vaishnavas. There are many quotes on this.*" (Damaghosa das)*

Prabhupada: People are so intelligent that when the representative of Krishna speaks, they (indistinct) enemies, and sometimes they crucify, kill. So, people are so kind that they are not killing. Otherwise, why Christ, (?) was killed? What fault? What is his fault? Just see. Was there any fault in his words? He advised, "Don't kill," and he was crucified. We have to deal with such rascals. I may be representative, but he is directly son of God. People are so rascal that they did not believe even the son of God, what to speak of His representative. What is that? **Why Jesus Christ was killed? What was his fault?**

For ordinary people, it is hard to understand, but here the Srimad Bhagwatam explains envy again:

"When a person is very great and famous, many unscrupulous persons become his enemies, for envy is the nature of materialists." (SB 4.21.21 PURPORT)

DEMONS IN DISGUISE AS DEVOTEES

When Krishna or His empowered representative come to the material world, they are accompanied by their associates as well as opposed by the demons. Putana appeared like a demigod, and all the Vrindaban residents allowed her access to Yasoda's house and the baby Krishna, fooled by her external charms. **She was a demon in disguise.** Many people who are envious of the pure devotee of the Lord appear in the garb of devotees. In Kali Yuga demons are dressed in disguise as devotees.

"There are many karmīs in the dress of devotees, but the Supreme Personality of Godhead can detect their purpose. The karmīs want to use the property of the Lord for their selfish sense gratification, but a

devotee endeavors to use the Lord's property for God's service. Therefore a devotee is always distinct from the karmīs, although **the karmīs may dress like devotees.**" (SB 8.9.28 : PURPORT)

"An actual Vaiṣṇava is very pleased to accept another Vaiṣṇava who is bestowing the Lord's mercy. A **mundane person in the dress of a Vaiṣṇava should not be respected but rejected.** This is enjoined in the śāstra (upekṣā). The word upekṣā means neglect. One should neglect an envious person. A preacher's duty is to love the Supreme Personality of Godhead, make friendships with Vaiṣṇavas, show mercy to the innocent and reject or neglect those who are envious or jealous. There are **many jealous people in the dress of Vaiṣṇavas in this Kṛṣṇa consciousness movement,** and they should be completely neglected. There is no need to serve a jealous person who is in the dress of a Vaiṣṇava. When Narottama dāsa Ṭhākura says chāḍiyā vaiṣṇava sevā nistāra payeche kebā, he is indicating an actual Vaiṣṇava, not an envious or jealous person in the dress of a Vaiṣṇava." (CC Madhya 1.218 : PURPORT)

"A person who is very faithfully engaged in the worship of the Deity in the temple but does not know how to behave toward devotees or people in general is called a prākṛta-bhakta, or kaniṣṭha-adhikārī. A prākṛta devotee, or neophyte devotee, is still on the material platform. He certainly engages in worshiping the Deity, but he cannot appreciate the activities of a pure devotee. It has actually been seen that even an authorized devotee who is engaged in the service of the Lord by preaching the mission of Kṛṣṇa consciousness is sometimes criticized by neophyte devotees. Such neophytes are described by Viśvanātha Cakravartī Ṭhākura: sarva-prāṇi-sammānanāsamarthānām avajñā spardhādīmatām tu bhagavat-pratīmaiva pātram ity āha. For those who cannot properly appreciate the activities of authorized devotees, Deity worship is the only way for spiritual advancement. In the Chaitanya-caritāmṛta (Antya 7.11) it is clearly said, kṛṣṇa-śakti vinā nahe tāra pravartana: without being authorized by Kṛṣṇa, one cannot preach the holy name of the Lord throughout the entire world. nevertheless, a devotee who does so is criticized by neophyte devotees, kaniṣṭha-adhikārīs, who are on the lower stages of devotional service. For them, Deity worship is strongly recommended." (SB 7.14.39 Purport)

POWERFUL DEMONS TERRORIZE ISKCON

From the Srimad Bhagwatam (7.4.13-14) we read:

"Hiranyakashipu was so powerful that everyone but the three principle demigods- namely Lord Brahma, Lord Shiva, and Lord Vishnu- engaged in his service... The asuras sometimes become so powerful that they can engage even Narada Muni and similar devotees in their service. This does not mean that Narada was subordinate to Hiranyakashipu. Sometimes, however, it so happens in this material world that great personalities, even great devotees, can also be controlled by the asuras."

A similar situation exists in ISKCON wherein a powerfully demonic atmosphere of disobedience and offenses towards Srila Prabhupada prevails so strongly by way of political and social repression that no devotee is even allowed to philosophically consider topics which are banned, at risk of punishment or expulsion. Even sincere and pure-hearted devotees in ISKCON, provided they succeed in not becoming infected by their pretentious senior leaders, are compelled to serve Srila Prabhupada and Lord Krishna through the personalities of ambitious, unauthorized gurus and those who aspire to become gurus. This theme is more fully developed in Book Two.

NOTE: In the following essay about organized religion, we see that perhaps Lord Chaitanya has arranged ISKCON as a place for the Kamsas and Putanas, for the cheaters and cheated to establish themselves. On the other hand, ISKCON was not intended to be another mundane religious institution.

ORGANIZED RELIGION by Srila Bhaktisiddhanta Saraswati Thakura

Sri Krishna manifests His eternal birth, the pure cognitive essence of the serving soul who is located above all mundane limitations. King Kamsa [the demon king who wanted to kill Lord Krishna] is the typical empiricist, ever on the lookout for the appearance of the truth for the purpose of suppressing Him before He has time to develop. This is no exaggeration of the real connotation of the consistent empiric position. The materialist has a natural repugnance for the transcendent. He is disposed to link that faith in the incomprehensible is the parent of dogmatism and hypocrisy in the guise of religion. He is also equally under

the delusion that there is no real dividing line between the material and the spiritual. He is strengthened in his delusion by the interpretation of scriptures by persons who are like-minded with himself. This includes all the lexicographic interpreters.

The lexicographical interpretation is upheld by Kamsa as the real scientific explanation of the scriptures, and is perfectly in keeping with his dread of and aversion for the transcendental. These lexicographical interpreters are employed by Kamsa in putting down the first suspected appearance of any genuine faith in the transcendental. King Kamsa knows very well that if the faith in the transcendental is once allowed to grow it is sure to upset all his empiric prospects.

There is historical ground for such misgivings. Accordingly if the empiric domination is to be preserved in tact it would be necessary not to lose a moment to put down the transcendental heresy the instant it threatens to make its appearance in earnest. King Kamsa, acting on this traditional fear, is never slow to take the scientific precaution of deputing empiric teachers of the scriptures, backed by the resources of dictionary and grammar and all empiric subtleties to put down, by the show of specious arguments based on hypothetical principles, the true interpretation of the eternal religion revealed by the scriptures. Kamsa is strongly persuaded that faith in the transcendental can be effectively put down by empiricism if prompt and decisive measures are adopted at the very outset. He attributes the failure of atheism in the past to the neglect of the adoption of such measures before the theistic fallacy has had time to spread among the fanatical masses.

But Kamsa is found to count without his host. When Krishna is born, He is found to be able to upset all sinister designs against those who are apprized by Himself of His advent. The apparently causeless faith displayed by persons irrespective of age, sex and condition may confound all rabid empiricists who are on principle adverse to the Absolute Truth Whose appearance is utterly incompatible with the domination of empiricism. But no adverse efforts of the empiricists whose rule seems till then to be perfectly well-established over the minds of the deluded souls of this world can dissuade any person from exclusively following the Truth when He actually manifests His birth in the pure cognitive essence of the soul.

Putana [the demoness who tried to kill Krishna] is the slayer of all infants. The baby, when he or she comes out of the mother's womb, falls at once into the hands of the pseudo-teachers of religion. These teachers are successful in forestalling the attempts of the good preceptor whose help is never sought by the atheists of this world at the baptism of their babies. This is ensured by the arrangements of all established churches of the world. They have been successful only in supplying watchful Putanas for effecting the spiritual destruction of persons from the moment of their birth with cooperation of their worldly parents. No human contrivance can prevent these Putanas from obtaining possession of their pulpits. This is due to the general prevalence of atheistic disposition in the people of this world.

The church that has the best chance of survival in this damned world is that of atheism under the convenient guise of theism. The churches have always proved the staunchest upholders of the grossest form of worldliness from which even the worst of non-ecclesiastical criminals are found to recoil. It is not from any deliberate opposition to the ordained clergy that these observations are made. The original purpose of the established churches of the world may not always be objectionable. But no stable religious arrangement for instructing the masses has yet been successful. The Supreme Lord Sri Chaitanya Mahaprabhu, in pursuance of the teachings of the scriptures enjoins all absence of conventionalism for the teachers of the eternal religion. It does not follow that the mechanical adoption of the unconventional life by any person will make him a fit teacher of religion. Regulation is necessary for controlling the inherent worldliness of conditioned souls.

But no mechanical regulation has any value, even for such a purpose. The bona-fide teacher of religion is neither any product of, nor the favourer of, any mechanical system. In his hands no system has likewise the chance of denigrating into a lifeless arrangement. The mere pursuit of fixed doctrines and fixed liturgies cannot hold a person to the true spirit of doctrine or liturgy. The idea of an organized church in an intelligible form, indeed, marks the close of the living spiritual movement. The great ecclesiastical establishments are the dikes and dams to retain the current that cannot be held by any such contrivances. They, indeed, indicate a desire on the part of the masses to exploit a spiritual movement for their own purpose. They also unmistakably indicate the end of the absolute and unconventional guidance of the bona-fide spiritual teacher. The people of this world understand preventive systems, they have no idea at all of the unprevented positive eternal life. Neither can there be any earthy contrivance for the permanent preservation of the life eternal on this

mundane plane on the popular scale. Those are, therefore, greatly mistaken who are disposed to look forward to the amelioration of the worldly state in any worldly sense from the worldly success of any really spiritual movement. It is these worldly expectants who become the patrons of the mischievous race of the pseudo-teachers of religion, the Putanas, whose congenial function is to stifle the theistic disposition at the very moment of its suspected appearance. But the theistic disposition can never be stifled by the efforts of those Putanas. The Putanas have power only over the atheist. It is a thankless but salutary task which they perform for the benefit of their unwilling victims.

But as soon as theistic disposition proper makes its appearance in the pure cognitive essence of the awakened soul, the Putanas are decisively silenced at the very earliest stage of their encounter with the newborn Krishna. The would-be slayer of herself slain. This is the reward of the negative services that the Putanas unwittingly render to the cause of theism by strangling all hypocritical demonstrations against their own hypocrisy. But Putana does not at all like to receive her reward in only form which involves the total destruction of her wrong personality. King Kamsa also does not like to lose the services of the most trusted of his agents. The effective silencing of the whole race of pseudo-teachers of religion is the first clear indication of the appearance of the Absolute on the mundane plane. The bona-fide teacher of the Absolute, heralds the Advent of Krishna by his uncompromising campaign against the pseudo-teachers of religion. **(END)**

FROM "THE HARE KRISHNA EXPLOSION" By Hayagriva das

Every morning, a different devotee comes up to Paradiso to visit Swamiji for a day. Although there is no formal initiation ritual or fire sacrifice, Swamiji chants on the initiates' beads and bestows spiritual names: Aniruddha, Uddhava, Murari, Devananda. One day, when Janaki visits, she takes exception to the painting of Lord Nrisingadev tearing out the entrails of the demon Hiranyakashipu. 'It's really ghastly, Swamiji, she says, making a face.' 'For the devotees, it is beautiful,' he says. 'The devotee praises Lord Nrisingadev: dalita hiranyakashipu tanu bhringam. "With the nails of Your beautiful hands, you have torn apart this wasp-like demon." Hiranyakashipu was such a great demon that he even tried to kill his small son, Prahlad Maharaj, just because he was a devotee. So the Lord killed Hiranyakashipu to protect His devotee and liberate the demon.' 'But there are no such demons now, Swamiji,' Janaki says. 'Oh yes,' Swamiji says. 'Demon means nondevotee.' 'Maybe we shouldn't call them demons,' Kirtanananda suggests. 'People will never come if we call them demons.' 'But they are demons,' Swamiji says. 'If you are not a devotee, you're a demon.' 'Aren't most people somewhere in between?' Kirtanananda persists. "'In between" means demon,' Swamiji says. 'But most people never heard of Krishna,' Kirtanananda says. 'How can they be called demons?' 'Everyone has heard of God,' Swamiji says. 'Krishna is God. Anyway, they may be innocent; therefore we are informing them. But actually, because they're here in this material world, they are not really innocent. Somehow, they've chosen to forget Krishna, and are therefore demons.' 'I thought that in Krishna consciousness, you see Krishna in everyone,' Kirtanananda says. 'Yes,' Swamiji says, 'Krishna is also in the demon. But does this mean that we aspire to be demons? Unless you distinguish between demons and devotees, you cannot progress in Krishna consciousness.'"

THIS WORLD IS BEING MANAGED BY RAKSHASAS DEMONS

PRABHUPADA: *"At present, this world is being managed by the rakshasas. The rakshasas are man-eaters who eat their own sons for the satisfaction of their senses. Now great regimes have been created to smash so many people for the satisfaction of the rakshasas senses, but they do not realize that their senses will never be satisfied in this way. Nonetheless, the rakshasas are prepared to sacrifice everything to satisfy their whimsical desires." (Raja-Vidya by Srila Prabhupada)*

If the world is filled with karmis and demons, even rakshasas, who are in control of great political regimes, is it any surprise when the spiritual movement of a great acharya such as Srila Prabhupada sometimes becomes burdened with participants who are not standard or gentlemanly devotees at heart? That they are looking to exploit the material opportunities in the movement? No, this should be no surprise at all.

A letter from Ugrasrava das in Australia on Feb. 12, 2017 is shared in this connection:

“The ‘titles’ of Swami and Goswami are for devotees who are meant to be highly advanced and fixed in their service. I refuse to address the below mentioned asuras by these titles, as they do not deserve that respect. They are demons dressed as devotees. On a morning walk with Srila Prabhupada in Mayapur, he discussed this exact topic with me and a few others, that ISKCON was infiltrated by demons dressed as devotees, and he has written about this in his purports. Now nearly 50 years later, one can clearly see how more demoniac they have become. They will get what they deserve; I do not see any redemption for them. In the early seventies when I was in Mayapur with Gopikanta, I was sharing the roof of the Lotus building for accommodation with four of the so called leader ‘swamis’ of ISKCON. One morning Gopi asked me what was it like staying with these so called elevated men and my response was, ‘They are the biggest pack of crooks I have ever met.’ Nothing has changed, they have become more crooked any which way they can. Your humble servant, Ugrasrava das”

DEVOTEE BY DAY, DEMON BY NIGHT

Once Ambarisha das, always a good friend of Bhavananda, confided in Naveen Krishna das about a situation in New York during the early eighties. Ambarisha shared a large apartment with Bhavananda, who would go to the temple every morning for the full program, then 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 again. Day after day, the same routine was witnessed by Ambarisha das. Finally, he pointedly asked Bhavananda, “How can you do this?” Bhavananda looked down and replied, “It’s not easy...” Devotee and demon in the same body?

CONCLUSION

THE WORLD IS FULL OF DEMONS. Some become devotees, out of which some are more interested in material gains from the professions of guruship, business, or in social life, distinction as a great philosopher or preacher, etc. We must be alert to detect persons behaving like devotees but who may be introducing deviations into the movement in the disguise as a devotee. Putana is the historical example. She tried to poison Lord Krishna and some also tried to poison Srila Prabhupada.

We should not always be so kind and forgiving as Srila Prabhupada was when the interests of the mission are at stake. It is our responsibility to manage the mission according to the methods, prescriptions, and formulas given by Srila Prabhupada, and to reject those who would utilize the assets of the mission for their own sense gratification rather than in pure devotional service. There are many so-called leaders in the movement whose purpose is not at all favorable for the mission. They may cause great disruptions and havoc and it is up to faithful disciples to protect Srila Prabhupada and his mission from these rascals, pseudo-devotees or demons in disguise.

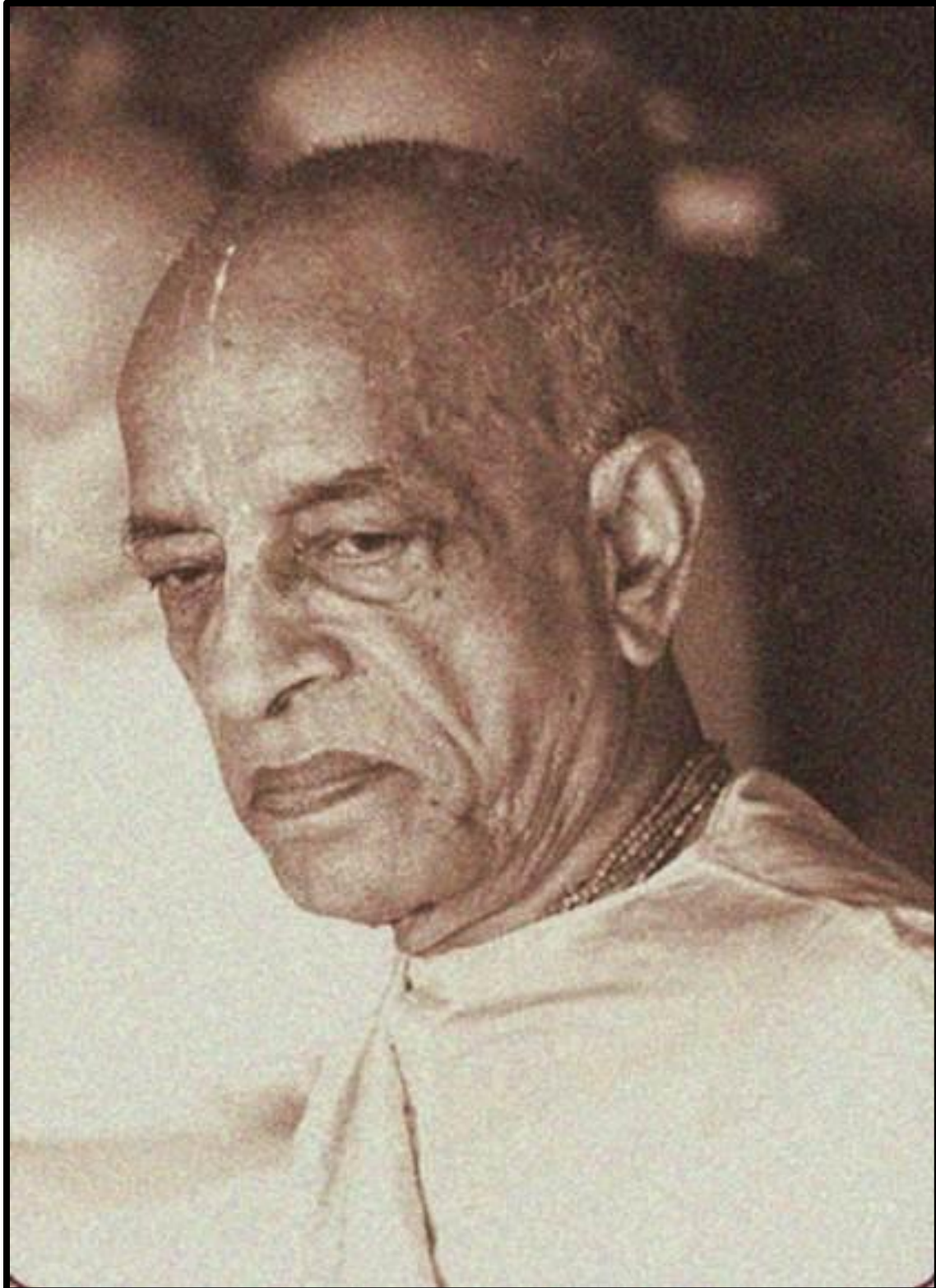
Prabhupada: No, there are always two classes of men: devata and demons. [...] This struggle will always be there. (Sanskrit) There are two classes of men throughout the whole universe. One is called daiva and the other is called asura. The Viṣṇu-bhaktaḥ bhaved daivaḥ.(?) [...] And there is always fight between the two, even in higher planetary systems. Only Brahmhaloka, Satyaloka, there are no more asuras. So asura class will always fight like that, and devatā class will always defy. But for God everyone is equal, because all of them are sons of God. Therefore an attempt is always going on to turn the asuras to become devotees. For this purpose God Himself comes, He sends His representative, how these rascal asuras can be turned into devotees. Otherwise the asura class will always be there. (Conv, Aug. 11, 1976)

“...throw him away, ‘Go away. I have now learned.’ Guru-mara-vidya: the knowledge of how to kill guru. Guru-mara-vidya. Their...the philosophy is that you cannot rise up. You take a ladder. But as soon as you rise, throw away the ladder. No more. No more needed. That is mayavada philosophy.” (SP Morning Walk, 12/5/1973, Los Angeles)

“The same principles can be applied to demoniac persons, even though they be in the sampradāya of Lord Śrī Caitanya Mahāprabhu. Without receiving the Lord’s special power, one cannot preach His glories all over the world. Even though one may celebrate himself as a learned follower of Śrī Caitanya Mahāprabhu, and even though one may attempt to preach the holy name of the Lord all over the world, if he is not favored by Śrī Caitanya Mahāprabhu he will find fault with the pure devotee and will not be able to understand how a

preacher is empowered by Lord Caitanya. One must be considered bereft of the mercy of Śrī Caitanya Mahāprabhu when he criticizes the Kṛṣṇa consciousness movement now spreading all over the world or finds fault with this movement or the leader of the movement.” (CC Mad 11.103)

The above excerpt shows how some souls will not get the mercy of Lord Chaitanya because they have found fault with the pure devotee. If poisoning Srila Prabhupada is not finding fault with him, then what is?



CHAPTER 73: BHAKTICHARU SWAMI

INTRODUCTION

“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 simply a little coaxing, he surrendered to Srila Prabhupada and quickly got initiated, receiving the name Ksira-cora-gopinatha dasa. On several occasions he kindly translated conversations between Pisima and me. Months later, Srila Prabhupada awarded this cultured young man sannyasa, changing his name to Bhakticharu Swami.” (Mahamaya dasi, Prabhupada Is Coming!)

BHAKTICHARU WAS VERY CLOSE TO TAMAL AND BHAVANANDA



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 after Bhavananda left in 1987. He would sometimes visit with Tamal in Dallas. During Srila Prabhupada's last nine months, Tamal was Srila Prabhupada's personal secretary, and Bhakticharu was Tamal's assistant for the last eight months, always present by bringing meals, drinks, medicines, and so on. Bhakticharu translated the Bengali and Hindi conversations of the day for Tamal, and acted as a nurse, caretaker, servant.

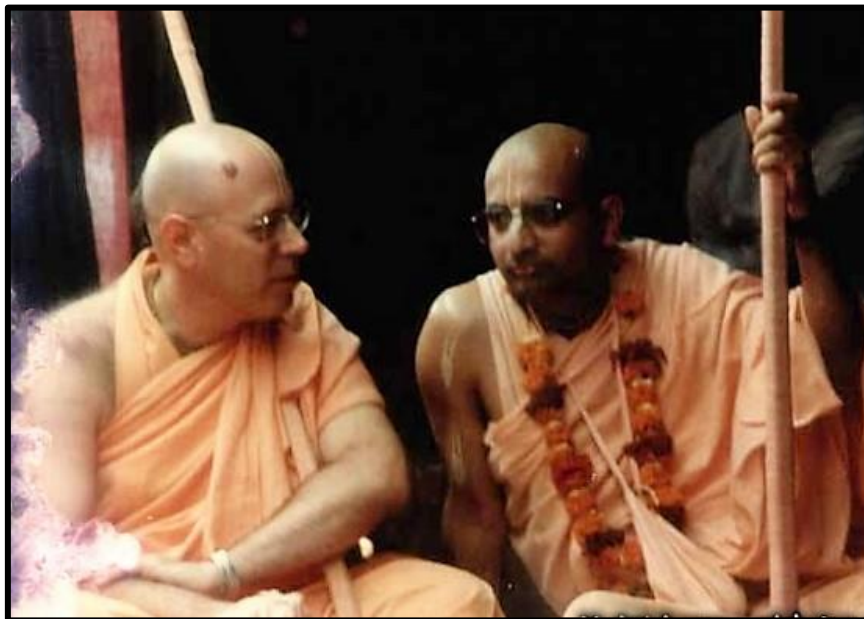
So, knowing the nature of Tamal and Bhavananda, we would begin to wonder why would Bhakticharu maintain lifelong friendship these kinds of people? Birds of a feather flock together...

Bhakticharu Swami was trained and nurtured by Tamal as a little brother, as a protégé, as a confidant and assistant. There is no doubt Tamal had Bhakticharu, a fresh new recruit, completely in his control and had an overwhelming influence on him. From Bhakticharu's 2016 book *Ocean Of Mercy*, pgs. 89, 101, 126, and 153:

*“One morning 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. Tirthapada, who was standing next to me, said that it was Tamal Krsna Goswami. ‘He is one of the most prominent leaders of our movement.’ I had heard about Tamal Krsna 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 Krsna Maharaja filled me with awe and reverence.** I offered my obeisances from a distance. In the afternoon, when I was with Srila Prabhupada in his room, Maharaja walked in, and Prabhupada's face lit up with a bright smile. Right away, they began to talk intimately.”*

*“It was quite an experience to be so close to [TKG]. Although we were sharing a room, **I still held him in great reverence.** In fact, he commanded this kind of respect from practically 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.'

“...but [Tamal Krishna] Maharaja insisted that I stay with him, and I was delighted... to follow

his wish.” “Tamal Krsna Maharaja asked Srila Prabhupada many questions- some about management and some on spiritual topics. I was amazed at how he would ask them, 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 and Tamal were together in all things. Bhakticharu is Tamal's “made man.” When Tamal passed away in Mayapura in 2002, and as was witnessed by many devotees including Prahladananda Swami, Bhakticharu Swami was sobbing and cried again and again, “It's all over now... It's all over now.”

When Srila Prabhupada returned to Bombay from London, Tamal immediately called for Bhakticharu to come from Vrindaban to help him as one of the “trusted caretakers.” Tamal wanted those to help him that he trusted, and that was Bhakticharu. Since we have found Tamal guilty of poisoning Srila Prabhupada beyond a reasonable doubt, it is incriminating for Bhakticharu that he was recalled by Tamal on October 3, '77.

ONE: SARVABHAVANA CONFIRMS BHAKTICHARU SPOKE OF THE POISONING

In 1970 Bhakticharu was a student at a university in Hamburg, Germany, studying chemistry. One of his Indian friends at this Hamburg university joined the movement before he did and was initiated as Sarvabhavana das. Bhakticharu went to the ISKCON Hamburg temple for some time. Years later Bhakticharu joined at Mayapur at the invitation of Sarvabhavana das, and they have been close friends through the years. In 2002 Sarvabhavana das was privately recorded by Sakshi Gopal das stating the following:

"He's been telling me for the last 24 years that Srila Prabhupada was poisoned. He even told me he suspected Srila Prabhupada was being poisoned before he left this world. Now he is denying. What is my gain or loss to say this? Bhakticharu Maharaja 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?"

This is the first person claiming that Bhakticharu Swami knew about Srila Prabhupada being poisoned. Whether Sarvabhavana das will confirm this again is dubious, as he has much at stake with definite repercussions from ISKCON leadership if he were to publicly make such a statement. But this is what he reluctantly told a former member of the private investigation committee in India around 2003.

TWO: BHAKTICHARU SWAMI TOLD PURI MAHARAJA SR THAT HE KNEW?

In 2003 an ISKCON devotee from Holland reported that a close friend, initiated by the elder Puri Maharaja, had been told by the new head of that matha (organization) that some years earlier Bhakticharu

Swami had approached Puri Maharaja confidentially. Supposedly Bhakticharu Swami sought counsel in distress- he knew of Srila Prabhupada's poisoning and was unsure of what to do, now that it had become a public issue. This report is unsubstantiated and is technically "hearsay," just a rumor. However, we find there is so much hearsay or indirect evidence that it all adds up to a lot of smoke, and where there's smoke, there's often fire, so further verification and investigation is warranted.

THREE: IN 1977 & 2001 BHAKTICHARU SWAMI ADMITS SRILA PRABHUPADA SPOKE OF POISONING, BUT IN 2000 BHAKTICHARU SWAMI DECLARES POISONING ALLEGATIONS TO BE ABSURD

Then, from Bhakticharu himself, a statement was made in Europe around 2001: *"It's just natural when you get such shocking complaints from Srila Prabhupada, who is very dear to you and he just happened to be the person you thought you were serving lovingly, then suddenly, the food you gave him might have been poisoned!"* Here Bhakticharu Swami is acknowledging his understanding in 1977 that Srila Prabhupada was speaking to him about being poisoned, and he thought it would be through the very food that he was giving to Srila Prabhupada. He did not say it was due to bad medicine as he and the ISKCON leaders now claim.

Also, on Nov.10, 1977, when Srila Prabhupada again said that 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?"* and Bhakticharu replied, *"Yes."*

However, in 2000 Bhakticharu had decided much differently about Srila Prabhupada's 1977 statements. *"When I first heard about this allegation (poisoning) I considered it to be so absurd that I did not think it deserved any response. I could not even imagine that anyone with a rational mind would give any credence to such an allegation."* Would Srila Prabhupada's 1977 allegations of poisoning be also considered absurd by Bhakticharu Swami?

Also in 1999, Bhakticharu Swami told Nityananda das that he did not take srila Prabhupada's statements about poisoning seriously because he thought those who were poisoned turned blue...!

RECAP: 1977: poisoning acknowledged. 1999: did not take Srila Prabhupada seriously as he did not turn blue. 2000:poisoning idea is absurd. 2001: the food he gave to Srila Prabhupada may have been poisoned.

COMMENTS ON BHAKTICHARU ONLINE STATEMENT OCTOBER 4, 1999

Below we will comment piece by piece the statement made in the GBC denial, cover-up book (2000):

"Recently one of our god-brothers, Nityananda das, wrote a book, "Someone has Poisoned Me" and alleged that the cause of Srila Prabhupada's disappearance from this planet is arsenic poisoning, and the ones who were serving His Divine Grace at that time administered him that poison. Since I was one of Srila Prabhupada's personal servants at that time, taking care of his food and medicines, according to that book, I am naturally a suspect.

COMMENT: Now, years later, we know that the primary poison administered was actually cadmium, and that the arsenic was somehow secondary. The cadmium levels are extremely high, much more so than the arsenic. We see that right at the start of his statement that he is more concerned about the supposed accusations against the senior men, of which he is one, than he is about whether Srila Prabhupada was really poisoned, or what Srila Prabhupada meant when he himself several times spoke of being poisoned. And, yes, anyone with half a head would naturally suspect those who were serving Srila Prabhupada. Or should we start by looking in the Himalayas or Africa first? Obviously the servants had a strong motive as they stood to inherit the society and guruhood as soon as Srila Prabhupada departed. Further, it is not a book that threw suspicions upon Srila Prabhupada's servants, it was the **evidence** that was contained in the book.

"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, yesterday I received a com message from Hari Sauri, one of Srila Prabhupada's personal servants and the author of The Transcendental Diary, saying, 'The (poison) issue must be dealt with directly... That must include direct statements from yourself (Tamal Krsna Goswami), Bhakti Caru, Bhavananda, Jayapataka et al. When the persons that were there present their experiences collectively it makes a very

powerful statement. I want to repeat, it *MUST* be done.' Therefore, I felt somewhat compelled to write this statement.

COMMENT: But in 1977 no one thought the issue that Srila Prabhupada himself had raised about how he thought he was being poisoned was absurd. Why in 2000 does Bhakticharu think it has become absurd? Why did Tamal ask Srila Prabhupada, "So who is it that has poisoned?" rather than saying, "Srila Prabhupada, you are being absurd with these statements of being poisoned!" Bhakticharu asked in 1977 with these words: "Who said, Srila Prabhupada?" He did not think the matter absurd then. How is it that Bhakticharu cried out on tape on Nov. 11, 1977, "Someone has poisoned him!" and then became silent until Hari-Sauri's call-to-action 23 years later? Does he deny that he confessed his concerns about Srila Prabhupada's poisoning to Sarvabhavana Prabhu?

"Just in case you do not know me and wondering why Hari Sauri is asking me to address this issue, I will give a brief introduction about myself- I am one of the last disciples of Srila Prabhupada. I met His Divine Grace in Jan. '77. In March, in Mayapur, he gave me first and second initiations. He personally appointed me as his secretary for Indian affairs. [...] in May, he gave me sannyas [...] I had the good fortune to serve His Divine Grace's transcendental body until his disappearance pastime from this planet.

"From Srila Prabhupada we learnt that a Vaishnava does not defend himself. Therefore I will not try to defend myself, however it is my solemn duty to defend those who are innocent, with my honest testimony. The author is accusing TKG as the main suspect. [...] how well Nityananda dasa knows TKG and how closely he associated with him, but I had the opportunity to associate with him very closely and lived with him for about 7 months. During those days 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: Rather than discussing the value of Srila Prabhupada's statements about being poisoned, where the heavy metals came from that were in Srila Prabhupada's hair, or the whispers about poisoning while he is feeding Srila Prabhupada milk, and which have been forensically verified by numerous forensic analysts to be about homicidal poisoning, Bhakticharu tries to divert us to an emotional appeal about how Tamal loved Srila Prabhupada. When Bhakticharu heard the kaviraja in late 1977 say, "Some demon has given him poison," did he protest, "No, this is impossible because everyone loves Srila Prabhupada"? Also there are questions about the "deep love" for Srila Prabhupada: "ati bhakti corera lakshana:" (CC Madhya: 17.15) Too much devotion is the sign of a thief. As far as defending oneself, we see that Tamal had organized many devotees to defend himself so he wouldn't need to.

*"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 well 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.** Although we experienced our differences, our relationship remained intact. I have seen many a times some devotees carry an inaccurate image of other devotees that obscure their perception."*

COMMENT: Bhakticharu thinks that the evidence that Srila Prabhupada was poisoned should be analyzed and evaluated starting with a discussion about how Tamal was really a very devoted disciple? Naturally Bhakticharu wants to defend Tamal, because if Tamal is guilty, then the assistant is likely also guilty. As said in *Judge For Yourself*: "a seven month time-span for the 'elder brother' to mentally exert, psychologically subjugate, plan, execute, justify, and brainwash his subordinate sibling with promises of a higher life and eventual gurudom." Bhakticharu became an ISKCON initiating guru in 1987 as the eighth addition to the original eleven GBC-guru power elite after he had been a devotee only for 10 years. Many believe that he had been promised this position early on by his mentor Tamal. It is no wonder that he goes on record defending the big brothers who brought him into such an exalted, prestigious club. In his essay "Spiritual Connections" Bhakticharu confesses: "Tamal Krishna Maharaja was one of my most prominent spiritual connections to Srila Prabhupada. Under his guidance I served His Divine Grace during his final pastimes." What this tells us is that he was simply following Tamal's instructions. Also how "very heavy, demanding, and aggressive" was Tamal? Enough to be a poisoner behind the façade of "deep love"?

"It is quite interesting to note that although Nityananda das wrote one whole book based on some whispers and an incorrect and dubious analysis of some hairs, he was nowhere near Srila Prabhupada in those days in Vrindavan. If he was, he would have seen how absurd his suspicion and accusation is.

COMMENT: At least Nityananda das is eliminated as a suspect since he was not there in those last months. The belittling of 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." Actually the evidence is very substantial, if anyone has the time to actually look at it.

If he was present then he would have seen, what to speak of poisoning Srila Prabhupada, the devotees around Srila Prabhupada were praying to Krishna to let Srila Prabhupada stay on this planet 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: "praying to Krishna to let Srila Prabhupada stay on the planet in exchange of their lives." Yes, and Srila Prabhupada also said at that time the exact opposite: "You are all here praying for me to live and 'they' are in the next room praying for me to die." (spoken to Panchadravida, Upendra, and Srutakirti, all as separate confirmations)

...then he would have seen that just a couple of days before Srila Prabhupada left this planet he told his very intimate god-brother, Srila Krsnadasa Babaji Maharaja, with tears rolling down from his eyes, "See, how much they love me! If he (Nityananda das) was attending Srila Prabhupada in the early hours in Vrindavan, he would have heard Srila Prabhupada as soon as his Divine Grace woke up, "Where is Tamal? Ask him to come to me." And then he would have seen a very sweet loving exchange between them. Srila Prabhupada talking to him about the affairs of the movement, his various concerns about the future of this movement and what should be done to protect this movement.

COMMENT: The first thing Bhakticharu should have done to protect Srila Prabhupada and the movement was to call the police after Srila Prabhupada told him he was being poisoned. Where was Tamal's "deep love" then? Does "See how much they love me" change the fact Srila Prabhupada said "Someone has poisoned me"?

"If Nityananda das was present there then he would have also seen that there were hundreds of devotees whose hearts were so full with their love for Srila Prabhupada that they were prepared to do anything for him. There were personalities like Gurukripa, who used to attend Srila Prabhupada everyday from 12 midnight to 2 in the morning. If Srila Prabhupada really suspected that someone had poisoned him, then all he had to do is just tell Gurukripa. Anyone who knows Gurukripa knows what would have happened then. And it is not only Gurukripa, Srila Prabhupada had to just tell any one of the few hundred devotees that were there and one can only imagine what the reaction would have been like.

COMMENT: All the evidence is dismissed because Srila Prabhupada was pleased with his loving disciples? Nityananda das, along with most of the rest of the devotees at that time, was not told about Srila Prabhupada's request that all his disciples come to see him. This was due to concealment of the Acharya's wishes by top men including Tamal and Hari Sauri. Besides, there is no doubt Srila Prabhupada was surrounded by loving disciples, but does that mean a poisoning could not take place? Or that amongst all those loving disciples there could not be someone who was a poisoner? Whoever did it, that comes second to understanding that the crime actually occurred, a crime now proven beyond doubt, and a crime that was not prevented by all the loving disciples being present. Also, why does Bhakticharu mention what Gurukripa would do if Srila Prabhupada told him he was being poisoned, something that Srila Prabhupada told Bhakticharu, Tamal, Bhavananda, and others, all who did nothing?

"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. One evening I was with Tamal in our room. A mosquito was sucking his blood sitting on his leg. It had become quite... [Suddenly] Tamal aware of that mosquito. His hand rose in a natural reflex to strike that little creature, but stopped all of a sudden, then it came down slowly and flicked the mosquito away from his leg. The person who would not even kill the mosquito that was sucking his blood, how can anyone think that he gave poison to his spiritual master?"

COMMENT: The issue is not about Tamal's mosquito attitude; it is about the evidence presented in 700 pages of this book. Bhakticharu cannot answer that evidence, so he talks about mosquitoes instead!

"Srla Prabhupada went to Vrindavan in May from Hrisikesa to leave his body. Everyone present there was aware of that. The conspiracy to eliminate him was not the reality, rather the reality was intense prayer to Krishna not to let Srla Prabhupada go away from their midst. I personally learnt a wonderful lesson from this allegation. I must have developed some pride due to my good fortune in serving Srla Prabhupada those days. Now Krishna, the destroyer of pride, is mercifully taking care of that. While I, due to my false ego, was feeling proud that I served Krsna's pure devotee, the world is seeing me as the one who gave him poison. It is indeed Krishna's causeless mercy. "I used to feel very impressed by one statement of Srla Prabodhananda Saraswati, a very intimate associate of Sri Chaitanya Mahaprabhu, 'If the whole world glorifies me but Krishna does not recognise me then what is the use of that glorification. If the whole world spits at me but Krishna recognises me then who cares about that spitting.' Very mercifully Krishna is giving me the opportunity to apply this wonderful instruction in my own life. This allegation is making me aware about the futility of mundane adoration and importance of Krishna's recognition. No matter what the world thinks, Krishna knows everything. Therefore what is the use of worrying about my image in this world? After all, sitting in my heart Krishna knows about all that I think and do. The conditioned souls of this material world may make mistakes in their judgement, but Krishna will never make any mistake. I have taken shelter of Him and surrendered myself unto Him, now let Him decide what I deserve.

COMMENT: OK, let's get out the wailing violins; the heartstrings are really being pulled here. From the evidence that Srla Prabhupada was poisoned with heavy metals, Bhakticharu only extracts a "let's feel sorry for the good guys who are being unfairly accused" storyline. Only dummies fall for this. This is a favorite device of illogic used by deceivers: defend something which is not the subject at hand.

"To this world I will declare clear and loudly, 'It is an absolutely absurd allegation that Srla Prabhupada has been poisoned by his disciples. If anyone intentionally poisoned Srla Prabhupada, then it must be me because those days I was the only one who used to give prasad and medicine to His Divine Grace. Whatever he ate and drank went through my hand.' If someone wants to take me to the mundane court also, he can do so. There also I will give the same testimony, 'It is an absolutely absurd allegation that Srla Prabhupada has been poisoned by his disciples. If anyone intentionally poisoned Srla Prabhupada, then it must be me because those days I was the only one who used to give prasad and medicine to His Divine Grace. Whatever he ate and drank went through my hand.'

COMMENT: Would it be absurd to determine that Srla Prabhupada was poisoned? The hair tests confirm that he was. Now who did it? A witch on a broom who rode in from the clouds? Well, by Bhakticharu's logic and admission, it must be him. Srla Prabhupada was poisoned, so therefore he did it, by his own reasoning. Instead of looking at the evidence that Srla Prabhupada was indeed poisoned, Bhakticharu would rather approach the issue this way: Since Srla Prabhupada was surrounded by loving disciples, it is impossible that he could have been poisoned. Bhakticharu should not apply to enter detective school because his logic is not suited to solve anything. The hair tests show a definite malicious poisoning, so not all that surrounded Srla Prabhupada were totally full of love. The devious will always try to divert the discussion to emotional secondary issues such as how unfair it is to suspect those who loved Srla Prabhupada. Bhakticharu only states that he and his friends did not do it, but does not argue against the poisoning itself. Emotions aside, let us look at the poisoning evidence to understand that Srla Prabhupada was poisoned. Then we can ask who do it.

"Let the omniscient, omnipotent 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, including my very existence, then let me suffer eternally in the darkest region of the hell. If any of Srla Prabhupada's disciples, whose heart is steeped with his love for Srla Prabhupada, wants to take the law in his hand and judge me, I will welcome that also. I give him full freedom to judge and do whatever he wants to do with me. I can assure him that I will accept that judgement without any protest. Waiting to receive your judgement and aspiring to remain a servant of the Vaishnavas. Bhakti Caru Swami."

COMMENT: This is a bluff. Even though asked questions many times by our private investigators, he has not been forthcoming. These empty, blustery words are only a show to impress gullible people. He will not agree to polygraph or voice stress tests, interviews, questions, nothing. The whispers, the obstinate and slippery denials, the hair tests, the motive for the crime, the history of the insane zonal acaryas, the "mercy-killing" interview, the concealments, the character of some senior men, Srla Prabhupada's own statements about

being poisoned... this is what needs to be recognized as valid evidence which implicates Tamal, Jayapataka, Bhavananda, and Bhakticharu. For all of the false humility and denials, we come away with six key facts that will haunt Bhakticharu and company beyond their deaths: **(1)**. Even after acknowledging that Srila Prabhupada had been poisoned, Bhakticharu never reported it to the authorities. **(2)**. He backed Tamal in their secret meeting where it was decided, despite what Srila Prabhupada had said about being poisoned, that there was no poisoning. **(3)**. He was part of the conspiracy to keep the Srila Prabhupada's poisoning revelations secret until its discovery two decades later. **(4)**. He still (on and off) denies that Srila Prabhupada was poisoned, even though he acknowledged that Srila Prabhupada said he was poisoned. **(5)**. He has done nothing more than hide behind the GBC produced book (NTIAP) of which his worthless statement above is a part. **(6)**. He has done nothing to assist an investigation or prove his innocence, and as a suspect, he paid to publish the GBC book which was a white-wash cover-up.

Bhakticharu Swami's statement that **"If anyone intentionally poisoned Srila Prabhupada, then it must be me."** For many homicide detectives, they would consider that to be the start of a confession, at least opening the door for continued interrogation. We believe you. Now, tell us more...

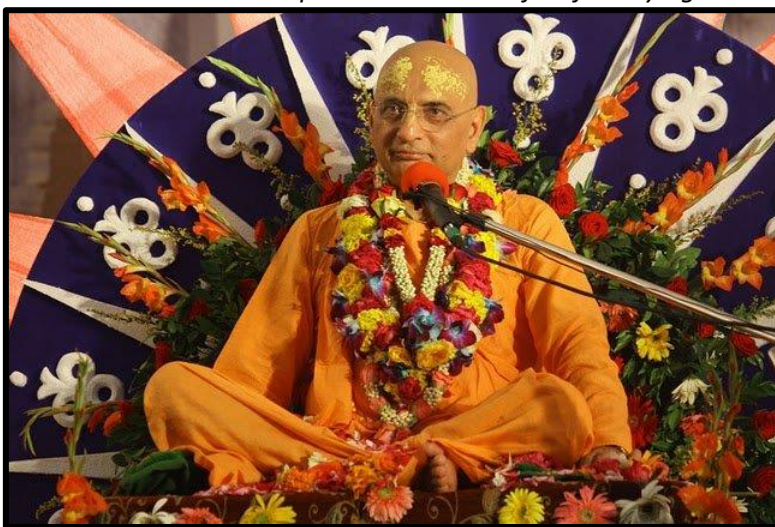
BHAKTICHARU SWAMI MAKES ANOTHER STATEMENT LATER

Some time later, Bhakticharu Swami made another statement, this time shifting from emotions to some new and weird reasons why he did not take Srila Prabhupada's speaking of being poisoned seriously. This is the big problem- not taking Srila Prabhupada seriously (see Ch. 57).

"During Srila Prabhupada's last days he mentioned about poison soon after Makaradhvaja was given to him. That was about three weeks before his disappearance pastimes. At that time, I felt that the effect of that medicine may have been detrimental to his condition and therefore he spoke in that way. The next time he spoke about poison was a few days before his disappearance.

COMMENT: We have already discussed in Ch. 18 that Srila Prabhupada was NOT referring to bad medicine when he spoke of being poisoned on Nov. 10-11, 1977. He had discontinued the makaradhvaja after perhaps three doses around October 27. For over 10 days there was no more talk of makharadhvaja, and then we are led to believe that the Nov 10-11 "poison discussions" (see Ch. 12) were about the makharadhvaja being bad medicine? Then why did Srila Prabhupada not mention the makharadhvaja or medicines when speaking of being poisoned? Thus Bhakticharu, above, diverts attention to bad medicine to mislead people with a totally deceitful hoax of an excuse.

At that time according to the instruction of the Kaviraja from Calcutta, I was just giving Srila Prabhupada milk diluted with water and sweetened with sugar candy. The Ayurvedic doctor was gradually increasing the quantity of milk. He informed us that the milk intake would cure Srila Prabhupada. Personally I did not notice any unusual bodily symptoms in Srila Prabhupada. He used to lie on the bed all the time. Sometimes he used to express some discomfort from lying on his back all the time. Therefore, he used to ask us



to turn him on his side. At that time his body had become so delicate that we had to help him to turn to his side very carefully. If we were not extremely careful he would feel pain. Two or 3 days before his disappearance, His Divine Grace mentioned a pain in his left thigh and he also mentioned about poison again.

The day he left his body sometime during late morning or early afternoon it seemed that the pain in his left thigh became so acute that he started to writhe. By that time he had stopped speaking. The last time he spoke was the night before, at about 12 o'clock, and he told the Ayurvedic

doctor from Calcutta about some discomfort he was feeling. When Prabhupada started writhing in pain, making some faint moaning sound, Bhavananda Maharaja, who was sitting on the bed next to him held him tightly and from that time onwards Srila Prabhupada became very still and practically did not move at all. From time to time he only opened his mouth and I poured some Yamuna water, which he drank with great relish. Although his body became totally still, yet his tongue was constantly vibrating. Srila Krishnadasa Babaji Maharaja, a god-brother of His Divine Grace, pointed out that Srila Prabhupada was chanting the holy name incessantly. Besides this, his body did not display any unusual symptoms.

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: OK, here we have more subterfuge and twisting of things as a clear act of deception. 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 who knows past, present, and future, is actually saying? This sounds like a really lame excuse. Further, in the actual conversations we find that the doctor/kaviraja DID believe Srila Prabhupada, and spoke of a rakshasa or demon who had poisoned Srila Prabhupada. Yet Bhakticharu seems to have forgotten all this? No, he has not forgotten, but he is counting on us to not read the 1977 conversations so he can say nonsense. Also, whoever the poisoners were, they had chosen cadmium, a highly undetectable poison, so it is rather strange for Bhakticharu to say because the doctor did not detect it, he was unconcerned (even after Srila Prabhupada himself had detected or ascertained his poisoning.) Does Bhakticharu think poisoning is so easily detected even by doctors? No, poisonings are very hard to detect. Bhakticharu's idea about the body turning blue is something a 7 year old would believe, not the chemistry major from a German university that he is. Who could come up with such a daffy defense? Is he playing dumb with us? So because Srila Prabhupada did not turn blue, then Bhakticharu concluded that Srila Prabhupada's statements about being poisoned are... what? Senility?

However, at that time Srila Prabhupada's body became very shiny, almost golden, and he did not display any sign of pain or unusual discomfort. Apart from his usual unhealthy condition, Srila Prabhupada was quite normal. All the time he used to quietly lie on the bed very calm and composed. Sometimes he used to give 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: Bhakticharu saw Srila Prabhupada as a completely spiritual personality who said someone was poisoning him, a statement he could not take seriously? So why did Srila Prabhupada say that? Bhakticharu makes no sense, and that's how a liar is trapped, by his own contradictions. The more they talk the better, as they eventually tie themselves up in their own web of lies and contradictions. Also, what does "quite normal," "apart from his usual unhealthy condition" mean? This is bewildering.

One day, after checking his pulse, the Ayurvedic doctor, Damodara Prasad Shastri, told Prabhupada that he was completely surprised while treating him. At one moment his pulse was so weak that it seemed as if he was about to leave his body, and the next moment it was strong and healthy as that of a young man. He also told Prabhupada that he was only displaying his pastimes. From another point of view, 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.

[Also there] was a mistake on our part, yet we could not really do anything about it. One night [...] in Hrsikesa, he told me that the time had come for him to leave his body and he wanted us to make arrangements to take him to Vrindavana. I ran downstairs and woke up Tamal [...] When Tamal came to His Divine Grace he repeated the same words [...] the following morning we took His Divine Grace to Vrindavana. [...] after he

settled down in his quarters, he told me not to cook for him anymore, or force him to eat anything. I felt [he] was preparing to leave his body [...] without eating and drinking anything.

[...] many leaders came to Vrindavana. When they requested him, with tears in their eyes, to continue to stay, His Divine Grace agreed. Once again I started to cook for him and he started to eat. One day he asked me to fetch an Ayurvedic doctor called Vanamali Kaviraja from Gopinath Bazaar. As a result of the treatment by that doctor, Srila Prabhupada's condition started to improve. However, when his health improved, 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 that his medicine was working and Srila Prabhupada's condition was improving. He said Srila Prabhupada's condition was not completely healthy yet. He was planning to give Srila Prabhupada Makaradhvaja, during winter, which would rejuvenate him completely. He mentioned that Srila Prabhupada's condition was not strong enough to absorb Makaradhvaja because it was a very strong medicine. He planned to give it to him in winter, by that time Srila Prabhupada's health would become strong enough to absorb it, and the cold weather would help.

I was just a new devotee at the time and when I saw that Srila Prabhupada was so determined to go to the West I could not really make a strong enough endeavor to stop him from going. However, in London his condition deteriorated so much that he had to come back after about a week-long stay. Vanamali Kaviraja resumed his treatment but Srila Prabhupada's condition had deteriorated so much that his medicine did not work and he stopped the treatment. Vanamali Kaviraja did not want to give Makaradhvaja when Srila Prabhupada's health was so much better before he went to the West. However, it was administered to him only about three weeks before his disappearance when his condition was much worse than that time. Also, it was administered by a doctor from Delhi who never even saw him. **Soon after that Srila Prabhupada started to speak about poison. Therefore it seemed to me that he was speaking about the adverse effect of Makaradhvaja.** After Srila Prabhupada's disappearance I often used to lament internally - why didn't I stop him from going to the West? Why I didn't I tell the GBC members and senior devotees present in Vrindavana at that time what Vanamali Kaviraja told me? Why didn't I stop them from giving Srila Prabhupada Makaradhvaja 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: Again, Bhakticharu refers to the October makharadhvaja as the poison that Srila Prabhupada was speaking of. See Ch. 18. One who reads the conversations from Nov. 10-11 when Srila Prabhupada was speaking repeatedly about being poisoned, it is clear that he is NOT referring to any medicine. And we would think Bhakticharu, out of all others, would be most familiar with these talks since he was there! His long-winded, self-serving lamentation is but a dishonest defense, for what? What is it that he cannot be honest about? It is just so obvious that he is hiding something, that he will not speak truthfully. Also his historical event sequence is jumbled and inaccurate; Bhakticharu needs to refresh by reading the conversations. And as far as the Delhi kaviraja prescribing medicine without even seeing Srila Prabhupada, that is the least of it. The real concern should be that this medicine was personally arranged by the notorious Chandra Swami (Ch. 75).

SUMMARY ON BHAKTICHARU SWAMI'S ABOVE TESTIMONY

After 22+ years, finally Bhakticharu was compelled to make some statements regarding why he and other caretakers did NOTHING when Srila Prabhupada spoke repeatedly about being poisoned on Nov 10-11, 1977. Better late than never. Hopefully Maharaja will answer the many questions that will be put to him and others as this investigation proceeds, but we are not expecting he will. There are 7 points regarding this second statement from him:

- (1). That Maharaja did not see any unusual health symptoms or that Srila Prabhupada did not turn blue, and therefore there was no poisoning, means nothing: heavy metal poisoning symptoms are practically unrecognizable even to trained doctors. Of course there were kidney problems: that is what heavy metals directly exacerbate. Maharaja should consult with his toxicologist disciple in New York.
- (2). Srila Prabhupada said three times that he was being poisoned, and the kaviraja said that if Srila Prabhupada said it, there must be truth to it. Why did Maharaja not take it seriously?
- (3). Srila Prabhupada's voice was definitely not strong and resonant during his last months with us. Listen to the tapes, read the health history: it was hoarse, raspy, weak. These are signs of heavy metal poisoning.

- (4). Why does he not mention anything of the sudden and drastic attack of illness Srila Prabhupada experienced in Hrishikesh, which was what made Srila Prabhupada think he was about to die?
- (5). That Maharaja says he thinks Srila Prabhupada's statements about being poisoned referred to the makharadhvaja is a dishonesty and a tired, old strategy to confuse his listeners.
- (6). Contrary to Bhakticharu himself, the kaviraja took Srila Prabhupada's statements that he was being poisoned very seriously, and said it must be true. Bhakticharu's claims are contradictory.
- (7). Rather than lamenting about giving makharadhvaja when maybe it wasn't the best idea, Bhakticharu should lament about not taking (even today!) Srila Prabhupada's statements seriously.
- (8). That Srila Prabhupada appeared "quite normal" to Bhakticharu only means that the slow poisoning was chronic, not apparent. Did he ever wonder about all the different diagnoses from the parade of doctors, and why no medicine or care program seemed to be effective?

PHONE INTERVIEW WITH BHAKTICHARU SWAMI IN 1998

From Nityananda das: *"In early 1998 Bhakticharu Swami made a statement on VNN.org that Srila Prabhupada could not have been poisoned because he did not turn blue. Yet when I interviewed him by phone in North Carolina in late 1998, he said that after Srila Prabhupada said he was poisoned, no one followed up on it, **although he thinks the matter should have been looked into.** This reveals three contradictory positions when compared to his other testimonies.*

One, that Srila Prabhupada was not poisoned (even though he said he was being poisoned) because he did not turn blue.

Two, that when Srila Prabhupada said he was being poisoned, they should have looked into it.

Three, that everything was ok after all because Srila Prabhupada said, 'Not that I am poisoned,' even though the next day he again said he was being poisoned.

"Does it make any sense? Actually, when we study what Bhakticharu has said and done in relation to the poison issue, we find a necklace comprised of the jewels of suspicion, complicity, contradiction, dishonesty, and duplicity. This is all being noted down and organized for judgement day."

INSINCERE ABOUT THE POISON ISSUE

Naveen Krishna das had resigned from the GBC body in March 2000 after seeing the GBC response to the poison issue in the form of their book *Not That I Am Poisoned*. A few months later, Bhakticharu came alone to visit Naveen at his home in Alachua. The conversation followed these lines:

BCHARU: 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.

BCHARU: Well, Srila Prabhupada thought some of the medicines were acting like poison.

NAVEEN: Maharaja, that explanation does not conform to the actual conversations involving yourself, Srila Prabhupada, Tamal, the last kaviraja, and others in late 1977. For example...

(From memory, Naveen listed many of the discussions in Srila Prabhupada's last days and how all the participants, including Bhakticharu Swami, acknowledged that Srila Prabhupada thought he had been poisoned. Tamal asked Srila Prabhupada who had done it. These transcripts are in Part Two.)

NAVEEN: So, Maharaja, you and I both know that 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.

BCHARU: Well, 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 please agree to be on the commission?

BCHARU: We need people like Ambarisha, Sesa, yourself, and then I could be part of it.

NAVEEN: OK, you please think it over and be sure. Let me know in a few days so we can get started.

BCHARU: Yes, I'll let you know soon.

Naveen never heard back from Bhakticharu Swami again. This proves Bhakticharu's insincerity about the poison issue. He is inconsistent, sometimes saying there was a poisoning (1977), and then sometimes saying it is a ludicrous idea (2000). He makes dishonest statements like, "the medicine was the poison" and "I thought someone who is poisoned would turn blue."

Bhakticharu Swami is a prime suspect in Srila Prabhupada's poisoning: he was there when it happened, and he is contradicting his own recorded statements from 1977. That constitutes lying. Why is he lying? Thus he brings great suspicion upon himself. **Bhakticharu has implicated himself in the poisoning by his dishonest, tricky statements.** Any intelligent person can see he has something to hide.

Why was it in 1977 that he took seriously Srila Prabhupada's talking of being poisoned, but did nothing about it, and now, decades later, he pretends that in 1977 he did not take Srila Prabhupada seriously? And in 2001 say it was alarming to think the food he was giving Srila Prabhupada was poisoned? Too many contradictions... Flip-flopping stories. Any crime investigator would zero in on Bhakticharu as top priority for intense interrogations.

ABHINANDA DAS REMEMBERS FROM 1977

Abhinanda das remembers that on the morning on November 15, 1977, in Vrindaban, while he was working hard by digging the Samadhi pit for Srila Prabhupada, that "Bhakticharu Swami came to him in a panicky mood, crying and weeping heavily," and asked, "**Where is the kaviraja? Where is he?**" Abhinanda immediately got a very bad feeling about what was taking place. Abhinanda's claim is contained in a letter to Naveen Krishna das on Dec. 18, 1999, shown below, wherein he also discusses the investigative efforts at that time. In 2017 Abhinanda das again confirmed this account, and he was not sure why Bhakticharu was frantically looking for the kaviraja, who had already departed back to Calcutta.

AN OPEN ANONYMOUS LETTER TO BHAKTICHARU WITH SPECIFIC QUESTIONS

In a recent letter dated July 23, '03, you said: "I am not denying that Srila Prabhupada spoke about poison." Maharaja, allow me to draw your attention to the actualities:- What Srila Prabhupada said was that he had heard "All these friends" discussing his poisoning. You were in the room. Not a single person there, not even you, refuted the allegation. To the contrary, we hear you say very distinctly, "Someone gave him poison here!" And then, when Tamal Krishna Swami asked you if Prabhupada was thinking that someone had poisoned him, you said "Yes." Now you say you are "not denying that Srila Prabhupada spoke **ABOUT** poison?" He said he thought that someone had poisoned him, and you clearly understood the fact, yet now you say he simply spoke **ABOUT** poison.

Why are you blatantly mitigating documented evidence?

In that same letter (July 23), and in the same paragraph, you admit: "**As a matter of fact, when we heard His Divine Grace speaking in that way, we became extremely worried**". So why did "WE" become extremely worried if Srila Prabhupada was simply speaking ABOUT poison? It does not make sense. Who are the WE you refer to? Are they the same "friends" in the room, whom His Divine Grace heard discussing his poisoning? If you (all) were extremely worried, as you say, why didn't you alert the authorities or law enforcement to a possible homicide in progress, or after the fact? You, and who else?

You then attempt (in the same letter) to push forward the lie that Srila Prabhupada said "Not that I am poisoned" as a statement in itself, even after he had openly stated, and you, along with the others admitted, that he thought he **was** being poisoned.

(1). 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.**

In spite of the transcription above, you are now (25 years later) attempting to circumvent documented evidence by telling us that Srila Prabhupada said he was 'not poisoned'. This is what you wrote in your letter:

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 rumor regarding the acceptance of a donation for the TVC, and

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 Vinod Narayan introduced me to O. P. Sharma who you met in Delhi at his residence a year or two ago. I feel confident that he is worth the price, to investigate and convict the doers of this crime.

Dina Bandhu Prabhu from the Internet downloaded and informed that Ambarish is willing to finance a legitimate investigation. In conclusion, O. P. Sharma requires Rs. 100,000 as a retainer. Could you please recommend to Ambarish to contribute to this most important ISKCON project and reply at the earliest.

Your Servant,

Abhinanda das

Abhinanda das
Public Relations

email c/o rupanuga.bhakta.jps@bbt.se

FAX - 0565 - 442924

Mr. O.P. Sharma - V-5 Satya Sadan Near Chanaky

"Tamal asked Srila Prabhupada about it and Srila Prabhupada replied, 'NO. These kind of symptoms are seen when a man is poisoned. He said like that, not that I am poisoned.'"

By neglecting to include what Tamal said, you have excluded the fact that His Divine Grace was informed that he was poisoned. Here it is:

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

So this tells us that Tamal knew and admits to an informant and his question tells us that Srila Prabhupada raised the matter of his poisoning (on tape). How would he have known unless Srila Prabhupada told him (and you?). Which prompts the question- if Srila Prabhupada raised the subject, why would he do so only to say that he was *not* poisoned? Again, it doesn't make any sense? So now we will look at Srila Prabhupada's answer, which you claim "relieved us."

Prabhupada: No. These kind of symptoms are seen when a man is

poisoned. He said like that, not that I am poisoned.

The above statement tells us Srila Prabhupada was informed he had the symptoms, but his informant had not said directly that he was poisoned. Nonetheless, His Divine Grace did believe he had been poisoned. This is how we read it, and this is how YOU, Tamal Krishna, 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, Damodara Prasad Shastri 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," ergo you should have informed the authorities and not covered up a possible homicide in progress.

Prabhupada: *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?) **Prabhupada:** 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 would Tamal want to stop "anyone" from cooking for Srila Prabhupada, is it because he said he was NOT POISONED?)

Directly after Srila Prabhupada was supposed to have admitted (according to your letter) that he was not being poisoned, here's what the kaviraja had to say:

Kaviraja: (translated) Look, this is the thing, that maybe some rakshasa gave him poison. (Why didn't the kaviraja believe Srila Prabhupada when he said "Not that I am poisoned"?)

Kaviraja: (translated) If he says [he's been poisoned] there must be some truth to it. There's no doubt.

So if no one present at the time believed that Srila Prabhupada had said "Not that I am poisoned" as a statement in itself, how can you, Maharaja, ask us to believe you now? Just to jog your memory, we'll throw in your "disbelief," spoken AFTER the not that I am poisoned quote, that you say, gave you (all) relief:

Bhakticharu: He's saying that someone gave him poison. (And you say you were 'relieved'?)

Tamal: Prabhupada was thinking that someone had poisoned him?

Bhakticharu: Yes.

Tamal: That was the mental distress?

Bhakticharu: Yes. (And you say you were relieved because he said that he was not poisoned?)

It becomes clear from your letter that you have some apprehension about what took place in 1977. You have written: *"It is still a mystery to me why Srila Prabhupada spoke that way."* We are offering you a chance to solve the mystery and exonerate yourself in the process. If it is a mystery to which you are an innocent party, why have you not strived to clear it up already? Instead, you secretly financed the book *Not That I Am Poisoned* to further shroud the mystery with smoke and mirrors. We have shown in our report (*Judge for Yourself*) how Tamal worked behind the scenes to create a diversion from the truth (his followers even named the book- *Not That I am Poisoned* after his suggestion), and now we have proof that you financed that book, and since there is no mention of you in the book's credits, we must assume that you requested your participation in its publication to be kept quiet. It appears that you quite enjoy the element of mystery and deception, just as we are sworn to exposing it.

Further you have written: *"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."* Firstly, we must ask you what experience you have in dealing with poisoners? Do you believe that devils wear horns and poison turns one blue? After all this time you cannot even tell a bhogi from a yogi, and you are in the guru business. How then can you identify a poisoner? The truth is, even state-of-the-art forensics must use highly specified toxic screens to identify the poison. Ergo, a full scale investigation is necessary to identify a poisoner. Nevertheless, the only possibility of temporary escape for a poisoner once discovered, is for associates to give sanctuary by muddying the facts, as is the case here. Secondly, you say *"That is why I do not believe that there is a cover up."* Maharaja, may we remind you that the matter was covered up for two decades. The "poison issue" was NEVER revealed by you or any of your confederacy. It came to light in the last five years, and only after the tapes had been spirited away from Tamal's control in 1977 and someone discovered their contents much later. Your letters show that you are still trying to cover up the facts, in spite of our 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."* We seriously doubt your sincerity in this.

Bhakticharu: He said that when Srila Prabhupada was saying that [he is poisoned] there must be something truth behind it.

So why didn't Bhakticharu tell the kaviraja he was thinking irrationally? with absurdity? Why didn't he tell Srila Prabhupada that? Why did Bhakticharu himself say, "Someone gave him poison here." Not only did Bhakticharu, Tamala, Jayapataka, and Bhavananda fail to address this grievance, they also cohorted to exclude any investigation or pathological analysis to check into it.

CHANGING STORIES IS THE HALLMARK OF A MAN WITH SOMETHING TO HIDE

So, we have a remarkable series of varying statements from Bhakticharu Swami, or what amounts to "changing stories" and contradictory statements, as one would typically get from someone who is groping at straws to deny the facts, with... well, deceit and lies. This is the hallmark of a person who has something to hide and is always a signal to investigators that such a person is (1). Not telling everything, and (2). He is making up stuff. Why is he doing this? Does he know something he is afraid to tell us? Look at his suspicious series of changing 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) but then in 2000 he says in the GBC book that Srila Prabhupada said that he was NOT poisoned. Which is it?

(2). Srila Prabhupada again said that someone had poisoned him, and 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."* (Nov.10, 1977)

(3). *"When I first heard about this allegation (poisoning) I considered it to be so absurd that I did not think it deserved any response. I could not even imagine that anyone with a rational mind would give any credence to such an allegation."* (BCS, *Not That I Am Poisoned* book, 2000)

(4). He says Srila Prabhupada just had to tell any one of the devotees there about the poisoning and one can imagine what the reaction would have been like. BUT Srila Prabhupada DID tell Bhakticharu and others in 1977 that he was being poisoned, and he and Tamal did nothing!

(5). Studying chemistry in a German university where one understands how poisons work, but then his silly statement in 1998 that he thought poisoning turns the body blue? Was he really that uneducated? No, he is playing dumb. This is very suspect!

(6). He said Srila Prabhupada spoke of bad medicine being "like poison" on one occasion, and on another he said "*the food you gave him might have been poisoned!*" These are contradicting each other. Which is it?

(7). In 1977 he acknowledged Srila Prabhupada said he was being poisoned but in 1998 he said it should have been looked into, but he did not, and also in 1999 said the idea was absurd. Triple contradiction here!

(8). He first heard about poisoning allegations in 1997? But Srila Prabhupada told him this in 1977.

(9). He never took the matter to any authority, inside or outside ISKCON yet he has been telling Sarvabhavana das since 1977 that he suspected Srila Prabhupada was poisoned.

(10). On July 23, 2003 Bhakticharu said: "*It is still a mystery to me why Srila Prabhupada spoke that way.*" And he also said: "*As a matter of fact, when we heard His Divine Grace speaking in that way, we became extremely worried.*" This again contradicts what he has previously stated.

Are we dizzy yet with this whirlwind of contradictory statements and positions? Bhakticharu's words are a maze of bewildering contradictions to the point that we don't know what he thinks from one day to the next day. Changing stories are the hallmark of a liar and a guilty man.

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 the formation and compiling of the book titled *Not That I Am Poisoned*, ***Bhakticharu paid US\$3000 for the publishing costs and covered all the expenses of Deva Gaura Hari. This was confirmed to Jitarati das by Tirtharaja das.*** Thus we see that Bhakticharu is an active participant in the fraudulent cover-up and blind denials of Srila Prabhupada's poisoning. He has colluded with the other primary suspects, namely Tamal and Jayapataka, to distribute a book of lies, fraudulent claims, false propaganda... why? Because they are innocent or because they have something to hide? Any simpleton can see that something is fishy there.

Is it any wonder why Bhakticharu is considered a suspect in Srila Prabhupada's poisoning?

ANOTHER VRINDABAN POISONING ALLEGATION AGAINST BHAKTICHARU SWAMI

An account from a Srila Prabhupada disciple, former ISKCON member HH Krishna Balarama Swami of Vrindaban (born in a mahant family):



"For example, one time in the early eighties His Holiness Bhakticharu Swami and Sarvabhavana Das had surprisingly fed us alone and sumptuously, along with sweet rasagullas in their apartment in Calcutta, India. A few hours after eating, we felt like knives were moving around inside our stomach. We were in Calcutta to catch our flight to California. In that condition we reached Berkeley, California where we were admitted in the hospital. When we were in the hospital, even after many months and after many tests, the doctors could not find anything wrong in our body. Seeing our situation, the

GBC Guru of the Berkeley temple at that time, HH Hansadutta Swami, sent us to the Manila temple in the Philippines where Chakravarti das and his wife (Dinasarana dd) were living. We were very sick. Chakravarti and his wife took us to Dr. Baskara and secretly told him to put us to sleep forever. Dr. Baskara, while injecting the lethal drug in us, told us to think about beautiful ocean waves and nice dancing girls on the beach, etc. Chakravarti das and his wife were both present next to our hospital bed in Dr. Baskara's hospital in Manila and

were chanting the Hare Krishna Mahamantra loudly. We cannot remember what happened next. But Hansadutta Swami was in California and he phoned HH Svarupa Damodara Swami, another GBC Guru for ISKCON, and told him that Krishna Balarama Swami was dead. Later, when HH Svarupa Damodara Swami met us in Calcutta, India, he was shocked upon seeing that we were alive. He said, "Hansadutta told me that you were dead." <http://archived.Krishna.org/MyMission/mymission11-3.php>

OCEAN OF MERCY IS ACTUALLY AN OCEAN OF SUSPICIONS

In 2016 Bhakticharu Swami (BCS) released his book called *Ocean of Mercy* recalling his time in 1977 as one of Srila Prabhupada's caretakers and as assistant to Tamal, who was Srila Prabhupada's personal secretary. Upon review, we find that it definitely portrays BCS as a very intimate caretaker of Srila Prabhupada and he shares his spiritual emotions of that time very effectively and movingly. However, it has numerous historical errors and chronological problems, that, when compared with actual tape recordings and other accounts of the time, show clearly that BCS's version of many key 1977 incidences are either wrong or twisted. Maybe BCS simply relied upon a faded memory of things 40 years ago without fact-checking against the other existing historical accounts, and that explains the divergences. There are accounts from Hari Sauri, Tamal, Satsvarupa, the actual tape recordings, and others; but BCS's version stands out as a very different story that conflicts with real history. Why is this?

Also we find a pattern of re-characterization of key events in two areas of history, namely the poisoning of Srila Prabhupada and Srila Prabhupada's directions for future initiations and gurus in ISKCON. This amounts to an attempt to rewrite history, especially those parts dealing with Srila Prabhupada's speaking of being poisoned. This is very suspicious. Why would BCS present an account dramatically conflicting with the actual tape recordings of those days, as well as with other written portrayals? Is he trying to cast events in a particular way for some reason? What reason? To us, it appears BCS has made an attempt to deflect suspicions about Srila Prabhupada's being poisoned and the events of late 1977 that he finds difficulty explaining today. We will quote from BCS's book in Books Two and Three to comment on what we think he has tried to do with his historical rewrite. In summary, we cannot recommend his book to anyone because it is an historical rewrite, laden with deceit, fallacy, fiction, and detraction, designed to remove the existing suspicions about Srila Prabhupada's poisoning and Bhakticharu Swami's possible role in it.

Rather than deal honestly with the actual documented history of events and provide rational explanations for them, BCS has changed what happened so it all looks fine to readers and disciples. But this course of dishonesty actually increases suspicions of what happened in 1977, and draws more distrust of himself upon himself. It is clear he wants to deflect attention away from himself as a prime suspect in the now proven cadmium poisoning of Srila Prabhupada. He also tries to resolve the question of succession to Srila Prabhupada by claiming something that is unsubstantiated by any other real evidence. Altogether, the book is an ocean of questions and suspicions. He is trying to hide history with his doctored so-called recollections. His book is thus fraud and cheating by his deceitful changing of what really happened, as shown below.

CHANGES TO HISTORICAL EVENTS REGARDING THE GURU ISSUE

From BCS's book *Ocean of Mercy*, we extract the following questionable sections and comment.

(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)

COMMENTS: We do not believe that Srila Prabhupada said this, or anything close to it. We do not find anywhere else in Srila Prabhupada's teachings that upon taking sannyas that one is allowed to initiate when his guru "disappears." We think this is inserted by BCS simply to try to give further credence to his being an initiating guru, to bolster his so-called authority received from the ISKCON GBC. Amazing.

(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, others thought it would be Satsvarupa Maharaja, and others thought it would be Tamal Krishna Maharaja. When Srila Prabhupada was approached with the question, his initial treaction was, "my Guru Maharaja did not appoint any successor acharya, so how can I?"

COMMENTS: Finally someone admits how the leaders were thinking, that one of them would be named as the successor acharya. Again, amazing. And Srila Prabhupada clearly disappointed the aspiring “acharyas.” Instead, eleven ritviks or priests were named instead, and although Srila Prabhupada did not say this anywhere, the leaders then claimed after Srila Prabhupada had left that the ritviks were meant to become full gurus. But where is that evidence?

(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 Krsna Maharaja to add him...” (pg. 200)

COMMENTS: Actually Srila Prabhupada named NINE ritvik representatives on July 7, not ten. Tamal said that on July 9, when he was ready to type up the July 9th letter, he asked Srila Prabhupada if there were any more names to add, and Srila Prabhupada then added Bhavananda and Hansadutta. Also, the GBC already apologized to the ISKCON society in 1990 about the false claims made by the GBC in 1978 that Srila Prabhupada had appointed eleven successor gurus. So Bhakticharu’s claim is contradictory to the present GBC body’s official position that there never was any appointment of gurus. Therefore, Bhakticharu’s statement: “that they could initiate their own disciples after his departure” is totally contradictory to the ISKCON GBC minutes and resolutions which state the opposite, that Srila Prabhupada only named ritviks for while he was still present. The GBC now claim no arrangement was made for after his departure, thus necessitating their making a solution by creating a vote-approved system for new initiating gurus. This erroneous claim by Bhakticharu shows either tremendous deceit or total confusion of history, or both.

(4). On p. 206, BCS describes that in late August 1977: “When it was finally time for him to go, we all watched him stride through the gate and disappear around the corner.”

COMMENTS: But Srila Prabhupada could not walk at that time. Another account describes: “...the caravan reached the Delhi airport, where Srila Prabhupada remained lying on the bed in his car with the doors open. Srila Prabhupada was finally moved by wheelchair to the plane.” (ISKCON in the 1970’s, Satsvarupa, p.308) So why the inaccuracy in BCS’s account? Stride through the gate? This gives us more doubts about his book.

(5). Conspicuously, BCS has mentioned **absolutely nothing** about the instructions that Srila Prabhupada gave on May 28 nor does he mention the July 9 Order. He was present for both of these very important events, so why has he chosen to simply ignore them? This omission is convenient for his concocted explanations on guru succession and future initiations.

CHANGES TO HISTORICAL EVENTS REGARDING THE POISON ISSUE

From BCS’s book *Ocean of Mercy*, we extract the following questionable sections and comment.

(1). “Abhiram Prabhu found an ayurvedic doctor in Delhi who prepared makharadhvaja. So he purchased it and brought it to Vrindaban.” (p. 221)

COMMENT: More serious historical errors here, which leave us wondering further about the veracity of BCS’s other claims in his book. Abhiram das left Vrindaban and Srila Prabhupada’s service at least a week earlier on October 16; it was actually Satadhanya das who brought the medicine from Delhi to Vrindaban, and it was purchased by Chandra Swami and then donated to Srila Prabhupada. BCS has the facts all mixed up. Abhiram had nothing to do with the makharadhvaja at all. What else in his book is wrong?

(2). “That evening, a Bengali devotee from another matha in Vrindavana came to ask Srila Prabhupada for a donation for a temple [...]

COMMENT: Here is another big error. Srila Prabhupada discontinued the makhardhvaja on October 27 after three doses because it had caused diarrhea. Baram Misra, who maintained the Chaitanya Mahaprabhu temple, for which he asked for a donations for renovations, came to see Srila Prabhupada on November 9. There are 13 days separation between these two events, yet BCS says “Prabhupada started to feel so bad that he decided not to take any more. That evening, a Bengali devotee...” and thus implies these two events were on the same day, although 13 days apart. Why does he do this? The answer is that he wants to explain Srila Prabhupada’s talk of being poisoned on Nov. 9 with some moderate but temporary ill effects of medicine last taken on Oct. 27. The Bengali Baram Misra did NOT come that sameday, but 13 days later!.

(3). *“Speaking in Bengali, Srila Prabhupada then said that he had been feeling terrible- as if he had been given poison.*

COMMENT: This is a fraudulent misrepresentation of facts. The reason why BCS has put these two events together on the same day is because he wants us to believe that when Srila Prabhupada announced to Balaram Misra that he thought he was being poisoned, he was talking about the ill effects of the makharadhvaja. Many ISKCON leaders have tried to explain away Srila Prabhupada’s statements about being poisoned with this makharadhvaja theory. (see Ch. 18) **BCS has joined the others in a deceitful explanation which is easily exposed and is their attempt to assign Srila Prabhupada’s statements to bad medicine rather than actual poisoning.** But on November 10 when Srila Prabhupada last spoke of being poisoned, BCS and the other caretakers all engaged in a frenzied discussion which clearly acknowledged actual homicidal, malicious poisoning. (see Ch. 19) Even 13 days earlier when Srila Prabhupada had taken the last of the “bad” medicine (makharadhvaja), he never spoke, as BCS asserts, “as if he had been given poison.” This is concocted by BCS to make us believe there was no poisoning. However, the hair tests with cadmium prove otherwise.

(4). *“Although many devotees were standing around, I was the only one who could understand the conversation. I was shocked to hear what Prabhupada had said, and told Tamal Krsna Maharaja, who shared my reaction [...] After the Bengali devotee left, the devotees got together and I told them in detail what Prabhupada had said. Tamal Krsna Maharaja, 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.”* (pg. 222)

COMMENT: Where to start? How does Bhakticharu think he can get away with this surgery of actual events? He is digging a grave for himself the more he speaks on this issue. Silence would have been far better for his defence. These conversations were tape recorded, and this is just not the way they went, **not even close.** See Ch. 12 for the transcript of these talks. Bhakticharu Swami has now conspicuously projected more suspicion upon himself by proposing a history that could not have happened, according to the tapes and other accounts. BCS is in clear discord with actual history by trying to make up his own history. The tapes do not lie, and BCS has it all wrong. **“As if”** he was given poison? **“I am just speaking like that”**? These statements are nowhere in the actual conversations. Read them and see. Bhakticharu is trying to convince us that Srila Prabhupada was not speaking of actual poisoning, just that he **felt as if poisoned.** By these statements, he is creating more and more reason to suspect him as involved in Srila Prabhupada’s poisoning.

The hair tests prove there was a real poisoning, not just some “feeling” about bad medicine. This is why BCS is a prime suspect in Srila Prabhupada’s poisoning, due to repeated dishonesties. The guilty always do this in their attempt to hide what was really done.

Srila Prabhupada told Balaram Misra on Nov. 9, and Tamal asked Srila Prabhupada on the next day, Nov. 10, “So who is it that has poisoned?”... NOT... “Do you feel that you have been given poison.” And the day before, on Nov. 9, Tamal asked Srila Prabhupada: “You said before that you... that it is said that you were poisoned?” And Srila Prabhupada replied, “No. These kind of symptoms are seen when a man is poisoned. He said like that, not that I am poisoned.” The “he” is the one who said there were poisoning symptoms, but “he” did not say there was poisoning. Srila Prabhupada himself said he thought he was being poisoned. In this way BCS and other ISKCON misleaders jumble the conversations to make their own versions, trying to fool people with the way things did not happen. What an outrage! Does BCS think we do not have the taped conversations as they are and that he can just rewrite them as he likes and no one will notice?

(5). *“I told Damodar Prasad 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 Krsna.....These are all his pastimes.’ [...] Damodar Prasad thought for a minute and then said, ‘Makaradhvaja is like nectar, but it is very strong. It is a tonic. Therefore, the body must be able to absorb it. To give the medicine without even seeing the patient’s condition was not right. Whoever gave it like that made a mistake. Besides that, it is prepared from mercury, so if the mercury is not cured properly its effect can be quite harmful.’ I began to see what a big mistake had been made. ‘What can be done now?’ I asked. Although Damodar Prasad tried to console me, a*

terrible weight remained in my heart. I told Tamal Krsna Maharaja about the conversation [...] but Tamal Krsna Maharaja reminded me that it was Srila Prabhupada, after his dream, who had wanted to take it.” (pg. 225-6)

COMMENT: Actually Damodar Sastri believed that Srila Prabhupada WAS poisoned, according to his own son, Dr. Ramesh K Sharma. See Ch. 82. Further, nowhere in the tape recordings do we see that Satriji believed anything other than that Srila Prabhupada’s speaking of poisoning **must be true**, that it was due to a rakshasa, and questioning why anyone would want to do this, etc. Review the tape transcriptions. (Ch. 12) And we have already addressed the bogus suggestion that Srila Prabhupada was talking of poison as reference to ill effects of medicines like the makharadhvaja. (See Ch. 18) Makharadhvaja was only taken thrice Oct. 26-27, then discontinued. So how does “Someone has poisoned me” on Nov. 10 have anything to do with something that had not been spoken of for 2 weeks? Bhakticharu is trying to mislead us that the reason he did nothing when Srila Prabhupada spoke of being poisoned is that he was only “feeling **as if** poisoned,” brushing aside Srila Prabhupada’s poisoning complaint as due to discomfort. Now we are convinced Bhakticharu is purposefully obscuring what really happened, and the only reason someone does that is because they actually ARE guilty of what they are being suspected of. **BCS also contradicts his earlier versions of the events as listed above.**

BCS BOOK OCEAN OF MERCY RE: HEALTH EXCERPTS



In reviewing Bhakticharu Swami’s book Ocean of Mercy, what was striking was the lack of any specific descriptions about Srila Prabhupada’s severe decline of health in 1977. Bhakticharu was with Srila Prabhupada’s party as early as January 10 at the Kumbha Mela, and then again in Mayapur from mid-February and on. He says nothing about the sudden and drastic health attack of February 26 which was well-known amongst all the devotees there at that time- prayers for srila Prabhupada’s health were advised by management and Srila Prabhupada lay bedridden for days, koaning in pain, and unable to give the morning class as usual. Why does Bhakticharu miss this major event in his book? Further, he hardly mentions Srila Prabhupada’s health while Srila Prabhupada could not eat or go on walks. On p.105 is the

first mention of health, and he describes: “*Srila Prabhupada’s health had been bad for months, since he had returned to India, and now it was deteriorating rapidly.*”

However, the facts are that Srila Prabhupada was still able to take his daily walks, give classes, meet visitors, etc until February 26 when there was a horrible and immediate episode just days after Tamal had arrived from America. Bhakticharu makes it sound like it all started much earlier, and was a gradual decline of health. Everyone in Mayapur, including all the visiting foreign devotees who came for the annual Mayapur festival, was fully aware of Srila Prabhupada’s sudden health problems. How does Bhakticharu miss this?

The liited health descriptions:

- (1). Pg. 116: “...despite his ill health...” (late March 1977)
- (2). Pg. 119: “His health was not good and he was physically weak...” (Cross Maidan)
- (3). Pg. 134: “Due to his poor health...” (April)
- (4). Pg. 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 bnody. We all thought it was a temporary setback and that he would soon get better... We were all stunned by this turn of events.*”

On May 8, Srila Prabhupada arrived in Hrishikesh and he ate kicharis and jalebis heartily, with daily public darshans, increasing his translation work, and even teaching the cooking of many preparations. On May 11, Tamal wrote to Radhaballabha that Srila Prabhupada’s health is slightly improving. Srila Prabhupada wrote Giriraj that “Yes, my health is improving a very little.” But late on May 15, after midnight, there was a sudden

turn for the worse, as described by Satsavrupa: "...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 on May 17, Srila Prabhupada could no longer walk and began preparations for his departure including the drafting a final will. Yet the only descriptions we get from Bhakticharu up to this point is the three ultra-brief mentions above of poor health, with no detail. If his book is supposed to be about Srila Prabhupada's last year, why has he avoided anything about Srila Prabhupada's health condition? **He makes it sound like a vague gradual deterioration that no one understood or saw unfolding.**

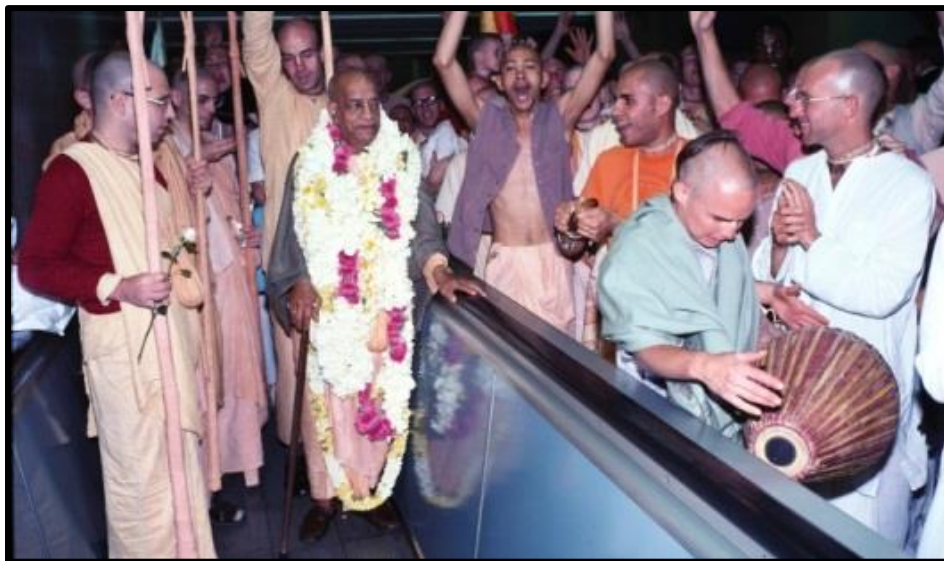
Actually, there were two very dramatic attacks on Srila Prabhupada's health, February 26 and May 16, and Bhakticharu fails to describe anything about them in his book. It is as though he wants us to believe that Srila Prabhupada quietly faded away due to some unknown cause. Of course, today we know it was due to lethal cadmium poisoning, the levels of which produced very obvious and outstanding health symptoms, of which his omission is a very suspicious. He doesn't want to talk about Srila Prabhupada's health failure and deteriorating symptoms except in the vaguest way possible?

Then he claims Srila Prabhupada told him to stop cooking for him: "*he was going to stop eating and drinking in order to give up his body...*" to which Tamal replied: "*What can we do when Srila Prabhupada makes such a decision and gives us such an order?*" Rather, what else could Srila Prabhupada do, being poisoned? Bhakticharu then says: "*And nobody could have imagined that his condition would deteriorate so quickly.*" (pg. 211) No one, that is, except the poisoners who were somehow giving the cadmium to Srila Prabhupada.

And that pretty much is all the detail that Bhakticharu has in his book about Srila Prabhupada's health conditions and health decline during all of 1977. Nothing about diagnoses, diabetes, kidneys, causes of illness, very little about all the doctors that came and went, or about medicines other than the makharadvaja.

Bhakticharu Swami has evaded the health issue almost entirely. As the living caretaker who was giving Srila Prabhupada all the medicines and applying all the treatments prescribed by dozens of doctors and kavirajas throughout 1977, why has he not mentioned but 2% of this history? It was his specific service at the time, in conjunction with Tamal. This information is very conspicuous by its ABSENCE, and it simply casts another cloud of suspicion upon him. Altogether, there a lot of clouds of suspicion about Bhakticharu Swami and his knowledge of or involvement in Srila Prabhupada's catastrophic cadmium poisoning.

Bhakticharu is also one who would have knowledge of poisoning with cadmium and its doses because he was a chemistry major in a German university. We would not mention this otherwise, but since he is so suspiciously implicated by his various conflicting "stories," we do so. For example, on July 12, 1977 in our Health Chronicles in *Someone Has Poisoned Me*, it is described that Bhakticharu was taught by Bonamali kaviraja to prepare a herbal potion daily which included two salts, one being sodium nitrate. The entire story was told by Bhakticharu to Nityananda das in November 1998. It was clear that he was quite knowledgeable with chemicals, compounds, and their uses.



CHAPTER 74: BHAVANANDA DAS

INTRODUCTION

Bhavananda das developed the Mayapur project in cooperation with Jayapataka Swami from the very early 1970's. He accomplished great strides forward in establishing the Hare Krishna movement in West Bengal, and was both a GBC member and a sannyasi. However, there is evidence that he was involved in poisoning Srila Prabhupada along with others such as Tamal in 1977. With the demise of Tamal, Bhavananda remains as a living and prime suspect in the poisoning of Srila Prabhupada. In this chapter we will combine material related to his being a poison suspect with material which shows him to be an unqualified leader, so not to have two separate chapters.

BHAVANANDA WAS BEST FRIENDS WITH TAMAL

In 1981 Tamal told his disciples in a lecture that Bhavananda was his favorite of all the ISKCON gurus. They would often spend time together in Vrindaban, Mayapur, Australia, and so on. There are many photos of the two of them walking together in Vrindaban or elsewhere with big smiles. They were best of friends, and very close. Tamal recruited him in Los Angeles in 1969, and once rescued him from Hollywood when he had left the temple.

Sept. 9, 1981, Tamal spoke in Melbourne about his host, Bhavananda Swami. Tamal explained how he recruited Bhavananda in Los Angeles. Some excerpts:

"It was easy to see that he was a very special personality. The surprising thing to me was that he understood everything I was saying. There was no difficulty for him to grasp the (philosophy)... I never saw anyone take to Krishna consciousness so effortlessly before, he was practically already Krishna conscious. Simply there was some temporary covering, that's all. He didn't pose any arguments, he was simply making questions and hearing, like I never met anyone. I was very glad to meet such a nice person; we were good friends and I felt very close to him. He was always blissful... So he just joined very easily, not in any way ordinary."

In Bhakticharu Swami's *Ocean of Mercy* (p 102) it is written: *"You [Bhavananda] are also one of those fortunate souls. I notice what a deep relationship you have with him. Maharaja smiled and said, 'Yes that's true. We developed a deep friendship from the first time we met.'"*



COMMENT: Yes, Tamal and Bhavananda were best of friends. Birds of a feather flock together. Tamal was almost certain to be involved in poisoning Srila Prabhupada, so just on the basis of how very close he was with Bhavananda, it is suspected Bhavananda would also be involved in some way, and more so than just knowing about it. Bhavananda spent much time with Tamal and Srila Prabhupada in late 1977.

BHAVANANDA'S STATEMENT OF DENIAL

Following is the "Statement by Bhavananda das" from *Not That I Am Poisoned* (2000), pg. 135:

"I have been most apprehensive about becoming involved in what I saw to be an "endless debate" on the internet over the poison issue. When Hari Sauri prabhu made the point that many innocent devotees were becoming bewildered by all this I felt duty bound to make a statement - and one statement only - for the

record. I did not poison Srila Prabhupada nor was I involved in a conspiracy to poison Srila Prabhupada. Absolutely none of my Godbrothers poisoned Srila Prabhupada. The entire poison issue is ludicrous and beyond absurd.

COMMENT: The evidence shows that someone certainly did poison Srila Prabhupada, so how can it be absurd? If it is so absurd and ludicrous in 2000, then why did Bhavananda not say this to Srila Prabhupada in 1977, when he was in the same room with him and other caretakers, and when Srila Prabhupada spoke about being poisoned, and no one in the room, including himself, protested? Why has this matter become absurd now, when it was acknowledged TEN times in a few minutes time in 1977? (see Ch. 12) Of course, Bhavananda does not address this glaring contradiction. Bhavananda says he did not poison Srila Prabhupada, he was not involved in a conspiracy to poison Srila Prabhupada, his Godbrothers did not poison Srila Prabhupada, and that the entire poison issue is ludicrous and beyond absurd. But from the transcripts of the Nov. 9-11, 1977 tapes (T-44/45/46), we see everyone at Srila Prabhupada's bedside agreed with the poisoning allegation. NO ONE, not Bhavananda, Tamal Krishna, Bhakticharu, the doctor, et al, made any such denial when Srila Prabhupada said (a) he was being poisoned (b) he had heard that he was being poisoned (c) he had the symptoms of someone who was being poisoned (d) he had read about the symptoms of poisoning.

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

COMMENT: Really? See Chapter 40: Rejection of Proper Medical Care. Actually, there was a very aggressive aversion to having qualified doctors come to see or disgnose Srila Prabhupada. Dr. Khurana, Naveen Krishna das' father, came and offered to arrange a series of qualified medical specialists and a complete hospital staff with equipment to come to Vrindavan from Delhi at their own expense to test and treat Srila Prabhupada in his quarters. The offer was refused by Tamal. There was a bewildering parade of medical men throughout 1977, as one was taken on, then rejected, and another sought out. Each one was discredited by Tamal, then rejected. This was a recurring pattern.

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

COMMENT: The devotees all over the world nor Nityananda das were told that Srila Prabhupada had called all his disciples to come see him, and so they faithfully maintained their posts of service.

Srila Prabhupada was certainly never more approachable by all the devotees regardless of sannyasa, grhastha, male, female or even child. I remember thinking Srila Prabhupada would want some privacy from the video camera of Yadubara prabhu 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.

COMMENTS: This is absolutely untrue. Tamal did not allow guests to see Srila Prabhupada unless he screened them and approved them. There was no openness. Bhaktisiddhanta das stated that he was the guard, and was instructed to keep everyone out. Maybe Yadubara had access, but others did not. But even if there was total accessibility, does that prove that a secret poisoning was impossible? Bhakticharu also wrote in *Ocean of Mercy* that Tamal restricted all devotees from seeing Srila Prabhupada, who was "off limits." Thus, Bhavananda who is here deliberately misportraying the situation in Srila Prabhupada's last months, as one of accessibility for everyone to Srila Prabhupada when actually there was severely restricted access to Srila Prabhupada, then he must be either dishonest or completely unaware of the actual events which he himself experienced. Why would he mischaracterize the situation in 1977? Thus we think he is misportraying the situation for a hidden motive. What is it? Here are three confirmations about the severely restricted access to Srila Prabhupada in late 1977:

(1). BIF: What do you mean by....you were the guy at the garden gate ?

Bhaktisiddhanta das (BSD): I was the guard at the garden gate [in 1977].

BIF: What were your instructions ? **BSD:** My job was to stop anyone who tried to enter.

BIF: By anyone, you mean who was not approved ? **BSD:** That's right. I was there everyday.

BIF: Are you telling me, you were one of Tamal's security force. **BSD:** Yes.

(2). "...Srila Prabhupada was about to leave his body. The doors of his room, which for months had been closed and guarded, were thrown open, and devotees streamed in." (Ocean of Mercy, p 232, Nov 14, 1977)

(3). Long-time Indian resident Abhinandana das (2004) about Dr. Ghosh from Vrindaban Research Institute:

"Dr. Ghosh only had one story to tell. Under the Tamal tree in Krishna Balaram Mandir, Srila Prabhupada was sitting (there is a famous photo), wearing dark sunglasses. Dr. Ghosh told us that Srila Prabhupada immediately recognized him and called him close to tell him something. However as he approached, devotees were instructed by Srila Prabhupada's servants to obstruct his path. He especially remembered big whomper kartalas in his face, and he gave up and left. He was extremely suspicious and definitely favorable towards the idea of foul play."

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

COMMENT: How can the Hare Krishna movement go forward without an honest, unbiased, and thorough investigation into this matter? The mountain of evidence demands it, and strongly points to poisoners of the pure devotee still remaining in the leadership of ISKCON. Bhavananda's dismissal of the evidence as absurd is meaningless because he himself has no credibility due to his own past history. No righteous person would give credence to a man of Bhavananda's character, except for the GBC who has chosen to enshrine his 'statement' in their publication. That they use someone like Bhavananda as a witness in defence, reveals their desperation and the depths of their darkness. It appears as though the institution controlled by very questionable elements is intent on harbouring the suspects without allowing any real, honest, or unbiased investigation. What an outrageous insider cover-up sham.

Bhavananda's statement follows a similar pattern to that of the other suspects; a pretenious apathy to address the allegations of murder. This is -planned deception. He tries to stifle queries by labelling it a disturbance to "innocent devotees". Looking at his history, we find his disregard for "innocence" will show his concerns to be totally false.

UNCONTROLLED SENSE GRATIFIER

Below we regretfully delve into the history of Bhavananda, not to simply dig up the mud and throw it around, but to show that after Bhavananda attained guruhood in 1978, he went practically crazy with sense gratification. When tempted with the opportunity to become an as good-as-God initiating guru himself just like Srila Prabhupada, he could not control himself. His life became consumed in the fire of that all-attractive ambition. The things Bhavananda did from 1978 to 1987 reveal a man who could do just about anything for his



senses, and that kind of cruel and selfish person is certainly capable of involvement in poisoning someone. Child rape, sex with brahmacharis (voluntary and involuntary), beatings and abuse of school children, sex with taxi drivers, living an opulent high-life off of his disciples' hard labor, and then never making any amends or even admissions, shows specific character traits. Thus he also cannot be trusted when he speaks or acts.

"They say power corrupts, and these 11 successor gurus had absolute power over their thousands of adoring disciples in their zones. They being worshipped as God. The craziness that developed from this is impossible to explain. Hardly can one believe it. I joined ISKCON at the height of this craziness in 1986, in perhaps the craziest place in ISKCON -Australia, where the god was Vishnupada (Bhavananda) and we were all supposed to worship him. I lived in all the temples, I know all the devotees from that time, and I know exactly what was going on because I saw it with my own eyes. Bhavananda had twisted the philosophy of Krishna consciousness to facilitate his own material sense gratification. 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. 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 he kept the whole thing secret from all other devotees."(Madhudhvisa das brahmachary, 2011)

The number of accusations against Bhavananda for sexual molestation of children, sex with various brahmacharis, voluntary or involuntary, intoxication while working at Govinda's Restaurant in Sydney, and flings with taxi drivers paints a picture of an uncontrolled sense gratifier.

BHAVANANDA THREATENS TO SQUEAL ON TAMAL AROUND 1995

ANON was a disciple of Prabhavishnu das, and 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. When we tracked him down, he was understandably hesitant to speak with us, but we have his name and location on file.

"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 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 Bhavananda 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 and acquiesced to Bhavananda, telling him to calm down. Tamal then successfully campaigned for Bhavananda's reinstatement and continued involvement 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 reflected on this incident just a few years earlier, and he now strongly believes in his heart that Bhavananda's extortionary threat to Tamal was to reveal something about Tamal's involvement with Srila Prabhupada's poisoning. (As related by Mandapa das and Michael, in January 2016)

AUSTRALIAN TESTIMONIES: SAUNA RAPE AND TEEN SUICIDE

"The Australian temples all had 2 marathons a year, and in the name of Mayapur, Bhavananda took all the money. He did squander some of it on BMWs, first-class air fares, and expensive shoes etc. Also he chilled out in expensive holiday resorts. But there was no evidence that he had a stash because when he was sacked he didn't have a cent. After his exposure for illicit sex I demanded his removal; as a result I was beaten up twice by his disciples. The next story has reached a little exposure. In the mid-80's, he visited the Mildura farm and raped a young brahmachari who was threatened not to tell anyone. The kid was traumatised and became depressed, but he told Krodesvara das, the TP of the farm, what had happened. Then he committed suicide. This was 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. He was then kicked out of Mayapur for causing a disturbance. This incident has been kept secret for so long. I have told Subhalaxmi about this, and found that Krodesvara had told her years ago. So hopefully Bhavananda will be indicted. Krodesvara will willingly testify. Later Bhavananda was a paid employee of Pratapana das as the Maitre'd and brought all his gay and boy friends to drink champagne with him at Govinda's." (Sabhapati das, 2016)

It is always good when stories such as the above are verified, and Achyuta das (2017) did so as follows:

"I recall this incident very well and I have further information to add. Firstly, I will say I am saddened to learn of the suicide of that boy. I have wondered up until today, even contemplated trying to find him, what had become of him. I recall his name- not an initiated one- to be Matsya. He was a student at the gurukula when I was the headmaster. He was about 12 years old and had come to the school when his mother became a 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 specifically through Bhavananda's intervention- you know the drill- get her out collecting money and leave her child to be educated.



"He was a rough boy, irreverent, not so much into being there but he got on alright and I remember his mother coming to visit occasionally. One day I received a phone call from Bhavananda asking me to send the boy from Murwillumbah to the Mildura farm. (as an aside, I recall his closest friend to be the boy I mentioned being chased through the woods by Gaur Gopal- poor kids)- I was troubled

by the request. He was asking me to make arrangements to send a 12 year old boy on a 2,000-kilometer journey on his say so, with Bhavananda presenting himself as acting in the interests of the mother for Matsya's welfare. The devotees in M'bah, there were no intelligent, responsible persons to consult with locally so I called Balarama das (Robert Horton) the President in Melbourne to talk about it. He was just as displeased as I was, didn't think it was proper but counseled me to buckle under and comply with Bhavananda's request to keep the peace. I do not recall exactly the details of the trip but I sent the boy off to Mildura.

"Some time later the sauna in Bhavananda's custom built residence at the farm in Mildura burned down. The insurance company demanded an investigation and sent investigators to the farm, determining the fire was arson. After studying the list of devotees they interrogated Matsya and his guilt was discovered. The insurance investigators concluded that they 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 the fact that 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 (I believe Khrodesvara was my informant here but it was a long time ago so I cannot be sure) was due to these factors. The mother had a brother, the boy's uncle, who was a police detective in South Australia. I was told he personally communicated that should they attempt to prosecute Matsya for the 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 conducted for nefarious 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 Bacis here in Oz."

BHAVANANDA IMPLICATED BY THE POISON WHISPERS

Bhavananda, Hansadutta, and Jayapataka were present when the poison whispers took place on November 11, 1977. It is widely perceived and recognized that Bhavananda's voice is heard in these incriminating whispers. He is the one who giggles in the middle of the whisper:

"The poison's going down." (Bhavananda giggles) "The poison's going down."

Let the record reflect that many devotees consider it to be Bhavananda who is giggling, based on the recognizability of his unique voice. He was in the room, and the few others present do not have a voice like that in the giggle. Tamal is whispering about poison going down, and his close friend is giggling about it. Very weird, but it is what it is.

BHAVANANDA IS AT THE CENTER OF THE 1977 POISON DISCUSSIONS

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...(sniggers/snickers).

We fail to find any humor in these discussions, but Bhavananda does. It is very clear that he and the 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 it not absurd in 1977, but now it is?

EXCERPT FROM ESSAY ABOUT BHAVANANDA BEING PROTECTED

"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 didn't have charisma or shakti, but he's been like Teflon all these years. He's like the Ganges. You're made to believe that he's always pure, regardless of the fact you can feel, hear and see such filth in front of your eyes. Yet on the authority of the higher echelons of ISKCON, we're supposed to believe that it's just our own material contamination that causes us to see him as being impure, regardless of all the evidence. We can only conclude that 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 Mayapura at the time. There was Bhagavan, Rameswara, Harikesha, 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, if not also 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 the western countries. I've never personally experienced that degree of loyalty, nor have I seen it exhibited in any other circumstance throughout my life." (Rocana das, Sampradaya Sun)

COMMENTS: Bhavananda lost his guruship in 1987, and then 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, for all that he knew, as he held a great power over the others' heads. The GBC had no choice but to expel him in 1987 because of the great rebellion amongst the general membership. The GBC had already reinstated him once; they could not get away with it a second time. But ever since then, Bhavananda worked his way back into ISKCON's leadership; for many years he has been situated in top management of the Mayapur Planetarium project with support from financier Ambarisha das.

REPORTS ON BHAVANANDA'S SEXUAL AND PHYSICAL ABUSE HISTORY

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

"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. Bhavananda made a child eat raisins till the child vomited. Bhavananda, practically every day, would punch the child's arms. His arms had black and blue bruises due to this. This routine continued for about a year. The child reported that he told two

leading ISKCON authorities about these arm-punching incidents, but they just laughed and didn't take it seriously. This witness also related that Bhavananda would whack children on the head with a gong stick during kirtana. 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 5, during a phone interview with a representative from the CPO, stated that 5 times, in the late 1970's or early 1980's, Bhavananda made him, when he was a teenager, masturbate Bhavananda, and Bhavananda passed semen. When Bhavananda read the allegations from witness 5, he shook his head in denial and said something about it being "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.

"This panel herein acknowledges the many years of service that Bhavananda das 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 dasa physically and psychologically abused several children, thus causing pain and suffering for these young devotees." (END)

COMMENT: We can't help but notice that while other offences are serious, the allegations made by witness 5 are most alarming. Yet, it was never reported to the civil jurisdiction where it belongs due to uncertainty as to whether witness 5 was a minor at the time of the alleged incidents. There have been a number of other allegations of Bhavananda's child rape and sexual molestation that were never investigated. A note from the Child Protection Office director Dhira Govinda das in regards to witness 5, received in 2017, is as follows:

"The team that investigated the allegations from witness 5, and the panel that adjudicated the case of Bhavananda dasa, were quite certain that 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."

INTERNAL REPORT PRESENTED TO THE GBC IN 1986 (<http://mitglied.lycos.de/pada/>)

"First of all Bhavananda (Charles Bacis) was caught in 1976 having anal sex with a young boy in Mayapura. Tamal Krishna covered up this incident according to Yasodanandana das. Bhavananda's history includes his assisting in the direction of the underground pornographic movie 'Chelsea Girls,' in which the 'girls' were actually homosexuals. Bhavananda was friends with Andy Warhol. The next known case was in 1983, the one with the taxi driver (a chauffeur hired by the Vrindaban temple). This taxi driver also admitted he was having homosexual relations with Bhavananda's appointed Vrindaban temple president. Bhavananda paid 500 rupees to the driver for sexual relations while riding to Delhi."

POSTED BY AN EX STUDENT (<http://mitglied.lycos.de/gbc/black/childabu.htm>)

"Many of these boys who were Bhavananda's disciples were known to be having sex with each other and molesting 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."

POSTED BY GURUKULI DAS:

"Bhavananda as a Guru was a 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 Vrindavana 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 (Maharaj), 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. When he comes to Mayapur he is allowed to give class and still receives royal treatment. Why does nobody stand up to say that Bhavananda is not fit to sit on the Vyasasana and present the philosophy?”

AUSTRALIAN DEVOTEE CLAIMS BHAVANANDA ARRANGED FOR HIS MURDER

*“Here in Australia I have had to contend with the dark sith lord Charles Bacis aka Bhavananda; much of my 35 years in Oz have been affected by the dangerous, vicious actions of Bliss Charlie (I call him) and his flunkies. In the late eighties, I was required to maintain a discrete profile when a group of his followers decided that I should be killed. It was an Australian television broadcast, nationally televised, that featured an interview with me as regarding the alledged sexual misconduct of Bhavananda that got him removed from his post. The reason I know that the devotees plotted to kill me is because the designated killer fell at my feet in a public street upon encountering me for the first time in 13 years, confessing the plot and begging my forgiveness. His name was **Yamuna Acarya**, a name given by Bhavananda. **He told me of purchasing the gun and setting his sights on sacrificing his life to avenge guru aprarada (on my part).** Instead, he asked me to provide a deposition to the New South Wales Police in Murwillumbah, N.S.W. 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 off to the mother of the boy running in the woods. I provided that deposition to the police in 2002.*

“Can you believe the old pervert is still going strong and lives not a stone's throw from the North Sydney Temple where he still minces around like the Queen of the Kirtan? I had close personal dealings for extended periods of time with Bhavananda which all contain plenty of "dark side" stuff. Bhavanada's pedophilia was a crime, some of it happened on my watch when I was the headmaster of the gurukula in Murwillumbah, Australia.” (Achyuta das, 2017)

WHAT HAPPENS WHEN YOU CONFRONT BHAVANANDA WITH HIS CHILD MOLESTATIONS?

“In November 1983 an Australian Srila 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 the activities of Bhavananda in Mayapur that were in the process of 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 gurukula in Mayapur. Then Bhavananda showed up at the farm within a day or two of this warning. He was ensconced in the “white house” (before his mansion was built) and my meeting with him is engraved on the retina of my memory like few other encounters



in this lifetime. I called on Bhavananda in his quarters and announced solemnly that I needed to discuss something important with him. He was very cordial (Bhavananda had great charisma. He 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 roll over 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 had tolerated,

forgiven, out of compassion, the sinful acts of the “queer pujari,” Shyambhur. He realizes now, 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 himself for his lack of judgment in respect to these illicit behaviors of the punjari -I am amazed. He claimed due of his special role as direct connection to guru-Krishna, these rumors were a direct communication from Krishna to he himself 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 encounter would have to include the word "psychopath" to describe that behavior. 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 two days later four officers from the Department of Immigration came to the gurukula looking for Jeffery Solomon. That is the legal name of 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. So, when the Immigration Officers came to the school looking for Mr. Solomon, they knew whoever was using his name was illegally in the country. I was taken in handcuffs from the school, placed in a state prison where I remained for over a month.

“It was directly his 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 never saw any of it again. I was forced to leave the country; I went to New Zealand directly from prison, and later was granted permanent residency in Australia but was required to enter Australia 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 Australia in April of 1986. All the real troubles began after my return to the Darlinghurst 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 (do you remember him? Canadian. Lives here. Mad as a hatter and calls himself a Rabbi of the Yadus- Jews.) That money was recouped by another of those marathons the Aussie devotees were fond of- no one was ever told the truth about that incident. There are others who know more about the drugs than I. Chittahari, Pratapana (current and longtime head of Darlinghurst operations, millionaire (how does that happen?), Bhavananda, and some grimy hangers on, really they were a low-class operation with clearly flexible morality. I was always the outsider at the management meetings. That was a definite drug deal. There are reports it was not the only one.

“In your chapter, there is an item about the Punjabi taxi driver in Vrndavana. I remember that Punjabi, not his name. I met him in Florida, he was of Cuban origin.” (Achyuta das, 2017)

MORE ANECDOTES ABOUT BHAVANANDA

Paratrikananda das of Los Angeles had compiled a report in 1998 some reminiscences and anecdotes from various sources, and the following were about Bhavananda:

- Late May 1977: Bhavananda describes to Yasodananda das about Srila Prabhupada's upcoming appointment of ritvik representatives, then declares gleefully, “I can't wait until we get to do this!”
- Bhavananda eats French fries in a joyful mood at the time of Srila Prabhupada's departure.

- Bhavananda stands at the top of the stairs in Vrindabana at the time of Srila Prabhupada’s departure: “POWER! POWER! POWER!”

CONCLUSION

There are too many allegations of Bhavananda’s child and homosexual escapades so that it won’t all fit in this chapter. Suffice it to say he had no control, and crashed and burned as a zonal successor guru within a few years, having thoroughly ruined his credibility with his own reckless behavior. Someone with such uncontrollable lust for sense gratification, engaged in such lowly activities as child sex and rape, also allegedly arranging for murder, can also be expected to be the type of person who could poison his spiritual master for the all-attractive rewards of the power and wealth that would come as a result. In addition to the actual direct evidence, this personality assessment confirms he had the character of one capable of the worst sort of crimes.

Now, someone may protest that it is irrelevant or faultfinding to dwell on Bhavananda’s character traits and history, but this is not so. In many criminal court trials, it is allowed and relevant to explore the character, history, and mentality of the accused as it relates to the crime at hand. So let us not fall for that sentimental trick again, “Oh, it is offensive to examine Bhavananda like that!” The levels of outright audacious cheating, narcissism, uncontrolled sex drive, perverted desires, lust for power, etc leads to think that, yes, the giggler in the whisper “the poison’s going down” could do something like poison someone. After all, he has done just about everything else, and the temptation of becoming as good as God will carry some away to do just about anything.

To conclude, we refer to a conversation that Yasodanandana das recorded in his diary from July 1977 when Srila Prabhupada had announced the appointment of eleven ritviks to initiate disciples on his behalf. Bhavananda was included on the list.

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

YAS: What about after?

BHAV: I guess we don’t know yet.

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

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

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

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

Bhavananda’s enthusiasm to take up the job of initiating disciples was just bubbling over. And although he and the others did not know in July how it applied to after Srila Prabhupada was gone, which wouldn’t be long since he was being lethally poisoned for many months already, by the time December came, their conspiracy to become successor acharyas was secretly discussed, fully developed, and already being implimented. Hansdadutta and Kirtanananda started initiating their own disciples before New Years Day, 1978. What happened between July and December that changed “We don’t know yet” to “It was clearly understood that we will become full gurus”?



CHAPTER 75: JAYAPATAKA SWAMI

INTRODUCTION

Jayapataka Swami is one of the original eleven 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 Book Two. This was a great fraud and spiritual crime for which Jayapataka has never made any explanation or apology.

Jayapataka is believed, at a high-level of certitude, to be involved in Srila Prabhupada’s poisoning, suspected because of the evidence that implicates him, as well as his placement in the center of the unauthorized guru takeover of ISKCON.

If someone gets a share of the stolen money from a bank robbery, it is quite clear they were involved in the robbery, even though perhaps not amongst those who held up the tellers with guns. Jayapataka is a natural person of prime interest in Srila Prabhupada’s poisoning.

JAYAPATAKA IDENTIFIED IN THE THIRD PRIMARY AND CERTIFIED “WHISPER”

Hansadutta, Bhavananda, and Jayapataka are in the room when the poison whispers take place. In one instance on the last conversation tapes, Jayapataka is heard speaking with Srila Prabhupada in the background, not as whispers, but in full voice which was faintly recorded on the tape, perhaps because the recorder was across the room. Forensic analysis has confirmed this whispered conversation in the background to be:

LOW-VOLUME SPEECH: *POISONING FOR A LONG TIME*

“Whisper #3” takes place on page 391, Conversations Book #36, Nov. 10, 1977. Someone speaks four words in Bengali, after which Jayapataka Maharaja (it **definitely** is his voice) says what sounds to Mahabuddhi and many others as “POISON ISHVARYA RASA.”

VOICE: Bengali 4-word phrase: (kayek din pare asha, meaning “In a few days time.” (Maybe Jayapataka)

JAYAPATAKA: *Poison ishvara rasa (?) OR:*

JAYAPATAKA: ***POISONING FOR A LONG TIME Certified by audio forensics (Jack Mitchell):***

SRILA PRABHUPADA: ***TO ME?***

VOICE 2: (whisper) ***THAT’S REALLY ORIGINAL.***

VOICE: (whisper) ***GET READY TO GO.***

When one listens to this part of the last tape recordings several times, it becomes more clear, and the most heartbreaking section is where Srila Prabhupada weakly asks in great surprise, “To me?” It appears to be Jayapataka admitting to Srila Prabhupada that they had been poisoning him for a long time, which is confirmed by the cadmium hair tests, namely that it was in effect at level levels from at least February 1977 until Srila Prabhupada’s departure 9 months later. This was some kind of “poison ishvara rasa” or poisoning pastime, and that Srila Prabhupada should prepare to go, perhaps in a few days time. Totally shocking it is, but try as many have, there is no innocuous interpretation to the conversation. And it has been certified by the audio forensic specialist Jack Mitchell at CAE.

Therefore Jayapataka is classified as one of the primary suspects. He had the means, the motive, the opportunity, and the tape recording implicates him as well. Jayapataka was also situated right next to the tape recorder when the whispers, “The poison’s going down” and “The poison’s in the milk” were spoken, as indicated by the volume of his voice before and after the whispers. How could he be right there, within a few feet of the whispers between Tamal and Bhavananda, and not know what was going on?

JAYAPATAKA ENDORSES SRILA PRABHUPADA'S POISONING

On July 15, 1999 an article was posted on vnn.org by Radhapran das, Vice-president, Bukit Mertajam 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, H.H. 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 H.G. Krishna Parayana das, H.G. 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.'"



Thus a prominent GBC and ISKCON guru, Jayapataka Swami, went on record as admitting that such a poisoning was possible, whereas the official ISKCON position has been one of flat denial. If the Gaudiya Math was able to poison Srila Prabhupada's food, it would have been right under the noses of Bhakticharu and Tamal, who were responsible for security in this area. But, the rest of the article wonders, how could those poison whispers be attributed to the Gaudiya Math when Tamal, Bhavananda, and Jayapataka's voices are recognizable in the three whispers?

It is noteworthy that Jayapataka did not enter any statement into the official GBC poisoning denial book, *Not That I Am Poisoned*. He must have been asked to do so, and he must have declined, thinking better of doing so. Why should he say anything, after all?

CONCLUSION AND MISCELLANEOUS INFORMATION

Around 1998, due to many complaints from many devotees, and following a committee investigation, Jayapataka Swami was CENSURED or reprimanded (given a warning to make changes), for not chanting his daily japa of 16 rounds on his beads, and for poor sadhana in other ways as well. Jayapataka also instigated by his activities that the GBC had to rule that ISKCON initiating gurus may only allow their birthday celebrations once a year, because he was constantly travelling around the world where his disciples would arrange a Vyasa-puja birthday celebration at each location. The result was constant celebration, year-round. This disturbed many devotees who saw this practice as a continuation of the zonal acharya era practices. He was also accused of constant travel so that devotees would not notice his lack of sadhana.

In March 1978 when Sridhar Maharaja told Jayapataka that being appointed as a ritvik representative of the guru does not automatically make one an initiating guru later, Jayapataka told Sridhar Maharaja, as recorded on tape, referring to the May 28 tape: "Prabhupada has given explicit desires." Sridhar Maharaja then believed that Srila Prabhupada had actually appointed eleven acharyas, and gave his extensive advice to ISKCON's "new acharyas" on that basis. This was an act of deceit by Jayapataka; there was no giving of explicit desires or instructions by Srila Prabhupada that anyone become a successor guru. This led to the exploitation of Sridhar Maharaja by ISKCON leaders, using his advice based on misinformation (a lie from Jayapataka) to then further justify their zonal acharya system. Sridhar Maharaja should not have trusted Jayapataka's word so

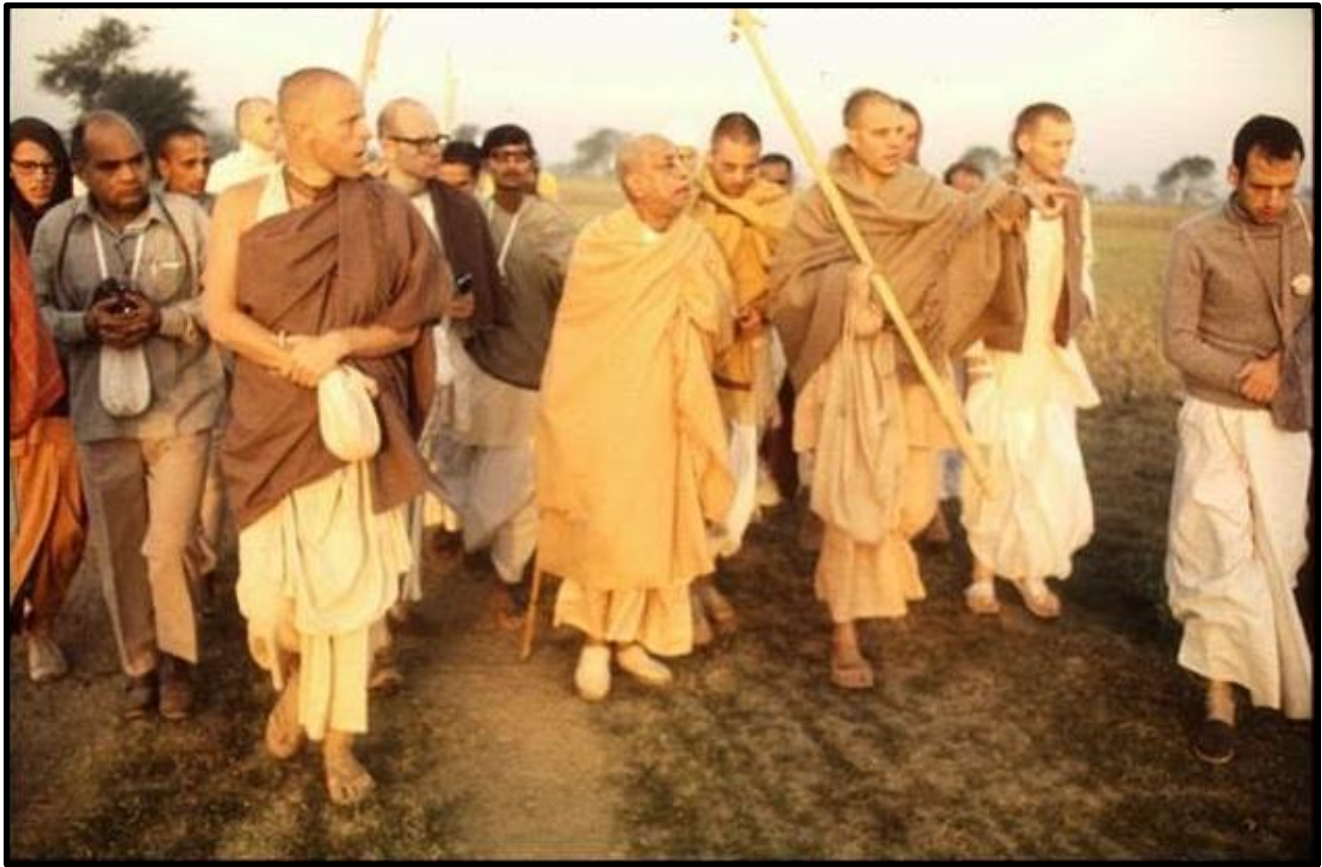
easily and he should have asked for proof that Srila Prabhupada wanted new gurus, just as many are doing now.

“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 Sridhar Maharaja, March 1978)

Of course that was a big, bold lie. There has never been any evidence produced since 1977 that Srila Prabhupada appointed anyone to initiate after his departure. And the GBC in 1990 admitted it was not true and apologized for the decade of zonal gurus based on that lie. Jayapataka boldly lied to Sridhara Maharaja and misled him into giving faulty advice and an endorsement of the unauthorised guru system that he and his cohorts had conspired to foist upon the general devotees.

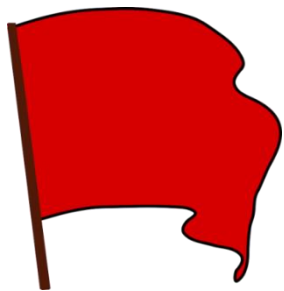
We find Jayapataka to have been the most sly and clever of all the bogus initiating gurus, always carefully calculating his responses and actions, usually by being non-committal and vague. He is an expert and Teflon politician. He has a powerful astrological configuration to protect from death: he survived in 1990 a knife attack to his throat which circled half his head but missed his jugular vein by an eighth of an inch. He also has so far survived a severe stroke which has paralyzed one side of his body. Thus there are explanations as to why Jayapataka just keeps going on... and on.

There have also been many incidences and reports of his fanatically inclined disciples in Bengal, with incidents of an unexplained and suspicious prison suicide, bomb explosions, beatings of perceived critics, and what is called the Bengali Mafia. Jayapataka has over ten thousand disciples, many who will do anything for him. We have not felt safe going to Mayapur ever since Srila Prabhupada departed, and especially since the *Vedic Village Reviews* of 1989-1993, what to speak of the book *Someone Has Poisoned Me* published in 1999.



CHAPTER 76: THE NOTORIOUS CHANDRA SWAMI

INTRODUCTION



In India today, and even more so in the 1970's, one can find Ayurvedic physicians, herbal medicines, various drugs, and poisons fairly easily. It is part of the Indian scenery and an area loosely regulated by government. To obtain any one of a number of poisons is not at all difficult, as India is in many ways like the Wild West.

This chapter examines a notorious Shaivite tantric herbalist "godman" called Chandra Swami who regularly visited and once stayed at the New York ISKCON temple for a couple of days in late 1976 when Tamal Krishna Goswami was the resident GBC in charge there. Chandra Swami became very well acquainted with the New York temple president Adi Keshava Swami and gave him assistance for defending a deprogrammer-initiated court case. The following year Chandra Swami arranged for the late October 1977 makharadhvaja medicine to be donated without charge to Srila Prabhupada.

News reports have it that Chandra Swami may have been linked to the poisoning of jailed Indian politicians in 1976. He has an incomparably dark history of unsavory associations and is suspected of fraud, bribery, terrorism, arms dealing, murder, and much more. He is highly implicated in the 1991 assassination of Rajiv Gandhi. He is purported to be capable of mind reading, magical feats, and owns an opulent pink granite palace in Delhi, built on land allotted by his former ally and friend Indira Gandhi.

Due to the notorious scope of Chandra Swami's alleged activities, which includes poisoning, influence-peddling, involvement in assassinations, and then noticing his extensive association with ISKCON devotees...

It is natural to wonder: was he the source of the poison which Srila Prabhupada spoke of, and the cadmium which has been found in Srila Prabhupada's hair?

ISKCON leaders have claimed that the poison Srila Prabhupada spoke of on Nov. 9-10, 1977 was in reference to the makharadhvaja supplied through Chandra Swami which Srila Prabhupada took thrice until Oct. 27, 1977. However, it is clear the October makharadhvaja cannot explain earlier poisoning, as proven by hair samples A and D, to have started in February and continued at least until late August 1977. Chandra Swami is a very possible source of the cadmium, especially since because the prime suspect Tamal must have met him in New York in late 1976 and because Chandra Swami was an expert at poisons at herbs.

1. Chandra Swami supplied the medicine (makharadhvaja) that *NTIAP* claims was the "poison" that Srila Prabhupada spoke of on November 9-10, 1977.
2. Chandra Swami is reported to have supplied the poison given to Indira Gandhi's political opponents while they were imprisoned in 1975-1977, such as JP Narayan.
3. Chandra Swami has been associated with assassinations and innumerable other nefarious deathly activities, including arms dealing.
4. Chandra Swami was close to several devotees, especially Adi Keshava Swami, and likely Tamal too, staying in the New York ISKCON temple for a couple of days in 1976.

He stands out so starkly in the lineup of persons present during Srila Prabhupada's last two years that *of course* his involvement in some way or other is suspected. In any crime investigation, his type of character would be the first to be checked out. We are not grasping for straws here; we are simply stating the obvious.

DREAM OF A RAMANUJA KAVIRAJ

On October 20, 1977 Srila Prabhupada had a dream wherein he saw a Ramanuja-*vaidya* preparing

makharadhvaja medicine, and he interpreted that Lord Krishna had given some idea of how to be treated. The devotees had already obtained what was supposed to be *makharadhvaja* from Bonamali in Vrindaban, but he was not a Ramanuja *kaviraja*. Bonamali gave instructions that its administration be withheld until the cooler season of winter, and Bonamali's medicine was later determined to likely not be *makharadhvaja* at all.

But Srila Prabhupada wanted the *makharadhvaja* prepared only by the Ramanuja-*kaviraja*, as he had seen in his dream. A local Vrindaban Ramanuji *kaviraja* was brought to Srila Prabhupada who said that Bonamali's medicine was not real *makharadhvaja*, and he quoted a high price to make it himself. When he refused to make it at the temple so the preparation could be properly monitored and its quality assured, Tamal recommended they not use him. The search carried on elsewhere for the Ramanuji *kaviraja* in Srila Prabhupada's dream. Tamal arranged for devotees to go out in all directions.

On the 24th of October, Smarahari das was going to South India to see the chief priest in Sri Rangam temple. He was going to purchase the medicine's ingredients himself, and then have the Ramanuja *kaviraja* make it while he watched. He hoped to be back with Srila Prabhupada's medicine in one to two weeks. Meanwhile Adi Keshava Swami and Satadhanya went to Delhi to look there, as described further on below.

There are four accounts thus far as to how the *makharadhvaja* that Srila Prabhupada took as medicine was obtained from Chandra Swami:

1. **Adi Keshava's version from Nityananda's interview with him in *SHPM* (early 1999),**
2. **Tamal's version in his *TKG's Diary* (1998),**
3. **from the *Conversations Books* based on tape recordings from 1977,**
4. **and a second interview (late 1999) with Adi Keshava as summarized in *NTIAP*.**

We must note that there are significant contradictions in *NTIAP's* version compared to the other three accounts, which we will review after setting forth all four accounts below:

1. INTERVIEW WITH ADI KESHAVA (*SHPM* 1999)

In March 1999 Nityananda das interviewed Adi Keshava das, who was very forthcoming and informative. He then had a PhD in Biochemistry and worked in plant pathology research, coincidentally being very familiar with arsenic toxicity and various testing methods. At the mention of Chandra Swami, Adi Keshava immediately muttered, "Oh, that old rat!" and variously described the "sadhu" as a wheeler dealer, a Punjabi truck driver, a slimey character, and he spoke poorly of the tantric profusely. Chandra Swami was a fortune teller, astrologer, and self-proclaimed psychic whose offers of help to people were invariably self-motivated, Adi Keshava said.

In the summer of 1976 the Scientologists had organized a conference on religious freedom in New York City, and Chandra Swami was invited there by Swami Harihar, who was an associate of Dr. Misra, Srila Prabhupada's early New York patron and friend. Also, according to Sevananda das in 2017: "*As for Chandra Swami, he was apparently in NYC, hobnobbing with UN Members on the behalf of PM Indira Gandhi, and collecting donations from wealthy Hindus. He also seemed to be on a fact finding mission to learn about ISKCON.*"

ISKCON New York requested a hearing from the Queens County Long Island Grand Jury because of the kidnapping of an adult temple devotee by deprogrammers hired by her parents. When released, she pressed charges against her mother and the deprogrammers. The Grand Jury instead began to question the teachings and practices of ISKCON, leading to the arrest of Adi Keshava Swami and Trai das on October 12, 1976, and they were charged with felonies for kidnapping, etc.

In November 1976 Chandra Swami read about the court case in the news and came to the New York temple to offer Adi Keshava his help. Chandra Swami 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 Chandra Swami also assisted in Adi Keshava's defense. The two swamis became good friends. Adi Keshava needed, and took Chandra Swami's help for the court case. But for what reason Chandra

Swami was so helpful is unknown, because he always made relationships for his personal gain.

Chandra Swami never met Srila Prabhupada nor attended Rathayatra in July 1976, as it is believed his relationship with ISKCON and the devotees started in November 1976.

Chandra Swami 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 did receive the painting, according to Adi Keshava. In India, Gopal Krishna Swami knew Chandra Swami quite well, and on December 23, 1976 in Bombay, Giriraj and Srila Prabhupada discussed Chandra Swami as seen from the taped room conversations. Srila Prabhupada noted that Chandra Swami was not interested in Krishna Consciousness, although Chandra Swami had apparently spoken well of the devotees to Indira Gandhi, with whom he was very closely associated.

Chandra Swami, a wealthy world jet-setter and traveller, came and went from New York. Adi Keshava, and other devotees as well, sometimes visited him at a deluxe upper Manhattan apartment. ***Whether Tamal went there too to meet him is not known.***

In February 1977 Adi Keshava went to Mayapura for a week to visit Srila Prabhupada, to get encouragement and strength to cope with the strenuous challenge of the deprogrammer's court case. He travelled with Tamal and Brahmananda, but while Adi Keshava stopped over in Delhi for three days first, the other two were in Mayapura by February 14. Adi Keshava had gone to see Chandra Swami in Delhi about his pending court case, which indicates how deeply Chandra Swami was involved. Tamal and Adi Keshava, the twin leaders of New York ISKCON, spent the long international flight from New York to India discussing many things, undoubtedly also discussing Chandra Swami and why Adi Keshava was going to see Chandra Swami before even seeing Srila Prabhupada. The Chandra Swami business was thus very important in some unknown way.

Adi Keshava and ISKCON won in the New York Supreme Court on March 17, 1977. Charges were dismissed and the Hare Krishna religion was deemed bona fide and that its adherents were entitled to practice the religion of their choice. Adi Keshava and Drishtadyumna das later flew from New York to see Srila Prabhupada in Vrindaban with the great news of a preaching victory. On the way, Adi Keshava again met Chandra Swami at a house in Delhi, and "thanked him for his help." Apparently whatever assistance Chandra Swami had given was worth a delay in seeing Srila Prabhupada by stopping over in Delhi first. Adi Keshava then arrived in Vrindaban on May 25.

INDIRA GANDHI WANTED TO MEET SRILA PRABHUPADA

After Indira Gandhi's defeat in the March 1977 Indian national elections, she remained in Parliament but was no longer the Prime Minister. In late May a man came to the Vrindaban ISKCON temple gate for Adi Keshava, with a message from Indira Gandhi's appointment secretary. Indira Gandhi was now offering to write a letter of commendation for the New York court case regarding ISKCON's bona fide and beneficial missionary activities in India. A phone number was given to call in Delhi. But the court case was already favorably concluded, which apparently Mrs. Gandhi was not aware of yet.

According to Adi Keshava, Chandra Swami was somehow involved with Indira Gandhi's wanting to meet with Srila Prabhupada in Vrindaban, but Srila Prabhupada decided not to meet her due to her tainted and controversial reputation. Srila Prabhupada also objected to and criticized how Indira Gandhi had enforced the sterilization of *babas*, or sadhus.

Adi Keshava went to Delhi to properly decline Indira Gandhi's offer, and once again met Chandra Swami, who was surprisingly present at Indira Gandhi's secretary's office. Adi Keshava informed Chandra Swami of Srila Prabhupada's ill health, and then never met him in person again.

Months later on October 23, 1977 Adi Keshava went to Delhi to try to extend his plane ticket, but was not able to do so, and so he had to fly back to New York immediately. Adi Keshava had also offered to look in Delhi at the same time for the Ramanuja kaviraja in Srila Prabhupada's dream who would have makharadhvaja. Satadhanya das accompanied him to Delhi on business of his own.

Adi Keshava phoned Chandra Swami's "office;" Chandra Swami was out and a "minion-psychophant" answered the phone, who was asked for suggestions on where to find a qualified Ramanuja *kaviraja* who

might have or could make *makharadvaja*. The “minion” called Adi Keshava back after contacting Chandra Swami in South India (Madras), and referred Adi Keshava to a very prominent *kaviraja* in Delhi who was treating Morarji Desai, the new Indian Prime Minister. These details differ from other accounts.

Satadhanya and Adi Keshava went to the Delhi *kaviraja*'s large clinic and they described Srila Prabhupada's condition and dream, requesting *makharadvaja*. 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 supposedly just completed making some *makharadvaja* intended for another person, and from an apothecary-type jar scooped out the sufficient quantity for Srila Prabhupada. **He donated it free of charge.**

This *kaviraja* said that the *makharadvaja* should not ordinarily be taken by one as deteriorated in health as was Srila Prabhupada, but who was he to argue with Bhagavan in Srila Prabhupada's dream? He wrote a letter to Srila Prabhupada expressing these serious reservations and giving the exact instructions for its dosages, etc.

Adi Keshava then left from Delhi that night to go back to the USA while Satadhanya returned alone back to Vrindaban with the *makharadvaja*. Just before his flight, Adi Keshava phoned Vrindaban and was shocked to hear from Gopal Krishna that Srila Prabhupada was taking the *makharadvaja* while no one had showed him the *kaviraja*'s letter. Very upset, Adi Keshava then flew to New York. When Adi Keshava reached this part of his narration to me, he began to cry and emotionally expressed great regret and consternation that the Delhi *kaviraj*'s warning letter was not paid any attention and that Srila Prabhupada may have been harmed by the inappropriate use of the medicine. It was quite clear how dearly Adi Keshava felt about Srila Prabhupada.

However, the real problem was not the three doses of *makharadvaja* that Srila Prabhupada took, but whatever else it was that resulted in his ultra-high cadmium poisoning which is traced back to at least early March 1977, when hair sample D was cut from Srila Prabhupada's head.

COMMENTS: But from the *Conversations Books* and tape recordings, it is described that Chandra Swami directly arranged and paid for the *makharadvaja* medicine himself by going to see the Delhi *kaviraja*, and that he himself had donated it (not the *kaviraja*). The accounts are contradicting. Bhakticharu and others also refer to the *makharadvaja* as coming from Chandra Swami, not the Delhi *kaviraja*.

2. TAMAL'S ACCOUNT FROM TKG'S DIARY (1998)

October 23, 1977: "Gopal Krishna and Adi Keshava went to Delhi for phoning."

October 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 *makharadvaja*. **Candidas had saved 7 tolas and was going to donate them to Srila Prabhupada.**"

October 25: "In the early evening Satadhanya Maharaja arrived with the *makharadvaja*. The *kaviraja* had also treated Morarji Desai, and his office was filled with members of Parliament, etc. There are six kinds of *makharadvaja* medicine. He had prepared *siddha makharadvaja*. 7 tolas were not required. **As it was being made for another, when the *kaviraja* heard it was needed by Srila Prabhupada, he donated it.** It was made from gold, pearls, musk, mica, and other ingredients, and could be taken with milk or honey. The *kaviraja* had given twelve grams, enough for 24 days at two doses a day, each weighing two ratis. Both Satadhanya and Adi Keshava were very impressed, though the *kaviraja* was not a Ramanuji but a shakta wearing Siva tilak. Prabhupada heard all this from Satadhanya Maharaja, then said that Bhakticharu Maharaja and I would take charge of the medicine..." (TKGDiary, pg. 293-9)

COMMENTS: It is interesting to see the very fine details provided by TKG's *Diary*- almost word for word from the *Conversations books*. Clearly Tamal has “refreshed” his memory by reference to these books. This actually occurs throughout Tamal's diary, with many sections matching exactly the tape recordings. We would like to see the original handwritten diary to compare what is (or is not) actually in there.

3. ACCOUNT FROM CONVERSATIONS BOOKS (1977)

From the Conversations Book 36, pages 71-2, we read that Bhavananda first brings the news about the makharadhvaja to Srila Prabhupada:

*"And the other one is that Adi Keshava Maharaja, he has a friend in Delhi named Chandidas. He's a big yogi, I think? ...He has quite a bit of money. And so Adi Keshava called him up, and he had a kaviraja in the Ramanuja sampradaya. And **Chandidas went to see his kaviraja**, and his kaviraja had just gotten finished mixing makharadhvaja medicine. He'd been preparing it for the past ten days. And Satadhanya and Adi Keshava were just now going over to see this kaviraja. **That Chandidas has purchased seven tolas of the medicine for Your Divine Grace as a gift.** They are going over to pick it up."*

Srila Prabhupada laughed and said, "Just see. Krishna arranges... Very good... So very good news." Then Bhavananda said, "And that kaviraja in Delhi said that no, the gold is absorbed in the medicine." Bonamali had said that the medicine just passes through the gold, not absorbing it. Srila Prabhupada wanted the dosage information to be obtained also. On October 25, Satadhanya arrived in Vrindaban with the makharadhvaja. In the Conversations Books, Vol. 36, pg. 73, we read:

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...*

PRABHUPADA: *That's all right. What did he charge?*

TAMAL KRISHNA: *What did he charge?*

SATADHANYA: **Nothing. We got it for free because we got it through one influential man named Chandra Swami.**

PRABHUPADA: *Oh.*

TAMAL KRISHNA: *Oh, Chandra Swami. That's that person Adi Keshava was always working with.*

COMMENT: *Oh? Why is Tamal pretending that he has not already heard this news? Bhavananda heard 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 Chandra Swami as though it was only Adi Keshava who knew him? This is very suspicious, especially as Tamal previously calls Chandra Swami as Chandidas, as though he was so unfamiliar with his real name. On the same day Bhavananda also uses the name Chandidas, indicating he got the wrong name from Tamal who been the one to first get the news from Delhi. Something is not right here.*

4. ACCOUNT FROM GBC BOOK NTIAP (late 1999)

From NTIAP, pg. 108-9, there is a recounting of another interview with Adi Keshava, and thus we have our fourth account on the makharadhvaja procurement details, but with some major differences:

*"Naturally, he (Adi Keshava) thought of his contact Chandra Swami, who certainly had more Delhi contacts than any ISKCON devotee... However, **upon ringing his office, Adi Keshava found only his secretary there** and he talked to him regarding his mission. **The secretary said he knew where a Vaishnava kaviraja could be found who was very famous and was even treating Morarji Desai.** He offered to take Adi Keshava and Satadhanya to see the kaviraja. When they arrived they were brought to the front of the long queue... The kaviraja was actually not a Vaishnava but wore the horizontal tilak of a Saivite... However he was very respectful of Srila Prabhupada's position and stated that although he wouldn't normally prescribe makharadhvaja to someone so weak, he would on this occasion because, "Bhagavan has spoken, so who am I to disagree." [...] The kaviraja gave specific instructions to warn Srila Prabhupada that this medicine was extremely strong and may have negative effects on him."*

Then *NTIAP* concludes by saying (pg. 111):

“There is no evidence that Chandra Swami even knew about this.” (about the donation of makharadhvaja to Prabhupada by the Shaivite Delhi kaviraja)

However, the tape recordings make it clear that Chandra Swami was actually very involved in arranging for the makharadhvaja, even paying for it as a donation. And Adi Keshava told Nityananda das that Chandra Swami was called by his secretary and that Chandra Swami arranged for the donation of medicine from the Delhi kaviraja. It seems *NTIAP* is distancing itself from Chandra Swami. Why?

COMMENTS ON THE FOUR VARYING VERSIONS

There are a few areas about these historical incidents and the four different versions about the donation of makharadhvaja that deserve comments, and then we can draw some logical conclusions about what was originally termed the “**Chandra Swami Connection.**”

CONFLICTING ACCOUNTS BETWEEN TAPE RECORDINGS AND MEMORIES: WHO REALLY ARRANGED FOR THE MAKHARADHVAJA AND HOW?

There are significant differences in the accounts of Tamal, Bhavananda, Adi Keshava and Satadhanya regarding how Srila Prabhupada’s makharadhvaja was obtained. The contradictions amongst the four versions raises these questions:

1. Did Chandra Swami make arrangements to pay for and donate the makharadhvaja by going in person to see the kaviraja or did he just phone the kaviraja from Madras?
2. Was Chandra Swami in South India/Madras at the time? Then how could Chandra Swami go to see his Delhi kaviraja as Bhavananda stated?
3. Or was the makharadhvaja donated by the Delhi Shaivite kaviraja after Chandra Swami’s secretary brought the devotees to him, without Chandra Swami’s knowledge?

We recognize that weathered, decades-old personal memories may become somewhat eroded. Also, true or untrue, it has been reported from several sources that Adi Keshava had a strong penchant for fibs and inaccuracies, to put it nicely. The most accurate accounting available, and the best out of the four, we believe, is found in the Conversations Books which are based on the actual 1977 tape recordings. Yet even there, some details are unclear and need better definition.

THE MOST LIKELY ACTUAL HISTORY OF EVENTS ARE:

Adi Keshava called Chandra Swami in Delhi. Chandra Swami went to see the Delhi kaviraja in person and arranged payment for the makharadhvaja. Adi Keshava then went to the Delhi kaviraja and picked up the makharadhvaja that had been donated to Srila Prabhupada by Chandra Swami. The Delhi kaviraja was appreciative of Srila Prabhupada, and had just finished preparing the makharadhvaja.

The account in the Conversations Books definitely confirms that the makharadhvaja was directly arranged for and donated *courtesy of Chandra Swami himself*. Also, it is likely, as Bhavananda reported to Srila Prabhupada, that Chandra Swami physically visited the kaviraja’s premises and had physical access to the apothecary jar of makharadhvaja powder that was just completed, and from which 48 doses went to Srila Prabhupada. In other words, Chandra Swami most likely had the opportunity to tamper with the makharadhvaja, although testing the remaining makharadhvaja, wherever it is, would settle that issue.

OPEN ENDS:

The anomalies in the various accounts should be reconciled; since perhaps there is some further, missing and vital information that would be useful. Separate interviews should be conducted of those with knowledge of these events. The remaining makharadhvaja should be tested, but where is it?

WE ARE VERY CONCERNED ABOUT THE CHANDRA SWAMI CONNECTION

NTIAP (pg. 52) claims that Chandra Swami's makharadhvaja was the so-called poison that Srila Prabhupada spoke about on November 9-10, 1977. But that discussion about the makharadvaj took place on October 27, two weeks earlier. We have already explained in Part Four why Srila Prabhupada's hair cadmium levels could NOT be caused by three doses of makharadhvaja, if somehow it was tainted with cadmium, because the cadmium in the early March 1977 sample D and in the late August sample A could not be explained by medicine taken in October.

However, if *NTIAP* thinks Srila Prabhupada considered the makharadhvaja as poisonous due to unexplained ill effects, why wouldn't they also be concerned (like us) that the direct source of the "poison" or makharadhvaja was a very dark criminal type person implicated in assassinations, et al, and should not have been allowed to supply medicine to Srila Prabhupada? Tamal and others rejected Bonamali because of some supposed overcharge of a few rupees, yet now that we know the nature of Chandra Swami, they still are happy about the source of the makharadhvaja, saying that at that time he had a good reputation?

Illogically and fantastically, *NTIAP* states on pg 111:

"The theory that Chandra Swami 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."

No evidence? Really? Please read these eight points and reconsider:

1. The super-high levels of cadmium in Srila Prabhupada's hair is triply confirmed in Chapter 29,
2. And this could not have happened accidentally, environmentally, or naturally... instead, it was due to malicious poisoning with homicidal intent. This was already established in Chapter 33.
3. So Srila Prabhupada was poisoned, or, in one sense, assassinated.
4. And Chandra Swami, implicated in the assassination/ murder of at least Rajiv Gandhi if not others, is intimately connected to Srila Prabhupada's medicines,
5. There are reports he allegedly supplied poison for Indira Gandhi's political prisoners,
6. Chandra Swami was not just distantly connected to Srila Prabhupada; apparently he personally called or more probably went to see the kaviraja who made the makharadhvaja.
7. Chandra Swami could have easily arranged to taint the makharadhvaja, and it should be tested for cadmium or other poisons, if the leftover doses can be found. However, even if it was tainted, it cannot explain the cadmium found in samples A (August 1977) and D (early March 1977) which were cut before any of this Chandra Swami makharadhvaja was taken by Srila Prabhupada.
8. Yet *NTIAP* has ridiculously said we are engaged in "a wishful fantasy" ?!@!#?
This sums up the "Chandra Swami connection" of possible great significance.

NOTE: It is far more likely that Chandra Swami would have supplied the cadmium for Srila Prabhupada's poisoning before February 1977, with instructions of use and doses, than it is that he tainted the makharadhvaja in October 1977, when Srila Prabhupada had already been poisoned for many months, as proven by the tests of hair samples A and D.

WHERE IS THE LEFTOVER MAKHARADHVAJA MEDICINE?

Where are the left-over 45 doses of red makharadhvaja, each wrapped separately? Although three doses in late October 1977 would not explain Srila Prabhupada's health decline which began in 1976 and suddenly became sub-acute in February 1977, there is cause for suspicion that the makharadhvaja could have been mixed with some poison as well. The question about whether the makharadhvaja was tainted should be settled.

CURIOUS ANOMALY: CHANDRA SWAMI OR CHANDIDAS?

It is also curious how in his diary Tamal refers to Chandra Swami as Chandidas, and Bhavananda did so as well. It seems strange, as all other devotees knew the godman as Chandra Swami, so how could Tamal not

have known his real name, especially by 1998 when he compiled his diary for publishing? Why did Tamal first use Chandidas and then Chandra Swami on the recordings, and then later that same day record the day's events in his diary with the incorrect name as Chandidas?

It appears that in this way we are being led to believe that Tamal does not know Chandra Swami well enough to even know his correct name? On October 25, 1977, the tape recordings show Tamal speaking about Adi Keshava's friend as "Chandra Swami," but then later made his diary entry of "Chandidas"? What's with this Chandidas business? And how would Bhavananda coincidentally also use Chandidas when he first brought Srila Prabhupada the news that the makharadhvaja would be obtained? We think Bhavananda got the wrong name from Tamal, indicating Tamal knew about this news, and yet he says "Oh" as though he is surprised to learn about Chandra Swami. He already knew, and he says, "Oh...?"

When one listens to the actual taped recording of Tamal's casual remarks about Chandra Swami, it leaves one with an unmistakable impression that Tamal actually knew Chandra Swami very well, but with the artifice of deliberately distancing himself from him. We wonder which name is in the actual original diary? Where is that diary? It should be examined carefully.

DID TAMAL KNOW CHANDRA SWAMI PERSONALLY?

SRILA PRABHUPADA'S CARETAKERS HAD NO CONTACT WITH CHANDRA SWAMI ?

We believe that *NTIAP* misquoted Adi Keshava as saying that no devotees caring for Srila Prabhupada in 1977 had any contact Chandra Swami. We doubt Adi Keshava actually said this at all. Adi Keshava did not tell Nityananda das this in his 1999 interview with him. How could he know this for sure anyway?

We strongly suspect that *NTIAP*, under Tamal's tutorial, secretive guidance, simply fabricated this part of Adi Keshava's interview. Even if Adi Keshava did say this, we would dismiss it anyway because how could Adi Keshava know everyone who had contact with Chandra Swami? He could speak of his own experiences and knowledge, but not for all others. We have already received testimony from a number of New York temple devotees who themselves had met Chandra Swami.

The Srila Prabhupada caretaker that we believe is most likely to have had a connection to Chandra Swami is Tamal. This logical assumption is elaborated upon just below.

WHY IS TAMAL DISASSOCIATING HIMSELF FROM CHANDRA SWAMI?

On the tape recordings of October 25th, 1977, Tamal says,

"Oh, Chandra Swami. That's the person Adi Keshava was always working with."

Now how could this be a surprise ("Oh") to Tamal on the 25th when Adi Keshava had called a day earlier with the news and everyone around Srila Prabhupada thus already knew about it? Bhavananda told Srila Prabhupada about this, the biggest news in weeks, on the 24th. Devotees had been sent out in all directions by Tamal to find a Ramunuji kaviraja with makharadhvaja. When Adi Keshava phoned to tell Tamal, as Tamal notes in his diary, that Chandra Swami donated newly prepared makharadhvaja, why does Tamal then say, "Oh..." as though he did not already know?

Is Tamal trying to disassociate himself from the tantric medicine-man who used to frequent the temple he was in charge of the previous year? The one who was seen coming out of Srila Prabhupada's quarters alone (as per Madhavananda das), the one who treated and cured Sudama Maharaja for a serious illness at the New York temple, the one who was picked up at the airport by a New York temple devotee (Bhagwat das), and the one with whom many other temple devotees spent considerable time? (as testified to later in this chapter)

The proposition that Tamal did not personally know Chandra Swami is rather unlikely. Why are we interested in this? Simply because Tamal is the prime suspect, and we are wondering where the cadmium could have been obtained.

DID CHANDRA SWAMI SPEND TIME AT THE NEW YORK ISKCON TEMPLE? YES HE DID

Bhagwat das (Alachua, now Maharaja) recalled that in the summer of 1976 when he served at New

York ISKCON, he was sent by Adi Keshava (temple president) to the New York airport to pick up Chandra Swami. He seemed to remember Chandra Swami stayed at the New York temple for some days, but Adi Keshava denied this, saying Chandra Swami had his own accommodations.

Bhagwat also recalled that Chandra Swami cured Sudama Maharaja from a very serious illness with his herbal medicines, and that Chandra Swami was a Shaivite tantric and very expert in medicines and Ayurveda. Another devotee from the New York temple, Antima das, also had extensive association with Chandra Swami, but he could not be located for an interview. He is still hoping to catch up with him wherever he is.

An interview with Drishtadyumna Swami in 2001 revealed that he clearly remembered seeing and meeting Chandra Swami **at the** New York ISKCON temple on West 55th Street, but was surprised to hear of his notoriety and that he was in the infamous Indian Tihar jail at that time under criminal charges and investigation. He also remembered that Chandra Swami was "guru" for Adnan Khashoggi, the shady Saudi Arabian arms dealer, at that time the world's wealthiest man, and that Chandra Swami spent time at Khashoggi's palace in Spain.

Lakshmi Nrsingha das, also from the New York temple, recalled that Adi Keshava and he went to see Chandra Swami at a rich lady's uptown Manhattan apartment, but was unsure of the date. They met with Chandra Swami for about two hours, when his mind reading abilities were displayed. Chandra Swami's history is filled with accounts of his impressing new contacts with the same magical tricks.

Hansarupa das: *"I remember seeing him come into the temple with his entourage, but not much more. Ostentatious, a bit like a circus sideshow..."*

Sevananda das in 2017 gave this recollection and information:

*"I remember the exact moment when he [Chandra Swami] met Adikeshava Swami. Adi-Keshava Swami did not know anything about him, though I did, having done Life Membership in Bombay, New Delhi, Singapore, and Hongkong. He was supposedly a favorite Spiritual Friend/ Advisor of PM Indira Gandhi. Chandra Swami seemed to very surprised to see that ISKCON gave out Tridandi Sannyasa, and that Adi-Keshava Swami had taken it. I was in the Manhattan temple for about 4 months. TKG was sitting there the entire time I was there. He wanted me to set-up a Life Membership office there. He knew that I wanted to get back to Hongkong as soon as possible, so TKG would have me come down to his office and hang-out for at least a couple of hours a day, so he could talk with me, and observe my Consciousness/ psychology. As for "the question that remains open is whether Tamal was ever seen with him or whether they had any meetings"? No. I never saw, nor heard of TKG meeting Chandra Swami, or talking with him. I remember being curious myself as to whether, or not, TKG knew anything about Chandra Swami. As it turned out, TKG seemed [initially] to be as oblivious, as Adi-Keshava Swami was, when it came to Chandra Swami. In fact, TKG seemed to get whatever info he could about him from Adi-Keshava Swami. At that time, TKG would only be seen in 3 places- The Temple Room for morning jappa, the Govinda's restaurant, or in his private office. **At any rate, Chandra Swami only stayed in the Temple for a couple days and then he left.**"*

So Bhagwat and Sevananda both confirm Chandra Swami stayed at the NYC temple for a few days.

CHANDRA SWAMI SEEN COMING OUT OF PRABHUPADA'S QUARTERS ALONE

Madhavananda das was replaced as Detroit temple president in 1976 and then stayed in the New York ISKCON temple sometime after the July Rathayatra there. Madhavananda very clearly remembers :

Seeing Chandra Swami **"coming out of Srila Prabhupada's quarters alone, and no one with him."** Madhavananda inquired from various temple devotees about the gold-plated, Rudraksha-clad swami's business, but no one else seemed concerned. He could not remember the month when this occurred. Both Srila Prabhupada's and the guest quarters were on the 11th floor.

This is indeed very unusual: coming out of Srila Prabhupada's personal quarters? Alone?

TAMAL WAS VERY FAMILIAR WITH CHANDRA SWAMI

On April 11, 1977, in response to Srila Prabhupada's asking about some young yogis that were kept by Indira Gandhi, Tamal replies with many details. He describes Chandra Swami's help in the New York court case and Adi Keshava's close relationship with him.

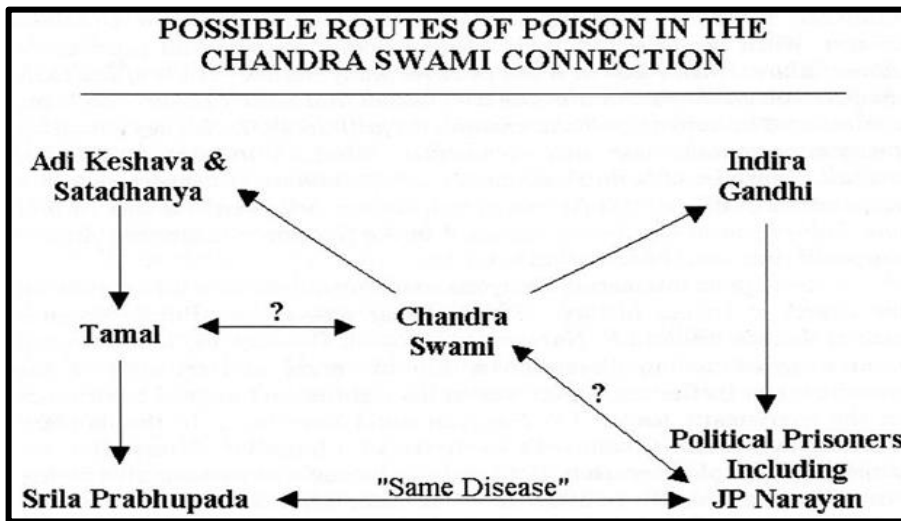
Prabhupada: *Some young yogis she was keeping?*

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. She would come to the telephone. He helped us, though, in our court case. Adi Keshava warned him. Because he was sometimes meeting all these women. Many women were coming to see him in New York. Many fashionable wealthy people. So Adi Keshava Maharaja warned him that "If you associate with these women, you will fall down." He liked Adi Keshava very much and helped him, because he could see that he was strict sannyasi. (Conv, April 11, 1977)*

So the question is whether Tamal met and became acquainted with Chandra Swami?

WHAT WAS TAMAL'S RELATIONSHIP TO CHANDRA SWAMI ?

Adi Keshava Swami and Chandra Swami became good friends, and Chandra Swami was allowed to stay in the ISKCON temple guest quarters for a few days as he moved about the East Coast. And testimony has it that Chandra Swami visited Tamal's ISKCON New York temple frequently. Tamal Krishna Goswami presumably would have met and associated with Chandra Swami at this time. How could he not have done so? He was the resident GBC, involved with the court case with which Chandra Swami was helping, and very close to Adi Keshava Swami who was Tamal's temple president. Wasn't Tamal watching everything like a hawk?



Actually, from June 1976 to February 1977, Tamal was number one and Adi Keshava was number two in New York ISKCON- as they worked closely together to manage all temple affairs. Adi Keshava was Tamal's protégé and assistant. Tamal was the resident GBC man while Adi Keshava was the temple president, meaning they cooperated and consulted on practically everything. Although Tamal was well known for his

meticulous micro-management of all details, and absolutely must have become acquainted with such an interesting personality as Chandra Swami, Adi Keshava did not recall if Tamal met with Chandra Swami. It is almost a given that Tamal would have met Chandra Swami in New York in late 1976.

It would be interesting to hear from more New York temple devotees of late 1976 to verify Tamal's personal relationship with Chandra Swami. Obviously, Tamal had more than ample opportunity to meet with him while staying in the same building at the same time. The list of New York temple devotees who knew Chandra Swami includes Bhagwat, Lakshmi Nrsingha, Dristadyumna, Antima, Sudama, Adi Keshava, Madhavananda, Sevananda, and others... but not Tamal? So the following facts are now established:

1. Chandra Swami had considerable association with NY ISKCON and its devotees in late 1976, and he was very involved with Adi Keshava's deprogramming court case preparations.
2. NY temple devotees visited Chandra Swami's New York apartment and Delhi home.
3. Chandra Swami invited NY devotees to upscale receptions with high-level government officials and arranged government contacts for them.
4. Adi Keshava was second to Tamal, and was very close to both Tamal and Chandra Swami (A=B=C?)

SO HOW COULD TAMAL NOT PERSONALLY KNOW CHANDRA SWAMI?

When we wonder where the cadmium came from that ended up in Srila Prabhupada's hair, we should consider the "Chandra Swami connection." Is that so absurd? We think not.

MORE ABOUT CHANDRA SWAMI

SRILA PRABHUPADA WAS NOT IMPRESSED BY CHANDRA SWAMI

From the recorded conversations, December 26, 1976, we see that Srila Prabhupada immediately understood Chandra Swami to be an opportunist. The next day Chandra Swami again is mentioned by Srila Prabhupada, who apparently was informed of Chandra Swami's being favorable to ISKCON because it was the only organization converting Christians back to Hinduism.

CHANDRA SWAMI IN CONVERSATIONS BOOKS:

In Bombay, Giriraj, Srutasrava and Dr. Patel were discussing the challenges presented by the American deprogrammers.

Giriraj: *And then Adi Keshava Maharaja is going with a swami? Chandra Swami, some Indian swami in America. He's going with Adi Keshava Maharaja to meet the new President of the United States on January 27th.*

Srila Prabhupada: *He's going to see?*

Giriraj: *Yes, Jimmy Carter... So Adi Keshava Maharaja and this one Indian sannyasi, they are going to make a representation to the new President.*

Srila Prabhupada: *Who is that Indian swami?*

Srutasrava: *His name is Chandra Swami.*

Srila Prabhupada: *Chandra Swami? So why...?*

Guest: *He's a young man.*

Srila Prabhupada: *He must be Mayavadi. He's taking advantage of this.*

Guest: *He's a man who is following Tantric.*

Srila Prabhupada: *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. (Con:28.72-3)*

Chandra Swami had spoken to Indira Gandhi about ISKCON in that regard, and **Gopal Krishna Swami knew of him quite well also**. Gopal Krishna Swami has been working in Bombay and Delhi since the mid seventies. Srila Prabhupada then noted that Chandra Swami said that, *"I am not very much interested in Hare Krishna..."* but appreciated the Hare Krishnas' conversions back to Hinduism. (Con:28.120-1)

VERY GOOD AT WINNING INFLUENTIAL PEOPLE

In the ISKCON Communications Journal, issue Jan-June, 1993, featured an interview with Mr. Vineet Narayan, who was instrumental in the late 1990's in weeding out large sections of corruption in India's government as a news reporter and investigator. Mr. Narain, a former ISKCON devotee named Vishnumurti das, who also became very interested in the poison issue, said:

"(Chandra) Swami... he is a notorious swami, he is very good at winning people, he is a low-class person, he has no spiritual knowledge, not a fine person, he is not very sophisticated in his behaviour, yet at different stages he has cultivated hundreds of influential people in the world."

References to Chandra Swami in the health biography in *Someone Has Poisoned Me* are found on 12.26.76, 12.27.76, 4.11.77, 4.29.77, and 10.25.77.

In 2001 the editor of INDIA ABROAD told Nityananda das that Chandra Swami was implicated in several Indian administrations as a go-between with bribes, shady dealings, and as a "bag-man." Chandra Swami was also good friends with Elizabeth Taylor, Margaret Thatcher, ruthless businessman Tiny Rowland, and two other of the planet's richest men at the time, the Sultan of Brunei, and Sheikh Al Khalifa of Bahrain.

WAS ADI KESHAVA LINKED TO THE CIA?

In the late 1990's the VNN website posted a story about how Prithu das met a CIA operative by chance

on a plane flight, and was told that Adi Keshava's father was also in the CIA. But Adi Keshava told Nityananda das that his father worked with Army Defense Intelligence for Eastern Europe and had retired in 1962, long before he joined the Hare Krishna movement, when he was about 10 years old. Since then, his father has been a farmer and an engineering consultant. Whether this is true is unknown, but Adi Keshava thus explained the fault in assuming Chandra Swami's links to the CIA had anything to do with his father.

OPEN ENDS:

Does Chandra Swami know Tamal? Does anyone remember Tamal dealing with Chandra Swami in 1976? Confirm the facts about how Chandra Swami arranged the makharadhvaja. What about testing the makharadhvaja- where is it?

AT THE TIME HE WAS NOT KNOWN AS A CRIMINAL

The book of ISKCON denials (*NTIAP*), offers an explanation for why there is nothing to worry about that Chandra Swami was associated with ISKCON leaders, including probably Tamal, and that he arranged for Srila Prabhupada's medicine, and that he was later implicated in assassinations, poisoning, and all sorts of dark crimes. *NTIAP* says Chandra Swami was not KNOWN as a criminal in 1977. Well, yes, if he was known as a criminal at the time, it would be even worse that he was involved with ISKCON and Srila Prabhupada's medicines. But the real point seems to be missed here by ISKCON leadership. Chandra Swami was the same person before he became embroiled in allegations of many illegal acts. He was already expert in poisons and nefarious activities, but just had not become controversial yet. Chandra Swami visited the NY temple where Tamal was in charge, and he is a poison expert. Tamal is believed to have associated with Chandra Swami. Tamal is a prime suspect in Srila Prabhupada's poisoning. There is nothing suspicious here?

CHANDRA SWAMI'S AMAZING RAP SHEET:

SHORT HISTORY AND DETAILS

From Rajasthan, Chandra Swami studied tantra and lived in jungles of Bihar for 4 years, claiming to have attained mystic siddhis. A Jain by religion, he is a worshipper of goddess Kali. Attracting friends and followers with his magical tricks and influential connections, he became associated with celebrities, politicians, arms dealers, extremist groups, and always made deals for great profits.

He had many legal challenges, spending time in jail and not allowed to leave India for many years while under investigation. Somehow he survived tax fraud, involvement in Rajiv Gandhi's assassination, lawsuits, and all sorts of financial irregularities. He is known as very fond of women yet poses as a godman, using astrological skills to ingratiate those who would return his favors later.

He was born in Alwar, Rajasthan, India (76E35, 27N32) on Sunday, October 30, 1949 at 23:30, although we think the correct time is maybe an hour later, as this would precisely fit his life history whereas 23:30 absolutely does not. Our experience before has been that clever people who are good in astrology will "adjust" their birth time by minutes or hours to conceal their true character. A trusted astrologer verified this, and looking at Chandra Swami's "rectified" chart, said, "This man is powerful and capable of any sin."

VERY CLOSELY ALLIED WITH PRIME MINISTER NARASIMHA RAO



Wikipedia reports that Chandra Swami first gained fame through his skill as an astrologer but his rise to national prominence came as a result of his association with Minister Narasimha Rao. Chandra Swami was said to have been his spiritual adviser, or "Rao's Rasputin." Soon after Rao became Prime Minister in 1991, just after Rajiv Gandhi's assassination, Chandra Swami built a pink granite palace "ashram" known as Vishwa Dharmayatan Sanathan in Delhi's deluxe Qutub Institutional Area. The land had been allotted to Chandra Swami by Indira Gandhi long before.

PRAMOD PUSHKARNA

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 three and acquitted 19.

"Chandraswami masterminded the killing. But SIT asked me not to mention it."
RANGANATH
One of the acquitted

Coming before an election, the acquittals may generate new political controversies.

MAY 24, 1999 • INDIA TODAY INTERNATIONAL

Rao, fellow minister K.K. Tewary, Chandra Swami, and K.N. Aggarwal were accused of forging documents showing that Ajeya Singh had opened a bank account in the First Trust Corporation Bank in St. Kitts and deposited \$21 million in it, making his father VP Singh its beneficiary. The alleged intent was to tarnish V.P. Singh's image, who was Indian Prime Minister 1989-90. But the fraud did not stick.

When Chandra Swami developed legal problems in the mid 1990's, Rao (photo below with pranams) gave him protection as long as he himself retained the political powers to do so. As PM, Rao publicly maintained a good distance from the controversial Chandra Swami while privately seeing him almost every day. The Jain Commission initiated by Rao to investigate Rajiv Gandhi's assassination extensively implicated Chandra Swami, but could not produce the hard evidence sufficient for legal prosecution, perhaps because of Chandra Swami's extensive political ties and intimate knowledge of most politicians' dark secrets.

In 2000-2001 Chandra Swami was jailed in connection with the forged foreign bank account receipt that falsely framed Prime Minister VP Singh, but Chandra Swami somehow managed to get released. During Rao's 5 years as India's PM, Chandra Swami allegedly was involved in a mosque bombing. From Asia Week, April 4, 1997:

"Virtually the entire Rao cabinet attended Chandra Swami's 44th birthday bash at his opulent Delhi 'temple.' It was a bipartisan affair; the leaders of several opposition parties were there too. As the spiritual guide to ex-PM's Rao and Sekhar, Chandra Swami had the dope on those who mattered. He wielded extraordinary influence in New Delhi... [and] determined who got cabinet posts..."

IMPLICATED IN RAJIV GANDHI ASSASSINATION

After his mother's assassination in 1984, Rajiv Gandhi became Prime Minister of India. He became Chandra Swami's enemy by investigating and tracking his activities closely. Chandra Swami openly predicted Rajiv Gandhi's demise. After Rajiv Gandhi's assassination in 1991, a government investigation through the Jain Commission compiled volumes of evidence of Chandra Swami's complicity, along with the Tamil Tigers (LTTE) of Sri Lanka. Although four were sentenced to death and three to life imprisonment, the actual origins of the assassination operation were never uncovered. Insufficient proof was found to indict Chandra Swami.

Chandra Swami had been close to Adnan Khashoggi, a Saudi international black market arms dealer, and links were found tying both to the LTTE and funding for the Rajiv Gandhi assassination through the infamous BCCI, a bank used by terrorist and foreign intelligence organizations alike (once known as the Bank of Crooks and Criminals International, now bankrupt and gone). A meeting in London of the LTTE and Sikh separatists where Rajiv Gandhi's assassination was planned was also attended by Chandra Swami. Receipts were seized showing payments of \$11 million from Tiny Rowland in UK via Khashoggi on behalf of Chandra Swami. US Senator John Kiri issued a 130 page report detailing the involvement of Chandra Swami, Khashoggi and the LTTE in transfers totalling \$84 million to the LTTE for gun-running and political assassinations.

The Jain Commission recommended investigation of the suspected financial assistance to Chandra Swami by any agency or individual through the BCCI, saying such a connection had a very strong probability. Large funds received by Chandra Swami through Khashoggi have not been accounted for or explained. Khashoggi had ties to the CIA, and the CIA had several accounts itself at the BCCI. **The Jain Commission**

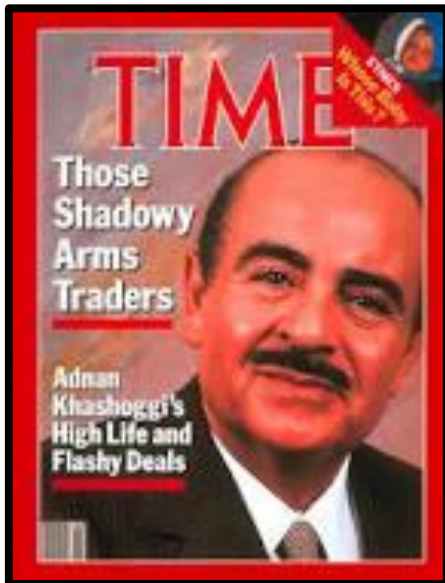
determined that multiple foreign intelligence agencies were tied to Chandra Swami in the matter of Rajiv Gandhi's assassination.

One Jain Commission witness, Rajender Jain, who testified against Chandra Swami, was murdered, and another witness received death threats, namely Ramesh Dalal. Chandra Swami's diary was seized in a raid on his pink granite "ashram" in South Delhi, revealing a payment of Rs 10 lakhs to a Sri Lankan with suspected ties to the LTTE. The recipient is a gem trader and a forger of currency notes. Chandra Swami is suspected of funnelling funds to the LTTE for the Rajiv Gandhi assassination. One of the assassin's accomplices claimed Chandra Swami was arranging safe flight from India for the murderers.

CLOSE FRIENDS TO ADNAN KHASHOGGI AND TINY ROWLAND

Khashoggi is a by-word for arms dealing. He made billions by acting as a middleman for arms companies wanting to sell their wares to the Saudis and others. At the top of his game, in the early 1980s, the flashy fixer was billed as one of the richest men in the world, maybe worth up to \$10 billion

He was born in Mecca in 1935, and his father was the personal doctor of King Abdul Aziz, who founded the modern Saudi state. He began trading on this connection to the Saudi royal family and was soon pulling in commissions of hundreds of millions of dollars a year bringing orders to Lockheed, Northrop, Raytheon and Boeing. Money was in turn funnelled back to Saudi princes and officials. He worked for British arms companies Marconi and Westland Helicopters. He owned 12 homes, including a 2,000-hectare estate in Marbella, Spain with seven villas and other residences in Paris, Cannes, Madrid, NYC, Beverly Hills, and Monte Carlo. His property on Fifth Avenue, Manhattan was 16 flats knocked into one. He had a stable of Arabian horses and 200 exotic animals, 100 limousines and a \$75m yacht. He was protected by a South Korean martial arts bodyguard called Mr Kill. Daily Mail (UK) reported he kept eleven "pleasure wives."



He was portrayed as having a jetset lifestyle, mixing with celebrities and wheeling and dealing on lucrative contracts. His life was a model for Harold Robbins's swashbuckling 1974 novel *The Pirate*. In the 1990s he ran into financial difficulties. He was the subject of a biography, *The Richest Man in the World: The Story of Adnan Khashoggi*, by Ronald Kessler, published in 1986. His yacht Nabila, then the world's largest, was used in a James Bond film. He worked with the CIA extensively as well.

In 1986 he came to India in his private airliner by the arrangement of Chandra Swami and met with PM Chandra Sekhar and other politicians, businessmen, etc, offering a US\$3 Billion loan to India from King Saud. It was a flashy fishing expedition for deals and influential contacts and paid off well. Khashoggi was intimately involved in the Iran-Contra drugs for arms swaps, and was an arms and secret deals facilitator from Nixon through to George Bush in 2003. Chandra Swami would spend time at Khashoggi's Marbella estate where legendary parties and beautiful prepaid girls were plentiful, attracting many major celebrities such as Sean Connery and Elizabeth Taylor. In 2011 India filed money laundering charges against Hasan Ali Khan of Pune, who had handled money transfers for Khashoggi for decades.

Adnan Khashoggi died in London on June 6, 2017 after "battling" Parkinson's disease.

PLANNED SONIA GANDHI ASSASSINATION ?

In June 1999 the Indian media exposed a supposed plot to assassinate Rajiv Gandhi's widow, Sonia Gandhi, then a powerful political force expected to become Prime Minister eventually. Characterizing LTTE (Tamil Tigers) as today's "Assassins Ltd," the story described armaments swapped for drugs with terrorist organizations involving the following: Chandra Swami and the LTTE, unnamed foreign intelligence agencies, the Dubai and Italian mafia, and Pakistan's ISL (equivalent to CIA).

APARTHEID GERM-WARFARE EXPERT

On April 11, 2002 a news story appeared about the trial and surprise acquittal of Dr. Wouter Basson, the head of a germ-warfare unit set up by the former South African apartheid government. It was revealed that the apartheid government had 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 in efforts to create more effective assassination tools.

The doctor and his secret agency was supposedly involved in an attempt to kill two apartheid opponents in London with a poison-pellet firing umbrella and in a planned murder of Nelson Mandela in jail with thallium poisoning. Testimony also centered on the use of lethal doses of muscle relaxants used to kill hundreds of black prisoners. The Rev. Frank Chikane, a former apartheid opponent and now chief of staff to President Thabo Mbeki, was allegedly almost killed with poison which Dr. Basson's unit put on his clothing. Dr. Basson was nicknamed Doctor Death, who claimed that South Africa's program was nothing compared to those in the USA and England.

Chandra Swami was reported to have ties to the South African government, and drug links to a faction of the African National Congress. He was traced to meetings in South Africa. He has been closely associated with two other controversial African president-leaders as well. With connections to the appropriate people and agencies, we can see that exotic poisons and assassination techniques are available. This was one of Chandra Swami's top specialties and stocks in trade, namely how to eliminate people.

FORGERY, BLACKMAIL AND SWINDLING

Charged ten years earlier, Chandra Swami was finally in court in 2001 being tried for criminal conspiracy and forgery charges. In 1988-89 Chandra Swami (and perhaps future Prime Minister Rao as well) allegedly forged a Caribbean offshore bank receipt for a \$26 million deposit in the name of then Prime Minister VP Singh's son Ajeya. The hope was to cast a pall of corruption to influence the upcoming elections. For many years the case was delayed due to the Central Bureau of Intelligence (CBI) being controlled by Chandra Swami's close ally N. Rao, Indian Prime Minister in the early 1990's. Chandra Swami was described as looking like an overfed werewolf who was P.M. Rao's closest advisor and known as "Rao's Rasputin."

Finally Rao's protection of Chandra Swami petered out as Chandra Swami's legal difficulties mounted. In 1996 Chandra Swami was arrested and briefly jailed on charges of swindling a London pickle merchant of \$100,000. A probe was initiated into donors to Chandra Swami's charitable and religious trust where funds were used for subversion, blackmail and other intrigues in India's politics. Chandra Swami routinely threatens to use his knowledge of irregularities in Indian politics to secure his own invulnerability. Chandra Swami's intrigues extend far beyond India, as well.

FOREIGN INTELLIGENCE AGENCIES

India Abroad reported in December of 1997 this:

"... that crucial files related to the (Rajiv Gandhi) assassination were missing from the Prime Minister's Office since the tenure of former Prime Minister Narasimha Rao. The magazine said the files included intercepted messages from foreign intelligence agencies, said to be addressed to Chandraswamy."

PM N. Rao was Chandra Swami's ally, so it is no wonder that crucial incriminating evidence disappeared. The Jain Commission investigated Chandra Swami's international connections and the huge funds accumulated from abroad in suspicious manners through shady financial transactions. The Commission has compiled two large volumes of information, including allegations involving Chandra Swami's role in Rajiv Gandhi's assassination and direct association with several foreign intelligence agencies involving arms, money transfers, assassination, bribery and so on. They include the British MI-6, CIA, KGB, and the Israeli Mossad.

POISONING INDIRA GANDHI'S POLITICAL PRISONERS?

Morarji Desai was imprisoned by Indira Gandhi after her proclamation of emergency rule for 19 months from late 1975 until March 1977, along with 150,000 other opposition politicians. Indira Gandhi held elections in March 1977 and was defeated. The jailed opponents were released and the Janata party, led by

J.P. Narayan, selected Morarji Desai as the next Prime Minister on March 24, 1977. J.P. Narayan had called for massive civil disobedience in protest of Indira Gandhi's corrupt regime in June 1975, leading to his arrest with others. After five months in prison, however, J.P. Narayan was released to house arrest due to very bad health. There were stories in the Indian press in 1977 that Indira Gandhi had poisoned J.P. Narayan and others in jail. J.P. Narayan was still in a Bombay hospital in April 1977 when Giriraj and Gopal Krishna went to visit him. Srila Prabhupada, also in Bombay at that time, noted that J.P. Narayan had the same kidney disease as he himself had. J.P. Narayan went to the USA for medical treatment, but died two years later in 1979.

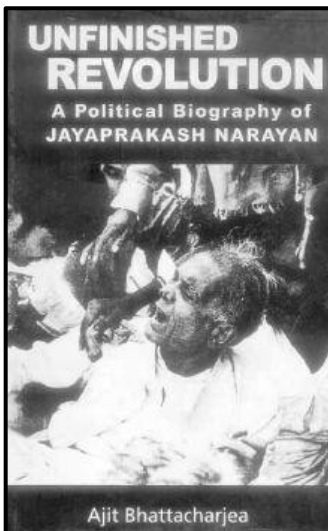
In a letter to VNN on December 13, 1997, Bhagavat das wrote *"...It was said in certain circles that when Indira Gandhi held Jayaprakash Narayan under house arrest she had poisons slowly administered that caused the deterioration of his kidneys and his death."*

Nara Narayan Vishwakarma das wrote to Rochan 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 which exposes Indira Gandhi's excesses. When the prisoners were released, many of them had experienced kidney failure. When I was in India in 1976, many Indian friends of ISKCON whispered about the fact that it was well known that kidney poison was being administered to Indira's political enemies (in jail). In 1977... kidney poisoning of very important men was well documented. (Also)... Vrindaban (and India) was full of enemies of Srila Prabhupada... the obtaining of the correct poison would not be at all difficult for any person close to Srila Prabhupada. At that time, kidney poison was being discussed in the (Indian) newspapers. Anyone would know what to do."

On Nov. 9, 2004, the Hindu newspaper ran a book review of *"UNFINISHED REVOLUTION — A Political Biography of Jayaprakash Narayan,"* by Ajit Bhattacharjea, wherein it was said: ***"There were suspicions that JP Narayan was poisoned in prison and that this could have hastened his death."***

When Indira Gandhi lost her post as Prime Minister in 1977, Chandra Swami spent much time out of India until her return to power in 1980. Morarji Desai was chosen Prime Minister because Janata leader J.P. Narayan was too ill. On July 15, 1979, Morarji Desai resigned due to dissension within his party and criticism of his government as ineffectual. Desai was in his eighties and in good health, but he was not the charismatic leader J.P. Narayan would have been. In the January 1980 election, Indira Gandhi was re-elected in a landslide victory. Her son Sanjay died in a plane crash in 1980 and she herself was assassinated by her own military guard unit in 1984. Her older son, Rajiv Gandhi, later became prime minister and was also assassinated in 1991, in which Chandra Swami was allegedly involved.



IRAN CONTRA SCANDAL, BOMBINGS, EGYPTIAN INTELLIGENCE, JAIL DEATH

A July 1997 issue of Asia Week reports that Chandra Swami *"...was mentioned in connection with the Iran-Contra arms-for-hostages scandal and the bombings that rocked Bombay in 1993. He has not been charged in connection with either."* Also, in 1995 Chandra Swami was arrested in connection with the bombing of an Ayodhya mosque, but later released for lack of evidence.

In August 1998 on rediff.com was a report that a witness who was testifying about Chandra Swami's role in Rajiv Gandhi's assassination was threatened with death by bomb blast unless he withdrew his testimony. Also there is suspicion of Chandra Swami's complicity in the murder of Rajender Jain a day before he was scheduled to testify before the Jain Commission about Rajiv Gandhi's assassination.

An English investigation into Tiny Rowland's alleged libel of Mohammed Al Fayed revealed connections and associations between Rowland, Chandra Swami, and Ashraf Marwan, who was head of security, information and intelligence in Egypt. Marwan had been extensively trained by the KGB and was the nephew of Egyptian president Nasser.

The widow of the wealthy Indian magnate Rajan Pillai claimed a conspiracy to kill her husband which involved Chandra Swami. Pillai died four days after arrival in Tihar prison in 1995, and the cause of death was listed as liver cyrrhosis or asphyxiation. Investigations went nowhere, as is normal for India.

Chandra Swami has also had intimate connections with Dawood Ibrahim, believed living in Karachi, who is the world's fourth most wanted person by the USA and Interpol for terrorism financing.

SRI RAM JETHMALANI AND CHANDRA SWAMI

On April 17, 1977 a prominent Bombay attorney named Sri Ram Jethmalani, who had been helping Giriraj Swami with an ISKCON court matter, came to visit Srila Prabhupada at the Juhu temple. Tamal was present and participated in the discussions. Subsequently in 1998 the same Jethmalani appeared in court at the trial of Chandra Swami as a defense witness.

The prosecution had produced a stolen photo of Jethmalani posing with Mrs. Khashoggi on the Khashoggi yacht in Monte Carlo. Jethmalani explained that he was a good friend of Chandra Swami, who had directed him to go to the yacht for a party and for obtaining a valuable document pertinent to the Bofors political scandal. The yacht party occurred in 1988 which was the year Jethmalani claims he first met Chandra Swami.

CHANDRA SWAMI: IMPECCABLE MORALITY? NOT!

The ISKCON Chakra website posted an article in December 1997:

"...so Srila Prabhupada suggested that someone go to Delhi. On October 24, the GBC sent Adi Keshava to Delhi, where he found a kaviraja preparing makharadhvaja. At the time, this kaviraja was not known to be a criminal. He had a reputation for impeccable morality and was even treating Morarji Desai, then prime minister of India."

Chandra Swami somehow moved as a favorite from one leader and regime to the next, apparently playing many sides simultaneously. He treated Prime Minister Morarji Desai with his expertise in Ayurvedic medicines, and he was previously so intimate with Indira Gandhi that he could call her on the phone at any time. This is unusual because these two politicians were great enemies. Some think he may have been involved with the mysterious 1976 prison poisonings where "kidney disease" became a common ailment. Srila Prabhupada was supposed to have the same kind of kidney disease.

Considering his complex history of shady dealings, Chandra Swami was probably never an honest Ayurvedic physician who supposedly only went crooked after Srila Prabhupada's disappearance (as naively suggested by Chakra). Adi Keshava clarified that even in 1977 Chandra Swami was a crooked, slimey character ("that old rat!"). So why would Adi Kesava consort with this "godman," visiting him in Delhi three times? Why was Chandra Swami approached for medicine for Srila Prabhupada? In 1977 Srila Prabhupada decided not to accept an invitation to meet Indira Gandhi because of her questionable character. Yet Srila Prabhupada was given "medicine" obtained through Chandra Swami, who was a close ally of Indira Gandhi?

Many New York devotees and possibly some West Coast devotees also had been acquainted with Chandra Swami for up to a year in 1976-77. Considering Srila Prabhupada's enemies in India, and Chandra Swami's connection with politicians and international intrigue, would going to Chandra Swami for medicine not now seem a little suspicious or out of place?

With this review of Chandra Swami's history and rap sheet, one cannot help but wonder, ***is there any relationship between Srila Prabhupada's poisoning and the dark and notorious Chandra Swami?*** Between Chandra Swami and Tamal Krishna Goswami or others? The possibilities are many and definitely warrant looking into further.

CHANDRA SWAMI WAS VERY FRIENDLY TO DEVOTEES

Why was Chandra Swami so friendly and helpful to the ISKCON devotees? Was it because he was such a pious man and truly interested to support a spiritual movement?

Or was he just doing what we see him doing throughout his entire career, namely networking contacts for monetary and influential personal gains? The fact is that Chandra Swami was friendly to all those who he thought could be of use to him later as he built his network of relationships. So what did he get back from ISKCON devotees he had built friendships with?

CONCLUSION

The list of devotees who had met and associated with Chandra Swami is lengthy: Antima, Bhagwat, Adi Keshava, Gopal Krishna, Dristadyumna, Madhavananda, Lakshmi Nrsingha, Sevananda, presumably Tamal, and undoubtedly others as well.

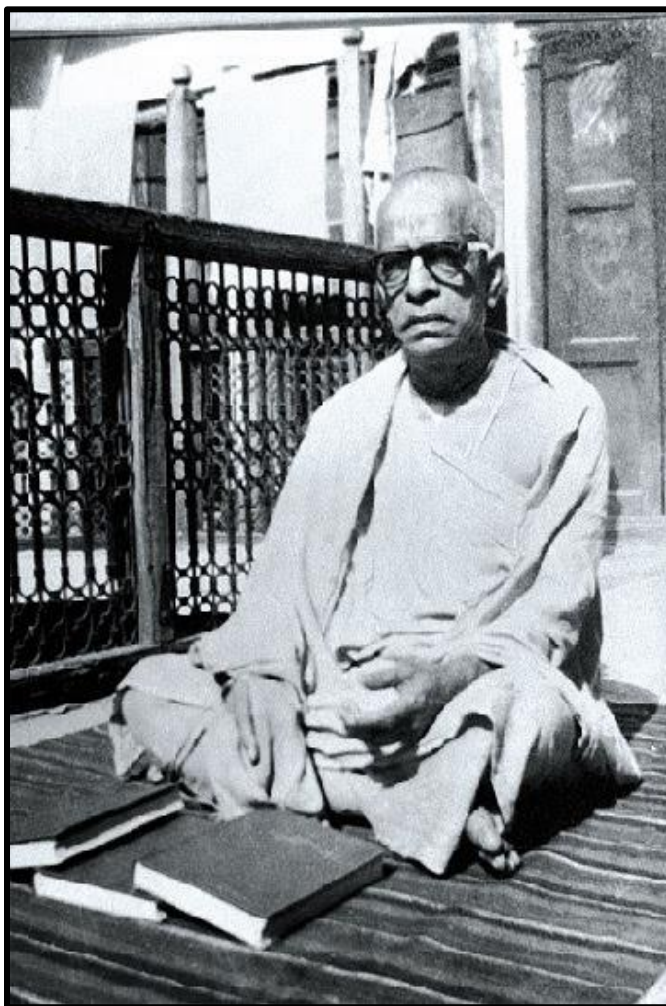
NTIAP, pg 109, reads: "...tries to insinuate all kinds of unsubstantiated facts regarding the 'connection' with Chandra Swami... However, all of these allegations are totally speculative, and have no basis in factual evidence or testimony..."

Let the reader decide: now having reviewed the story of the notorious Chandra Swami, is there sufficient reasonable suspicion to look further into the ISKCON devotees' association with him, particularly senior leaders such as Tamal? We do not think that the makharadhvaja received through Chandra Swami was poisoned because Srila Prabhupada only took it thrice, and there was only some brief diarrhea, although still, it should be tested if it can be located.

But Chandra Swami is a likely person from whom to obtain cadmium and the instructions for how to use it as a poison over many months, as the hair tests have proven that it was, from early 1977 and onwards. The cadmium came from somewhere, after all, and no one has appeared on the radar screen as a better source than the notorious Chandra Swami.

CHANDRA SWAMI DEPARTS FOR THE NEXT LIFE

On May 23, 2017, Chandra Swami passed away after a serious illness in the hospital and was cremated the next day. No VIP's attended, and he was ushered to the next life alone. Another person of interest in the case of Srila Prabhupada's poisoning is now gone; one by one, and soon all.



CHAPTER 77: ACTIVE COLLUSION OR SILENT CONSENT

(1). "...one who is mischievous, he is culprit. But one who tolerates mischievous activity, he is also culprit. If you are mischievous, you are criminal. But if you tolerate mischievous activities that is also criminal. "

(Conv, May 3, 1973)

(2). **Harikeśa:** They are being quiet. They are too afraid to say.

Prabhupāda: That means they are accepting. When they are quiet... Quiet means... Maunaṁ śamyati rakṣaṇam. If there is some argument and you remain quiet that means indirectly you accept. (Conv, July 9, '75)

"The only thing necessary for the triumph of evil is for good men to do nothing." (Edmond Burke)

INTRODUCTION

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. This applies to Srila Prabhupada's now proven poisoning. Those who knew at the time it was occurring but did nothing to stop it, those who afterwards cover for those who did the poisoning and help protect or hide them, and those who gained from the poisoning by accepting guruship according to the hijacker's plans of implicating others with the benefits of removing Srila Prabhupada and exploiting his position and assets- they are also guilty of Srila Prabhupada's poisoning. Active collusion or silent consent- both are complicit. Aiding and abetting, silent partner, complicit after the fact- these phrases all relate to those who knew or came to know of Srila Prabhupada's poisoning. We believe that aside from the actual 1977 poisoners themselves, there are a sizeable number of other ISKCON leaders who came to know of the crime but have remained silent to protect their positions and benefits. Otherwise, why have so many adamantly and unreasonably denied all the evidence and demonized those who want the truth?

GO ALONG TO GET ALONG

The criminal poisoning of Srila Prabhupada 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 accessory during the crime were joined by many more as accessory after the fact.** The distribution of the spoils from the takeover of Srila Prabhupada's institution induced others to support the original poisoners, knowingly or unknowingly, directly or indirectly. That is the meaning of this chapter's title: that Tamal as the leader of the new ISKCON guru board was expert at implicating others in the poisoning of Srila Prabhupada by arranging for their positions in ISKCON with opportunities for livelihood, maintenance, shared glory, and so on. That is, as long as they supported the party line without indulging in any intelligent questioning. They all sold their soul for profit. At least Judas repented and then committed suicide after he only identified who Jesus was to the Roman soldiers.

BUT SINS OF OMISSION ARE AS TELLING AND CULPABLE AS SINS OF COMMISSION.

SILENCE IS COLLUSION AND RASCALDOM

Let us stick to the facts of the matter and thus expose the rascals and pretenders. Some quotes:

1. PRABHUPADA: "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." (SP Morning Walk, 18.5.75)

Yes, Srila Prabhupada is speaking here about material scientists, but aren't poisoners rascals also?

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.”* (Lecture, 9.12.73)

3. **PRABHUPADA:** *“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?”* (SP Morning walk, 4.5.73)

4. **PRABHUPADA:** *“Yes. That we want. They have become unnecessary authorities and misleading people. That we want to expose.”* (SP Conversations, 6.7.76)

It is our duty as the messengers of the Absolute Truth to always stand for the truth and kick out corruption, and that starts with our own family and society. The misleaders in ISKCON must be exposed.

DISHONEST EVASION WITH SWEET WORDS

Naveen Krishna das had resigned from the GBC body in March 2000 after seeing the GBC response to the poison issue in the form of their book *Not That I Am Poisoned*. A few months later, Bhakticharu came alone to visit Naveen at his home in Alachua. The conversation followed these lines:

BCHARU: 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.

BCHARU: Well, Srila Prabhupada thought some of the medicines were acting like poison.

NAVEEN: Maharaja, that explanation does not conform to the actual conversations involving yourself, Srila Prabhupada, Tamal, the last kaviraja, and others in late 1977. For example...

(From memory, Naveen listed many of the discussions in Srila Prabhupada's last days and how all the participants, including Bhakticharu Swami, acknowledged that Srila Prabhupada thought he had been poisoned. Tamal asked Srila Prabhupada who had done it. These talks given in Ch. 12.)

NAVEEN: So, Maharaja, you and I both know that 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.

BCHARU: Well, 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 please agree to be on the commission?

BCHARU: We need people like Ambarisha, Sesa, yourself, and then I could be part of it.

NAVEEN: OK, you please think it over and be sure. Let me know in a few days so we can get started.

BCHARU: Yes, I'll let you know soon.

Naveen never heard back from Bhakticharu Swami again. ***Gunagrahi, Guruprasad*** and other prominent devotees who were prepared to assist with the investigative process under the umbrella of the N14C. (see Chapter 10) The GBC then met and issued a forceful resolution in response to N14C: the poison issue had already been dealt with, they said, and since it was a blasphemous and volatile subject, anyone who became involved would no longer be allowed any service, position, and participation in ISKCON. One by one, those who had an interest in the N14C receded into the background.

Everyone in ISKCON is compromised by accepting some material benefits and thus cannot stand against any institutional policy, such as even nominally endorsing an honest investigation into Srila Prabhupada's poisoning. Of course, since then a private investigation has completely settled the question of whether Srila Prabhupada was poisoned- and it turns out that he was, with high level levels of cadmium.

COMPROMISED INTO SILENT CONSENT

The history of Prahladananda Swami, a GBC member and head of the ISKCON sannyasi committee, is illustrative as an example. After the news of the poison evidences first became public in late 1997, Prahladananda Swami visited Naveen Krishna in Florida. They discussed the new developments, listened carefully to the whispers, and reviewed the “poison discussions” where Srila Prabhupada spoke several times

about being poisoned. Both were convinced that Prabhupada had been poisoned, and they agreed that they should work towards a full investigation into the matter. Naveen cautioned patience and taking a more deliberate track, but Maharaja was convinced, saying, "I know it," that about 14 or 15 senior men had poisoned Srila Prabhupada because they wanted to be full gurus and not simply ritviks. He was very affected by the issue and motivated to discover the full truth of the matter. Prahlanananda Swami would quietly discuss his convictions with other leaders in ISKCON.

When he reached Los Angeles, Tamal called Prahlanananda Swami to learn about what had transpired in the meeting with Naveen. Hearing from Prahlanananda Swami that he felt there was a need to officially investigate the matter of Prabhupada's alleged poisoning, Tamal came down like a twelve pound sledgehammer.

TAMAL: "If you don't drop this poisoning matter immediately and totally, I will see to it that you never have any role or service in this movement again!"

It was a blunt threat. Blackmail. Be quiet or get kicked off the gravy train. Prahlanananda Swami decided he would stay in ISKCON, and he became quiet on the issue. He was unsure of how much difference he could make in uncovering the truth anyway, and neither was he sure if it was worth giving up his service to Srila Prabhupada within ISKCON. He was forced to weigh the stand for truth against all he was receiving from ISKCON, and the truth came out second and last.

After Tamal had passed away, and by this time being an ISKCON authorized initiating guru himself, Prahlanananda Swami again visited Naveen at his Alachua home in 2003. The book *Judge For Yourself* had just been distributed, and Prahlanananda Swami had read it. He was still convinced of the poisoning and felt moved to discuss the matter again. Again the two friends discussed the evidence, ISKCON politics, and what to do. Naveen told Prahlanananda Swami that he was disturbed by the fact that it seemed no one inside ISKCON cared much about whether Srila Prabhupada was poisoned or not, and why it was that no one would take a stand. He had met with dozens of ISKCON leaders in the early stages in 1997 and 1998 and had spent hours with each of them helping them understand the matter. Every single one had gone away very disturbed and concerned about the matter. Yet no one had the courage to pursue the matter based on the facts they had seen.

He had a few years later recruited **Ambarisha, Sesa, Gunagrahi, Guruprasad** and other prominent devotees who were prepared to assist with the investigative process under the umbrella of the N14C. (see Chapter 10) The GBC met and issued their resolution in response to N14C: the poison issue had already been dealt with, they said, and since it was a blasphemous and volatile subject, anyone who became involved would no longer be allowed any service, position, and participation in ISKCON. One by one, those who signed on receded into the background, including Prahlanananda Swami, who was an ISKCON guru himself.

Naveen asked Prahlanananda Swami, was there anyone with integrity and guts to stand up for the truth? Prahlanananda Swami thought for some time, and replied to the negative. Naveen was shocked. No one at all? They then spent three hours going over a list of all ISKCON gurus, GBC's, regional secretaries, sannyasis... about a hundred names. Maharaja knew them all well. Naveen had also known many of them well during his years as a GBC member and he was thinking that at least a few would have the courage to stand for the truth. However, Maharaja said that he could not count on anyone to support an unbiased investigation and he himself would have to take the institutional stance because on his own there is nothing he could do.

One by one, he detailed exactly how and why each person would not or could not stand up for truth. They were 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 or salary, prominent office, guruship responsibility, relatives, disciples, patrons, congregations, housing, schooling for children... They had too much to lose. They were all sold out to ISKCON in many ways. Naveen thought about the Mahabharata's description of the compromised positions of Bhishma, Drona, Karna, and others who took the side of the evil Duryodhana.

Everyone in ISKCON is compromised by accepting some material benefits and thus cannot stand against any institutional policy, such as even nominally endorsing an honest investigation into Srila Prabhupada's poisoning.

ISKCON WILL NOT ENDORSE OR ASSIST ANY INVESTIGATION

The realization is that the truth about Srila Prabhupada's poisoners will not come from within ISKCON voluntarily because its misleadership has completely embraced the desperate policy of total denial and cover-up. The final investigation as to who did it must be done by those outside of ISKCON. And in fact, this is exactly what has occurred since 1997: all investigational success and progress was accomplished by a few devotees who were independent of the institution, and who acted against the desire of ISKCON, and in the face of non-cooperation and severe criticism. This situation cannot be expected to change in the future as long as ISKCON adheres to their present policy that Srila Prabhupada's poisoning is a dangerous theory.

Any future investigative program will need to be undertaken outside of ISKCON. It is useless to ask the fox to guard the henhouse. Those outside of ISKCON must take up the responsibility that has been neglected by the compromised, corrupt ISKCON leadership.

AIDING AND ABETTING, ACCESSORY AFTER THE FACT APPLIES TO ALL THE ISKCON GURUS

*"Aiding and abetting is a legal doctrine related to the guilt of someone who aids or abets in the commission of a crime. It exists in a number of different countries and generally allows a court to pronounce someone guilty for aiding and abetting in a crime even if they are not the principal offender. **It is necessary to show that the defendant has willfully associated himself with the crime being committed, that he does, through his own act or omission, as he would do if he wished for a criminal venture to succeed.** Under this statute, anyone who aids or abets a crime may be charged directly with the crime, as if the charged had carried out the act himself. **A person who learns of the crime after it is committed and helps the criminal to conceal it, or aids the criminal in escaping, or simply fails to report the crime, is known as an 'accessory after the fact.'**" (Wikipedia)*

Thus, these four classes of additional participants in the poisoning of Srila Prabhupada are also implicated and guilty of the crime that was committed by the principals, even though not directly involved in the actual act of administering or handling of the poison.

- (1).** Anyone who knew anything about the poisoning of Srila Prabhupada **while it happened** and remained silent and failed to report the crime to anyone is also guilty of the crime.
- (2).** Anyone who learned something about the poisoning of Srila Prabhupada **after the fact** and remained silent and failed to report the crime to anyone is also guilty of the crime.
- (3).** Anyone who abetted the poisoning of Srila Prabhupada (to approve, encourage, and support an action) is implicated and also guilty of the crime.
- (4).** Anyone who jointly shares the material benefits of Srila Prabhupada's poisoning and removal with the principals who committed the crime, is also guilty and implicated in the crime.

So, even if only a handful of persons had actually poisoned Srila Prabhupada, still, all those who took advantage of the result by assuming Srila Prabhupada's then vacant position and exploiting his assets for their own purposes, are also implicated as guilty in the crime. This would include all the ISKCON gurus from 1978 until the present. They are benefiting and taking advantage of the poisoning of their own guru. They are complicit after the fact and guilty of collusion with the crime. Also those who know about Srila Prabhupada's poisoning but have always kept it secret and denied it, are as guilty as the actual poisoners themselves. They have aided and abetted, benefited from the crime.

After a bank robbery, someone who knowingly shares the loot will also be punished. Seven persons are implicated in cow-killing, not just the one who actually kills the cow. Those who sell the cow meat, buy it, eat it, transport it, cook it, etc are all implicated in the cow killing. Same for the poisoning of Srila Prabhupada. Are you complicit in some way, even 40 years later? If so, rectify yourself.

And since the ISKCON leaders have lied to us about Srila Prabhupada's poisoning, what else have they lied to us about? Probably a whole lot of other things. Some of these other things we already know about, as discussed later on in Books Two and Three.

WHAT DIFFERENCE DOES IT MAKE TO YOU?

Perhaps not legally, but certainly by a spiritual and moral standpoint, this principle of aid and abetting also applies to one who does not think it very important if Srila Prabhupada was poisoned or does not care if Srila Prabhupada was poisoned. Sound unlikely that this could happen? We see this example in the recent lecture of an ISKCON guru, Bhakti Vikas Swami:

<https://www.youtube.com/watch?v=TOUmm2UMmYo> (first 2 minutes)

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

COMMENTS by Dhira Govinda das: *"Be quiet, and just chant Hare Krishna?"... Why should you even care? Well, Maharaja, we care because we feel deep gratitude and affection for this special person, Srila Prabhupada, a uniquely empowered pure devotee of Krishna. Followers of Srila Prabhupada are naturally eager to hear and understand about all of Srila Prabhupada's pastimes- on the Jaladuta, early morning hours speaking purports into the dictaphone, his disappearance pastimes, etc. Bhakti Vikas Swami seems to indicate that Krishna would have protected Srila Prabhupada, like He did with Prahlada Maharaja. It's like, some naturally accept that a pure devotee may enact, co-create with Krishna, a disappearance pastime that involves, for example, a germ that causes a disease, or a heart attack, or maybe a crucifixion, but, for some reason, they don't accept that Krishna and the pure devotee could create a disappearance pastime that involves those close to the pure devotee giving him poison? How does that make sense?"*

TWO TYPES OF PERPETRATORS: MISCHIEVOUS AND THOSE WHO TOLERATE THAT ACTIVITY

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 clear suspects such as 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. Also, they know, deep down, that if Srila Prabhupada's poisoning is accepted or proven, that they will be in a big hurt when the resultant huge cleansing of the mission takes place. They all **have to deny** the poisoning to protect their own positions and the status quo.

PRABHUPADA: 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. Just become Babhravahana, Manipur Babhravahana, that the fighting is faced. Take assistance, you have got. Ask Dr. Rao to come, join. Make plan. Go from town to town, all over the world. This has to be done. There was a poetry by Rabindranath Tagore. The purport of the poetry is that **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. Challenge these rascals. Stop their rascal theories. (Conv, May 3, 1973)

So those who have received benefits from Srila Prabhupada's poisoning should meditate carefully on their position and take measures so as not to be further implicated in this great crime.

QUOTES FROM SRILA PRABHUPADA

(1). "A person who knows things as they are and still does not bear witness becomes involved in sinful activities." (CC Madhya 5.90)

(2). Prabhupada: 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. (Conv, May 3, 1973)

(3). "Brahmanas, the topmost section of human society, are mostly devotees. They are generally unaware of the happenings within the material world because they are always busy in their activities for spiritual advancement. Nonetheless, when there is a calamity in human society, they cannot remain impartial. If they do not do something to relieve the distressed condition of human society, it is said that due to such neglect their spiritual knowledge diminishes." (SB 4.14.41 Purport)

(4). "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'." (Conv, May 17, 1975)

(5). "Malam means: 'contamination'. We should learn to despise all the causes of devastation, beginning from irreligion and cheating, and then we shall be able to make advancement in a life of piety." (SB 4.8.5 Purport)

(6). "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." (SB 10.44.9,10)

(7). "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." (Srila Bhaktivinode Thakur, Patrikara Uddesya, Sajjana Tosani)

(8). "One should compulsorily engage in endeavoring to trying to uplift the Vaisnava Dharma from the mud of contamination and trying to free it from all kinds of dauratmya (wrong ideas and practices)." (Srila Bhaktivinode Thakur, Bheka Dharana, Sajjana Tosani)

(9). "Yamarāja is one of the GBC of Krishna. Yes. As we have got twelve GBC's, similarly Krishna has got GBC's. Now, svayambhūr nāradaḥ śambhuḥ, kumāraḥ kapilo manuḥ, prahlādo janako bhīṣmo, balir vaiyāsakir vayam [SB 6.3.20] That twelve men are authorized to preach Krishna consciousness. So we have to follow. Mahājano yena gataḥ sa panthāḥ. Therefore we have created these GBC. So they should be very responsible men. Otherwise, they will be punished. They will be punished to become a śūdra. Although Yamarāja is a GBC, but he made a little mistake. He was punished to become a śūdra. So those who are GBC's, they should be very, very careful to administer the business of ISKCON. Otherwise they will be punished. As the post is very great, similarly, the punishment is also very great. That is the difficulty. You can see from this example, Vidura. He was immediately punished. He did little mistake at Maṇḍūka. (SP Lecture, Jun 4, 1974 SB 1.13.15)

(10). Implicated in sinful activity by association:

Prabhupada: [...] So that separation... Crows will not like to live with the ducks and white swans. And white swans will not like to live with the crows. That is natural division. "Birds of the same feather flock together.

Jagadish: And honest men don't like to associate with thieves and criminals.

Prabhupada: Yes, that is natural. We are not interested even with these daily newspapers. We are interested Bhagavad-gītā. We don't keep any news. We know the dogs are barking. That's all. But that does not mean we have to mix with the dogs.

Jagadish: If you know that someone is committing criminal activities, then if you associate with them, you'll also become implicated.

Prabhupada: Yes. Saṅgāt sañjāyate kāmaḥ. (Conv, Jan. 11, 1977)

(11). LECTURE: Aug. 5, 1973: Therefore Arjuna is considering, "How can I kill Bhīṣma?" But duty is so strong. Krishna is advising, "Yes, he must be killed because he has gone to the other side. He has forgotten his duty. He should have joined you. Therefore he is no more in the position of guru. You must kill him. He has wrongly

joined the other party. Therefore there is no harm, killing him. Similarly Dronacharya. Similarly Dronacharya. I know they are great personalities, they have got great affection. But only on material consideration they have gone there." 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 has maintained me so long. And if I, in the time of danger, when there is fighting, if I go to the other side, that will be..." He thought like this. He did not think that "Duryodhana may be maintaining, but he has usurped the property of the Pandavas." But it is his greatness. He knew that Arjuna will never be killed because Krishna is there. "So from material point of view, I must be grateful to Duryodhana." The same position was for Dronacharya. They were maintained. Therefore Chaitanya Mahaprabhu has said that *viṣayīra anna khāile malīna hayamana* [Cc. Antya 6.278]. 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 *viṣayī*, 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.

COMPARISON OF ISKCON MISLEADERS TO THE KURUS AND THEIR FATE

Why did such devotees, despite their seniority, go along, acquiesce, or remain silent, with all the GBC deviations and corruption for so many years, and even with the presentation of substantial evidence in Srila Prabhupada's poisoning? Srila Prabhupada explains the very important example of Grandfather Bhishma in this connection.

"...Both the Pāndavas and the sons of Dhrtarāṣṭra belong to the same family, but Dhrtarāṣṭra's mind is disclosed herein. He deliberately claimed only his sons as Kurus, and he separated the sons of Pāndu from the family heritage..." (Bhagavad-gita As It Is 1.1; 1972)

"...As far as the others are concerned—like Jayadratha, Krtavarmā, Śalya, etc.—all are determined to lay down their lives for Duryodhana's sake. In other words, it is already concluded that all of them would die in the Battle of Kuruksetra for joining the party of the sinful Duryodhana. Duryodhana was, of course, confident of his victory on account of the above-mentioned combined strength of his friends..." (Bgita 1.9)

"...Duryodhana clearly felt that the victory of the Kurus depended on the presence of Bhīsmadeva. He was confident of the full support of Bhīsmadeva and Dronācārya in the battle because he well knew that they did not even speak a word when Arjuna's wife Draupadī, 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. Although he knew that the two generals had some sort of affection for the Pāndavas, he hoped that all such affection would now be completely given up by them, as was customary during the gambling performances..." (Bgita 1.11)

"...It was an open secret that Duryodhana wanted to usurp the kingdom of the Pāndavas by evil plans, in collaboration with his father, Dhrtarāṣṭra. Therefore, all persons who had joined the side of Duryodhana must have been birds of the same feather..." (Bgita 1.23)

*"... According to scriptural codes, a teacher who engages in an abominable action and has lost his sense of discrimination is fit to be abandoned. **Bhīsmā 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. But Arjuna thinks that nevertheless they remain his superiors, and therefore to enjoy material profits after killing them would mean to enjoy spoils tainted with blood...**" (Bgita 2.5)*

COMMENTS: Thus we see that Bhismadeva, even though he was a great devotee and Mahajana, sided with Duryodhana because of financial considerations and having been maintained by him, and thus he was destined to be killed by Lord Sri Krishna. Similarly, because they are concerned about their maintenance and positions, all the ISKCON misleaders and ISKCON senior devotees have sided with the primary suspects on the poison issue. Although presented with the evidence, they all chose to deny even Srila Prabhupada's own clear statements about being poisoned just to politically favor the existing ruling elite. Thus they have acted just like Bhishma and Drona and will surely have to face the consequences for their great misdeed.

Some misleaders have even ridiculed or laughed at the notion of Srila Prabhupada's poisoning. How can devotees allow themselves to be led by such corrupted, dishonest persons who have engaged in fraud, lies, deceit, and blind denial to cover up the conclusive evidence in this matter?

THE DEPTH OF DEPRAVITY EVINCED BY ISKCON MISLEADERS IN THE POISON ISSUE

There seems to be no honesty or love of truth in the ISKCON misleadership anymore.

"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 the ISKCON Central Office of Child Protection. 'Maharaja, it's time to raise your hand now, to vote in favor of the proposal.' (did Maharaja 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 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 persons (Deva Gaurahari and Tirtharaja) who regarded the prime suspects as flawless beings, non-different from God [as their disciples]. Perhaps we're so 'inside' that we can 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 that if even a few of those in leadership positions- GBCs, 'gurus,' or those in other positions of leadership- get it, understand the faux pas they have made by their blind denials of Srila Prabhupada's poisoning evidence, and have sufficient character, integrity and courage to stand for it- perhaps it could create a momentum, a critical mass, that could inspire some substantial transformation in the organization, and throughout Srila Prabhupada's movement. Anyhow, whether something like that happens or not, compiling the evidence and ISKCON history is a great service for Srila Prabhupada, and that is success." (Dhira Govinda das)

"Re: Dhira Govinda Prabhu seeing the power point presentation on the Not That I Am Poisoned book in the 2000 GBC meeting. The reality of the situation within ISKCON must have hit you very hard at that time when you realized there was nobody left who you could depend upon for speaking truthfully. The entire GBC body is compromised and acting as members of the Kuru court, that is why they are all condemned and offenders. Most of them are now 'killing' and 'poisoning' Srila Prabhupada every minute by acting as unauthorised gurus, endorsing the radical book changes, the changed deity worship etc. That is why they were laughing as demons do. It is beyond them to be honest in their approach to any of the deviations and offenses. It is not possible for these little Ravana to be anything other than a Ravana. We hope to wake up those who are not fully compromised in the institutional corruption, but are open minded, intelligent supporters and well-wishers of Srila Prabhupada, including the second, third, and future generations, and the life members and congregational supporters, as they are not financially and politically dependent on ISKCON. Maybe there could be an 'escape clause' for those complicit after the fact. There may be a few left who still have some honesty, where they would come forward and clean up the house Srila Prabhupada built. After all, no one should try to destroy ISKCON but purify it of offenses and deviations. Restore, not destroy." (Damaghosh das)

CONCLUSION

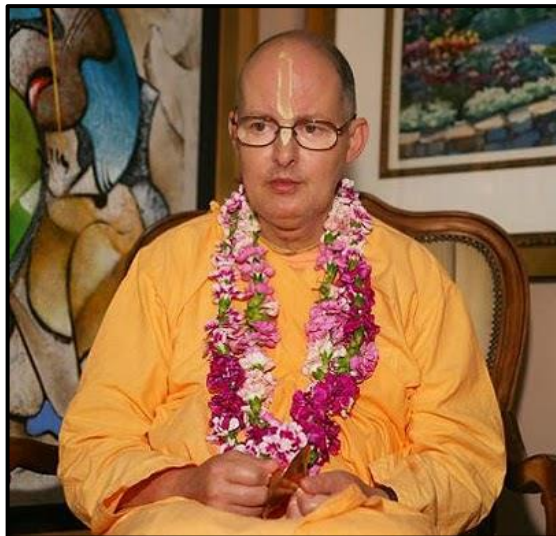
"The first and worst of all frauds is to cheat oneself. All sin is easy after that." (Bailey)

CHAPTER 78: SATSVARUPA AND OTHERS OF INTEREST

SATSVARUPA DAS

There is not much direct evidence that Satsvarupa das was involved in Srila Prabhupada's 1977 poisoning, **but there are strong indications that he must know at least something about it.** Knowledge of the poisoning and remaining silent about it also bears great culpability, especially if the results of the poisoning were to his material benefit, such as joining in with the poisoners to assume Srila Prabhupada's position and assets. Although he is known as a more gentle, shy, and perhaps weak person compared to all the other GBC members in 1978, he did, though, clearly have enormous ambitions to become an ISKCON initiating guru. There are some very significant facts which demand a closer look at Satsvarupa. **There is plentiful evidence that Satsvarupa was in the right places, with the right persons, and at the right time to know about Srila Prabhupada's being poisoned, something which he has so far been silent about.** For one thing, he was a close associate of Tamal, whom we have already found guilty beyond a reasonable doubt of Srila Prabhupada's poisoning. This in itself would indicate his likelihood of knowing what Tamal had done in this connection.

CONCEALMENT OF MAY 28 FUTURE INITIATION DISCUSSIONS



In Satsvarupa's book *ISKCON in the 1970's*, he notes his arrival in Vrindaban in late May 1977, detailing his talks with Tamal, Bhavananda, Bhagavan, and Rupanuga, about Srila Prabhupada's health, physical condition, and things Srila Prabhupada said, but he conspicuously makes no mention whatsoever of the May 28 discussions. These discussions would have been the most important incident of his visit to Vrindaban, considering that this is when Srila Prabhupada supposedly decided to appoint new initiating gurus for the future. This is even stated in the GBC minute book, but why would this not be in Satsvarupa's diary? He devotes six pages to the two days of May 27 and 28, but nothing about these talks with Srila Prabhupada where he was the GBC spokesman? **This omission is suspicious**, and it must be a deliberate omission. Perhaps his original diaries contain something that was edited out for the book printing? At any

rate, we consider this, in conjunction with all else, to be another indication of a "conspiracy of silence" about Srila Prabhupada's intentions for ISKCON's future Initiations. See Book Two for more on this subject.

SATSVARUPA CONDUCTED TAMAL'S MERCY KILLING INTERVIEW

In Chapter 55, we saw that in late November 1977 Satsvarupa interviewed Tamal for an article about Srila Prabhupada's departure days earlier for BTG magazine. This tape recording was discovered in Satsvarupa's former assistant's closet in 1997 and is available online. Tamal makes very shocking claims that Srila Prabhupada had asked repeatedly for "medicine to die," which Satsvarupa personally edited out of the final published article. 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. Almost anyone else in that situation would do so, as Tamal's statements were radical and provoking to the extreme. 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." From Ch. 55, we bring this excerpt to show how Satsvarupa clearly understood about the giving to Srila Prabhupada of medicine to die:

Satsvarupa: Now a different kind of question. Right in the beginning **without too much explanation you were talking about Prabhupada asking for something to let him disappear, that he wanted to die.**

COMMENT: Clearly Satsvarupa understood and accepted Tamal's mercy killing claims, and he wanted to explore it further. Within months of this private interview, he also became one of the select few initiating ISKCON gurus, assuming command of a large piece of ISKCON assets. Was he one of the "at least a few of us" whom Srila Prabhupada called upon to help him "die now", as Tamal stated in the interview, or was Satsvarupa just a silent consentor? Or was he an accessory after the fact? Satsvarupa- speak up!

HOW COULD SATSVARUPA NOT BE AWARE OF SRILA PRABHUPADA'S POISONING?

In 1998 Isha sent transcripts of both the taped interview and of the final published BTG article to Satsvarupa, with a letter asking what it was that Satsvarupa thought about Tamal's strange statements about medicine to die, and why the "medicine to die" parts were omitted. Satsvarupa wrote back saying simply that the interview was for an article in *Back to Godhead*, and totally ignored Isha's questions about Tamal's shocking statements or what he thought about it back then or now.

Even the "gentleman" amongst the GBC, namely Satsvarupa, was not straightforward or honest when questioned, and he deliberately avoided the issue with Isha das. Why did Satsvarupa avoid 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, as was shown above.

Any ideas that none of the new initiating gurus in 1977 were aware of Srila Prabhupada's poisoning should be rejected. The appearance of Satsvarupa's complicity, at least indirectly, in Srila Prabhupada's poisoning comes from:

(1). He asks Tamal to elaborate "**about Prabhupada asking for something to let him disappear, that he wanted to die.**"

(2). He conducted Tamal's interview, then deleted the parts about assisted suicide from the final BTG article, finding them unsuitable for the public, but never challenged Tamal about them.

(3). He evaded Isha's confrontation as to why he edited out those parts of the interview.

(4). Despite knowing about Srila Prabhupada's chief caretaker Tamal's claims of euthanasia, Satsvarupa gladly accepted his post as a new initiating guru after Srila Prabhupada had been, as Tamal hinted, euthanized.

(5). How sleazy to know about the euthanasia and benefit from it without asking any questions. This is like accepting merchandise that you have been told are stolen goods.

SUSPICIOUS INDICATIONS THAT DEMAND AN INTERROGATION

As the GBC secretary and spokesman for the May 28, 1977 GBC meeting with Srila Prabhupada in his personal quarters, Satsvarupa afterwards summarized the meeting in the GBC minute book in his own handwriting, including a short mention of Srila Prabhupada's stated intention to appoint initiating gurus for the future after his departure (that is how he said it). However, when he sent out a report to the other GBC members and temple presidents about the meeting, he very conspicuously OMITTED anything about discussions of initiations in the future. Why did he make this omission if he was not being deceitful and trying to conceal vital information from the devotees? This was by far the most important item in the meeting with Srila Prabhupada. Certainly he must have done this in collusion with at least Tamal, maybe others as well; he would never do this on his own, lest another GBC notice the omission. This is our common sense evaluation. This could not have been an accidental oversight.

The purpose for this concealment was part of a collaborative effort with others to conceal Srila Prabhupada's instructions about appointing only proxy initiators, not full gurus. They did not want or need devotees being alerted to any discussion of future officiating acharyas or future initiations, as discussed in the May 28 talks. Keeping these discussions secret would better suit their purposes of later introducing their own claims for their inheritance of guruship, which they did. Tamal, Satsvarupa, and others were disappointed that Srila Prabhupada did not clearly grant their desire to take their own disciples as full initiating gurus. Instead, they got an unwanted (although apparently anticipated) plan for proxies who would initiate on Srila Prabhupada's behalf. They definitely did not want this information to become public, and Satsvarupa

deliberately deleted it from the report, most likely after advice from Tamal, the other participant with Satsvarupa in those discussions with Srila Prabhupada. See Book Two and Appendix 6 where these documents are included and discussed further.



Also, in Book Two: Defective Doctrines, is the newsletter that Satsvarupa sent out to selected senior devotees that he was “closely working” with, including Mahadyuti das, a close ally and friend. It is dated December 1, 1977, only 2 weeks after Srila Prabhupada’s departure and 16 weeks before the GBC announced the new ISKCON gurus. Therein he announces he will be operating as an initiating guru, but only under certain conditions regarding photos on the altar, new Vyasasanas, guru pujas, etc. It is clear from reading this newsletter that the GBC had already been discussing arrangements in great depth for new gurus long before Srila Prabhupada departed. The complexity of issues which Satsvarupa discusses in his newsletter could not possibly have evolved in just two weeks after Srila Prabhupada left; thus it is sure that they were secretly meeting and discussing their takeover as the new gurus while Srila Prabhupada was still physically present. Why were they not discussing this with Srila Prabhupada and only amongst themselves, secretly? The answer is that they thought they were going to do something that Srila Prabhupada would not approve of, thus it had to be secret.

Satsvarupa has not disclosed anything about these secret meetings, although he has not held back on anything else in his life!. Why? 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 planned their lies a decade earlier about how they were supposedly appointed as successor gurus. **Actually, none of the eleven, Hansadutta included, ever confessed to any of the secret collaborations in which they designed their plan of action, even while Srila Prabhupada was still lying in his Vrindaban quarters.** The feeling is that Satsvarupa has been very secretive about what happened. He was as ambitious to be a successor guru as the others; he was their spokesman, strategist, philosopher, scribe, and was very deeply involved in the takeover scheme. This is certain as seen in the history of events.

SATSVARUPA WAS THE GBC CHAIRMAN FOR 1978-79

Satsvarupa was also the GBC Chairman for 1978-1979, the first year of the successor guru era. He was selected because he presented a respectable face to the takeover of ISKCON by eleven bogus, unauthorized successors who falsely claimed they were pure devotees and appointed as full gurus by Srila Prabhupada. Satsvarupa was their spokesperson, mastermind, policy-writer, and there are testimonies that he held training sessions with the eleven in March 1978 in Mayapur so that they “could get their story straight and consistent.” He helped them polish and rehearse their official ideology at the 1978 GBC meetings, according to eye-witness and ex-guru Hansadutta. All this shows him to have been very deeply involved in the takeover plot, and so, how could he not have known anything about the poisoning, by which the takeover became possible? **Satsvarupa is a person of prime interest in the matter of Srila Prabhupada’s poisoning.** It is hard to imagine he was personally arranging for the actual poisoning, but certainly at some point his attachment to becoming a zonal guru led to his silent consent as accessory after the fact. There is great certainty he knows something about Srila Prabhupada’s being poisoned, and maybe he knows a lot. He must be interrogated thoroughly.

He was the GBC’s siddhanta mastermind writer for at least a decade until he faded away into oblivion. Along with Hridayananda, he was the key man for rationalizing the guru “falldowns” with defective philosophical twistings. Since the early eighties, Satsvarupa has suffered unexplainable torments such as requiring sunglasses when going out into the Sun, daily devastating migraine headaches, and he has dreams that he is being tossed off a cliff repeatedly (which is the Yamadutta’s reward for being a liar, according to the Srimad Bhagavatam). Behind his gentle exterior, we find one who is deeply enmeshed with a band of narcissistic, Machiavellian, dangerous men in the scheme to take-over the movement and assume Srila Prabhupada’s position, the central ingredient of which was the poisoning and removal of Srila Prabhupada. **How can he not know about the poisoning of Srila Prabhupada?**

He has exhibited since 1977 a life of personal weaknesses, for demented art and karmi literature, for totally mundane types of music, in a struggle to achieve fame and distinction as a brilliant author and poet, and he loves to watch... football games? His material desires in the last 20 years or so have often overshadowed his Krishna conscious life as one not fixed on the spiritual platform. Is there something in his life that is hidden, causing such semi-insanities?

His history of deep attachment to being an initiating guru is linked to the likelihood of his knowing about Srila Prabhupada's poisoning.

HE IS KNOWN AS HONEST, BUT HE IS ACTUALLY *SELECTIVELY* DISHONEST

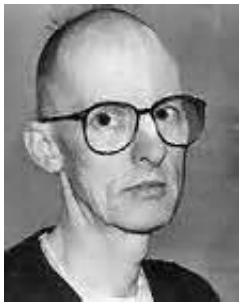
Throughout his prolific books, we experience an extremely confessional person with no reluctance to tell exactly what's passing through his mind at that exact moment. He has confessed to so much in his life: his years in the Navy, various LSD trips, intimacy with his wife, and all sorts of weird thought trains ad nauseum, etc. But it seems all these confessions have bypassed the real thing that troubles him and why he has constant migraines. ***What about his role in ISKCON's 1978 guru-coup and how Srila Prabhupada was poisoned?*** Despite his confessional appearances, he hides what he doesn't want us to know.

For example, his "indiscretions" or affair with a married lady, who was also a disciple of his, was kept secret by him until he was exposed and he was forced to admit ***something***. And then he only told part of the story, and was again compelled to admit more about it later. In his autobiography (pg. 252-62) we see he can be very secretive even while being a compulsive confessor.

"Then you got into trouble by making a confession of your past indiscretion. It [trouble] flared up again and got out of hand. You were punished and then four years later another letter sent to the GBC. I worked it out with the Committee. Wrote a transparent letter and survived... Then, out of lust, I misbehaved and committed adultery. It took me several years to candidly admit the full extent of my fall down and that was another fault, of dishonesty."

Also, in the following news article from the KIWI SPIRIT, Jan 30 2009, New Zealand, we see more of Satsvarupa's selective honesty:

"ISKCON guru Satsvarupa dasa Goswami attends his own Vyasa-puja celebration, which is organized by his "faithful disciples," as Satsvarupa calls them. That is, the disciples who haven't rejected him as guru since his fall down. The disciples sincerely observe the Vyasa-puja, cooking a feast, offering homages, etc. The celebrations are observed in two parts. The morning is the main Vyasa-puja and then there is an afternoon program, as Satsvarupa describes below. But even with such a tight schedule on this most auspicious holy day of his Vyasa-puja, Satsvarupa and his associates have time to catch a bit of television back at the hotel! Meanwhile the sincere and "faithful" disciples clean up and prepare for the afternoon program. Just see the cheating.



"The following is a report of his Vyasa-puja day, written by Satsvarupa on his web journal entitled, Tachycardia: *"At about 1:30, we ended the kirtana and went down for a feast. The feast was mostly cooked by Lila-avatara, who has been cooking for three days, along with her husband, Vishnu-aradhanam. There were many nice preparations, especially the spinach, but I didn't take so much because our schedule was tight. We had to go back to the hotel and return within a couple of hours for the afternoon program. The schedule was for us to meet again at 4:00 P.M., when I would read excerpts from the new book Human at Best and then distribute them for donations. At the hotel, we turned on the TV and watched the closing moments of the Army-Navy game, seeing Navy smash Army 33 to nothing. Our hotel has many West Point fans gathered in it (more than Navy). They were even holding a meeting of the West Point Graduates Association in one of the hotel rooms."*

"Satsvarupa also contemplates lying about his television addiction. *"Today I'll probably indulge in my weakness and watch a little Sunday pro football, but not too much. I don't want to be thinking of "first down and ten to go" at the time of death. When I go to Vrndavana, there will be none of that. [...] The journal scoops the day. The free writing goes out to whatever comes. **Don't tell of watching football.** Tell of editing your book and later watching the pastimes of Krishna. **Show the good side of yourself. You are a spiritual master for disciples, so you have to set a good example.**"*

So according to Satsvarupa, if you are an ISKCON guru and you watch television, better you don't tell your disciples, rather tell them of all the Krishna conscious things you do. In this way you will be setting a "good example." Unfortunately the only example Satsvarupa is setting is that of a devotee who is struggling to control his senses, and this television watching is certainly plaguing Satsvarupa's ability to control his mind. As he writes: *"I was not praying so much but just getting the rounds done. I suppose that is a kind of prayer also. What were you thinking of instead of Krishna's names? I thought a little bit about the end of the Baltimore Ravens football game last night."*

"I just have to be careful that with the television set in my room, I don't start watching other shows. So far I have disciplined myself and taking to proofreading of the fourth volume of A Poor Man Reads the Bhagavatam. [...] The blank face of the television stares me in the face, and I defy it. I did watch a little college football today (Saturday), but stopped when I felt the beginning of a headache. Today they play the last three innings of a World Series game, game number five, which was postponed due to rain. If the Phillies win, the World Series is over. If they lose, then Tampa Bay has another chance at their home field, where they have a great advantage."

Thinking about Satsvarupa's situation, we find that Srila Prabhupada said:

"So one who is under the control of the senses, he is go-dasa. Go means senses and dasa means servant. And one who is master of the senses, he's goswami. Swami means master and go means senses. You have seen the goswami title. Goswami title means one who is the master of the senses. One who is not the servant of the senses, so long one is servant of the senses, he cannot be called a Goswami or swami. Swami or goswami, the same thing, means one who is the master of the senses. So unless one is not master of the senses, his accepting this title of swami and goswami is cheating. One must be master of the senses." And also: "One who attains perfection in controlling the senses, he is called swami or goswami. So one has to become swami, goswami. Then he can become spiritual master. Without being swami or master of the senses, to become a spiritual master is bogus." (Lecture, February 18th, 1969)

It is clear that Satsvarupa's disciples are being cheated. They are bowing down and offering prayers to a phony. Even though Satsvarupa claims that his journal writings are based on honesty, he is actually living a most dishonest life, and the GBC and his godbrothers are endorsing it. **(END)**

Of course, the above describes small-time TV dishonesties. 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."*

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, which he was from 1978 to 1987, the question is: Is his desire to be guru strong enough to silence him if he knows about the poisoning? We very strongly suspect so, and a series of interviews with him would likely tell the truth in this matter.

It's common for aspiring devotees, even after decades of reasonably sincere practice and service, to retain attraction to maya to which they were attracted before they came to Krsna consciousness- eg., in the form of sports, music, and of course, sex, intoxication, etc. But, if someone is posing as the direct link to the parampara for others, "the guru" who is "33" in the parampara list, who is "the guru" in whom others are expected to have implicit faith, who is "the guru" without whose grace one cannot make advancement, "the guru" for whom pranam mantras are recited, and whose picture is on the same altar as Srila Prabhupada, Srimati Radharani, Lord Caitanya, Srila Bhaktisiddhanta- well, for "the guru," there's absolutely no space for mundane interest in the Phillies' football games.

HE NEVER MENTIONS THE POISONING CONTROVERSY – WHY?

Satsvarupa's writings are voluminous; he has many books out of print, and many are not really subject matter for practicing devotees, as he continuously pours forth whatever is on his mind at the time, whether it be the racy, X-rated details in *Sanitorium* or his marijuana days in the Navy or mental ramblings about his trying to resolve his own doubts over anything and everything. His clear passion is full disclosure of his

thoughts and feelings. There is not much that hasn't come out as he "confesses" his mental activity in full. Sometimes it is embarrassing, sometimes boring, sometimes amusing.

But notably conspicuous in his books is anything about Srila Prabhupada's being poisoned. Although he covers the child abuse, the leadership scandals, the guru issue, and so much in ISKCON history, although not in great depth, he strangely does not speak about certain things. These include his personal falldown, his very deep involvement with Narayan Maharaja, and the poison controversy. Yet every detail of his 1965 LSD trips and of Srila Prabhupada's last words to him are described and analyzed inscrutably. To anyone who has read many of his books, it is striking that certain subject matters are missing when all else is there, even the intimacy level in his marriage to Jadurani dasi.

The poison controversy was a very major ISKCON crisis from 1997 to 2003, shaking the movement to its very roots as every leader was forced to address it publicly and privately. But Satsvarupa has not issued any statements about it at all; this is conspicuous by its absence. Even though he conducted Tamal's "mercy killing" interview, and he was one of the original eleven gurus, he was the scribe and philosophical architect of the 1978 new guru system, he was the 1978 GBC Chairman, and he produced a highly edited and fudged edition of the May 28 conversation in Srila Prabhupada's biography- he has said practically nothing about the three things that could be most embarrassing to him? Falldown with a married woman. Diversion into rasika maya with Narayan Maharaja. Srila Prabhupada's poisoning controversy. It is rather inconceivable that he has nothing to say about Srila Prabhupada's poisoning. Why is he so suspiciously silent on this while blathering on and on about all else?

He was there on and off throughout 1977 in Vrindaban and Bombay. He was intimately associated with the ISKCON takeover by the eleven gurus. He was one of the big zonal gurus exhibiting great ambitions for power and prominence. Although he appears at first glance as an honest, humble, and sincere confessor of struggles in spiritual life, his avoidance of the poison issue strongly indicates he knows a lot that he does not want to talk about.

BAD ASSOCIATION, OR BIRDS OF A FEATHER FLOCK TOGETHER?

His autobiography, pg. 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."*

Yes, and that bad association also likely implicated him in Srila Prabhupada's poisoning, at least in knowing about it and keeping it secret while he enjoyed the results of the crime. Satsvarupa strikes us as a tormented and guilty man who has something he cannot confess, and thus comes the torment in his mind, heart, and crazy, demented so-called "art."

HIS ACCOUNT OF HOW THE NEW GURUS CAME TO BE

In his autobiography, pg.242, is an interesting description of how ISKCON gurus came to be:

"...his passing away on November 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."

However, we will see in Book Two that he admitted to talks of initiating gurus as early as October 8, five weeks BEFORE Srila Prabhupada departed. Satsvarupa das, year by year, becomes more distant from everyone, more secluded and private, and is essentially fading away into his own dream world. He readily admits he leads a sedentary life, does not do much of anything except "free write," which most devotees find largely useless and a self-indulgence. He describes his own gradual demise in his autobiography, pg. 245: *"I used to have hundreds of disciples... I could always get typists. There were people eager to do it as service to their spiritual master, Srila Gurupada... And I had willing cooks to choose from. Many wanted a chance... eager to wash my clothes and iron them. Things ain't like they used to be. I just lost a typist... I am looking for a replacement... I expect my typists to keep working studiously and in gratitude to the guru. But things ain't like they used to be. I have only two servants who's willing to stay with me... I have typing service to give out. Those who take it will be blessed... Yasya prasadat bhagavat prasado, yasya prasadan na gatih kuto 'pi..."*

His hopes are dimmed, but still live on. Now elderly and in frail health, Satsvarupa needs to be

interrogated soon to see what he knows. May he wash his conscience by a complete confession of what troubles his heart.

SHYAMA MA

Shyama Ma, a Bengali guru with many Indian followers, came to Los Angeles for an ecstatic kirtan with the devotees and Srila Prabhupada in 1970. She also interacted with the first devotees in London in the early seventies. She competed with Srila Prabhupada for the same Vrindaban property where the Krishna Balaram Mandir now stands, and when Srila Prabhupada won the land, she became vengeful. She was very bitter about it. One morning a goat's head was found on the land and it was believed her followers wanted to desecrate the site and interfere with the new temple construction. She must be considered an adversary and enemy of Srila Prabhupada, due to jealousy. Any further research should look into this matter, whether she had any connections or influence amongst any of Srila Prabhupada's senior men.

"I was forced to become an enemy to my friend, Shyama devi. Shyama devi was a well-known guru of sorts with a large following both in India and the U.K. She too wanted the Raman Reti land, which was one street away from her main Vrindaban temple. Mr. Saraf, the owner and donor of the land, knew and respected both Prabhupada and Shyama devi, hence he was put into a great conflict... he decided to put the matter into the hands of Radharani... [and] made up two slips of paper. He thought of Shyama devi and picked up the paper; she lost and Prabhupada won. Shyama devi was disappointed and angry with this decision. Later she tried to sabotage our project by leaving inauspicious things such as dead animals at the construction site." (By His Example, Gurudas, pg 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." (Yamuna devi, pg. 478, 487)

There are also astrological indications that a woman in an organization was involved in Srila Prabhupada's poisoning. Shyama Ma was certainly bitter and an enemy, and should be studied in any further investigation.

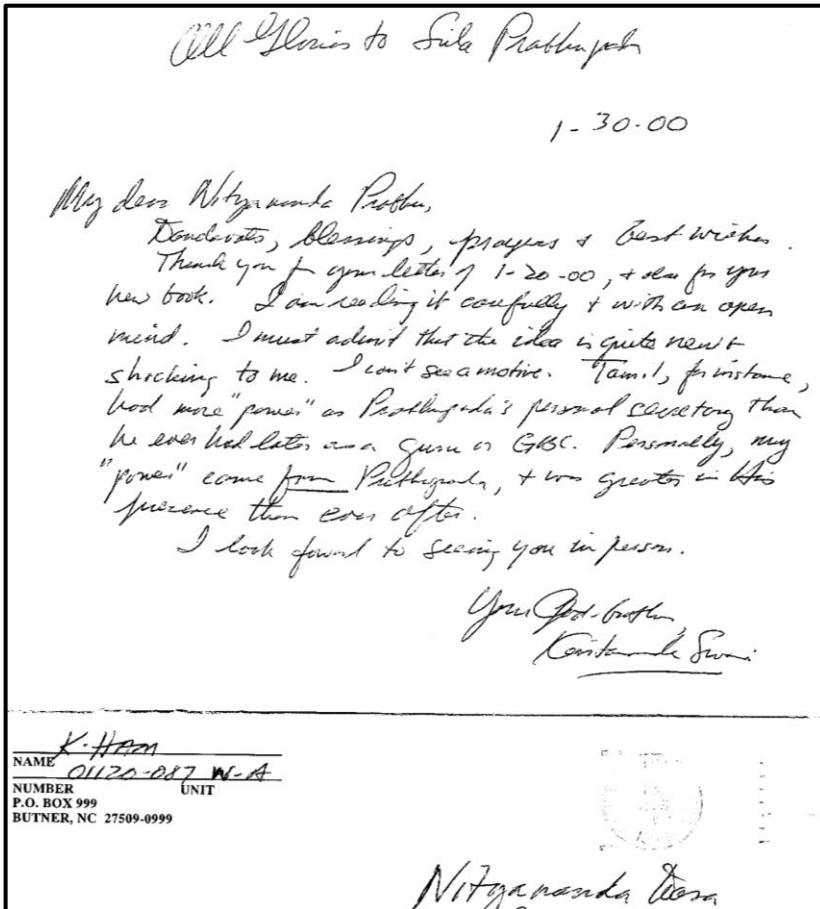
KIRTANANANDA

Book Two sheds much light on the activities, personality, ambitions, and character of Kirtanananda so-called Bhaktipada. From these later materials in a chapter titled *No More False Prophets*, we can make some assessments about Kirtanananda's theoretical capabilities of possible involvement in Srila Prabhupada's poisoning. Clearly he was very consumed by his personal ambitions to be an acharya, and beyond that, to being THE acharya, AND a famous religious innovator, AND world savior-type prophet. His ego was such that one would not at all be surprised if he actually thought that he himself was the second coming of Christ! Kirtanananda was very intelligent, and being fully familiar with the secrets of the other senior leaders of ISKCON, it is only sensible to suspect that he must have known at least something about Srila Prabhupada's poisoning, probably after the dark event.

In 1967 he betrayed Srila Prabhupada in an attempt to start his own movement and was condemned for this and his introduced concoctions by Srila Prabhupada. His history implies that there is little that he was not capable of doing. There is no doubt he also had a great affection of Srila Prabhupada, but, as described by Hrishikesh das (Doktorski), a former disciple, his secret activities included arrangements for murders; drug running, manufacture, and distribution; pedophilia; copyright infringement; insurance fraud and arson. He was duplicitous, dishonest, unscrupulous, and very self-serving while appearing as a great austere spiritualist. It

seems likely that he would have come to know about Srila Prabhupada's poisoning at some point and kept it a secret lest it undermine his own aspirations.

However, there is no direct evidence to connect him to the poisoning, and it is faintly possible that he knew nothing of it. Even so, arranging and inciting to murder regular devotees definitely undermines the notion that he could not poison Srila Prabhupada because he loved him so much. As of now, we just don't know, but he remains a suspect because of his history and eager participation in becoming the guru after Srila Prabhupada- he could hardly wait! He passed away in 2012 so there is no chance of any interviews with him now.



On January 30, 2000 Nityananda das received a reply to his letter to Kirtanananda Swami while he was in a North Carolina prison facility. His reply is more than a little suspicious with his twisted explanations of why he thought there was no motive by Tamal or himself to poison Srila Prabhupada. That they had "more power" before Srila Prabhupada left is simply untrue, so why does he make such an absurd assertion? Suspicious...

"Thank you for your letter of 1-20-00, and your new book. I am studying it carefully and with an open mind. I must admit that the idea is quite new and shocking to me. I can't see a motive. Tamal, for instance, had more "power" as Prabhupada's personal secretary than he ever had later as a guru or GBC. Personally, my "power" comes from Prabhupada, and was greater in His presence than ever after."

It is obvious that the eleven zonal gurus had a very overwhelming motive to become zonal acharyas and

rule with absolute power. Kirtanananda's claim is not a credible or convincing one and it definitely casts much suspicion on him as one of the co-conspirators in Srila Prabhupada's poisoning.

GAUDIYA MATH, CASTE GOSWAMIS

Srila Prabhupada certainly had many enemies in Vrindaban amongst his godbrothers at the various Gaudiya Math temples and the caste goswami families. Both groups contained some parties who were very opposed to Srila Prabhupada's giving initiation to the fallen western people, and then bringing them to live in the Dhama. Srila Prabhupada spoke often of the enmity towards him by these two groups, or at least some among them. 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 parties who bitterly complained about what Srila Prabhupada was doing. It is possible that someone from these groups could have been involved in Srila Prabhupada's poisoning, such as by providing the poison and the know-how of its proper, subtle administration.

There is no solid indication of this connection. However, Srila Prabhupada's poisoners would have needed assistance in the way of counsel and instructions of use to administer cadmium as a poison. It is very unlikely they could have determined the advantages of using cadmium and its application in dosage all by

themselves. The unusual nature of cadmium as a poison, as an effective, undetectable, and unsuspected agent, strongly points to outside involvement. It thus only makes sense to suspect Srila Prabhupada's known enemies or ill-wishers, such as elements of the Gaudiya Math, smarta brahmana caste goswamis, Shyama Ma, and Chandra Swami (see Ch. 75). Of course, it is possible that the inside poisoners could have come up by themselves with the plan to poison by cadmium. Perhaps one of them studied chemistry in university or had previously learned of cadmium from somewhere.

An incident that was seen as particularly unusual was a statement made by Jayapataka Swami in 1999 while he visited Malaysia. Jayapataka, during a discussion which followed questions about Srila Prabhupada's poisoning, was quoted as stating that Srila Prabhupada had been close to the Gaudiya Math during his final days and that he had taken food from them. He also remarked about the Gaudiya Math that "they might have done it (poisoned Srila Prabhupada)." See Ch. 75. But this implies a one-time poisoning, whereas hair samples A and D indicate sky-high levels of cadmium in March and again in September of 1977, revealing an extended poisoning throughout 1977.

HANSADUTTA

In 1974 Srila Prabhupada said that Hansadutta was praying for him to die so he could become a guru, confirmed by multiple persons. This revealed a conflict between two of his emotions, namely love and envy of Srila Prabhupada, and naturally could lead one to suspect him of complicity with the poisoning. However, we feel this very unlikely, as he was not one of the close caretakers in 1977 and was not close friends with Tamal, Bhavananda, or Jayapataka who are prime persons of interest. He was not present for the May 28 conversation and was busy in Ceylon, not arriving back in Vrindaban until mid-October. Thus he could not have been part of any discussions that might have implicated him in the poisoning, which hair samples show to have been ongoing from at least late February 1977. He was, however, in the same room at the time of "the poison's going down" whisper, but he may have been on the other side of the room, and probably did not see or hear what was taking place.

He was suspended in late April 1980 by the GBC for one year as an initiating guru and he accompanied Tamal to Topanga Canyon for Tamal's famous "confessions" that Srila Prabhupada never appointed any gurus, but only ritvik representatives. During this confession, Tamal spoke both about Hansadutta's aforementioned prayers and how he had always "been accused of trying to kill Srila Prabhupada." This indicates that the two had intimately discussed these matters concerning Srila Prabhupada's departure, including the pre-1980 rumors about Tamal's poisoning of Srila Prabhupada, yet Hansadutta has never revealed anything on this matter. Now in frail health, it is hoped that Hansadutta will be more forthcoming about details in these matters before he passes away.

Hansadutta advised Nityananda das in 1998 to read about Napoleon's poisoning with arsenic in *Assassination At St Helena*. 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 did not address the questions, including: "Did you learn at the time anything about Srila Prabhupada's now proven poisoning?"

We noticed also on a recent 7 part video series of recollections by Hansadutta that he sometimes would skirt the questions about his role and knowledge of past events that he must be embarrassed about revealing. Still, we do not consider him a poisoning suspect, although he may have learnt something later, as probably many leaders have. We believe he has not disclosed everything, and is still holding 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 etc? This just does not make sense to us, sorry. What about some real details, please?

"I talked to Hansadutta twice yesterday and he told me that this video by Nityananda das has convinced him that Srila Prabhupada was poisoned. He thinks that the fact that the poison used was very sophisticated means that it was the CIA. He thinks that this should be pursued." (Anuttama dasi, June 2017)

Hansadutta further clarified he believed outsiders and not disciples were involved, but for one who knew Tamal so well, how is it he cannot even admit to suspecting Tamal?

OTHERS THAT MIGHT KNOW OF OR BE IMPLICATED IN THE POISONING

Satadhanya das: He was very close to Bhavananda, one of the primary suspects.

Rameswara: It is dubious that he was involved, but he should have learnt at least something about the poisoning afterwards while cooperating and commiserating confidentially with the other zonal acharyas who all had too many secrets and very loose tongues to be able to hide everything from each other.

Bhagavan: Same as Rameswara. Very close to Tamal.

Hridayananda: Same as Bhagawan and Rameswara.

COMMENT: The whispers implicate Bhakticharu (giving milk right after the poison in the milk whisper), Jayapataka, Bhavananda, and Tamal. That's already four persons- it would be extremely hard to keep a secret limited to four persons only, something which is strongly supported by Tamal's apparent worries of the poisoning becoming public and his "mercy killing" defense groundwork as explained in Chapter 55.

Liladhar Gupta: The son of Narottam Lal Gupta, one of Srila Prabhupada's 1977 kavirajas, has given conflicting statements about Srila Prabhupada's being poisoned, and about what his father's views on the subject had been. It is believed his father has passed away since 2002 when Balavanta last spoke to him.

Dr. Rajesh Sharma: The son of Damodar Sastriji, Srila Prabhupada's last kaviraja, has admitted that his father believed Srila Prabhupada was poisoned. He should be further interviewed.

NATIONAL INTELLIGENCE AGENCIES

Asked who would have knowledge of such an unusual and rarely used poison such as cadmium, and who would have the expertise to use it in proper dosages and timing so not to arouse suspicion, Dr. Morris replied, "*Someone with a very good knowledge of chemistry and poisons.*" Amateurs seemed out of the question. University chemistry students would know of cadmium. The recipe, doses, and application of a slow-acting cadmium poisoning was definitely beyond the ability or imagination of the average Joe.

Shady foreign intelligence agencies, like the Israeli Mossad, the CIA and the Russian KGB, who were professionals in the assassination business, had forward operations that always needed hard cash, selling their techniques and secrets through discreet channels. Srila Prabhupada's poisoners would have needed advice, guidance, or assistance from a professional source or chemist to have employed this esoteric poison.

Everyone knows that the CIA and various foreign intelligence agencies such as the Mossad, former KGB, and MI-6 have engaged in extrajudicial and covert assassinations or elimination of persons deemed politically or socially undesirable across the globe since WW2. This is not a conspiracy theory. Noam Chomsky said "*Far and away the best book on the topic*" is William Blum's *Killing Hope: U.S. Military and C.I.A. Interventions since World War II* (2003), which detailed more than 50 known **attempts** at assassinating foreign leaders. Not all are admitted by the CIA, but as Wikispooks puts it:

"Formerly, these attacks were covert, but increasingly, the US government is open about assassinating anyone whom it pleases. The official narrative, however, avoids the word assassination, preferring instead the euphemism "targeted killing." Attacks are being made on individuals or leaders of quite small groups who are post hoc designated "terrorists." Since 2011 there have been killings of nuclear technicians in Iran. Drones are proving increasingly effective at killing targets..."

Involvement in assassinations by intelligence agencies very often entails secret payments, as we saw in the history of Chandra Swami. Also there is use of double or undercover agents to coordinate, supply, and train local dissidents or opponents of the targeted parties. In this way, the removal of targets appears the result of local politics or coups, although it was engineered and funded by an intelligence agency. For example, CIA direct involvement in the death of Congo's Lumumba is a fact; the CIA attempted to poison his toothbrush, and arranged through their agents for him to be delivered to his enemies to face a firing squad.

What is the connection in this discussion to Srila Prabhupada's poisoning?

We allege only that the use of cadmium in the proven chronic poisoning of Srila Prabhupada would not likely have been executed without the outside assistance of parties who had that very exclusive knowledge and experience.

No ordinary person, disciple, citizen, or guest, etc can be imagined to know about the methods of cadmium poisoning in 1977. It is logical to suspect that Srila Prabhupada's poisoners received physical or advisory assistance from either a poisoning expert in India such as Chandra Swami, or from an agent, openly or covertly, of an intelligence agency such as the CIA. Not many others besides the various intelligence agencies would know in 1977 of such a bizarre and totally unknown method of poisoning with... cadmium?

Chandra Swami (Ch. 75) had intimate connections to several intelligence agencies, including the CIA. The CIA's history is one of the elimination of controversial, socially, or politically-threatening individuals, which Srila Prabhupada himself admitted he was. ***"So as Krishna was attempted to be killed... And Lord Jesus Christ was killed. So they may kill me also."*** (Srila Prabhupada, May 3, 1976, Honolulu)

The governments of the times of Lord Krishna and Jesus Christ were involved in the attempts on the lives of both. It cannot be discounted that the choice of cadmium as a poison likely leads to someone highly professional in the arts of stealthy killings, such as government agencies. We see that the ingredients used in homicidal poisonings by the common people in the seventies may be arsenic, antimony, mercury, cyanide, and so on... but cadmium? This is definitely not something that we would normally expect any senior disciple, the Gaudiya Math, or anyone in India to come up with. Foreign intelligence agencies is a possibility. Naturally, the poisoning deniers will laugh at this suggestion, but the cadmium poisoning cannot be denied and the question remains as to who could know about this method?

Still, the poisoning, even if engineered or guided by some outside expert professional with knowledge of cadmium and its proper doses for slow poisoning, was executed by persons close to Srila Prabhupada. As determined earlier, that includes Tamal beyond a reasonable doubt, and others as well.

STATE SPONSORED ASSASSINATIONS REVIEW

To further establish that state intelligence agencies do indeed carry out regular assassinations of anyone seen as a threat to state interests, we list the following items.

Supposedly there were 638 known attempts on the life of Fidel Castro, most of them by the CIA. There is much evidence that the FBI and/or CIA was behind the assassination of JFK, and Robert Kennedy as well. Books have been written about CIA assassinations or schemes on the lives of Qaddafi (Libya), Allende (Chile), Figueres (Costa Rica), Nehru (India), Sihanouk (Cambodia), Charles de Gaulle (France), Trujillo (Dominican Rep.), and Lumumba (Congo). Regarding Martin Luther King, Wikipedia states: *"The King family and others believe that the assassination was carried out by a conspiracy involving the U.S. government, as alleged by Loyd Jowers in 1993, and that Ray was a scapegoat."* Black nationalist Malcolm X was also shot and killed in 1965, allegedly with complicity by the FBI.

February 15, 2017: The half-brother of the North Korean dictator was assassinated in a lounge at a Malaysian airport by two women who applied baby oil laced with a nerve poison onto his face and then fled in a taxi. Apparently the women thought this was a harmless prank and were paid small amounts of money. A North Korean agency called Reconnaissance General Bureau specializes in assassination missions abroad. What to speak of the major powers, it appears even minor countries have installed agencies to eliminate unwanted persons domestically or overseas. Any prominent person considered a threat by any country is in constant danger of his life being taken away.

Another news item from Feb. 27, 2017, which further illustrates the almost undetectability of intelligence agency assassination methods:

"...governments, specifically the CIA, have for long periods of time had chemical concoctions that can induce a full systematic shutdown of a person's nervous system and in some cases cause someone's heart to explode. Former CIA employee Mary Embree discussed the infamous heart attack gun and how she was tasked with finding a chemical concoction that would cause a heart attack. The weapon was first made public during the Church Committee hearings 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 News)

A newswire story August 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, in Moscow, he fell unconscious at a meetings with dissidents. *"It all went so fast,' he recalled. 'In the space of about 20 minutes, I went from feeling completely normal to having a rapid heart rate, really high blood pressure, to sweating and vomiting all over the place, and then I lost consciousness.' 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 threw him into a weeklong coma with a puzzling range of symptoms, including swelling in his brain and kidney failure, giving his legs and arms a blue hue. He endured nerve damage, but has otherwise made a full recovery. A French laboratory found heavy metals in his blood but was unable to identify a specific poison. Mr. Kara-Murza, 34, is convinced that he ingested the poison during a flight on Aeroflot.

Political murders, particularly those accomplished with poisons, are nothing new in Russia, going back five centuries. Nor are they particularly subtle. While typically not traceable to any individuals and plausibly denied by government officials, poisonings leave little doubt of the state's involvement — which may be precisely the point. *"Outside of popular culture, there are no highly skilled hit men for hire,"* Mark Galeotti, a professor at New York University and an authority on the Russian security services, said in an interview. *"If it's a skilled job, that means it's a state asset."*

Applied most notoriously in the case of Alexander V. Litvinenko, a Putin opponent who died of polonium-210 poisoning in London in 2006, murders and deaths under mysterious circumstances are now seen as such a menace that Kremlin critics now often flee the country and keep their whereabouts secret. Russia has specifically denied any government ties to high-profile cases, including the Litvinenko murder.

Among those fleeing Russia recently is Grigory Rodchenkov, a whistle-blower in Russia's sports doping scandal. This is not without reason. In the case over state-sponsored doping, two other officials with knowledge of the scheme died unexpectedly as the outlines of the scandal began to emerge. Just this month, another whistle-blower, Yulia Stepanova, a runner in hiding with her husband in the United States, was forced to move amid fears that hackers had found her location. She said, *"If something happens to us, then you should know that it is not an accident."*

"The government is using the special services to liquidate its enemies," Gennadi V. Gudkov, a former member of Parliament and onetime lieutenant colonel in the KGB., said in an interview. *"It was not just Litvinenko, but many others we don't know about, classified as accidents or maybe semi-accidents."*

Most recently, a coroner ruled that blunt-force trauma caused the death of a Kremlin insider, Mikhail Y. Lesin, 57, in a Washington hotel room last year, not the heart attack his colleagues first said. In July, the Russian Interfax news agency reported that Aleksandr Poteyev, 64, an intelligence officer accused of defecting and betraying a ring of Russian spies living undercover in American suburbs, had died in the United States.

Still, the Magnitsky Act, the law that Mr. Kara-Murza was in Washington urging lawmakers to expand, has proved to be perhaps the most lethal topic of all over the years. Sergei L. Magnitsky, a lawyer and auditor, was jailed on tax evasion charges while investigating a \$230 million government tax "refund" that corrupt Russian officials had granted to themselves. He died in 2009 after having been denied essential medical care in prison, earning the Kremlin widespread condemnation. In response, William F. Browder, an American financier who was the target of the tax fraud during time he spent working in Russia and had employed Mr. Magnitsky, campaigned in Congress for a law punishing the officials involved in the misdeeds and subsequent mistreatment of the auditor. The proposed measure, which eventually passed in 2012 as the Sergei Magnitsky Rule of Law and Accountability Act, denied visas and blocked access to the American financial system for Russians deemed to have committed rights abuses and avoided punishment at home- including those involved in the Magnitsky tax fraud case. The law became a prototype for the blacklisting of prominent Russians accused of murders, human rights abuses and financial theft, among other violations.

The question of who was involved in the tax fraud became vitally important first to the investigation, and eventually to the final scope of the legislation. Access to inside information became pivotal and, it turned out, lethal. To date, five people who either handed over such information or were potential witnesses have died under mysterious circumstances that, in their sophistication, suggest state-sponsored killings. One of the victims was Mr. Magnitsky, whose death was hardly the stuff of cloak-and-dagger security operations. Two

others died before Mr. Magnitsky. And as the case gained greater prominence, others began dying under mysterious circumstances. One victim whose death preceded Mr. Magnitsky's, Valery Kurochkin, a potential witness whose name appeared on documents related to the fraud, fled Russia for Ukraine but died there of liver failure at the age of 43. The other, Oktai Gasanov, a low-level figure in the fraud case but one who might have shed light on the group's modus operandi, died of heart failure at 53.

Then, after Mr. Magnitsky's death in prison, a fourth insider met an untimely end in a plunge from a balcony. A fifth, a banker linked to the scheme, Alexander Perepilichny, made it to London in 2009 and passed wire-transfer records to Swiss investigators. In 2012, however, at the age of 44 and in apparently excellent health, he suffered a heart attack while jogging. The police were left scratching their heads over the body found crumpled on a road in a well-guarded housing development, home to Kate Winslet and Elton John. An autopsy initially did nothing to clear up the questions. It wasn't until 2015 that a botanist found the stomach held traces of gelsemium, an uncommon, poisonous plant grown within the Himalayas and recognized to happen to be utilized in Chinese assassinations.

"All of this sounds like paranoid conspiracy theories," Mr. Browder said in a telephone interview. "But there are too many of these happening to important people." Poison has been a favorite tool of Russian intelligence for more than a century. A biochemist, Grigory Mairanovski, labored in secret from 1928 on the task of developing tasteless, colorless and odorless poisons. In 1954, a KGB defector described a secret lab near the agency's Lubyanka headquarters and "experiments on living people." The agencies developed an arsenal of lethal, hard-to-trace poisons that, analysts of Russian security affairs say, is still in use. The Arab-born terrorist known as Khattab died in 2002 in his mountain hide-out in Chechnya after opening a letter laced with a form of sarin, a nerve agent.

In 1971, a year after he won the Nobel Prize for literature, Aleksandr Solzhenitsyn survived a poisoning attempt. Ricin, made from castor beans, was probably involved, according to news media accounts and a biography of the dissident writer. Ukraine's former pro-Western president, Viktor A. Yushchenko, was left with his face disfigured after a dioxin poisoning- most likely concealed in a meal of boiled crayfish- that Mr. Yushchenko attributed to Russian assassins.

A Bulgarian dissident, Georgi Markov, was killed in London in 1978 with an umbrella tipped with a pellet of ricin. High profile KGB defectors, such as Oleg Kalugin and Oleg Gordievsky have confirmed that the KGB was behind his assassination. The prime suspect now lives in Denmark. Ten days before the murder, an attempt was made to kill another Bulgarian defector Vladimir Kostov in the same way as Markov, 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 nongovernmental organization after leaving the FSB, losing friends to various poisons along the way. One-and-a-half year old son of Eduard Limonov, Russian writer and political dissident, was given a poisoned pacifier in a park by two unknown young men and a young woman in an attempt to poison him. Yegor Gaidar, a former prime minister of Russia became suddenly ill during his visit to Ireland on November 24, 2006 -the day of Litvinenko's death. He collapsed vomiting blood and bleeding from the nose. He was considered to have been poisoned by drinking a strange-tasting cup of tea. Gaidar was treated at a hospital in Blanchardstown. Alexander Shokhin, the head of a major business lobby in Moscow, said: "It's obvious he was poisoned", he believed that special services were behind the murder attempt.

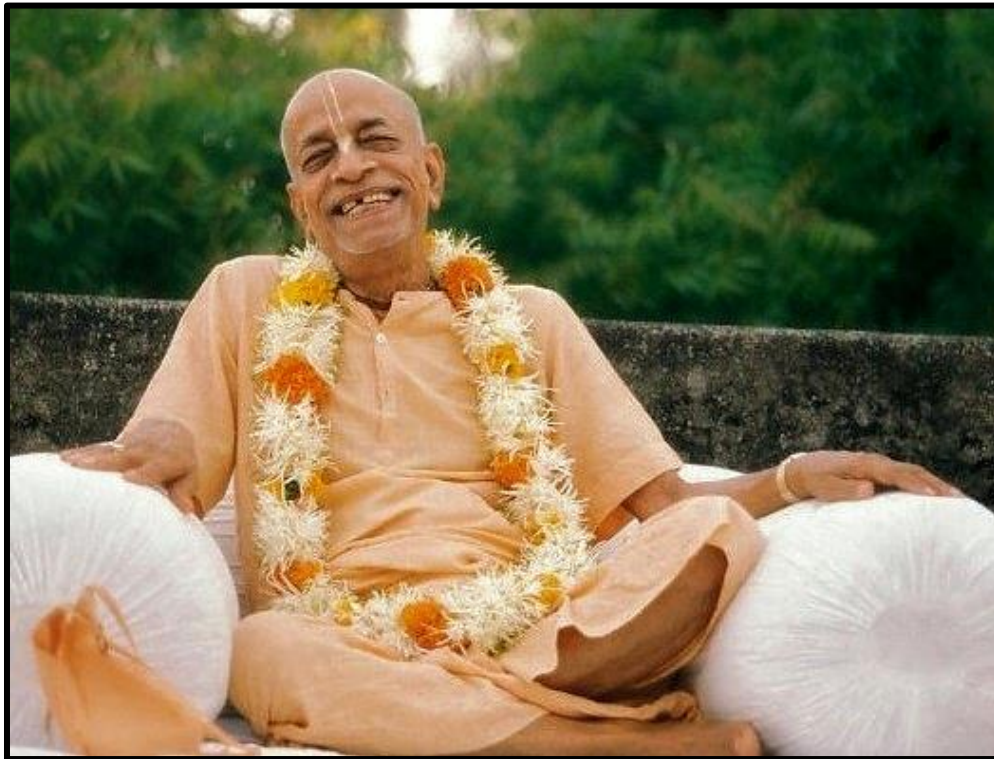
Luzius Wildhaber, the former president of the European court of human rights claimed he was poisoned during a visit to Russia in late October 2006. On his return to his home city of Basle, Mr Wildhaber collapsed. Doctors diagnosed severe blood poisoning and said that when an ambulance arrived at his house he was minutes from death. Another Swiss lawyer who had gone with him on the trip to the city of Vladimir in Russia had also fallen ill.

Zurab Zhvania, Georgian Prime Minister, was found dead. Some Russian experts have argued that Zhvania might have been poisoned by pentacarbonyliron, a substance in the arsenal of the Russian special services that causes symptoms identical to asphyxiation by carbon monoxide. Van Rybkin, presidential candidate of the Russian Federation had been drugged and abducted, as he later stated, by the FSB (Russian

secrete service) agents. He could have been given the psychotropic drug SP-117, a substance developed in Moscow for use by the secret services.

Yuri Shchekochikhin, a member of Russian parliament and an investigative journalist died presumably from poisoning by radioactive thallium. Shchekochikhin wrote about organized crime and corruption in Moscow and was critical of Moscow's policies. Dr. Vladimir Pasechnik, the head of the Soviet bioweapons program at the Biopreparat facility, a world-class microbiologist and a high-profile Russian defector to the UK in 1989, was found dead in Wiltshire, England, not far from his home. He was in good health and died suddenly from a stroke. A nerve agent that mimics a stroke and leaves no traces was believed to be the cause of the death. Pasechnik's death began a string of mysterious deaths and obvious murders of world-class microbiologists. Dr. Kelly's death was one of those. They were closely associated with the kind of highly-specialised work Pasechnik was doing.

In 2008, Karinna Moskalenko, a well known Russian Human Rights specializing in taking cases to the European Court of Human Rights, and her family fell ill in Strasbourg, France, from mercury found in her car. It caused her and her three children to suffer headaches, nausea and vomiting, and heart problems. K. Moskalenko represents cases against powerful Kremlin figures and special services of Russian Federation. There exists an opinion that “they tried to kill her”

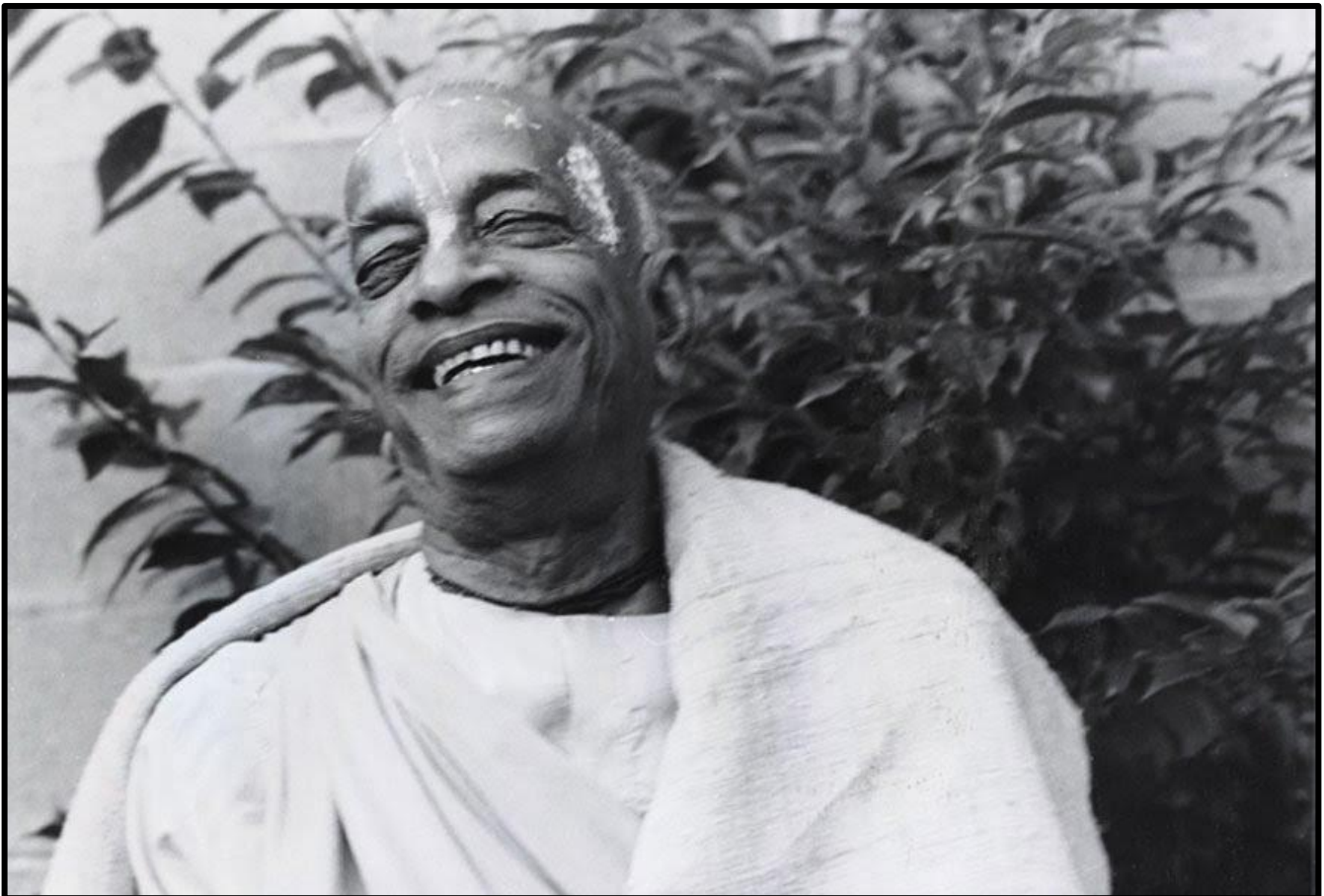


SUMMARY REVIEW: PART EIGHT

The official GBC resolution, "*There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada,*" makes a mockery of ISKCON leadership.

Srila Prabhupada's statements about being poisoned, the forensically certified whispers of caretakers poisoning Srila Prabhupada, and astronomical levels of cadmium in three hair samples are proof positive that Srila Prabhupada was maliciously, homicidally poisoned. There was definitely a crime committed. **Now we must ask, who did it?** There are some primary suspects based on abundant circumstantial evidence. Tamal was involved beyond a reasonable doubt, by virtue of the facts and evidence (see Part Seven). The arrogant denial by all of the suspects while they defend each other and in the face of so much substantiated evidence, saying there is "no evidence," **is in itself a flashing red neon light which says, "We did it!"**

Interviews and "truth tests" are imperative as the second stage of the investigation progresses. Tamal passed away in 2002. Three primary suspects, namely Bhakticharu, Jayapataka, and Bhavananda, remain in the top echelons of the ISKCON organization as gurus or managers. Others must be interviewed as well: Satsvarupa, Satadhanya, Hansadutta, and others, as suspects or as witnesses of the 1977 scene, to cross check various accounts and dig deeper into the truth of the events, who is fibbing, etc. To question the very possible involvement in Srila Prabhupada's poisoning by these primary suspects is not blasphemous nor improper, provided one carefully sticks to the facts and investigative protocols and avoids baseless accusations. Unfortunately, these suspects are not cooperative with further research into the case. Why? What is their reason? And when they say it has already been investigated, we must laugh at their foolish, corrupted, shabby cover-up attempts that they claim was an investigation!



PART NINE: WITNESSES, TESTIMONIALS

INTRODUCTION

We know Srila Prabhupada was poisoned with amounts of heavy metals that are not plausibly explained other than being due to deliberate homicidal intent. Accident or environmental contamination is ruled out. No one has yet confessed to involvement in poisoning Srila Prabhupada. In Chapter 69 we found Tamal guilty beyond a reasonable doubt of involvement in this crime. In Chapter 60 we even concluded that Tamal had essentially and virtually confessed to the crime. In Part Eight we reviewed persons of interest and suspects in this crime other than Tamal, and found that the level of suspicion regarding some suspects is justifiably very high.

There are no direct, confirmed witnesses to the poisoning. This is not unusual for such a cowardly and secret act such as poisoning- it was intended to be done unknown to others. It is natural that witnesses will be hard to come by, but still, there is some substantial evidence of witnesses and testimonials that contribute to and support the poisoning. Note, however, that the poisoning is already confirmed, first by Srila Prabhupada's own words (for those who have faith in them), and second, by the cadmium hair tests and certified whispsers. ***We do not make a case of proof for poisoning based on witnesses alone.*** But they are a part of the body of evidence, and for whatever they are worth, including some unverified hearsay, they are included on the record since the investigation is ongoing. Part Nine is part of the investigative file- we are restricted to presenting only solid evidence; we are entitled to describe leads, indications, hearsay, and so on as well, although we are clear what is verified evidence and what may not be.

In the future, the material in this witness category may be discredited, or it may be confirmed, or more may be discovered. This speaks to the level of the investigation into "who did it" that we have reached. The evidence proves the crime was committed. That part of the investigation has been concluded. We feel there is more than enough circumstantial evidence to determine Tamal was a poisoner. But absolute proof that Tamal was involved, and who else was involved, and all the details of how, where, why, what, and when it happened- these things are still being sought out.



CHAPTER 79:

THE FRIGHTENED MEXICAN WITNESS

RUMORS OF BHAKTA VATSALA DAS BRAHMACHARI'S STORY

According to Paratrikananda das, an “eternal” resident of Los Angeles, rumors circulated in the Los devotee community there in 1982 that Srila Prabhupada's poisoning had been witnessed by a young Vrindaban gurukula boy. His name was Bhakta Vatsala das, he was Mexican and he was about 13 years old in 1977. Bhakta Vatsala had various duties in and around Srila Prabhupada's quarters and reportedly from a hallway he overheard a group of senior disciples discussing the poisoning of Srila Prabhupada. When Bhakta Vatsala left Vrindaban and returned to Mexico in 1978, several devotees vividly remember him talking openly about what he had overheard. One devotee who remembers the testimony from Bhakta Vatsala was Durlab das, who was childhood friends with Bhakta Vatsala's older brother Mantri das. Durlab lived in Mexico City and ran his own business selling *Shiva* brand incense.

DURLAB CONFIRMS RUMORS AS FACTS

“Durlab das was contacted in December 1997 by myself, and he forthrightly verified how he, his brother, and others had repeatedly heard in 1978 from Bhakta Vatsala an account about how he overheard a hushed discussion on the poisoning of Srila Prabhupada by eight senior devotees. The conversation took place in the Vrindaban temple near Srila Prabhupada's room as Bhakta Vatsala listened through the hallway doorway and out of sight.

“Durlab also remembered that two ISKCON gurus, namely Kirtanananda Swami and Bhagavan das, had come to Mexico around 1982 to 1984 looking for Bhakta Vatsala, who had by then left the movement with his family. Durlab stated that Bhakta Vatsala had become afraid of ISKCON and its leaders, especially Tamal, and had deliberately adopted a very low profile, essentially disappearing from the view of all devotees. He resides outside of Mexico City, although his mother still attends ISKCON programs.” (Nityananda das, 1999)

THE SECRET POLICE AND SEARCHING FOR BHAKTA VATSALA

Investigative team members discussed in early 1998 how Bhakta Vatsala might be located and his story verified. Rochan das called a friend, Mr. Charles Powers (Ramesta das) in Seattle, who had experience with a private investigator agency in Arizona, headed by Benny. Benny was engaged by Mr. Powers to use his connections to search for Bhakta Vatsala in Mexico. By late March, 1998, Benny reported that the leads provided were inadequate and that he had no results. Bhakta Vatsala could not be located.

It is interesting to note that just as the “poison controversy” had broken out in December 1997, Tamal Krishna Goswami traveled at that same time to Mexico for about a week. Tamal went with Guruprasad Swami and attended a large festival in Guadalajara, then went alone for “rest and recuperation,” as it was described to Nityananda das by Bir Krishna Maharaja, to Acapulco on the Mexican Riviera. It was also reported that Tamal stayed with Hridayananda Swami in a four star Mexican hotel for a few days. Did this visit to Mexico have anything to do with the Mexican witness? We also were told that Tamal was sending money to Bhakta Vatsala in Mexico in 1978 but that this stopped after some time.

“Shortly after Tamal's visit to Mexico and our phone conversation, Durlab's home was inexplicably stormed at night by the secret police and he was severely beaten. He excitedly related the incident to me over the phone. Very afraid for his family, he said he would then regularly changed his address and phone number. Durlab thought 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 silent. This was learned by my own direct phone calls to Durlab in Mexico in 1998. This is not some speculative fourth hand nonsense picked up as gossip. Durlab said the men were clearly the Mexican “secret police” by virtue of their uniforms. After this incident, Durlab was very reluctant to talk anymore, and we lost contact with him. In 2015 we learned that he had passed away.” (Nityananda das)

THE TRAIL GOES COLD

By April 1998, the investigative team was at a loss as to how to find this possible witness connected to Srila Prabhupada's poisoning, now a grown man once called Bhakta Vatsala das. Yasodanandan das, a former Vrindaban gurukula headmaster, remembers Bhakta Vatsala as a student and has agreed to meet with him for interviewing if he can be located. Rupa Vilas das, now living in England, also remembers well his student Bhakta Vatsala in Vrindaban. The boy was not particularly inclined towards academics, but he worked hard. He remained there in school for about five years until about age 13, and then returned to Mexico shortly after Srila Prabhupada's departure. He was scheduled to go to Dallas to work under Tamal, but he refused to go. Rupa Vilas and Yasodanandana have no knowledge of Bhakta Vatsala's being a witness to any poisoning discussions.

In the taped conversations with Srila Prabhupada, November 6, 1977, we find this exchange:

Srila Prabhupada: *What is that sound?*

Tamal: *That's one of the brahmacharis shaking out the dust in the rugs. In my office we have some rugs, so he takes them outside and shakes them. He's a nice brahmachari, young boy from the gurukula, from Mexico.*

This brahmachari is Bhakta Vatsala, who was engaged in menial cleaning tasks by Srila Prabhupada's senior servants and would have been well positioned to overhear discussions in those otherwise restricted areas. A few older gurukula boys were always assisting the sannyasis who resided in or visited Vrindaban ISKCON temple. Bhakta Vatsala was also a regular assistant to Tamal, who was Srila Prabhupada's personal secretary. Tamal knew him well, and wanted him to come to Dallas after visiting Mexican relatives in 1978.

MEXICAN WITNESS FOUND; "HOLY WATER", GBC TAPES

In July 1999, after reading *Someone Has Poisoned Me*, Ramanya das from Alachua called Nityananda das, wanting to help with the investigation. He and Durlab das had been childhood friends with Mantri das, who was the first of the three to join ISKCON (in Los Angeles) and who was Bhakta Vatsala's older brother. It was decided that Ramanya, who was like an older brother to Bhakta Vatsala, should go to Mexico to find him and try to interview him. Naveen financed Ramanya's trip to Mexico on this mission.

Going to Mexico, Ramanya finally succeeded in finding Bhakta Vatsala by inquiring through family and friends. But out of fright Bhakta Vatsala das then disappeared for two weeks. Finally Ramanya was able to find him again and convince him to at least share those things he was comfortable divulging, and succeeded in tape recording an interview. He had been living in constant apprehension of certain sannyasis in ISKCON for twenty years, and he was most fearful of Tamal.

He specifically asked at the beginning, "Where is Tamal?" He was nervous and concerned for his wife's and children's safety, and stated this very clearly to Ramanya das.

When Bhakta Vatsala returned to Mexico in 1978, Tamal told him to come to Dallas soon thereafter, but Bhakta Vatsala did not want Tamal in his life anymore, and even though devotees came looking for him sometimes, he always hid out of fear. Once, he heard, Tamal and two disciples searched for him in Cuernavaca. Bhakta Vatsala gave a tape recorded testimony and memories from his days in Vrindaban in 1977. He spoke in the style of a simple and scared man, speaking in imperfect English, as his first language was Spanish. He had been initiated by Srila Prabhupada, and although away from ISKCON temples for so many years, still spoke like a devotee. He described how he had three dreams of Srila Prabhupada telling him "to speak the truth." He remembered all the leader's names, explaining he was always serving sannyasis and cleaning Srila Prabhupada's rooms. The tape and interview transcript was received from Ramanya das in October 1999, after *Someone Has Poisoned Me* was published.

MAIN POINTS FROM BHAKTA VATSALA'S TESTIMONY:

- 1) Why did Bhavananda have Srila Prabhupada's food sprinkled with the deity "holy water," for

"purification?" What was the need for this before it was brought to Srila Prabhupada?

- 2) When Bhakta Vatsala brought this strange activity to the notice of the headmaster, Jagadisha das, he was heavily reprimanded.
- 3) Twice he saw a group of GBC's having loud arguments, once over whether there should be one person in charge of ISKCON or to divide it up. Another time Bhavananda punched Rameswara making his lip bleed.
- 4) He had found two cassette tapes hidden under Srila Prabhupada's bed in 1978 which he believed were recorded behind closed doors 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 to return to Mexico, Bhakticharu Maharaja sent him out to buy a tape player as a gift, then searched his luggage, and found and confiscated the two tapes.
- 8) Bhakta Vatsala never listened to these two tapes, but he believes they were very important to the gurus since they all had looked so hard to recover them. **What were on these tapes?**

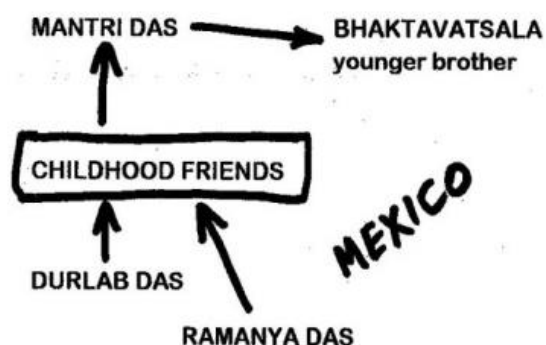
Bhakta Vatsala said that his good friend in gurukula was Lila Smarana das, (Sebastian Ickrath; parents: Akrura das, Kandava dasi) from Germany, and that he should also know the same things that he knew. When Lila Smarana das was contacted in Germany in late 2015 by Yasodanandana, his former Vrindaban gurukula teacher, he said that he could not remember Bhakta Vatsala from 38 years before.

BHAKTA VATSALA INTERVIEW EXCERPT

Q. What else you used to do in the gurukula in Vrindaban?

A. I used to clean the ashrams, I used to study, and go and do the cleaning in the ashrams and Prabhupada's quarters, and take care of sannyasis. ??? proper left I used serve to Lord Krishna and all the gurus and sannyasis. I used to help cleaning Prabhupada's quarters, especially his sleeping quarters. I used to help cleaning, and also go in the kitchen, in his kitchen. And I used to help to prepare his meals, I used to clean the kitchen, I used to observe who used to cook and prepare his meals of Srila Prabhupada.

NOW THAT TAMAL AND OTHERS ARE FINISHED...



Bhakta Vatsala das declined to speak any further and he wanted more time before saying anything more, and **it was clear to Ramanya das that there was more he had to say**. Ramanya told Nityananda das he was convinced Bhakta Vatsala das had not revealed all he had to say, only due to fear of Tamal and others, and that later we should try to interview him again. After the demise of Tamal in 2002, Nityananda das called Ramanya and Naveen again about pursuing another interview. As of 2015, Kirtanananda, Bhagavan, Rameswara, and others are also gone or now harmless. Meanwhile, Durlab das has passed away, and we do not know where Mantri das can

be found: he is thought to have become lost in the material world.

OPEN ENDS:

Pursue another interview with Bhakta Vatsala das now that Tamal is gone.

Did Bhakta Vatsala overhear senior devotees discussing Srila Prabhupada's statements about being poisoned, such as "Someone has poisoned me," and thus what he heard was not a poisoning plot? Then why has he been hiding for 40 years while the suspects claim there was no reason to suspect poisoning?

Two other senior devotees in Mexico could not be reached yet to see if they had any confirmations on Bhakta Vatsal's history of realting to devotees what he experienced while in Vrindaban. They are Astika das, leader of Mexico City's Sridhar Maharaja group, and Radha Krishna das.

CHAPTER 80: THREE KAVIRAJAS AGREE ON POISONING

INTRODUCTION

This chapter describes the diagnosis of Srila Prabhupada's poisoning by three kavirajas (Ayurvedic physicians) in October-November 1977. Reliable and trusted sources supplied different parts of this evidence and there were multiple, independent confirmations of the key elements. It is based on interviews, published materials, and other sources, including Balavanta, Nalinikanta, other devotees, the tape recordings, the kavirajas themselves, and their descendents.

A few dots of the picture were connected using simple common-sense, and these few small areas are identified below with underlines. We are confident that the following description of events is accurate and solid; it is not questionable hearsay nor based on unsubstantiated rumors.

A PARADE OF DOCTORS

After the onset of serious illness on February 26, 1977, Srila Prabhupada was examined, attended, continually misdiagnosed, and treated by a parade of doctors, kavirajas, and questionable medical practitioners ("bush doctors"). That Srila Prabhupada was not given proper medical care, and that there existed a pattern of avoiding qualified medical attention or treatments, is detailed in Chapter 40: Rejection of Proper Medical Care.

Bonamali kaviraja had an Ayurvedic practice and dispensary in Gopinath Bazaar, Vrindaban. He had been Srila Prabhupada's old friend since long before going to America in 1965. Srila Prabhupada used to visit Bonamali's dispensary and talk about philosophy and medicines on hot afternoons. On July 12, 1977, after Srila Prabhupada had returned to Vrindaban in preparation for his physical departure, he remembered Bonamali and called for him to diagnose his persistent and unexplained illness, and to prescribe Ayurvedic treatment.

Bhakticharu was sent by Srila Prabhupada to see Bonamali kaviraja, who accepted the request, and he came and diagnosed that there was an inability to pass urine or stool. His treatment included a week-long, milk only diet, application of cow dung ashes over the body, and various medicines. After three weeks Srila Prabhupada discontinued Bonamali's program, although temporary improvements seemed to have resulted. Bonamali was not officially dismissed, and other kavirajas and doctors continued to visit and make prescriptions during and after Bonamali's program.

Naveen Krishna das and his allopathic father Dr. Khurana of Delhi came to see Srila Prabhupada on August 15, 1977. However, Dr. Khurana's offers of assistance and advice were not taken. A letter was sent by Tamal to Dr. Khurana explaining that Srila Prabhupada was already under the care of a kaviraja. Then the chief doctor from a prominent Ayurvedic Hospital in Delhi also came, but after a few days, he was rejected largely due to Tamal's extremely critical attitude towards him.

On August 27 Srila Prabhupada left Vrindaban for London and all previous treatments were dropped. On September 8 Srila Prabhupada was taken to the Watford Hospital and had a minor operation by Dr. McIrvine performed to improve the ability to pass urine. A few days later, however, Srila Prabhupada again was having the same difficulty. September 13: Srila Prabhupada flew to Bombay, and on October 2 he traveled by train back to Vrindaban.

MORE PHYSICIANS AND DR. K. GOPAL

On October 3 Bonamali once again examined Srila Prabhupada, thinking there was no illness and only weakness, recommending a special diet and medicines to gain strength. One medicine produced more coughing and Srila Prabhupada decided not to use Bonamali again, asking Tamal to invite his old friend Dr. G. Ghosh from Allahabad to come treat him instead.

Tamal declared Bonamali to be a "dishonest man," supposedly for raising his fees by a few rupees.

But both Gopal Chandra Ghosh (not Dr. G. Ghosh) and Bonamali's son deny this is true, and it may be that Tamal was mistaken or deliberately creating misgivings about Bonamali. Gopal Ghosh quoted Bonamali as saying, "I do not even want to sell them [medicines for Srila Prabhupada]." On October 6 Srila Prabhupada asked Tamal to call a specific local doctor who was an old acquaintance.

But Tamal resisted and never brought this doctor.

On October 10 the retired principal of the Jaipur Ayurvedic College, Raj Vaidya Pandit Lakshmi Narayan, was fetched and an examination resulted in recommendations involving diet, supplements, and medicines. On October 12 Dr. Ghosh from Kodaikanal arrived again unexpectedly.

However, Dr. Ghosh (Kodaikanal) was then shunned by Tamal and he soon left very disappointed.

On October 15 Bonamali came and proclaimed again there was no illness, simply weakness. The next day Dr. G. Ghosh of Allahabad finally arrived, and he promptly took a urine sample for testing at a local lab.

"He personally took a urine sample to Agra for testing and then advised that Prabhupada should not take only liquid but also some solid food, like chena (fresh cheese) mixed with sugar, and he prescribed an enema with glucose and salt. He showed us how to massage Prabhupada's body from the feet upwards to improve circulation and help the blood move toward the heart, and how to massage his stomach in a clockwise direction." (Ocean of Mercy, Bhakticharu, p.220) The urine test results are unknown and lost.

On October 17 Dr. G. Ghosh brought Dr. K. Gopal, a young specialist from the local Ramakrishna Hospital. A serious chronic kidney infection was the diagnosis and medicines were prescribed. By October 22, Srila Prabhupada had still not improved in strength. Dr. K. Gopal thought that the makharadhvaja recently prepared by Bonamali but not yet taken was actually *moti-dristi*, something similar but not as strong. Dr. K. Gopal became perplexed as to why no improvement had been made in Srila Prabhupada's condition. He noticed an irregularity in the lungs and suggested an anti-tubercular medicine (according to Tamal) and X-rays by bringing the machine from the hospital to Srila Prabhupada's rooms.

Tamal and Bhavananda heavily criticized Dr. Gopal's failed program and he was rejected.

Dr. K. Gopal was still listed with the Ramakrishna Vrindaban hospital as of June 2017.

OPEN ENDS:

Interview Dr. K. Gopal in Vrindaban as to memories of his treatments of Srila prabhupada.

The private investigation team sent Sakshi Gopal das and Abhinanada das to Vrindaban on April 21, 2002 to meet with Dr. K. Gopal at his Vrindaban clinic. Dr. Gopal said he had no idea that Srila Prabhupada was suffering from diabetes, and was emphatic that his diagnosis had been ASTHMA, or a chronic respiratory disorder caused by allergies. The account by Tamal that Dr. Gopal had diagnosed tuberculosis was incorrect. Dr. Gopal knew that his prescription for medicine was in the display case at the Vrindaban ISKCON Prabhupada Museum, and advised they it be checked to corroborate his 1977 diagnosis of asthma. So here was another doctor, and a good one, who could not detect any diabetes in October 1977, weeks before Srila Prabhupada's departure. And it is interesting that his diagnosis of asthma fits well with the effects of cadmium poisoning, namely chronic cough and bronchitis.

DREAMING OF THE MAKHARADHVAJA

On October 22 Srila Prabhupada had a dream of a Ramanuja kaviraja who would supply genuine makharadhvaja, and Tamal sent devotees out in different directions to search for him. A Ramanuji kaviraja was brought to see Srila Prabhupada and he also said Bonamali's medicine was not makharadhvaja. Ultimately makharadhvaja was obtained in Delhi from a Shaivite kaviraja through the arrangement of the notorious Chandra Swami. Srila Prabhupada took three doses of this makharadhvaja, and then discontinued its use due to the ill effect of diarrhea.

By the 27th, no doctor or kaviraja had been attending to Srila Prabhupada for several days. Late at night

Adridharana in Calcutta was called to confirm approval for bringing to Vrindaban a Ramanuji kaviraja that had been found in Calcutta, named Damodar Prasad Sharma “Shastri” and it was thought he might be the kaviraja from Srila Prabhupada’s dream.

BONAMALI’S URINE TEST

October 27: While discussing the two different batches of makharadhvaja (Chandra Swami’s and Bonamali’s) with Srila Prabhupada, Tamal records in his diary:

TKG: It may be we should take on Bonamali again?

Prabhupada: And stick with him?

Bhavananda: Kaviraja must be there all the time. (TKG’s Diary, p. 304)

Bonamali had been absent from Srila Prabhupada’s care since about October 15, and despite the earlier mistrust and Tamal’s accusations about his “dishonesty,” it was decided to call him again.

Apparently Tamal then sent two devotees on the 27th or 28th to request Bonamali’s return to Srila Prabhupada’s care.

This is evidenced by interviews with Bonamali’s son, Braj Dulal Goswami (BDG), who has continued operation of the family dispensary and Ayurvedic practice after his father’s death. A 2001 interview by Jitarati, Mandapa, and others with Braj Dulal Goswami at his medical shop in Vrindaban is recorded on a 25 minute audio CD and is paraphrased and summarized as follows:

“My father was treating Srila Prabhupada, but he stopped.....some other kaviraja was treating. When they came back again later to my father for treatment, he was cautious, knowing other kavirajas were also treating Srila Prabhupada. He did not want to become involved without first doing urine sample and basic examination as a standard practice. He said to the two devotees who had come, ‘I will not treat until I have urine sample.’

“I was seventeen at the time and worked as my father’s compounder. I was standing right there (he points to a place nearby). The next day the two devotees came back by rickshaw and brought the Swamiji’s urine sample in a 50 gram Dabur honey jar. Bonamali lifted this bottle up to the sunlight. The urine sample contained three layers, three rings, and the colours were separate.

My father turned and said to me, ‘This is poisoning. The first layer is blood, the second is bone, and the third is marrow. This is slow poison. After giving this poison; the man will die slowly, slowly....no one can judge what is happening.’ This thing my father explained me then and there, and he told them also, the two devotees, ‘I think it is poison.’

Bonamali then declined to accept the request for resuming Srila Prabhupada’s treatment, for two reasons:

- (1) that other kavirajas were involved, and
- (2) the confirmation of poisoning from the urine test.

Braj Dulal Goswami explained that his father must have been afraid now that poisoning was understood. Bonamali’s discovery of poisoning is the first known instance of someone outside ISKCON becoming aware of the real cause for Srila Prabhupada’s health decline.

Braj Dulal Goswami did not know if his father had determined the specific poison involved. He was also asked about how blood, bone and bone-marrow enters urine, and he explained that slow poisoning saps the energy and rots the body internally. This is amazingly verified by excerpts from the audio record:

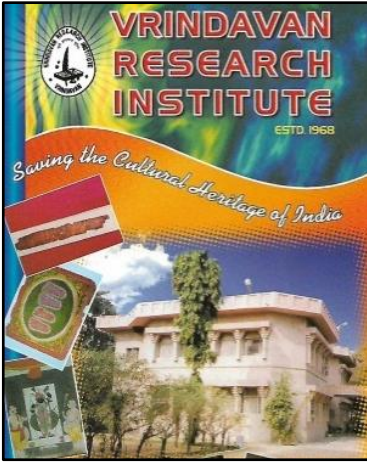
Prabhupada: Bichar hi... jo idhar me to... sarte sarte bilkul sab energy nasht ho gaya. Usliye parikama jayega. (Translation: My thoughts are... that here... I am rotting and rotting. All my energy is wasted. That is why I want to go on parikrama.) Tape T-46, Side A; Conversations Books, Vol. 36.

TKG’s Diary, page 332: Prabhupada was becoming increasingly weaker, despite the medicine. The kaviraja (Shastri) said all organs except for the kidneys, were all right. There **was no blood, marrow, flesh, or muscles.**

Abhinandana das in 2004 confirmed that he had spoken with Braj Dulal Goswami in 1997:

"However, in 1997 I had already visited Bonamali's son. And yes he is ready to testify, he is my friend. He is alive, and said he saw the test tube of urine with the dhatus (bone, blood, flesh, marrow etc) separated in layers and different colors. Bonamali said, "You see, this means poisoning, his body is dissolving, and my medicine is useless, therefore I will stop treating Him."

DR. GOPAL GHOSH WITNESSES BONAMALI'S URINE TEST

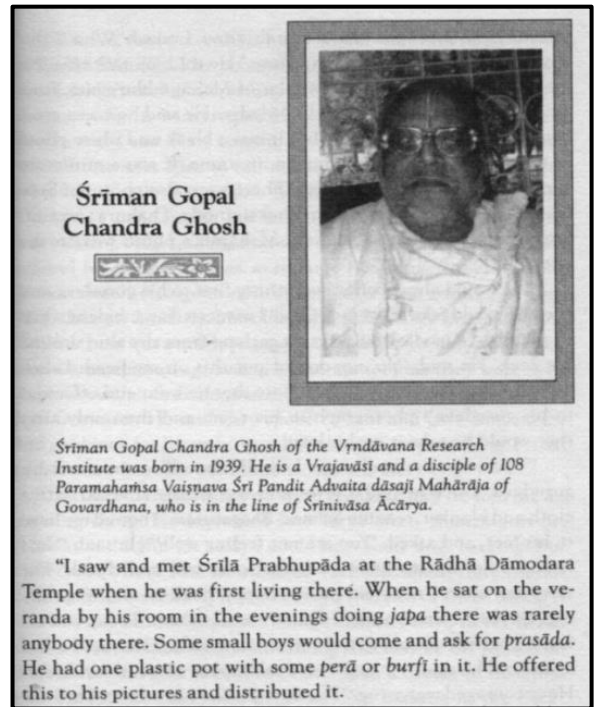


Dr. Gopal Chandra Ghosh, an old friend of Srila Prabhupada's and the Head Librarian at the Vrindavan Institute, happened to be present at Bonamali Kaviraja's dispensary, on October 27 or 28, 1977. As evidenced in the book *Our Srila Prabhupada* by Mulaprakriti dasi, Dr. Ghosh was a good friend of Bonamali. He personally witnessed Bonamali's Ayurvedic urine analysis, and in 2001 described the incident to Saksi Gopal das when interviewed at the Vrindaban Research Institute (which preserved ancient documents and artifacts):

"Bonamali put down a plantain leaf. I was standing behind him looking over his shoulder. He had Swamiji's urine

sample in a "Dabur" honey bottle. Carefully he put down a drop on the leaf and then added some Vedic powder. First the liquid went green and then slowly it turned a dirty brown. He did this thrice. Then he turned to us and said, "This is poison. Swami Prabhupada has been poisoned."

The double confirmation of Bonamali's urine analysis by both Dr. Ghosh and Braj Dulal Goswami thus brings this evidence far above the uncertainties of hearsay and rumors and into the credible category. The Dabur honey bottle is a detail which two separate witnesses confirmed when interviewed separately, and is one of several features which greatly strengthens the credibility of both accounts. The photo below is from Mulaprakriti dasi's book *Srila Prabhupada: A Friend To All*.



I AM FROM HAWAII, USA & MY FRIEND SAKSI. GOPAL FROM AUSTRALIA ASKED ME TO VISIT YOU.
 DAUGHTER FAMILY I AM HOUSE BUILDER
 SITA - RAM RADHA - GOVINDA / HOME
 MY HOUSE Dr. Braj Dulal Goswami, Sri Radha Govind Ayurvedic, Gopinath Bazar, Vrindaban Pharmacy
 DID YOU WITNESS BONAMALI PERFORM A URINE TEST FOR SRILA PRABHUPADA AND WHAT WAS THE RESULT?
 - NO - He was told about it.
 CAN YOU TELL ME WHAT HE TOLD YOU?
 - He forgot + advised that I see Braj Dulal whose name, address & shop name he remembered well -

Nityananda das interviewed him as well: "In my first visit back to Vrindaban since 1976, 28 years earlier, I came again in March 2004. I found Dr. Ghosh at the Vrindaban Research Institute. Eighteen months earlier he had suffered a stroke and heart attack, and was now very deaf, irritable, and almost unable to walk. My awkward attempts at communication evolved into writing my questions on a paper.

"Did you witness Bonamali perform a urine test for Srila Prabhupada, and what were the results?" Dr. Ghosh became quite agitated and began stuttering and rambling, loudly talking in circles. I pointed to the question again and again. Finally he said with coherence:

“I heard about this urine test from Bonamali- I used to visit his shop very often- but because of my illness, my stroke, heart attack, I cannot now remember the results. But you should go and ask Bonamali’s son Braja Dulal Goswami, he will tell you everything.’

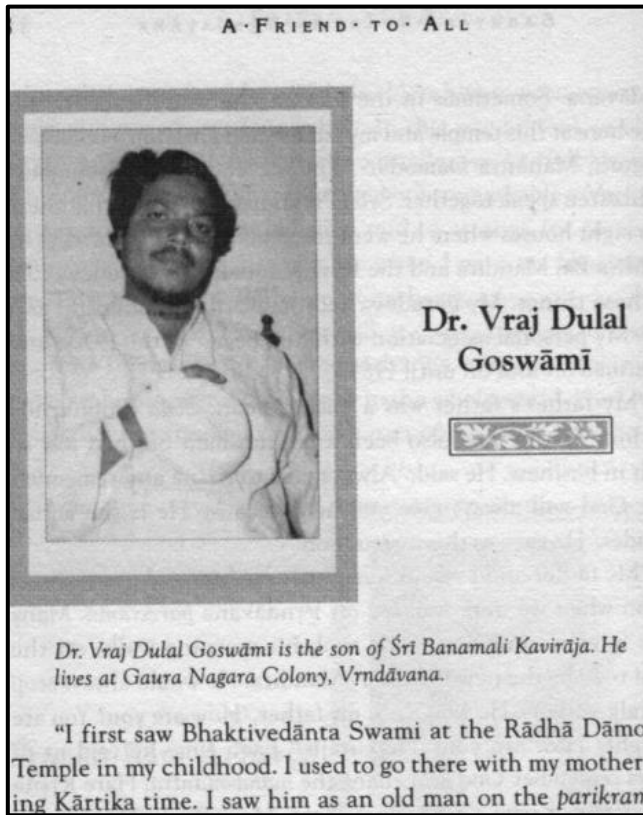
“Dr. Ghosh then meticulously wrote down from his sharp memory Braja Dulal Goswami’s name, clinic name, and exact Vrindaban address for me. It was obvious he simply did not want to tell me the results of the urine test that he very well remembered. Again I asked, and he said in a much more guarded tone:

“Yes, the urine test showed something very untoward, something very unusual. Maybe the medicines had caused the very negative results of the urine test. Go and ask Braja Dulal- he will tell.’

“Was it poison, I asked? Dr. Ghosh again became agitated and animated, and said I should go and study the historic artifacts in the room, waving his arms at the exhibits.

“Dr. Ghosh’s exhibits were very interesting, but his testimony had been more interesting. I would say Dr. Ghosh did not feel comfortable giving his testimony to a white Westerner. Saksi Gopal was an Indian and from Bengal, and thus he had confided in him but not me. He knew Braj Dulal would explain his father’s urine test, so referred me there to get the real story which he himself was reluctant to go on record as disclosing. Also we should note the Institute is practically next door to the ISKCON Vrindaban complex.”

CONFIRMATION FROM BRAJ DULA GOSWAMI by Nityananda das



“However, during my 2004 Vrindaban pilgrimage I could not catch up with Braja Dulal Goswami. He was filmed in a 2005 documentary shown on Star TV in India wherein he again confirmed his same testimony. This show is on the net at: www.youtube.com/watch?v=0h4YmilaL-c

“In March 2010 a relative of mine visited Braj Dulal Goswami in Vrindaban and put me on the phone with him. I spoke to him from Fiji, and I asked him whether he had seen his father test Srila Prabhupada’s urine and heard his father declare that Srila Prabhupada had been poisoned.

“Braj Dulal was at first rather cautious, but gradually relaxed and opened up. He was concerned for his life, stating that ISKCON was very powerful, that he was now 50 and had to think of his family and their future safety and livelihood. Since he had given an interview to Saksi Gopal in 2001, he no longer had patients or customers from ISKCON. After he spoke on the 2005 Indian television documentary arranged by Saksi Gopal, he had indirectly received warnings from ISKCON that what was done was done, but he should not be involved with the poison controversy again.

“But he said he was devoted to the truth, and he stood by his statements in Saksi Gopal’s Judge For Yourself book and on the Star TV show. However, if he was to make these statements in print with an attorney or to a court magistrate, he wanted to know how we could protect him and his family. It was clear Braj Dulal had been intimidated and was now cautious about further exposing his family to danger. I thanked him and promised to visit him on my next trip to Vrindaban.” (Nityananda das)

The photo above is from Mulaprakriti dasi’s book *Srila Prabhupada: A Friend To All*. Braj Dulal Goswami is a brave man dedicated to the truth, even at personal risk. He is a significant witness and we pray for his health and safety. The interview notes of Dr. Ghosh of the VRI are included above as well, showing his handwritten reference to Braj Dulal Goswami for confirmation that Bonamali’s urine test revealed poisoning.

SHASTRIJI TAKES UP THE TREATMENT

Just before midnight on October 28, Damodara Prasad Sharma, the Ramanuji Calcutta kaviraja arrived with Adridharana das in Vrindaban. He enthusiastically took up the treatment of Srila Prabhupada, confident that that he would succeed in effecting His Divine Grace's full recovery. He was nicknamed Shastriji and began to work hard at finding the proper herbs from the local forests and preparing medicines. Shastri also needed to find an assistant kaviraja, herbal ingredients, and glass distillation equipment to prepare Srila Prabhupada's medicines.

Directed by Srila Prabhupada, Shastri went to Narottam Lal Gupta, who had an Ayurvedic clinic near Loi Bazaar, from which distillation equipment that he needed was borrowed. Dr. NL Gupta went out into the forests regularly with Shastri to find fresh herbs for medicines, and advised about Srila Prabhupada's medical history. Dr. NL Gupta told Nityananda das in 2004 that Shastri also consulted with Viswambhar Goswami of Radha Raman Mandir (who was not a physician), and Bon Maharaja. Both are now deceased.

Shastri met a young kaviraja (name unknown) at the Vrindaban Rangaji temple, and was able to employ him as his assistant. On October 29, 1977 Bhakticharu and Shastriji went to see this young kaviraja. He went to Delhi to seek advice from an elderly expert at the Ayurvedic College, and he also went to Bonamali's dispensary. In this fashion, Shastri networked and pulled together something of a local Ayurvedic team that collaborated and cooperated in the service of the pure devotee. However, Dr. NL Gupta did not favor Bonamali, saying that he was not a certified, college-trained physician, and it was clear to Nityananda das that there were very poor relations between the two families for reasons not understood.

NAROTTAMA LAL GUPTA- PRABHUPADA'S OLD FRIEND

Narottama Lal Gupta kaviraja first met Srila Prabhupada at Kesi Ghat (in the 1950's or 60's) where he treated him for malaria. After a long time, Dr. NL Gupta again met Srila Prabhupada around October 6, 1977 when some devotees came to his dispensary saying that Srila Prabhupada had asked to see him. The Conversations Books, Vol. 35, pg. 122, record Srila Prabhupada's desire for Sacidananda das to bring a father and son doctor team near the post office and Loi Bazaar to see him. **Tamal strongly opposed the idea.** This doctor team, who practiced both Ayurvedic and allopathic medicine, **was Narottama Lal Gupta and son Liladhar Gupta.** Srila Prabhupada mentioned that this doctor was famous, expert, and had spoken at one of the temple functions. Dr. NL Gupta and son still had their offices at the same location, as of March 2004, near the Post Office and Loi Bazaar.

Dr. NL Gupta was both happy and surprised to see his old friend; he could see that Srila Prabhupada's condition was very serious. But Dr. NL Gupta's efforts at treatment were confused with those of other kavirajas and doctors, and no one's treatment was effective. New programs and physicians had become involved with increasing frequency. Dr. NL Gupta was just one in the crowd of a parade of doctors.

THREE KAVIRAJAS DECIDE ON POISONING

When the combined, tireless efforts of Damodar Shastri, Dr. NL Gupta, Bonamali and others were meeting with no results, they discussed their frustrations in improving Srila Prabhupada's condition. At some point Bonamali told the other two kavirajas about the results of his urine test and his analysis of poisoning. This was in early November and outside the ISKCON temple.

Dr. NL Gupta told Saksi Gopal das in 2002 (summarized):

"When it was discovered that the medicines were having no effect, the three kavirajas who had worked on Swamiji met to discuss the problem. After much deliberation all three of us expressed the same opinion and that was; Srila Prabhupada's body had been poisoned. In all possibility the poisoning was chronic and had been administered over a period of many months. Srila Prabhupada was also saying that he had been poisoned."

"When we coupled his complaint to the unresponsive nature of his illness, we concluded that no matter how many purias (medicines/doses) we prescribed, Swamiji would not respond to the treatments."

Unless we prepared a formula to first treat the poison in Swamiji's body, nothing was going to work. So we began searching for the necessary ingredients to combat the poison. But in that time Srila Prabhupada left his body. I still have the formula somewhere, it will take some looking to find it."

Shastri had written the poison antidote prescription on a paper, but Dr. NL Gupta could not find it in his dispensary and its whereabouts are now unknown. One possibility of the antidote's location came from Dr. NL Gupta: Srila Prabhupada's disciple Gaurimata dasi came to him to beg for some of His Divine Grace "relics." He obliged her with some old prescriptions and letters, perhaps including the antidote document. Gaurimata has passed away and when Vidya dasi (formerly married to Bhaktisiddhanta das) was contacted, she replied:

"I am sorry but I do not know of these prescriptions and medical papers you are referring to? I was Gouri's main care giver and did take care of all her material possessions after she left but have no memory of these precious artifacts of Srila Prabhupada's. If she had those from before, perhaps she gave them to someone else before she passed."

OPEN ENDS

Some of these prescriptions are in the safe or on display at the Vrindaban ISKCON Srila Prabhupada museum. Copies were obtained from Daivi Shakti dasi by Sadhusangananda das in the mid 1990's. In 2004 Nityananda das saw three medical prescriptions written by Damodara Shastri in the display showcase of the Vrindaban ISKCON Prabhupada museum. These prescriptions or copies, plus those papers given to Gaurimata, should be found and included in the body of evidence.

After his 2002 interview with Dr. NL Gupta, our Australian team member wrote Nityananda das:

"Yes, I interviewed Narottama das kaviraja in Vrindaban. His revelations were amazing. He openly disclosed to me many things that confirmed Srila Prabhupada was poisoned. There is no doubt in my mind he would have said the same to Balavanta... why hasn't Balavanta revealed openly what Narottama told him? When I went back later, his son Lila practically threw me out."

However, the following year in 2003 Sakshi Gopal went again with Jitarati das to speak further with Dr. NL Gupta, but the son Liladhar would not allow it. Liladhar had more or less taken over the clinic although his father still saw a few of his own longtime patients. The son had decided to be "neutral."

CONFIRMATIONS FROM BALAVANTA AND NALINIKANTA

In Balavanta's March 2000 report to the GBC, he stated, in part: *"I informally interviewed Dr. Narottam Lal (Gupta) who attended Srila Prabhupada in Vrindaban. He informed me that there should be no arsenic (99.9% for certain) in Makharadwaja. He also stated that in his opinion, Srila Prabhupada had symptoms of liver damage. This, he thought, could lead to kidney damage and could also be responsible for swelling."*

Balavanta and Nalinikanta went together to visit and interview Dr. NL Gupta in Vrindaban on April 9, 1999. From several interviews with both of them and from their handwritten notes, much more information was obtained than was reported by Balavanta in his report to the GBC. It is not understood why Balavanta did not include this information in his report.

It was confirmed that ***there were three Indian doctors*** involved in the last treatments of Srila Prabhupada, including Dr. NL Gupta, Damodara Shastri, and one other (who must be Bonamali). Srila Prabhupada told these three kavirajas that he wanted nothing but what they gave him and that Srila Prabhupada would make note of it by writing it down.

All three kavirajas became worried because they noted what appeared to be ***poisoning symptoms in Srila Prabhupada***. All three kavirajas were certain that Srila Prabhupada ***was not displaying or suffering from advanced diabetes***, and they decided the problem was an external cause, which appeared to them to be poisoning. Tamal was warned that no strong medicines, especially those that might have arsenic in it, should be given to Srila Prabhupada. This indicates that they did not yet believe the poisoning was intentional.

Narottam Lal Gupta thought that Srila Prabhupada had a liver disease, not heart disease. Medically,

both arsenic or cadmium destroy the liver, which then leads to kidney damage and swelling of the extremities due to an accumulation of water in the body (edema).

At first the three kavirajas did not suspect malicious poisoning, but may have later come to think, as many Vrindaban residents do today, that it was likely intentional and not the result of careless or inappropriate administration of medicines. Nalinikanta also got this impression of distrust and suspicion from Narottam Lal Gupta regarding an intentional poisoning. He remembered on February 7, 2016, as follows:

"Yes, I was there in person. The younger Dr. Liladhar Gupta first received us and Balavanta explained that he was doing an investigation of the poisoning of Srila Prabhupada and wanted Dr. Narottam Lal Gupta's opinion. Dr. Liladhar Gupta first asked "Are you from the GBC?" Balavanta said no, that this was an independent investigation (which it was, prompted by Naveen, with some funding by Ambarisa). So after getting this assurance, then Dr. Narottam Lal Gupta came downstairs to the room and he told us that yes, he had seen all the symptoms of arsenic poisoning. What I remember is that he was brief, and said yes, he saw all the symptoms of arsenic poisoning and that he had said this to the people in Srila Prabhupada's room. That was it. The younger Gupta did not contradict what his father said, did not say anything much. Then we left and they said if we come again he would meet us again."

MY INTERVIEW WITH DR. NAROTTAM LAL GUPTA IN 2004 by Nityananda das

In March 2004 I interviewed the elderly Dr. NL Gupta who still attends to walk-in patients most mornings of the week. I took my Hindi friend Yogesh with me to translate. After general discussions about his relationship with Srila Prabhupada, I asked if he thought Srila Prabhupada had been poisoned, and Dr. NL Gupta suddenly became very nervous and agitated. He then said the following (paraphrased):

"There was no poisoning. In the last month some of Prabhupada's urine was brought, and I tested it. But it showed no poisoning. This is the proof."

I reminded him of the information he had given Balavanta previously, before his son Liladhar had gone on the ISKCON tour to give Ayurvedic seminars abroad. Then he said:

"Damodara Prasad Shastri and I determined that Srila Prabhupada was poisoned due to too much Western medicine that was not properly prescribed. The overload of toxins became poison."

Before I could clarify whether the urine test showed poisons, Dr. NL Gupta arose and walked out. Ten minutes later his son Dr. Liladhar Gupta rushed in and took over the interview quite aggressively, appearing quite agitated. I calmed him down by diverting into a medical consultation on my own health, for which I purchased some Ayurvedic pills and powders. Gently I mentioned that his father had tested Srila Prabhupada's urine for poison. Liladhar replied (paraphrased):

"Yes, but that urine test was not capable of checking for poisons; it was to judge the bodily strength, how much age is left. There was no longevity left. Even if Prabhupada was poisoned, what good will it do to bring it up now? The kidneys and liver were malfunctioning due to an over-exposure to toxins from medicines. He had a long-term, pre-existing kidney ailment that caused swelling of the hands and feet."

But- why would a urine test show no poisoning if it was not meant for testing poison? And why had their testimony changed from Balavanta and Saksi Gopal to me? Why were they inimical to Bonamali, who had told us they knew of Srila Prabhupada's poisoning? These contradictions actually hinted loudly of the truth.

My clear impression was that father and son could not be honest due to external pressures and vested interests. In spite of seeing me as a threat to his future business in ISKCON, Liladhar proudly explained how he had gone to America to give ISKCON seminars and that he was going again soon. Surely, to become involved in a poisoning investigation with me would short-circuit the advancement of his career via the ISKCON connection. Still, I felt that I had gotten a degree of

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confirmation of the earlier interviews of Saksi Gopal and Balavanta, although their honesty had been compromised by their concerns over their commercial ties with ISKCON. I was shocked how proud he was to have gone to USA.

Dr. NL Gupta also explained to me that Srila Prabhupada had asked Shastriji to seek help from him to borrow glass distillation equipment for making medicines, and they he and Shastriji would go together into the local forests looking for fresh herbs. Dr. Gupta advised Shastriji about Srila Prabhupada's medical history and previous treatments, and told me that Shastriji had also consulted with Viswambhar Goswami and Bon Maharaja. Dr. Gupta did not know if Shastriji had consulted with Bonamali, but he emphasized that Bonamali was not a college-trained Ayurvedic physician anyway. In Srila Prabhupada's last month, Dr. Gupta was brought some of Srila Prabhupada's urine for testing to see "how much age was left in the body." This was like a pulse reading, to gauge bodily strength and longevity- and Dr. Gupta saw Srila Prabhupada "had no life remaining." The urine test Dr. Gupta did was not capable nor meant to detect poisons of any kind, Dr. Gupta clarified for me. Then he claimed his urine test showed no poisoning, and left in anger.

INTERVIEW WITH PADMANABHA GOSWAMI (RADHA RAMAN TEMPLE)

In March 2004 Nityananda das had a special audience with Padmanabha Goswami at his residence next to the Radha Raman temple in Vrindaban. He was given a copy of *Someone Has Poisoned Me* and was asked a series of questions which he graciously answered. His father Viswambhar Goswami was not experienced in Ayurveda, he did not know if his father had assisted Shastriji in any way, and his father never mentioned to him anything about Srila Prabhupada being poisoned. He himself had only heard about in five years earlier. His great grandfather was a close friend of Bhaktivinode Thakur and would travel preaching with Bhaktisiddhanta Maharaja. Padmanabha Goswami disclosed also that he had a letter from Srila Prabhupada to his father, who had first met Srila Prabhupada in Vrindaban in 1952.

SRILA PRABHUPADA TOLD ABOUT POISONING

Therefore, at some point in early November, Shastri, Bonamali, Dr. NL Gupta and his son, and Dr. Gopal Ghosh from the Vrindaban Institute had come to know that Srila Prabhupada was being poisoned, ***either intentionally or accidentally***. It is almost certain that they told others of this rather newsworthy discovery, and it is interesting to note that this knowledge circulated not inside of ISKCON, but outside, amongst the Vrindaban locals instead.

On November 9 (Conversations Books erroneously shows Nov. 8) Srila Prabhupada broke the news in Hindi and Bengali) that "*Someone says that I have been poisoned.*" The next day he also said "*Someone has poisoned me.*" Srila Prabhupada said also that someone had told him that he had the symptoms of poisoning, but declined to reveal who had said this except by saying, "All these friends." It is very likely that **one of the three kavirajas, or someone they had told, confidentially informed Srila Prabhupada** that he had been poisoned and that he had poisoning symptoms. Who else but a medically trained person or one informed accordingly would have brought such specific news to Srila Prabhupada?

It also appears that Tamal did not know that someone had told Srila Prabhupada about his being poisoned and having poisoning symptoms. This is evident because Tamal repeatedly asks Srila Prabhupada ***who*** told him, once asking if it was "Krishna das"? Either someone told Srila Prabhupada, such as Dr. NL Gupta, or he overheard discussion or even whispers about it.

POISON DISCUSSIONS AND WHISPERS

On November 9 and 10 Srila Prabhupada, Shastri, and various disciples engage in the "Poison Discussions." It became very clear to everyone that Srila Prabhupada was thinking that he had been poisoned. ***The poisoners must have become quite alarmed, worried that they would be soon discovered.*** The very next day, November 11, the poison whispers occur on the tape recordings: "the poison's going down" and "Is poison in the milk?"

Were the poisoners alarmed and had they now decided to finish their dastardly work with another dose, perhaps a final dose? Given all the evidence, the answer is almost obvious.

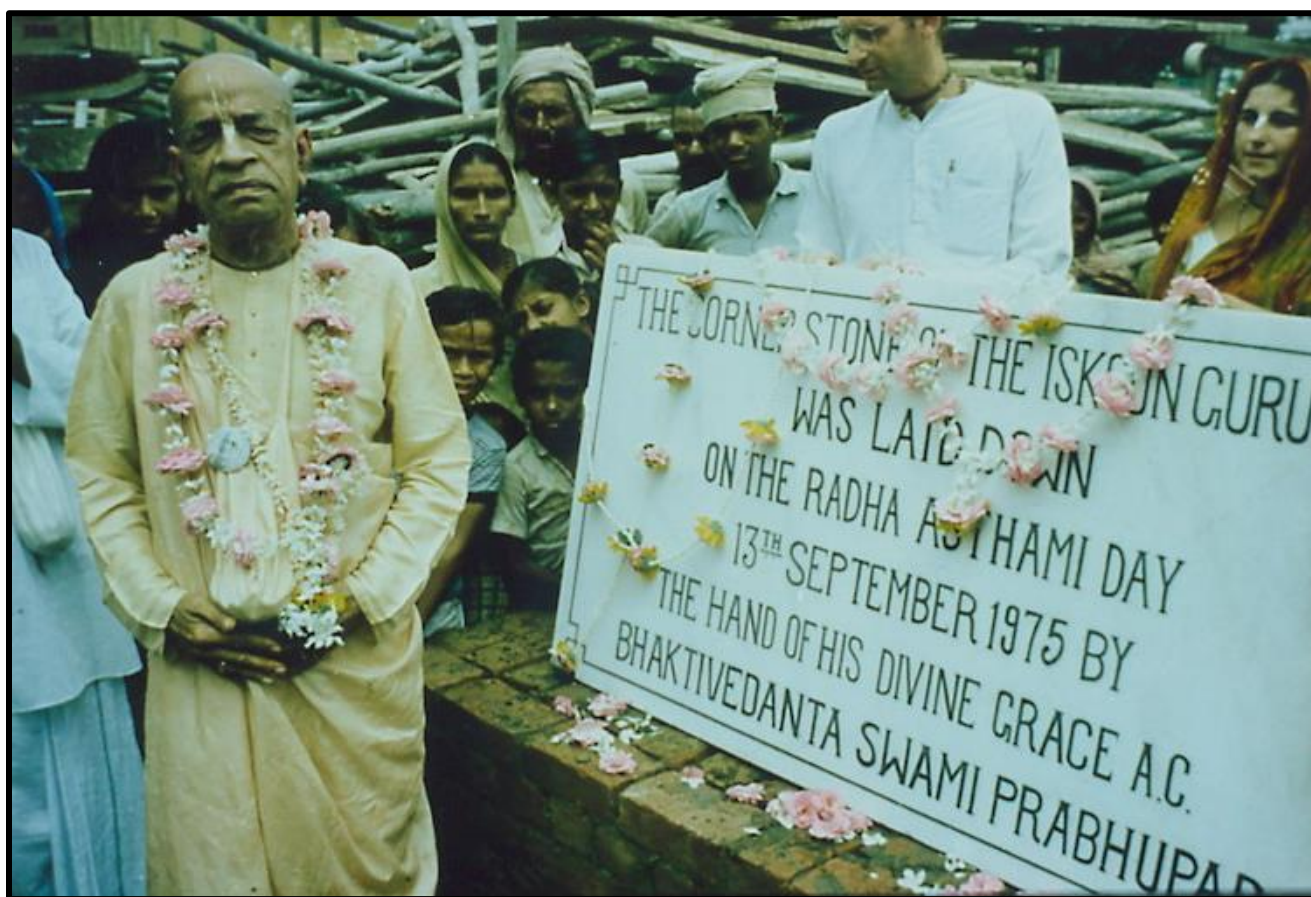
CONCLUSIONS

The formulation of the antidote to poison was not prepared; Srila Prabhupada departed before there was time to make it. Shastri believed Srila Prabhupada had been poisoned, evidenced not only by his words in the Conversations Books, Vol. 37, but also by his son's testimony, as recorded in Ch. 82.

It is very amazing that all this information was assembled over twenty years after Srila Prabhupada's departure. The more we dig into the issue, the more evidence turns up regarding Srila Prabhupada's poisoning. Dr. Gopal Chandra Ghosh, Dr. NL Gupta, and Braja Dulal Goswami, when interviewed separately and without prompting, provided very similar and complementary accounts on various occasions. Another possible witness is the young kaviraja from the Rangaji temple, but where is he today?

This constitutes a powerful confirmation through witnesses and medical evidence that Srila Prabhupada was, without a doubt, poisoned. This complements the forensic evidence from the hair tests, which are the final conclusive proof. With the forensic breakthrough that is described in Part Four, these witness testimonies take on far greater meaning.

ISKCON leadership still maintains ***"There is no evidence that Srila Prabhupada was poisoned."***



CHAPTER 81: PRIVATE RESEARCH IN INDIA

From 2002 until 2006 an independent team of volunteer devotees conducted a coordinated program of investigation into Srila Prabhupada's poisoning at their own expense. Consisting primarily of Mandapa, Jitarati, Sakshi Gopal, and Naveen Krishna, this team accomplished the following:

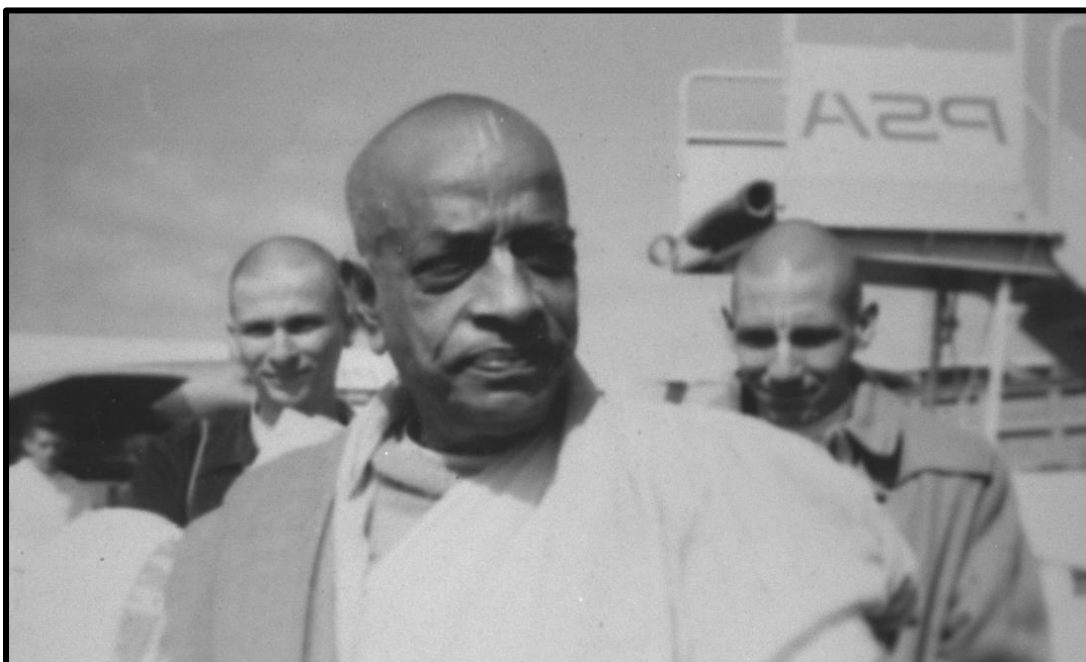
1. RESEARCH, INTERVIEWS, CONTACTS IN INDIA. The devotees interviewed prominent Indian scientists and experts on poisoning and the Bengali arsenic crisis, as described in Part Six. They interviewed many residents of Vrindaban and other places in India, as shown in Chs. 80 and 82.

2. PUBLISHING JUDGE FOR YOURSELF. A third book (about 250 pages) on Srila Prabhupada's poisoning, with much new evidence and analysis, came out in 2003, and 2000 copies were distributed throughout ISKCON. The GBC chose to simply ignore the book totally. It was like throwing rice against a huge plate glass window. Those inside ISKCON gave no sign of recognition or reply. Many leaders, however, privately acknowledged concern and sympathy, but had their hands and mouths restricted by institutional policy. See Ch. 11 for more details on the book's contents.

3. STAR TV SHOW IN INDIA (2005): www.youtube.com/watch?v=0h4YmilaL-c (16 minutes)

In 2005 Jitarati was interviewed on a major TV show special in India about the poisoning of Srila Prabhupada. The devotee team was rather disappointed at its overall quality, but it was a best effort. In the show, Braj Dulal Goswami testifies at length about his father Bonamali's 1977 urine test and medical assessment that Srila Prabhupada was poisoned (intentionally or accidentally).

4. LEGAL ACTION IN INDIA: The team was able to establish contacts in Delhi to initiate a government investigation into Srila Prabhupada's poisoning. A choice arose over which attorney to employ, and the lady who was chosen led the team on a dead end trail, and it turned out she was actually working for ISKCON, being a life member herself. She misled the team, they were betrayed, and it went nowhere. This was disappointing, but perhaps another opportunity for government investigation will present itself in the future. Some devotees who are familiar with the challenges and realities of India believe that the best chance of uncovering the full truth about Srila Prabhupada's poisoning lies in the initiation of an investigation by top government law enforcement agencies in coordination with the court system in India.



CHAPTER 82: DAMODARA SHASTRI ACCEPTED POISONING

DAMODARA PRASAD SHARMA “SHASTRI” AND HIS SON

Kamsahanta das' son Namacharya had long attended the Mayapura gurukula. Dr. Ramesh K. Sharma, the son of Damodara Prasad Sharma (“Shastriji,” Srila Prabhupada's last kaviraja), used to visit Mayapura and the two became very good friends. In 1994 Dr. R K Sharma confided to Namacharya that his father Damodara Shastri spoke often to him about how Srila Prabhupada had been poisoned. In May 2002 our Asian investigative team found Damodara Prasad Sharma's son, Dr. Ramesh Kumar Sharma, at their family home in Kalakar Street, Calcutta.

When Dr. R. K. Sharma was asked if his father Damodar Prasad Sharma had told him that Srila Prabhupada was poisoned, he nodded, yes, to the affirmative.

It was confirmed by the son that his father Shastriji had passed away six years earlier in 1996. Unfortunately, no one interviewed Srila Prabhupada's last medical caretaker. Now there is one less eyewitness alive; we must interview the remaining relevant persons and witnesses before they also pass away. May the full truth of Srila Prabhupada's disappearance also not pass away and be lost forever.

Also, as additional information, Damodara Shastri's wife was allegedly not allowed, by strict orders from Jayapataka Swami, to sell children's coloring books at the Mayapura ISKCON gate. Kamsahanta das stated that Damodara Prasad Shastri himself never went back to an ISKCON temple after Srila Prabhupada passed away.

ADRIDHARANA'S PERSONAL OPINION

The GBC book NTIAP (pages 48-9) reprints Adridharana das' statements in 1999 about his association with the last kaviraja, whom he had brought to Srila Prabhupada from Calcutta and with whom he stayed with in the same room in Vrindaban for well over two weeks. Just after the poison discussions on November 9, 1977, Adridharana says he privately asked the kaviraja what he thought Srila Prabhupada meant by his statements on poisoning. The kaviraja supposedly told Adridharana that although he at first thought Srila Prabhupada was talking about a malicious poisoning, later he concluded that he “was actually referring to the effects of poison having been administered via bad medicine.”

However, nowhere in the November poison discussions does anyone accept that Srila Prabhupada was complaining about bad medicine. We believe that Tamal must have convinced Shastriji to this effect.

As a matter of recorded history, when Tamal mentions the makharadhvaja late in the poison discussions (see Ch. 18), the kaviraja himself dismisses the suggestion and by the end of the discussions there were a total of ten (10) confirmations from those present that Srila Prabhupada was indeed thinking that he had been poisoned. There was no one thinking about bad medicine, and all were thinking about malicious poisoning, and discussing various intentional criminal poisoning cases in India.

As stated above, an investigative team member located kaviraja Damodara Satriji's living son in Calcutta in 2002, and talked with him at length. The significant item learned was that his father had told him often that Srila Prabhupada was indeed poisoned. This directly contradicts Adridharana's opinion.

ABHINANDANA DAS VISITS SHASTRIJI'S SON IN 1995

“Yes I visited their clinic on Kalakar Street in Bagh Bazar, Calcutta in January 1995. His son was not very informative. He only stated that upon returning from Vrindavan in 1977 his father said that Srila Prabhupada may have been poisoned, but did not go into any detail. At that time Damodar Prasad was at his Village in Rajasthan, on the opposite side of the country, but I failed to visit him.

CHAPTER 83: OTHER TESTIMONIALS

ISKCON'S LAWYER ARORA WAS POISONED? *By Nityananda das*

Collectorate
Gopnrd, Mathura.
Dt. 3. 2003

V. K. ARORA
Barrister at Law

To whom it may Concern

I was in touch with AC Bhakti Vedaant Prabhupada & Srila Prabhupada since starting. I have written many letters to you, where by some troubles were made out they are really whole world Iskon institution. I was present while he was going to heaven. Mathy have made some kind of trouble here all up & down with Prabhupada, Iskon people show me in New York Court that I have died although I am alive. wants to give evidence to make it possible of the evidence given by me.

Now another Iskon member with Sefuel Prasad, Sampran of Prabhupada AC Bhakti Vedaant. I myself have written under Rose petals under the table & ready to give any governing about Iskon & Prabhupada. I am legal Advisor of Prabhupada for 15 years.

Thanking you very much. With regards.

Applicant

V. K. Arora
Barrister at Law
Collectorate Gopnrd,
Mathura. Dt. 3. 2003.
Phone 403695 Mathura.

“Acting on a suggestion from Bhaktisiddhanta das, a long time resident in Vrindaban, my Hindu friend Yogesh went to the Mathura courthouse in March 2004 to find Mr. Arora, the attorney who had handled many of Srila Prabhupada’s and ISKCON’s legal matters in India. Arora is found several times in 1976-77 in the audio recordings during his meetings with Srila Prabhupada, who trusted Mr. Arora and asked him to arrange trust documents for the properties in India.

Yogesh found Arora in a typical little lawyer’s booth on the street and explained to him that Bhaktisiddhanta das had suggested he come to speak about Srila Prabhupada being poisoned. Very aged and with speech difficult to understand, Arora replied he knew only of his own poisoning which he suspected was done by some ISKCON leaders. As a result he had become speech impaired with paralysis on one side of his face.

Whether Arora was actually poisoned or simply had animosity toward some ISKCON leaders, his story gives more historical details on those leaders.”

NOTE: The letter from Mr. Arora simply details his long-time association with Srila Prabhupada “since startup,” how he threw rose petals in Srila Prabhupada’s Samadhi “while he was going to heaven,” and was Srila Prabhupada’s “loyal advisor for 15 years.” It was an introductory letter only.

ARORA CLAIMS PROPERTY TRUSTS WERE IMPROPERLY ALTERED

Mr. V.K. Arora was interviewed in Mathura previously in mid-2002 by another team member. Arora described how some years after Srila Prabhupada’s departure, he had been threatened by Gopal Krishna Maharaja and Jayapataka Maharaja in an office room with a gun. 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, and obviously Arora has no love for these two ISKCON leaders.

Above we show Mr. Arora’s innocuous introductory letter we received from him, as he was not amenable to put anything controversial in writing. He was a cautious lawyer, after all, and very wary of ISKCON. He was very loyal to Srila Prabhupada however, and proud of his past service to the great exponent of

Vaishnavism. A letter from Srila Prabhupada to Mr. Arora:

*“Please accept my best wishes. I beg to acknowledge receipt of your letter undated. I thank you for your very nice sentiments. I appreciate the affection that you have for our movement. **Please continue to go to the temple and upon recommendation from the president, we shall see about initiation.**” (20.8.74)*

WHAT IS HEARSAY EVIDENCE?

Hearsay evidence is defined as:

- (1). Information received from others that one cannot adequately substantiate (yet).**
- (2). Evidence based on the reports of others rather than on personal knowledge.**

This book is not a document intended for a legal court trial; it is a compilation of evidence, of which some is direct and substantiated, some is circumstantial, and some is hearsay. We are not trying to meet court standards. Instead, we want to compile all the evidence, potential, credible, or verified, including plausible hearsay evidence, with the aim of facilitating further, honest investigation into who poisoned Srila Prabhupada. Some hearsay evidence we include herein will probably be shown in the future to be invalid, and some may prove to be accurate or lead to further revelations.

Anything with potential credibility to answer remaining open questions is included. In deciding what to place as evidence in this publication, we have sifted through a voluminous amount of material, and only that which is credible is being included. We have separated unverified and weaker evidence from the main evidence, such as forensics, whispers, poison discussions, interviews, written material, first-hand testimony, etc. Any investigation naturally collects all possible leads, which are then investigated to determine what value is in them. This book is a collection of evidence and leads.

NARAYAN MAHARAJA SPEAKS ABOUT PRABHUPADA’S POISONING

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 whether Srila Prabhupada was poisoned, and he answered:

“Your Prabhupada told me, ‘I think I am being poisoned.’”

However, Narayan Maharaja’s secretary Madhava Maharaja did not believe that Narayan Maharaja would make an official statement to this effect, due to political pressures. Around that same time, Isha das played the “poison tape” for Narayan Maharaja, who listened to the Hindi and English statements by Srila Prabhupada. Narayan Maharaja then acknowledged that Srila Prabhupada was saying that he was being poisoned.

At another time, while visiting Los Angeles, the ISKCON temple sent over a large plate of mahaprasadam to Narayan Maharaja as a goodwill gesture, in spite of substantial tensions over his holding major programs close to ISKCON communities. Narayan Maharaja declined to take anything from the plate, commenting that they had poisoned Srila Prabhupada and may poison him as well. There are those that will of course claim that Narayan Maharaja was a clever opportunist, and we do not consider these reports of Narayan Maharaja to be of major import, but it is part of the record nevertheless. Narayan Maharaja passed away in 2012. Another witness is now gone, never formally interviewed.

DIGPAL DAS REMEMBERS

Digpal das sat in Srila Prabhupada’s room in October 1977 when Panchadravida Swami, GBC for Mexico, visited and offered to give his youth to Srila Prabhupada. Srila Prabhupada graciously declined and encouraged him to use his youth for preaching, but then commented,

“Unlike my other disciples, who are trying to poison me.”

This remark is not included on the tape recordings, and has not been corroborated by others yet.

OPEN ENDS

Perhaps Pancadravida das could help verify this account by Dignpal das, but if proven false, it will not establish there was no poisoning, but simply that this one unverified statement is false. Also Panchadravida should be interviewed for whatever other useful information he may have.

SOMETHING FISHY'S GOING ON

MOVEMENT. WHEN AYODHYAPATI (SWAMI NOW) RETURNED FROM INDIA SOMETIME LATE OCT. '77 I SAW HIM SPEAKING TO VISVAKARMA PRABHU. HE HAD A DARK LOOK IN HIS EYES AND AFTER I HAD APPROACHED LOOKED AT ME AND SAID SOMETHING TO THE EFFECT THAT "WE THINK SOMETHING FISHIES GOING ON WITH PRABHUPADAS BEING SICK. KNOW ABOUT BHAKT, SIDHANTAS

A statement from Hasti Gopal das, Ontario, Canada, in the year 2000:

"When Ayodhyapati returned from India some time in late October 1977 to Toronto, I saw him speaking to Viswakarma Prabhu. He had a dark look in his eyes and after I had approached, he looked at me and said something to the effect that, "We think something fishie's [sic] going on with Prabhupada's being sick."

SRILA PRABHUPADA'S GOVINDA DAS AND BONAMALI KAVIRAJA

That Bonamali kaviraja was convinced of Srila Prabhupada being poisoned was separately confirmed by a note written to me after *SHPM* was published. Kusa dasi, wife of Srutakirti and Honolulu ISKCON temple president in 2002, wrote that her good friend Govinda dasi (former wife of Goursundar) of Hawaii had visited Bonamali sometime after Srila Prabhupada's departure and was told

***"What have they done to Swamiji?
It appears Srila Prabhupada has been poisoned."***

It was not until 2015 that I was able to clarify this with Govinda dasi. Her slightly abbreviated reply is as follows (my suggested dates inserted in brackets):

"I saw a Bengali doctor in Vrindaban named Banamali Kaviraj. I saw him a number of times in past, and I knew him fairly well, had been to his home and he also did some puja for me once. He was very brahminical, simple, a very saintly person. And a doctor... I had left India soon after the big Kumbha Mela [January 1977]. Kusa and I had traveled to the Kumbha Mela with Srila Prabhupada, as he had described the Mela to me way back in 1968, exclaiming once, "It is a big spiritual fair, there are even yogis 800 years old, they come down from the Himalayas, I shall take you there!" And true to his word, he did... Then from there we went to Mayapura and Calcutta, and shortly thereafter I returned to the US.

So I cannot say whether Banamali Kaviraja was one of Prabhupada's doctors. However, when I next went to Vrindaban, perhaps a year or two after his disappearance [1978 to 1980?] I went to see Dr. Banamali Kaviraja. As I was sitting in his office, he said, and these were his exact words:

"What happened to your Swami Prabhupada? What did they do to him?! He was well when he left here? What did they do to him!?"

And I began to cry. I didnt know why, I just started crying. Then he just shook his head, exasperated, and said, "Never mind, never mind." I guess he could see that I really didn't know what he was talking about... But he was definitely upset, and definitely seemed to think that someone had done something to Srila Prabhupada.

His mood was one more of outrage. So this is the factual history... Sadly, I was not there, as we were told he was fine and was going to live another ten years."

Kusa dasi, however, insisted on one detail: "Govinda dasi, I do remember you saying the doctor said,

"It appears that your Srila Prabhupada has been poisoned."

Govinda dasi then stated regarding Kusa dasi' memory:

"If Kusha remembers my saying this, then it is true. She has the memory of a she-elephant, so if she says I told her this, it is true, even though I can't remember that part of the story. She has a better memory than I do. But because it was told to her by me, then it is correct."

Paratrikananda das also noted this incident in a report to the private investigation in 1998, that one of Srila Prabhupada's kavirajas asked a devotee [Govinda dasi? Or another?]: "What happened to your guru? He was in good health." This confirms Govinda dasi' recollections.

CREDIBLE STORY ABOUT ANOTHER "MEDICINE" by Nityananda das

*"In May 2002 I visited the home of Sauri das and Sunita dasi in Prabhupada Village, North Carolina. They were completing their home and Sunita showed me her new cherry kitchen cabinets. I mentioned that I was still doing research and compiling of evidence in Srila Prabhupada's poisoning. Sunita then told me that her father had a brother who knew an Ayurvedic professor in Calcutta, and that her father **"knew that Srila Prabhupada had been poisoned,"** as did the professor also. Further, the professor knew the particular source from which the poison was obtained. When Sunita heard this from her father in 1984, she said she was bewildered, and tried to forget the matter. When I questioned her further, she had nothing more to say.*

"Separately, in 2015 another former resident of North Carolina, Narasimha das wrote this:

"Several years before 1997 an Indian devotee named Sunita dasi overheard a conversation between her father and uncle about a professor of Ayurveda in Calcutta. They had said they knew Srila Prabhupada had been assassinated because someone from ISKCON had come to Calcutta from Vrindaban in 1977 to buy a dangerous, chemo-type poison that is never used for the elderly and rarely used only for younger patients with certain types of deadly diseases. They concluded someone close to Srila Prabhupada had deliberately given him poison, over a period of time, to kill him."

"Another account from Tattva Darshan das on this same incident is:

"...we could just tell the story as we heard it from Sunitha. Originally, in 1992, we never took her father seriously. I don't remember much of what he said at that time. We knew that he disliked ISKCON, and we could not even dream of this crime at that time, so I forgot about his accusations completely until years later. Then in 1997, when the poison issue first broke out, my wife told Sunitha about it. She turned white and gasped and told my wife how she had long ago overheard her father and uncle talking about how Srila Prabhupada had been killed by some of his leading men. She had ignored them at the time, thinking they were just envious mayavadis or something."

"It is said that "hearsay" needs verification and references, but this account appears to have at least substantial credibility and is definitely worthy of looking into further. So far, four devotees, whose names we have logged into our files, have confirmed the basic elements of this account. Sauri and Sunitha were contacted in 2015, but Sauri declined to confirm or deny. Apparently they are involved closely with ISKCON in Mayapur. Sunita's parents moved to Lucknow, it is believed, and it is not known if her father is still living. It does not appear that this Ayurvedic professor is Srila Prabhupada's last kaviraja Damodara Shastri, also from Calcutta."

GOOGLE GROUPS POST SEPTEMBER 2015

Tamoharadasa@yahoo.ca wrote (not the GBC Tamohara das):

"A certain sannyasi Goswami just told me that he heard it from a high ranking ISKCON GBC, that the GBC is well aware and knows of the poisoning as a FACT, and also knows exactly 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 coverup is:

"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)

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 trying in desperation to keep it hidden as long as they can manage to do so. Revelation of 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."

WHY DID SRILA PRABHUPADA ARRANGE SPECIAL COOKS FOR HIMSELF?

Abhiram's wife Srutirupa dasi explains in a Prabhupada Memories video that Srila Prabhupada asked her to cook for him and NOT anyone else, with her husband assisting if necessary. She then did so. Also Srila Prabhupada 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 October 3, 1977 that no one should cook for him without Srila Prabhupada's permission. Many devotees understand this as Srila Prabhupada's aversion to accepting food cooked by untrustworthy cooking arrangements, meaning he knew he was being poisoned with tainted food. No wonder Srila Prabhupada did not want to eat or drink anything, and especially not from his caretakers.

OTHER ITEMS OF POSSIBLE RELEVANCE

Through the years, there have been wispy rumors from other persons that claim to have seen or heard things in connection with Srila Prabhupada's poisoning. Rather than whitewash the affair and wholesale reject these bits and pieces, the leaders of ISKCON, a supposedly spiritual organization, should diligently investigate all credible indications of foul play. Here we note some of them, primarily to demonstrate that there are many devotee testimonies that may contain important information related to Srila Prabhupada's poisoning. Why does ISKCON insult and alienate its own membership by adopting repression and intimidation, dismissing wholesale their statements?

On August 24, 1977 in Vrindaban, Kutichuk das' slightly retarded young daughter took some medications she found somewhere and within minutes was in a coma, dying some time later. One report is that she found some pills in the garbage, but another report from Madhavananda das (who spoke to Kutichuk in 1999 about the incident) says that the girl went into the temple dispensary when no one was watching and took sweet Vitaman C tablets as well bitter quinine tablets.

But it is hard to imagine that the girl would have taken enough quinine to die from it, as it is prohibitively bitter. The next morning Srila Prabhupada told Tamal: "I am thinking about the girl taking poison. It is a little mysterious." The coroner gave a death certificate for quinine poisoning without examining the body, based on Keelan's (local resident) say-so. What was it that killed this girl?

Nara Narayan das claims that Narayan das of Alachua, FL confided in him that he had discovered files and recordings in Los Angeles detailing the poisoning of Srila Prabhupada and knowledge of this by Ramesvara and Bhagavan. However, he says that evidence was destroyed shortly afterwards by an unexplained office fire. Narayan later confirmed this story to Naveen Krishna das and Nityananda das, stating he was concerned for his safety if he "went public." A wild story. Narayan das passed away December 2016. He is survived by his son in Alachua who may know more.

A 1997 anonymous letter on the internet website called VADA, Allegations of Poisoning, reads: *"I had a conversation with Prabhupada's sister Pishima, just after Prabhupada's passing, in which she mentioned that Prabhupada had called her to Mayapura to cook for him some time before because he was concerned that he was being given poison. Prabhupada wanted her personally to supervise all aspects of his food preparation including purchasing bhoga."* This story is much more credible and fits in with the other histories.

JAYADWAITA SWAMI ACKNOWLEDGES POISONING EVIDENCE, LATER DENIES IT

When the "poison issue" surfaced in late 1997, one devotee who came to Naveen Krishna's home in Alachua to hear the newly discovered whispers about poisoning on Srila Prabhupada's last tape recording was Jayadwaita Swami. Jayadwaita's office at the *Back to Godhead* building was directly in rear of Naveen's home. They were well acquainted and good friends. As he sat listening with headphones and 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. 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 explain the evidence away, 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 as well with his defensive replies to challenges to his book-changing. Gupta das, an attorney who has often defended 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."*

CONCLUSION

This chapter contains various testimonies, hearsay accounts, memories, and incidents that indicate that Srila Prabhupada was poisoned. If it were not for the three cadmium hair tests that scientifically PROVE that Srila Prabhupada was indeed poisoned, these testimonies might be dismissed. But taken together, they add up to another bit of smoke that confirms the fire. They are included because they are part of the evidential record and deserve looking into for verification. And these leads described in this chapter only scratch the surface of all that is "out there."

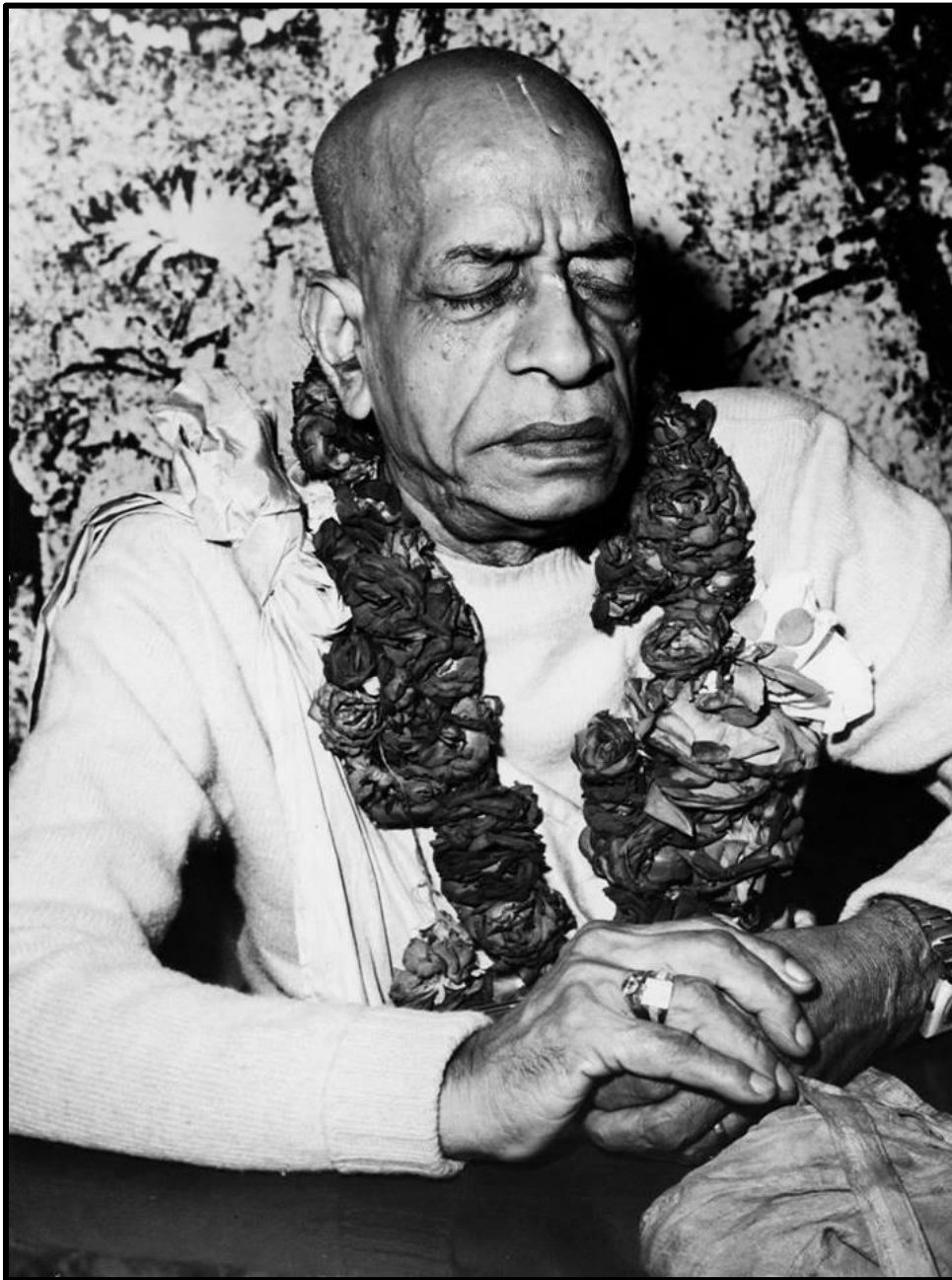
It is hoped that these accounts will stir the memories, conscience or guilt of persons who have knowledge of Srila Prabhupada's poisoning, direct or indirect witnesses included. However, the best witness is an accomplice who testifies against the others involved in the crime. Let this be notice to those who were involved with or implicated in Srila Prabhupada's poisoning:

**YOUR DAYS IN HIDING ARE NUMBERED, THE TRUTH WILL COME OUT, AND YOU WILL
RECEIVE YOUR DUES EITHER IN THIS LIFE OR THE NEXT LIFE.
CONFESSION NOW WOULD RELIEVE YOUR KARMA GREATLY.**

Confess now and you will be granted some consideration of leniency. Otherwise you will be apprehended and punished anyway, but without leniency. Time is closing in. You will be found out very soon, definitely by the time of your own meeting with the Lord of Death, Yamaraj.

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."



CHAPTER 84:

METHODS OF TRUTH ASCERTAINMENT

INTRODUCTION

Modern science is constantly making progress in finding many new ways to determine truth, especially when a person speaks in response to an interrogator. All these methods have their drawbacks, none are perfect, and many are as yet impractical, undeveloped, or unavailable for public or private use. Lie detection methods include:

- (1). General questioning and testing techniques,
- (2). The control question test and the guilty knowledge test,
- (3). Polygraph,
- (4). Cognitive polygraph,
- (5). ERP,
- (6). EEG,
- (7). Facial EMG,
- (8). Eye-tracking,
- (9). Voice risk or stress analysis,
- (10). fMRI,
- (11). fNIRS,
- (12). Brain observations,
- (13). Nonverbal behavior, and
- (14). Truth drugs such as sodium thiopental.

The purpose of this chapter is to highlight the struggle for discerning truth in the face of falsehoods and deception, a struggle which has confronted the investigation into Srila Prabhupada's poisoning ever since it was discovered in 1997. A discussion on the scientific and physiological indicators of lying by liars is useful, perhaps in ways not yet understood by devotees serious to discover the full truth.

THE TRUTH ABOUT LYING: WHAT INVESTIGATORS NEED TO KNOW



This section is assembled from various FBI sources and websites, and discusses some basic facts about how to determine whether someone being interviewed or questioned is lying or truthful. This skill is often more of an art, although there is science behind it as well. Each person is unique and no set of rules will apply to everyone. In an investigation, the investigators will often ask questions about that which the interviewee is expected to speak the truth, note his behavior carefully, and then see if there is a change of behavior when he may be lying.

Watching the eyes is common, to see if they appear foggy, puzzled, probing, pleading, evasive, cold, hard, strained, or sneaky. Watching body language is also common, to notice sweating, nervousness, emotions, changes in voice pitch, eye contact patterns, body movements, hiding the face, laughing, flushing or blanching, and heart rate. It is difficult to detect lies, as each liar will behave differently, so investigators must be highly trained in the professional investigative techniques to increase their chances of finding lies in

testimonies. Despite the inherent difficulties of detecting a lie, social scientists are beginning to better understand the psychological, emotional, and behavioral cues associated with deceit.

To date three approaches have demonstrated the most promise: 1) emotional, 2) cognitive, and 3) attempted control.

The emotional approach tries to elicit spontaneous and natural reactions which are not totally controlled by one fabricating lies as though it were truth. Emotional activation is strongest when the liar has something significant at stake. Lying may involve any of three emotions: fear, guilt, and excitement/delight at deceit. A second reason that lies fail is the mental effort required to create and communicate a plausible story. Lying persuasively is hard for many people, especially those who are unprepared. Although, even when a liar is prepared, it may be difficult to lie convincingly. The liar must construct a story consistent with what the interviewer knows or may discover, keep track of everything being said, anticipate future questions, and avoid providing too much information. The effort required to lie varies among people; however, evidence suggests that liars are more likely than truth tellers to exhibit certain behaviors—hesitating, making errors, speaking slower, pausing more, and waiting longer before answering. A study of 99 police officers who viewed fragments of 54 videotaped interviews with murderers, rapists, and arsonists indicated that officers who relied on verbal cues (e.g., vague responses or contradictions) distinguished between truth and deception better than those who depended on more visual signs (e.g., gaze aversion or postural shifts).

The cognitive approach to deception is based on the idea that lying requires more mental resources than truth telling. The increase in mental load required to formulate and communicate a plausible story, monitor body language and emotional expressions, and anticipate future questions is believed to make liars vulnerable to additional questions they failed to anticipate. Studies have suggested that investigators rely on two interviewing styles—information gathering and accusatory. Interviews are for gathering facts, and the more detailed and complete the information, the more successful the interview. The more information an investigator can secure, the more chances exist to compare those facts with available evidence. The longer the interview, the more opportunities to examine the interviewee's responses.



The third reason that lies fail is the unnatural appearance of liars who **attempt to control their behavior**, known as using countermeasures. Liars know that observers pay close attention to behavior, so they manage their nonverbal behaviors to make themselves appear honest and sincere. These individuals often are mindful of stereotypical behaviors—gaze aversion, fidgeting, and postural shifts—commonly associated with deception. They sometimes go to great lengths to maintain eye contact, control gestures, and present an emotionally cool demeanor. Despite a liar's best efforts, it is impossible to monitor, control, or disguise all behavior. Some behaviors, such as the physiological changes that accompany strong emotions, are beyond conscious control. This is further complicated because people usually are unaware of their own behavior and how they appear to others, so subtle changes in their demeanor may leak valuable information.

There is no universal sign of deception. For example, no scientific evidence exists to suggest that eye behavior or gaze aversion can gauge truthfulness reliably. Lies are of two types: concealment or falsification. Investigators spend time attempting to sort fact from fiction. Despite the belief that it is easy to spot a liar, it actually is difficult to distinguish between truthfulness and deception. This is because no single behavior accurately predicts whether a person is lying. Therefore, rather than focusing on a single behavior, investigators initially should conduct a baseline assessment. They must ask open-ended questions to glean as much information as possible while watching for indicators of emotion, cognition, and control. After completing these steps, investigators may ask closed-ended questions intended to elicit specific responses. Regardless of how promising a particular method may appear, investigators should approach every interview with an appropriate level of skepticism and appreciation for the vast individual differences in behavior and speech, as well as a strong understanding of the case facts. **Overall, there is no substitute for a thorough investigation.**

A new interviewing technique is gaining acceptance as an effective way to discover the truth without creating false witnesses. The PEACE (Preparation and Planning, Engage and Explain, Account, Closure and Evaluate) method is being applied in the UK, Denmark, New Zealand and other places. It resembles a

journalistic approach, and is very straightforward. It assumes that a liar will gradually build up a series of false explanations, and the more the he lies, the more he has to juggle in his mind. Eventually, an inconsistent detail will break down the whole fabrication. As Laurie Anderson says: "The trick to surviving an interrogation is patience. Don't offer up anything. Don't explain. Answer the question and only the question that is asked so you don't accidentally put your head in a noose."

The Reid method is a system of interviewing and interrogation widely used by police departments in the United States. Over 500,000 law enforcement and security professionals have attended the Reid Company's training programs since 1974; it involves three components – factual analysis, interviewing, and interrogation. A third method is the Kinesic Interview, a method that focuses on recognizing deception.

THREE SIGNS SOMEONE IS LYING TO YOU BY JACK SCHAFER, A FORMER FBI AGENT

"Directly confronting the people who I suspect are lying is often awkward because of the sensitive nature of our relationships. The challenge is to identify disingenuous behaviors without damaging relationships. To solve this problem, I compiled several techniques to detect deception without letting on what I am doing. The beauty is that people are not aware you are testing them.

1. Land of Is: Yes or no questions deserve a yes or no answer. When people cannot or do not want to answer yes or no, they typically go to the Land of Is. This concept was derived from President Clinton's now infamous statement, "It depends upon what the meaning of the word 'is' is. If 'is' means is and never has been, that's one thing. If it means there is none, that was a completely true statement." The Land of Is occupies the space between truth and deception. The Land of Is consists of half-truths, innuendos, suppositions, assumptions, and verbal judo. Most people want to tell the truth, so they go to great lengths to contort the English language to maintain the illusion of truth without telling it entirely. To test people for the truth, simply ask them a yes or no question. If they fail to answer yes or no, a red flag should pop up. After someone provides a convoluted answer to a direct question, ask the same question again. If he or she once again fails to answer with a yes or no, the probability of deception increases significantly.

2. Well...: If you ask someone a direct yes or no question, and the response begins with the word "Well," there is a high probability of deception because it indicates that he or she is about to give an answer that he or she knows the questioner is not expecting.

3. Why Should I Believe You?: When asked why others should believe them, liars have a difficult time saying "Because I'm telling the truth" because they are not telling the truth. Instead, liars offer various responses such as "I'm an honest person," "You don't have to believe me if you don't want to," or "I have no reason to lie."

These methods do not detect deception with 100% certainty, but they do provide a strong indicator to determine if someone is being truthful or not. If a person answers questions directly, you can have confidence that the answer is truthful and that the person will not be aware that you have tested their veracity, thus preserving the integrity of ongoing relationships. If the person does not directly answer questions, it does not necessarily mean you are being deceived, but you should examine the person's answers in greater detail."

COMMENT: What comes to mind here is how when denying that Srila Prabhupada was poisoned, ISKCON suspects say it could not happen because no loving disciple could do such a thing. The fact that Srila Prabhupada's hair proves lethal cadmium poisoning does not matter to them. This is deceitful denial.

RECENT SCIENTIFIC STUDIES AND DISCOVERIES RE: LIE DETECTION

A meta-analysis study from DePaulo and Morris found an "association between lying and increased pupil size, an indicator of tension and concentration." Additionally, those lying are perceived to appear more nervous than those telling the truth (which may be because the voices of those lying are higher pitched), while they also 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 (those with higher stakes) "seem unusually still and make notably less eye contact with listeners."

Paul Ekman has used the Facial Action Coding System (FACS) and "when combined with voice and speech measures, [it] reaches detection accuracy rates of up to 90 percent." However, there is currently no evidence to support such a claim. It is currently being automated for use in law enforcement and is still being

improved to increase accuracy. His studies use micro-expressions, which last less than one-fifth of a second, and "may leak emotions someone wants to conceal, such as anger or guilt." However, "signs of emotion aren't necessarily signs of guilt. An innocent person may be apprehensive and appear guilty" Ekman reminds us. With regard to his studies, lies about emotions at the moment have the biggest payoff from face and voice cues while lies about beliefs and actions, such as crimes, use cues from gestures and words are added. Ekman and his associates have validated many signs of deception, but do not publish all of them as not to educate criminals.

Depaulo and her graduate student Morris have been studying the verbal and written output of liars to find distinctive patterns. They have found that "liars take longer to start answering questions than truth-tellers--but when they have time to plan, liars actually start their answers more quickly than truth-tellers. And they talk less." When considering the perception of others, "liars seem more negative- more nervous and complaining, and less cooperative- than truth-tellers" and they additionally seem to withhold more information. Lying individuals sound "more discrepant and ambivalent, the structure of their stories is less logical, and their stories sound less plausible." Additionally, it has been observed that they are more likely than those telling the truth to repeat words and phrases, but they also use fewer hand movements to aid in the description of their actions.

James Pennebaker uses the method of Linguistic Inquiry and Word Count (LIWC), published by Lawrence Erlbaum, to conduct an analysis of written content. He claims it has accuracy in predicting lying. Pennebaker cites his method as "significantly more effective than human judges in correctly identifying deceptive or truthful writing samples"; there is a 67% accuracy rate with his method, while others have 52% accuracy.

More recently evidence has been provided by the work of CA Morgan III and GA Hazlett that a computer analysis of cognitive interview derived speech content (i.e. response length and unique word count) provides a method for detecting deception that is both demonstrably better than professional judgments of professionals and useful at distinguishing between genuine and false adult claims of exposure to highly stressful, potentially traumatic events. This method shows particular promise as it is non confrontational as well as scientifically and cross culturally valid.

THE "SCAN" METHOD OF DETECTING DECEPTION IN WRITTEN STATEMENTS

SCAN, or scientific content analysis, is a method of determining deception in a person's own written statements. It is taught by LSI, was developed by Avinoam Sapir, and is used worldwide by endless government and private concerns. The three steps: Give the subject pen and paper, ask the subject to write down their version of the incident, analyze the statement and solve the case. See the website <http://lsiscan.com/id29.htm> for further information. SCAN is used by law enforcement agencies and by polygraphers, corporations, and they do so because it works for them. Officers of the ISKCON Child Protection Office in 1998 received some SCAN training to help them evaluate written statements they were processing at the time. Lies, deception, untruth, and falsehood are artificialities and unnatural events that stand out from the perfection of the Lord's creation. Science can assist in detecting them via various methods.

fMRI: BRAIN SCANNER IS A LIE DETECTOR- BBC NEWS Nov. 30, 2004

"A medical scan that can pick up brain tumours could also be used to tell whether a person is lying, US researchers have found. When a person is telling the truth they use different parts of their brain than when people lie, the Temple University team said. These changes were detected by functional magnetic resonance imaging. The method may prove more accurate than traditional machines, they told the Radiological Society of North America.

"The conventional polygraph lie detector looks for body changes linked with lying such as sweating and changes in blood pressure, heart rate and breathing. But Dr Scott Faro and his team say the accuracy is limited because people who are telling the truth can show similar changes merely as a result of being anxious about being tested. Furthermore, those adept at lying can learn how to cheat the polygraph test.

"The researchers investigated whether fMRI scans might be able to spot what was happening in the

brain when a person was telling a lie. They asked six of 11 volunteers to fire a toy gun and then lie about what they had done. The other five were asked to tell the truth about what had happened. Each of the volunteers was then scanned with fMRI while being asked questions by the scientists. A polygraph test was also carried out for comparison. In all cases the polygraph and the fMRI accurately distinguished between the volunteers who were telling the truth and those who were lying.



"On the brain scans, different areas of the brain were active when the person was lying than when they were telling the truth. Also, more areas of the brain were activated when the person was trying to deceive the questioner. Although it is too early to tell whether confident liars could cheat the fMRI test, Dr Faro is hopeful it could be a more accurate way of spotting deception.

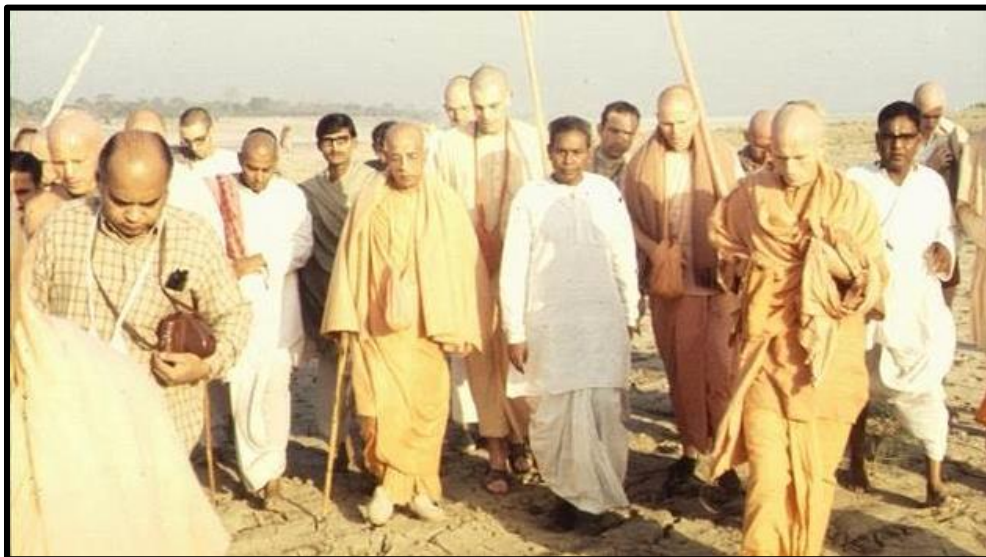
"We plan to investigate the potential of fMRI both as a stand alone test and as a supplement to the polygraph with the goal of creating the most accurate test for deception," he said. Professor Richard Wiseman, from the Psychology Department at the University of Hertfordshire and who has carried out research into lie detection, said: 'I'm sure it would be better than the polygraph. The problem with the polygraph is it's a measure of how anxious somebody is. Lots of people become anxious when they are attached to the polygraph anyway and good liars are not anxious when they lie.'

"With fMRI you are looking at the brain's activity and lying is cognitively quite hard. You are having to think what is plausible, what does the person know, what can they go and check on, and so on. So, in terms of brain activity, the indicators are likely to be more reliable.' He said the only shortfall was how practical it was to use fMRI routinely because it requires the patient to remain relatively still inside a large, expensive tube-like machine which performs the scanning. 'It's not the sort of thing every police station has in the back, but in the future, potentially in high profile cases, it might be something people want to look at,' he said."

CONCLUSION

The truth is out there. Lies are detectable, by new science, by forensics, by interrogation techniques, and especially by tripping up the liar in his own contradictory story of denials. This method of simple, logical analysis of the actions and words of the "suspects" is used extensively in Parts Eight and Nine. We determined that Tamal was guilty beyond a reasonable doubt of involvement in Srila Prabhupada's poisoning (Ch. 69) - simply based on the evidence that is so far available.

The next chapter reveals the results of one pilot test the private investigation committee undertook on the 1977 tape recorded words of the "suspects" using Certified Voice Stress Analysis, a popular truth verification, scientific method used worldwide.



CHAPTER 85: VOICE STRESS ANALYSIS SHOWS DECEPTION

By Nityananda das

WHILE LOOKING FOR PRIVATE INVESTIGATORS

In my search for qualified international private investigators to look into the lives and secrets of the suspects, I discovered computer voice stress analysis (CVSA), which appears to have potential for assisting with the investigation into who poisoned Srila Prabhupada.

Two primary companies manufacture equipment and software for this truth detection system which has become widely accepted and utilized as an investigative tool in law enforcement, insurance fraud, relationship fidelity, espionage, commerce, and many other applications. They are CVSA and LVA, but hereafter we will refer to the method *generally* as CVSA. CVSA is utilized by municipal, county, state and federal law enforcement agencies as well as Departments of Correction, Mental Health Facilities, and Probation and Parole. The very impressive experiential testimonies of CVSA endorsements come mainly from law enforcement professionals who have found success with CVSA as a crime-solving device. Child abuse investigators working with court judges have requested CVSA testing prior to rendering their final conclusions.

Many law enforcement agencies still rely on the conventional polygraph "lie-detector" to assist in determining lies from truth, but the CVSA, a less intrusive truth verification device, is now also in widespread use. The CVSA has significant advantages over the polygraph in that no hook-ups are required, as it simply analyses the voice in response to questions, and it is harder to cheat by those being tested. Various law enforcement agencies prefer either one, the other, or both (CVSA or polygraph).

The CVSA was first used during the Vietnam War by U.S. soldiers in an attempt to determine if Vietnamese prisoners were Viet Cong guerrillas or civilians. During that time it was known as the PSE, or Psychological Stress Evaluator. After the war, private developers took over the technology, but it wasn't until the late 1980s that the CVSA became a tool widely used in police investigations. Introduced into the law enforcement community in 1988, the original analog CVSA became an instant success at every agency that purchased it, solving crimes and cold-cases that had languished for years. Also, individuals that were either untestable or had been called "inconclusive" on the old polygraph agreed to take a CVSA exam and subsequently confessed to their crimes.

Today's CVSA has been digitized and incorporated into a lightweight, powerful multi-functional notebook computer. ***The latest version of the CVSA enjoys the reputation of being the most effective investigative tool to be introduced to the law enforcement community within the past three decades.*** In addition, the subject being tested can be analyzed in real-time, in any environment, and chart patterns are generated on the computer's screen, thus eliminating the immediate need for paper. The patterns can be viewed, printed, and saved to disk.

HOWEVER, CRITICS AND SOME STUDIES DENY THE ACCURACY OF CVSA

Although controversial and limited in its applications, CVSA is well established in the law enforcement and investigative communities. Some studies have suggested the accuracy of detection of deception by CVSA to be very low, and that "false negatives" are also common. For example, only 15% of deception was detected in one study, but 90-95% of truthfulness was confirmed in another. When there is a significant potential for consequences of lying, such as when crime suspects are questioned by law enforcement, CVSA is much more effective. Suspects will lie less when taking the test, as it spurs them to avoid being caught in lies. The old-line polygraph test and the new CVSA test are perhaps equally as controversial, yet both systems are still commonly used and found to be very useful. It is an interesting quandary, and it is those in law enforcement who know the value of them and how to best apply them for useful results.

Theoretical academic analysis of CVSA's validity and accuracy has not produced much in the way of glowing endorsements. Several sources claim it is about the same as flipping a coin. But, as it is with most strategies and "studies" in science that aim to validate or discredit something, it proves very difficult to obtain black and white results, and there are usually factors which are not or cannot be included in the test. As a result, the real advantage of CVSA is in how a party is trained to use it within specific guidelines and limitations, and in the history of successful results that have been accumulated. Many law enforcement agencies insist on CVSA's great value and utility, and CVSA has become limitedly accepted in the courtroom as well.

HOW THE CVSA TECHNOLOGY WORKS

The body has two nervous systems, the Central Nervous System and the Autonomic Nervous System. The Central system concerns itself with those physical and sensory functions which occur at, or above the threshold of awareness, meaning we have control over this system. The Autonomic system is concerned primarily with those functions which occur below the threshold of awareness and operates on an automatic, self-regulating basis. The beating of the heart, the rise and fall of the lungs, the digestion of food, and all complex processes of the body, which must continue without any conscious effort, are functions of the autonomic nervous system.

The heartbeat, for example, normally occurs at a rate kept within certain bounds. However, under the influence of physical stress such as exertion or effort, or emotional stress, such as fear, anger, or excitement, the heart rate will change. This is called the "fight or flight syndrome." Since we are concerning ourselves with stress caused by psychological stimuli and not teaching physiology, we will bypass the many other functions going on in the body which are inherently related and vital to our being. ***Our main concern is the voice and how it is affected by psychological stress.***

Use of the CVSA revolves around two basic components of speech: Amplitude Modulation (AM), and Frequency Modulation (FM). AM sound is audible, FM is not. Under relaxed conditions, the human voicebox is under control of the central nervous system. With the onset of stress, as when people lie, changes occur in the voice that causes the inaudible FM component to diminish or disappear. Although inaudible, the change can be detected by the CVSA. Increased stress ultimately results in the loss of the inaudible FM signal. Since this loss can be measured, the CVSA indicates the presence of stress and thus, depending on its application, indicates ***deception***. The CVSA measures changes in a person's voice caused by stress. Under stress, the nervous system kicks into high gear, sending the voice response into an abnormal range. A normal-range response, the truth, appear as peaks on the CVSA print out. Lies, or stress, look like squared-off blocks.

All muscles in the body, including the vocal chords, vibrate in the 8 to 12 Hz range. This is considered a feedback loop, as the muscles tighten and loosen as they seek to maintain a constant tension. This is known to be caused by the production and release of a chemical, as explained in the Scientific American article "*Psychological Tremor*" Vol. 224, No. 3, 1971. In moments of stress, like when you tell a lie that you dare not get caught at, the body prepares for fight or flight by increasing the readiness of its muscles to spring into action. Their vibration increases from the relaxed 8 to 9 Hz, to the stressful 11 to 12 Hz range. CVSA works by detecting and graphing ***micro-tremors***, which are tiny frequency modulations in the human voice. When a test subject is lying, the automatic, or involuntary nervous system, causes an inaudible increase in the micro-tremor's frequency. The CVSA detects, measures and displays changes in the voice print frequency. A computer with state-of-the-art software processes these voice frequencies and graphically displays a picture of the voice patterns.

USES FOR THE CVSA

CVSA has greatly enhanced crime-fighting techniques. Unlike the computer polygraph, the CVSA does not require wires to be attached to the subject being tested. The CVSA uses only a microphone plugged into the computer to analyze the subject's voice responses. As the subject speaks, the computer displays each voice pattern, numbers it 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 that will cause the ubiquitous "inconclusive" results associated with the polygraph. The CVSA is effective in all investigative situations such as homicide, sex crimes,

robbery, white collar and internal affairs investigations, as well as pre-employment examinations for background investigators. Embraced by many Departments of Correction, the system has also proven itself a very effective investigative tool for verifying statements of witnesses, denials of suspects, and for determining the validity of allegations made against police officers.

When used in conjunction with the 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 very often swift and dramatic. It is believed that negative critiques of CVSA are largely due to not using CVSA in conjunction with NITV training.

"Cold" cases are solved by analyzing old interview tapes. The CVSA "gets to the truth," identifying deception or validating statements in the shortest possible time (average exam time is 40 minutes.) CVSA requires no intimidating hookup to the subject's body, in order to measure the level of stress. It can be conducted virtually anywhere -even where no electricity is present. In 2004 the CVSA™ is the brand of voice stress analyzer used by more than 1100 law enforcement agencies across the United States. The National Institute for Truth Verification (NITV™) is the manufacturer of the CVSA™ and is located in West Palm Beach, FL. Here are just a few of the comments from ranking members of major metropolitan police departments that use the CVSA:

- "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."

POLICE USE VOICE STRESS ANALYSIS

CNN: February 10, 2002 (3:54 PM EST) PHILADELPHIA, Pennsylvania (AP):

Police want to know if a suspect is lying, but the polygraph test comes back inconclusive. What's an exasperated interrogator to do? Increasingly, law enforcement agencies are using a technology that measures "voice stress" -- small frequency modulations in the human voice that supposedly occur whenever someone is lying. Some police officials swear by the Computer Voice Stress Analyzer -- a laptop computer, software and microphone 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.

The industry hopes to get a boost from the new federal aviation safety law, enacted in response to the September 11 attacks. A provision of the law calls for the use of "voice stress analysis, biometrics or other technologies" to prevent terrorists from boarding airplanes. But how well does it work? It's banned in several states and, like the polygraph, it's not admissible in any court of law. "There is no scientific evidence to validate it," says Victor Cestaro, a retired biological psychologist who conducted research on voice stress for the United States Department of Defense Polygraph Institute. Nevertheless, the National Institute for Truth Verification -- the West Palm Beach, Florida, company that makes the market-leading Computer Voice Stress Analyzer -- says it has sold the devices to 1,100 law enforcement agencies across the country [as of 2004]. The cost is more than \$11,000 for the analyzer and a six-day training course. Another company, Diogenes, sells a similar device called the Lantern for about \$4,700, plus \$950 for one week of training. Det. Al Elverson and his colleagues in the Upper Merion Township Police Department in suburban Philadelphia say they've used the Computer Voice Stress Analyzer to nab suspects for child abuse, employee theft, stolen credit cards and other crimes. When confronted with test results, a suspect often confesses, Elverson says. "Some people obviously are still going to lie, but we've had good success with it so far," he says.

But voice stress analysis has plenty of critics. Chief among them is the American Polygraph Association, which led a campaign against the technique two decades ago and again in 1998. The group says no independent research exists to validate voice stress analysis. William Endler, director of international operations for the National Institute for Truth Verification, says he believes polygraph examiners have a strong financial incentive for bashing voice stress analysis. "In a lot of the departments we've gone into, after they see

the ease of operation, the polygraph gets phased out. They are losing their revenue, so they are against it," says Endler, a former Syracuse, Indiana, police chief.

SAMPLE PROSPECTUS OF A CVSA PRIVATE INVESTIGATOR

PLUMMER INVESTIGATIONS, 753 N Salina St, Syracuse, NY 13208, pib@baka.com

PIB Investigations, Inc. was established in 1960 by Malcolm Plummer. It has since set the standards in the private investigative sector in the Central New York area. PIB Investigations, Inc. specializes in high-level confidential investigations, surveillance, intelligence gathering, truth verification, and compensation fraud investigations for insurance companies, law firms, and corporate clients. We pride ourselves on the experience and expertise of our associates and the quality of our services. Our management team has extensive investigative expertise in the insurance, legal, and business sectors. While details of each situation will vary, our professionalism and commitment to excellence will not. Each investigation is specifically tailored to the clients needs, and complete confidentiality and discretion is assured. Owned and operated by W. Malcolm Plummer, a veteran of the U.S. Navy, who has over 35 years of experience in the field of investigation. His experience includes the following:

- Adjunct Professor of Criminal Justice at Onondaga Community College
- Graduate of the Dektor Counter-Intelligence School
- Certified Voice Stress Analyst by the Diogenes Group, Inc.
- Holds Certificates in Homicide, Forensic Science, and Lie Detection
- Membership in the Society of Stress Analysts
- Life Member of the World Association of Detectives
- Regional Director of Licensed Detectives of New York State
- Member in the American Association of Criminology
- Mr. Plummer is listed in Who's Who In American Law Enforcement.
- TRUTH VERIFICATION TESTING & LIE DETECTION SERVICES

The voice stress analysis system, originally developed in 1970, has emerged as a rival to the polygraph. Voice stress analyzers can detect various levels of significant emotional stress in the human voice, which are described as inaudible tremors superimposed on the voices of all humans. The Voice Stress Analyzer (VSA) is an instrument that detects, measures, and graphically displays certain stress-related components of the human voice. The system can operate on live or recorded speech. A digital voice stress analysis exam has a 98 percent accuracy rating. Our Digital Voice Stress Analysis System is the most technically advanced system known to detect, process and display changes in the physiology of human speech.

PIB now offers this advanced truth verification service in a convenient, cost-effective way to identify various truth-related problems in pre-nuptial and/or post-nuptial relationships. An advantage our VSA has over other similar lie detection services is that it does not have to be used at the time of the interview or interrogation. A tape recorder (sound capturing) can be used to make a record of the question-and-answer interview, and this tape can later be used by the operator of the VSA with the same analyzed output results of a live interview. The PIB has prepared selected questions keyed to the individual and structured to reveal normal or truthful answers, and answers that can be detected as false. Questions of infidelity are put to rest, with a high reliability factor. The final examiner's report, submitted within 72 hours, will reveal graphic labeling of questions and answers on final printed charts. In summary, the VSA requires a trained VSA examiner, a powerful digital processor, and a proven array of test format questions which are specifically designed to reveal relative stress levels. Mr. Malcolm Plummer has been in the field of private investigations for 39 years, and is fully trained as a VSA, and has **administered over 15,000 voice stress verification exams since 1970.**

TRUE CASES OF CRIMES SOLVED BY CVSA TESTS (as of 2002)

Below are sixteen actual cases, as submitted by detectives from all over the USA, in which CVSA was instrumental in solving. These testimonials speak very powerfully to its usefulness to law enforcement even though CVSA has critics and even though it remains very controversial. Note how in several cases, old tape

recordings were analyzed and gave strong indications of deception. The tape recordings of late 1977 with Srila Prabhupada interacting with his caretakers would reveal much about who was truthful and who was deceitful.

1. New York, Madison Co. Sheriff's Dept. Prof. James Chapman, noted criminologist and CVSA examiner was called in 1996 to the Sheriff's Dept. to assist in an interview of the main suspect in a 1981 murder. A polygraph test was inconclusive and the case grew cold. The suspect was requested to take a polygraph ten years later in 1991. The suspect **passed the polygraph and was dropped as a suspect**. The suspect took a CVSA exam from Professor Chapman. After reviewing his CVSA charts, which clearly showed that he was the killer, the suspect gave the detectives a full confession to the murder which he committed.

2. Washington, D.C., W.M.P.D. A man and woman were found shot to death in their apartment. A witness told police she saw two men flee from the house after the shooting and suspected one was the victims' nephew, but refused to identify the nephew or cooperate further, although she agreed to a CVSA exam. The exam clearly indicated that she had seen the nephew flee the murder scene. When confronted with the charts, the witness then identified the nephew as one of the killers. A second suspect was identified and when a CVSA exam was conducted on him, he displayed deception concerning his killing both victims. When the second suspect was confronted with the deceptive charts, and utilizing the NITV interrogation techniques, he obtained a confession to both murders on video tape. The nephew testified against the murderer. The video confession was admitted at trial and the subject was convicted of both murders. The WMPD now has 10 CVSA's and 66 trained examiners.

3. Maryland, Baltimore P.D. Analyst/Polygrapher Det. John T. Brown reports that police were called to an apparent drive-by shooting. A man reported someone shot at his car, and the bullet killed his two-year-old daughter. Some suspicion led detectives to request that the father take a CVSA exam to confirm his story, which indicated he was not truthful about his story. Armed with that information, detectives focused their attention on the father and gathered enough evidence to take him to trial. A Jury found him guilty of the first-degree murder of his daughter and sentenced him to life in prison. The Baltimore Police Dept. now has 8 CVSAs, 22 detectives trained as examiners.

4. Colombia , South America- Theft by Burglary -A theft of \$10,000,000 was reported by Brink's to the National Police. The thieves rented a house across the street from the Brink's depository and tunnelled their way under, emerging at night. The Police brought in CVSA examiners. Tests were given remotely; no eye contact was made. CVSA examiners prepared their truth and deception protocols, instructed the Police investigators on the interview techniques, and the police conducted the interviews. The resulting **tape recordings** were then processed by CVSA examiners, establishing 16 persons, including the Captain of the Guard, with deception. This led to the 16 being charged and, \$3,000,000 to be recovered.

5. Middle East -Industrial Espionage -Security officials, trained as CVSA examiners, employ CVSA covertly to investigate suspicions of external infiltration of a firm for purposes of acquiring operating techniques and technical secrets. Suspects were interviewed as though it was a psychological employment test, with material, relevant questions interspersed. Three individuals were found to be deceptive. Further investigation led to convictions of industrial espionage. To enhance the covert nature of the test, no computer was in sight. **Information was collected by tape recorder and processed later.**

6. Ohio, Fostoria P.D. Analyst/Det. Phil Kleman was asked by the Fostoria P.D. to test an individual suspected of murder. The suspect had taken a polygraph test from an Ohio polygraph examiner who reported results as **inconclusive bordering on truthful**. The subject denied any knowledge of the murder and agreed to take the CVSA, which showed very clearly he committed the murder. When confronted with his deceptive charts, he gave a full confession. Fostoria P.D. then adopted CVSA and training.

7. Pennsylvania, Erie P.D. Analyst/Det. Kenneth Merchant reports that he was asked to conduct his first exam on someone who discovered a murder victim's body. The subject showed no deception except when asked if she *suspected* who had committed the murder. She finally admitted that she suspected an individual that she knew was going to visit the victim the night of the murder. That individual was picked up for questioning that night and agreed to take a CVSA test. Failing the CVSA exam, the suspect confessed. It is doubtful if the murder would ever have been solved had it not been for the CVSA.

8. Ohio, Springfield Twp. P.D. Analyst/Det. Pat Kemper conducted a CVSA examination on two parents and a baby-sitter concerning a six-month-old child that had been seriously abused. Both parents passed the CVSA. However, the babysitter's attorney arranged for her to take a polygraph examination. The polygraph examiner was a well-known polygraph examiner and a retired police officer. The babysitter passed the polygraph. The prosecutor informed the defense attorney they would require the babysitter to take the CVSA to receive any consideration. Following three deceptive charts, the babysitter admitted to the physical abuse. She plead guilty and was sentenced to prison. Det. Kemper has found many cases where the polygraph and CVSA have disagreed, with the CVSA having the correct charts and analysis.

9. West Virginia, Raleigh Co. Sheriff's Dept. Analyst/Det. Ron Booker reports that an individual was brought into the station suspected of murdering his brother. Following an interview, Det. Booker states that he was convinced that, based upon his many years as an interviewer and the facts of the case, the subject was innocent. However, following four CVSA Deception Indicated (DI) charts, he decided to fax the charts to the NITV for confirmation. NITV confirmed that the charts were deceptive. Det. Booker then interrogated the subject for three hours and ended with a full confession by the subject that he did, in fact, murder his brother. Det. Booker states that even though he has vast experience as an interrogator, he was fooled by this individual until the NITV and the CVSA saved him.

10. Palm Bay, Florida P.D. Analyst/Det. Don Bauman was contacted by Michigan authorities about an individual that they were holding on unrelated charges. The subject was suspected of many crimes in many states in the 1970's, however, authorities had never developed enough evidence to make any arrests. The most notorious crime was the brutal murder of an 87-year-old woman in Michigan. The subject had been living in Palm Bay for the past 15 years without incident. Det. Bauman interviewed the subject who denied any knowledge of the murder, then offered him a CVSA exam which he agreed to take. After failing the exam and being confronted with two deceptive charts, the subject confessed to the murder and revealed his accomplice in Michigan. He was extradited back to Michigan where he is currently awaiting trial for the **murder that he committed 20 years ago.**

11. Palm Bay, Florida, P D. Analyst David Fowler reports that he was recently contacted by Columbus, GA, Police 'Cold Case' detectives while they were interviewing a witness to a homicide who was being held by Palm Bay PD on unrelated charges. The subject was believed to have **witnessed a murder that occurred 14 years ago** and was the key alibi witness for the main suspect in the murder. After six hours of the subject maintaining her original story, the Columbus Police detectives requested that Det. Fowler conduct a CVSA exam on the witness to determine her truthfulness concerning her version of the story which provided the alibi for the main suspect. The subject failed the exam and after being confronted with the deceptive charts, admitted that she had lied and had provided a false alibi for the main suspect.

12. Ocean City, NJ, Police Dept. Analyst/Detective Lt. Gary Schaffer reports that within the first thirty days of using the CVSA, 13 tests were administered involving 7 criminal cases. There was no physical evidence in any of these cases and limited witness support. The result was the clearance of 5 of the cases with confessions and arrests. Ten of these CVSA tests were verified. The CVSA has directed their investigation in the remaining cases and Lt. Schaffer strongly feels they know who committed the offenses and investigators are now targeted in that direction.

13. Vestavia Hills, Alabama, Police Dept Analyst/Lt. Rick Miller reports that the local sheriff's department requested that he conduct a CVSA exam on a subject who they believed may have murdered his sister-in-law **14 years ago.** The subject had taken 4 polygraphs from 3 different examiners, all 'inconclusive'. The subject agreed to the CVSA exam and failed three tests. Shown the charts and informed of results, the subject confessed to the murder. The subject took the detectives to the site where he buried his sister-in-law's body, providing the only direct evidence of his crime.

14. Cocoa, Florida, Police Dept Analyst/Detective Gordon Chase was assigned to review the 'cold' homicide cases at his department. While reviewing the first case which involved the brutal murder of a young woman six years ago, Det. Chase noticed that both suspects had voluntarily taken and passed polygraph examinations and because of that, were no longer considered suspects. He also discovered that both had given sworn, **tape recorded statements** in which they had denied any involvement in the murder. Det. Chase analyzed the taped statements 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 admitted to the murder.

15. Sanford, Florida, Police Dept Analyst Pat Smith reports he received a call to conduct a CVSA exam. A woman was beaten to death and the husband was under arrest for the murder because a roommate told investigators that the husband had admitted to him that he had killed his wife. After utilizing good defense barrier removal, the husband admitted that the roommate had killed his wife, but that he had no part in the killing. Informed that he had passed the CVSA exam on actually killing his wife, but failed in other areas, the husband admitted that he and the roommate had planned the murder and that he was in the house when the roommate killed his wife. He also admitted that they had attempted to poison his wife on several occasions. After being confronted with the new information, the roommate confessed that he had committed the murder and also confirmed the husband's involvement.

16. Crawford County, MO, Sheriff's Dept. Analyst/Lt. Darren Dake, Crawford County, Missouri reports on a murder solved by the use of the CVSA for the state of Ohio. In February, 1997, a man was murdered by strangulation in Ohio. Although investigators had a good suspect, there was no confession nor enough information to charge him. The case was ruled unsolvable. Investigators found a CVSA examiner in Ohio to analyze the taped interviews with the suspect. Deception was found. The Ohio investigators went to the grand jury and an indictment was issued for aggravated murder. October 8, 1997 the suspect was arrested and after the CVSA exam and chart review, the suspect confessed to the murder. The analysis of audio tape by the CVSA led to a Grand Jury indictment and then a confession.

CVSA TRUTH VERIFICATION USED ON VEDABASE RECORDED CONVERSATIONS

Perhaps most interesting to some situations, 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. Noting that voice stress analysis was equally applicable to pre-recorded conversations, I became intrigued by the possibilities. It dawned on me that CVSA tests could be done on the 1977 tape recordings of the poison suspects themselves, in an effort to detect deception in their voices when making certain statements to Srila Prabhupada in his last days.

A CVSA SPECIALIST IS HIRED FOR TESTS ON 1977 TAPES



I pinpointed portions of recorded conversations in Srila Prabhupada's last weeks plus excerpts from Tamal's "Euthanasia Interview" tape (see Ch. 55). I engaged a Sacramento, California private investigator and CVSA specialist to test Tamal and Bhavananda for levels of voice stress and deception in their tape recorded words in Srila Prabhupada's last month in 1977. Steven Ulrich of Sunrise Investigations was a highway patrol officer for many years before going into private practice.

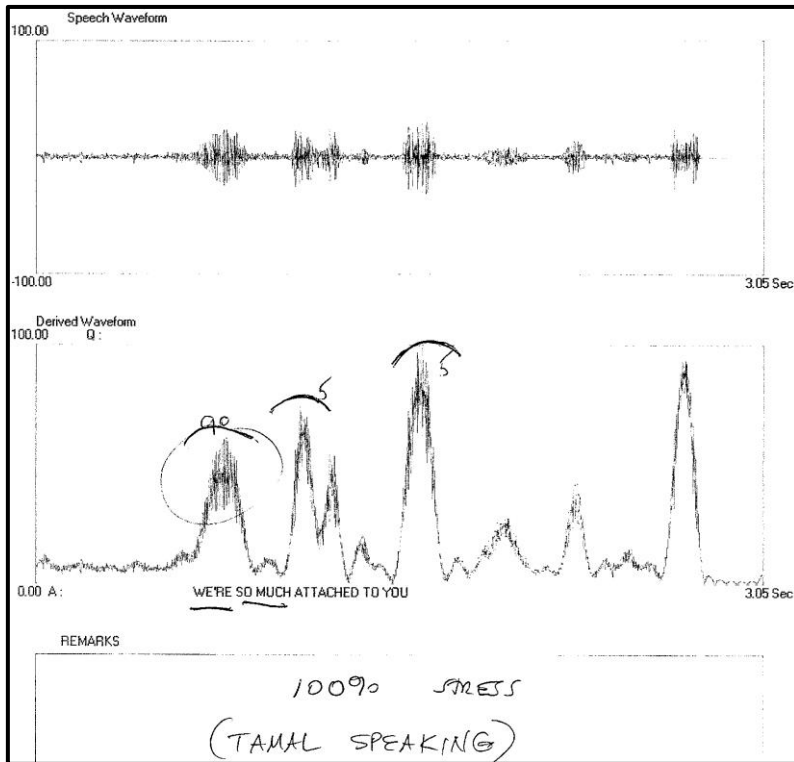
RESULTS OF THE CVSA TESTS

April 10, 2002: Steven Ulrich sent the first set of preliminary test results, and he noted that there was very strong deception in many of the taped segments I had chosen. The report included this:

▪ **Section 11:** Tape T-46 A, Conv. Bks. Vol. 36, pg. 373:

Bhavananda: *Because quite honestly Srila Prabhupada, I think **most** of us are **very worried**. If you go off down the road and send us all back to our different assignments, we would not be able to serve with our full attention, knowing that our beloved father and spiritual guide was in such weak condition.*

The three words- **most**, **very**, **worried**- were analyzed from the phrase "*I think most of us are very worried*" and were 90% stressed/ deceptive.



Apparently most, or the ones Bhavananda had in mind (including himself), were not very worried about Srila Prabhupada's well-being at all.

▪ **Section 13:** Tape T-46 A, Conv. Bks. Vol. 36, pg. 378:

Tamal: *This seems like suicide, Srila Prabhupada, this program. It seems to some of us like it's suicidal.*

Prabhupada: *And this is also suicidal.*

Tamal: *Hmm. Prabhupada said, "And this is also suicide." Now you have to choose which suicide.*

The two words "seems like" were analyzed in the phrase "This seems like suicide, Srila Prabhupada" and were 75-80% stressed/ deceptive.

Tamal did not think Srila Prabhupada's going on parikrama was like suicide; he must have had other motives for discouraging Srila

Prabhupada from going, which he did very strenuously until Srila Prabhupada agreed not to go. Perhaps Tamal was using this argument to cover for his real fear that Srila Prabhupada's passing away while on public parikrama could lead to discovery of the poisoning, or that public outcry over it would point fingers at disciples intending to kill their guru, which would be complicating for those that did so by other means. (Tamal's *Final Pastimes* p.79 mentions exactly this: "They would say that we'd killed him.")

▪ **Section 15:** Tape T-46 B, Conv. Bks. Vol. 36, pg. 393:

Tamal: *Actually, Srila Prabhupada, we're so much attached to you that you practically drive us to madness sometimes. Tonight we were becoming mad.*

The words "we're so much" were analyzed in the phrase "we're so much attached to you" and were 100% stressed/deceptive.

Tamal lied that he and some others were attached to Srila Prabhupada. This is an indication that they were poisoning Srila Prabhupada because they were attached to Srila Prabhupada's death, not to his continued living. However, they definitely were driven to madness by their attachment to the assets they plotted to take over for themselves.

▪ **Section 16:** Tape T-46 B, Conv. Bks. Vol. 36, pg. 393:

Tamal: *We'll get you better, Srila Prabhupada, and you will also be able to take bath personally there. We'll see you get better.*

The words "We'll get you" and "Srila Prabhupada" were analyzed in the phrase "We'll get you better Srila Prabhupada, and you will also..." and were 75-80% stressed/ deceptive.

Here is another deceptive statement by Tamal, who was not honest about his desire to bring Srila Prabhupada back to health. Was it because Tamal did not want Srila Prabhupada to recover, and that Srila Prabhupada was being poisoned?

▪ **Section 27:** "Euthanasia 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.

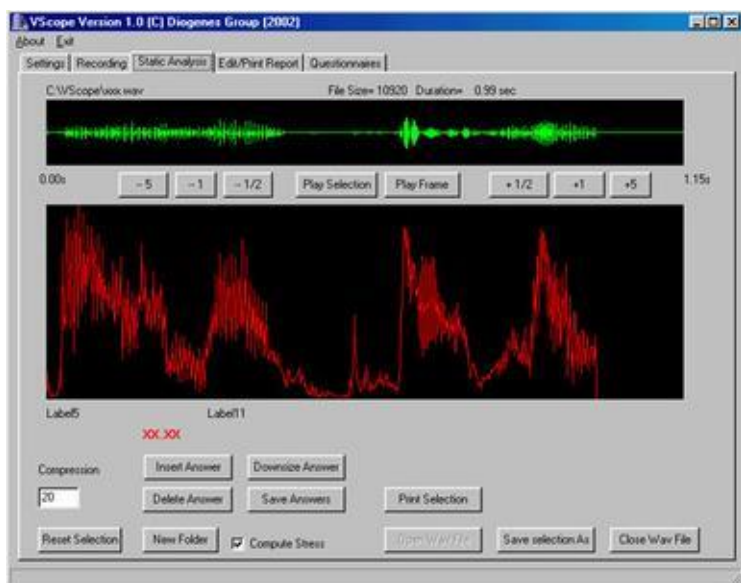
Tamal was very deceptive when saying that Srila Prabhupada departed when Krishna and he himself wanted to depart. Was Tamal thinking the poisoning would be the reason for his departure? Tamal's deception shows that he was very aware that Srila Prabhupada's departure was "untimely."

SUNRISE INVESTIGATIONS' SUMMARY

"It is the expert opinion of this Voice Stress Analyst that there was abnormal stress displayed in several portions of the test, which is indicative of deception on the part of the speakers. The ideal analysis of a pre-recorded interview would be to have the interviewer use a direct question and answer format. However, a "signature" base line stress level can be usually obtained by examining the words used in conversation that are irrelevant to the specific facts of the conversation, i.e., words such as "the", "with", "and", etc. Comparative analysis of these benign words with words expressing acts or feelings can then be used to obtain stress on the speaker's part in conveying these words. The stress upon the speaker to convey an untrue act or feeling is then interpreted as deception displayed by the speaker. Based upon the charts I reviewed after analyzing the tape recording, it is this analyst's opinion that the speakers in the recording were deceptive in several of their statements. The reasons behind their deception cannot be determined at this time, however." Steve Ulrich, CVS Analyst, Sunrise Investigations

TWO YEARS LATER: ANOTHER CVS ANALYST DID A SECOND EXAMINATION FOR DECEPTION

June 10, 2004: I received results from a second examination on the spoken words of senior men who



surrounded Srila Prabhupada in his last month. It was performed by Leo L. Brunette of La Center, Washington, USA; he expanded on and verified Ulrich's determinations.

"You were referred to me by Steve Ulrich (Sunrise Investigations) and requested that I analyze various statements of certain individuals that had spoken on tape recordings that were de-noised and placed onto an audio CD. The CD consisted of 13 separate segments of which I broke down into 390 separate sections (WAV) files which I then formatted to (11-8kHz8bit WAV) and analyzed them on the Diogenes computerized Lantern Pro VSA system.

"You further requested that specifically the following persons be analyzed since they

were 'persons of interest' in this situation and were caring for Srila Prabhupada at the time of this occurrence. Tamal Krishna, Bhavananda, Jayapataka, Bhakticharu. Under the circumstances of 'narrative analysis' it is important to note that one can never say with 100% certainty that another is in fact lying when making a statement unless the examiner has the opportunity to examine the subject face to face using designed protocols under controlled conditions. Narrative analysis should be used in circumstances such as this as an investigative tool. [the results were:]"

- (1).** When Tamal asks Srila Prabhupada "Who said that, Srila Prabhupada?"
MODERATE STRESS/ DECEPTION (ConvBk 36.354)
- (2).** When Tamal says to Srila Prabhupada, "We cannot allow anyone else to cook for you."
MODERATE TO HEAVY STRESS/ DECEPTION (ConvBk 36.359)
- (3).** When Bhavananda asks Bhakticharu, "So what was the cause of that [Srila Prabhupada's] distress?"
CONSIDERABLY STRESSFUL/ DECEPTION (ConvBk 36.366)
- (4).** When Tamal states: "Srila Prabhupada, Shastriji says that there must be some truth to it if you say that. So who is it that has poisoned?"
HEAVY STRESS/ DECEPTION (ConvBk 36. 368)

- (5). When Tamal states: “No poison is strong enough to stop the Hari Nam, Srila Prabhupada.”
NO STRESS/ DECEPTION (ConvBk 36. 368)
- (6). When Bhakticharu is telling about the Calcutta murder case.
MODERATE STRESS (ConvBk 36.368)
- (7). The subsequent discussions (ConvBk 36.369-376) by Jayapataka and Bhavananda, including their talking *during* the poison whispers, “The poison’s going down” and “The poison’s in the milk”:
HEAVILY STRESSED/ DECEPTION
- (8). When Tamal talks about how the parikrama would be suicidal, the voice stress shows “Tamal does not really believe the trip would be suicidal.” **INSINCERE** (ConvBk 36.378)
- (9). When Tamal further discusses the parikrama he is again insincere/deceptive.
HEAVY STRESS/ DECEPTION- “suggesting he is not at all sincere...” (ConvBk 36.378-9)
- (10). When Tamal strenuously objects to Srila Prabhupada going by bullock cart on parikrama, he is:
HEAVILY STRESSED/ DECEPTION-insincere again. (ConvBk 36.391)
- (11). When Bhavananda melodramatically states that he was in too much anxiety about Srila Prabhupada’s welfare because the parikrama would be dangerous to his health:
HEAVILY STRESSED/ DECEPTION (ConvBk 36.392)
- (12). When Bhavananda giggles during “The poison’s going down” whisper, he is:
HEAVILY STRESSED
- (13). When Tamal is whispering, “The poison is going down” he exhibits:
NO STRESS, because he is not speaking deceptively and is speaking to his co-conspirators.
- (14). During the Tamal interview conducted by Satsvarupa where Tamal makes “...his statement that Srila Prabhupada said that he wanted to die, & disappear, die peacefully, & let me die peacefully are:
VERY SUSPECT, the stress exhibited by Tamal at this point is indicative of **DECEPTION** in my opinion.”

OPINION [by Brunette & Associates, Private Investigators, Expert VSA Specialists):

“It is the professional opinion of this Voice Stress Analyst that three of the four subjects, namely **TAMAL, BHAVANANDA, AND JAYAPATAKA** are showing enough stress in critical statements that they cannot be eliminated as possible suspects at having a hand in harming Srila Prabhupada at the time of these recordings. [...] I am very, very firm in the belief that **Srila Prabhupada in no way had a hand in or requested his own demise**. At best his only fault may have been in not wanting to hurt his caretaker’s feelings by going against their wishes. Sincerely, Leo L. Brunette”

In an email to me June 3, 2004, Mr Brunette gave some more information from his analysis:

“Your question on [whether] Srila Prabhupada is not involved, yes, I checked Srila Prabhupada’s stress levels in his statements and replies as much as possible and found that when **he mentions the possibility of the poison theory he was quite distressed**. After reviewing and analyzing his verbal replies and statements I was able to get a feel for his baseline stress which was very low except when the poison issue surfaced. This tells me that he believed there was a threat to his physical being that he possibly feared could bring his early demise. **As for Bhakicharu since there was little that he contributed to in the discussions there was not enough to say he was or was not involved.**”

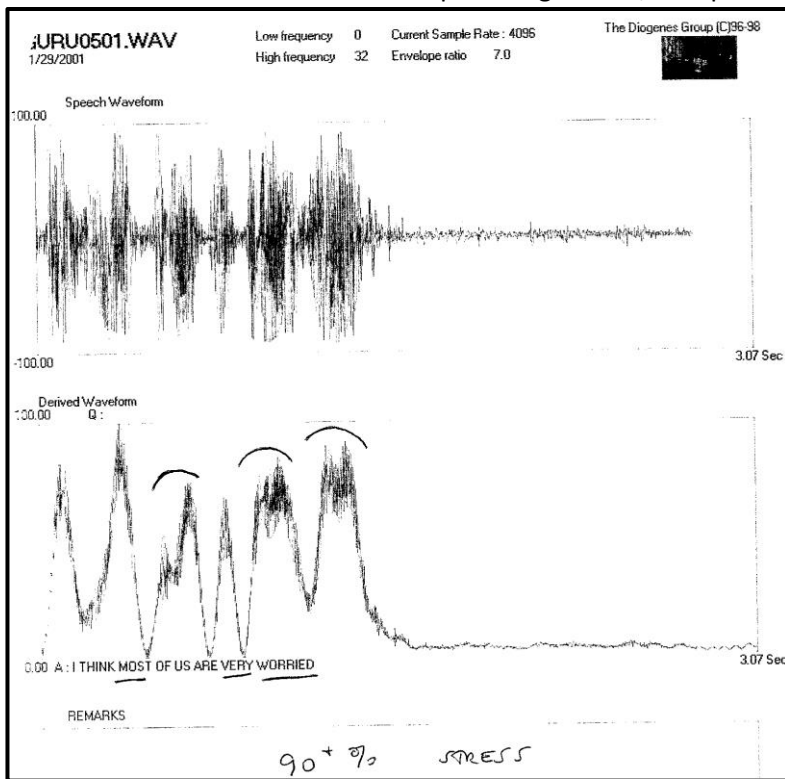
Mr. Brunette sent his CV (resume) as well. He started in the Phoenix Police Dept 1962-1971. He worked as internal investigator for Consolidated Freightways 1971-1997. Since 1978 he was received training in PSE (Psychological Stress Evaluation), polygraph analysis (2520 hours), and Diogenes’ CVSA analysis, commercial fraud investigation, and crime lab/law enforcement colleges. Since 1997 he has worked as a private voice stress analyst and investigator, and is a member of the International Society of Stress Analysis (ISSA). I conferred with Mr. Brunette by phone and he was very interested in our project. In 2008 he relocated to Orlando, FL and works as Truth and Deception Technologies.

CONCLUSIONS

Tamal and Bhavananda have been found to be highly deceptive, in other words, lying, to or about Srila Prabhupada regarding their attachment for him, their 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 who may know something about Srila Prabhupada's poisoning, namely Bhavananda, Jayapataka, Bhakticharu, Satsvarupa, Hansadutta, Satadhanya, Hridayananda, Rameswara, Chandra Swami. Of course, none of them will agree to this.

It appears that CVSA could be invaluable in the poisoning investigation as an investigative tool in analyzing taped recordings to:

1. determine who is indicated with involvement in the poisoning
2. steer the investigation in the proper directions
3. eliminate dead ends quickly
4. determine indications of who is providing untrue, deceptive answers



CVSA can effectively glean a wealth of information from existing tape recordings, including Srila Prabhupada's conversation tapes, Tamal's "Euthanasia Interview", or any relevant recorded conversation. One private investigator I spoke with for half an hour about our case thought that much could be done in the early stages of the investigation to narrow down our program, focus our priorities and identify our list of suspects. In other words, CVSA would be invaluable to guide the development of the investigation. Upon questioning, he confirmed that not only can deception be clearly differentiated from truth, but emotion can clearly be indicated on the graphs separately from the truth/deception features. Although not usually legally admissible evidence, CVSA's cutting-edge technology can help us in determining the full truth in the crime of the age: the poisoning of His Divine Grace.

Message for the poisoners: your time is running out- either we will get you or Yamaraja will.

If they have nothing to hide, 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? If anyone wants to ridicule or deride the CVSA method, please aim it at the 1100 law enforcement agencies (as of 2002) in the USA alone that use it with great success in solving crimes.

TAMAL: "We are so much attached to you" (HIGHLY DECEITFUL)

BHAVANANDA: "I think most of us are very worried." (HIGHLY DECEITFUL)

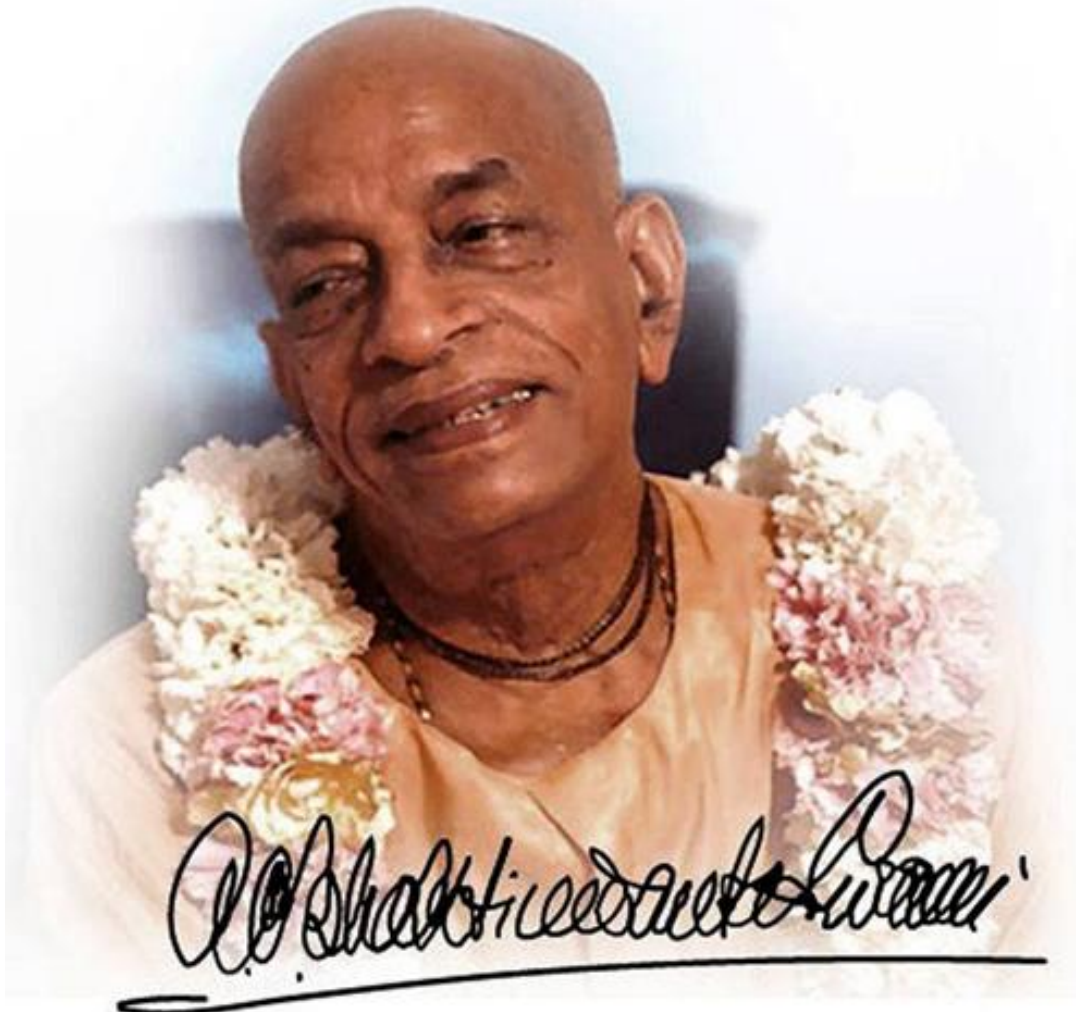
Above are two of Sunrise Investigations' computer charts which show high stress and deception.

SUMMARY REVIEW: PART NINE

There are a number of significant witnesses, credible hearsay and testimonials that have been collected to complement the proof of Srila Prabhupada's poisoning. Many of these are open-ended and require further verification for the record. Very importantly, though, the three kavirajas who treated Srila Prabhupada rotationally in 1977 are in agreement that Srila Prabhupada was poisoned. One kaviraja's son later reversed his position on this as he had become dependent on ISKCON by touring the temples offering medical services and seminars. Another kaviraja, however, has consistently testified, even on national Indian TV, that a urine test by his father indicated Srila Prabhupada's poisoning in late 1977. The last kaviraja Damodar Shastri also believed that Srila Prabhupada had been poisoned.

With technological advancement in recent decades, new and interesting methods of truth discernment have appeared, at times acceptable in court. CVSA is widely used in law enforcement, often preferred and estimated as being more effective and accurate than polygraph lie detector tests. CVSA was applied to taped recordings of the suspects as a trial experiment, revealing a high level of contradiction between spoken words and actual intent, to explore future possibilities of ascertaining truths and deceit in the caretakers.

The official GBC resolution, "***There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada,***" makes a mockery of ISKCON leadership.



PART TEN: NOTHING BUT THE WHOLE TRUTH

INTRODUCTION

"Facts are stubborn things; and whatever may be our wishes, our inclinations, or the dictates of our passion, they cannot alter the state of facts and evidence."...John Adams

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

- Chaitanya Charitamrita, Adi Lila 7.95, purport

Facts are peculiar things. They come together over time, and will prove what they will prove. And facts are, ultimately, immune to opinions and the people who hold them. (Unknown)

Hridayananda: Sometimes, Prabhupada, when we expose them, their argument is, "Oh, you are a saintly person. Why are you criticizing me?"

Prabhupada: No, it is not criticizing. It is opening your eyes. You are blind, you are thinking yourself as very big, so we are opening eyes. You are not big. You are not even pig or fig. That is... ajnana-timirandhasya jnananjana-salakaya. You are blind with ignorance, so we are trying to open your eyes. See things as they are. It is favoring you. It is not criticizing you. [break]...words, vibhu, the great, and aṇu, the small. So these rascals, they do not understand these two important words, "God is great; I am small." They think, "I am as good as God." This is the folly. [break] ...English proverb? "Where angels dare not, the fools rush in." (SP Morning Walk, Feb. 6, 1976, Mayapura)

Prabhupada: Ah. So this is sattvam jayate... What is this nonsense? Expose them. Bluffing. The bluffing should be exposed. (SP Morning Walk, May 4, 1973, Los Angeles)

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

"We must therefore save ourselves and our fellow man in the right way. There is no question of liking or disliking the truth. It is there. If we want to be saved from repeated birth and death, we must take to the devotional service of the Lord. There can be no compromise, for this is a matter of necessity." (Sri Isopanisad: 14, purport)

"No-one should resent the incisive words of a preacher; they should appreciate his straight-forwardness and beneficial instructions. As Canakya Pandita says, 'He who speaks out plainly cannot be a deceiver.'" (Niti Shastra: 5:5) (Srila Prabhupada)

"The aggressive pronouncement of the concrete truth is the crying necessity of the moment for silencing the aggressive propaganda of specific untruths that is being carried on all over the world." Srila Bhaktisiddhanta Sarasvati Thakura, from The Harmonist, December 1931.

"Facts are stubborn things, but statistics are pliable." (Mark Twain)

“Facts are facts and will not disappear on account of your likes.” (Jawaharlal Nehru)

“Now, what I want is Facts. Teach these boys and girls nothing but Facts. Facts alone are wanted in life. Plant nothing else, and root out everything else. You can only form the minds of reasoning animals upon Facts; nothing else will ever be of any service to them.” (Charles Dickens, *Hard Times*)

SB 1.17.25 TRANSLATION: You (Dharma) are now ***standing on one leg only, which is your truthfulness***, and you are somehow or other hobbling along. But quarrel personified [Kali], ***flourishing by deceit***, is also trying to destroy that leg.

PURPORT: The principles of religion do not stand on some dogmas or man made formulas, but they stand on four primary regulative observances, namely austerity, cleanliness, mercy and ***truthfulness***. The mass of people must be taught to practice these principles from childhood. Austerity means to accept voluntarily things which may not be very comfortable for the body but are conducive for spiritual realization, for example, fasting. Fasting twice or four times a month is a sort of austerity which may be voluntarily accepted for spiritual realization only, and not for any other purposes, political or otherwise. Fastings which are meant not for self-realization but for some other purposes are condemned in the Bhagavad-gītā (17.5-6). Similarly, cleanliness is necessary both for the mind and for the body. Simply bodily cleanliness may help to some extent, but cleanliness of the mind is necessary, and it is effected by glorifying the Supreme Lord. No one can cleanse the accumulated mental dust without glorifying the Supreme Lord. A godless civilization cannot cleanse the mind because it has no idea of God, and for this simple reason people under such a civilization cannot have good qualifications, however they may be materially equipped. We have to see things by their resultant action. The resultant action of human civilization in the age of Kali is dissatisfaction, so everyone is anxious to get peace of mind. This peace of mind was complete in the Satya age because of the existence of the above-mentioned attributes of the human beings. Gradually these attributes have diminished in the Tretā-yuga to three fourths, in the Dvāpara to half, and in this age of Kali to one fourth, which is also gradually diminishing on account of ***prevailing untruthfulness***. By pride, either artificial or real, the resultant action of austerity is spoiled; by too much affection for female association, cleanliness is spoiled; by too much addiction to intoxication, mercy is spoiled; and ***by too much lying propaganda, truthfulness is spoiled***. The revival of bhāgavata-dharma can save human civilization from falling prey to evils of all description.

COMMENT: The ISKCON institutional misleaders have employed all their skills and devices to put out lying propaganda and thus they have tried to cover up the truth about Srila Prabhupada’s poisoning. They have done this because this truth will have major ramifications for their unauthorized and deviant policies and doctrines, including the their most precious stolen commodity, namely guruship.

FROM SRILA BHAKTISIDDHANTA SARASWATI THAKUR ABOUT TRUTH

"A chanter of the Kirtan of Hari is necessarily the uncompromising enemy of wordliness and hypocrisy. As chanter of the Kirtan of Hari, it is the constant function to dispell all misconceptions by the preaching of the truth in the most unambiguous form without any respect of person, place or time. That form is to be adopted which is least likely to be misunderstood. It is his bounden duty to oppose clearly and frankly any person who tries to deceive and harm himself and other people by misrepresenting the Truth due to malice or bona fide misunderstanding.

"This will be possible if the chanter of Kirtan is always prepared to submit to be trodden by thoughtless people if any discomfort to himself will enable him to do good to his persecutors by chanting the Truth in the most unambiguous manner. If he is unwilling or afraid of considerations of self-respect or personal discomfort to chant the Kirtan under all circumstances he is unfit to be a preacher of the Absolute Truth. Humility implies perfect submission to the Truth and no sympathy for untruth. A person who entertains any partiality for untruth is unfit to chant the kirtan of Hari. Any clinging to untruth is opposed to the principle of humility born of absolute submission to the truth.

"Those who serve the Truth at all time, by means of all their faculties, and have no hankering for the trivialities of this world, are always necessarily free from malice born of competing worldliness and are, therefore, fit to admonish those who are actively engaged in harming themselves and others by the method of

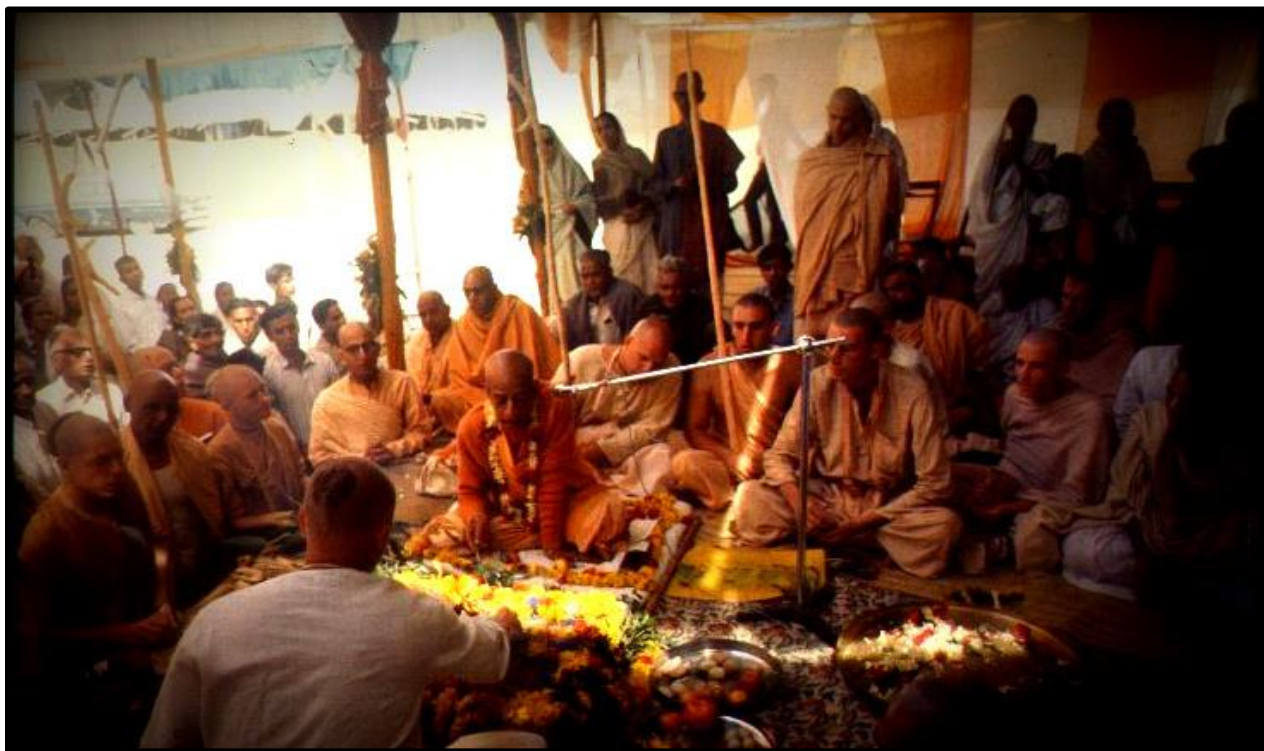
opposing or misrepresenting the Truth in order to attain rewards of such policy in the shape of a perpetuation of the state of misery and ignorance. The method which is employed by the servant of the good preceptor for preventing such misrepresentation of the truth is a part and parcel of the truth itself.

“It may not always be pleasing to the diseased susceptibilities of deluded minds and may even be denounced by them as a malicious act with which they are only too familiar, but the words of truth from the lips of a loyal and humble servant of Hari possess such beneficent power that all effort to suppress or obstruct them only serves to vindicate to impartial minds the necessity of complete submission to the Absolute Truth as the only cure of the disease of wordliness. Humility that is employed in the unambiguous service of the Truth is necessarily and qualitatively different from its perverted prototype which is practised by the cunning people of this world for gaining their worldly ends. The professors of pseudo-humility have reason to be afraid of the preachings of the servants of Hari -- one of whose duties is to expose the enormous possibility of mischief that is possessed by the forms of so-called spiritual conduct -- when they are taken to task for serving the untruth. (From the Great Favor, a Harmonist article)

SRILA BHAKTIVINODA THAKURA FURTHER INSTRUCTS

“One should compulsorily engage in endeavouring to trying to uplift the Vaisnava-dharma from the mud of contamination and trying to free it from all kinds of dauratmya (wrong ideas and practices).” (Bheka-dharana, Sajjana Tosani)

“When the disciple prayerfully inquires from the spiritual master about the identity of true Vaishnavas, the guru may point out persons who are dressed as Vaishnavas but are not following the Vaishnava principles (sadacara), and name them as 'avaishnavas'. This action on the part of the guru is for the benefit of the disciple (because if the disciple unknowingly associates with these pretenders then his spiritual life is ruined) and for the benefit of the whole world (when the pretenders are identified, the sanctity of the pure Vaishnava-dharma is protected in the world). The bonafide guru does not do so because of envy or malice towards any individual but he acts for the benefit of everyone. Thus it is not 'sadhu-ninda' (criticism of devotees) or 'vaishnava-aparadha' (offense to the devotees) to instruct others to reject the association of those pretenders (dharmadhvajis) who have taken shelter of the exalted position of Vaishnavas but are engaged in performing activities against the Vedic scriptures.” (Vaishnava-ninda, Sajjana Tosani)



CHAPTER 86: THE TRUTH COMMITTEE

INTRODUCTION

"...slowly darkened, being covered by thick clouds of sensual enjoyment and false renunciation. The heavens were obscured, and the world was deprived of the rays of light of Sri Chaitanya Mahaprabhu's sankirtan. One by one, the sun, moon, and unlimited stars of that sky faded from view, leaving only the occasional flash of lightning to disrupt the unending pall of ignorance."

Srila Bhaktisiddhanta, Introduction to Jaiva Dharma

"Now they are talking nonsense. We can detect that 'Here is a jackal.' So we have to expose them. They are not leader; they are jackals. So jackals cannot anymore rule over. That should be our propaganda. Not only scientific, all political things, social things, everything. They should be all kicked out. They should be replaced by Krishna consciousness. Then people will be happy. This should be our program." (Conv, May 3, 1973)



LIE ONCE, LIE ALWAYS

The first big lie the misleaders of ISKCON committed in early 1978 was that Srila Prabhupada had appointed eleven of them as successor acharyas. After that, so many more lies, intrigues, and falsehoods came, just to defend the original lie of removing Srila Prabhupada and his instructions from their rightful place at the front of the society. This is the nature of deceit: once started, it simply becomes more complicated. Often a liar no longer knows himself what is truth or lie. On a morning walk in Honolulu on June 2, 1975, Srila Prabhupada concisely explained this phenomenon:

PRABHUPADA: *"That is the way of falsehood. If once you speak something false, then to protect that falsehood you have to take to so many other falsehoods. This is the way of falsehood."*

The lies and falsehoods that have been propagated by the ISKCON misleadership over various issues since 1978 need to be exposed and undone, especially in regards to the poisoning of Srila Prabhupada's body and mission. That is the purpose of the trilogy Kill Guru, Become Guru.

"No man, for any considerable period, can wear one face to himself and another to the multitude, without finally getting bewildered as to which may be the true." (Nathaniel Hawthorne)

WHO IS BEHIND THIS BOOK?

This publication was a collaboration of a group of devotees, some junior, some senior, all of whom wanted to see that the facts and evidence on the poisoning of Srila Prabhupada's body and mission would be properly presented as a record for Srila Prabhupada's followers. Input came from a wide cross-section of devotees all around the world, some who had never met each other in person. It was a collaborative effort with the aim of upholding the truth and pleasing Srila Prabhupada. Much of the forensic tests and early investigation work up until 2005 was undertaken and coordinated by Naveen Krishna das, Jitarati das, Mandapa das, and Nityananda das. For this book, historical information was collected from many sources. Essays and philosophical materials were selected from sources on the internet as well as contributed by members and associates of the Truth Committee. Adherence to Srila Prabhupada siddhanta was largely overseen by Yasodanandana das and Narasimha das.

The Truth Committee is an informal association of followers of Srila Prabhupada dedicated to presenting the truth in this book. Much of the compilation, composition, and editing was done by Nityananda das, with Dhira Govinda das and Narasimha das as primary consultants and technical advisors. Others who assisted or contributed:

Damaghosh das (very significantly), Rasamanjari dasi, Braja das, Gadadhar das, Jitarati das, Mandapa das, Mahatma das, Mahesvara das (very much so), Bharata das, Sridevi dasi, Ramanya das, Dravinaksha das, Hrishikesh das (in a major way with his own writings and research), Nalinikanta das, Balavanta das, Urdhvaga das, Nimai Pandit das, and numerous others. Appreciations are extended to all those authors of written materials used herein, some of which it was not possible to properly credit due to various factors, and for which we apologize. Many phrases, ideas, paragraphs, and logical sequences were borrowed and proper credit maybe not have been given; again, an apology for these oversights.

FORMER TEMPLE PRESIDENTS AND GBC MEMBERS CONTRIBUTE TO STRUGGLE FOR TRUTH

Former temple presidents, former GBC members, and other senior devotees have supported the production of this book. No one from inside ISKCON has contributed; only those on the outside of the institution have been involved. Those in exile, either forced out or self-imposed, have worked together in a struggle against the tyranny and disobedience in ISKCON, working to establish the truth and make it available to those who want to know of it. A few brief biographies are given below:

Naveen Krishna das, who joined in the Midwest USA, has served as temple president, with ISKCON Foundation, fund-raising, legal affairs, consultations and organizer for the GBC, as a GBC member himself. He took a leave of absence from the GBC in 1998 and resigned completely in 2000. The poison issue and the failure of ISKCON to properly investigate the matter internally was the last straw in his decades of service to ISKCON. He has always supported the honest investigation work of various devotees into the evidence of poisoning. He has been the constant pressure to complete this book as well, resolving issues and organizing the resources and people that were necessary. He worked with Tamal and the GBC body intimately for many years. He now resides in Alachua, Florida, and focuses on how to restore Srila Prabhupada's mission, collaborating with likeminded devotees worldwide.

Yasodanandana das joined in the late sixties in Montreal, and spent most of the seventies in India, preaching in South India, travelling with Srila Prabhupada, and as the ISKCON Vrindaban Gurukula Headmaster until March 1979. He also had co-led the Namahatta Sankirtan Party in the Far East along with Gurukripa das, a program which practically funded the construction of Vrindaban ISKCON's Krishna Balarama Mandir, and parts of Mayapur and Bombay ISKCON centers. He has quietly networked with devotees and preached vigorously, defending Srila Prabhupada as the Acharya and diksha guru for his followers. He spearheaded the formation of the Hare Krishna Society in 2001 as an alternative structure for devotees worldwide to affiliate with, and many preachers around the globe have taken advantage. He contributed immensely to this book with siddhantic overview, shastric materials, and advice. He resides in the Los Angeles area.

Dhira Govinda dasa was introduced to Krsna consciousness in the early 1980s in State College, Pennsylvania, and first joined an ISKCON temple in the mid-1980s in Israel. He served as temple president in Tel-Aviv, and led a sankirtana team in the late 80s and early 90s, distributing Srila Prabhupada's books in Arab

villages. He is the author of *Krsna, Israel, and the Druze: An Interreligious Odyssey*, as well as several other books, including *Srila Prabhupada: The Prominent Link (PL)*. PL and other writings of Dhira Govinda dasa illustrate philosophically and with reference to sastra, historical precedent, and the experience of multitudes of followers of Srila Prabhupada, how Srila Prabhupada is fully available as the current and direct link to the parampara for all members of his movement. Dhira Govinda dasa served on the Board of Directors of ISKCON of Alachua (New Raman-reti) for many years, including Chairman of the Board for several of those years. He founded the ISKCON International Office of Child Protection, and served as its director for six years. He holds a Ph. D. and his doctoral dissertation is entitled *Effects of the Hare Krsna Maha Mantra on Stress, Depression, and the Three Gunas*. He serves with the Satvatove Institute that he established, developing and facilitating seminars worldwide to unlock a person's spirituality, true freedom, and communicative abilities. He helped immensely with this book.

Narasimha das joined Srila Prabhupada's movement in the early seventies, working in Hawaii, India, Spain, and mainland USA. He disassociated with ISKCON decades ago due to dissatisfaction with the institutional policies that were deviations from Srila Prabhupada's standards. He co-founded and developed two varnashrama farm projects in India, and wrote *The Way of Vaishnava Sages* and many articles. He now resides in Hawaii, and has assisted monumentally in the preparation of the materials in this book, overseeing the philosophical content and providing ideas and materials.

Damaghosh das, who joined ISKCON in the early seventies, was a book distributor out of Seattle and Vancouver. He parted ways with ISKCON upon realizing its guru hoax, and established a small farm project in Washington state, coordinating programs, harinama sankirtans, and festivals in the Seattle area for devotees who also live in exile from ISKCON. He contributed immensely to this book by the way of his sharp, critical eye, making valuable suggestions and advices that were indispensable.

Nityananda das, who joined in 1969 in Buffalo, NY, opened the New Orleans temple in 1971 and the New Talavan Farm in 1974, which Srila Prabhupada visited in 1975. He was a temple president for twenty years, and pioneered New Jaipur, the first devotee community with Srila Prabhupada as the diksha guru in 1988. He produced the *Vedic Village Review* from 1986-1993, which challenged the ISKCON GBC to adopt the ritvik representative system for initiations in ISKCON. The GBC formally excommunicated him in 1990. He participated in other devotee communities, then became involved in the poison investigation, producing *Someone Has Poisoned Me* in 1999. He had been working on hair tests and a refutation to ISKCON coverups on the poisoning evidence for many years, and recently compiled this book in league with others. He settled in Fiji in 2009, focused on a farm community project.

REPLY TO DEFAMATIONS FROM GBC

ISKCON misleaders have been very critical of all efforts to investigate Srila Prabhupada's poisoning, challenging Nityananda das and making numerous false accusations against him and others.

"In early 1972 I was the temple president in New Orleans. We had just purchased a large building on Esplanade Avenue and a few new devotees were joining. Two of them tried to influence some of the others into siding with their proposition that one of them, as a brahmachari, would be a better president than myself, as I was married. Shaken, I wrote to Srila Prabhupada and explained the situation, asking what should be done. His reply gave me great courage and confidence, and his bold words have stayed with me to be remembered whenever I was being unfairly criticized or demonized, which has been many times in my life of an ISKCON temple president and proponent for institutional reforms.

"Especially since taking my stand with ISKCON and its misleaders in 1989, I have felt the great heat of character assassination, ostracization, excommunication, and my reputation has been painted very dimly. As it is said, "Give the dog a bad name and then hang it." This burden has been very heavy at times, but it is then that I recall the reply Srila Prabhupada sent to me back in 1972:"

"So do not be disturbed by them, go on with your work, increasing more and more. Never mind the jackals howl." Letter to Nityananda, Nov. 1972

PRABHUPADA: *"...There is big story about this jackal. I will tell you some. A jackal came in the village and he fell in the... For coloring. That blue, blue. So the washerman kept the dye water in a big tub, and the jackal fell in it... he became blue, all blue. So he fled away, and all the animals said, 'What is this animal?' ...All,*

even lion became surprised. 'We have not seen this.' 'So who are you, sir?' 'I am sent by God to rule over you.' 'Oh?' So they began to worship him as God, as leader. Then one day other jackals, they were crying, 'Wa, wa,' but the jackals cannot stop. If others jackals cry... So he also began to 'Wa, wa.' Oh, then, they, oh, this rascal is a jackal. Yavat kincin na bhasate. That these rascals are jackals. Now they are talking nonsense. We can detect that 'Here is a jackal.' So we have to expose them. They are not leader; they are jackals. So jackals cannot anymore rule over. That should be our propaganda. Not only scientific, all political things, social things, everything. They should be all kicked out. They should be replaced by Krishna consciousness. Then people will be happy. This should be our program. Our, this propaganda means to make people happy. It is not a business, to make business and take some money..." (SP Morning Walk, May 3, 1973, Los Angeles)

Similarly Tamal and crew in 1978 "died" themselves as initiating gurus and took the worship that belonged to Srila Prabhupada, cheating the devotees. They poisoned Srila Prabhupada and took his seat. Now they should be exposed with the facts and evidence and chased away, weeded out.

WHAT IS NEEDED TO FACE THE CORRUPTION IN OUR SPIRITUAL SOCIETY

"The highest courage is to dare to be yourself in the face of adversity, choosing right over wrong, ethics over convenience and truth over popularity. These are the choices that measure your life. Travel the path of integrity without looking back for there is never a wrong time to do the right thing." (Unknown)

SOMEONE SHOULD ESTABLISH A FUND TO HIRE PRIVATE INVESTIGATORS

Someone should establish a fund for the hire of professional private investigators to check up on the secret lives of the primary kingpins of the corrupt ISKCON. Where does their money go? What do they do when they are alone on vacations? What real estate is in their personal names? Are they living up to their sannyas vows? What businesses and incomes do they have? What are their private lives? Rumors for years about ISKCON gurus have pointed to illicit sex with disciples, business fraud, tax evasion, various illegalities, accomplice to murder, and big private bank balances. ISKCON elites do not give any account of their secret lives, and we should assist them in becoming more accountable and transparent, as they are obligated. It is high time the truth be known so that these pretenders no longer spoil Srila Prabhupada's mission.

Hridayananda Swami once famously said that he needed a private life also. But a sannyasi has no privacy.

"Sadhu, those who are saintly person, for them there is no secret. There is no secret. There is no privacy. A sadhu, sadhu has no privacy. Just now in our ordinary social affairs, there is difference between private life and his public life. Now, if somebody is teacher... Now, he is very good teacher. He can very good... He can explain very nicely a subject matter, but his private life is not very good. Then he is not a teacher. He is not a sadhu. That is Vedic conception." (Lecture, Nov. 4, 1966)

SHOULD WE IGNORE THE RUMORS UNTIL THEY ARE OBVIOUSLY FACTS?

For many years the GBC hid the problems that Harikesh Swami was having, hoping they would go away. Bhakti Vikas Swami (ISKCON guru) confirmed Dec. 15, 2016: "Of course, the GBC kept Harikesa's madnnesses covered up for years." Many members of the GBC also knew, according to published internet accounts, that Prabhuvishnu Swami had been involved with prostitutes in Bangkok for perhaps decades, and although rumors were rampant in 2001 and 2008 to this effect, Prabhavishnu denied them. Finally he was caught red-handed by a senior disciple. Satsvarupa also finally admitted to improper relations with a married woman, but only after general devotees pursued the truth and forced a confession. Umapati Swami, another ISKCON guru, generated rumors on multiple occasions about sleeping with Chinese brahmacharis, but he has always denied them. Finally the GBC suspended him as an ISKCON guru and sannyasi when the evidence became overwhelming.

We can also give the fairly well-known example of Bhavananda. His escapades were pretty well-known amongst devotees, especially those in leadership positions in ISKCON. And, at the 1985 meetings in New Vrindaban, despite his decadent and degrading behaviors being known, the GBC-guru elite defended him, and threatened those who dared criticize him, and he continued on as "guru," for a longer time. Thus we see how

the GBC operates. They are hardly proactive in maintaining the integrity of the senior leaders, even in the face of rumors that won't go away. Their policy, as Bhakti Vikas Swami put it:

"If there was incontrovertible evidence to back these allegations, well, we would have to take this very seriously. The proof would have to be very strong to warrant punitive measures." (12.15.2016)

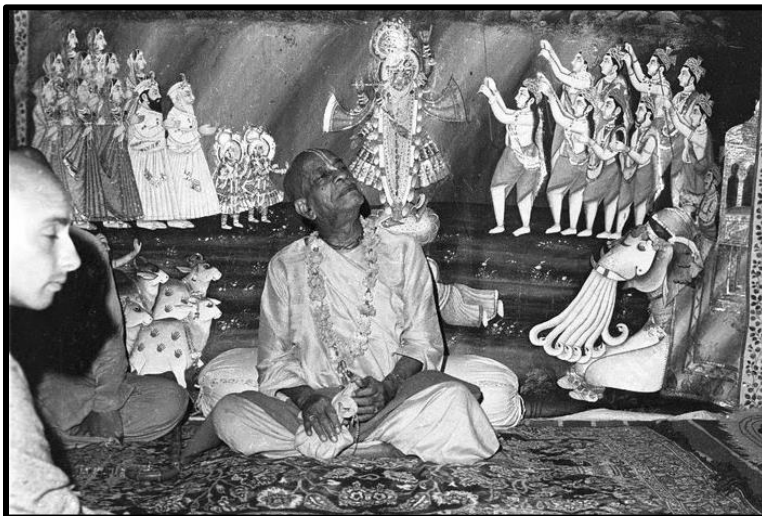
In other words, the GBC is not in the business to patrol and keep watch over its own members. That's for others to do. Of course, the others doing this must do so in secret, otherwise they will be thrown out of the society as envious troublemakers and blasphemers of exalted devotees. As such, ISKCON has floated along for decades in a bubble of make-believe where everyone is afraid to look, hear, or speak unless it supports the tyranny and charade that all is well. Rumors are swept under the rug. No one wants to point out anything because they may be next in the limelight, and most everyone has something to hide. Why rock the boat while I am in it? And after 40 years of repeated guru and sannyasi "fall downs," still the institutional leadership has not developed any comprehensive mechanisms to investigate rumors and maintain leadership integrity. This is because the power-elite members of the GBC do not want integrity in the institution. Why else?

This is why a private fund should finance private investigators looking into the affairs of the ISKCON leaders, as described above. We, the general devotees who want to follow Srila Prabhupada, are tired of waiting for the GBC to do what they should be doing. Now we must do it for them. Of course, later we will give scenarios in Book Three for deposing the corrupted GBC and restoring health to Srila Prabhupada's mission, but simultaneously it is advisable to investigate each leader to ensure purity, performance, and accountability. For example, with five simple inquiries, overnight a pattern of rumors was verified about one prominent ISKCON GBC-guru. Many prominent devotees heard these rumors in all parts of the world, but who is there to check into them? Will this be another case where years go by while devotees misplace their faith, service, and hearts only to be dashed upon the rocks when the truth finally leaks out and there is "proof of incontrovertible evidence?" In ISKCON, such proof always comes from private sources while the leaders are not looking.

As we know, the GBC does not do competent, honest, transparent investigations. They demonstrated as much with their coverup of Srila Prabhupada's poisoning. Only when they are compelled by circumstances and obvious facts, do they slowly respond as though they knew nothing all along and there was nothing they could have done about it anyways. Rascal management. We must be the watchdogs.

CONCLUSION

"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 that are trying to follow Srila Prabhupada. No stone will be left unturned in exposing and 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, and nothing but the truth. If it is being hidden from us, then we have to go looking for it. And find it we will..." (Naveen Krishna das, 2016)



CHAPTER 87: INVESTIGATION PHASE ONE IS COMPLETE

“There is a principle which is a bar against all information, which is proof against all information, which is proof against all arguments, and which cannot fail to keep a man in everlasting ignorance. That is contempt prior to investigation.” (British philosopher Herbert Spencer)

TRUTH: Conformity to fact, reality, actuality. Correspondence with what actually occurred.

HEURISTIC PROCESS OF INVESTIGATION HAS DETERMINED PROOF OF POISONING

A heuristic process is an educational method in which learning takes place through discoveries that result from investigations made by the student (or disciple). The private investigation into Srila Prabhupada’s poisoning was heuristic in nature, as each discovery has led to others, building on each other, dispelling myths and revealing truths. From 1997 with the discovery and study of the “poison whispers,” evidence has continued to accumulate. This book has assembled the evidence, organizing and explaining to make sense out of it all, to counteract misunderstandings and the motivated denials, fraud, and lies that have been employed by ISKCON misleaders. The investigation supposedly begun by the ISKCON leadership in 1997, and represented by their book of denials, *Not That I Am Poisoned*, was a sham whitewash, but the private investigation by the Truth Committee has completed their task for them, and the results are that Srila Prabhupada’s poisoning is now an established FACT. There can no longer be any question as to whether Srila Prabhupada was poisoned or not- he was, with cadmium at levels that clearly demonstrate malicious, homicidal intent. The private investigation has settled that question. Now other questions are being addressed, such as “Who did it?”

THE INDEPENDENT, IMPARTIAL INVESTIGATION HAS BEEN COMPLETED

Since 1997, disciples and followers of Srila Prabhupada who are outside of the official ISKCON institution have been investigating this urgent matter independently, working cooperatively and utilizing their own resources. Early on, they knew that if the truth was to be discovered, it would be by their own endeavours, as ISKCON had always obstructed and opposed the discovery of the truth in many areas.

While ISKCON was denying, confusing, lying, deceiving, and whitewashing, a real investigation has been underway since 1997 and Phase One culminates with this report. Substantial evidence has been uncovered that establishes the certainty of Srila Prabhupada’s chronic cadmium poisoning.

Although Srila Prabhupada’s poisoning has been investigated to the point of certainty, this committee is dedicated to resolving the remaining open questions about the poisoning of Srila Prabhupada’s physical body and his mission. The primary question still unanswered is to determine those who were involved in or knew about the poisoning Srila Prabhupada, as well as questions about how it all unfolded.

WHAT ARE THE REMAINING OPEN QUESTIONS?

Many times throughout this book there are mentions of open questions that should be answered. The Truth Committee remains focused on this work and requests assistance from all truth-seekers. Srila Prabhupada’s poisoning has been proven by the accumulation of undeniable evidences. That Tamal Krishna Goswami was a party to this deed is also established beyond a reasonable doubt in Part Seven.

However, it remains to be answered exactly who else was involved. Also many details about the now confirmed poisoning and the history of ISKCON deviations are being sought and researched to complete the whole picture of what truly happened to Srila Prabhupada’s institution after 1977. This book is evolving, growing as more testimonies and answers come in. The first release is as an E-book, but eventually it will be printed in physical form for wide distribution.

The Truth Committee is a fully independent panel which is not politically aligned or otherwise biased.

The Truth Committee will push to complete the investigation, and has been authorized by Srila Prabhupada, evidenced by its success to date in the discovery of conclusive evidence about the heavy metals poisoning, and by other private confirmations.

WHAT WE DO NOT KNOW ABOUT SRILA PRABHUPADA'S POISONING YET

There is much that is not yet known about Srila Prabhupada's poisoning, but none of it would change the fact, as proven by the evidence already in hand, that Srila Prabhupada ***was intentionally poisoned*** in an attempt to kill him, and beyond a reasonable doubt by Tamal and others who were caring for him. Some of the remaining open questions are:

1. Who else was positively involved in the poisoning besides Tamal, and what were the roles of each?
2. Who knew of the poisoning in 1977, although not directly involved?
3. Who came to know of the poisoning after 1977?
4. Where was the cadmium obtained for the poisoning?
5. How was the poison given to Srila Prabhupada, and who taught the poisoners how to use it?
6. When did the poisoning start, and at what times was it given thereafter?
7. Who else in ISKCON knows that Srila Prabhupada was poisoned but has denied it until now?
8. What is the relationship between those who poisoned Srila Prabhupada and those involved in the ISKCON guru takeover conspiracy?
9. Who else knew of Tamal's ridiculous claims that Srila Prabhupada wanted to commit suicide by being given a medicine/poison to die immediately?

WHAT WE DO KNOW ABOUT SRILA PRABHUPADA'S POISONING

The investigation into Srila Prabhupada's poisoning is now complete, at least as far as answering the question: Was Srila Prabhupada poisoned? The honest investigative work has been undertaken by private individuals in the Truth Committee without any cooperation from the ISKCON institution and its misleaders. A substantial body of evidence has been accumulated and presented in this book. A brief summary of what is known thus far is this:

1. Background voices and whispers in the recordings of Srila Prabhupadas' room conversations on Nov.11, 1977, have been authenticated by professional audio forensic specialists to be discussions about poisoning, with Tamal, Bhavananda, and Jayapataka as the speakers.
2. Srila Prabhupada himself is recorded clearly on tape from Nov. 9 and 10, 1977, as stating three times that he thought he was being poisoned. All of his caretakers fully acknowledged this, but nothing was done or came of it. Srila Prabhupada was talking of being actually poisoned homicidally, and not of bad medicine.
3. A test by Balavanta das as a GBC investigator found 2.6 ppm arsenic in Srila Prabhupada's hair, which is not a lethal level but far above normal and would be a serious aggravating factor in his health.
4. These arsenic levels are much higher than Srila Prabhupada had in earlier samples of his hair and 20 times more than the average normal person.
5. There are a number of witnesses and truth ascertainment tests which strongly contribute as further confirmation of Srila Prabhupada's poisoning. (see Part Nine)
6. The GBC tried to test some of Srila Prabhupada's authentic hair samples but abandoned them in Wisconsin while trying to find a laboratory that could do the tests. The hair samples were located and then sent to Dr. Morris, who did NAA tests over a period of three years, finding in three samples an average of 15.73 ppm cadmium, which is a very high level and would be lethal in a short time, and could not be expected to come from any type of environmental, occupational, or seafood contamination. These levels come from homicidal acts.
7. These cadmium levels are about 250 times more than normal.
8. Dr. Morris also found normal levels of cadmium, arsenic, and antimony in Srila Prabhupada's earlier hair samples.
9. The arsenic and antimony levels were also unusually elevated, but only in the hair samples with very high cadmium levels, as though they were minor ingredients with the cadmium poisoning.

10. ISKCON has vigorously denied that Srila Prabhupada was poisoned, and produced a sham and deceitful cover up by disciples of three primary suspects. The GBC's book on their so-called investigation was found to be full of lies, fraud, and hogwash, amounting to a whitewash.
11. A recorded interview of Tamal by Satsvarupa for Back to Godhead magazine that occurred just days after Srila Prabhupada's departure has Tamal claiming that Srila Prabhupada asked for medicine to die, clearly implying suicidal wishes. Tamal's statements on this tape are extremely incriminating and shocking.
12. An examination of Tamal, his life, activities, statements, character, and history is a virtually certain indictment that he was deeply involved in Srila Prabhupada's poisoning, to the standard of beyond a reasonable doubt.
13. Evidence shows Bhakticharu, Jayapataka, and Bhavananda to be highly suspected of involvement in Srila Prabhupada's poisoning, each with specific incriminating evidence.
14. Motive by Tamal and others was ample to explain the poisoning.
15. The conspiracy to takeover the ISKCON society by a group of senior men led by Tamal and their subsequent outrageous actions thereafter indicate their ambition and low character, contributing to suspicion of their involvement in Srila Prabhupada's poisoning.
16. For devotees who have faith in Srila Prabhupada's words, his statements that he thought and seemed to know that he was being poisoned are solid proof that he was given poison with homicidal intent.
17. For others, the levels of heavy metals, especially cadmium, in Srila Prabhupada's hair is scientific and final proof of his being poisoned with homicidal intent.
18. ISKCON leadership almost certainly still includes some of those who poisoned Srila Prabhupada, and definitely includes many of their devoted followers.

HOW THE TRUTH COMMITTEE COULD RESOLVE THE OPEN QUESTIONS

The N14C commission (see Ch. 10) originally had significant participation (2000-2002) from active ISKCON leaders, who were then literally blackmailed and coerced by Tamal and the GBC into disengaging. As a result, the momentum built up with N14C was sabotaged by ISKCON, and the program became dormant, as it was intended on cooperation with the GBC (who were not interested). However, the Truth Committee is ready to accept participation from any senior ISKCON member who can demonstrate impartiality and sincerity. Whoever is willing to put their name on the line for the sake of truth and justice will be welcome to assist with the work of resolving the remaining open questions, such as who was involved in the poisoning of Srila Prabhupada (in addition to Tamal).

There is no other party better qualified to do this work than the Truth Committee if the truth will be had. If more falsehoods and cover-ups are wanted, we could turn back to ISKCON, as they are the masters of deceit and denial. The Truth Committee should be recognized and supported by the ISKCON institution and its GBC; anything less than this will be construed as obstruction of justice and the truth. ISKCON has already shown their corruption by their denials and cover up in a matter that has now been scientifically proven. But we cannot imagine ISKCON will ever cooperate in the search for the full truth.

The committee's purpose would be to resolve the remaining open questions about Srila Prabhupada's poisoning, such as who was involved. Although a private investigation by the Truth Committee, as reported in this book, has already established the fact of Srila Prabhupada's poisoning, Tamal's involvement beyond a reasonable doubt, and the existence of other primary suspects, the remaining task is to resolve the remaining open questions. ISKCON cannot be trusted to do this job because of a serious conflict of interest, namely that the leadership is inclined to dishonesty by apparently protecting those in their own membership who are likely involved in this crime or knowledgeable of it.

POSSIBLE FURTHER ACTIVITY BY THE TRUTH COMMITTEE

(1). FUNDING: All contributions towards resolving the remaining open questions and subsequent corrective actions in the poisoning of Srila Prabhupada are welcomed and essential for continued progress. To date the private investigations have been funded by few individuals only, and total expenses have amounted to over \$300,000. Broader participation is needed and requested. If interested to assist with funding, contact: islandnitya@gmail.com

(2). PROFESSIONAL PRIVATE INVESTIGATIVE AGENCY

After Owl Investigations certified the poison whispers and recommended that a homicide investigator be employed in furtherance of justice and truth, an active search for a suitable private investigative agency was undertaken. Through the professional contacts of one of the November 14 Commission's supporters, an agency was located that had a very noteworthy history. Divulgence of details in this area would be counter-productive to the impact of possible upcoming legal actions.

(3). CRIMINAL INVESTIGATION IN INDIA

In 1998 Isha das contacted the Indian Embassy in Washington, DC and spoke at length with senior officials there about the investigation into Srila Prabhupada's poisoning. They were sympathetic and advised that, in their opinion, any one of Srila Prabhupada's disciples could initiate a criminal inquiry in India, beginning with an "FIR" or First Information Report. As in the USA, there is no statute of limitations on murder in India. Other indications are that Indian law enforcement would jump on this case in a heartbeat, as Srila Prabhupada is now a national hero. It is simply a matter of someone presenting the accumulated evidence and beginning the process of criminal inquiry. Of course, such an attempt should only be made by those who are expert in these types of actions in India.

(4). INTERVIEWS: Conduct widespread interviews and in-depth cross-examinations, including with all suspects.

(5). PROFESSIONAL CONSULTANTS: Legal action, depositions, interrogatories.

(6). FORENSIC SPECIALISTS, CRIMINOLOGISTS, TOXICOLOGISTS, LEGAL EXPERTS, etc will be consulted as necessary in legal actions.

(7). ARTIFACTS: Daivi Shakti had the keys to the ISKCON Vrindaban Prabhupada museum safe, an inventory of which was done by Sadhusangananda das in 1997, where he saw a medical logbook and prescriptions. When a Truth Committee member met with Daivi Shakti in 2004, she said she could not remember the safe contents and was totally hostile and uncooperative. The artifacts and evidence relevant to Srila Prabhupada's final pastimes should not be subjected to controls nor destroyed by those opposed to the truth.

(8). FORENSICS: MORE TESTS: Further tests on authenticated hair samples may be done, as there are many devotees who own small amounts of Srila Prabhupada's hair from 1977. For example, it is believed that Yamuna dasi had some of Srila Prabhupada's hair from late 1977, which upon her departure has passed into the care of Dinatarini dasi. Only a few tiny pieces Srila Prabhupada's hair that was cut from mid 1976 to late 1977 are required for a high accuracy test. Many devotees and temples have such sacred relics, as to treasure and preserve such highly potent, spiritual objects of worship is entirely consistent with the Vaishnava principles. Other 1977 hair samples may contain valuable further evidence about Srila Prabhupada's poisoning.

SRILA PRABHUPADA'S TEETH AS EVIDENCE

Further confirmation of Srila Prabhupada's poisoning would logically include the testing of any of Srila Prabhupada's teeth that came from his mouth in 1976-77. Such tests could confirm the presence of poisons as



was found in the hair tests. Discussions with Sadhusangananda das, former temple president of Boston ISKCON, about the location of Srila Prabhupada's teeth which had come from his mouth while still living, believed there were four teeth in the possession of various devotees. "Sadhu," as he is known, formerly had an incomparable collection of Srila Prabhupada memorabilia.

One tooth is owned by Nityananda das. Srila Prabhupada non-chalantly took it from his mouth in mid-1975 on a plane, and it was given by Hari Sauri to Rakshanam, who was then serving as Srila Prabhupada's bodyguard. Being that it was separated from Srila Prabhupada's body before mid 1976, or before poisoning is thought to have begun, it is not thought to be of value for testing

except for comparison values (before and after).

The second tooth is owned by Hari Sauri, coming from Srila Prabhupada's mouth on August 14, 1976. It would be important to test this tooth if it could be obtained. Hari Sauri has this tooth on his personal altar as a worshipable item, as documented in his writings. Only a very tiny portion would be required for the test. It

could establish whether poisoning had started as early as August 1976. *"I also brought out Srila Prabhupada's tooth for a special darsana for the devotees, placing it before the temple's deity of Srila Prabhupada, Who was appropriately sitting just in front of Lord Balarama. According to Satsvarupa, Srila Prabhupada's secretary wears a tooth in a reticule (small handbag) around his neck."*

The third tooth is known to have great relevance to the investigation at hand. In April 1977 Srila Prabhupada, while speaking in his room to devotees, paused and casually took a loose tooth from his mouth and placed it in his desk drawer. It is most definitely a very important piece of evidence in this investigation. Sample D, dated from early March 1977, had high levels of cadmium, so this tooth would be further confirmation of the exact poison or poisons, and the amounts thereof. The reason this tooth has not yet been tested by forensic methods is because of the identity of the owner: the late Tamal Krishna Goswami. Now that Tamal has passed away, perhaps the managers of his estate will allow this tooth to be tested. It is unknown where this tooth is at present, although perhaps in Dallas. Garuda das advised that there were three trustees for Tamal's estate, to execute the will he left behind, manage/disperse the millions he had accumulated as an ISKCON guru, and care for his personal properties, such as this tooth. We suspect Giriraj "Swami" is one of the trustees.

The fourth tooth is believed to be owned by Bhavananda, and its date of extraction from Srila Prabhupada's mouth is unknown. It was sold by Rameswara in 1980 to Bhavananda for the sum of US\$20,000, according to information received. The buyer and price are very unusual. This tooth should be dated to determine its significance as possible evidence.

EXHUMATION WILL NOT BE NECESSARY

There has been considerable speculation that the poison issue will not be completely settled until Srila Prabhupada's transcendental body is forensically tested after an exhumation. Normal exhumations involve the removal of an interred body and then testing of body organs, tissues, hair, fingernails, etc. However, there are already sufficient hair samples available in the possession of various devotees worldwide to determine poisoning, making exhumation redundant and unnecessary. The Truth Committee has found sky-high levels of cadmium in three tests on Srila Prabhupada's authentic hair samples. The Truth Committee does NOT recommend or favor any process of exhumation and does not believe it necessary anyway. After all, the hair samples in various devotees' possession ARE part of Srila Prabhupada's body, making exhumation redundant.

The thought of such an act is horrifically offensive. Any disturbance to the samadhi of the pure devotee is most upsetting and it is inconceivable that a consensus amongst Srila Prabhupada's followers could be reached to resort to such a drastic measure. Even Indian government authorities would be sensitive to the valid emotions of the followers of a great Acharya such as Srila Prabhupada. It is not expected that government agencies would conduct an exhumation, as is normally done in homicide investigations. Dr. P. Kumar, C.M.O., Dept of Forensic Medicine, Safdarjung Hospital, Delhi, said *"The Indian government will not proceed with exhumations unless they are 95% sure of bringing down a murder indictment."* Of course, that applies to ordinary murder cases, and Srila Prabhupada is not an ordinary person. Sometimes the grave of a saint will be moved if threatened by erosion from a river.

An exhumation is not necessary and not suggested. Before even mentioning exhumation, it is better to locate, obtain, and test more hair samples and teeth. In this way further evidence can be acquired. ***Moreover, final proof on the poisoning of Srila Prabhupada is already in hand based upon the evidence accumulated to date and detailed in this publication.*** More hair sample testing is expected to confirm the results from those already done.

State investigative and law enforcement agencies may soon become involved in the case of Srila Prabhupada's poisoning. It may eventuate that such state agencies will require some sort of exhumation under certain restrictions or circumstances, and that no one would be able to stop such a horrific event. Unless, that is, someone comes forward with information or a confession that would make an exhumation redundant. We do not favor such a development, but it may occur beyond anyone's control, as is common in murder investigations. Also, additionally conclusive evidence for cadmium poisoning would be obtained from "tissue samples" as hair law enforcement surely would prefer direct tests from the body than from hair that has been moving about or in storage for 40 years. But still, exhumation is not something that we endorse at all.

In Hari Sauri's unpublished diary for Nov. 15, 1977, he describes that (just for informational purposes):

"Marble which Mahaksha had purchased measuring five square feet had been placed inside the floor of the Samadhi pit... Srila Prabhupada was sitting in the asana position and then his transcendental body was covered with salt... and the pit was filled up with earth."

Sakshi Gopal das received information that Tamal may have had lime poured on top of the salt in Srila Prabhupada's Samadhi pit, which, if true, would have the chemical effect of dissolving the body whereas the salt preserves it. Regardless, because of the marble slab at the bottom, all chemicals would remain there without being leached away over time by water filtration and seepage from above. Bhaktisiddhanta das also recalled seeing himself that Tamal had ordered devotees to stamp the salt down on top of Srila Prabhupada's body and head by dancing in the kirtan.

ISKCON LEADERS NEVER DID A PROPER INVESTIGATION; THEY DID A WHITEWASH COVER UP

ISKCON never conducted an honest and complete investigation into Srila Prabhupada's poisoning. Neither Balavanta's investigation nor the *Not That I Am Poisoned* fraud-book accomplished such a thing. These conclusions are based on these facts:

- ISKCON implemented an investigation through a one-man team (Balavanta das) who was dependent upon the GBC for support, authority, and funds. Balavanta was deprived of adequate funding and then superseded by another, insider-orchestrated whitewash "investigation." He was thus sidelined.
- The chief implicated participant Tamal, along with assistance from disciples of two other primary suspects, orchestrated through his own disciple a whitewash report filled with deception, misrepresentation, hoax, and lies.
- The ISKCON leadership resisted all calls for a fair, full and impartial investigation, declaring it a dead issue and threatened sanctions upon any members involved with any investigative activity.
- The November 14 Commission was an attempt to conduct a full, impartial, and honest investigation into the poisoning of Srila Prabhupada by interfacing with ISKCON and with participation by sympathetic senior ISKCON devotees. N14C collapsed when ISKCON would not cooperate and warned its members from participating under threat of expulsion.

DIFFICULTIES FACED IN THIS INVESTIGATION

The private investigation into Srila Prabhupada's poisoning has been met at every turn with many obstacles. ISKCON has been fully uncooperative and anyone involved in the investigation has been banned, being called destructive, envious, poisonous, agents of Kali, etc. When we tried to interview various devotees, most have no interest, make no reply, do not remember anything, or do not want to remember anything. We have been met with much antagonism in the search for truth. Those we have approached had fear of retribution or loss of various privileges should their name be connected to the "poison conspiracy theory." We have been portrayed as offenders, fault-finders, and troublemakers. Yet, still, the evidence has been accumulated and speaks convincingly for itself: Srila Prabhupada was poisoned.

PROBABILITIES OF MAJOR ERROR IN THE INVESTIGATION INTO SRILA PRABHUPADA'S POISONING

Minds that are plagued with constant doubts about most everything are common in Kali Yuga because practically everything is false and imperfect. From previous experience, we have all become jaded by the avalanche of "news" and information that was presented as though true and trustworthy, but then later turned out to be not so. The same tendency to doubt the evidence of Srila Prabhupada's poisoning will surely arise for many.

However, let's look at the probabilities that the evidence that Srila Prabhupada was poisoned is all just an unfortunate set of circumstances which actually amount to nothing, and that due to significant and concurrent errors in that evidence, it could all turn out to be a "false positive." The probability of major errors in the evidence are actually extremely low, however, as we will examine below, and we must note that many pieces of evidence, not just one, would need to be negated before the conclusion of poisoning would be weakened. For example, even if Dr. Morris' tests were found to be "off," how would that change Srila

Prabhupada's statements about being poisoned, or if Srila Prabhupada never said anything about being poisoned, how would that change Dr. Morris' test results? There are many compounding and separate pieces of evidence that confirm the same conclusion: **Srila Prabhupada WAS poisoned.**

(1). HAIR TESTS: Dr. Morris found comparably high levels of cadmium in three hair samples, namely 12.9 to 19.9 ppm. And he found normal levels of cadmium in other samples. This is a consistency that speaks very strongly of their accuracy. If Dr. Morris had incorporated erroneous methodology in his tests, the results would not have these cross-correlations and consistencies. Thus the probability of major error in these hair tests (and Dr. Morris has done thousands of NAA tests over many decades) is practically NIL.

(2). SRILA PRABHUPADA'S STATEMENTS: A faithful disciple of Srila Prabhupada puts great value in the words of the mahabhagawat pure devotee of the Lord, and when Srila Prabhupada speaks about being poisoned, we must take it very seriously. The probability that his words mean nothing or refer to something else like bad medicine are practically NIL.

(3). POISON WHISPERS: Yes, whispers are whispers. But why did 95% or more of devotees who heard them from a good quality audio source decide they were about caretakers poisoning Srila Prabhupada? And after SEVEN professional studios and audio forensic laboratories all certified the whispers as being about malicious poisoning, they then gain great credence. The probability that all these examiners would be wrong on all three different whispers is next to NIL.

(4). WITNESSES: Three different kavirajas, the Mexican Gurukuli witness, the persistent rumors since 1977, all strongly confirm the other evidence. That so many sources indicate poisoning- this strongly validates the other evidence. The probability that all these witnesses and rumors are erroneous is very very LOW.

(5). MEDICAL SYMPTOMS: OK, Srila Prabhupada had diabetes, although to what degree is not known since no test results are available today to show that information. But besides the symptoms of diabetes and kidney disease, Srila Prabhupada displayed a set of unique medical symptoms which cannot be easily attributed to anything except the heavy metals poisoning which is proven. These "mystery" symptoms support the fact of cadmium poisoning, so how can there be any error here?.

(6). CALIBRE AND CHARACTER OF SUSPECTS: Those suspected in Srila Prabhupada's poisoning, namely Tamal and other senior disciples, later showed their true nature and character after they falsely assumed the posts of the acharya themselves. Some 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, wild self-gratification, deceit, and so on by the suspects does not fit well with the image of Srila Prabhupada's "loving caretakers." These people had serious personal issues, and probabilities that they are not involved in Srila Prabhupada's poisoning, especially after considering the evidence that implicates each one of them, is LOW.

(7). INCRIMINATING COVER-UPS: That the poisoning suspects engaged in such a huge and dark cover-up of the evidence in Srila Prabhupada's poisoning speaks strongly to incriminating themselves in that poisoning. Why else do they deny, hide, and cover it up? The poisoning has now been proven, so those who dishonestly denied it can be seen as guilty simply because of their cover-up. The probability that they covered-up the poisoning for some good reason is practically NIL.

(8). ADD THE ABOVE SEVEN SECTIONS OF EVIDENCE TOGETHER, and the probability that Srila Prabhupada was not poisoned becomes ZERO.

Also, is it just coincidence that on the very next day after Srila Prabhupada revealed he thought he was being poisoned (Nov. 10, 1977) we find the background whispers about poisoning on the tapes? Out of thousands of days, the next day? This is not a coincidence, it was a consequence of Srila Prabhupada's statements. The poisoners are finishing up their job before getting caught.

The overall statistical probabilities of a series of major errors in the evidence whereby Srila Prabhupada's poisoning evidence would be shown untrue, piece by piece, is next to zero.

CONCLUSIONS

Originally some devotees working with the investigation believed that secrecy was the best operative approach. However, the drama in surprising suspects with a thick dossier of evidence and extracting

confessions is popular in Hollywood, but probably is not realistic in this situation. The Truth Committee has decided that openness and full disclosure is the best policy. Devotees want and deserve to know the truth.

This book is necessary to draw the attention of followers of Srila Prabhupada to the fact that Srila Prabhupada was poisoned with heavy metals, and beyond a reasonable doubt by his closest disciples for the sake of their material gain. This is the most serious crime against God, humanity, truth, and spirituality since at least the crucifixion of Jesus Christ.

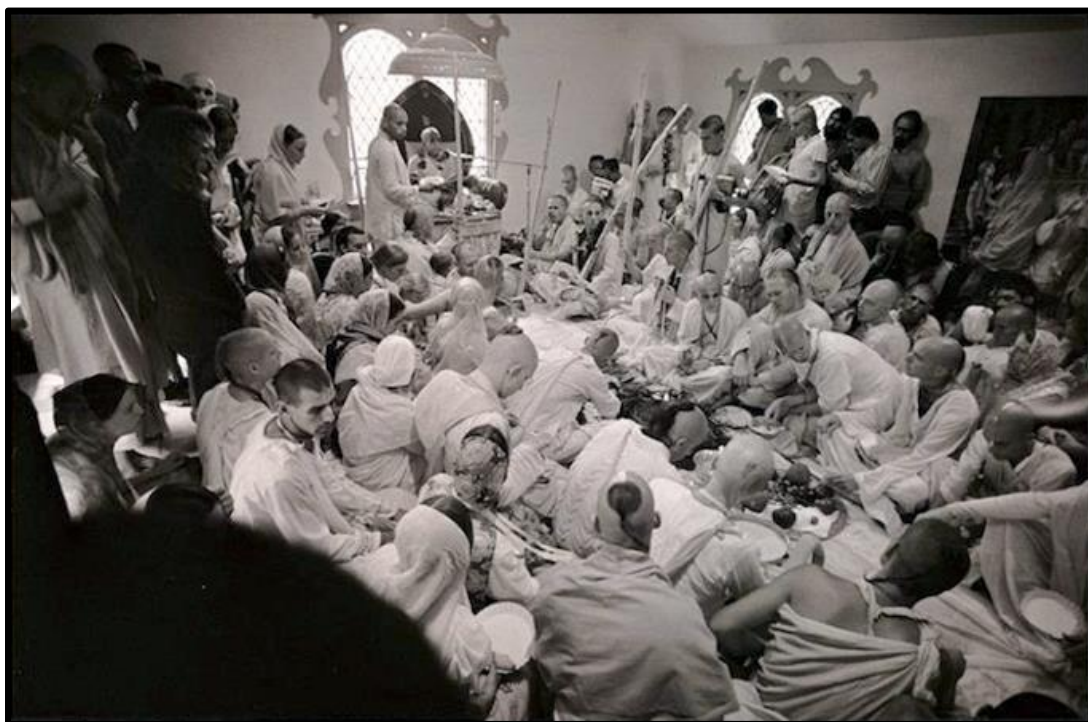
Pusta Krishna das strongly advised us that a book on the poisoning evidence would be defaming and offensive to Srila Prabhupada. But this is illogical and assumes that the evidence is meager or faulty. But if it is the truth and verified by substantial evidence, as is the case, then the **defamation of poisoning** Srila Prabhupada should be established and dealt with. The truth, not false rumors, is worthy of presentation and will always result in good. Hiding the truth is dishonesty and always reacts negatively.

The nature and circumstances of crimes of poisoning often do not lend themselves to easy legal indictments or convictions. This book is not intended to be a prescription for legal action and remedies. It is meant to enlighten Srila Prabhupada's followers about the facts and real evidence about Srila Prabhupada's poisoning, in full detail and to counteract the ISKCON cover-ups. Our chosen forum to promote justice and historical truth is the public domain. Solid proof of the crime is now in hand, and will result in further verifying evidence, and identification and apprehension of all the poisoners. **Afterwards, we will have the task of restoring the mission that has been corrupted by the poisoners.**

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

REMAINING OPEN QUESTIONS

These yellow bars throughout this book do not imply that we are uncertain about the fact of Srila Prabhupada's poisoning, only that there remains more details to be uncovered, such as who were all of the participants in this horrendous crime, and how it was done.



CHAPTER 88: WHY BRING UP THIS ISSUE AGAIN?

WHY BRING UP THIS POISON ISSUE AGAIN? *By Nityananda das*

This question implies two preconceived misconceptions and prejudices:

- (1) the poisoning is unproveable and simply speculation, and
- (2) the issue has already been disproved and settled.

But this book makes the case that Srila Prabhupada's poisoning with heavy metals *IS* now proven, at least it should be to any reasonable person who actually looks at the evidence. The poisoning issue is being brought up again to provide the evidence which has proven that Srila Prabhupada WAS poisoned, and thus, now, the uncertainty has been transformed into certainty. No official, honest, and full ISKCON investigation has ever been done, and it was a private investigation that determined the truth of poisoning. That Srila Prabhupada was poisoned lethally by cadmium is now a fact. Who did it? is the subject of Phase Two of the private investigation.

"Since becoming involved with the private investigative efforts by a small group of concerned devotees, I have several times turned away from the issue, sometimes for many years, hoping others would carry on the work. A year after my first book Someone Has Poisoned Me was published, Naveen Krishna das asked me to help compose a response to the GBC book Not That I Am Poisoned, as I was perhaps the most informed for the task. Reluctantly I began, and it was an ordeal to continue, knowing it to be such an emotionally charged and divisive issue. Hopes that this was all a false alarm are, unfortunately, no longer a real possibility. So it is our duty to present a reorganized and expanded update of the evidence and the issues involved as a reference material for study. The compelling evidence deserves an objective look by all followers of Srila Prabhupada. We hope that any program by law enforcement agencies will receive the full cooperation of ISKCON, the GBC, Tamal Krishna Goswami's disciples, Jayapataka Swami, Bhakticharu Swami, Bhavananda das and others." (Nityananda das, 2017)

Some may question whether we should belabor the Srila Prabhupada poisoning issue at all, that what is done is done and that we should now focus only on the "positive" work that needs doing. Of course, positive work or preaching should always go on, but in search of a rationale for this publication, here are two references. First (Srila Prabhupada, Bhagavatam Lecture, Oct. 27, 1974, Mayapur):

"Suppose if I am here and somebody kills me, and if you do not protest, is it a very good business? People will be surprised that "So many disciples are there, and this man is being killed, and nobody does anything?"

Second, from the Nectar of Devotion, Chapter 9, regarding blasphemy, we read:

"The devotee should be more tolerant than the tree and more submissive than the grass. He should offer all honor to others, but may not accept any honor for himself.' In spite of Lord Chaitanya's being so humble and meek as a devotee, when He was informed about injuries inflicted on the body of Sri Nityananda, He immediately ran to the spot and wanted to kill the offenders, Jagai and Madhai. This behavior of Lord Chaitanya is very significant. It shows that a Vaishnava may be very tolerant and meek, foregoing everything for his personal honor, but when it is a question of the honor of Krishna or His devotee, he will not tolerate any insult. There are three ways of dealing with such insults."

It is advised that one defeat the offending party, give up his life, or leave that place, lest *"he falls down from his position of devotion."* Therefore followers of Srila Prabhupada cannot tolerate any physical insult against Srila Prabhupada, what to speak of a chronic, long-term, torturous cadmium poisoning. It is too late to prevent it, but was not too late to investigate and find out the truth, which was done, and to now apprehend the culprits. With such a volume of evidence validating the fact of Srila Prabhupada's poisoning, who can

neglect their duty to defend the honor of Srila Prabhupada? And if someone wants to do further tests for further confirmation, great, let's just make sure that whoever does them is competent and trustworthy.

Another reason to revisit this issue again is that our experience is that hardly anyone understands the actual evidence in Srila Prabhupada's poisoning. First, it seems no one knows how to read anymore; it is the age of computer games, cellphone apps, skimming the headlines, rushing everywhere, and there is no time to actually read patiently and develop a proper understanding of an issue. Practically everything these days is propaganda and visual sound bites. Therefore we wanted to make a comprehensive, organized presentation of all the facts and evidence- sort of like a "Prabhupada's Departure For Dummies" kind of reference book, with summaries, plenty of sub-titles, and short chapters, and categorically organized. We need a manual that covers the whole subject with objectivity, accuracy, honesty, and clarity. And this book is it, we believe. If the pen is mightier than the sword, then writing about the truth of this issue will succeed in overpowering the cover-ups, lies, concealments, and oppression of the misleaders of the Hare Krishna movement.

RAMIFICATIONS OF THE POISONING ARE ENORMOUS

Although many years have passed since Srila Prabhupada's departure under suspicious circumstances, the honest and final investigation by the Truth Committee is of great relevance and importance to the future success of the Hare Krishna Movement.

It appears that Srila Prabhupada's poisoners "became" initiating gurus and deeply influenced GBC policies and decisions since 1977. The ramifications of such a pollution of Srila Prabhupada's mission are enormous and would require a complete reformation of ISKCON. The Hare Krishna Movement was hijacked by Srila Prabhupada's poisoners. Outsiders may also have been involved. We should know our enemies to protect the movement from future attacks. How can there be no need to recognize the truth and then set matters right again? Only dishonest, corrupted, and compromised souls who are in bed with the Devil and poisoners will continue to deny the obvious facts and evidence.

Some may wonder whether the circumstances of Srila Prabhupada's passing away is more significant than his life and achievements, and that perhaps we should concentrate on his life rather than death. This shallow sentiment, however, poses a fallible either /or scenario and does not recognize the grave consequences for Srila Prabhupada's life's work of preaching Krishna consciousness due to his mission being usurped by poisoners who have abducted the institutional assets and befouled its purity. Not only should we appreciate what Srila Prabhupada accomplished with his life, but we must then also naturally appreciate the need to preserve those accomplishments after his departure. It is concern for the integrity and purity of Srila Prabhupada's mission that demands that one accept and integrate the fact of Srila Prabhupada's poisoning.

Additional evidence can be had by further forensic tests of hair and teeth. There are innumerable ways in which volumes of more evidence could be produced. This publication demands such an expansion of evidence, but we do not want the cheating denials and fraudulent cover-ups by the corrupted ISKCON leaders. They have repeatedly shown that they cannot ever be trusted at all.

We should not look the other way while further time take more witnesses away. To avoid the issue may be more comfortable, but is a disgrace to the cause of truth. Our conscience should be clear: when we rendezvous with Srila Prabhupada again, he will know that we acted in his defense, perhaps a bit late, but better late than never.

THE RELEVANCE OF THE ISSUE: WHY WE SHOULD BE CONCERNED

"All it takes for evil to triumph is for good men to do nothing." (Old English saying)

A letter of encouragement received from a friend abroad:

"How's the book going? Please persevere, as these written records will eventually expose the full truth. The ring of deceit that now surrounds the "murder" will fall away in time, and then people will begin to question about the facts without bias or hindrance. An expansive and in-depth account of events should be available for assessment. All this hard work will ultimately bear fruition."

At least some of those who poisoned Srila Prabhupada certainly still have a place or hand in Srila Prabhupada's institution, and it is our duty as his followers to find them out and ensure an accounting. Further, their followers who insist on spreading the deviant policies of the poisoners continue to defile the divine mission of Srila Prabhupada. Physical poisoners and siddhantic poisoners must both be removed from the sacred mission of Srila Prabhupada. How can we neglect this?

The Hare Krishna Movement has been hijacked by poisoners, so how can there be no need to study the factual evidence and then set matters right again? Only dishonest, corrupted, and compromised souls would refuse to look at this evidence, so it is essential that honest leaders be enabled to set the agenda for the purification of the movement. Everyone must decide whether they will continue to

- (1). support the present ISKCON leadership which has covered up and denied what is now found to be true, or
- (2). act to ensure that a new leadership takes the helm (see Book Three).

Kali Yuga is the age of hypocrisy, and we must recognize that hypocrisy has entered into the Hare Krishna Movement as well. ***Its leaders defend their ambitions and positions with disinformation that obscures the truth that some of them poisoned Srila Prabhupada. Once this is known, their ill-gotten guru franchises will be lost, and they know it. This is the reason for their denials.***

An old country saying is, "You can lead a horse to water, but you can't make it drink." Srila Prabhupada also said that you cannot wake up someone who is pretending to be sleeping. Imagine getting a horse to drink while it is pretending to be asleep? Obviously the GBC is not interested in the truth. Why? Because the GBC is almost exclusively a guru club, whereby they vote themselves into the status of absolute authority, receiving godly treatment, worship, funding, prestige, and all facilities. The truth about Srila Prabhupada's poisoning seriously threatens their status quo.

Their guru system will be finished when enough devotees understand that Srila Prabhupada's poisoning was the means by which their unauthorised guru system was established.

ISKCON's institutional assets are now in the hands of this guru club, and anything that threatens this club will be criticized as demonic, lies, and bunk. But the truth will always prevail in the end.

Although it is already proven that Srila Prabhupada was indeed maliciously poisoned, still, the remaining questions, such as who did it and how, should be answered. We ask that devotees please study the evidence with an open and unbiased mind, make their own judgement, and think carefully about what should be done. Will we continue to sit on the fence or support the administration of poisoners and their protectors?

"So you all write very strongly, vehemently. Even it is a little offensive, still these rascals should be taught a lesson. Yes. They're misleading..." Srila Prabhupada, April 19, 1973

No one should be avoiding examination and discussion, even debate and argument, of sensitive issues in the light of Srila Prabhupada's instructions and teachings. It is actually spiritually healthy to address controversial topics that arise amongst devotees and which have much to do with their progress in Krishna consciousness.

***Siddhanta baliya cite na kara also
Iha ha-ite Krishna lage sudrdha manasa***

"A sincere student should not neglect to discuss the conclusions of the shastras, considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Krishna."

"WHERE'S THE PROOF?"

When Prahlanananda Swami began to annually visit Australia some years ago, a few devotees approached him. They saw that he was not like the rest of the ISKCON GBC and gurus they had seen so far; he seemed gentle, honest, and uncorrupted. They explained the problems in the Australian yatra, about the local GBC and many temple presidents who were engaged in improprieties, illegalities, devotee abuse,

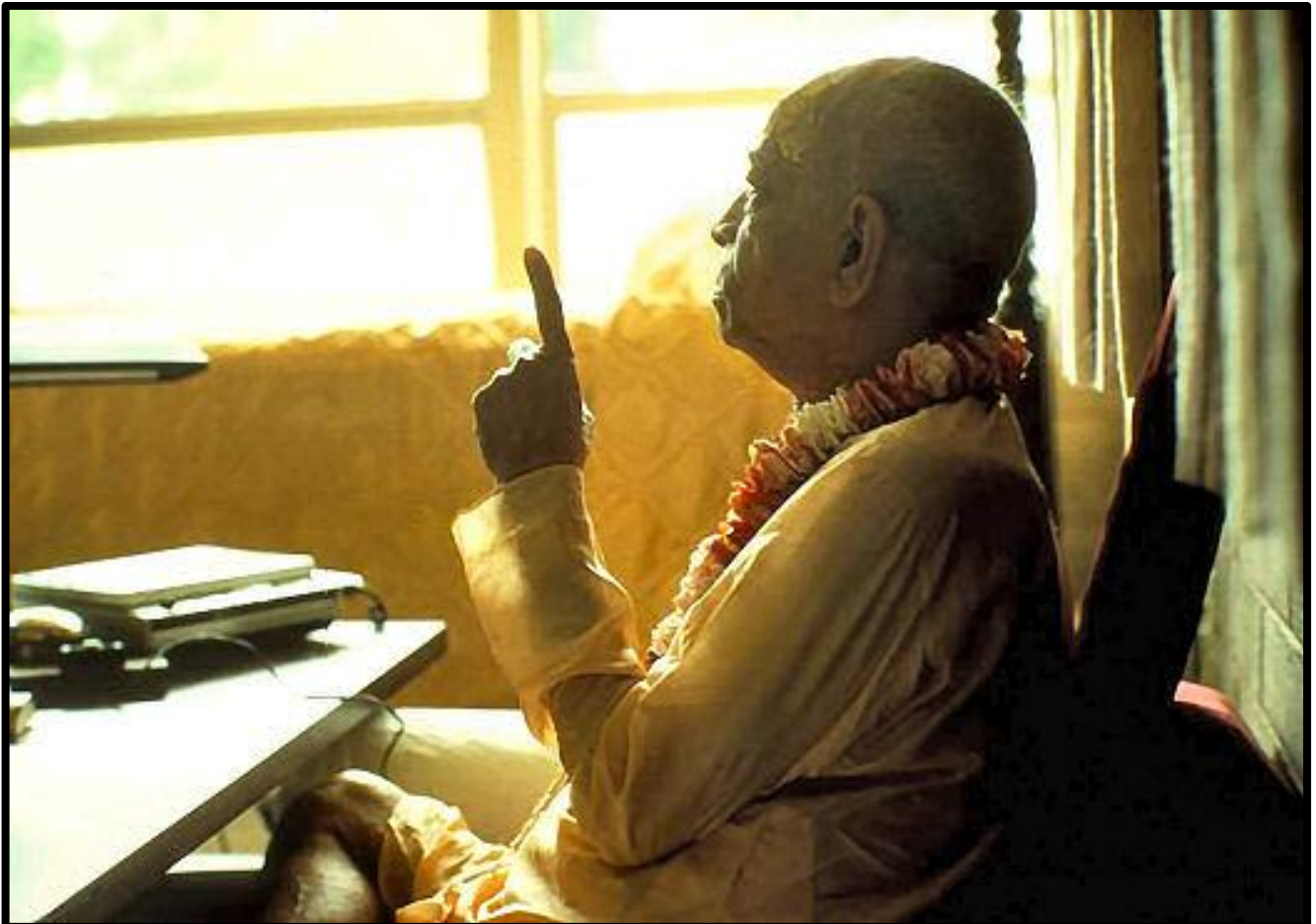
mismanagement, self-dealing, corruption, and so on. Listening carefully, when they were done and were hoping for some indication of a brighter future, the swami simply replied: ***“Where’s the proof?”***

And that was the end of their hopes. The barrier was impenetrable; the corruption had totally seeped into every corner of the institution, even Prahlanananda Swami. They hoped he would follow up in some way, maybe bring it up at the next Mayapur annual GBC meeting, or discuss their complaints with local Australian leaders. Nope, nothing happened, nothing changed. For more on the Australian corruption, see Book Two.

In other words, anyone who wants something investigated and properly dealt with- they should not look to the corrupted GBC leaders, but just do it themselves, and remove the rascals also. And that is how the evidence of Srila Prabhupada’s poisoning was accumulated, discovered, and compiled, now presented in this book- with honesty and truth. No matter how much evidence is shown to the ISKCON leaders, whether about corruption in the Australian yatra or about Srila Prabhupada being poisoned (and certainly by some in their top ranks), the response is: “Where’s the proof?” or “Take it to the legal authorities.” But even when we bring the final, solid proof, they still pretend that there is no certainty. This is their cheating trickery. Ultimately, this kind of cheater person must be forced to take the medicine of truth, or removed. On their own, they never will.

CONCLUSION

It is our duty to defend Srila Prabhupada and his movement from those who have poisoned his body and mission. We could not stop the poisoning in 1977, but at least now we can act to protect his mission from the presence and contaminating deviations of his poisoners. They are certainly still within Srila Prabhupada’s institution, and they, their followers and their influence must be found out and removed once and for all. Also the truth of Srila Prabhupada’s final pastimes must be available to the devotees, as it is all the transcendental lila of the pure devotee under the divine arrangement of the Supreme Lord.



CHAPTER 89:

AUTHENTICITY OF THE EVIDENCE

INTRODUCTION: AUTHENTICITY, A VALID CONCERN

As in any crime, the evidence is critical to the determination of the truth and in the appropriate legal remedies or convictions pursued. It is always valid to be concerned about the authenticity and the safeguarding of the evidence. Some may wonder if the evidence gathered by the Truth Committee has been fabricated, tampered with, or otherwise fudged to patch together a bogus claim of Srila Prabhupada's having been poisoned. This chapter is provided to validate that all the evidence presented in this book is authentic and bona fide, to the best of our knowledge, and that no attempt has been made to twist or misrepresent, deceive or mislead in any way, however small.

Memories, interviews, testimonies, and statements by various persons throughout this publication have been scrutinized as far as possible for veracity and they are believed to be factual, truthful, or relevant to the issues discussed herein. We have tried to address the opposing views and opinions as well, without resorting to hyperbole, straw man arguments, selective omissions, or other mechanisms of dishonesty, deceit, and the like, such as has been employed by the ISKCON leadership and poison suspects.

THE AURAL EVIDENCE IS NOT TAINTED BUT MUCH IS FEARED MISSING

The original tapes with the poison whispers are guarded in a vault at the Bhaktivedanta Archives in North Carolina and high-quality copies can be obtained from them for a reasonable cost. There is no possibility of fabricating the poison whispers. They can also be heard on the internet. The same applies to all the recordings of room conversations, walks, lectures, and darshans held in Srila Prabhupada's presence. Anyone can verify the translations or transcriptions thereof and confirm the absolute accuracy therein. The whispers, the poison discussions, and other relevant recordings are authentic evidence with no chance of any tampering by outsiders. Even so, the ISKCON leadership has endorsed wholly unsubstantiated and false accusations that the Truth committee tried to tamper with the poison whispers, something they did not and could never substantiate in the least.

We should instead be more concerned about recordings that may have been tampered with BEFORE they were ever given to the Archives in the late seventies. There is also strong evidence that many pertinent tape recordings were destroyed or deliberately lost, tapes which very likely contained critical evidence about Srila Prabhupada's poisoning and the systems he wanted to be used after his departure. Missing tapes are a type of tampering with the aural record given by Srila Prabhupada. After considering the information in earlier and later parts of this book, it will be no surprise to anyone that ISKCON misleaders hijacked the movement and practically ruined it in their zeal to become esteemed gurus with their own disciples and zones. These facts raise suspicion about the missing aural evidence.

THE FORENSIC EVIDENCE IS NOT TAINTED

All of the forensic specialists who studied and analyzed the poison whispers and the hair samples have substantial credentials and are recognized in their fields as performing honest and professional services. This is in stark contrast to the small-time, so-called "experts" employed and quoted in the book *Not That I Am Poisoned*, such as the Refinery and Larry Kovar.

The poison whispers were analyzed from copies of original tape recordings made by Param-rupa das at the Bhaktivedanta Archives that were sent directly to the forensic labs. These tapes could not have been doctored with inserted whispers; even Tamal acknowledged the whispers but he insisted on a different translation which was never agreed upon by any of the 7 audio studies undertaken. The three poison whispers have been certified by a number of different, unconnected audio forensic specialists with all confirming the essential words of each whisper. The poison whispers are authenticated evidence that, as Tom Owens opined, *justify*

consultation with a homicide investigator. While ISKCON misleaders deny the poison whispers, many neutral, outside forensic laboratories have verified poison discussions in background whispers and low voices. **The “poison whispers” are forensically certified secret discussions of caretakers in Srila Prabhupada’s room talking about poisoning Srila Prabhupada.** This is a fact and cannot be denied any longer. The audio forensic studies speak for themselves.

Hair tests which revealed high levels of cadmium and arsenic were analyzed by a very qualified scientist at a very specially equipped nuclear research center at the University of Missouri. There are only a few places in the world that are able to conduct these kinds of analyses, and it goes without saying that the hair tests that confirmed sky-high levels of heavy metals in Srila Prabhupada’s hair were performed by a top rate laboratory in the field of neutron activation analysis. To disparage Dr. Morris’ findings is like barking at the Moon.

Some may be concerned about the hair samples themselves having been tainted or tampered with before being tested. The chain of custody or possession is documented and attested below. The key point is that the three hair samples which confirmed cadmium (samples A, D, Q-2) were passed from the custody of ISKCON temples and select GBC members and deputed agents **directly** to testing laboratories, and **NEVER** were in the possession of anyone else, including Nityananda das, Naveen Krishna, etc. This is a very important detail to note that does away with any idea that the hair samples might have been tampered with. They were not tampered with, as no one had the opportunity to do so. Further tests will surely be confirmatory, should anyone like to conduct more tests (but they should also conform to chain of custody protocols, etc).

Furthermore, how would it be possible to taint all three samples with the correct amounts of cadmium when they originate from diverse sources with different routes to the testing laboratory? This fact alone testifies volumes about the authenticity of the hair samples. And how could such tainted hair be inserted under the blades of the clippers, where they were found in the laboratory?

The cadmium hair samples were authenticated at length by Hari sauri das, Srila Prabhupada’s former personal servant. The Truth Committee simply completed the last stages of the GBC’s own hair tests for them.

ARE THE HAIR SAMPLES TESTED FROM SRILA PRABHUPADA?

How could three hair samples held in different parts of the world as collector’s items or sacred relics all have similarly high levels of cadmium? This fact alone verifies the relics’ owners’ claims that they had Srila Prabhupada’s hair. There can be no doubt about samples A and Q-2, as they came from Srila Prabhupada’s hairclipper which went from Hari Sauri to Balavanta to Dr. Morris. *Sample D* is authenticated by Hari Sauri das, Srila Prabhupada’s personal servant, who has confirmed their history in writing.

If at any future stage of further testing or investigation wherein someone would like to settle any doubts that these hair samples were actually from Srila Prabhupada’s head, there are methods to verify the DNA. Micro DNA testing and other scientific methods are reliable and accurate. Tests of tiny portions Srila Prabhupada’s teeth and hair could confirm that they all contain Srila Prabhupada’s DNA. Thus there would be no doubt that the hair samples that had very high levels of cadmium actually might belong to another person. There are sufficient Srila Prabhupada hair samples available for further testing to achieve this kind of higher level of positive identification, although it is not at all necessary.

SECOND AUTHENTICATION OF CADMIUM HAIR SAMPLES BY HARI SAURI IN 2017

In early 2017, the authenticity of hair samples A & D were verified once again with Hari Sauri das. He visually reviewed the descriptions in an email below and he confirmed it as accurate. There can be no doubt of these samples, and this confirmation is on record in our files.

SAMPLE A: In small plastic container, was brushed off outside of Srila Prabhupada's hairclippers in 1978 & kept in the Vrindaban museum on display until Hari Sauri took it & gave it to Deva Gaura Hari in 1999.

SAMPLE D: Hari Sauri went to the Melbourne temple and retrieved a part of the Srila Prabhupada hair sample on display there, which he had donated to Melbourne ISKCON years earlier, and which he had cut from Srila Prabhupada's head as his servant in early March 1977.

EVIDENCE CERTIFIED BY IMPARTIAL EXPERTS

It would be impossible to fabricate or falsify all of the various reports issued by the multiple, unrelated experts in different fields that are in hand as evidence that Srila Prabhupada was poisoned. To propose such a nonsense theory is frivolous. By studying this book carefully, all doubts will be removed, or at least most of them, convincing the reader that ***Srila Prabhupada was indeed maliciously poisoned, almost certainly by a group of his closest disciples who were ambitious to take his place.***

Jack Mitchell, Tom Owens, J.P. French, Dr. Steve Morris, Dr. Aggarwal, Dr. Page Hudson, Dr. Callery, James Reames, etc do not represent a list of orchestrated or bribed parties: they are all top notch experts and authorities in their various fields, and they have put their reputations behind the reports they made in certification of the evidence presented herein.

THE WITNESSES ARE NOT TAINTED

The testimony of Bhakta Vatsala, the Mexican gurukuli, is collaborated by the testimony of other Mexican devotees, namely Durlab and Ramanya. He is a credible witness; he did not manufacture a story out of the blue – his story has been consistent with all those who have heard it throughout the last 25 years, and it existed long before the poison issue cropped up in 1997.

The testimony of the Vrindaban residents and kavirajas from independent interviews concur with each other. Did they all meet at some time, in anticipation of being interviewed, to collaborate on their uniform story about Srila Prabhupada's urine test which indicated poisoning? No, that is hardly possible. These witnesses are all credible and consistent in their separate accounts.

THIS BOOK IS NOT THE WORK OF KALI

Bhaktitirtha Swami indicated in an article he wrote for *Not That I Am Poisoned* that the poison theory had been fabricated and promoted by agents of Kali. There is nothing to substantiate this wild claim. The evidence was not manufactured; it is simply being delivered as is. Rather, it is those who have covered up the poisoning of Srila Prabhupada with lies, fraud, misrepresentations, and denials that must wear the moniker of AGENT OF KALI.

CHAIN OF CUSTODY ON TESTED HAIR SAMPLES

SAMPLE Q-1: Arsenic 2.6 ppm (Hairclippers)

1. This hair was cut by Srila Prabhupada's personal, exclusive hairclippers at an unknown date somewhere between November 1976 and late August 1977, as it stuck onto those clippers, maybe including pieces from different cuttings.
2. The hairclippers remained in locked display cases in Srila Prabhupada's rooms in Vrindaban from 1977 until 1998.
3. In 1998 Daivi Shakti dasi, caretaker of Srila Prabhupada's rooms in Vrindaban, gave the hair clippers to Hari Sauri das (Denis Harrison) , who delivered them to Balavanta das (William Ogle) in Alachua, FL, US.
4. In 1998 Balavanta das sent the clippers to Dr Stephen Morris.
5. Dr. Morris found some hair stuck between the clipper blades, removed them, tested them by neutron activation analysis and determined the arsenic content at 2.6 ppm. The test was only for arsenic and nothing else.
6. In 2007 the hair sample (now only dust) was sent to Nityananda das (Nico Kuyt), who has it in Fiji.

SAMPLE D: Cadmium 19.9 ppm (Melbourne sample)

1. This hair was cut by Srila Prabhupada's personal, exclusive hairclippers by Hari Sauri das shortly before March 13, 1977, and was saved by him as a personal sacred relic.
2. Sometime later Hari Sauri gave some of this hair sample to the Melbourne Australia ISKCON temple to be kept there securely in Srila Prabhupada's rooms as a worshipable sacred relic.

3. In 1999 Hari Sauri took some of the Melbourne hair sample and gave it to Deva Gaura Hari das (David R Hooper) in Australia. Hooper was the GBC assistant.
4. Hooper sent it with other samples to Larry Kovar at General Activation Analysis in California.
5. Kovar could not test such small amounts of hair, and was instructed to send this sample and others to Dr. Richard Cashwell at University of Wisconsin in Madison, WI, USA.
6. Dr. Cashwell also could not test such a small amount of hair and the samples stayed there from late 1999 until about October 25, 2001, when Nityananda das requested Dr. Robert Agasie (Dr. Cashwell had by then retired) to Fedex this sample and others to Dr. Morris in Columbia, MO, USA.
7. Dr. Morris received *Sample D* and others on Nov. 1, 2001.
8. Dr. Morris had tested the hair on March 5, 2002, finding 19.9 ppm cadmium.
9. In 2007 the hair sample (now only dust) was sent to Nityananda das (Nico Kuyt), who has it in Fiji.

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

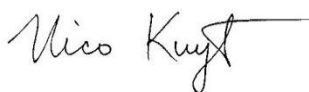
1. This hair was cut by Srila Prabhupada's personal, exclusive hairclippers by one of his servants, between Nov. 1976 and Sept. 1977, exact dating being inapplicable because hair from various cuttings had stuck between the clipper's cutter blades during this time period. This sample represents many months.
2. Shortly after Srila Prabhupada's departure, Daivi Shakti dasi, who took care of Srila Prabhupada's rooms and artifacts in his Vrindaban rooms, brushed off some hair stuck onto the blades with a brush, put it in a small container, and kept it in the Srila Prabhupada museum, locked in a glass case.
3. This container was *Sample A*.
4. In 1999 Hari Sauri received *Sample A* from Daivi Shakti and gave it to Hooper in Australia.
5. Hooper sent *Sample A* with other samples (each in separate containers) to Larry Kovar in CA, USA.
6. Kovar could not test it, and sent it on to Dr. Cashwell at the University of Wisconsin in WI, USA.
7. Dr. Cashwell could not test it either, and he soon retired.
8. About October 25, 2001 Nityananda das requested Dr. Robert Agasie in Dr. Cashwell's office to send *Sample A* and the others directly to Dr. Morris by Fedex.
9. Dr. Morris received *Sample A* on November 1, 2001, and tested it on April 18, 2002, finding 12.4 ppm cadmium.
10. In 2007 the hair sample (now only dust) was sent to Nityananda das (Nico Kuyt), who has it in Fiji.

SAMPLE Q-2: Cadmium 14.9 ppm (Hairclippers)

1. On July 22, 2005, Dr. Morris found some more hair UNDER the hairclipper blades by removing some parts. This is the same hairclippers referenced above.
2. Sample Q-2 would therefore be closely related to *Sample A*. Both samples were collected from hair that stuck onto or under the hairclippers.
3. Dr. Morris tested sample Q-2 on July 25, 2005 and found 14.9 ppm cadmium.

STATEMENT ATTESTING TRUTH

I, Nityananda das (Nico Kuyt), do hereby attest that all the above is true information, to the best of my knowledge. I have not altered, tampered with, concealed, fudged, or in any way misrepresented the information I have presented above or anywhere in this book. I swear by Lord Krishna that I have been totally honest and forthright in the research, investigation, presentation, and discussion of all the information given in this book. I have no motive other than the establishment of the truth in these matters and the restoration of Srila Prabhupada's mission to its pure condition as desired by Srila Prabhupada. In deciding to pursue the truth of Srila Prabhupada's poisoning, I have lost friends, money, reputation, and become the whipping boy of my Godbrothers. Sometimes I have feared for my family and life. I was already formally excommunicated in 1990. But regardless of the costs or consequences, a disciple must remain true to his guru, and true to the facts and evidence, which I hope will be of use to others as it is presented herein.



Signed: Nico Kuyt (Nityananda das),
November 4, 2016. PO Box 903, Savusavu, Fiji
Disappearance Day of Srila Prabhupada

CHAPTER 90:

SRILA PRABHUPADA'S HOROSCOPE

Abhay Charan De (His Divine Grace A. C. Bhaktivedanta Swami Prabhupada).
Birth data: Tuesday, September 1, 1896, 4:00 pm. Calcutta, India, Rasi: Metthuna

INTRODUCTION

Astrology is not a new weapon in the fight against crime. His Divine Grace certainly accepted astrology as a bona fide science, although wary of its practitioners. Some Vaishnava astrologers have posited that Srila Prabhupada's horoscope does support his being poisoned by his own servants, others have said that it does not. This chapter does not take a position one way or the other, but presents 1977 conversations and recent discussions on the subject for historical reference and in the spirit of remembering Srila Prabhupada's pastimes.

Those who are able and willing to bring the stars down as witness to understand Srila Prabhupada's divine horoscope, however, face a fundamental difficulty, namely, ascertaining which rising sign is the correct one. Srila Prabhupada gave his time of birth as [about] 4:00 pm, which is Capricorn rising, but many Vedic astrologers feel that a "chart rectification" indicates an actual time of birth a few minutes earlier with Sagittarius rising as a better fit for his life and activities. Discussions have been posted about both charts, and there is no solid proof either way. Vedic astrologers favoring Sagittarius (rectified at 3:30 pm) include Patita Pavana das, Nalinikanta das, and Dharmapada das; and those favoring (or reading as having been instructed) Capricorn at 4:00 pm include Asutosh Oja, Shyamasundara das (the astrologer), and Sudarshan das (Denver).

When Srila Prabhupada became very ill in mid-1977, with his health and strength vacillating between improvements and then sudden deteriorations, he called for astrological consultations to see what could be determined of his future. Of course, we cannot say that Srila Prabhupada did not know exactly what his future was, nor that he needed to resort to astrology to decide his actions. Still, in some manner of transcendental pastime, Srila Prabhupada sent out Yasodanandana Swami to get Asutosh Oja's reading in Delhi and other devotees elsewhere for additional horoscope calculations. We include some of these readings below.

"...for no matter how carefully a killer may try to cover his tracks, there is always one piece of evidence he can never destroy: namely, the position of the planets at the time of his crime." An Astrological Postscript, Wm Henry

LETTERS FROM TAMAL AND SURABHI SWAMI ABOUT HOROSCOPE READINGS

From Tamal's letter to Rameswara August 5, 1977:

*"One very capable astrologer has given horoscope and **recommended the wearing of a blue sapphire stone of at least seven carats weight.** Hopefully by now money has been sent for the purchase of this stone. In addition there are various prayers which have been recommended to be chanted and Pradyumna will chant these regularly daily. Srila Prabhupada has recommended that all of the devotees may as a daily routine, pray to Lord Krishna, "Dear Lord Krishna, if You desire, please cure Srila Prabhupada." According to the horoscope, **which describes Srila Prabhupada's entire life very accurately (this is acknowledged by Srila Prabhupada), the next six months will be very critical and difficult to pass over.**"*

From a letter by Surabhi Swami to the Mayapura Committee, August 10, 1977:

*"I went to Vrndavana last week and Srila Prabhupada's health has become worse than ever before. He requested us to consult an astrologer to find out what will happen because these ups and downs were extremely depressing him. Yasodanandana Swami went to Delhi to see one astrologer and myself went to Jaipur to see a numerologist (kind of). **Both reports were quite similar.** When I came back to Vrndavana His Divine Grace was eager to know what happened. He said, "Will I live?" I explained that the pandit had said that **his disease was incurable by any medicine...**The next three months would be the most critical in His life. Of these three months these nine days would be even worse. Anyhow he predicted that He will most probably*

*travel around the world again after three months. Although His health would not permit him. I know that it sounds strange that we have become dependent on this sort of people but Srila Prabhupada was extremely pleased with these reports. Tamal asked Srila Prabhupada whether **these types of science were bona fide and His Divine Grace said "Yes."** Then Prabhupada asked whether He should take medicines and I told Him that the man said only fruit juice, tulasi leaf and milk from a black cow. Srila Prabhupada also liked that."*

ASUTOSH OJA ASTROLOGICAL REPORT OBTAINED BY YASODANANDANA

The original copy of the handwritten, hand-calculated chart is in the Fiji Prabhupada Museum. Asutosh Oja calculated the chart as Capricorn rising, as the time he was given was 4:00 pm, or Capricorn. The two excerpts of conversations below are of the same horoscope reading by Asutosh Oja.

From Conversation Book 35, pgs. 129-130, October 8, 1977

Tamala Krishna: ...reading of your chart for free, Srila Prabhupada. The man is a devotee. I thought it would be good to read to you. His name is Gopesh Kumar Ojah, and his son's name is Asutosh Ojah.

Brahmananda: He asked for Prabhupada's blessings.

Tamala Krishna: Yes. He wanted your blessings. He says... This is a very detailed chart he did. All the calculations are given. He said Sukra as Muntea,(?) Varsa-lagnesh,(?) has no directional strength. Therefore the solar return is not good. The lord of the sixth house is conjunct, mangala, not good. The following days are not auspicious: the 27th to the 28th of September, the 24th to the 25th of October, the 20th, 21st, and 22nd of November, and 3rd and 4th of December. He says, "Srila Prabhupadaji is at present undergoing the fag end of Ketu Mahadasa, and it will last until the 13th of January, 1978. Ketu is in the eight house."

Brahmananda: Means death.

Tamala Krishna: The eight house is called the house of death. He says, "Ketu is in the eight house with the sun, which is the lord of the eighth house, and Krusu, the lord of the twelfth and third houses. They are all in the eighth house. Mercury in Ketu started from 16th January." He says, "Budha is the satesh also, disease. Shani has gone to the eighth house, which is the house of death, from the 7th September." That's the day you had your operation. "Shani as lagnesh in the eighth house and the transit over Jupiter and Ketu. The negative effect continues throughout October 1977, November 1977, and from the first of December, 1977, Saturn becomes almost stationary and becomes more malefic." Saturn becomes even worse. "In January 1978 until April 1978 it again traverses the same degrees and becomes stagnant on Jupiter and Ketu in the last week of February."



The native has..."

Prabhupada: January '77 we have passed.

Tamala Krishna: January '78, Srila Prabhupada. It says that you're supposed to have lived for seventy-five years, but everything beyond that was an extension by Krishna.

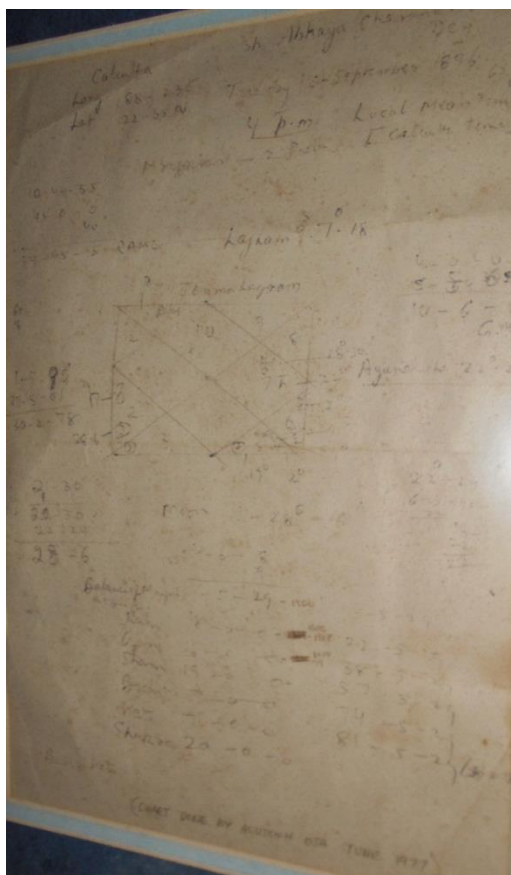
Prabhupada: Where is...

Tamala Krishna: Juice? They're just making it, Srila Prabhupada. It says here that "The moon is in the eighth house, which is very bad. The patient may not recover." Then he gives various planets which are also not well aligned. He says the conjunction of another two planets is very bad. "Hospitalization and ill health are intensified in the present year. The days which are not good is when the moon passes in the 22nd to the 23rd of nakshatra, which are 27th to the 28th of September," that's already passed, "The 24th to the 25th of October, then some days in November and December." He says, "Surya will apply for Rahu on Saturday, the 8th of October." That's today. This is very bad, this day. Today is Ekadasi. "Surya will apply for Rahu. Brashna, Lagnesh, Mangal, in the eighth house. The medicine will not give any relief. The native will make a fight for life as Surya-Mangal are good friends, and Saturn, or Shani, and Sukra are enemies. There is no benefics in the nine, six, eleven and three. Mangal indicates the effects of Sakini. There is difficulty in recovery. The seventh dasa starts on the 13th of January, 1978." It says, "We have noticed that the periods are all negative until March-April 1978, and the main trouble was due to Shani. We suggested that blue sapphire be tried, and he should keep it on. Hospitalization and travels are indicated." Then he says the worst days of all for you are today and tomorrow. He says it is very negative, as well as the 11th, which is mixed. But these are all very inauspicious days. The 4th, 5th, 8th, 9th, and 11th of October. He says "The only remedy in this case is to do maha-mrtyum-jaya japa and havana. Previously also, now also, we have recommended Shiva. Lord Shiva is the presiding Deity of Shani, and with this, the native will be able to overcome disease and life span increases."

Hari-sauri: That's the mantra he gave to me.

Tamal: Astrologically it is up to the 81 years, 4 months, approximately. Says, "Japa and havana."

From Conversations Book 35, pgs. 50-52, August 11, 1977



Abhiram: I just now returned from Delhi, Srila Prabhupada.

Prabhupada: Yes.

Abhiram: So I went to see the astrologer with Yasodanandana Swami, and he did more calculations on your chart.

Prabhupada: You can get on light.

Abhiram: So basically he explained when the difficult times will come, according to the planets. Then he made it very clear that beyond the planetary influence, it would be very difficult for calculations for a person in your position. For an ordinary man he can say very clearly. And he can say for you which planets will disturb, but he cannot say for sure how much they will affect, because being a saintly person, there is naturally some resistance to these influences. So he made that very clear, that you should not think that these are final. So he said, according to your birth, the longevity shows very clearly. And then he gave a date. The longevity is eighty-one years, five months and twenty-nine days, which means February 28, 1978, six months from now. This is according to birth and stars arrangement. But on this point he made it very clear that this was from your birth, this was set, but it can change. Due to pious activities, due to the hand of Krishna, this can change. So... And then he described that during the next six months, the first week of September, Saturn will pass over Ketu, and it will agitate the influence of Ketu even more. So the first week of September the resistance will go down, will become weaker. **Then he mentioned that there may be some trouble**

from, maybe financial or maybe from juniors, from subordinates. Then this period, if you can pass, through 1978, then there is four or five more years clear ahead, if you can pass through '78. This was what he said, that after '78 there would be four or five years which would be more or less clear of difficulties. He said that if you can pass through 1978, there after that there would be four or five years clear, without much difficulty. And he said according to birth arrangement, the fatal date is February 28, 1978, in six months. At that time there's what's called the completion of a Ketu maha-dasa, which began at your birth. But he stressed several times that we should not take these calculations to be final on account of your position. He said these are for ordinary men. He said it is always the case that a man of spiritual advancement will have the ability to overcome his fate. He quoted the case of his father, who was in the Sri Sampradaya, and he was apparently very pious and he lived so many years beyond his fatal date. And even so many astrologers had given the calculation, but still, he went on because of... He said he would fast on ekadasi and so many days and so much japa, like that. So he said for a man of your position he could not even say for sure. He said that definitely the hand of Krishna would be involved. So like this, he seemed to have a very sober idea. And he was hopeful that the blue sapphire would have some beneficial effect, at least to relieve you to some degree. He thought that by now you should have noticed a little bit at least. ...So these were the major points, Srila Prabhupada. For six months there's trouble, especially in first week of September. And if you can pass through '78, then he sees four or five years ahead clear.

Tamala Krishna: That means divine intervention, Srila Prabhupada.

Prabhupada: The chart is given. The calculation there is finished. That doesn't matter. Rather, if I am finished now, it will be glorious.

THE TRUE HOROSCOPE OF SRILA PRABHUPADA IS SAGITTARIUS by Dharmapada Das, 1.13.98

I read a Chakra website article that Srila Prabhupada's horoscope does not indicate death by poisoning, such that the case is solved- that is a tidy solution. Personally, I'm not getting involved in that one right now because it isn't my purpose. I don't want anyone to think that I'm manipulating charts with an ulterior purpose in mind. I'll assume, no doubt, the writer's intention was good; but the chart itself was wrong, and that's the issue which I would like to address at the moment because it is an issue worth considering in and of itself; a contention exists about **which** chart is actually the true horoscope of His Divine Grace A.C. Bhaktivedanta Swami, Prabhupada. The chart on the Chakra website has been championed by a respected astrologer in ISKCON who received training in India. The ascendent of that chart is Capricorn. The ascendent of the other chart is Sagittarius. That the Sagittarius one is actually the chart of Srila Prabhupada was first brought to my attention by Nalinikanta das, another well-known ISKCON astrologer. (By the way my name is Dharmapada Das: dean@uninet.com.br)

Some background will be necessary to sort things out. First, it seems that at some point Srila Prabhupada identified with Capricorn chart. This seems to mean that Srila Prabhupada was given his calculated chart and told he was Capricorn ascendent and that he basically accepted that. If someone brought the contention to his attention, and was able to present the case for the Sagittarius chart, His Divine Grace might have changed his mind. It's not as if Srila Prabhupada affirmed for all time that his ascendent was Capricorn and that that was his divine instruction.

The reason for the contention is very simple; if Srila Prabhupada's reported birth time was off by as little as 5 minutes or so, then the ascendent would change from Capricorn to Sagittarius. They are not entirely different charts which have nothing to do with each other, although they **are entirely different**. If we go back just five minutes; the ascendent changes and the whole chart gets plotted differently. The ascendent would be either 29 degrees Sagittarius or one of the first few degrees of Capricorn, the cut-off point being 30 degrees. The 2 charts are only one degree away from each other, determined by minutes.

Probably Srila Prabhupada's parents remembered a rough time, being the round number of 4 o'clock. It may not be exact. The true ascendent is probably up for grabs *until otherwise determined*. When I'm faced with a rising sign on the first or last degree of a sign is, first of all I ask the native of the chart what the source of the birth time is. Then I probe by asking about indications which could only be true in one chart or the other. For example, let's say that one chart supports the existence of younger brothers, while the other does not. It is more accurate to start with the chart, interrogate, go backwards and adjust the birth time rather than to take a

borderline birth time for granted. The term for this is **chart rectification**. All practiced astrologers understand this problem.

We have to find out which facts from Prabhupada's life correspond to one chart and not the other. Often a phenomenon might seem justifiable from both charts, as is the situation in this case. I could argue for the existence of children and pharmaceutical business from both charts. *But there are two blatant things about Srila Prabhupada's life which can only be explained by the Sagittarius chart*: His authorship and the 1970's success of his movement.

First of all, when we examine any affair, there are two basic elements of a chart which we must consider. On one hand, we look at the house which stands for the thing in question, its occupants, any aspects which it might receive and the position of its lord. On the other hand, we examine the karaka or natural significator. I will give a few examples of karakas to show the reason what I mean. The moon is the karaka of one's mother, the sun is the karaka of one's father, also of the king, Mars is the karaka of brothers and Venus is the karaka of one's love life. So just as any issue has a house which represents it, there is a corresponding planetary indicator which naturally represents it, too. With this in mind, let's examine the authorship issue from Srila Prabhupada's charts two supposed charts.

The karaka in the Capricorn chart is Mercury. The Vedic astrological literature unequivocally indicates Mercury as the indicator of writing, authorship and books. In this chart, Mercury occupies its sign of exaltation, Virgo, in a benefic and pious house, the ninth. It forms raj yoga there with Venus, raj yoga being a tremendous combination for power and influence. So at first glance, the Capricorn chart supports the type of religious authorship that Srila Prabhupada enjoyed.

But the lord (Jupiter) of the house of authorship (the third) occupies the eighth house. The eighth is the most evil house in any horoscope. The affairs represented by any planet or lord who falls there are said to disintegrate and the strength of such a planet is described by adjectives such as "feeble." In spite of the strength of the karaka Mercury, and the fact that Mercury aspects or throws its influence on the house of authors, the absolute weakness of the lord of the house does not support the idea of a world-famous author who wrote and organized the distribution of many millions of books.

The nature of any religious writings indicated by Jupiter in the evil 8th house afflicted by the Rahu - Ketu axis would not be of the nature of the pure Krishna bhakti of which Srila Prabhupada wrote. The Rahu-Ketu combination together with Jupiter goes by the name of Guru-Chandala yoga, indicative of dharmas of lesser understanding. When this combination is prominent in a horoscope, the traditional texts indicate that the person takes up Islam or Christianity, religions of the meat-eaters. I have seen this combination indicate comprehension troubles in the charts of many regular devotees, without carrying the added affliction of occurring in the evil 8th, as in the case of the Capricorn chart. In other words, the evil can be corrected if the combination receives other benefic influences, such as good association or aspects. But this combination doesn't cut the mustard because Jupiter is himself afflicted by being there and is the lord of bad houses. So this afflicted third-lord Jupiter with the Rahu-Ketu axis, in an evil house is not indicative of Srila Prabhupada's pure writings. The degenerate influence of Rahu and Ketu over Jupiter have gone off the deep end by being in the 8th house.

On the other hand, the Sagittarius chart has four resounding indications which suggest great literary success, with no blemishes. They are:

1. Again, the natural indicator Mercury occupies his sign of exaltation- that wouldn't change over a few minutes! Mercury occupies the house of occupation and career, which is certainly a natural place for it to be in Prabhupada's chart, for obvious reasons.
2. Rahu occupies the house of authorship. No question, Rahu gives very good results from that house.
3. Jupiter and the Sun aspect the house of authors from the ninth house, a very pious and benefic house, wherefrom they form a great raj yoga. This greatly strengthens the house.
4. Finally, the lord of the house of authors occupies his sign of exaltation; I am referring to Saturn in the eleventh. Not only is Libra the best sign for this planet, but the eleventh is the best house!

Now these are the kind of indications which would (and did) make an author a multimillion-dollar seller. These combinations are not seen often. The other issue has to do with the fact that the heyday of the Hare Krishna movement took place during the major planetary period of Ketu. The idea is that during the

period of a planet, the indications promised by it in the chart become activated. The Ketu period started in May of 1971. Previous to that, the major period corresponded to Mercury, the minor period belonging to Saturn from August of '68 until May of '71.

In the Capricorn chart, does Ketu in the evil 8th house with the Rahu- Ketu axis indicate any great spirituality? We have already responded to that question, the answer is no. Does Ketu in the 8th even suggest any type of strong success? Especially next to such a weak Jupiter, the answer according to general astrological principles is also no. In the Sagittarius chart, however, any natural evil of the Rahu - Ketu axis would be overshadowed by dint of the fact that Ketu sits in the pious house of religion, by the fact that Ketu is with a strong Jupiter, who is the karaka of religion and spiritual understanding (Jupiter is Brihaspati), and by being with the lord of the house of religion, the sattvic Sun.

Ketu would not only reflect the piety of this 9th house situation of the Sagittarius chart, but also reflect and intensify the force and power of that combination, and give success in his period. It is the nature of both Rahu and Ketu to reflect the results of the planet in whose sign they are placed. They are largely chameleons in this way. They soak up and intensify the indications around them. In predictive astrology also, Rahu and Ketu act like their associated planets and reflect the qualities of the house they are in. It is only natural in the Sagittarius chart for Ketu to reflect and intensify the great success and piety of the raj yoga (Jupiter, Sun combination) of which he is a part. Ketu's inherent materialism is not reinforced as in the Capricorn chart, with Ketu in an evil house next to an afflicted and weak Jupiter.

Ketu's intensifying nature accounts for the results which were not given in the major Jupiter period by itself, which took place in the 1920s, when Srila Prabhupada didn't have such success. So, Ketu was able to synthesize and intensify the combined effects of Jupiter and the Sun in a synergistic way. This is typical of the nature of Rahu and Ketu; we are used to seeing planets manifest their results through Rahu and Ketu. ***In the Capricorn chart, however, everything requires a bit of stretching. A much more tenable and natural interpretation results from the Sagittarius chart.***

I hope that the answer to the question about which chart is the real chart of Srila Prabhupada has become revealed. As far as the controversy between the two different charts is concerned, let's not hastily judge any astrologer who favors the Capricorn chart. (END)

COMMENTS FROM ANOTHER NOTED DEVOTEE VEDIC ASTROLOGER: "Interestingly, Dharmapada dasa, an astrologer from Brazil, has written an essay published on the Sun some years ago that astrologically it is discernable that Srila Prabhupada was poisoned by his disciples. Here is the rationale of that: The lord of the 5th house of disciples (Mars) is in the 6th house of diseases and enemies. There Mars is conjoined the Moon, lord of herbs and medicines,. And the Moon is the lord of the 8th house of death. So this conjunction of the violent Mars with the 8th lord Moon in the house of enemies points a finger, he stated."

OTHER CONVERSATIONS IN 1977 ABOUT ASTROLOGY

(Conversations: October 12, 1977)

Jayapataka : ...[...]... *The tantric astrologer there, he gave some predictions.*

Prabhupada: *What is that?*

Jayapataka : ...[...]... *He said that up 'til November 28th, is the last date of sickness, and that after that, then your sickness... You would take a month or so to full recuperate, and that from January on you'd be quite healthy again, and that for at least seven years you wouldn't have any trouble with health. The big day... He put the big day at November 28th.*

Prabhupada: *Why November 28th?*

Jayapataka : *Why?... That's just his... He may or may not be accurate.*

Bhavananda : *What is the occurrence on that day?*

Jayapataka : *He said that that's the last day...*

Bhavananda : *That's the day Venus changes houses.*

(Conversations: October, 14/77)

Prabhupada: *So the final inauspicious day is not come yet.*

Tamal Krishna : *Final inauspicious day?*

Prabhupada: *Means death.*

Tamal Krishna : *What does that mean? The final inauspicious day?*

Prabhupada: *Yes. This is the... That means death.*

Tamal Krishna : *Fatal day.*

Prabhupada: *Yes.*

Tamal Krishna : I'll just look...(pause)...What does this mean? "Ketu Mahadasa?" What is the meaning of that, Srila Prabhupada? **Prabhupada**: Ketu: the most inauspicious.

Tamal Krishna : Well, it says, "You are presently undergoing the fag-end of Ketu Mahadasa, and it will last until 13th of January, 1978. It mentions a lot of things. I don't understand these astrological terms. I could read them to you. If you understand them, I can read them to you. I don't understand the... Just like I just mentioned 'Ketu Mahadasa,' to me that didn't mean anything, 'cause I didn't understand it.

Bhakticharu : Pradyumna understands. **Tamal Krishna** : ...[...]... Should I call him?

Prabhupada: Yes... **Pradyumna** : " Srila Prabhupada is at present undergoing the fag-end of Ketu Mahadasa, and it will last 'til 13th January, 1978. Ketu is in the eight house with Sun, Lord of eight house, and guru, Brhaspati, Lord of the twelfth and third houses. Mercury and Ketu started from 16/1/77, Budha...Budha Sasthesa also." Sasthesa means " Lord of house of disease." That is not good. Budha is Mercury. Mercury is Sasthesa also. Disease...That means disease, Budha. "Sani has gone to eight house, house of death, from 7th September, 1977."

Tamal Krishna : That's Prabhupada's Appearance Day.

Pradyumna : "Sani is Lagnesa in the eight house and in transit over Jupiter from 24th September, exact, and Ketu from 16th September, exact."

Tamal Krishna : What does that mean? Unless you know astrology...

Pradyumna : That is not good, with this Sani and Ketu. " A negative effect continues throughout October, 1977, to November, 1977, and from 1st December, 1977 Saturn becomes almost stationary." This is not a good time. "And becomes more malefic (evil)." That means it goes Vakrabhava. It goes retrograde (opposite or contrary) and that is not good...

(Conversations: November, 8/77)

Prabhupada: (Hindi) What was shown?

Bhakticharu: (Bengali) You were saying that your life has come to an end, did some astrologer tell you that ... (no answer) (Hindi to kaviraja) There was something (like that) in the horoscope.

Kaviraja: (Hindi) Okay.

Bhakticharu: (Bengali to Srila Prabhupada) But Shastriji is saying that this is not right... (Hindi to Kaviraja) You said that another ten years...

Kaviraja: (Hindi) No.. .now what... it's...

Bhakticharu: (Bengali) Shastriji is saying that you will be with us for another ten years, Srila Prabhupada.

Kaviraja: (Hindi) You should release that belief completely, that (your) horoscope predicts death...That it's finished.

Kaviraja: (Hindi) Here's the story... Charu swami. Saturn Maharaja is looking towards him, he chases Saturn Maharaja away. Sometimes his (Saturn's) curse fall on him then he suffers. Saturn will stay for some days, until then...

Bhakticharu (English. Translating for Tamal Krishna): Saturn is having it's effect... like at times when he was looking at Srila Prabhupada then... getting some trouble. When he's looking somewhere else... then when Saturn looks away from him then he...

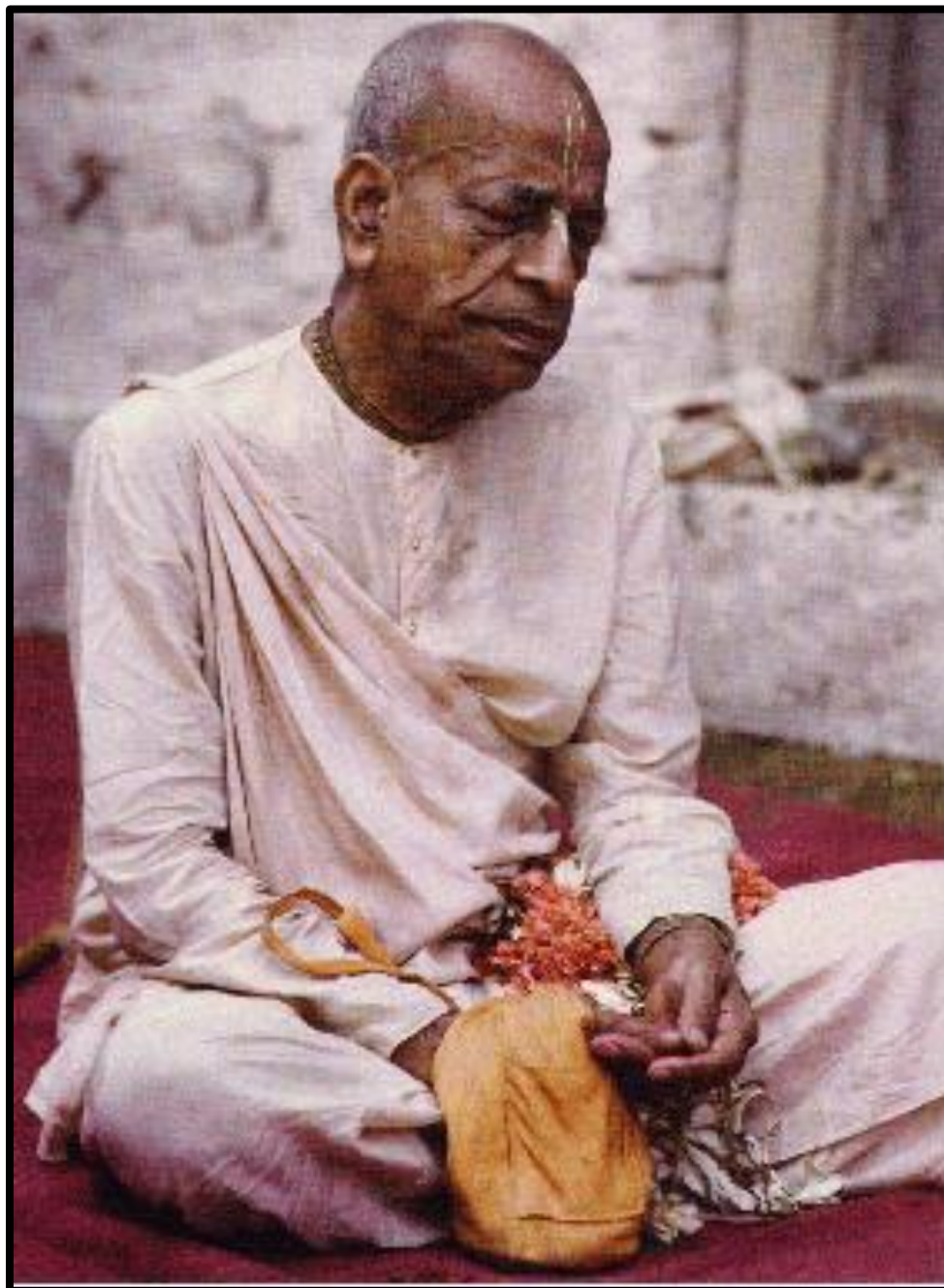
CONCLUSION

"I will cite such an example from the horoscope of Srila Prabhupada, the Divine Spiritual Master and the Founder Acarya of the Iskcon. At the date and time of His Divine Grace Srila Prabhupada's birth place, the configuration of the planetary arrangement was very auspicious. The Sun, the planetary king, was in his own sign of Leo in 9th house of Dharma and in association with Jupiter, Planet of Grace, and Ketu, the Planet of Spiritual knowledge. Mercury was exalted in her own sign of Virgo in 10th house of profession. Lord of the 3rd house Saturn was exalted in 11th house as well as Moon was exalted and so on. That is why Srila Prabhupada is a Self - Realized Soul and is accepted world wide as a true Authority in the Science of Self Realization. In other words, he is a Nitya Siddha personality, empowered by the creator, Sri Krishna." (Amar Puri) (Srila Prabhupada's birth particulars: Sept. 1, 1896, 3:24 pm, Calcutta)

To find a really good Vedic astrologer in Kali Yuga is very difficult. Srila Bhaktisiddhanta was a truly great astrologer. Nowadays astrologers will make differing interpretations. But 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. We have given the Capricorn reading by Asutosh Oja which Srila Prabhupada concurred with, and the “rectified” reading by Nalinikanta, Patita Pavana, and Dharmapada. Nalinikanta das uses 3:30 pm as a “rectified” time.

It is also possible the actual time of birth was right on the cusp of both rising signs, and thus effects from both Capricorn and Sagittarius would be mixed. But Srila Prabhupada was above the stars.



CHAPTER 91:

REVERSE SPEECH REVISITED

INTRODUCTION

Someone Has Poisoned Me (1999) presented evidence that Srila Prabhupada had been poisoned and included two chapters on “reverse speech,” a method of playing voice recordings in reverse to hear hidden messages as to the truth of the speaker’s intentions. Dhaneshwara das was involved in some of the private investigative work in 1998-99 and he introduced reverse speech to others on the team. He had studied with David Oates, pioneer of the reverse speech method, and claimed to be experienced in the technique, having done evaluations of recordings of conversations in 1977 of senior devotees with Srila Prabhupada. He convinced Nityananda das to include his findings in *Someone Has Poisoned Me*.

In retrospect, this turned out to be a miscalculation. Reverse speech is a controversial and unverified method of discerning the truth in a person’s recorded speech. The GBC jumped on the “reversals” that Dhaneshwara had done, and ridiculed them to no end, using them as a platform to portray all the evidence in Srila Prabhupada’s poisoning as humbug and wacky. The GBC contacted David Oates and learned that Dhaneshwara had a very poor relationship with him, and this further discredited Dhaneshwara and his “reversals.” David Oates re-analyzed Dhaneshwara’s “reversals” and found many of them to be “inconsistent” or “bogus.” **However, he fully confirmed seven of Dhaneshwara’s reversals and half agreed with a number of others which did clearly refer to poisoning and malicious intent by Srila Prabhupada’s assistants.** Regardless, confirmed reversals or not, we acknowledge that this technique is an insufficiently accredited method for use in determining facts. **It was a mistake to confuse and distract from the real evidence in this way.**

DAVID OATES CONFIRMED SEVEN REVERSALS AS PUBLISHED IN THE GBC BOOK

In *Not That I Am Poisoned* (pg. 306-8), David Oates confirms the accuracy of seven speech reversals done by Dhaneshwara das: **“The worst was just you kill,” “Aye Govinda,” “I kill the prophet,” “Fail upon arsenic,” “Heavy metal, that milk,” “He create a sick pa,” “They’ve made your dying problem.”** The GBC tactic of using the founder of the reverse speech method to discredit the idea of Srila Prabhupada’s poisoning was actually counter-productive due to these confirmations of a poisoning by heavy metals.

CONCLUSION

We have revisited the issue of reverse speech used as evidence in *Someone Has Poisoned Me*, and concluded that although interesting and intriguing, this technique of truth ascertainment remains an avant-garde means of analysis. It should not have been included, as it has only given ammunition to the GBC to ridicule the “poison theory.” Superior methods of truth ascertainment are available with modern technology, based on proven science, and are in widespread usage by law enforcement. (see Ch. 84, 85)

“My apologies for introducing reverse speech into the body of substantial evidence of Srila Prabhupada’s poisoning. This naïve and ill-considered act only gave the ISKCON deniers fodder to ridicule the evidence. Bir Krishna Maharaja even stated recently that the ‘poison conspiracists’ had no evidence except some speech reversals, where, as he put it, we imagined we heard something that wasn’t there. He said the only evidence we had was reverse speech. What a liar and cheat, to characterize Srila Prabhupada’s own statements, the hair tests, the certified whispers about poisoning etc as being nothing.” Nityananda das, 2007

*“Very exciting news. The CIA has published the theory of Reverse Speech, quoting my second book, *Hidden Messages in Human Communication*. It appears it has recently been declassified. This totally vindicates 34 years of my life’s work! Go here for the link - https://www.cia.gov/library/readingroom/document/cia-rdp96-00792r00050_0380002-0 As I have always stated, they attended a 5 day workshop I gave in Washington DC in 1991. The book they have now added to their library was published in 1991. It appears they had it and have been using it all this time, as I have consistently heard and stated publically. Not much more I can say. Yours, David J. Oates <http://www.reversespeech.com> /Reverse Speech - Voice of the Unconscious Mind*

CHAPTER 92: COGNITIVE DISSONANCE

INTRODUCTION

There has been some research done on what is called **belief disconfirmation paradigm**. Dissonance is felt when people are confronted with information that is inconsistent with their beliefs. If the dissonance is not reduced by changing one's belief, the dissonance can result in restoring consonance through misperception, rejection or refutation of the information, seeking support from others who share the beliefs, and attempting to persuade others. An early version of cognitive dissonance theory appeared in Leon Festinger's 1956 book *When Prophecy Fails*. It described the deepening of cult members' faith following the failure of a cult's prophecy that a UFO landing was imminent. The believers met at a pre-determined place and time, believing they alone would survive the Earth's destruction. The appointed time came and passed without incident. They faced acute cognitive dissonance: had they been the victim of a hoax? Most members chose to believe something less dissonant to resolve reality not meeting their expectations: they believed the aliens had given Earth a second chance, and the group was now empowered to spread the word that Earth-spoiling must stop. The group dramatically increased their proselytism despite (because of) the failed prophecy. Another case of belief disconfirmation paradigm is an orthodox Jewish group which believed their Rebbe might be the Messiah. When the Rebbe died of a stroke in 1994, instead of accepting that he was not the Messiah, some of them still concluded he was the Messiah but awaited his resurrection from the dead.

COGNITIVE DISSONANCE AND BECOMING OPEN TO THE TRUTH

In psychology, cognitive dissonance is the mental stress or discomfort experienced by a person, such as 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 devotees will experience shock when confronted with the total evidence that now solidly proves that Srila Prabhupada was actually poisoned, and due to cognitive dissonance will try to reconcile the new information with their previously held convictions or hopes that this is not true. By denial, avoidance, argumentation, or disbelief one may further postpone acceptance of this reality. After all, to accept the truth of Srila Prabhupada's having been poisoned by his own disciples will require major upheavals of closely held values and beliefs. It is a very emotional experience, and a very troubling one, to finally come to accept what happened to Srila Prabhupada in his last year with us. Not all devotees have the ability or internal strength to deal with such a heavy issue.

We request each person to simply study the facts and evidence herein and let themselves deal with what happens within themselves. The truth will set us free, and is the best medicine for curing all our long-held misconceptions. That applies to the bodily misconception of life, and to the mistaken idea that Srila Prabhupada was not poisoned. It is not with any delight at all that this message of evidence in this matter is delivered; many have said that when they came to understand the truth about Srila Prabhupada's poisoning, based on his own statements and now confirmed by science, it was the worst day of their life. But an honest person can never hide from the truth, even if it is painful.

The point is that there has been found irrefutable evidence of Srila Prabhupada's poisoning, but many devotees are reluctant to consider the actual evidence such as the sky-high levels of cadmium that are far beyond anything seen in environmental contamination. For many, the very idea of Srila Prabhupada being poisoned homicidally is more than their tender hearts can accommodate right now. It is a slow process in dispelling cognitive dissonance, step by step, and no one should be unkind or impatient with these persons.

We have seen how disbelieving persons will simply toss aside the real evidence and facts that support Srila Prabhupada's poisoning and cling instead to their own limited personal experiences. This cognitive dissonance is difficult to overcome. You can lead a horse to water, but you can't force him to drink. Patience

and kindness is required to help those who are fearful of the truth. Poisonphobia is an unfortunate condition that will take time to cure. Some will be reluctant, even vehemently so, to accept that Srila Prabhupada was poisoned because the concept disrupts their personal attachments, conceptions, views, psyche, and their major paradigms. This is called cognitive dissonance. But anyone can become free of these limiting constraints with an open and honest mind.

"I think that the biggest impediment in presenting your evidence is cognitive dissonance. When someone believes something to be true and then is confronted with evidence/data that contradicts that belief, one of the ways that they cope with the dissonance is to find evidence or an explanation that supports their original belief. In this case, apparently there was push back using the theory that elements in a hair sample aren't proof of anything." (Anuttama dasi)

MANY ISKCON SENIOR LEADERS PRIVATELY ACCEPT SRILA PRABHUPADA WAS POISONED

It is the opinion of the private investigative committee that has compiled this book that many ISKCON senior leaders privately either fully accept that Srila Prabhupada was poisoned or think it is very likely. The words of Srila Prabhupada, the whispers, and personal knowledge of the likes of Tamal, Bhavananda, and others- has convinced them or at least leads them to hold open that it is very possible that Srila Prabhupada was poisoned. However, because of the very heavy prohibition on discussions of this topic and the political pressure to tow the official party line, these leaders may hold their private views very close to their chests. They may also believe, erroneously, that there is a great danger to the movement and its welfare by openly confronting the poison issue. Thus, out of misplaced calculations of loyalty, they remain silent and compliant with the official directives and repression of the most powerful brokers of influence in the GBC elite, such as Jayapataka, Bhakticharu, Tamal (until 2002), and others.

All these leaders know and understand all too well that if the poisoning of Srila Prabhupada were to be properly investigated, as it has now been done, that major disruptions in leadership and policies could easily take place, perhaps leaving their own futures in jeopardy. So, better not to rock the boat. Again, the collusion and denials are simply due to vested personal interests, otherwise known as calcified institutional corruption. It will take confrontation by honest men with factual proofs of Srila Prabhupada's poisoning to dislodge this stratum of corruption. That is being attempted with the presentation of the truth about the poisoning, ISKCON history, philosophical siddhanta, and all that is in this book. Also, the question will arise: **WHY** did they poison Srila Prabhupada? This answer will shake out the corruption from the institution.

May the truth set us free. May the vested interests no longer cover up the truth.

CONCLUSION

That Srila Prabhupada was deliberately poisoned with heavy metals to force him out of the scene, and thus making it possible for the poisoners to take his place as successor acharyas, is a major revelation and makes sense of the ISKCON history since Srila Prabhupada's departure. Will this rouse the sleeping members of the Hare Krishna movement to finally go back to square one and reevaluate the existing order in ISKCON? Will it finally enable them to overthrow the secret tyranny and corruption in ISKCON? What else would it take to effect a major housecleaning in Srila Prabhupada's institution?

If Srila Prabhupada's poisoners have stolen the acharya's seat illegitimately and introduced deviant policies to enable the plundering of the society's assets, as is now known, only weak cowards will sit still and allow this to go on. Those who have any real affection for His Divine Grace Srila Prabhupada must now make determined and assertive efforts to rectify the situation.

The correct siddhanta about Srila Prabhupada's final pastimes has not yet been fully assimilated into the structure and membership of the Hare Krishna movement, but inevitably this will happen as the truth of the matter gradually seeps into every nook and corner, dispelling the ignorance and cover up that so far have prevailed. When the Sun rises, everything is revealed. When the truth is spoken, it becomes accepted because it is self-evident and obvious.

SUMMARY REVIEW: PART TEN

The investigation into the question of whether Srila Prabhupada was poisoned is complete, but there are many other areas in which further investigation should be undertaken. However, severe limitations are posed by the non-cooperation and hostility of the suspects and the ISKCON institution which harbors them. The poisoning of Srila Prabhupada has been proven on both spiritual and material levels. There is an abundance of secondary evidence which establishes beyond a reasonable doubt that Tamal was involved in the poisoning. Private investigation is at present the most viable avenue of progress, as has been the case to since 1997. Those concerned with Srila Prabhupada's departure circumstances and the future of Srila Prabhupada's Hare Krishna movement should reject apathy, and educate or otherwise influence the ISKCON leaders, members, and congregations to cooperate with the private investigation into who was party to Srila Prabhupada's poisoning. Of course, ISKCON leadership will never agree to this, and thus as they are investigated, they will resort even more to their tactics of repression, fear, institutional pressure, cover-ups, and dishonesty. Ultimately the price they will pay for this approach is removal by their own membership.

Truth is the topmost virtue. Old line methods such as successive interviews and cross-examination should be utilized, but neither the suspects nor ISKCON will cooperate in the search for the full truth. Why? Because they have a lot to hide and do not wish to confront the truth.

"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." Bhagavad Gita: 10:4-5 purport

Corrupted ISKCON is struggling to maintain unquestioning allegiance and loyalty amongst its members and impede the development in the world Vaishnava arena of a new open atmosphere based on facts, evidence, logical debate, and proper discussion by which one ascertains common truths and higher understandings. It tries to impose its self-motivated interpretations on others by claiming to have divine privileges to use coercive measures and unethical means to influence sincere devotees. This is done by rewriting history, propagandist media campaigns, sanctions against those with opposing views, or sponsoring false witnesses to bolster their current versions of policy. These types of mundane political expediencies, however, are ineffective in concealing Srila Prabhupada's siddhanta in the longer term. ISKCON's corruption cannot survive much longer; their disease will itself gradually corrupt and kill the host.

In 2003, *Judge For Yourself* was published which accused the ISKCON GBC of deceit and lies in a cover-up of Srila Prabhupada's 1977 poisoning. Almost everything the GBC included in their 2000 book is entirely untrue. Devotees want and deserve a comprehensive and truly independent probe into the issue, but such was simply dismissed and ridiculed by the GBC. The GBC's book has innumerable omissions, distortions, and distractions. Even without the full cooperation of ISKCON's leaders, the private investigation has been able to garner much support from devotees and refocus everyone on the fact that the GBC's cover-up is criminal. It has raised awareness of the issue and the facts, rescuing the issue that was smoldering in the darkness of ISKCON's corruption.

Why does the leadership want to hide the truth? Obviously, at some higher level of ISKCON's leadership, at some point in time, there was an agreement to hide the truth about Srila Prabhupada's poisoning. Powerful elements in the GBC were involved- why else would they be so opposed to an honest investigation and resort to dirty tricks and fraud in attempts to discredit what they call a "poison theory"? We should never give up trying to further expose critical truths about Srila Prabhupada's life and pastimes. Continued enlightenment of one devotee at a time is how real and positive change will take place in the Hare Krishna movement, leaving behind corruption as the Golden Age continues to progress.

The sinister movement entered in 1970 and still needs to be "weeded out" and purged.

PART ELEVEN: POISONING SRILA PRABHUPADA'S BODY

INTRODUCTION



"Suppose if I am here and somebody kills me, and if you do not protest, is it a very good business? People will be surprised that, 'So many disciples are there, and this man is being killed, and nobody do anything?'" (Srimad Bhagavatam 1.8.47, October 27, 1974)

"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, Honolulu

"Srila Prabhupada, Shastriji says that there must be some truth to it if you say that. So who is it that has poisoned?" -last part of the "Poison discussions", November 11, 1977

**PRABHUPADA: No, no, we have respect. But a thief should be called a thief. That is truth.
--SP Morning Walk Conversations: April 5, 1974, Bombay**

CHAPTER 93:

CAN THE PURE DEVOTEE BE KILLED?

INTRODUCTION

“B.V. Puri Maharaja, who Srila Prabhupada said was his only godbrother who was not envious of him, asked Srila Prabhupada, ‘Please stay another 8 or 10 years with these boys.’ Srila Prabhupada’s answer was, ‘They are all hard headed, I have done all that I can do.’ Prabhupada said, ‘I can stay 100 years,’ many times, but he left after 81 plus a few months.” (Gurukripa das, interview 2009)

The pure devotee of the Lord is not under the laws of material nature, rather he is in the care of the internal potency of the Lord. Srila Prabhupada gives the example of the cat carrying in its mouth either the rat or its baby kitten. The situation may appear to be the same for the rat and the kitten, but they are definitely being treated differently: one is punished, the other protected. Srila Prabhupada was given lethal amounts of heavy metals in his food or drink, and an ordinary man would surely have died quickly, but Srila Prabhupada was not killed by his poisoners because it was the divine arrangement of the Lord as to how and when Srila Prabhupada would live or depart. The poisoners were under the influence of maya; Srila Prabhupada was not.

PERSECUTION OF GREAT DEVOTEES THROUGHOUT HISTORY

Throughout history, great preachers have been attacked, harassed--sometimes even apparently killed--by atheists or demoniac persons. Perhaps the most famous example, as Srila Prabhupada noted, was Lord Jesus Christ. Similarly, John the Baptist was imprisoned and killed. Later on, each of the Apostles of Christ was killed or crucified by malicious leaders of secular society or pseudo-religious society. For instance, Saint Thomas was beheaded by an envious, non-Vaishnava king in southern India who was goaded by false Brahmins into fearing the saint’s powerful preaching in the region.

Long before the times of Christ and John the Baptist, Sri Prahlada Maharaja was similarly the victim of several assassination attempts led by his own father. Around 1000 years ago, an envious king conspired to kill Sri Ramanujacharya. In the early part of the sixteenth century, Srila Haridas Thakura was tortured in 22 market places with expectation that he would surely die from such punishment. It is well-known that envious clerics (in the 20th Century) tried to hire assassins to kill Srila Bhaktisiddhanta Sarasvati. Srila Prabhupada mentioned that his *guru-maharaja* left this world early due to disgust over the conspiracies of his leading disciples.

In this world, hardened materialists often try to repress the transcendental teachings of pure God consciousness as taught by Lord Chaitanya and His great devotees, but they are never successful in their intrigues. A pure teacher of God consciousness, the *sad-guru*, boldly propagates the message of the Absolute Truth, the Supreme Lord, by showing the path back to the Kingdom of Godhead. But not everyone can deeply appreciate that divine mission. Atheists, impersonalists, false religious leaders, and other materialists who want to maintain the status quo in this world, feel threatened by such propaganda work for the cause of the Lord. Others want to exploit the mission of the eternal guru for their own personal prestige and profit. Therefore, powerful preachers are often crucified, imprisoned, attacked, or killed—even by their own people or followers, as was Jesus Christ, who was betrayed by Judas and by leaders of the Jewish religion of that day.

Srila Prabhupada stated:

- (1). ***“Just as they tried to kill Lord Jesus Christ, they may try to kill me also.”*** (May 1976)
- (2). ***“Don’t torture me and put to death.”*** (1977)
- (3). ***“Better to kill me here.”*** (1977)
- (4). ***“This is also suicide.”*** (1977)
- (5). ***“Killed by Rama or killed by Ravana. Better to be killed by Rama.”*** (1977)

THE SOUL CAN EXIST EVEN THROUGH THE BONES

In Srimad Bhagwatam (7.3.18-19) it is described that the soul can remain in a body even though, as in the case of Hiranyakasipu, there only remain bones or even just a skeleton. ***“A yogi can keep himself alive in a***

transcendental state even if buried not only for many days but for many years” and **“the soul can exist even through the bones”** are quotes from purports to that Bhagwatam section. Also: *“It appears that even if a yogi does not drink a drop of water, he can live for many, many years by the yogic process, though his outer body be eaten...”*

Similarly it was seen that although Srila Prabhupada fasted or ate only very tiny amounts for over 9 months, and his body became emaciated and was only bones with no muscle or fat, that he remained in full Krishna consciousness and his body continued to function. His kaviraja was amazed when Srila Prabhupada’s heart and other internal organs returned to normal overnight when it appeared his condition was on the verge of collapse. To many devotees it was obvious that Srila Prabhupada was maintaining his body by spiritual strength, that he was in the body but apart from it while in full control of his life or death.

We can only imagine the frustrations of the poisoners that their doses were proving insufficient and that Srila Prabhupada continued to survive long after any ordinary person would have succumbed. The conclusion is that Srila Prabhupada clearly had the wherewithal to remain alive in spite of his being fed any amounts of poison, and that he finally departed when it was either his decision or Krishna’s decision to do so. The poisoners then foolishly thought they had killed Srila Prabhupada.

MAYA CANNOT TOUCH A PURE DEVOTEE

*“...maya cannot touch a pure devotee: when you find a devotee is supposed in difficulty it is not the work of maya but it is the work of the Lord by his personal internal energy. The Pandava’s tribulation in so many ways, Lord Ramacandra’s departure to the forest, his wife the Goddess of Fortune’s being kidnapped by Ravana, Lord Krishna’s death being caused by the arrow of a hunter, Thakura Haridasa’s being caned in 22 market or Lord Jesus Christ being crucified are all acts of the Lord personally. We cannot always understand the intricacies of such incidences. Sometimes they are enacted to bewilder persons who demons. [...] We should only try to understand everything from the standard of devotional service. [...] any one who is cent per cent engaged in the service of the Lord is transcendently situated and the influence of maya has no more any action on such body. **The Lord and his pure devotees are always beyond the range of maya’s action.** Even though they appear like action of maya, we should understand their action of yogamaya or the internal potency of the Lord.” (SPL, Satsvarupa, Apr 3, 1968)*

ACTUAL MURDER OR ATTEMPTED MURDER ?

Praghosa das posted an article on vnn.org in discussion of whether anyone was able to kill Srila Prabhupada, offering the opinion that Srila Prabhupada actually departed when he wanted, being under the full protection of the Supreme Lord. To think that Srila Prabhupada was killed by poison or that his departure was effected by poisoners is an inaccurate understanding of the actual situation. From the material viewpoint, it may appear that Srila Prabhupada was murdered, but the pure devotee, by dint of his full knowledge and surrender to Krishna, is never limited by the workings of the material energy.

DEVOTEE: *Does Lord Jesus Christ appear in the spiritual sky with the body he manifested on the earth?*

PRABHUPADA: *Yes. Otherwise how there can be resurrection? Ordinary body cannot be resurrected. He appeared in his spiritual body, certainly. Jesus Christ told, if I remember, that "Lord, excuse these persons," who were crucifying him. Is it not? He knew that **"These rascals, they are killing me, but... They are offending certainly. So they do not know that I cannot be killed, but they are thinking that they are killing."** You see? **But that was offensive**, therefore he begged Lord to be excused because God cannot excuse to the offenders of the devotee. He can excuse one who is offender to God, but if somebody is offender to the devotee, God never excuses. Therefore he prayed for them. That is devotee's qualification. He prays for everyone, even of his enemy. **And he could not be killed. That he knew. But those rascals, they thought they were killing Jesus Christ.** (BGita 4.1-6 Los Angeles, January 3, 1969)*

PRABHUPADA: *These, these rascals, they thought that **"Jesus had a material body. Let us kill him."** So Jesus Christ **bewildered them more**, to remain rascal, that they will **continue to think that Jesus had a material body.***
JYOTIRMAYI: *Bewildered them?*

YOGESVARA: Yes, he bewildered them more by saying: "All right, go on thinking like that."

PRABHUPADA: *That is their punishment. They remain always in darkness that Jesus had a material body.* (Conversation with devotees and guest about Twelfth Canto Kali-yuga, June 15, 1974, Paris)

Srila Prabhupada gives the example of fire and the iron rod which has been heated until red-hot by the fire; essentially both are fire and non-different. Similarly the physical body of the spiritual master or pure devotee is completely "spiritualized" by its full contact with the Supreme Spirit. Failure to understand Srila Prabhupada's transcendental position explains much of the reason why many consider Srila Prabhupada to be "dead," unavailable directly, no longer present in his instructions, murti or photo.

Srila Prabhupada was the personification of one who always worked under the protection of the Lord and he was completely in charge of his departure, as this was his statement to us. Krishna had put his staying or leaving completely in Srila Prabhupada's own hands; this is recorded history. Srila Prabhupada's arrival and departure were completely under divine control. Therefore, the issue is not so much of Srila Prabhupada's "murder" as it is the most horrible sin and offense of *trying* to kill Srila Prabhupada.

"You try to trace out the history of the world, you'll find always persons who are for Krishna or God, they have been persecuted. Lord Jesus Christ was crucified, Haridasa Thakura was caned in twenty-two market places, Prahlada Maharaja was tortured by his father. So there may be such things. Of course, Krishna will protect us. So don't be afraid. Don't be afraid if somebody tortures us, somebody teases us. We must go on with Krishna consciousness without any hesitation, and Krishna will give us protect." (SBhag Lecture, Seattle, Oct. 21, 1968)

SRILA PRABHUPADA DID NOT HAVE A MATERIAL BODY

"...A pure devotee of the Lord does not live on any planet of the material sky, nor does he feel any contact with material elements. His so called material body does not exist, being surcharged with the spiritual current of the Lord's identical interest, and thus he is permanently freed from all contaminations of the sum total of mahat-tattva..." (Srimad-Bhagavatam 1.13.55)

"It is therefore enjoined, guruṣu nara-matiḥ: one should stop thinking of the spiritual master as an ordinary human being with a material body. Arcye viṣṇau śilā-dhīḥ: everyone knows that the Deity in the temple is made of stone, but to think that the Deity is merely stone is an offense. Similarly, to think that the body of the spiritual master consists of material ingredients is offensive. Atheists think that devotees foolishly worship a stone statue as God and an ordinary man as the guru. The fact is, however, that by the grace of Kṛṣṇa's omnipotence, the so-called stone statue of the Deity is directly the Supreme Personality of Godhead, and the body of the spiritual master is directly spiritual. A pure devotee who is engaged in unalloyed devotional service should be understood to be situated on the transcendental platform [Bg. 14.26]."

Those who thought they could speed up Srila Prabhupada's departure by poisoning him with cadmium were truly in illusion, thinking Srila Prabhupada to be an ordinary man who would respond to such a secret attack of ordinarily deadly chemicals. And these type of dull-heads were among the senior leaders of ISKCON, and some of them are likely still there.

It is very interesting that Srila Prabhupada's last kaviraja several times explained how one day he saw Srila Prabhupada's health condition as very bad, and then the next day, it was very good and normal. This was determined from the pulse and blood pressure. This can be explained as being due to Srila Prabhupada's not being under the influence of the material energy and that he was an accomplished, perfect yogi.

Jayapataka: *"I'll be back to say that you defy all medical laws. Sometimes you become very weak and sometimes you become immediately strong."* (Conv, Nov. 8, 1977)

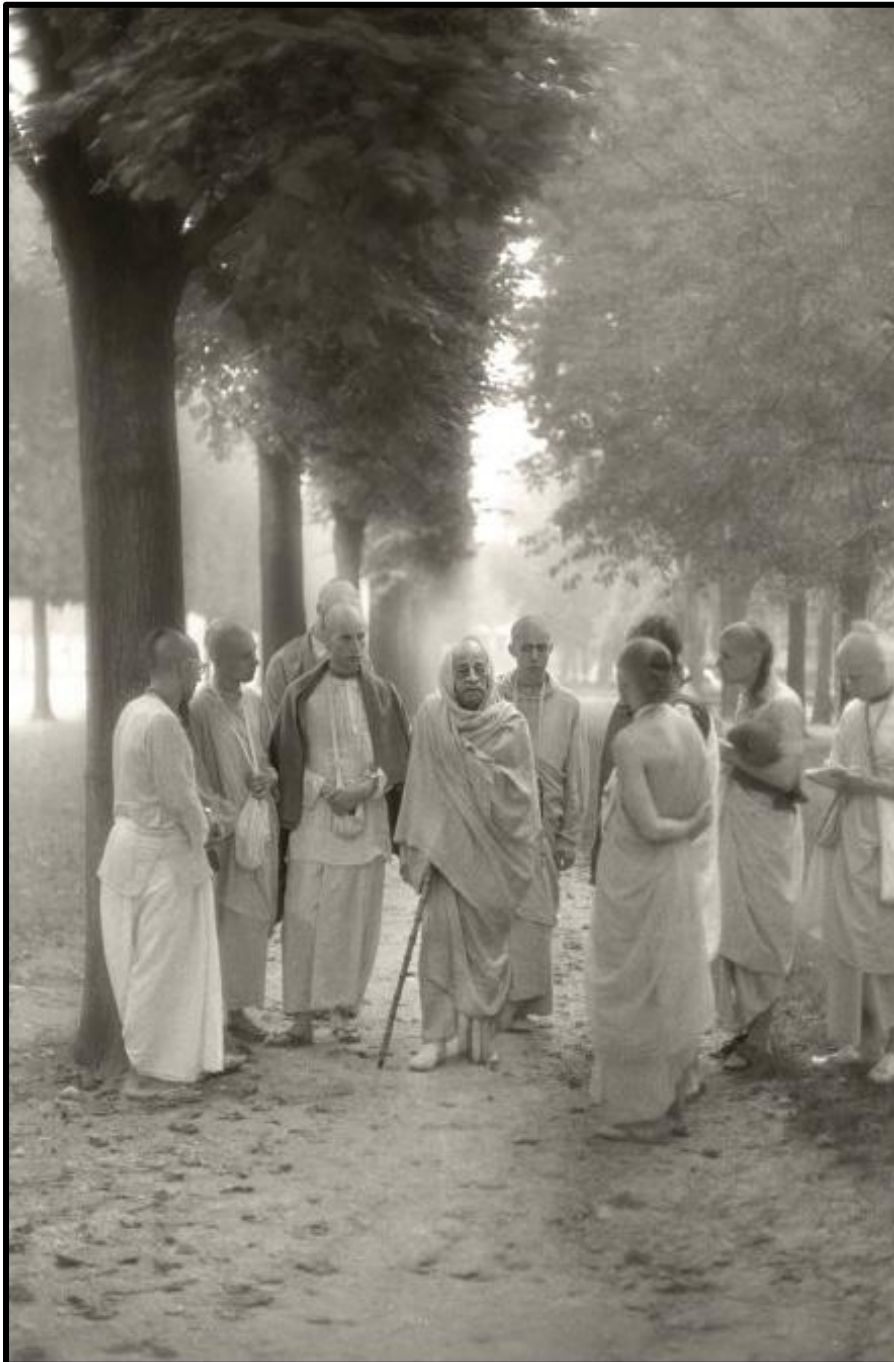
SRILA PRABHUPADA'S PHYSICAL CONDITION MYSTERIOUSLY FLUCTUATED

It is to be noted, especially during the last month or so of Srila Prabhupada's manifest presence, that the doctors and kavirajas were surprised and astonished by a particular recurring phenomenon. Several times Srila Prabhupada's apparent life signs such as pulse had become very weak, but within a few hours there was a complete change, such as the heartbeat becoming fully strong once more. We therefore conclude that the

poison was acting to the extent that Srila Prabhupada allowed, but that he, as a fully realized pure devotee and mystic yogi, was actually unaffected by the poison and that he finally departed not because of poison but because of it being the time chosen either by himself or by Lord Krishna. From Anantacharya das:

“Kaviraj Shastri, the doctor, comes in at 8:00 a.m. and declares Srila Prabhupada's pulse to be normal. Kaviraj says that he has seen many, many patients, but never one with a body like Prabhupada's. One day everything will seem in disorder, but the next day everything will be perfect again. Today there is no more high blood pressure either.”

“The unalloyed devotee of the Supreme Lord, who are totally surrendered souls, do not care when they leave their bodies or by what method....“If the yogis is perfect, he can select the time and place for leaving this material world, but if he is not so perfect, then he has to leave at nature's will.” ... (BG.8.23, Prt)



CHAPTER 94: POISONING THROUGHOUT HISTORY

"Visat: 'from poison.' The Dhritarastra group, Dhritarastra and his sons, they conspired to give them poison. They were transferred to a house. They were so obedient because Dhritarastra happened to be the superior in the house, and he took care of the Pandavas when they were small children because their father died at an early age." (Bhagwatam lecture, Mayapura 4.10.74)

"Politicians, popes and parents were all victims at different times. Indeed white arsenic (arsenic oxide) became known as "inheritance powder." ...Hendrik Ball

INTRODUCTION

The history of Europe, Asia and India is filled with the intrigue of poisonings for thousands of years. In the case of Napoleon, for example, historians have recently researched and debated whether he was killed by arsenic and cyanide, and whether Empress Josephine and Napoleon's son, the Duke of Reichstadt, were also killed by arsenic poisoning. Tests on samples of Napoleon's hair from his earlier years show high levels of arsenic at the times of the Battles for Moscow and Waterloo, times when he fell too ill to effectively command his troops, and was thus defeated at these critical junctures of history.

*I am an evil, poisonous smoke... But when from poison I am freed,
Through art and sleight of hand, Then can I cure both man and beast.
From dire disease oft times direct them: But prepare me correctly, and take great care
That you faithfully keep watchful guard over me: For else I am poison, and poison remain.
That pierces the heart of many a one. (Valentini, 1694)*

Come bitter pilot, now at once run on
The dashing rocks thy seasick weary bark!
Here's to my love! O true apothecary!
Thy drugs are quick. Thus with a kiss I die.
Romeo and Juliet, act 5, sc. 3

HISTORY OF POISONS

Toxicology dates to earliest man, who used animal venoms and plant extracts for hunting, waging war, and assassinations. The Ebers papyrus (circa 1500 B.C.) contains information pertaining to many recognized poisons: hemlock (the state poison of the Greeks); aconite (a Chinese arrow poison); opium (used as both poison and antidote); and such metals as lead, copper, and **antimony**. There is also an indication that plants containing substances akin to digitalis and belladonna alkaloids were known. Hippocrates (circa 400 B.C.) documented a number of poisons and clinical toxicology principles pertaining to bioavailability in therapy and over-dosage.

In the literature of ancient Greece, there are several references to poisons and their use. Theophrastus (370-286 B.C.) a student of Aristotle, included numerous references to poisonous plants in *De Historia Plantarum*. Dioscorides, a Greek physician in Emperor Nero's court, produced the first classification of poisons, which was accompanied by descriptions and drawings. His separation into plant, animal, and mineral poisons not only remained a standard for 16 centuries but is still a convenient classification today. Dioscorides also dabbled in therapy, recognizing the use of emetics in poisoning and the use of caustic agents or cupping glasses in snakebite.

Poisoning with plant and animal toxins was quite common. Perhaps the best-known recipient of a poison used as a state method of execution was Socrates (470-399 B.C.). Expeditious suicide on a voluntary

basis also made use of toxicologic knowledge. Demosthenes (385-322 B.C.), who took poison hidden in his pen, was only one of many examples. The mode of suicide calling for one to fall on his sword, although manly and noble, carried little appeal. Cleopatra's (69-30 B.C.) knowledge of primitive toxicology permitted her the more genteel method of falling on her asp (snake) instead.

The Romans, too, made considerable use of poisons in politics. One legend tells of King Mithridates VI of Pontus whose numerous acute toxicity experiments on unfortunate criminals led to his eventual claim that he had discovered "an antidote for every venomous reptile and every poisonous substance." He himself was so fearful of poisons that he regularly ingested a mixture of 36 ingredients as protection against assassination. The poetic treatise "Theriaca" by Nicander of Colophon (204-135 B.C.), dealt with poisonous animals; his poem "Alexipharmaca" was about antidotes.

Poisonings in Rome took on epidemic proportions during the fourth century B.C. It was during this period that a conspiracy of women was uncovered to remove the men from whose death they might profit. Similar large-scale poisoning continued until Sull issued the *Lex Cornelia* (circa 82 B.C.). This appears to be the first law against poisoning, and it later became a regulatory statute directed at careless dispensers of drugs.

Prior to the Renaissance, the writings of Maimonides (Moses ben Maimon, A.D. 1135-1204) presented a treatise on treatment of poisonings from insects, snakes, and mad dogs (*Poisons and Their Antidotes*, 1198). From the early Renaissance, the Italians, with characteristic pragmatism, brought the art of poisoning to its zenith. The poisoner became an integral part of the political scene. The records of the city councils of Florence, and particularly the infamous Council of Ten of Venice, contain ample testimony of the political use of poisons. Victims were named, prices set, and contracts recorded, and when the deed was accomplished, payment was made.

An infamous figure of the time was a lady named Toffana, who peddled specially prepared arsenic-containing cosmetics (*Agua Toffana*). Accompanying the product were appropriate instructions for use. Toffana was succeeded by an imitator with organizational genius, a certain Hieronyma Spara. A local club was formed of young, wealthy, married women, which soon became a club of eligible young, wealthy widows, reminiscent of the matronly conspiracy of Rome centuries earlier. Among the prominent families engaged in poisoning, the Borgias are the most notorious. Alexander VI, his son Cesare, and Lucretia Borgia were quite active. The deft applications of poisons to men of stature in the Church swelled the holdings of the Papacy, which was the prime heir.

Then there was Catherine de Medici. She exported her skills from Italy to France, where the prime targets of the ladies were their husbands. Under guise of delivering provender to the sick and the poor, Catherine tested toxic concoctions, carefully noting the results. Culmination of the practice in France is represented by the commercialization of the service by Catherine Deshayes, who earned the title *La Voisine*. Her business was dissolved by her execution. Her trial was one of the most famous of those held by the *Chambre Ardente*, a special judicial commission established by Louis XIV. *La Voisine* was convicted of many poisonings, including over two thousand infants.

The tradition of the poisoners spread throughout Europe, and their deeds played a major role in the distribution of political power through the Middle Ages. Pharmacology, as we know it today, had its beginning during the Middle Ages and early Renaissance. Concurrently, the study of the toxicity and the dose-response relationship for therapeutic agents was commencing (Paracelsus, 1493-1541).

Orfila, a Spanish physician in the French court, was the first toxicologist to use autopsy material and chemical analysis systematically as legal proof of poisonings. His introduction of this detailed type analysis survives today as the underpinning of forensic toxicology. Magendie, a physician and experimental physiologist, studied the mechanisms of action of emetine, strychnine, and "arrow poisons". His research into the absorption and distribution of these compounds in the body remains a classic in toxicology and pharmacology. (Casarett and Doull's Toxicology)

The alchemist's symbol for arsenic, a menacing coiled serpent, probably symbolizes very well the element's prevailing evil reputation. Anxiety about arsenic is not difficult to comprehend, inasmuch as arsenic compounds were the preferred homicidal and suicidal agents during the Middle Ages and arsenicals have been regarded largely in terms of their poisonous characteristics in the nonscientific literature. For example, an

almost clinical description of acute arsenic poisoning appears in the novel *Madame Bovary*. Flaubert's extensive account of Emma Bovary's prolonged death throes must have made a vivid impression on many a reader. Arsenic has also been referred to in more recent literature, such as Kesselring's drama, *Arsenic and Old Lace*, where the Brewster sisters also used strychnine and cyanide to dispatch their guests.

Arsenic had widespread use in eighteenth-and nineteenth-century medicine as a tonic, or "alterative." At about the same time that Flaubert was writing *Madame Bovary*, there were a half-dozen "official" arsenicals listed in the U.S. Dispensary. The prevailing professional opinion at that time concerning the medicinal use of arsenic was summarized as follows: "Arsenic is *a safe medicine*; none of the respondents having found it permanently detrimental..." The heyday of arsenical chemotherapeutics occurred in the early part of the twentieth century, when Ehrlich discovered Salvarsan (arsphenamine), which was effective in treating human venereal disease; but the use of these compounds declined after World War II, with the advent of the more specific antibiotics.

For those who doubt that heavy metals and exotic poisons are in fact used in poisoning in modern day times, it may be useful to note the numerous case histories of poisoning in the following chapters. This will be useful to dispense with the disbelief that is all too often found amongst the followers of Srila Prabhupada and ISKCON that no one would poison another person in the modern world, and especially not Srila Prabhupada. Unfortunately, the message the following modern case histories of poisoning give us is that poisoning is very much a popular method of murder today, and that Srila Prabhupada's poisoning should not really be a so unbelievable as some have thought.

ANOTHER RESUME ON ARSENIC AS POISON

The entire success of a criminal poisoning depends on the process imitating the effects of a natural disease. So said Edinburgh's professor of forensics Robert Christison in 1836. If he was right, then the odds ran strongly in the murderer's favor when arsenic was involved. In 19th century Britain, arsenic was the poisoner's substance of choice. From 1750 to 1914, it featured in 237 cases to come before the English courts. The second most common substance -- opium -- trailed a long way behind, with just 52 cases. And while the fact that anyone ever finished up in the dock, not to mention at the end of a hangman's rope, showed that not all arsenic poisoners got away with their crime, the majority almost certainly did. The poison was particularly popular with impatient heirs, keen to get their hands on their fortunes, hence its name, the inheritor's powder.

The element called arsenic will pass quite safely through the human body provided it remains in that elemental state. What most people mean by arsenic is the compound arsenic trioxide, known in the 1800's as white arsenic. A harmless-looking powder, resembling flour or sugar at a quick glance, white arsenic is virtually undetectable in hot food and drink and fatal in small doses. "If you feel a deadly sensation within and grow gradually weaker, how do you know you are not poisoned?" asked the London newspaper *The Leader* in 1855. "If your hands tingle, do you not fancy it is arsenic? ... Your friends and relations all smile kindly upon you; the meal looks correct but how can you possibly tell there is not arsenic in the curry?" Of course you couldn't and the idea was terrifying.

And then there was the difficulty in diagnosing cases of arsenic poisoning. As Robert Christison pointed out, the first requirement in catching a murderer is to recognize that a murder has been committed. Doctors at that time had only the patient's symptoms to go on, however, and the clinical signs of arsenic -- vomiting and diarrhea -- were easily mistaken for those of common diseases such as food poisoning, dysentery and cholera. In 1862, the London toxicologist Alfred Swaine Taylor, giving evidence in a murder trial, said he knew of at least eight cases where death had at first been recorded as due to cholera. Only after suspicions had been raised later and the body exhumed was the true cause found not to be disease at all but an irritant poison such as arsenic.

And if the poison was administered in small doses over a period of time then the chances of being caught were particularly slim. Some poisons such as cyanide and strychnine work according to a strict timetable and dispatch their victims in a predictable manner. Arsenic, by contrast, is mysterious and shilly-shallying, behaving more like an infectious disease, so that the nature and length of the victim's suffering depends partly on their genetic make-up and general state of health. Death from acute arsenic poisoning can

take anything from two hours to four days, although victims have been known to linger for a fortnight. For most, though, the misery lasts at least 24 hours.

To confuse matters further, human beings are capable of building up a certain tolerance to arsenic if they go about it carefully enough. In 1851, a community of peasants living on the Austria-Hungarian border were found to be taking arsenic in what would normally be lethal doses. They believed that the poison was good for their health and took it as a tonic, starting with a tiny sub-toxic dose and gradually increasing it. Defense lawyers quickly seized on this to try to sow doubt in juries' minds. Was this case really murder? Perhaps the arsenic in the dead person's food or body had been self-administered for health reasons, only this time the victim had gone too far?

And then there was arsenic's ready availability. For a few pence and with no questions asked, it was possible to buy enough to wipe out the entire neighborhood. A cartoon in the humorous magazine *Punch* in 1849 shows a child so small she is barely able to see over the counter asking a chemist: "Please mister will you be so good as to fill this bottle again with laudanum and let mother have another pound and a half of arsenic for the rats." The chemist, who appears to be in his early teens, replies "Certainly ma'am. Is there any other article?" Charles Dickens's magazine *Household Words* imagined a particularly sinister scene: "A thin, respectable-looking man in spectacles, with dark hair and whiskers and wearing a long brown coat, calls at a chemist's shop ... and asks for an ounce of arsenic to kill rats....He has a design to poison his wife, her mother or a man to whom he owes money ... and he has now got a stock in trade for the carrying out of his intentions."

In 1851 the British government introduced The Sale of Arsenic Regulation Act after a crescendo of complaint and concern from the medical profession, the press and the public. The legislation required the seller to record the buyer's name and address and the buyer to sign a register, which became known as the poison book. Gradually through the 19th century and on into the 20th, arsenic became harder and harder to obtain. This, together with better diagnosis of poisoning cases, finally led to the end of arsenic's deadly career as an unseen murder weapon. It was, however, extremely nasty while it lasted.

POISONING CASE STUDIES

SANKARACHARYA GURU POISONED

During the poison discussions in mid-November 1977 wherein Srila Prabhupada said that he had been poisoned, one of the discussion topics by those around Srila Prabhupada centered on a poisoning of a guru in the Sankaracharya line. Tamal mentioned that since that poisoning, none of the Sankaracharya gurus would eat food unless it was cooked by their own men. The guru had been poisoned with powdered glass and suffered horribly for six months.

SRILA PRABHUPADA TALKS ABOUT POISONING INCIDENTS

Poisoning in India has been historically very common. Srila Prabhupada told the story of kings who had beautiful women trained as assassins by feeding them small doses of poison from childhood in ever increasing amounts until their very kiss was lethal. The king would then send the women to seduce his enemies with the "kiss of death."

In June 1976 Srila Prabhupada explained about his own godbrother, Ananta Vasudeva das, who had committed suicide by taking poison after the discovery that his wife had been unfaithful. Vasudeva's young son had found his mother with another man and to prevent her husband from hearing of it, the mother had poisoned her own son. Srila Prabhupada said that Bhaktisiddhanta Saraswati was wary of doctors and their injections, concerned that he could be poisoned. Srila Bhaktisiddhanta was supposedly poisoned in late 1936, as was confirmed by Bhaktisiddhanta's brother Lalita Prasad.

MURDEROUS DISCIPLES ARE A COMMON PHENOMENON

India Today (April 30, 2001) ran an article called "Gunmen of the Gods" wherein Mahant Divyanandji

Maharaja of the Swargashram Pilikothi was quoted: *“There have been many incidents in the past when a disciple has killed a head priest for ownership of the property attached to the religious places. There are miscreants who want to grab the land either by dethroning the head priest or implicating him in false cases or even eliminating him physically.”* Thus the Mahant never moved about the city without his armed “commandos.” He said further, **“Most of us have firearms for our own personal security and to fight unscrupulous operators who are disguised as sadhus.”**

The article continues by describing how Mahant Ramji Das, who heads the Santoshi Akhara, bought his own rifle for his defense, claiming that **“sometime ago the temple head priest was murdered by his own so-called disciples.”** Mahant Anoop Das of the Khaki Akhara keeps two disciples and two firearms with him always, fearing that the 13 acre land attached to the temple may make him a target.

Saksi Gopal das reported after a visit to Vrindaban that: *“...protected by taboos forbidding investigation, poison has claimed the lives of many acharyas and temple priests in India. By my count, in the same year that Srila Prabhupada passed away, no less than five other “acharyas” in the Mathura-Vrindaban district also passed away, and poison was suspect in every case. Guru assassination is “vahi bat,” the same old story.”*

In 1977 ISKCON had assets thousands of times more valuable than 13 acres of land in rural India. Accordingly, the temptation for material gain in ISKCON was thousands of times more attractive to disciples with selfish dispositions. No one should be so naïve; to achieve a status “as good as God” is certainly motive enough for some to resort to even the unimaginable and horrific deed of murdering your own gurudeva and then sit in his seat. Kill guru, become guru.

INDIRA GANDHI’S POLITICAL PRISONERS: HEAVY METALS?

We have previously discussed the rumors of 1975-76 that Indira Gandhi’s primary political opponents were poisoned in captivity, resulting in kidney disease. The leading opposition party leader, JP Narayan, contracted his “disease” while in prison, then was released to house arrest, and went to the USA for advanced medical treatment. However, he died in 1979. Meanwhile, Gandhi’s opponents managed to take power for a few years, but she returned to the position of Prime Minister by 1980, as her primary competitor JP Narayan had died, perhaps due to poisoning. Srila Prabhupada commented that he had the same disease as JP Narayan.

COMPARISON WITH NAPOLEON’S ALLEGED POISONING

In *Assassination at St. Helena* by Forshufvud and Weider, a theory of how Napoleon was slowly weakened by arsenic and then finished off with mercury cyanide is laid out in detail. However, we do not take the position that Napoleon was intentionally poisoned. Evidence and discussions in the 17 years since *Someone Has Poisoned Me* was published indicate two things:

- (1). That Napoleon may have been poisoned accidentally and environmentally because arsenic was pervasively used in that time without people being aware of its dangers
- (2). Napoleon sustained very high levels of arsenic intoxication for many years, as revealed in a number of hair tests over many years.

We compare Napoleon’s physical symptoms to those of Srila Prabhupada below, and find that there is a striking similarity. The purpose of this comparison is simply to show that Srila Prabhupada had a striking similarity of physical symptoms to someone who is now known for sure, through numerous hair tests, to have endured arsenic poisoning (what was Napoleon’s cause of death is another matter). This comparison establishes that Srila Prabhupada’s symptoms are fully compatible to arsenic and heavy metal poisoning, because he had all those symptoms.

Next in our line of reasoning is that arsenic poisoning symptoms and cadmium poisoning symptoms are very similar. And, we know Srila Prabhupada had sky-high levels of cadmium from three separate hair tests, something like 250 times above the average normal levels. Therefore, the point is that Srila Prabhupada did have the symptoms found in those who were poisoned, like Napoleon.

The parallels between the poisonings of Napoleon and Srila Prabhupada are many. Study of the alleged Napoleon poisoning, suggested by Hansadutta das in 1998, gave great insight as to how to proceed with investigation into Srila Prabhupada’s poisoning. In both cases there were suspicious symptoms, a mysterious

illness that baffled the doctors; in both cases exhumation was not an option, resulting in advanced hair testing. Both cases involved the struggle to convince historians and various parties who had vested interests in their own incorrect diagnoses. Both cases also involved a study of the historical record to identify the poisoning suspects, out of all the persons associated with the deceased. As the similarities are studied below, we must remember that cadmium poisoning symptoms are very similar to those of arsenic.

NAPOLEON REVISITED: POISONING SUSPECTED

Ben Weider and Sten Forshufvud collaborated on an investigation into the actual cause of Napoleon's death and in 1961-62 they had samples of hair tested by neutron activation analysis. High levels of arsenic were confirmed, and poisoning was suspected. In the decades to follow, many different relics of Napoleon's hair were tested and all were found to have very abnormally high arsenic levels, as much as 51 ppm, a lethal amount depending on how long that level lasted.

In 1972 Forshufvud published *Who Poisoned Napoleon* in several languages, and Weider and Forshufvud together published *Assassination at St. Helena* in 1978, reprinted in 1995. In 1999, Weider released *The Poisoning of Napoleon*. Historians, forensic scientists, politicians and the public have engaged in a vigorous debate due to these books and the case presented within that Napoleon was poisoned with arsenic over a long span of time and then finished off with mercury. The poisoners were thought to be the British, the monarchists of France and Napoleon's closest advisor and servant.

Amazon.com's Military History Editor lauded the 1995 book as follows: "*The academic elite hated this theory when Sten Forshufvud first introduced it in 1961, but over the years, working with experts across the globe, he built an increasingly forceful case that an assassin killed Napoleon with arsenic.*" But by 2016 the Napoleon poisoning debate was still going on. Although everyone agreed with hair tests results showing extremely high levels of arsenic, whether the poisoning was accidental or intentional was still undecided.

In 1995 the FBI tested some of Napoleon's hair and said, "the arsenic levels are consistent with poisoning," which could be intentional or not. The Praxis Post and the Nando Times in June of 2001 reported that five different samples of Napoleon's hair were tested at the Forensic Institute of Strasbourg. The director, Bertrand Ludes, said the tests showed from 7 to 38 ppm, confirming "chronic long-term poisoning by arsenic." The experts said also, "*one nanogram per milligram (1 ppm) is at the high end of an acceptable level of arsenic.*" Furthermore, the director "*and Dr. Pascal Kintz, an institute toxicologist, said they analyzed, and dismissed, the possibility that the arsenic contamination came from other sources - as detractors of the murder theory claim - such as seafood. Both men have served as expert witnesses at trials.*"

The French Senate met to consider the revelations and listen to Ben Weider say, "Both the FBI and Scotland Yard, confronted with the results of these tests, have said that if they came across similar results in the case of a recent victim, they would have no hesitation at all in **opening a murder inquiry.**"

A conference in France was held with a dozen eminent toxicologists, coroners, cancer specialists and police forensic scientists on hand. Over 500 newspapers and magazines worldwide covered the story that Napoleon had been poisoned with arsenic and mercury. History books had to be amended.

The GBC book and their media organs are on record as denying both Napoleon's and Srila Prabhupada's poisoning. Whatever their opinions about Napoleon might be, the GBC should recognize that research, investigation and evidence can discover truths of history that often vary dramatically with popular opinion. This principle should also be applied to the continued investigation into Phase Two of Srila Prabhupada's poisoning (Who did it?).

The significance of Napoleon's poisoning in relation to Srila Prabhupada's case is found in the similarities of chronic heavy metal poisoning symptoms as well as confirmation of the value of hair testing. That Napoleon was chronically poisoned with arsenic has now become widely acceptable by scientists and historians alike. The GBC's mockery of the Napoleon poisoning "theory" in their book simply embarrasses themselves. They cited one of the few remaining dissenting scientists (Hindmarsh) to claim that Napoleon was not poisoned, and somehow they missed the point. ***Whether Napoleon was intentionally poisoned or not does not change the fact that he had poison in his body at levels that are usually lethal.*** These facts are not in contention. More recent studies have shown that Napoleon was probably heavily exposed environmentally to

arsenic all his life and may have developed a resistance to arsenic levels that would kill people today. One source said: "people [then] were constantly exposed to arsenic from glues and dyes throughout their lives."

The point is that the symptoms in Napoleon and Srila Prabhupada were strikingly similar, both due to heavy metal poisoning. Hair tests for both persons showed very abnormally elevated levels of arsenic or cadmium.

SIMILAR SYMPTOMS IN NAPOLEON AND SRILA PRABHUPADA

The forensic examination of some of Napoleon's hair revealed over 40 doses of arsenic over a period of 6 months. Weider and Forshufvud list Napoleon's symptoms of chronic arsenic poisoning as follows, and we show those symptoms in bold that were **seen to be present** in Srila Prabhupada in 1977 and yellow highlighting for those that were **especially prominent** in Srila Prabhupada:

1. Frequent headaches.
- 2. A marked general or very severe fatigue and exhaustion.**
- 3. A noticeable change in disposition, disinclination for work, depression, which can nevertheless occasionally change to an exaggerated optimism.**
- 4. Disturbance in sleep rhythm (somnolence alternating with insomnia).**
- 5. Polyneuritis in both motory and sensory nerves, most pronounced in the latter. A chronic case of arsenic intoxication will feel pain in different places, mostly in the lower legs, the shoulders & in the region of the liver.**
- 6. The feet and lower legs become swollen.**
- 7. The muscles of the calf are subject to fatty degeneration, and become consequently very weak. The victim can walk only with difficulty.**
- 8. Swollen liver.**
- 9. Skin tends to turn bronze in color (jaundiced, yellow complexion).**
- 10. The entire body may itch anywhere or everywhere.**
- 11. Hair on the head grows very thin.**
- 12. General lack of appetite, indigestion, stomach pains.**
- 13. Impairment of hearing leading to pronounced deafness.**
- 14. Impaired, dark rings under the eyes, vertigo.**
- 15. Sensitivity of the eyes to sunlight or bright artificial light. The victim may prefer a nearly darkened room.**
- 16. Tendency to periods of emotionalism as expressed by tearfulness.**
- 17. Difficulty in urination. Scanty urine, discharged slowly or painfully.**
- 18. Persistent dry cough.**
19. Tendency to pleurisy, difficult breathing
20. Sensation of fever without rise in body temperature, sweating.
21. Icy cold legs with larger doses of arsenic, especially in mornings.
- 22. Severe hoarseness by affection of the pharynx and larynx.**
- 23. Tachycardia or quickened pulse.**
- 24. Irregular pulse, or very slow pulse, according to doses.**
25. Frequent and painful muscle cramps, especially in lower legs.
- 26. Spasms in various parts of the body.**
- 27. Constipation alternated with diarrhea**
- 28. Conjunctivitis (cold in the eyes)**
- 29. Restlessness**

These symptoms (at least 24 out of 29) will sound very familiar when reading Srila Prabhupada's health history, and are synonymous with arsenic poisoning, very closely resembling the physical symptoms Srila Prabhupada exhibited during His 1977 "illness."

SIMILARITIES IN NAPOLEON AND SRILA PRABHUPADA CASES

- 1. Napoleon's hair ranged from 1.06 ppm to 51 ppm of arsenic during intermittent poisoning, and Srila**

Prabhupada's 2.6 ppm arsenic and average 15.75 ppm cadmium readings are notable in comparison.

2. Out of Napoleon's nine arsenic measurements, four were below or just slightly above Srila Prabhupada's reading of 2.6 ppm.
3. Napoleon's walks became fewer and shorter, then ceased, as did his carriage rides. So it was also with Srila Prabhupada's walks and car rides.
4. Napoleon's swelling in the extremities came and went with the timing of the individual poisonings. Srila Prabhupada's swelling also came and went often, presumably after he was poisoned.
5. Antommarchi, Napoleon's doctor, noted lung damage, and suspected tuberculosis - Dr. Gopal also suspected tuberculosis with Srila Prabhupada. Strange coincidence?
6. In both cases, subacute symptoms lasted up to a week.
7. On Dec. 3, 1816, Bertrand noted Napoleon's skin had become yellow, suggesting that his liver was affected. Bhavananda noted the same and suggested the same with Srila Prabhupada on May 25, 1977, just days after the severe health attack on Srila Prabhupada in Hrishikesh.
8. On Dec. 14, 1816, Napoleon's severe illness caused muscular spasms and a brief fainting. The same occurred with Srila Prabhupada on Sept. 8, 1977.
9. The entire Napoleon poisoning description is remarkably similar to the case of Srila Prabhupada: one sees innumerable parallels and similarities.
10. No one tried to attribute Napoleon's health symptoms to diabetes, so why do those in ISKCON try to do so? Yes, Srila Prabhupada may have had some level of diabetes, but he also had symptoms NOT found in diabetes. Those "mystery" symptoms are fully compatible with either arsenic or cadmium poisoning.

NAPOLEON SUMMARY

Our comparison with Napoleon is to illustrate the striking similarities between Napoleon and Srila Prabhupada's health symptoms. Napoleon was poisoned. Srila Prabhupada's symptoms are very similar. It simply supports the other evidence that Srila Prabhupada was poisoned, although we do not claim that these symptoms in themselves are anything other than supplementary to the cadmium hair test proofs. Napoleon's being poisoned with arsenic does not prove that Srila Prabhupada was poisoned INTENTIONALLY, however. That Srila Prabhupada was intentionally poisoned is established by evidence that has been described in Parts One through Ten.

BLANCHE TAYLOR MOORE

Blanche Taylor Moore had been sentenced to death in 1990 for the capital murder of her boyfriend by acute arsenic poisoning. She was also charged with, but never tried for, the murder of her first husband in 1973, and for the attempted murder of her second husband in 1989. She is also suspected in the deaths of her father, mother-in-law, and possibly several others. All of the victims are thought to have been fed food laced with an arsenic formula ant poison from convenience stores. She continued to deny everything and appealed her conviction from Death Row in a Raleigh prison..



A book about her life story was written by Jim Schutze, called ***The Preacher's Girl: The Life and Crimes of Blanche Taylor Moore.*** A few passages from this book will be included below to detail the symptoms of arsenic poisoning and to illustrate how arsenic poisoning is still a murder method in the modern world. Actually, 45 *known* murders have been attributed to arsenic poisoning in the last 50 years in the one state of North Carolina alone. These passages also demonstrate how difficult it is to detect arsenic poisoning and how easy it can be to get away with it.

Blanche was pretty, well-liked, charming, and a church-going Christian and grandmother. She had raised two daughters diligently and successfully. She had no criminal record. She apparently loved all three men in her life. She worked hard and no one could believe that these evil deeds were her actions. The prosecution succeeded in obtaining her conviction because of overwhelming circumstantial evidence and

because of her own adamant lies which contradicted numerous witnesses' testimony. Otherwise, no one had actually seen her poison anyone, although the 2 % arsenic ant killer was found in her home. It was a sweet syrup that was readily mixable in almost any food.

After 21 years of marriage, Blanche is believed to have poisoned her husband James Taylor over several months until he unsuspectingly received a massive and final, lethal dose.

"...the arsenic boiled off the inner lining of his stomach and bowels. He sat up straight in bed, and a jet of vomit shot out of his mouth and splattered against the far wall. His bowels exploded in a volley of thin rice-water stools. He fell back flat on the bed, fully awake, eyes wide open, convulsing and totally unable to control himself. But even as the toxin destroyed his muscles and nervous system, it already was sprinting even deeper into the physical and chemical structure that was his life. Moments after the vomiting began, his abdomen bulged and then drooped, horribly distending as the external tissues of the walled organs and the blood vessels turned to mush and all of his fluids began to leach into the open areas of his body cavity.

He was conscious and in his own mind for at least the first hour of his death process. He cried out, moaned, and screamed in agony. There were waves and explosions of pain as the basic synaptic chemistry of his nervous system began to pull apart. His body was flung about the bed and against the wall both by the pain and by the chaotic electrical storms taking place in his nerves and muscles. Then finally, as the oxygen-bearing cells in the blood began to collapse, he began to suffocate from within. His face turned a deep purple. His body went flacid as the muscle cells ceased to be able to convert sugar into energy. In the last hour of brain suffocation, the arsenic allowed him to escape into a universe of hallucinations. The ferocious grimace on his dead face told his sister Dot that his body had experienced wild pain to the very last instant.

'It must have been a heart attack,' Dot whispered. But James' death had nothing to do with a heart attack. Rather, he'd been eaten alive, minutely and gradually, cell by cell, by arsenic. The secret of arsenic is that it loves life, races to life, embraces it, combines with it quickly and consumes it hungrily, converting it chemically, molecule by molecule, from life into death. He had been extremely sick with flu-like symptoms of sore throat and diarrhea for two weeks. He had seen the doctor several times..."

In the coming descriptions of Blanche's victims and their symptoms, note the similarities to Srila Prabhupada's illness. Keep in mind that Srila Prabhupada was poisoned with low-level doses while Blanche's victims received much more acute poisonings. Thus the following symptoms are often much more dramatic than seen with Srila Prabhupada.

Blanche Taylor Moore had already developed a friendship with Raymond Reid before she killed James Taylor. She developed an intimate relationship with Raymond through a dozen years or more. Blanche filed a multi-million dollar sexual harassment suit against her long-time employers, Kroger Food Stores, and Raymond, assistant manager at the Kroger's in Burlington, was caught in the middle.

Apparently Blanche then decided to eliminate Raymond and began to feed him arsenic in her good home cooking. Raymond went to the local hospital several times but the doctors sent him home each time, thinking it was some stomach flu. When Raymond again checked in to the hospital, more tests and specialists came and went. (See Ch. 37, A Mysterious Illness) Raymond had nausea, vomiting, diarrhea, extreme weakness, swelling, anemia and blood irregularities, heart irregularities, and failing kidneys. **Then his kidneys stopped producing urine and he began coughing up large quantities of mucus.** His intestinal tract was not working and he had a weak and raspy voice. **He required a painful circumcision due to persistent inflammation and infection of the genital.** This last manifestation resembles the incident of Srila Prabhupada's surgery in London, a case of hyperkeratosis complicated by infection. All of Raymond's symptoms perfectly match those exhibited by Srila Prabhupada.

Raymond Reid was transferred to Baptist Memorial Hospital where it was discovered that his urine was blocked by inflammation in the urethra. He grew worse, thick-tongued and restless. (Same as Srila Prabhupada's symptoms!) Blanche visited the hospital often during Raymond's ups and downs, bringing food for him whenever he could manage to eat something. Finally Raymond received one last fatal dose of arsenic in his favorite foods that Blanche made so well: banana pudding and peanut butter milk shakes. (Srila Prabhupada was also fed poison by those close to him.)

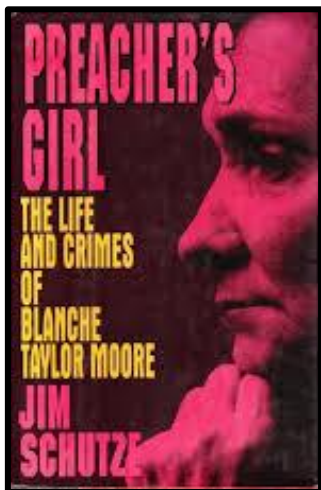
Of course, arsenic in milk delays the attack of illness a few hours or more, so suspicion of the food was never aroused. Raymond changed his will at the last moment to give one third of his assets to his beloved

Blanche who faithfully came to care for him every day at the hospital. He died horribly, with gargantuan swelling and open skin lesions everywhere. He leaked like a sieve, his body bursting from swelling and retained fluids. (Srla Prabhupada also had serious swelling symptoms.)

Blanche was able to convince the doctors that Raymond had died from Guillain-Barre syndrome. She netted handsomely from the division of his estate. A urine test for heavy metal contamination detected 6.5 times normal arsenic, but the test report was unnoticed and buried in his file until years later. These levels of arsenic in urine can only be produced by ingestion through the mouth. Environmental contamination through the lungs and skin could not produce anywhere near these levels, as was established with expert witness testimony at the trial. Keep this in mind when re-reading the results of Srla Prabhupada's hair analysis in earlier chapters.

Blanche had already become involved with a divorced preacher, who "fell in love" with her. After some time he pressed her for marriage and she began to poison him as well with tainted food. Preacher Dwight Moore went to doctors and the hospital repeatedly; no one could figure it out. He had nausea, diarrhea, vomiting, and severe nasal congestion. They married and the poisoning continued.

Finally Dwight was transferred to the UNC Hospital in Chapel Hill. It took six days, a battery of tests and several experts to determine that arsenic was at the root of symptoms that included paralysis and a potentially lethal staph infection. It was discovered at the last moment, with Dwight on the verge of death, that someone was administering arsenic to him *at the hospital*; tests revealed his body had 20 times the *lethal* amount of arsenic. Amounts of arsenic sufficient to kill many men were somehow withstood by Dwight Moore and he was put under guard and intensive care. Semi-crippled, he barely survived, but not without serious neuropathy.



Law enforcement became involved, Blanche failed a lie detector test, and a lengthy investigation ensued while Blanche remained in jail for a year. The prosecution had great difficulty in preparing their case because of the great span in time involved between the deaths of Blanche's first husband and her boyfriend, and the attempted murder of her second husband. Many exhumations were ordered, including that of Blanche's father and her mother-in-law. Everyone had clearly died from arsenic poisoning or had highly abnormal amounts of arsenic in their bodies. Neutron activation analysis was done on hair from Dwight Moore and the exhumed bodies.

While in jail, Blanche received a letter from a local diabetic alcoholic who claimed to have committed the murders. The drunk had died only a few days earlier. Extensive handwriting tests were done and it was proven with 80% certainty that Blanche had written the letter. The final convincing feature was that the envelope exactly matched those Blanche had used while in jail. The jury deliberated and found her guilty. Judge Freeman looked at the defendant and said: "*Blanche Kiser Taylor Moore, you will be put to death as provided by law. May God have mercy on your soul!*"

The story of Blanche Taylor Moore was hot news constantly for a year. A TV special movie was made as well. Blanche Taylor Moore's story is reviewed here for the purpose of better understanding acute and sub-acute arsenic poisoning from real case histories, showing the grotesque results of arsenic poisoning, and how difficult it is to detect it and prosecute it as a crime. Another interesting point is the instance of Isla Taylor, Blanche's mother-in-law, as given by Schutze:

"Isla Taylor was found to have had elevated arsenic levels at the time of her death. She was old enough and weakened enough by other ailments that Dr. Butts was uncertain it could ever be proved the arsenic had killed her. A large dose was found undigested in her stomach, suggesting she had been given arsenic moments before she died." (this is similar to the Medical Examiner's report in Appendix 1).

Hair analysis showed James Taylor having 42 times normal arsenic at the time of death. Raymond Reid showed 70 parts per million of arsenic at his death. Dwight Moore, who rewrote the texts on how much a man can withstand in arsenic poisoning, had 50 parts per million (hair) in his first poisoning episode, and 100 ppm in his second, near-fatal episode. *A lethal dose may be indicated by as little as 5 ppm of arsenic in the hair. Compare this to the 2.6 ppm found in Srla Prabhupada's hair. (see Chapter 44-45)*

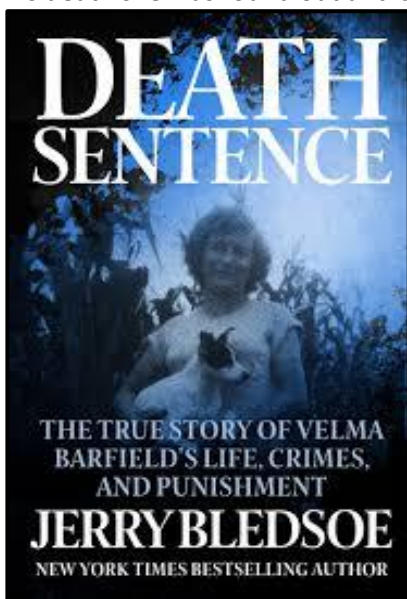
While Blanche Taylor Moore's victims were acutely and sub-acutely poisoned and their symptoms

were thus very dramatic, nevertheless their study helps to understand Srila Prabhupada's chronic poisoning symptoms and the amounts of arsenic required to cause deteriorating illness compared with amounts required to cause a quick death. The similarities of symptoms between Blanche Moore's victims and Srila Prabhupada is very remarkable.

OTHER NORTH CAROLINA ARSENIC POISONING MURDER CASES

In *The Preacher's Girl* by Schutze, other North Carolina arsenic poisoning cases are mentioned:

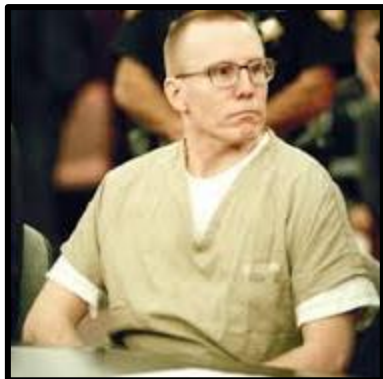
1. Nannie "Arsenic Annie" Doss of Lexington, a grandmother who died in 1965 doing life in prison, had successfully poisoned 11 victims, including 5 husbands, 2 children, her mother, 2 sisters, and a nephew. She explained that she had found her husbands to be "dull."
2. Rebecca Case Detter of Kernersville was sentenced to life imprisonment for killing her husband with arsenic-laced, household Terro ant killer.
3. Sally M. Holloman of Smithfield was sentenced to life imprisonment for the arsenic murder of her husband. She had slowly poisoned him right up to the last few doses while he was in his hospital bed. Eleven years after his death she was found out and convicted.



4. Susan Broadaway of Greensboro was sentenced to life imprisonment for the attempted murder of her husband. She had mixed arsenic in his coffee.
5. Velma Barfield, or "Death Row Granny," died by lethal injection in North Carolina in 1984, the first woman executed in the USA in 22 years. An arsenic poisoner, she was invariably described as pleasant, kindly, and friendly, or so she appeared. Mrs. Barfield admitted to using ant poison while under the influence of prescription drugs such as Valium in the deaths of her husband, her own mother, and three others. She had fed her husband oyster stew laced with arsenic, and he died a horrible tormented death of excruciating pain within hours. She sympathetically stood by and watched.
6. Robert F. Coulthard married into a prominent High Point furniture family, but soon began an affair and took out a \$351,000 life insurance policy on his wife. He spiced a fast-food hamburger with arsenic and his wife, mother of two children, died soon thereafter. She had been transferred to Duke University Medical Center, one of the best in the world, but the physicians were unable to correctly diagnose her condition until it was too late. Coulthard fed his wife her final dose in her hospital bed.

DR. MICHAEL SWANGO, a/k/a DOCTOR DEATH

A handsome, intelligent, all-American US Marine soldier, Michael Swango became a doctor at an Iowa university in 1985. He subsequently practiced in hospitals and medical related companies in various parts of the country until 1994, when he went to Africa and did the same there for over two more years. He spent two years in a US prison for a felony conviction of poisoning six fellow co-workers at an ambulance company. In 1996 he was arrested at the Chicago airport for felony fraud in lying on employment application forms some years earlier. He was on his way to work at another hospital in Saudi Arabia. Swango was convicted again and served time until 2000, when he was arrested upon his release by the FBI for many other murders.



James B. Stewart wrote an investigative report in 1999 on Dr. Swango's medical career called *Blind Eye*, and paints a picture of a narcissistic, psychopathic serial-killer suspected in about 50 deaths and also dozens of attempted murders. Swango's method of choice was poison, commonly arsenic, but he also is thought to have used injections of nicotine, valium, adrenaline, ephedrine, xylocaine, nupercainal, botulism, cyanides, fluoroacetic acid, aclemine, and two very untraceable poisons, potassium chloride and ricin (a castor seed derivative).

In Swango's first conviction for poisoning, law enforcement had found it difficult to absolutely prove Swango's guilt, but the judge nevertheless became convinced. One victim's hair was found to have "a high concentration of arsenic." Swango had delivered food and drinks after which the victims immediately became very ill, although no one actually saw him adding the poison. The drink was tested and contained arsenic. Arsenic ant poison was found in Swango's apartment, plus a virtual home laboratory for the manufacture of many poisons. "The victim's symptoms were all consistent with arsenic poisoning." The ants Swango claimed he was having a problem with in his apartment were found to be not native to Illinois, but were native to Florida where Swango had recently gone to visit family members. The non-jury trial judge explained, "...there are many tracks, and every track leads to the defendant's door, and I'm convinced beyond a reasonable doubt... that he is in fact guilty..."

One of Swango's arsenic poisoning victims in Zimbabwe, his landlady Lynette O'Hare, had her hair tested in South Africa, and found "a concentration of arsenic that was more than 12 times the norm." O'Hare's health problems required her to go on long term disability from her job, and her symptoms included "occasional nausea and headaches, she felt weak, and had a nagging cough, which a doctor thought was chronic bronchitis... recurrent bronchitis is a side effect of arsenic poisoning." (Please note this was one of Srila Prabhupada's persistent symptoms: cough and bronchitis, and he had 20 X more arsenic than normal.)

Although it was suspected since 1985 that Dr. Swango was poisoning his own patients by a long string of government and health officials as well as his own co-workers and acquaintances, Swango managed to move from one job to another, killing more and more as he went. Poisoning is not detected through normal autopsy procedures, and must be specifically suspected in order for specific tests to be ordered. Each type of poison requires a different test, and therefore poisoning is "the perfect crime," as one investigator noted while pursuing evidence in the Swango case.

From this case study, we can learn much about the methodologies of poisoning, the parallels with Srila Prabhupada's history and symptoms, and understand better how to pursue the evidence necessary to prove crimes of poisoning.

DIOXIN POISONING IN UKRAINE POLITICS

Victor Yushchenko, president of Ukraine, was finally diagnosed with near-fatal dioxin poisoning months after he had dinner with the head of the Ukraine security services, who apparently wanted to end his bid for the presidency. His face disfigured by the poison, he survived and won the election, which had to be held a second time due to election fraud on the first run. This is an example of an unusual and almost undetectable poison used in recent times and probably administered by an intelligence agency trained by the former KGB. **Similarly, cadmium is a most unusual choice of poison, nearly undetectable, and cannot be administered by someone not trained in its use.**



ALLEGATIONS OF ARSENIC POISONING IN MALAYSIA

In September 1998 Anwar Ibrahim, deputy prime minister of Malaysia and the cultivated successor to Premier Mahathir, was arrested on abuse of power and sodomy charges. Anwar had apparently accused his mentor Mahathir of corruption and wanted to depose him. The world watched as Anwar was beaten and dragged into court on charges widely believed to be politically motivated. Almost a year later, Anwar was still in prison, but had lost over 20 pounds and had strange symptoms:

- loss of hair, numbness in the fingers, dizziness
- high and fluctuating blood pressure, troubled lungs
- dry skin, serious heart irregularities requiring monitoring

We note that Srila Prabhupada also had several of these same symptoms.

Anwar's wife and attorney suspected poisoning and secretly smuggled a vial of urine from the prison, sending it to Australia for testing. Arsenic was found at 77 times above normal levels. The findings were

publicized, and Anwar was transferred from jail to a hospital for three weeks where further tests noted no arsenic poisoning, although arsenic levels were more than normal. Mahathir suggested that "There may be some evidence of arsenic poisoning but when you take shell fish you get arsenic in your urine," and adamantly denied that the Malaysian government poisons their politicians. When Anwar was first arrested in 1998, he



appeared in court with black eyes and a bruised face, claiming he had been beaten by the police. Mahathir countered that Anwar might have self-inflicted his wounds until the police chief admitted he had lost his temper and beat Anwar.

The Universiti Kebangsaan Medical Faculty experts have confirmed the finding of higher than normal levels of arsenic in Anwar's hair and fingernails. A senior Malaysian doctor told Asia Week "that while the level of arsenic was not immediately lethal, more serious symptoms such as abdominal pains could develop and prolonged exposure at these levels would have eventually led to death."

We note that this scenario matches that of Srila Prabhupada in 1977: gradual poisoning.

However, Anwar was proclaimed "not poisoned" and put back in jail and his trial resumed. He was convicted and served an extended sentence. His alleged poisoning is still unexplained.

What is the relevance of Anwar's story to the Srila Prabhupada poison investigation? It is a modern day example of an alleged arsenic poisoning that was not properly investigated and explained, in spite of widespread world publicity. Anwar's alleged poisoning involved smaller amounts of arsenic which effect an insidious progression of declining health, leading to death, but being almost unprovable and undetectable. The parallels with Srila Prabhupada's case are numerous. Chronic arsenic poisoning is a very effective means of eliminating the opposition with little possibility of being caught, even be it in the full view of the international political world. It would be interesting if Anwar's hair had been tested for antimony, which could explain why his hair was falling out.

HOMICIDAL CADMIUM POISONING CASES

(1). In 1995, a Russian banker, Ivan K. Kivelidi, died after coming in contact with cadmium, which is deadly to the touch. His secretary died of the same symptoms, apparently because the poison had been spread on an office telephone handset. The FSB is suspected of having been involved. In 2008 Vladimir Khutsishvili was arrested as a suspect in the murder.

(2). Turgut Ozal, the President of Turkey since 1989 to 1993 died suddenly on April 17, 1993 while serving in office when he was 66 years old at an Ankara hospital. He died of a suspicious heart attack leading some to believe in an assassination plot by deliberate poisoning. Turgut Ozal's remains were exhumed on October 2, 2012, on the orders of the Prosecutor's Office in Ankara, on the grounds that his death remains suspicious. According to a leaked autopsy report prepared by the Forensic Medicine Institute, doctors found in his body a high level of "strychnine creatine" -a powerful poison that leads to respiratory arrest in 15-20 minutes and could also cause a heart attack. His wife Semra Ozal has claimed for years that he was poisoned. The documents, which confirm poisoning and which were transferred by relatives to the investigative authorities were destroyed, blood test results went missing and a parliamentary inquiry was interrupted. The Kurdish separatists have repeatedly stated that Ozal was poisoned by the Turkish special services.

Later on November 26, 2012 daily Zaman reported that an autopsy of the exhumed remains of Turgut Ozal, revealed the presence of four poisoning substances. Pathologists discovered the presence of banned insecticide DDT at 10 times the level considered normal. "Experts also detected the presence of cadmium, a chemical element, in his body. In addition, experts also found the radioactive elements americium, a transuranic radioactive chemical element, and polonium in Ozal's remains. According to the experts, the former president's body was weakened with americium and polonium over a long period of time, and with the use of DDT, ingested in food or drink, his death was accelerated."

(3). Murder by cadmium is so rare, there is only one documented case internationally, according to John Harris Trestrail III, founder of the Center for the Study of Criminal Poisoning. The killing in 1995 of Ivan Kivalidi in Moscow remains unsolved, he said after checking his database of 900 poisonings worldwide.

(4). Reported in the Yorkshire Post, July 23, 1981: Two youths aged 14 and 15 administered cadmium chloride mixed in an orange drink to eleven children. They suffered from sickness and blurred vision, but no one died. The younger boy had strong political views and intended to poison his opponents. They had stolen the chemical from Humberside Education Authority.

(5). Dr. Aggarwal, Indian toxicologist, reported that some years ago in Japan a patient died when he was mistakenly given an injection of cadmium chloride instead of calcium bromide.

OTHER ARSENIC CASE STUDIES

A large number of suicidal, homicidal, or accidental arsenical poisonings by ingestion have been described in various medical texts. One may take note of the amounts of arsenic in these cases, as well as the physical symptoms of poisoning, and compare them with the forensic evidence and medical history in Srila Prabhupada's case. The similarities and parallels are consistent and repetitive, and arsenic's history of insidious and horrible incidents awakens us to the reality that poisoning is not a fantasy in historic literatures. It is a common occurrence and has continued to occur throughout history into present time. Also remember that cadmium symptoms are practically the same as those of arsenic.

We highlight below the consistent symptoms which manifest, as they did with Srila Prabhupada.

(1). In 1955 in Japan over 12,000 infants were fed powdered milk contaminated with arsenic. There were 130 deaths. The infants ingested 1.3 to 3.6 mg of arsenic daily but did not show symptoms of illness for two to three weeks. The subacute poisoning symptoms were fever, abdominal swelling, enlarged liver, coughing, runny nose, conjunctivitis, vomiting, diarrhea and melanosis. As the surviving children grew up, there were increased rates of mental retardation, epilepsy, and brain damage. Again we see heavy metals poisoning results in cough, conjunctivitis, rhinitis (runny nose).

(2). In 1901 Reynolds reported on a case of over 500 patients who had been drinking arsenic contaminated beer, noting manifestation of a variety of arsenical poisoning symptoms. The first symptoms were digestive, especially vomiting and diarrhea. In a few weeks other symptoms appeared: conjunctivitis, runny nose (rhinitis), laryngitis, bronchitis and skin eruptions. Gradually effects were noticed in the nervous and muscular systems. Mental confusion, heart irregularities and scaly skin lesions followed thereafter. This incident is regarded as sub-acute poisoning.

(3). In 1956 Mizuta reported on 220 patients poisoned by arsenic contaminated soy sauce in Japan. This amounted to about 3 mg of arsenic being ingested daily for 2-3 weeks, with results similar to but more acute than in the 1901 Reynolds case. Symptoms were: 85% had facial edema and anorexia, 20% had peripheral neuropathy, less than 10% had skin problems. Liver swelling and symptoms of the upper respiratory tract were predominant in most cases. Hair analyses were performed and found to contain from 3.8 to 13.0 ppm near the root. This was a very serious poisoning with dramatic onset of poisoning symptoms. We can understand that if Srila Prabhupada had 2.6 ppm in his hair compared to 3.8 to 13.0 ppm in these Japanese patients, then his symptoms would be somewhat less dramatic but still very serious, especially since his poisoning lasted at least 6 months.

(4). In the early 1960's reports came from Antofagasta, Chile of many cases of chronic arsenic poisoning from a contaminated water supply with 0.8 ppm of arsenic. Children were most seriously effected, and symptoms were primarily: broncho-pulmonary disease history, abnormal skin pigmentation, thickening of skin (hyperkeratosis), chronic coryza (mucus), loss of nerve and muscle function of the extremities, and abdominal pain. Also typical was chronic cough, diarrhea, and ischemia of the tongue, a condition of reduced blood flow resulting in loss of taste.

(5). In 1969 a report appeared about a large number of chronic arsenic poisoning cases due to wells contaminated with geologic deposits in 37 villages of southwest Taiwan. Drinking the water for up to 45 years had resulted in skin diseases and cancers plus Blackfoot's disease, where the extremities atrophy and gangrene due to nerve and muscle deterioration.

(6). In 1973 Feinglass reported on 13 persons exposed for 75 days to well water contaminated with arsenical

insecticides. The prominent feature was gastrointestinal symptoms related to the timing of water ingestion.

(7). In 1952 a study was made of use of arsenic in a old folk's cure for treating asthma called Fowler's solution. About 8.8 mg arsenic was ingested daily for 28 months. Symptoms appeared in 13 months as skin freckling and darkening, gastrointestinal troubles, and facial edema. Neurological symptoms appeared after two years. Another study of 362 persons also taking Fowler's solution for many years revealed that skin symptoms appeared only in those who had taken the larger doses. This would explain why Srila Prabhupada did not exhibit skin discolorations, due to arsenic being a minor and secondary poison to cadmium, which does not produce skin discolorations like arsenic does.

(8). In 1940 Butzengeiger reported on 180 French vineyard workers who had been chronically poisoned by arsenic from insecticides and herbicides used in and near their work. Symptoms were similar to the cases in Taiwan, manifesting vascular disorders, hyperpigmentation and keratosis. Thickening of the soles and palms, gangrene in the fingers and extremities, and heart irregularities were common. Hair testing found only 0.4 ppm of arsenic, however. This normal hair reading shows that past exposure will result in future health consequences, even though the blood which feeds the hair becomes quickly cleared of arsenic when arsenic exposure ceases. *Lesson: Similarly, Srila Prabhupada may have had his major exposure to arsenic earlier in 1977 with hair readings far above the elevated reading of his hair from the clippers. Very little additional arsenic may have been required later in 1977 to maintain Srila Prabhupada's declining health after initial heavy doses of poison early in 1977. Once poisoned with adequate amounts of arsenic, Srila Prabhupada's body would have naturally worsened in health due to the latent effects as the year wore on.*

(9). A 55-year-old Asian female was hospitalized for diarrhea, nausea, vomiting, and weakness of unknown etiology. The patient had diabetes and had been in her usual state of health until 5 weeks earlier when, after eating noodle paste, she and her husband developed persistent nausea, vomiting, and diarrhea. Both were admitted with dehydration and hypokalemia and treated for one week. On discharge the patient's weakness necessitated the use of a cane for walking. Approximately 3 weeks later, the patient's husband complained of weakness, then vomited and had a syncopal episode. He was resuscitated with intravenous (IV) fluids and admitted to the hospital. The following day he suddenly became hypotensive, had a cardiopulmonary arrest, and died. Four days later, the female again developed nausea, vomiting, diarrhea, and weakness. She also noted numbness in her hands and feet, described as "pins and needles." She distinguished this from the numbness in her toes previously ascribed to diabetic neuropathy. The patient had also been bedridden for the past 10 days due to weakness and inability to walk. There were no further neurologic complaints.

Her past medical history revealed no history of alcohol abuse. Review of systems was pertinent for a 20-lb weight loss over the past month and diffuse tissue swelling. Physical examination revealed a weak Asian female lying in bed. Vital signs were: blood pressure, 120/75 mm Hg; pulse, 90 beats/min; respirations, 20 beats/min; and temperature, 100.4°F (38°C). HEENT examination demonstrated periorbital edema and bilateral carotid bruits. Lungs were clear to auscultation, and the cardiac examination revealed normal rate with a 2/6 systolic ejection murmur radiating to the aortic region. Abdominal examination revealed mild distention with bowel sounds present, with no tenderness or organomegaly. Pulses were 1+ in all the extremities. Neurological exam revealed disorientation to person, place, and time; cranial nerves II-XII intact; motor examination with muscle strength 4 to 5/5 except for quadriceps and iliopsoas strength of 3/5 bilaterally; deep tendon reflexes 1+ biceps with absent brachioradialis, knee and ankle reflexes. Plantar reflexes were normal. Sensory examination revealed absent position sense and decreased vibration and pin prick in the lower extremities, and decreased vibration, position sense, and pin prick in the upper extremities. During the next 3 days the patient's muscle strength diminished in a caudal-to-rostral pattern, and she was transferred to the ICU with a diagnosis of Guillain-Barré syndrome.

Review of the records from the first hospitalization revealed a prolonged QT interval on routine ECG and a finding of mild hypotension requiring 6 days of intravenous crystalloid infusions, an unusual requirement for the presumed diagnosis of gastroenteritis. In the ICU, laboratory examination revealed a hemoglobin (Hb) of 8.1 g/dL with a mean corpuscular volume (MCV) of 93.3 μ^3 , and a white blood count (WBC) of 2400 cells/mm³. Other laboratory tests were within normal limits, including serum iron, cortisol, vitamin B₁₂, folate, and thyroid function tests. Westergren sedimentation rate was normal at 19mm/h. Her ECG demonstrated a normal sinus rhythm, QRS axis of +60 degrees, and a QT of 0.61 seconds. Lumbar puncture measured a normal

opening pressure of 135 mm H₂O and the CSF contained 5 WBC/mm³, ORBC/mm³, protein 0.042 g/L, and a glucose 98 mg/dl. *Radiopaque material was noted on a plain abdominal radiograph.* The toxicologic consultant ordered a stat spot urine for arsenic, which measured 16.422 µg/L. The patient underwent chelation therapy until the urinary arsenic was sufficiently reduced. During recovery the patient experienced extreme pain with even light touch to the extremities. After 10 months the patient had recovered from her peripheral neuropathy enough so she could feed herself. **Lesson: note how difficult it was to detect the arsenic poisoning, and how many tests it required! The husband died before it was discovered, and the wife almost did also. She was diabetic as well, but diabetes was not the cause of her illness.**

DON'T EAT THE BEEF CURRY!

In September 1998 Time Asia reported on a mass arsenic poisoning case in Sonobe, Japan. Four deaths and 65 hospitalisations resulted when arsenic was laced into the curry at a town festival. Soon afterwards, two men were hospitalised with poisoning symptoms; arsenic was found in their hair. The two dined regularly at the home of a couple who once used arsenic in a termite extermination business. In 1985 an employee of this couple died under mysterious circumstances. All three men were insured with the couple named as beneficiaries. However, due to inadequate evidence, charges were not lodged until much later. **Lesson: It is very difficult to identify arsenic poisoning and the arsenic poisoner.**

THAI PRINCE POISONED BY YOUNG MISTRESS

A Thai girl named Chalasai at the age of 14 became mistress to a Prince Thitiphan Yugala and soon after her marriage to the prince at age 23, she poisoned her husband with arsenical insecticide in his coffee. He became unconscious and she fled the palace to join her lover, a chestnut seller, marrying and having a son. The prince went into a coma and died 8 days later. Chalasai was later arrested and convicted of manslaughter in February 2002.

Lesson: Arsenic poisoning is not something from the pages of medieval history. It is a method of murder still employed in modern times. And it does not always make any sense.

BULGARIAN SECRET POLICE ASSASSINATE DISSIDENT

Georgi I. Markov had defected from Communist Bulgaria and was working with Radio Free Europe in London in the 1970's. He had a large audience in his home country who regularly listened to his criticisms of the repressive Zhikov regime. Two attempts by the Bulgarian secret service on Markov's life failed, one in Sardinia and one in Germany involving a **poisoned drink**. In late 1978 as Markov was walking to work on a London bridge, he was shot in the thigh with a ricin-poisoned, pinhead-sized metal pellet fired from a gun built inside the tip of an umbrella. Markov died agonizingly after 4 days. Most Bulgarian secret police files were destroyed with the collapse of communism in 1991, but sufficient evidence was found to establish Zhikov ordered Markov's assassination with help from the KGB.

POPE JOHN PAUL'S ASSASSINATION ATTEMPT

In 1981 a Turk named Ali Agca shot Pope John Paul in St. Peter's Square, but the serious stomach wound proved non-fatal. The bullet was suspected to be contaminated with some sort of poison. Extensive interrogation and investigation by Italian authorities failed to establish any definite link between Agca and a sponsor or accomplices. The KGB, the Bulgarian secret service, the Iranians, and the Kurdish underground have all been named as involved parties, and convincing arguments were made in two books that the Bulgarians were responsible. The Israeli Mossad said that the Iranians were behind the assassination attempt. The truth is yet uncertain.

LESSON: Major religious leaders are the target of assassins who execute the secret, well-planned designs of powerful concerns. There are several indications that Srila Prabhupada's poisoning involved some beyond the ISKCON "inner circle" that has already been very much implicated. This is an open remaining question..

A FEW EXAMPLES FROM CENTURIES AGO

In 1596 Edward Squires was hired by Spain to poison Queen Elizabeth I by smearing an opium-based poison on the saddle's pommel. In 1776 Thomas Hickey was hanged for treason after he failed to assassinate George Washington by poisoning a dish of peas. Catherine Deshayes of France, known as La Voisin, was an abortionist and sorceress who marketed her arsenic "Inheritance Powder" to women wanting to eliminate their husbands. Hired to poison Louis XIV, she failed. She was severely tortured and burned at the stake.

Nero employed the assistance and advice of a woman named Locusta and he poisoned his brother, mother, and several wives. Livia, wife of Emperor Augustus, used belladonna as her choice of a homicidal weapon. Claudius was killed by his wife Agrippina, who injected poison into some figs which he then ate. Poisoning in ancient Rome became widespread in the high circles of society, and eventually 170 women were convicted and punished for their homicidal poisoning activities.

MORE RECENT CASES

Between 1892 and 1905, Johann Otto Hoch used arsenic to poison a series of wives for his financial betterment. He moved from town to town and located new widows from obituaries in the newspapers, endearing himself, and after marriage, disposed of them with arsenic. Eventually the suspicious pattern was noticed; he was tried and hung in 1906 for homicidal poisoning.

Graham Young, a toxicomaniac from the age of 11 when he received his first chemistry set, died in prison in 1990 after being convicted of 2 murders, 2 attempted murders, and 2 charges of poisoning. Earlier he had spent 9 years in a mental institution, but was released as rehabilitated. He then sought employment at a photographic optical firm in England which used one of his favorite poisons, the deadly element thallium. He experimented on many victims and noted the results. When he killed two people with thallium, he disputed the doctors' misdiagnosis of a nerve virus, giving himself away.

Jonestown, Guyana was the scene of 913 deaths in 1978, most due to poisoning from a fruit drink laced with cyanide. Many drank the poison on the order of their leader, Rev. Jim Jones, and others were forcibly injected. It was a combination of suicide, murder, and madness.

Donald Harvey, as a nurse's aid from 1983 to 1987, admitted to the murders of 24 persons under his care with arsenic or cyanide. He had a compulsion to kill, and was sentenced to three terms of life imprisonment.

In 1988 George Trepal, a Mensa Society member, tainted his neighbors supply of Coca Cola bottles with thallium. One died and one was permanently disabled. Trepal had been upset with his neighbors, and was found to have traces of thallium in his home. He was sentenced to death in Florida.

WAS YASSER ARAFAT POISONED BY THE MOSSAD?

Yasser Arafat led the Palestinian struggle for independence and extinction of Israel since the 1960's, and he is considered a hero to the Palestinian people. From Wikipedia:

"Israel attempted to assassinate Arafat on a number of occasions, but has never used its own agents, preferring instead to "turn" Palestinians close to the intended target, usually using blackmail. According to Alan Hart [1989, Arafat, A Political Biography], the Mossad's specialty is poison. According to Abu Iyad, two attempts were made on Arafat's life in 1970. In 1976, Abu Sa'ed, a Palestinian agent working for the Mossad, was enlisted in a plot to put poison pellets resembling grains of rice in Arafat's food... After the Israeli security Cabinet on 11 September 2003 had decided that 'Israel will act to remove this obstacle [Arafat] in the manner, at the time, and in the ways that will be decided on separately', Israeli Cabinet members and officials had hinted on Arafat's death and the Israeli military had begun making preparations for Arafat's possible expulsion in the near future, many feared for his life."

On Oct. 24, 2004 Arafat became ill, but a series of international doctors could not find the cause. He died in Paris two weeks later, and for 9 years teams of Russian, Swiss, and French investigators worked to determine the cause of death, which was widely suspected to be poisoning. The Swiss found high levels of polonium in Arafat's body and traces in his Ramallah compound and clothing, although the French declared his death was from natural causes and that the polonium was "environmental."

"The Swiss forensic team had found levels of polonium in Arafat's ribs and pelvis 18 to 36 times the average, and were 83 percent confident that polonium poisoning occurred, but Professor Bochud disagreed,

stating that the poisoning hypothesis by polonium is 'reasonably supported.' According to the Swiss expert team (including notably experts in radio-chemistry, radio-physics and legal medicine), on a probability scale ranging from 1 to 6, death by polonium poisoning is around five." (Nov. 6, 2013, Al Jazeera)

A similar case occurred in 2006 when a dissident Russian activist, Alexander Litvinenko, fell ill in London and died 3 weeks later. He was poisoned with highly radioactive polonium, likely when he drank tea with a shady Russian colleague who now stays in Moscow. From Wikipedia: "A public inquiry began on 27 January 2015, concluded in January 2016 that Litvinenko's murder was an FSB operation, that was probably personally approved by Vladimir Putin."

NAVEEN KRISHNA'S EXPERIENCE

In 1998 the new ISKCON temple complex in Delhi was opened. Naveen Krishna das, as a GBC member, had already orchestrated and deeply participated in the poison investigation being headed by Balavanta. He was visiting his parents in Delhi, and was coaxed into visiting the opening festivities. Jayapataka and Gopal Krishna, among others, gave him the cold shoulder as he sat to honor prasadam. Suddenly a brahmachari ran up and switched his half served plate with one "already prepared for you." Against his better judgement, Naveen ate everything. Within hours he boarded his return flight, becoming extremely ill, and laid down with great nausea and chills. Arriving in Sweden, he urgently called Harikesha and described how ill he was. Harikesha hurriedly came and administered an Ayurvedic antidote which he kept in case of poisoning. Naveen slowly recovered and decided to be more cautious with the acceptance of "prasadam" from those who might object to his involvement in the investigation of Srila Prabhupada's poisoning. Without Harikesha's timely antidote, Naveen's fate was questionable. In 2017, Naveen wrote further:

"Just 2 days ago I was offered "maha-prasada" by a visiting Iskcon guru/sannyasi from Mayapur, and I had to go get it from a place that could have been a setup for other mischief. I did not go. In 1998 one of the suspects arranged for me to get "prasad" with poison in it in Delhi and I was very sick; I was saved by some Ayurvedic medicines in Sweden."

CONCLUSIONS

Poisoning as a means of homicide is still in wide use and is much more common than normally assumed. Many cases go undetected, and many others go unproven. There are plenty of people in this material world who are completely capable of committing this most reprehensible of crimes. Some poisons are very hard to discover, and often are detected only by coincidence or clever investigative work. Poisoning is the method of cowards, those who cannot act openly, those who are deceitful and merciless. Such was the nature of those who poisoned Srila Prabhupada, slowly, with the exotic and uncommon but extremely powerful heavy metal called cadmium.

Poisoning is often a preferred method for homicide since it is difficult to detect or prove. A book titled



Criminal Poisoning: Investigational Guide for Law Enforcement, Toxicologists, Forensic Scientists, and Attorneys by John H. Trestrail, III (Humana Press, 2000) filled a large gap in providing professional guidance in this field. No one should be under the false impression that poisoning is something from the story books- it is a common method of murder that is most often undiscovered and unpunished. The poisoner is a coward who strikes in secret, posing to be neutral, a loved one, or even a favored disciple. We contacted Mr. Trestrail (left) in 2003 and again in 2017, but he advised that his "consulting services are not directly available to the general public, but only to law enforcement, attorneys, and medically related personnel that represent them."

Another purpose of reviewing the various case histories in the following chapters, including those from medical literatures, is to provide a general overview of the effects of sub-acute and chronic poisoning in various peoples and places and in various circumstances. Although many cases described involved only arsenic, the result of cadmium poisoning would have very similar symptoms and etiology.

CHAPTER 95:

FALSE THEORIES AND OBJECTIONS

INTRODUCTION

There are a number of arguments put forward by those who adamantly deny the poisoning of Srila Prabhupada even in the face of much evidence and proof that he was in fact poisoned. This chapter addresses these false theories and objections, which, more or less, are dishonest maneuvers to avoid confronting the truth of the issue. They may also stem from emotional reactions which disallow facing the truth or occur from simply ignorance of the facts and evidence, being misinformed or misled.

“HE WOULD HAVE PUT AN END TO THE POISONING TO PROTECT HIS MOVEMENT”

This is speculation- who can know the mind of the pure devotee? Certainly not us! Was the crucifixion of Christ the end of Christianity? No, **BUT** Christ’s teachings were adulterated by those who pretended to be his followers. Srila Prabhupada’s mission can only be endangered by deviations from his instructions by his followers, and he will live forever for those who do follow them. Faithful followers will struggle to protect Srila Prabhupada’s movement from those who poisoned its Founder Acharya and then introduced many unauthorized concoctions.

This is a common objection, as seen here from Naveen Krishna’s notes of his phone discussions with Tamal (Ch. 56). But who are we to second guess or pretend to know the mind of the pure devotee, that he should have done so and so, etc. In TKG’s Diary we read:

“Prabhupada’s mind works so transcendently! No one can possibly understand how the acharya thinks.” (Pg. 179) NOTE: Sometimes Tamal understood properly and sometimes he did not.

Did Jesus Christ even object to his torture and crucifixion? And was it the end of Christianity because he was crucified? Is it not possible that Srila Prabhupada would have tolerated his poisoning just as Haridas Thakur tolerated his whipping in 22 markets? Is not a pure devotee completely selfless and uninterested in his own welfare? Tamal’s reasoning is not a genuine objection; it is offered to those who would be fooled that

4. He stated that if indeed Srila Prabhupada was being poisoned, he would have been making a big issue out of it and demanding a proper investigation inquiry and pointing out the demons to protect his society.

Srila Prabhupada was like any conditioned soul concerned about self-defense. One devotee wrote:

“If he thought that there was an attempt on his life he would immediately have called for a meeting of all GBC’s. He would have refused the ‘medicine’. He was not lying there totally helpless and defenseless. He definitely had his wits about him. But if you think that everything in his life was lila and his life ended as did Pariksit Maharaja’s by a poisonous bite, then what would be the meaning of this ghastly rasa? Was he so inconceivably generous that he allowed some to love him and some associates to poison him? He had sufficient ability and assistance to stop any apparent death attempt or send anyone away that he wanted to.”

Perhaps this idea of what Srila Prabhupada would have done is not correct. Perhaps Srila Prabhupada had reasons and a perfectly logical, transcendental rationale to quietly tolerate his poisoning, even though he knew about it. The above speculation does not disprove his being poisoned. Further, the Bhagwatam describes that no one can understand the movements of the pure devotee:

*“The devotee does not do anything not sanctioned by the Supreme Personality of Godhead. As it is said, vaiṣṇavera kriyā mudrā vijñeha nā bujhaya. **Even the most learned or experienced person cannot understand the movements of a Vaiṣṇava, a pure devotee.** No one, therefore, should criticize a pure Vaiṣṇava. A Vaiṣṇava knows his own business; whatever he does is precisely right because he is always guided by the Supreme Personality of Godhead”* (Srimad Bhagavatam 9.4.68 Purport)

In Perfect Questions, Perfect Answers (pg. 51) Srila Prabhupada said that Bhaktisiddhanta Saraswati had a disciple who had the *“personal motivation to do business with my guru maharaja.”* But Bhaktisiddhanta took the high road and did not reject his disciple, just as Lord Krishna accepted Putana as His mother. Similarly,

Srila Prabhupada knew how fallen and dangerous some of his disciples actually were, but he simply carried on trying to reform them, train them, and accept whatever service they did for him, inspite of their poisoning him.

WHAT DIFFERENCE DOES SRILA PRABHUPADA'S POISONING MAKE? SO WHAT?

Those who poisoned him did so to take-over the movement and sit in his seat, using the Acharya's assets for their separate guru franchises. This was the purpose of the poisoning; to remove Srila Prabhupada and then become guru. What difference does it make? Well, one is the corruption: a child abuse institutional culture, unending and unnecessary book changes, loss by alienation of 95% of Srila Prabhupada's direct disciples, demigod worship in the temples, total guru financial unaccountability, and about 50% guru public falldowns, what to speak of what is unknown to the public. Another difference is that the movement has been practically ruined by these poisoners and now sincere followers of Srila Prabhupada want to purify the mission of the poisoners, their accomplices, supporters, and doctrines. We should believe that poisoners have faithfully carried out Srila Prabhupada's desires? Really? Another difference is that we are very upset that Srila Prabhupada was put into such difficulty, that we were unable to protect him, and that he was taken away from us prematurely. What difference does it make? Just be patient and we'll show you.

"After seeing your video, it seemed to me that your position was almost incontrovertible, but Abhiram Prabhu's rebuttal is also very sound, albeit from a quite different angle. IMHO only a court case could settle this. But what would be the point? What difference would it make to ISKCON today? Ys bvs" (May 26, 2017)

"Thank you for your reply. What difference does it make? Well, what was the motive for removing Srila Prabhupada? And what did the poisoners do after Srila Prabhupada had departed? Answers to these questions will lead to a long list of things that should be revisited, re-evaluated, and re-examined. The poisoning has completely molded what ISKCON is today. The poisoners took over ISKCON by removing Srila Prabhupada so they could use it in ways other than how Srila Prabhupada wanted. Therefore the problems, deviations, today. To cure the problems, deviations, would require a major house cleaning and going back to 1978 and start over correctly. If your older brothers inherited the family estate when your father died under suspicious circumstances, and then later you learned that the father was poisoned, you don't think it would be smart to look into it further, to see if your brothers were responsible? Maybe the father's last instructions had been hidden or changed? The poisoning speaks of a total corruption in ISKCON since 1977." (Nityananda das)

"What difference could it make to ISKCON today? the difference is that when it is added together with the other destructive elements in the society, a clear picture evolves of a leadership that is involved in a deliberate effort to destroy Srila Prabhupada's mission -phalena paricyate. Consider the heinous abuse of gurukulis including satanic rape and torture being testified by now middle-aged gurukulis, the deliberate and unnecessary changing of Srila Prabhupada's books, the creation of a huge corporate-type bureaucracy with centralized decision making despite Srila Prabhupada's multiple efforts to undo earlier attempts and instructions that doing so would render ISKCON into a mundane institution, the apasiddhanta in ISKCON's guru and initiation system, placing themselves above guru, the deliberate hiding of the Direction of Management which only accidentally became public knowledge in the 1990s, the GBC's total neglect of what Srila Prabhupada said was 50% of his mission - Varnashrama Dharma, and the GBC making themselves as absolute authorities that can even contravene shastra. If all of this is taken as a whole the "what difference it could make to ISKCON today" is obvious - the demons have control of the society - and if all the other evidence over the years doesn't convince you, then this, of and by itself, should!" (Dhaneshwara das)

"What difference does Srila Prabhupada's poisoning make? I cant believe any devotee would even ask such a question-only a heartless motivated brain dead person would have no feelings at all when they heard that someone was poisoned, at such an advanced age, and who did so much for all humanity . The difference bringing this up makes is- that the crime of murder must be punished first of all, the culprits put in jail or at least made known to the general population, and a massive prayer asking for forgiveness from the ISKCON leadership down to every rank and file bhakta would be a good start. We say every major and minor deviation in ISKCON today stems from this primary hati mata sin of killing guru and becoming guru. To simply sum up the 'difference' would be to say, that the world in general would not be the same that it is today, if the Hare Krsna movement would not have been hijacked by the devious so called leadership. We were steam rolling along and

it seemed nothing could have stopped us-and it wouldn't have, as Srila Prabhupada told us-we ourselves were the only ones who could stop 'us'. And that is exactly what happened." (Damaghosh das)

ALL OF 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 had for him. So this objection is emotional and illogical.

ISKCON leaders like to promote the idea that Srila Prabhupada had only loving disciples who would never do such horrible things such as poisoning. We are supposed to believe that all ISKCON sannyasis, GBCs, and senior devotees are advanced devotees and we should not question any of their characters and behaviors. So this is the 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.

Then where does the cadmium and arsenic come from? Part Four establishes that lethal amounts of cadmium were intentionally administered, loving disciples or not. First we ask that the GBC acknowledge the poisoning based on the evidence, and then we will investigate 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 defective thinking involves serious fallacies of logic.

The appearance of loving caretakers and disciples is proof of nothing. Historically, poisoners most often hide behind the veil of being "loved ones" to steer away 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 also extremely naïve. Srila Prabhupada himself said one of his disciples was praying for him to die (*What Is The Difficulty*, Srutikirti, pg. 188). Should we dismiss this also?

The evidence 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. 76). The evidence in this book very strongly implicates Tamal and 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 and lust? ISKCON history strongly supports this idea.

*"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, Canakya Pandita, 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." (KRISHNA BOOK, Advent of Lord Krsna)*

Also, from the Bhagwatam (4.22.11 Purport) we have this 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 Cāṇakya Paṇḍita 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."

I WAS THERE DURING THOSE LAST DAYS AND SAW NO POISONING

Caretakers such as Abhiram das and his wife Srutirupa dasi who were with Srila Prabhupada in 1977 have said that they would have seen something if there was a poisoning. OK, but Abhiram was Srila Prabhupada's nurse for under 3 months (July 25-October 16), and the astronomical cadmium levels went on

for almost 9 months according to the hair tests, starting months before Abhiram began his nurse service. He was not a caretaker for many months after the poisoning had already started! Also, 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 (or even today) and therefore was not watching specifically for a poisoning. Obviously, just 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. Testimonies such as from Abhiram das are in the mood that "I was there and I did not see any sign of any poisoning." This presupposes that a secretive poisoner would allow someone else to witness his activity of poisoning. What about the countless poison-murder cases that were totally unsuspected but discovered and proven many years after the death of the victim? Did these murders not happen because someone who was there did not see it? And the evidence that was discovered later is to be discarded because someone who was there with the deceased did not see any poisoning?

"I was in Vrindavan in '77 and present just before and after Prabhupada stated that he was going to stay. I was one of the idiots who thought the crisis had passed and went back to the West for the marathon. Just before leaving, I had to beg my way into Prabhupada's room. Brahmananda allowed me in but commanded for only five minutes. Abhiram wasn't in the room at the time including all of this other servants and bigwigs. It was myself, Rupanuga, Udayananda and one other devotee. The big shots were in the back room. So obviously keeping an eye on Prabhupada wasn't so rigid with the servants not being around all the time." (Vyapaka das, 2017)

"This poisoning was done in a way as to prevent anyone from knowing what was going on except the poisoners themselves. That is how criminal poisoning works." (Naveen Krishna das, 2017)

THE POISONING THEORY IS A MALICIOUS, ENVIOUS ATTACK FROM SICK PEOPLE

The "poison theorists" have been painted black by the ISKCON leaders- one quick read through their book *Not That I Am Poisoned* will show endless mud thrown at the author of *Someone Has Poisoned Me*, a 1999 book on the poisoning evidence known up to that time. In particular, Nityananda das was maligned and condemned, suggesting he should condemn himself to the darkest region of hell, and so on. Ravindra Swarupa said, *"Nityananda das has himself committed the monstrous crime. He deludes us and perhaps himself when he says that his assertions and accusations are based on credible evidence. In fact, the 'evidence' has been carefully tweaked, tendentiously interpreted to yield the preordained desired result... He states with the sublimest duplicity..."*

In this way ISKCON leaders tried to convince devotees that there is no real evidence that Srila Prabhupada was poisoned and that some "crazy" ex-devotees who are envious, despicable persons with nothing better to do than make trouble for the sincere, loving devotees who cared for Srila Prabhupada in his last days, should be ignored. Thus they ignore the evidence and instead question the standing and motives of the messenger. Typical dirty politics that fools a lot of people. But let the scientific tests, Srila Prabhupada's own words, the certified poison whispers, and much more speak for itself. Another critic wrote:

"In any case, the poison is the arsenic of hate that runs through the veins and brains of shape shifters that take the form of cowherd boys and devotees. In the end they most always die in a way that their pain outdoes their hatred. Have faith that the Eyes of Truth never close for a moment."

Whew... truly the poison issue has struck a sensitive spot... meaning there must be something to it.

HOW COULD THIS HAPPEN ?

Some wonder how such a horrible thing like the heavy metal, long-term poisoning of Srila Prabhupada could happen, as though it is too incredulous to be reality. Yet, we have seen plenty of incredulous crimes in this material world. The crucifixion of Jesus Christ. Josef Stalin's genocides of 40 million people. The Twin Towers. Hitler's annihilation of 6 million Jews (maybe). The Inquisition. The atomic bombs dropped on Nagasaki and Hiroshimam (maybe). The Iwo Jima meat grinder war battle. The Jonestown suicide/massacre of 1000 people in an afternoon. And so on. The material world is not a nice place; it is full of horrible things, and especially great saints often must face massive trials and tribulations at the hands of the envious materialists. Let us not be so naïve to think that these things cannot happen because they are too horrible. Judas betrayed

Jesus into the hands of the Romans for thirty lousy pieces of silver; why couldn't those in the "inner circle" betray Srila Prabhupada with poison for inheriting his ISKCON kingdom and becoming like God? Murders occur every minute for far less or even no gain. Besides, how else are the deadly poisons in Srila Prabhupada's hair to be explained? Some quotes:

"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." (From Krishna Book, Ch. 1)

"Here is a quality in the material world. Anyone who is here, he will be envious of his... Para utkarṣa asahanam. They cannot tolerate that his friend or his brother is very much, I mean to say, advancing either material or spiritual. They cannot tolerate. This is the society. Therefore my Guru Maharaja used to say that "This is not the place for a gentleman to live," because surrounded by envious persons, especially to the devotees. Especially when a man becomes devoted to the Lord, he creates... He does not create, but the atmosphere is such—many enemies." (SP Lecture SB 6.3.16-17, Feb. 10, 1971)

"This is an example of the struggle for existence, the attempt to counteract the onslaught of material nature. This creates enmity in society, and consequently society is filled with envious people. One person is envious of another, and this is the way of the material world." (SB 5.13.11 Purport)

SRILA PRABHUPADA SAID HE WAS NOT POISONED?

But this phrase was taken out of context. It means something else than what ISKCON proposes it means. It refers to what someone else told Srila Prabhupada; it is not his denial of being poisoned. Why would Srila Prabhupada speak about being poisoned before and after he spoke this phrase? Why would Tamal ask after this phrase about who had poisoned him, if he was not poisoned?

If we look at the actual conversations from November '77, it is clear the discussions were about actual, homicidal poisoning, and that fact was acknowledged by all the caretakers there at that time. But today they deviously sing another tune. This shows their dishonesty and that there is something they are hiding. Most of the older ISKCON misleaders privately know or deeply suspect Srila Prabhupada was poisoned, but they cannot admit it openly because they are afraid of losing their positions and finances, or because of institutional pressures. A number of them have already approached us in confidence.

The GBC cleverly took five words **out of context** from a conversation and then ascribed a **false interpretation** to them. This is fully explained in Chapter 15. *"Not that I am poisoned"* is Srila Prabhupada explaining that someone else did not say that he was poisoned, but just that he had poisoning symptoms. It was not a declaration of no poisoning by Srila Prabhupada at all. A look at the poison discussions in Part Two will make this clear. But the GBC has tried to obscure the evidence. After saying "Not that I am poisoned," Srila Prabhupada again stated that he thought someone was poisoning him., which completely validates our understanding over that of the devious GBC.

THE BAD MEDECINE WAS THE POISON SRILA PRABHUPADA SPOKE ABOUT?

ISKCON apologists insist that any talk of poison in 1977 **must** be about medicines with adverse effects that were *"like poison,"* since how could Srila Prabhupada conceivably be poisoned? This theory, that bad medicine was the poison that Srila Prabhupada spoke of, does not hold any water, as is clear from the conversations themselves, and as explained in Chapter 18 and elsewhere. The bad medicine that ISKCON misleaders refer to was last taken on October 27, and there were no ill effects, other than one day of loose bowels, from this medicine in the next 14 days until Srila Prabhupada stated that someone had poisoned him. **There is no connection between the two events.** It is a story made up by those who are trying to conceal and deny that Srila Prabhupada spoke of being actually poisoned.

Again, if we read the conversations from late 1977, we will see that the talk of poisoning was not about bad medicine, mustard seeds, or of bodily toxins that had built up for years from food. These are diversions from the truth. Srila Prabhupada clearly spoke about homicidal poisoning. **Read the conversations and see.** (See Ch. 12) Do we have any faith in Srila Prabhupada's words, or will we say things like the GBC does,

such as that Srila Prabhupada was simply complaining at the point of death, as is culturally typical of elderly Bengali gentlemen?

NO DISCIPLE COULD DO SUCH A THING?

Another argument against poisoning is that Srila Prabhupada was surrounded by loving disciples, none of whom could possibly have done such a horrible thing, and therefore it did not happen. However, the greatest portion of murders involve so-called loved ones such as parents and children, spouses, relatives, business partners, etc. Many times the emotions of hate, greed or anger overcome the love that is also present. We should not underestimate the possibilities, especially the allure of becoming the new Prabhupada, an absolute guru to be worshiped as God, a phenomenon clearly witnessed just after Srila Prabhupada's departure by thousands of affected devotees. The early eighties were a true sight to behold, unknown to the later generations of devotees, as eleven "princes" paraded themselves around with heads held high and exerting their "divine" privileges in increasingly decadent exhibitions of their impure hearts.

In Srila Prabhupada's purports (CC Madhya 1.1.218-219) we find these statements about agents of Kali within our own ranks: *"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."*

Simply because someone has the dress of a devotee, wears tilak, knows the walk and the talk, does not mean he cannot be capable of the crime of killing the spiritual master for his own material benefit. It only took a few out of many thousands of loving disciples. Rather than being a fantasy, it is considered by many that agents of Kali entered ISKCON and conspired to assassinate His Divine Grace Srila Prabhupada by poison.

Actually, it may very well be that the senior leaders surrounding Srila Prabhupada DID love Srila Prabhupada greatly, and this is not argued, nor is it the real issue. The simple thing to understand is that to poison Srila Prabhupada, one could even have great love for Srila Prabhupada while having a greater love for the things that would become available upon his early departure.

"An honest and trusting person has to work really hard to understand the ways and means of the Ravana pretenders that Srila Prabhupada pointed out to us in Nov 1977. The Ravana clan do not think and act the way we would do. I was close enough to most of them for a long time to witness their duplicitous behaviors that still charms and bewilders so many." (Naveen Krishna das, 2015)

Further confirmation that a disciple can become illusioned to do mischief due to disagreements with his own spiritual master are given in the Srimad Bhagwatam (5.14.35, Purport):

*"The monkeylike conditioned soul first becomes attached to sex, and when intercourse actually takes place he becomes more attached. He then requires some material comforts—apartment, house, food, friends, wealth and so on. In order to acquire these things he has to cheat others, **and this creates enmity** even among the most intimate friends. Sometimes this enmity is created between the conditioned soul and the father or **spiritual master**. Unless one is firmly fixed in the regulative principles, **one may perform mischievous acts, even if one is a member of the Krishna consciousness movement**. We therefore advise our disciples to **strictly follow the regulative principles...**"*

WAS THE ARSENIC FROM THE HAIRCLIPPER OIL ?

Actually, the GBC tested the Wahl hairclipper oil that was still in the Vrindaban Prabhupada Museum along with his original hairclippers. The test on the oil was included in the GBC book; why they did so would seem unnecessary, as there was no trace of arsenic in the oil. Perhaps the test looked authoritative and would impress us to think that the GBC had done a thorough investigation. But why bother trying to find explanations for 2.6 ppm arsenic in Srila Prabhupada's hair if, as the GBC have preposterously proposed, 2.6 ppm is a normal amount? ***Why was the GBC trying to find possible sources for external contamination of the hair if they are claiming it was normal to begin with?*** Furthermore, the cadmium was the primary poison.

THERE ARE NO POISON WHISPERS

It can be said that all honest persons who have not been able to clearly hear the poison whispers were listening to a poor quality copy of the original Archives tape or had inferior sound equipment. Otherwise, with any decent quality tape recording and sound equipment of Nov. 11, 1977, the last tape that was ever recorded of Srila Prabhupada's words in his Vrindaban rooms, about 95% of all devotees can easily recognize the poison whispers as being sinister and containing the poison word repeatedly.

The poison whispers can be heard in the Vedabase audio files section and are also isolated in many places on the internet. Have you listened to them carefully or will you just accept what has been told to you by your intrepid and "honorable" leadership? **Three different poisoning whispers have been forensically, scientifically VERIFIED by a long list of audio forensic experts in their laboratories.** (See Part Three) There is no more any question but that they are low-volume speech about poisoning Srila Prabhupada.

POISON ISSUE IS A "RITVIK" SCHEME

This idea is ludicrous. It could just as well be a Gaudiya Math or Vrindaban babaji plot, as many of them also accept that Srila Prabhupada was poisoned. The truth is not only for those of a certain persuasion, just as the Sun shines equally upon all.

The original poison investigators were Mahabuddhi, Isha, and Balavanta, none of whom are known to be associated with the so-called "ritviks." If the poison issue was simply an interpretation of vague conversations or baseless allegations, perhaps it would be more believable that a deviously motivated party had concocted a poison scheme to further their cause. However, no one can fabricate poison whispers, Srila Prabhupada's own taped statements about poisoning, the multiple tests of heavy metal poisoning in hair, etc. This silly idea from the GBC is yet another diversion from the evidence and the examination of it in a dispassionate, intelligent manner.

It is unfortunate that the poisoning of Srila Prabhupada is a reality, and it is unfortunate that the GBC must resort to explanations like this rather than cooperate with an honest and full investigation, what to speak of initiate such an investigation themselves. Instead they have engaged in a series of cover-ups.

SP'S HAIR HAD NORMAL LEVELS OF HEAVY METALS

Srila Prabhupada did not have normal levels of arsenic or cadmium in his 1977 hair samples that were tested. Especially the cadmium- it was about 250 times above average normal levels, and was the primary poison. The arsenic was a secondary poison at levels about 20 times more than normal. These issues have been fully covered in Parts Four and Six.

EVEN IF PRABHUPADA WAS POISONED, WHY SHOULD WE BELABOR IT NOW?

"There are many instances. Just like Prahlada Maharaja, you can see. Prahlada Maharaja is standing, and his father is being killed before him. This is sinful. Can you tolerate? Suppose if somebody comes to kill me, and you will see and laugh? You'll do, will you do that? Why? That is sinful. So here Prahlada Maharaja is seeing. It is not protesting. Prahlada Maharaja is not protesting, 'Why you are killing my father?' No. He's seeing. So why Prahlada Maharaja is worshiped? Why he has become a mahajana, authority? You can say, 'Oh, he's a most sinful. He has seen in his presence, his father is being killed, and he did not protest.' You can say so. But because it is in connection with Krishna, Prahlada Maharaja is the most exalted devotee. He's not sinful." (SBhagwatam Lecture: 1.3.28, Oct. 3, 1972)

The above quote answers this question very well.

Further, any pastimes of Srila Prabhupada, whether they are about his disappearance, appearance, grihasta life, business life, sanyass life, or childhood- all are relishable and eagerly sought out by his devoted followers. Why should we neglect the disappearance pastimes because it makes the GBC uncomfortable when they might have to revise their no-poisoning position?

SHASTRA SAYS AN EMPOWERED DEVOTEE CANNOT BE POISONED?

Krishna always protects his pure devotees like Prahlad and Srila Prabhupada, so there could be no poisoning? So, we will impose our rules on Krishna, and He must do as we think He should? Why was Haridas

Thakur flogged in 22 markets, Christ nailed to the cross, but Prahlad was “saved”? Because Krishna protects only some of his pure devotees? No, there is much which we cannot see or understand - the Lord works in mysterious ways.

Maybe Srila Prabhupada nullified the poison by his mystic powers and left like Bhisma did, at his own time and will. Obviously, Srila Prabhupada is always protected, even if given poison. Srila Prabhupada once, while in Hamburg, Germany, said he had experimented travelling to the Sun via the sunshine, so there can be no doubt of his mystic abilities. He is known by many devotees to have read their minds and hearts. He had the power and skill to negate the effects of any poison and to destroy the poisoners. But he chose to live just like a humble, ordinary devotee who was fully dependent on the Lord’s arrangements. Once, in Dallas in 1973, he joked about flying on American Airlines so he could be “one with us,” and it was clear that he could have traveled around like Narada Muni, but that would have been distracting from his message of bhakti.

Also, would a disappearance pastime involving some natural disease or virus be Krishna’s protection, but poisoning would not be by His protection? When the poison issue first broke out, on Dec. 18, 1997, Prahladananda Swami wrote to the GBC discussions group by email:

“I don’t agree with Ravindra Swarup’s idea that it is shastric evidence that Srila Prabhupada could not have been poisoned because he was a greatly empowered servant of Lord Krishna... Srila Prabhupada in his books never said that extraordinary empowered devotees do not die of unnatural means. He says the opposite, that even sakyavesa avatars are sometimes killed while preaching Krishna consciousness.”

He then listed quotes from Prabhupada’s books:

1. *“There are many examples in history of devotees of the Lord who risked their lives for the spreading of God consciousness. The favorite example is of Lord Jesus Christ. He was crucified by the nondevotees, but he sacrificed his life for spreading God consciousness. Of course, it would be superficial to say he was killed.”* Bhagavad Gita 11.55 purport

2. *“...When something is arranged by the Supreme Personality of Godhead, one should not be disturbed by it, even if it appears to be a reverse according to one’s calculation. For example, sometimes we see that a powerful preacher is killed, or sometimes he is put into difficulty, just as Haridasa Thakura was. He was a great devotee who came into this material world to execute the will of the Lord by preaching the Lord’s glories. But Haridasa was punished at the hands of the Kazi by being beaten in twenty-two marketplaces. Similarly, Lord Jesus Christ was crucified, and Prahlada Maharaja was put through so many tribulations. The Pandavas, who were direct friends of Krishna, lost their kingdom, their wife was insulted, and they had to undergo many severe tribulations. Seeing all these reverses affect devotees, one should not be disturbed; One should simply understand that in these matters, there must be some plan of the Supreme Personality of Godhead.”* Srimad Bhagwatam 3.16.37

3. SRILA PRABHUPADA: *“...Just like Jesus Christ. He is being crucified, and still he is merciful: “God, these people do not know what they are doing. Please excuse them.” This is sadhu...”* (Lecture, July 18, 1973)

4. *“A preacher has to face many difficulties in his struggle to preach pure Krishna consciousness. Sometimes he has to suffer bodily injuries, and sometimes he has to meet death also. All this is taken as a great austerity on behalf of Krishna.”* KRISHNA BOOK, Ch. 29.

In further discussion of whether Krishna’s protection of His pure devotees means that Srila Prabhupada could not be given poison, we note that Prahlad was also given poison, but it was rendered impotent to do any harm. There are indications that, similarly, Srila Prabhupada did not succumb to the sky-high levels of cadmium poisoning as an ordinary man would have. It appears that Srila Prabhupada simply decided not to eat anymore, perhaps knowing he was being given poison, and he tolerated the misdeeds of his disciples out of great spiritual love for them. Srila Prabhupada knew very well that no matter what harm some of his disciples might have been trying to exert upon him, that they could not touch him as a spirit soul nor could they impede the transcendental mission because it was being facilitated by the will of the Lord Himself.

As stated in the Bhagwatam (10.4.21 Purport):

*“The spiritual master, or acharya, is always situated in the spiritual status of life. Birth, death, old age and disease do not affect him. According to the Hari-bhakti-vilas, therefore, after the disappearance of an acharya, his body is never burnt to ashes, for it is a spiritual body. **The spiritual body is always unaffected by material conditions.**”*

In this connection, we refer to some passages in a book by one of the ISKCON elite gurus, Giriraja Swami, in *Watering The Seed*, pg.187-8:

*“When Lord Nrsimhadeva asked Prahlad to accept some benediction, Prahlad refused. **And even though Hiranyakashipu tried to kill him, Prahlad prayed for his deliverance** (as well as the deliverance of all living entities). [...] A prostitute came to denigrate Haridasa Thakura, but he gave her Krishna-prema. So the guru is always so merciful. **The guru will always be merciful to his disciple, even if the disciple tries to kill him.** The disciple is ignorant, but the guru knows that the soul is eternal. [...] Although Valmiki wanted to kill Narada, still Narada gave him so much mercy. **The guru will never reject a disciple because the disciple is sinful. Even if the disciple is offensive, when the guru sees that the disciple has rendered so much service, he will not leave him. He is so kind.** [...] We see in *Brhad-bhagavatamrta* how the guru of Gopa Kumara came to him again and again over so many thousands and millions of years. [...] Similarly one may not see the reciprocation of the guru. But actually he loves his disciples more than anyone, and he is serving them and reciprocating with them as no one else can.”*

We have highlighted some sections in the above passages from Giriraja Swami. So- the philosophy of Krishna consciousness is far more supportive of Srila Prabhupada knowing he was being poisoned and tolerating it, and allowing his ambitious disciples to have their time on the throne as zonal acharyas, than that he would have his disciple poisoners thrown in jail out of self-protection, afraid that they would spoil his mission, because he knew it was pre-ordained to succeed according to the plans of the Lord.

THE POISONING THEORY DEMANDS THE ULTIMATE OFFENCE OF EXHUMATION

As stated earlier in Chapter 87, this book’s position on exhumation is very clear: **“An exhumation is not necessary and not suggested by this publication.”** Yet the ISKCON apologists use this emotional theme to discredit the “poison theory,” as though consideration of the evidence that Srila Prabhupada was poisoned could lead to an exhumation. Just see their fear-mongering insanity:

“That there has actually been a call by some to exhume the body of Srila Prabhupada to test for poison is so antithetical to respect for the sacred it reminds me more of the ghoulish activities of Duryodhana’s adepts who presented him with the heads of the Pandava children thinking it would please him. Do these ghouls actually believe Prabhupada wants them to dig up his body? Could they actually bear to face his vapu again after almost of a quarter century being in the womb of the Earth Mother? Who amongst them would be the first to bring him out and look into his face? If these aliens want to begin testing for poison in this grotesque way, they should start by testing what kind of blood runs through their own hearts.”

This is a distraction from the real evidence with a devious attack on those who want the truth. There already are parts of Srila Prabhupada’s body that never went into the Samadhi pit, namely the hair samples and teeth that various devotees have kept as sacred relics. We can test them to determine poisoning or not, as has already been done. We do not see any need to exhume, so, please, don’t mention this again.

THE ARSENIC WAS IN THE BENGAL WATER SUPPLY

“I have heard there is arsenic in most of the well water of Bengal. So if Srila Prabhupada’s hair showed too much arsenic, it may have been due to his having been born and raised there.”

The above misunderstanding is addressed thoroughly in Chapters 44 and 45. The sources of water in Mayapur from which Srila Prabhupada drank water were tested and found to be normal. Whatever arsenic Srila Prabhupada might have consumed, if any at all, from contaminated Bengal water at earlier times would no longer be detectable in his hair cuttings after just a few months because arsenic is eliminated from the body relatively quickly, unlike cadmium. So the arsenic in Srila Prabhupada’s hair is NOT from Bengal contaminated wells. **And what about the 250 times normal levels of cadmium?** There was no cadmium water crisis anywhere that Srila Prabhupada had visited or resided.

POISON THEORY DEFAMES SRILA PRABHUPADA, UNDERMINES PREACHING

The publicizing of Srila Prabhupada’s poisoning will be very damaging to the preaching? Actually, the damage will be upon those who were the poisoners and those who harbored, sheltered, and supported them,

and became complicit with their deviant doctrines. **How can ISKCON preaching be pure today if the movement was hijacked by poisoners who obviously had a very mundane agenda?**

This poison theory is blasphemous of senior devotees and defames Srila Prabhupada's glories? Blasphemy is a false accusation. The truth is that senior disciples are naturally suspected of the poisoning because there is ample evidence to that effect. They are implicated by the evidence. **Dishonest cover ups and denial of the factual evidence is the real blasphemy on their part.** And as Christ was more glorified for his crucifixion, so Srila Prabhupada will be more, not less, gloried by his disappearance pastimes, poisoning and all. How he remained always Krishna conscious, forgiving of his poisoners, and detached from his own physical welfare, lucidly preaching to the very end.

A scholarly, brahminical devotee (Garuda das) was invited to participate in the November 14 Commission in 2001. He declined and explained his views on the poisoning issue; they are interesting but inappropriate. Our comments are inserted below in green highlights.

"I have no indication that I am needed... nor do I have any particular interest. I also... have little faith in such mundane investigations.

(To investigate whether Srila Prabhupada was poisoned, and if those poisoners thus assumed leadership in ISKCON, and whether such leadership deviated ISKCON from Srila Prabhupada's teachings- is not mundane. This investigation is the necessary spiritual duty of all sincere disciples, given the more than reasonable cause to investigate by the available evidence. The struggle to preserve Srila Prabhupada's mission and its future is an unpleasant, but vital spiritual service. Money, sex, family life, business, and investigations- if used to serve the Absolute Truth, become spiritual and are no longer mundane.)

I remind you what my position has been on this endeavor since you raised the issue with me several years ago. Prabhupada's reputation should remain glorious, and nothing should detract from this reputation. I feel that this type of project could easily detract from Prabhupada's reputation.

(Was Jesus Christ defamed by his crucifixion? Or Prahlad when he was poisoned? Or Haridas Thakura when he was flogged to apparent death? If anything, to establish the historical truth that Srila Prabhupada was poisoned and betrayed by his own disciples would no more defame the pure devotee, make him appear ordinary, or detract from preaching Krishna consciousness than Christ's betrayal by Judas and his crucifixion. Rather, if Srila Prabhupada's followers turn a blind eye to the truth in this matter, this act would in itself discredit his followers. Or are we worried about the reputation of ISKCON and its leadership if it is found that the institution still harbors the poisoners of His Divine Grace?)

1. *One is considered possessed of a hellish mentality if one sees the spiritual master as an ordinary person. If the work of investigation has the end result of encouraging this ordinary vision of Srila Prabhupada, then it has done an enormous disservice to others and ironically especially to Srila Prabhupada himself.*

(How does the pursuit of truth and justice encourage an ordinary vision of Srila Prabhupada? It does not. Something very vague is being assumed that has not been explained, and it won't hold water anyway.)

2. *Prabhupada's glorious departure is part of the glorious history of the greater Vaishnava movement; his particular history was also glorious, and the "external" and the "internal" particulars of that departure must be taken together. This is the Vaishnava hermeneutic established by Krishnadasa Kaviraja Goswami which, as it happens, also corroborates modern historiographic methods. He explains that Chaitanya's history has an external purpose and an internal purpose. Even modern theologically sensitive historiography accepts this vision, and even common sense understands that this is the case.*

(Where are the specifics of how the internal and external histories, hermeneutics, and historiography of Srila Prabhupada's life could be negative or mundane? The history of Srila Prabhupada's poisoning cannot and should not be hidden, obscured, doctored, twisted, or otherwise altered from the bare, plain truth. It happened. It should be recorded in history as is. Then scholars can write essays about it. But first the rest of the truth must be found out and that is the purpose of investigation. It seems that a number of erroneous assumptions about the poison issue have been made here.)

Whether poisoned or not, I am sure that Prabhupada, the person Bhagavata, would have had the attitude of Maharaja Pariksit who stated the following in the book Bhagavata:

"O brahmanas, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snake-bird—or whatever magical thing the brahmana created—bite me at once. I only desire that you all continue singing the deeds of Lord Vishnu. (Bhag 1.19.15).

This verse is key, in my unhumble opinion, on how to understand our position in relation to the whole issue: "I only desire that you all continue singing the deeds of Lord Vishnu!"

(Simply because the pure devotee such as Pariksit was tolerant of his offender, does not mean that others must be so as well. Pariksit's example is there as to how to react when we personally befall awkward circumstances. But when a serious offense is committed against the pure devotee, one cannot remain silent or apathetic. In the Bhagwatam (1.18.48, purport) Srila Prabhupada states: "As such, the devotees are never inclined to counteract personal defamation, curses, negligence, etc. But in the case of their being performed against the Lord and His devotees, **then the devotees take very strong action.**" The curse on Pariksit could not be counteracted since the curse of a brahmana at that time was irreversible. Nevertheless, Samika Rishi prayed to the Lord to forgive his son's offense, setting the example that such wrongful acts require the appropriate corrective action. To know or even suspect that Srila Prabhupada was poisoned and then do nothing but "continue singing the deeds of Lord Vishnu," taking no **appropriate very strong action**, is a failure in the discharge of a disciple's duty.

Another quote in this regard is: *"Suppose if I am here and somebody kills me, and if you do not protest, is it a very good business? People will be surprised that 'So many disciples are there, and this man is being killed, and nobody do(es) anything?'"* (Srila Prabhupada Lecture, Oct. 27, 1974, Mayapur)

To propose that we should only continue kirtan and do nothing else in response to the issue of Srila Prabhupada's poisoning is:

- Tantamount to tacit approval of the wrongful act
- Neglect of a disciple's duty to protect the life, honor, and legacy of Srila Prabhupada
- Callous, impersonal, cold-hearted, insensitive
- Neglect of a disciple's duty to follow the laws of the state wherein knowledge of a serious crime requires action, such as cooperation with and disclosure of information to authorities
- Preposterous

When Lord Nityananda was injured by Jagai, Lord Chaitanya, the most munificent incarnation of the Lord, rushed to the scene to kill the offender. Such extreme action is not being endorsed here. All that is desired is a full and proper investigation, then the appropriate institutional and legal actions.)

Otherwise, Vyasa should be faulted for concentrating on the great lilas of magnificent devotees like Prahlad Maharaja, and Krishna lila in the 10th Canto. Perhaps he should have, instead, focused on exactly how the snake-bird would come and poison him with its bite, and how Sringeri should be punished and how outrageous it was that he should have delivered such a curse. Obviously, Pariksit took this as Krishna's arrangement, and obviously Sri Vyasadeva focused his writing upon that which is most important: Krishna-lila and the activities of the glorious servants of the Lord.

(But did Vyasa omit mention of Prahlad's poisoning out of fear that Prahlad would be defamed? The poisoning was part of the spiritual pastimes of the pure devotee, just as it is with Srila Prabhupada. The details of how to conduct business to make money for Krishna's service are not found in the Bhagwatam. The details of the investigation which has proven that Srila Prabhupada was poisoned will not become a new scripture. But both are very important to the continued health and success of Srila Prabhupada's mission. Reading Bhagwatam is not the only pure devotional service activity.)

I am not saying that we should ignore the question of the external features of Prabhupada's glorious departure. More important, I maintain, is not just WHAT happened, but HOW WE go about it and preach with it, because that is what Prabhupada would want us to do as loyal disciples. And the last thing that Prabhupada would want is for this issue to disrupt preaching or preaching movement or image of the preaching movement that he worked so hard to establish. If we are to cause others to think of Prabhupada as just another mundane personality in this world, then what do we have left?

(So let us first establish what happened and then worry about how to go out and preach about it. But those who are not interested in helping to find out if Srila Prabhupada was poisoned and, even further, aggressively obstruct honest investigation into the matter, as ISKCON and its leadership has done, will not be the proper parties to preach this truth. I think that leaves you out too. Also, we must be cautioned about having contributed, by disinterest, perverted philosophy, or selfish motivations, to the concealment of the greatest crime of the millenium, and the non-cooperation with the investigation of that crime.)

I remain fixed in what I consider a very solid shastric vision for me, and I enthusiastically move along in my service to Srila Prabhupada without distraction. I like that it is bringing intelligent devotees together in a sober way and to meditate upon our spiritual master's glorious departure. Perhaps we can begin to appreciate the internal history of his departure as well. This would be truly an achievement."

(It is sad you consider this investigation to be a distraction to your service. Aside from meditating on Srila Prabhupada's glorious departure, we also intend to do whatever we can to find the poisoners and clean up the ISKCON they have subsequently corrupted. May your detachment to Srila Prabhupada's poisoning and your ivory tower positions regarding the injustice of the crime and the corruption of ISKCON bring you all good fortune and somehow be pleasing to His Divine Grace.

Srila Prabhupada once explained the effect of Christ's crucifixion on the spread of Christianity:

Srila Prabhupada: *If Christ were not crucified, then his cult would not have spread so much all over the world. The Christian cult was spread all over the world after the demise of Christ, not during his time. Is it not? Because he was persecuted, his cult became so spread. (Con:31.163-4)*

Rather than being a negative, Srila Prabhupada's homicidal poisoning will much more likely result in a long-term boost to Srila Prabhupada's fame and glories and an increased interest in the Hare Krishna Movement.)

JASOMATINANDAN'S "TESTIMONY" EXAMINED

The GBC book includes a letter from the Ahmedabad ISKCON temple leader, Jasomatinandan das, as "testimony" in support of the GBC's no-poison position. The letter contains a number of illogical and bizarre misconceptions which are typically heard when the issue of Srila Prabhupada's poisoning is raised. Let us examine his statements carefully.

"I am really glad the poison controversy is dying its natural death."

This wishful thinking contrasts with the reality that private investigations have continued to add to the reservoir of substantial proof and evidence that Srila Prabhupada was indeed poisoned. The unnatural death and poisoning of Srila Prabhupada needs to be fully uncovered and resolved. To do nothing in hopes that the "controversy" will fade away by itself, even in the face of solid proof, is dishonest in the least and criminal at the worst.

"From the very beginning, there were only two possibilities by which it could lead to any other direction. (1).If Srila Prabhupada directly named or indicated who the poisoner was. (2). If the poisoner himself came forward and confessed he did it."

This obvious trash would flunk any police cadet on the spot. Standard criminal investigative procedure does not include anything even remotely close to this line of thinking; rarely does the victim identify his murderer and rarely does the murderer willingly confess his crime. To conclude that there was no poisoning because the poisoner has not confessed or because Srila Prabhupada never directly named his assassin, is just plain idiotic. As far as names go, however, the fact that Srila Prabhupada refused to answer Tamal's question as to who had poisoned him and also the "Ravana will kill and Rama will kill" conversation both strongly indicate Tamal as a likely, suspected poisoner. See Chapter 69 where Tamal was tried in absentia and found guilty beyond a reasonable doubt.

"Srila Prabhupada eliminated the first possibility by not naming anyone."

Srila Prabhupada very clearly stated that he thought he was being poisoned. Perhaps he has left the matter of unraveling the details to us as a service; why should we second-guess the actions of Srila Prabhupada? Who are we to speculate on the mind of Srila Prabhupada? Saying "Someone has poisoned me" without directly naming his poisoner does not render his statements meaningless. The private investigation

has already proven that Srila Prabhupada was indeed poisoned. To assume that Srila Prabhupada would definitely have told us who was poisoning him, omits other possibilities such as:

- Srila Prabhupada did not know who was poisoning him as Supersoul may not have revealed it to him.
- Srila Prabhupada or Lord Krishna had a plan by which the poisoning would become revealed later, as is now happening decades later.

“Surely Srila Prabhupada wasn’t going to leave Lord Chaitanya’s movement in the hands of a poison giver.”

What were the choices? Leaving it to child-molesters, or druggies, or homosexuals, or weapons-stockpilers, or poisoners? Actually, Srila Prabhupada left ISKCON to the GBC and all his disciples. The way, timing, and manner in which Lord Chaitanya’s movement will unfold and spread is not now known by us conditioned souls.

“If he suspected anyone, he would have surely told us. He would have revealed it to someone.”

Again, this is an unjustified assumption. By Krishna’s divine arrangement, the truth that Srila Prabhupada was poisoned is being revealed through the forensic tests on the hair samples and whispers. So, ***Srila Prabhupada IS revealing it!*** Furthermore, on the day in November 1977 when Srila Prabhupada revealed his thoughts that he had been poisoned, everyone present at the time accepted it as truth and revelation: the kaviraja, Bhakticharu, Bhavananda, and even Tamal. Why today is it doubted?

“Even though it is a fact he was fairly disturbed over the idea that he had the symptom of someone poisoned, we have to accept this statement very seriously: ‘I look like I am poisoned, not that I am poisoned.’”

Now comes the truth distortions and self-serving paraphrasings. Srila Prabhupada ***never said*** “I look like I am poisoned, not that I am poisoned.” The audio transcripts show it to be “He said like that, not that I am poisoned,” meaning that a particular unidentified someone had not told Srila Prabhupada that he was poisoned, but instead said that he had poison symptoms.

Moreover, if someone has poisoning symptoms what is usually recommended? Answer: check for poisoning. But the GBC simply deny it without a proper, honest investigation. The hair samples that the GBC wanted to test in hopes of disproving the “poison theory” were abandoned and forgotten because the GBC did not want to spend \$6000 for the tests. Ironically, we located the samples, tested them, and found high levels of heavy metals, confirming with absolute proof that a poisoning had indeed occurred.

“I did hear the tape containing some of the most significant Hindi statements he made. When the kaviraja asked who said he was poisoned, he said, ‘Yei sab friend,’ meaning ‘Oh some friend (said it).’”

No! This is a wholly inaccurate translation; the correct version is not even contested by anyone, and it is: “All these friends.” Yasomatinandana’s mistranslation misleads others to think that one solitary friend made a passing comment. Srila Prabhupada meant that **all those who were there at the time** said it. Oh, to what lengths will the GBC club go to twist the truth and spin a web of deceit?

“Some people have foolishly interpreted this to say, ‘Oh these friends have poisoned me.’ But I heard the Hindi conversation clearly.”

It is not known who has supposedly made this interpretation, but maybe Jasomatinandana himself has done it just to get a chance to criticize imaginary “enemies.” We also think he should clean his ears to hear more properly what no one else has contested to be the correct Hindi wording and translations.

“The question was, How did he know he was poisoned? The answer was, ‘Some friend told me.’”

Jasomatinandana is trying to confuse us; does he think that Srila Prabhupada said that he was not poisoned, or that he knew he was poisoned? Or that it was not important because the information only came from “some friend”? Or that none of it matters because Srila Prabhupada failed to tell us who poisoned him? Or that unless a poisoner confesses, we should interpret Srila Prabhupada to mean what he didn’t say?

“Another Hindi conversation was after Bhavananda suggested that Srila Prabhupada was disturbed. (In the conversation book, it is reported after the above statement, ‘Not that I am poisoned.’ Then kaviraja asked why he felt disturbed. When everyone asked several times, Srila Prabhupada said, ‘Ei ye poison wali baat.’ (‘This thing about the poison.’)”

First, we have to set the record straight.

- (1). The kaviraja never mentioned anything about disturbance; he simply said, “Boliye, boliye” (“Say, say”).
- (2). Srila Prabhupada never said “Ei ye poison wali baat.” (“This thing about poison.”) He said “Wohi bat jo koi hamko poison kya.” (“That same thing - that someone has poisoned me.”)
- (3). The GBC book, although with the correct quote and translation, criminally misinterprets this explanation, “it was the talk from the day before about the possibility that someone had poisoned me.”

Such are their clever ways of minimizing events into nothing. Such are the ways of dishonesty. Yet the full transcript of the 1977 conversation shows that all those present, namely the kaviraja, Bhakticharu, Bhavananda and also Tamal, were clearly impressed that Srila Prabhupada thought he had been actually poisoned homicidally, otherwise why the talk of murder, deaths, lawyers, rakshasas and so on? At that time they were definitely not of the opinion that Srila Prabhupada was simply referring to some talk of yesterday of little consequence.

“Now indeed if this conversation took place after the above statement, that means even after saying “Not that I am poisoned,” he still felt very disturbed. And it supercedes “I am not poisoned.”

Witness the amazing transformation of “Not that I am poisoned” into “I am not poisoned”, which is very different. It is just disgusting that transcriptions that are uncontested and in black and white are butchered and twisted by institutionally compromised commentators. Again: Srila Prabhupada said that someone else did not say he had been poisoned, but said instead that he had poisoning symptoms.

“But even then there is no indication that any devotee or devotees were ever doubted by Srila Prabhupada.”

Srila Prabhupada said that those present in his room had said that he was poisoned and that he himself thought that “Someone has poisoned me,” and he said that staying in his room was like being killed by Ravana, and he refused to answer Tamal as to who was poisoning him, and so on, so who can say there is no indication? What about the heavy metals in his hair? No indication? What about Tamal’s own words: “Now on one hand we could take it... give him that medicine (poison?) or let him stop eating... to death... until death, we could have done that.” Could have, or did do that?

“In the absence of a clearcut proof, it would be very unfair, in fact heinous, to accuse someone of the most heinous activity of poisoning the most powerful saintly mahabhagavat spiritual master. It would be very unfair to even think that way. No one is admitting it, so it is just one more mystery underlining the limitation of human existence.”

That Srila Prabhupada was poisoned has been clearly proven by the cadmium hair tests. Next, it is natural to look for who did it. Obviously those nearest Srila Prabhupada will be suspected, especially when they are forensically certified as whispering “about poison and the use of it.” And especially since they are engaged in a dishonest campaign of lies, deceit, evasiveness, non-cooperation, denials and cover-ups in the face of demands for nothing so horrible as a decent, thorough investigation. And especially since they stood to become godlike, absolute-empowered gurus themselves as soon as Srila Prabhupada was gone.

Although we have not accused anyone of poisoning Srila Prabhupada, we and many others cannot escape the obvious fact that Tamal and his associates are primary suspects. If they have nothing to hide, then why not cooperate with an honest investigation and have their names cleared if they are indeed innocent? Let us not be so sentimental that we cannot perform our basic duty to find out the poisoners. We are not making false accusations; we simply want the investigation to be completed.

The fact is that the GBC elite club is compromised by fears of jeopardizing their own livelihoods in their corrupted organization. The history is there in the Mahabharata: those maintained by Duryodhana could not protest the public humiliation of the faultless Draupadi or the cheating of Yudhisthira and his brothers. Just as one needs to test the process of Krishna consciousness to see if it actually is effective, so we also need to do tests and investigation to see what the full truth is in the issue of Srila Prabhupada’s poisoning. “No one is admitting it” is not a logical reason to avoid the search for the truth.

“I tried to hear whispers, but couldn’t hear the word “poison” anywhere. Maybe my mind is prejudiced because I never believed in the conspiracy theory.”

Probably the poor quality of tape recording had something to do with the inability to hear the poison whispers. A first generation copy is essential, as well as proper sound equipment. All the seven experts have

heard and certified the poison words in three places. Most devotees outside ISKCON have had no trouble hearing all three of the “poison whispers.”

“My real concern is that if it is declared that the world’s greatest preacher of sanatana dharma, the most saintly, pure devotee of the Lord was killed by poisoning, it would add a grossly mundane element to his brilliant and effulgent character.”

This is an unfounded concern that would have merit if the saint had committed suicide or murdered someone else, but not if he is poisoned. The poisoning of a saint would only highlight the nastiness of the material world and the difficulties faced by the ambassadors of the Supreme Lord. Was Lord Krishna’s character effected by the hunter’s arrow in His heel? Were the attempts to poison Bhaktisiddhanta a blemish on his stature? Was the crucifixion of Jesus Christ a negative element in Christianity? How about the torture of Prahlad or Haridas Thakur? The murder and persecution of saintly persons does not diminish their character; often they become more famous as a martyr in the spiritual service of humanity. The pursuit of truth and justice cannot be derailed by the misguided sentiments of those who would turn a blind eye to the fact of Srila Prabhupada’s poisoning.

“From the preaching point of view, it would certainly create a negative effect.”

Ah ha! This is the GBC’s real concern, that the credibility of the institution which harbors the poison suspects will thus suffer financially and congregationally. Herein lies the ulterior motivation in denial of Srila Prabhupada’s poisoning. It has all to do with THEIR money, power, position, livelihood... and nothing to do with honesty, truth, or real preaching. Always remember the GBC motto: Accept that which is favorable for maintaining our corrupt institution and our positions, reject that which will be unfavorable to our prestige and financial income. Preserve the gravy train!

“Srila Prabhupada said there was a possibility of his Guru Maharaja’s having been poisoned. But he never went out of his way to investigate anything. He depended on Krishna. So we should follow in his footsteps and go on with our service. Hari Hari bol.”

As for following in Srila Prabhupada’s footsteps, it is more important (to many) to be devoted to the truth of Srila Prabhupada’s pastimes than it is to support an institution which harbors those who likely have poisoned His Divine Grace. If there were no evidence, no means of investigation, no hope of uncovering the truth, then there may be reason to simply “go on with our service.” However, the truth that Srila Prabhupada was poisoned has already been fully proven by the private investigation. To turn our backs on the poison issue is to turn our backs on Srila Prabhupada as he lies in Vrindaban being fed heavy metals by some demented souls. It is not too late to come to the defense of Srila Prabhupada and his sacred mission.

WHY POISON SRILA PRABHUPADA WHEN HE WAS ALREADY SO ILL AND NEAR DEPARTURE?

One classic bogus objection to the idea that Srila Prabhupada was poisoned was introduced by Tamal wherein he says there was no sense or need to poison Srila Prabhupada since he was so ill and close to departure anyway. How clever. But how did Srila Prabhupada get to that point of such bad health just before his departure? Who said a poisoning must be simply a final one time dose just before departure when his health was already ruined, but we have already determined from hair tests that cadmium poisoning was ongoing at least from late February to late August and on to his November 14 departure, or almost nine months if not more. It was not a one-time poisoning, it was a “poisoning for a long time.”

This objection comes from Tamal himself. However, the historical records show that Srila Prabhupada was actually in quite good health until July ‘76, and that then his health then began to suspiciously decline. On Feb. 26, ‘77 Srila Prabhupada suddenly became very ill and his health steadily declined for 9 months until his departure. Hair tests establish catastrophic cadmium poisoning for his last 9 months, so the poisoning was over a long time, and was not just a one time affair in his last days. The poison whispers 3 days before departure indicate a final poisoning, but not the only one. Srila Prabhupada may have stayed with us many more years if not for the poisoning which ruined his health in his last year.

WHY THE LONG WAIT OF 12 YEARS SINCE THE CADMIUM HAIR TESTS?

“Somehow I have found myself bringing volatile issues to the forefront. Why me? I have lived incognito or in remote places for almost two decades. I have feared for my safety and for my family. I tried to avoid

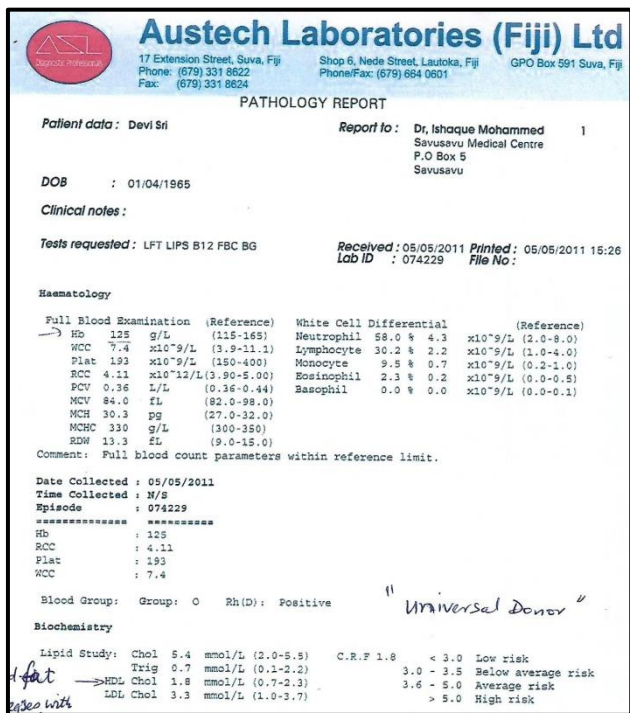
dealing with these cadmium findings and all the rest that I have had responsibility for with the poisoning evidence, but I cannot sit on it anymore. I was so disheartened by the hatred and cover-up in response to *Someone Has Poisoned Me*, but now I am getting old. These are scientific facts that have great bearing on the movement and its participants, and they deserve to know of them, even if the messenger is despised. I could have broadcast it sooner, but I did not get the final tests report from Dr. Morris until 2016.” (Nityananda das)

TAKE THE NEW EVIDENCE TO THE POLICE AND AUTHORITIES, BUT DON'T BOTHER US

According to what Bir Krishna Maharaja, the former GBC chairman, what told Nityananda das in person in 2012, is that, yes, this is ISKCON’s hypocritical official position. This contradicts their own policies that prohibit going to civil authorities and requiring that issues are instead adjudicated only internally within ISKCON. But here they say the opposite with the poison issue, we do not want to handle the issue of Srila Prabhupada’s poisoning internally and it should be done externally, namely go to the police.

Well, we do not have any illusions that ISKCON will deal honestly with the proof of Srila Prabhupada’s poisoning, as they have already fraudulently covered it up and are not interested in the truth, so better to go to the authorities anyway. ISKCON is only concerned about protecting their guru franchises and financial operations. The truth of Srila Prabhupada’s poisoning is aimed at sincere and honest persons, not the ISKCON misleaders who have steadfastly denied all the evidence. And, further, this evidence IS being dealt with by legal authorities now. Poisoners beware!

POISONING WOULD HAVE BEEN DISCOVERED BY THE LONDON BLOOD TESTS OF SEPTEMBER 1977



LEFT: A TYPICAL NORMAL BLOOD TEST DONE FOR BLOOD COUNT, TYPE, CHOLESTEROL, ETC BUT NOT FOR ANY TOXINS SUCH AS HEAVY METALS (Sridevi dasi)

No, cadmium poisoning would not have been detected by any tests on Srila Prabhupada’s blood that might have been done in London or elsewhere. Testimonies and interviews collected by the Truth Committee have determined that there are no existing records of any Srila Prabhupada blood tests, and no one knows for sure *if or which* blood tests *might* have been done.

But unless a specific test for heavy metals is requested by the doctor, patient, or police, which is not a normal procedure, the cadmium poisoning would not have been detected. Normal tests for blood count and diabetes would not discover the cadmium. Murder with heavy metals poisoning is actually discovered in only 5 or 10% of all cases. Any blood tests that had been done, if any, were definitely not for determining heavy metals, and therefore the poisoning in London went unnoticed.

THIS POISON DISCUSSION WILL ONLY DISTURB DEVOTEES, SO WHY DISCUSS IT?

The truth is always worthy and should never be hidden. Yes, the truth of Srila Prabhupada’s disappearance pastimes may be painful and disturbing, but we should cope with the truth- otherwise we should live by avoiding truths? Should we pretend we will not die, considering this to be a disturbing truth? If presented factually, the truth will have a positive effect. If it is denied, covered up, and ignored, it will be very unhealthy and thus become disturbing in a very negative way. Various pastimes of Srila Prabhupada will evoke diverse emotions, but still, it is important, for understanding, preserving and conveying Srila Prabhupada’s legacy, that the truth about all of his pastimes, including his disappearance, is known.

THIS POISON ISSUE WAS ALREADY SETTLED YEARS AGO, SO WHY BRING IT UP AGAIN?

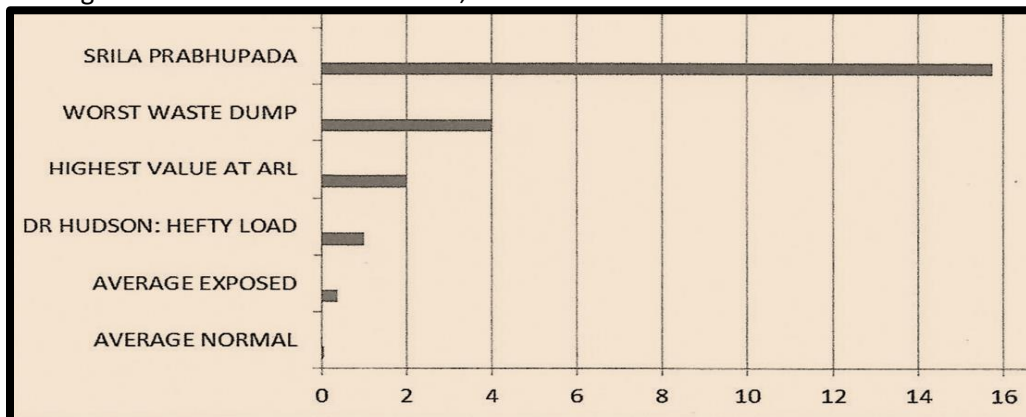
ISKCON says that they investigated the poison issue and found no evidence of poisoning, and this is preposterous. They covered it up with a phony investigation done by the suspects themselves. The evidence will not just go away because they deny it. The evidence and facts of the matter will be presented directly to the followers of Srila Prabhupada, and we don't care anymore what the ISKCON leadership thinks. They do not care if Srila Prabhupada was poisoned, but we do.

HAIR ANALYSIS IS NOT A RELIABLE SCIENCE FOR DETERMINING POISONING

Actually, the science of hair analysis **IS** widely accepted as a valid and accurate method for determination of poisons and toxins in the human body. It is used by many thousands of scientists, doctors, hospitals, and law enforcement agencies. However, sometimes, due to bad practices or sloppy science, and especially when there are small differences between the environmentally or industrially exposed persons and unexposed persons, then hair analysis in those situations may not be very useful. But that situation is inapplicable to Srila Prabhupada, who had on average about 250 times more cadmium than the average normal person, so these dramatic astronomical levels are very clearly a big problem. We are not comparing 0.065 ppm with 0.387 ppm. We are dealing with amounts that stand out like an elephant in a closet. Dr. Morris, who did the hair tests for the Truth Committee, is an expert, experienced, and recognized scientist in the field of hair tests done with neutron activation analysis, and we can trust his findings millions of times more than the ISKCON denials and cover ups.

SRILA PRABHUPADA ACCIDENTALLY INGESTED CADMIUM FROM AYURVEDIC MEDICINES

No Ayurvedic medicine uses cadmium as a component- the only cadmium sometimes found in them will be very small amounts due to impurities that may come from the ingredients. In this way anyone can ingest extra cadmium from medicine, food, air, etc., and may result in cadmium levels a few times more than normal, not the 250 times more that Srila Prabhupada had. No one else has ever had Srila Prabhupada's levels of cadmium that are truly UNPRECEDENTED in the scientific literature. The bar chart shown below compares the level of the average unexposed person at 0.065 ppm cadmium, to the average industrially exposed person at 0.387 ppm, to Dr. Page Hudson's expert opinion of 1 ppm as a "hefty load," to ARL, a commercial hair analysis outfit in Arizona, whose president testified that the highest reading of cadmium they ever had out of hundreds of thousands of tests was 2 ppm, to a scientific study showing that the worst industrial waste dump in the USA had 4 ppm cadmium, to Srila Prabhupada's average 15.75 ppm cadmium, which you can see is almost "off the chart." Expert opinions are that these levels cannot possibly come from food, medicines, environment, industrial contamination, water, air, soaps, and so on- they come only from a deliberate malicious poisoning intended to kill. Thus Kill Guru, Become Guru.



DID SRILA PRABHUPADA ACTUALLY DIE FROM CADMIUM POISONING OR SOMETHING ELSE?

Well, it really doesn't matter. The hair tests and expert opinions confirm Srila Prabhupada was poisoned with lethal levels of cadmium over a minimum of almost 9 months. The point is that this cadmium

poisoning was unnatural and could not come about other than by deliberate poisoning. It also exacerbates diabetes and kidney disease. There **WAS** an attempted murder, regardless of what a coroner would say was the final cause of death. What is very clear is that such a massive cadmium poisoning would bring death much sooner than otherwise, maybe by 10 or 15 years.

NO TIME FOR THIS. I'M BUSY PREACHING, ACTUALLY SERVING SRILA PRABHUPADA'S MISSION

This is an ad hominem attack that implies those who spend time on examining the facts surrounding Srila Prabhupada's disappearance are not real servants of Srila Prabhupada, they don't engage in substantial service, and are wasting time. This of course ignores the facts that clearly establish that Srila Prabhupada was given poison with malicious intent by those who were close to him. Besides, actually most if not all those who **ARE** concerned about Srila Prabhupada's being poisoned and his mission being taken over by the poisoners, **ARE** enthusiastically engaged in sadhana and in sharing Krishna consciousness with others.

MAYBE THE HAIR SAMPLES WERE TAMPERED WITH, OR ARE NOT SRILA PRABHUPADA'S HAIR

The GBC book *Not That I Am Poisoned* details how they arranged for bona fide Srila Prabhupada hair samples via Hari Sauri to be sent to Larry Kovar in California and then on to the University of Wisconsin. We have the Fedex receipt to show how these samples were then sent directly to Dr. Morris in Missouri. That covers two of the cadmium tests. The third was from hair found by Dr. Morris in Srila Prabhupada's hairclippers, which had been in the Vrindaban ISKCON museum until Hari Sauri brought them to Balavanta, the GBC investigator, who sent them on to Dr. Morris. There is a completely secure chain of custody that is documented and thoroughly dispels any idea of tampering by outside parties.

SRILA PRABHUPADA JUST WORE OUT HIS BODY

Hari Sauri das states in one of his Prabhupada Memories video interviews that:

"Prabhupada literally sacrificed his life for us. I saw it. He wore his body out. The nondevotees are fond of identifying the cause of death. You could say that Prabhupada wore out his body in the service of mankind. That was the cause of his disappearance."

Yes, Srila Prabhupada certainly worked very hard to deliver the fallen souls. But we think that the cadmium that has been found in three of Srila Prabhupada's hair samples, those that were certified as authentic by Hari Sauri das himself, is proof that he was poisoned deliberately and homicidally. Both truths are valid and can co-exist with any problem.

CONCLUSION

The false theories and objections about Srila Prabhupada's proven poisoning are attempts to discredit the evidence without looking at it sincerely and objectively, but with a predetermined intention to deny the facts with dishonesty and deceit, or at best, making presumptions without educating oneself on the facts and evidence first. This book intends to clear these false theories and objections away.

There is the story in the Mahabharata and Srimad Bhagwatam about the rivalry between Dronacharya and King Drupada. Drupada underwent austerities to beget a son who would kill Drona, and when Dristadyumna was "born." Drona knew he would kill him in the future. Yet, when Dristadyumna sought training in the military science from Dronacharya, the guru accepted him as his student because a brahmana always does his duty, in this case, teaching anyone who comes to him. Similarly, Tamal had taken the role, whether sincere or not, as Srila Prabhupada's duly initiated disciple, and Srila Prabhupada would teach him even if he would kill him later. It was the duty of the spiritual master to do so.

"This rascal has learned from me and he wants to kill me?" But no, duty is duty. After all, everyone will die, nobody will exist. So nobody should be afraid of death. This is Vedic civilization. Death is inevitable. 'As sure as death.' Who can avoid death? So being afraid of death, we should not deviate from our duties, real duty." (Srila Prabhupada, Gita lecture, July 9, 1973)

CHAPTER 96: HE TOLERATED BEING POISONED

INTRODUCTION: SOME QUOTES

1. SB 4.24.20 Purport: *“Even if he suffers some reversals in life, a devotee is never agitated.”*
2. Bg 6.23: *“Being situated in such a position, one is never shaken, even in the midst of greatest difficulty.”*
3. SB 6.12.19 Purport: *“An unalloyed devotee is never disturbed by any kind of trying circumstance.”*
4. *“If one is situated in Krishna consciousness, then even in the greatest calamities he will not be disturbed.”*
(Life Comes From Life)
5. *“...While engaged in preaching work, he has to meet with so many opposing elements, and therefore the sadhu, or devotee of the Lord, has to be very tolerant. Someone may ill-treat him because the conditioned souls are not prepared to receive the transcendental knowledge of devotional service. They do not like it; that is their disease. The sadhu has the thankless task of impressing upon them the importance of devotional service. Sometimes devotees are personally attacked with violence. Lord Jesus Christ was crucified, Haridasa Thakura was caned in twenty-two marketplaces, and Lord Chaitanya’s principal assistant, Nityananda, was violently attacked by Jagai and Madhai. But still they were tolerant because their mission was to deliver the fallen souls. One of the qualifications of a sadhu is that he is very tolerant and is merciful to all fallen souls. He is merciful because he is the well-wisher of all living entities.”* SBhagwatam 3.25.21 PURPORT
6. From Bhagavad Gita Ch. 12, Texts 13-14, we read about the mood of the pure devotee who endures his suffering and does not become his enemy’s enemy. Excerpts: *“A pure devotee is never disturbed in any circumstance... Thus it is better to suffer than to protest... Therefore he is calm, quiet and patient, despite many distressful conditions. A devotee is always kind to everyone, even to his enemy... He is tolerant, and he is satisfied with whatever comes by the grace of the Supreme Lord... He is a completely perfect mystic...”*

SRILA PRABHUPADA WAS EXTREMELY TOLERANT

“Srila Prabhupada asked Hamsaduta to join him soon in Hawaii. He would try to rectify his disciple and encourage him to be more careful and go on with his duties. This wasn't the first time one of his leaders stumbled. But Prabhupada never rejected them. He had always done everything to save the person. Prabhupada kept the doors open and welcomed whoever repented his mistakes and willingly resumed the fight against maya.” (Vedavyasa das)

A letter from Satsvarupa on October 14, 1977 included:

“It is significant, however, that you mention Srila Prabhupada’s sister in your letter and wish that she could be with him. Just yesterday she arrived here. After so many doctors tried to prescribe cures for Srila Prabhupada and mostly failed, she has come and given Srila Prabhupada prasadam cooked by herself, and it is the first solid food he has been able to eat in months.”

This indicates that Srila Prabhupada was deliberately fasting because he did not trust the food that was being brought to him. When Pishima came, however, he again tried to eat, trusting her food. It seems Srila Prabhupada was well aware of the poisoning, but tolerated it while trying to avoid it as well.

Yamuna devi dasi helps to explain why Srila Prabhupada would accept service from some who actually were poisoning him. It may be said that Srila Prabhupada would have known, would have put a stop to it, and rejected those who were, in essence, attacking him and his divine movement. She wrote:

“And Srila Prabhupada revealed in a matter-of-fact tone that he had no choice but to accept the service of anyone who Krishna sent to him. He had left Vrindaban because his Guru Maharaja asked him to preach in the West, so whoever Krishna sent he had to accept that service to satisfy his Guru Maharaja.”
Yamuna devi by Dinatarine devi (2014, pg. 208)

"A perfect yogi can have command over death and quit the body at the right moment, when he is competent to transfer himself to suitable planet. The bhakti-yogi, however, surpasses all yogis because, by dint of his devotional service, he is promoted to the region beyond the material sky and is placed in one of the planets in the spiritual sky by the supreme will of the Lord, the controller of everything." (SB.2.3.29, Purport)

"Prahlaḍa Mahārāja was tortured by his father in so many ways, but **he was not affected**. He was not affected. **Superficially**... Just like in the Christian Bible also, that Lord Jesus Christ was tortured, but he was not affected. This is the difference between ordinary man and the devotees or transcendentalists. Apparently it is seen that a devotee is being tortured, but he is not tortured. There is one example, nice example. Just like the cat. The cat carries the kitties in the mouth, and it carries a mouse also in the mouth. So apparently it is seen that a cat is carrying its kitties in the mouth means it is in pain. But it is not in pain. That is a fact. Rather, she feels very comfortable. You see? But when the cat, the same cat, catches one mouse, his life is gone. But you see that she is carrying in the mouth both of them. Similarly, **whenever you'll find that a great devotee is placed into torturing condition, he does not feel**. But the demon thinks that "I am torturing him." (Lecture June 29, 1968)

WHY DID SRILA PRABHUPADA NOT SAY MUCH ABOUT BEING POISONED? *By Narasimha das*

My theory has always been this:

If he had called out the poisoners, it would have caused turmoil and the forward momentum of the movement would have been lost. The "fanblade-still-turning effect" would have been lost and probably many new devotees would never have joined after 1977. **A likely scenario:**

One faction would have believed Srila Prabhupada. And they would have immediately attacked the GBC in India with machetes and in the US with guns. Another faction, possibility much larger, would have defended Tamal and cohorts, who would create further offenses claiming Srila Prabhupada was mistaken or demented, as they now openly claim when faced with Srila Prabhupada's words on this topic.

Srila Prabhupada had already asked for all devotees to come to Vrindaban, but no one came. So he was likely thinking the the movement had **already** been hijacked by FALSE leaders.

Srila Prabhupada had repeatedly said that going on Parikrama would cure him. But they won't let him go. So, he was seeing that those near him were controlling and manipulating the situation, and the troops were scattered around the world and working under false authorities.

Many possible reasons why he didn't say or do more regarding both initiations and poison.

- (1.) He wanted to spend his last days in the mood of a paramahansa, not chastising neophytes and rascals.
- (2.) He wanted the momentum he had created in ISKCON to continue at least for some time more.
- (3.) He wanted the cheaters to expose themselves in their own ways.
- (4.) He wanted more soul searching among his real disciples.
- (5.) He wanted to avoid a situation wherein it would have been much more difficult to see that the GBC had gone rogue.
- (6.) He wanted to leave immediately seeing the situation of intrigue and deceit.
- (7.) He was hearing and heeding the call of Krishna and another mission.
- (8.) This lila is like the crucifixion of Christ and ultimately meant for the glorification of him and his mission.

It is also possible that behind Tamal and his cohorts was some outside agency that feared Srila Prabhupada and the Hare Krishna movement's rising power. The New York and London Rathayatras were powerful eye-opening demonstrations that riled the ruling powers. Srila Prabhupada did say that the planet was controlled by powerful rakshasas, so this is not just a silly idea.

NOTES ON BHAGAVATAM, CANTO ONE, CH. 7: WE SHOULD NOT TOLERATE HIS POISONING

The Value of Discrimination *by Narasimha das*

Lord Krishna said, "This man is an assassin and murderer of your own family members. Not only that, but he has also dissatisfied his master. He is but the burnt remnants of his family. Kill him immediately." (S.B. 1.7.39) In spite of this unequivocal instruction from Lord Krishna who was personally present, both Arjuna

and Draupadi wanted to spare evil Ashvattama for the sake of being kind and gentle to all Brahmins and *brahmana-bandhus*. Neither Srila Prabhupada nor Lord Sri Krishna faults them for their sentiment because such rare sentiments illuminate the matchless quality of great Vaishnavas. Such kind and forgiving qualities can't imitated by ordinary devotees. It would be beyond the imagination of lesser devotees to forgive a false Brahmin who had mercilessly and enviously attacked and killed one's sons- while they were sleeping.

It would also be impossible, and beyond our duty or power, to forgive 1.) those who secretly fed poison to Srila Prabhupada or 2.) those who went along with persons who tried to hide this incident due to political motives. Devotees who are not great *paramahamsa uttama-adhikaris* should hear carefully Srila Prabhupada's final conclusions on these matters.

"The specific words used in this *sloka* are *vama-swabhava*, 'mild and gentle by nature.' A good man or woman accepts everything very easily, but a man of average intelligence does not do so. But, anyway, we should not give up our reason and discriminatory power just to be gentle. One must have good discriminatory power to judge a thing by its merit. We should not follow the mild nature of a woman and thereby accept that which is not genuine." (S.B. 1.7.42, Purport)

Had he been killed for his heinous sins, as Lord Krishna had advised, Ashvattama may have been much better off. Instead he was fully humiliated, denuded of the magical jewel in his forehead, and cast out with nothing but a curse that made him suffer in his wretched body for another 2,000 years.

"Such a death sentence for the murderer [as Lord Krishna advised] is the lowest possible punishment offered to him, and it is said in the *smriti-shastras* that men who are punished by the king on the principle of a life for a life are purified of all sins, so much so that they may be eligible for being promoted to the planets of heaven." (S.B. 1.7.37, Purport)

Only a *nitya-siddha parishad* of Krishna, acting fully under the direction of Lord Krishna's internal *yoga-maya*, can second-guess the Supreme Lord's advice. It's obviously better for other devotees, and the whole world in general, that we not second-guess Srila Prabhupada's instructions or imitate great *uttama-adhikari* devotees. Srila Prabhupada warned, "By imitating a *maha-bhagavata*, one will eventually become degraded."

SRILA PRABHUPADA TOLERATED HIS POISONERS OUT OF COMPASSION FOR THEM

It is hard to understand on the basis of our experiences amongst the conditioned souls of this cruel, material world, but Srila Prabhupada tolerated his poisoners because of his great compassion for them. They were doing some service and he considered that more important than his own physical welfare. A pure devotee will not speak in his own defense nor ask anything for himself, not even his own life. A remarkable feature of Srila Prabhupada's disappearance pastimes is how he did not move to save himself nor to name or accuse his poisoners. Christ on the cross prayed, "Forgive them, O Lord, for they know not what they do." This is the nature of a bona fide saint like Srila Prabhupada, yet some devotees will expect that Srila Prabhupada would behave like them and defend and fight, etc. We remember that Haridas Thakur, after still being alive after being beaten to no end, said to his executioners, "If my being alive for even one minute inconveniences you, then I will die immediately." And he became unconscious, apparently dead, to be thrown into the Ganges.

In a 1998 report by Paratrikananda das, he stated that Srila Prabhupada had told Bhagatji that his disciples were not very advanced and he would not be surprised if they tried to do him great physical harm.

Surely Srila Prabhupada knew what they were doing, as indicated below:

"One who executes Sri Chaitanya Mahaprabhu's mission must be considered eternally liberated. He is a transcendental person and does not belong to this material world. Such a devotee, engaging in the deliverance of the total population, is as magnanimous as Sri Chaitanya Mahaprabhu Himself. namo mahā-vadānyāya kṛṣṇa-prema-pradāya te/ kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ Such a personality factually represents Sri Chaitanya Mahaprabhu because his heart is always filled with compassion for all conditioned souls." (CC Mad 15.163, Prt)

QUOTES FROM TEACHINGS OF QUEEN KUNTI, CHAPTER 8

"A devotee, however, is never disturbed by dangers, reverses, or calamities. Rather, he welcomes them. Because he is a surrendered soul, he knows that both dangers and festivals are but different demonstrations of

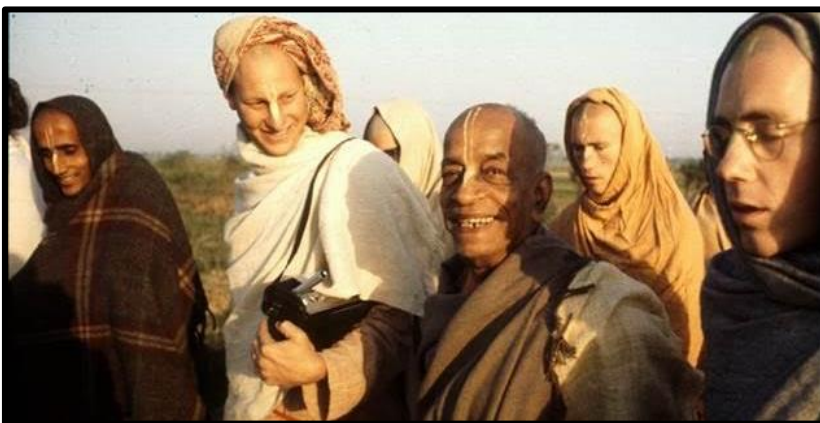
Kṛṣṇa, who is absolute. In the śhāstra, the Vedic literature, it is said that religion and irreligion, which are complete opposites, are merely the front portion and the back portion of God. But is there any difference between God's front and God's back? God is absolute, and therefore a devotee, either in opulence or in danger, is undisturbed, knowing that both of these are Kṛṣṇa."

"When a devotee is in danger, he thinks, 'Now Kṛṣṇa has appeared before me as danger.' In His form of Nṛsimhadeva, the Lord was dangerous to the demon Hiraṇyakaśipu, but the same Nṛsimhadeva was the supreme friend to the devoted Prahāda Mahārāja. God is never dangerous to the devotee, and the devotee is never afraid of dangers, because he is confident that the danger is but another feature of God. 'Why should I be afraid?' the devotee thinks. 'I am surrendered to Him.'"

"Therefore Kuntidevī says, vipadaḥ santu: 'Vipadaḥ santu tāḥ śaśvat: 'Let all those calamities happen again and again.' Because she knows how to remember Kṛṣṇa at times of danger, she is welcoming danger. 'My dear Lord,' she says, 'I welcome dangers, because when dangers come I can remember You.' When Prahāda Mahārāja's father was putting him into dangerous predicaments, Prahāda was always thinking of Kṛṣṇa. So if we are put into a dangerous position and that danger gives us an impetus to remember Kṛṣṇa, that is welcome: 'Oh, I am getting this opportunity to remember Kṛṣṇa.' Why is this welcome? It is welcome because seeing Kṛṣṇa or remembering Kṛṣṇa means advancing in spiritual life so that we will not have to suffer any more of these dangers. Tyaktvā deham punar janma naiti mām eti so 'rjuna (Bg. 4.9). If one becomes advanced in Kṛṣṇa consciousness, the result will be that after giving up the body (tyaktvā deham) one will not have to take birth again in this material world (punar janma naiti). This is to be desired."

CONCLUSION

After Srila Prabhupada stated over two days that he thought that he was being poisoned, he simply dropped the matter and did not mention it again in the few days left before his departure. Why would he drop such a serious matter unless he had already decided to just tolerate it and leave? There are also many indications that Srila Prabhupada knew or expected that he would be poisoned or killed, and that he may have known specifically what was going on months before he brought it up on Nov. 9-10, 1977. For example, he simply decided not to eat anymore after the massive health attack in Hrishikesh on May 16. When Pishima, his sister, came and cooked in October 1977, he ate a full meal heartily for the first time in months. He instructed Srutirupa and Pishima to cook for him and made a point of it being exclusive, with no help from anyone else. On October 2, Srila Prabhupada instructed Kuladri das not to allow anyone to cook for him without Srila Prabhupada's permission. These are three times that Srila Prabhupada ordered restrictions on who cooked for



him by choosing cooks from outside the circle of caretakers. It certainly appears that Srila Prabhupada was making efforts to avoid the poisoning which he seemed to know was being given in his food. Otherwise, he made no protest and just accepted it, waiting for his departure.

There is the example of Prahāda who was poisoned. He simply offered the food to the Lord and accepted that the Lord would protect him. The same with Mirabhai. Srila Prabhupada accepted those who came to render him service and who were engaged in furthering his mission, even if they were doing so with great secret ambitions. He must have accepted the poisoners as his servants and prayed for their deliverance. As Jesus Christ prayed for his tormentors while he was hanging on the cross, "O Lord, forgive them for they know not what they do," similarly, Srila Prabhupada, knowing that he was being poisoned by the "friends" right there with him, simply tolerated them.

It is hard to appreciate this level of tolerance and mercy, but Srila Prabhupada was the personification of the highest levels of such divine qualities.

CHAPTER 97: TWO CHALLENGE HORSES

By Nityananda das

THE FIRST CHALLENGE HORSE



Ravindra Swarup reminded me in the GBC book *NTIAP* of my “challenge horse” to the GBC in 1989 regarding demands for a proper justification based on Srila Prabhupada’s teachings for the ISKCON guru and initiation system, or to otherwise accept the “officiating acharya” initiation system. That challenge horse is still roaming at large and the GBC have yet to provide convincing or solid evidence, other than defective policy papers and twisted interpretations, that Srila Prabhupada wanted self-appointed and ecclesiastically rubber-stamped, non-self-realized gurus rather than to continue “henceforward” indefinitely with the “ritvik” representative system he had begun instituting by 1970 and reconfirmed in July 1977. **This first challenge horse** released by the Vedic Village Review in 1989 has never been “captured” by the GBC, although they deny this in their ongoing dishonesty. Under what authority have they elected gurus to take their own disciples

in Srila Prabhupada’s institution? The onus is on the GBC to prove that Srila Prabhupada actually did give the order to be initiating gurus. Even if Srila Prabhupada had hoped his disciples would be gurus, where is the actual order to do so, as is required before doing so?

THE SECOND CHALLENGE HORSE

Will the GBC back up their fraudulent claims that Srila Prabhupada was not poisoned? Now my proposal to Ravindra Swarup das is: let us set up a scientific study where we feed the GBC enough heavy metals to maintain their hair cadmium and arsenic levels equal to those of Srila Prabhupada for a year, comparing all physiological changes in the GBC to those seen in Srila Prabhupada during 1977. After all, if it was normal and good for Srila Prabhupada, it should be good for them, too. Any takers?

This is my second challenge to those who thought I had inexcusably offended senior devotees by simply noting the widespread suspicion that they were poisoning suspects. There is ample evidence to deem Tamal guilty, and plenty to implicate Jayapataka, Bhavananda, Bhakticharu as well, all of which is presented in this book. The fraud, deceit, denials, dishonesty used by the GBC are also exposed herein.

A second challenge horse to Ravindra Swarup and the GBC, issued in 2017, is released as this:

If Srila Prabhupada was not poisoned, as the GBC claim in their book *Not That I Am Poisoned*, and he had normal levels of heavy metals in his hair, then they should:

- ❖ Eat arsenic until they all maintain for a year 10 ppm arsenic in their hair, which they claimed is healthy and normal, or **at least** the 2.6 ppm such as Srila Prabhupada had in his hair, and
- ❖ Eat enough cadmium to maintain for one year the 15.73 ppm average cadmium level that was in Srila Prabhupada’s hair, and show us all that this is normal and unproblematic, as they have claimed.

The official GBC resolution, **“There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada,”** makes a mockery of ISKCON leadership.

CHAPTER 98: THE FOLLY AND FUTILITY

CHEAP IMITATION

As soon as Srila Prabhupada physically departed in late 1977, the gang of eleven lied their way into guruhood as Srila Prabhupada's supposedly hand-selected, next acharyas. In 1978 and for eight years thereafter, these eleven promoted themselves shamelessly as the new Prabhupadas and even were happy to accept worship more lavish than was ever offered to Srila Prabhupada. Their power and authority was unrivalled; they could do as they liked and they did. Disciples swooned, cried, and surrendered everything to them. They thought that they were sharing relationships of love, but it was built on lies and fraud.

These eleven soon lost the respect of 95+% of their own Godbrothers who became disgusted at the phony charade. And gradually things went downhill more and more, as one by one they couldn't maintain their pretenses, tumbling down just as the blue jackal was exposed by his own uncontrollable nature. They were cheap imitators of Srila Prabhupada and they found themselves struggling to keep up their false images as fate continued to work against them. It turned out they were never chosen as gurus after all, that they were not pure devotees after all, that they were actually conditioned souls not worthy nor authorized to accept disciples. Abandoned by the intelligent devotees, over the years they ended up with only the support of their own disciples, who were increasingly of lower standard. And after several decades, all but three of the eleven have totally given up the guru business, and of those three, two have been widely disgraced by their own irregular actions. Only the kingpin Jayapataka remains relatively unscathed, although he suffered a massive crippling stroke due to serious obesity.

This is all they got for poisoning the jagat-guru Srila Prabhupada? A few years of temporary fame and glory? Whether directly involved in Srila Prabhupada's poisoning or not, the sham show of bogus unauthorized gurus was made possible by the physical removal of Srila Prabhupada. It is aiding and abetting, which makes one complicit in the crime. What folly to commit such a horrendous crime for such a cheap reward that lasted but a few years! What folly, what fools.

A FEW SHORT YEARS OF HALLUCINATIONS AS A GURU

The Hare Krishna movement will go on as divinely ordained. It is futile for the demons to try and stop it, even by attempting to remove Srila Prabhupada by poisoning his body and his mission. It is the will of the Supreme Lord that it will flourish and prosper, and spread all over the world, to every cowpath village and town. It was also folly to poison Srila Prabhupada for the sake of gaining positions of great honor and prestige as ISKCON gurus. Whether or not all eleven original "successor acharyas" were directly or even indirectly involved in Srila Prabhupada's poisoning, they all quickly sat on his seat as soon as he departed, to enjoy the adoration and worship that was not meant for them. They have admitted as much long ago, and the GBC has officially apologized for the zonal acharya era which they forced upon the society of devotees. We see how short a time the eleven enjoyed their guruship. Also in Book Two, we will see the short histories of many other ISKCON gurus who could not maintain minimal spiritual standards. What folly!

The zonal acharyas had a short reign:

- (1). Jayatirtha: 1978-1982 (4 years): Decapitated by disturbed disciple.
- (2). Hansadutta: 1978-1984 (6 years): Drugs, illicit sex, alcohol.
- (3). Bhagavan: 1978-1986 (8 years): Left with a female disciple.
- (4). Bhavananda: 1978-1987 (9 years): Suspended due to illicit sex with men and boys.
- (5). Rameswara: 1978-1987 (9 years): Left after caught with teenage girl at mall.
- (6). Kirtanananda: 1978-1994 (16 years): Left after caught, admitting sex with men, jail 1996-2004, resumed guru business in NYC and India 2004-2012.
- (7). Tamal Krishna: 1978: 2002 (24 years): Passed away in road accident.
- (8). Harikesha: 1978-1998 (20 years): Left with his massage therapist.

- (9). Satsvarupa: 1978-2002 (24 years) Even after illicit sex with a female disciple, he continues as a “retired” ISKCON guru for pre-existing disciples, prohibited from taking new disciples.
- (10). Hridayananda: 1978-present (2017): “Retired,” aloof, private life, independent, plays ping pong with women and leads a very un-sannyas lifestyle, blessing homosexual marriages, and much more nonsense.
- (11). Jayapataka: 1978-present (2017): Last man standing (sitting).

ALL ISKCON GURUS ARE IMPLICATED BY SRILA PRABHUPADA’S POISONING

The original eleven and all other ISKCON vote-approved gurus afterwards, totaling far over 100 by 2017, gained their guruship by dint of the hijacking of the ISKCON organization and the initiation process, based on the lie that Srila Prabhupada had appointed successor gurus, and then, later, that the GBC was authorized to concoct a vote/rubber stamp guru approval process. Not only did at least some of Srila Prabhupada’s senior disciples lie about their appointment as initiating gurus, but evidence implicates at least Tamal Krishna beyond reasonable doubt in the poisoning of Srila Prabhupada (see Ch. 69).

In essence, all ISKCON gurus are enjoying their guruship because of Srila Prabhupada’s having been poisoned by some of those still in their midst. Yes, Tamal has passed away, but he did not act alone. The poison whispers implicate at least 4 or 5 senior men, and Tamal had very close friends who surely knew of the poisoning even if they were not themselves directly involved. It remains to be determined who exactly was involved in Srila Prabhupada’s poisoning and how the sordid affair was executed.

However, Srila Prabhupada’s poisoning was futile. They gained nothing but a few years of false glory through cheating and hypocrisy, somewhat like how Paundraka imitated Vasudeba Krishna by wearing two fake arms and Vishnu’s insignia. While Srila Prabhupada continues to live in his books, in his sincere followers everywhere, in his service by following his instructions, and in his deity form, sound recordings, and photos, those who poisoned Srila Prabhupada sold their eternal soul to the devil, and gained some very temporary material hallucinations. The futility of Srila Prabhupada’s poisoning is stark and tragic. In every way, it was maya (illusion) at its worst.

ALL THEIR ATTEMPTS WILL BE FUTILE

In Srimad Bhagwatam (7.5.41) we read how Prahlad Maharaja was protected by Krishna:

“...Thus the weapons of the demons had no tangible effects upon Prahlad Maharaja because he was a devotee undisturbed by material conditions and fully engaged in meditating upon and serving the Supreme Personality of Godhead...” And in the purport: *“...thus he was protected by Govinda... They may think that they can kill the Supreme Personality of Godhead and His devotee, but all their attempts will be futile. The Lord knows how to deal with them.”*

When one studies Srila Prabhupada’s pastimes in his last months, a time which was clearly when he was being administered poison, we see several remarkable episodes which reveal truth to the above Bhagwatam verse and purport. The pure devotee cannot be killed- he departs only by his own will or by the desire of Lord Krishna. These episodes that stand out were instances when his health had apparently deteriorated seriously, but then almost miraculously, his physical symptoms vanished again.

“September 27: Prabhupada was completely exhausted. Mucus was filling his whole system, and his legs and hands were very swollen. Even his eyes had much mucus. I felt nearly hopeless... At night, Prabhupada said his condition had gone from bad to worse... September 28: Most amazingly, Srila Prabhupada improved considerably... Today, the mucus was practically gone. Prabhupada slept soundly the whole night; he now looked well rested.” (TKG’s Diary, pg. 204-5)

Also from pg. 338-9, on November 10, just days before Srila Prabhupada’s departure:

“The kaviraja said that Srila Prabhupada’s pulse was missing some beats. Privately, the kaviraja said to us that since last night, he has become hopeless about Prabhupada’s condition... Later in the day He took Srila Prabhupada’s pulse, which measured 90 beats a minute and was stronger than in the morning, when it measured 115. The blood pressure, at 140/75, was perfectly normal. Now the heart was in order. From the pathological point of view everything was all right...”

The kaviraja was amazed that Srila Prabhupada’s body was suddenly able to become better, a fact that was not at all ordinary.”

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

November 14, 1977. The day our world stopped. The phone call came. Prabhupada had left his body. Words can't describe the devastation that we all felt. Hearts broke and tears flowed everywhere. The universe was in sorrow. The pure devotee of Krishna had left the planet. We had lost our master, our protector and our ever well-wisher. Suddenly the universe became dark and cold, and all hope instantly fled from our lives. How could we go on without Prabhupada? It was inconceivable.

No longer could we jump in a van or board an airplane to go see His Divine Grace in person. No longer came the reports of Prabhupada's latest preaching success or his most recent instructions to the devotees. No longer did the anticipation of greeting Prabhupada at the airport or watching him bow down before the Deities shiver in our hearts. No longer did we have the same youthful confidence that our movement could save the world.

Over the years we have all tried to come to terms with our great loss. In addition we have each struggled to grasp the enormity and significance of Srila Prabhupada's appearance in our lives. In the process we have had to grow and expand our vision of the spiritual master and his causeless mercy. While he was physically present, Srila Prabhupada repeatedly warned us that he might leave at a moment's notice, but he also assured us that we need not worry as long as we remain sincere and true to him.

"I will remain your personal guidance, physically present or not physically present, as I am getting guidance from my Guru Maharaja." (Srila Prabhupada Conversation, Vrindavan, July 7, 1977)

In this simple sentence we find the answer to our great dilemma. Where is Srila Prabhupada now? He is in our hearts if we invite him there. As we each move closer towards all-devouring death (mrtyuh sarva-haras caham), we are learning that Prabhupada has never left us at all.

"In the spiritual world, separation is more relishable than meeting. In other words, in spiritual life, there is no separation. Separation is eternal, and meeting is also eternal. The separation is simply another feature of meeting." (Srila Prabhupada Letter, April 3, 1969)

Srila Prabhupada is as present now as he has ever been. Throughout his books, letters and conversations, Prabhupada emphasized this point again and again, so there should be no cause for misunderstanding. When asked by a reporter in Berkeley in July of 1975 what would happen to the movement after his departure, Srila Prabhupada replied, *"I will never die. I shall live from my books, and you will utilize."*

In the Caitanya-caritamrta (Adi 1.35, Purport), Srila Prabhupada explains: *"There is no difference between the spiritual master's instructions and the spiritual master himself."* Further assuring us all, Prabhupada spoke the following words prior to his departure in 1977: *"If I depart, there is no cause for lamentation. I will always be with you through my books and my orders. I will always remain with you in that way."* Fortunately, we don't have to go far to hear this same message repeated for our benefit. A Vaisnava is an ocean of mercy, and no matter how much one may drink from that ocean, the mercy is always available. There is no shortage or deficiency on the spiritual platform, and therefore we can all rejoice in our shared good fortune. Srila Prabhupada is forever offering his spiritual blessings to all.

"As far as my blessing is concerned, it does not require my physical presence. If you are chanting Hare Krishna there, and following my instructions, reading the books, taking only Krishna prasadam etc., then there is no question of your not receiving the blessings of Lord Caitanya, whose mission I am humbly trying to push on." (Srila Prabhupada Letter, June 30, 1974)

Everywhere we look in Krishna consciousness we can see the mercy of Prabhupada. He personally delivered to us the Hare Krishna mantra, the Bhagavad-gita As It Is, Srimad-Bhagavatam, Caitanya-caritamrta, Krishna Book, Nectar of Devotion, the arca-vigraha (Deity form of the Lord), the holy dhamas, numerous temples around the world, Vaisnava association, Krishna prasadam, over 7,000 letters — and the list goes on and on. In fact, we can't escape the network of his causeless mercy upon the fallen souls of Kali-Yuga. Srila Prabhupada has personally flooded the entire world with Krishna consciousness. Although it may appear that such a great personality has come and gone from the world stage, Srila Prabhupada has consistently promised us that we can still have his personal association if we remain faithful to his words and instructions.

“But always remember that I am always with you. As you are always thinking of me, I am always thinking of you also. Although physically we are not together, we are not separated spiritually. So we should be concerned only with this spiritual connection.” (Srila Prabhupada Letter, November 13, 1969)

As we hear more and more from Srila Prabhupada himself, and as we accept him into our hearts, we will experience his transcendental presence and love. Prabhupada used to say that when we eat to our full satisfaction, we don't need a certificate from anyone else saying that we are full. We will know it ourselves. Similarly, when we have made the Prabhupada connection in our own lives, there is no room for doubts or uncertainty. *“He lives forever by his divine instructions, and the follower lives with him.”* All glories to Srila Prabhupada. **(END)**

MORE QUOTES FROM SRILA PRABHUPADA

“Because a sadhu lives in this way, he does not create enemies. If there are enemies, they become enemies out of their own character, not out of any provocation on the part of a sadhu. A sadhu simply teaches, “My dear human being, my dear friend, just surrender to Krishna.” Enemies arise due to man's envious nature. Chanakya Pandita says that there are two envious animals—serpents and men. Although you may be faultless, either may kill you. Of the two, Chanakya Pandita says that the envious man is more dangerous because a serpent can be subdued by chanting a mantra or by some herbs, but an envious man cannot be so subdued. In Kali-yuga, practically everyone is envious, but we have to tolerate this.” (Teachings of Lord Kapila)

Ramesvara: Srila Prabhupada, you said yesterday, or a few days ago, that this movement will go on unimpeded for ten thousand years, so...

Prabhupada: Yes, provided we keep it uncontaminated. You should take this opportunity.

Ramesvara: So after ten years we have gotten so many devotees and so many houses, so I can't imagine how big this movement will be after ten thousand years.

Prabhupada: Yes. You'll get the government.

Ramesvara: The whole world will be delivered?

Prabhupada: Yad yad acarati sresthah America will be the best; people will follow. (Conv, June 11 1976)

Hari-sauri: Is our goal to actually establish Vedic principles back into society again at large?

Prabhupada: Yes.

Ramesvara: Of course.

Prabhupada: That will be Satya-yuga. Again the Vedic principles will be established after finishing this Kali-yuga. And that is Satya-yuga. That is going on. Just after summer, there is winter. There is... After winter, there is summer.

Ramesvara: But this is extraordinary. Lord Chaitanya's movement, the ten thousand years of His movement, that is a special exception for the Kali-yuga.

Prabhupada: Special for this millennium. But the thing is going on like that, rotating. (Conv, Jan 21 1977)

“Yes. I never said that “You have to give up this, you have to do this.” Never said. Then gradually- ceto-darpana-marjanam. When the heart becomes cleansed, then little. There is no hopelessness. So many people have come, and they are coming. Both black, white, everyone is coming. There is no question of... But you cannot expect that cent percent people will come; that is not possible. But even, even one-fourth percent people come to this, then it will be successful. Compared to the American population, what percentage we have got? Still they have made some impression, the Hare Kṛṣṇa movement. Literatures are selling, they are appreciating, learned circle. Takes some time, but if we stick to our principles and do not make any compromise and push on-in this way, I have given you instruction, it will never stop; it will go on. It will never stop. At least for ten thousand years it will go on.” (6.21.76)

SRILA PRABHUPADA'S POISONING IS THE FOLLY OF THE ULTIMATE INSULT OR BLASPHEMY

Sometimes out of fear of committing offenses, uneducated, overly meek or cowardly persons tolerate blasphemy or deliberate offenses against the bona fide spiritual master. Srila Prabhupada has several times pointed out that such tolerance is condemned in scriptures.

- **“One should not at any time tolerate blasphemy and insults against Lord Vishnu or His devotees. A devotee is generally very humble and meek, and he is reluctant to pick a quarrel with anyone. Nor**

does he envy anyone. However, a pure devotee immediately becomes fiery with anger when he sees that Lord Vishnu or His devotee is insulted. This is the duty of a devotee. Although a devotee maintains an attitude of meekness and gentleness, it is a great fault on his part if he remains silent when the Lord or His devotee is blasphemed.” (Srimad-Bhagavatam 4.14.32, Purport.)

- Srila Prabhupada: “Suppose if somebody comes to kill me, and you will see and laugh? You'll do? Will you do that? Why? That is sinful.”
- “In this verse the word *sadhavaḥ*, “all great souls,” is very significant. When a person is very great and famous, many unscrupulous persons become his enemies, for envy is the nature of materialists.”
- “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.” (Bhagavatam, 4.22.11, Purport)
- “An advanced devotee, therefore, does not live within the material body but within his spiritual body, just as a dry coconut lives detached from the coconut husk, even though within the husk. The pure devotee’s body is therefore called *cin-maya-sharira*--spiritualized body. In other words, a devotee’s body is not connected with material activities, and as such, a devotee is always liberated, *brahma-bhuyaya kalpate*, as confirmed in *Bhagavad-gita*.”(14.26)

CONCLUSION

How ludicrous it was to try and become as good as God by falsely assuming the post of an absolute, self-realized master of spiritual knowledge, achieved by physically giving deadly poison to the actual pure devotee of the Supreme Lord. The result was their insanity, sexual fallouts with women, men and children, losing one’s head (literally), going to prison, taking intoxications, running off with their lady disciples, and wreaking havoc in their own lives and those of thousands of other devotees who misplaced their total trust and faith in them as infallible men.

How hopeless it was to compete with Lord Chaitanya Mahaprabhu’s plans to spread Krishna consciousness and the Holy Names all over the planet, by concocting their own divergent plans to use the guru’s assets for their own physical, mental, and ego enjoyment. All their plans expired within a few short years, either by meeting death by a tree, by a knife, by the inescapable and quick-arriving old age, or by uncontrolled self destruction. All of these plans will end in infamy. How futile it was to try and conceal the truth of their actions in poisoning the pure devotee. When will these ambitious and pretentious men learn that the truth always prevails?

What a waste of their own valuable life childishly chasing their envious dreams, like the blue jacks sitting on the king’s throne. They relished their apparent success for some years, as many worshiped and washed their feet, accepted their every word and instruction as sacred and perfect, as they became number one and master of their domains. But every one of the poisoners’ colluders were beset with the troubles of poor reputation, hounded by enemies, and they struggled with their own sense control. How much did they actually gain? How much did they really lose?

The poisoners of Srila Prabhupada’s body and mission gained only a few years of mixed false pretense and constant cheating maneuvers, and a heart 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 here. 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,

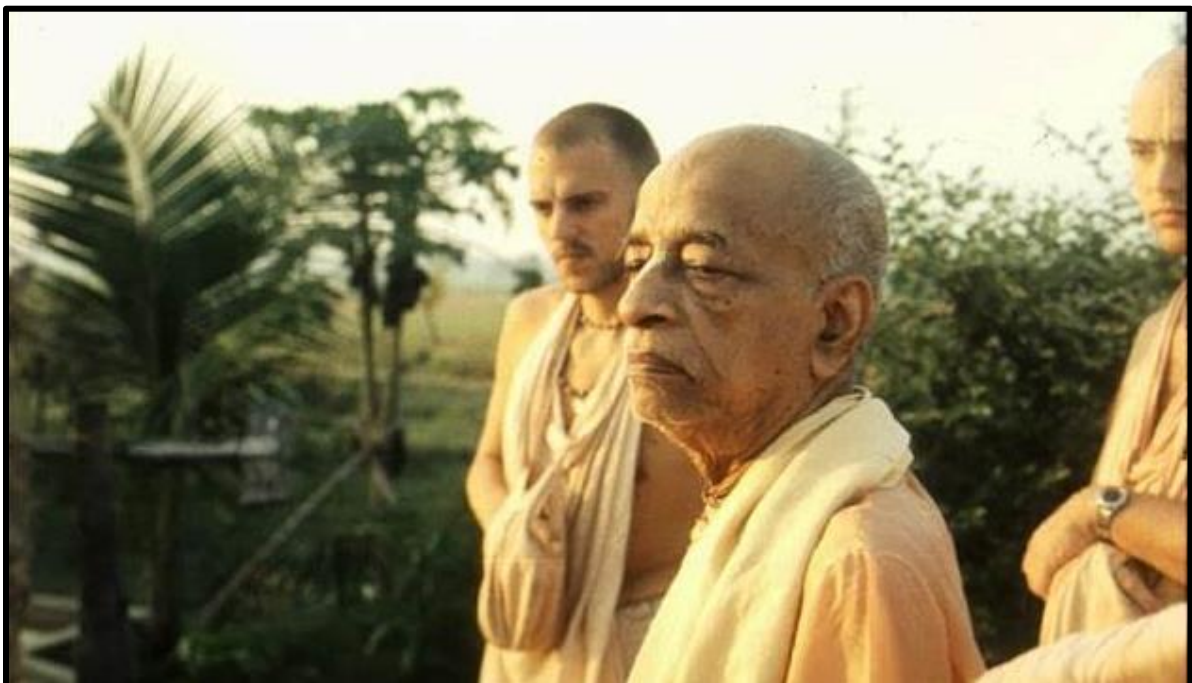
and the young men of Europe and America, they're taking seriously. Professor Stillson Judah already has given his conclusion that 'This movement is not going to stop. It will go on.' That's a fact. Krishna cannot be killed, neither His movement cannot be killed. Rather, those who are attempting to kill, 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." (Lecture: Srimad-Bhagavatam 5.5.32, Vrndaban, November 19, 1976)

AVOID GURU-MARA-VIDYA--GURU KILLING ART

Srila Prabhupada warned us that sometimes a demoniac person, even a so-called senior disciple, will try to kill or reject his benefactor/ guru due to false ambition. He also warned of the mentality of second-guessing the bona fide spiritual master by going outside his mission to consult others.

- "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."
- "So there is nothing especially to be explained. The only important part of this verse is that don't learn guru-mara-vidya... This nonsense."
- "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."
- "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." (Lecture, SBhag, 10/4/1976)
- "...throw him away, 'Go away. I have now learned.' Guru-mara-vidya: the knowledge of how to kill guru. Guru-mara-vidya. Their...the philosophy is that you cannot rise up. You take a ladder. But as soon as you rise, throw away the ladder. No more. No more needed. That is mayavada philosophy." (SP Morning Walk, 12/5/1973, Los Angeles)
- "He said that 'Thou shall not kill' and you killed him. You are so intelligent. 'And first of all let us kill this man who is advising Thou shall not kill. Your intelligence is so sharp. Guru-mara-vidya. First of all, kill the guru. That is called guru-mara-vidya..." (SP Morning Walk, 5/21/1975)

KILL GURU, BECOME GURU... and once again, become a mouse (or less).



CHAPTER 99: AFTERMATH TO BREAKTHROUGH VIDEO

INTRODUCTION

On May 4, 2017 Nityananda das released a 54 minute online video on YouTube entitled: The Forensic Breakthrough. He described 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 way of the discovery of sky-high levels of cadmium in three samples of Srila Prabhupada's hair. Immediately the "poison issue" was resurrected from oblivion and brought to the attention of the Hare Krishna movement after a hiatus of at least 13 years. After two months, there were over 8000 views and 130 likes with only 7 dislikes, and the 200+ comments were mostly from a very appreciative group of devotees confronting two of three "objectionists." The message of the video presentation was that now Srila Prabhupada's poisoning had been definitely proven with hard scientific proof. Next was to find out who did it.

<https://youtu.be/PIBqNBMbPvY>



SOME OF THE OVERWHELMINGLY POSITIVE COMMENTS AND FEEDBACK

"I think that the biggest impediment in presenting your evidence is cognitive dissonance. When someone believes something to be true and then is confronted with evidence/data that contradicts that belief, one of the ways that they cope with the dissonance is to find evidence or an explanation that supports their original belief. In this case, apparently there was push back using the theory that elements in a hair sample aren't proof of anything. This is a great counter to that excuse to cling to dissonance. I suppose you should also expect a degree of viciousness towards yourself and hope that you don't find that too disturbing. The fact is that this subject is disturbing, but needs to be confronted if we are to expect any healing. You might remind

people that the only way to get rid of the dissonance is to analyze the evidence with an open heart. Thank you for your service, YS, Anuttama”

“This video is a home run in Prabhupada's service..It may take time for the effect to show. Only Krsna has a plan how the time line will develop and improve ISKCON society... the forensic parts Prabhupada's words, the mention of Prahladananda, Harisauri and the different laboratories all combine for a perfect presentation. I am happy that Prabhupada is speaking and you mentioned that only Krsna could arrange for all pieces to come together for this presentation. Here in America devotees are struggling mostly and the devotees in the middle will be the target for this attempt to show the final pastime of Prabhupada. And Prabhupadanuga devotees also must talk about the investigation. Even Christians do not deny the crucifixion of Christ.” (Dharmabhavana das, Dallas)

“Will charges be brought against the surviving conspirators? I offer my services for any actions in pursuit of lodging charges here in Australia against Bhavananda who, as you know, is resident in North Sydney much of the time. Wonderful job, important job. I will share it strategically.” (Acyuta das)

“I posted on my FB and preparing to share this to MANY FB groups that have 50,000 (through forwarded sharing to their groups and friends) members total most of which claim they are against Guru business and changing of books so that number can multiply as well and then of course I am only one”.....many others I am sure are doing the same”

“So now we have proof that Srila Prabhupada was poisoned. What do we do next? The next step, IMHO, is to convince Madhu Pandit das. He has the money and the political clout to actually do something about it within the Indian legal system.”

“Let us pray that Lord Sri Krsna Caitanya Mahaprabhu will bless this endeavor, and expose these rascals in iskcon leadership positions and thereby purify the Movement that was meant to purify us all.”

“I just finished watching this video!!! Very well done, and there's no doubt in my mind that our guru was poisoned. It is also interesting that Henry (Hrisikesh das) is also writing his book exposing the New Vrndavan involvement in Sulocana's murder. I hope that your book gets printed and is widely distributed. Although I know it is an unpleasant topic. You've spent many years and lots of money on this project. However, I honestly feel that Iskcon will not change. We need another Iskcon apart from the current institution.”

“Thanks Prabhu, very impressive presentation. I also like the title you chose for the book. This covering of the truth by ISKCON leaders is consistent and prevalent in all of their activities. The 5,000 sets of Srimad Bhagavatams have been imprisoned by court order and how it has evolved to all the BBT trustees being involved and the things they are saying in the court. What is amazing is that everything they say or submit or allege is a lie. It is good that your presentation is coming out now, and the fight to keep Prabhupada's original books available is in another critical stage . We need a pincer effect to isolate, expose, and remove the demons who have taken over this great movement and the BBT. It is war and we cannot back down from the fight.”

“Very interesting! Well done! Bravo! You're a regular detective...”

“Lots of feedback good and bad. Lots of shares and lots of likes. Most of the negative responses they did not even look at the video and had no reasonable argument behind their upset feelings Of course those who have watched the video have less questions. Naveen Krishna has told me lots will be done so let me know if I can help in any way.”

“Congratulations on a job well done. The video is loud and clear and non offensive. Thankyou very much for your sacrifice. When is the book coming?”

“Congratulations on this video, it is very well done. Thank you for doing this most valuable service!”

“This was very well done, calm and factual. It's always wise to keep it cool and let the facts speak for themselves.”

“Hansadutta Prabhu was convinced after listening to your video, but backpedaled a bit when it was brought to his attention that I posted that comment on Facebook. Hansadutta thinks that the poisoning, if it was poisoning, was a government plot.”

“One thing that comes to mind is that a follower of Srila Prabhupada is naturally interested to hear and understand about all of Srila Prabhupada's pastimes. He gets inspiration to hear about Srila Prabhupada rising at 1 am to speak his purports into the dictaphone, embarking on the Jaladuta, dancing in kirtan, etc. While of course it's true that different pastimes evoke different emotions, and that it is important to use discretion in

regards to how, when and with whom to share above various pastimes, also it's true that a follower of Srila Prabhupada is interested to hear about details related to Srila Prabhupada's disappearance pastime. And, contrary to the assertion "erode new people's faith in his movement", I've seen many people increase their faith in Srila Prabhupada and his teachings, when they understand about his disappearance pastime. It helps them grasp the distinction, that they intuitively feel anyway, between Srila Prabhupada's actual spirit and teachings, and the organization that goes in the name of "ISKCON". Of course, as indicated above, we do want to utilize intelligence discretion in regards to how to communicate what aspects of Srila Prabhupada's pastimes with whom. Still, it is mistaken to think that faith in Srila Prabhupada and his movement will flourish on a foundation of concealment and deception. Sincerely, Dhira Govinda das"

"Overall great response to the video so far. Over 3000 views already. I have had emails, phone calls and personal visits with a few key people already. Next steps are being scheduled now. Many have expressed tremendous gratitude for this video." (Naveen Krishna das)

"I watched your video today, Kill Guru Become Guru. Impressive work you have put together."

"Thanks for sending me this link, It is very evident that they poisoned now. I hope whole world will realize and kick out these so called authorities."

"Thank you for the upcoming book "Kill Guru, Become Guru". 1800 Pages - 208 Chapters. Cadmium was main chemical - arsenic secondary. Tamal is the master manipulator - but his words and actions spill out the truth - Tamal inquires several times Srila Prabhupada about his poisoning. Tamal's taped interview with Satsvarupa. Tamal and other suspects behind "Not that I am poisoned" book. Not doing honest investigation. Passing resolution against devotees participating in investigation. Threatening punishment to devotees if they dared to participate in investigation. Thanks prabhu. This video is becoming viral."

"Your talk in this video is very convincing. After all, where there is smoke there is fire, and the GBC admitted smoke though they also poured the water."

"A powerful documentary on the poisoning of Srila Prabhupada. Well done. Of course, despite this being disturbing information, nothing can shake the faith of a sincere disciple in his gurudeva. Please let me know how I might assist you."

"We must be most grateful for this great methodological and scientific research that shows and convinces many, due to forensic evidence, that Srila Prabhupada was poisoned with arsenic and cadmium. This also identifies the prime suspects in the poisoning of Srila Prabhupada, Tamal Krishna, Jayapataka, Bhavananda and Bhakti Caru."

"You expose has been watched twice now by myself and it is quite convincing. On my part, it was posted on two FB pages comprised of over 2300 members and the You Tube hits are increasing at a fast pace. So you seem to have hit a chord with the devotees and pray that it is just the start of an avalanche of interest in regards to Prabhupada's attempted slaying. As with everything, the 250 time lethal dosage has to put to rest that Srila Prabhupada was a mere human." (Vyapaka das)

"If you have not seen this video I recommend you watch it. This is a hard hitting piece of video journalism that cannot help but put the "poisoning of Srila Prabhupada" back on a very public platform and possibly into a few court rooms. This is a very compelling presentation with a very compelling narrative citing solid, verified evidence that says "there is a case to be answered". AND! It has a surprise ending! The video does a very professional job presenting the evidence- It will be difficult to disarm the arguments and conclusions. Reasonable people will view this evidence with interest and find that a strong case is presented that deserves a full, open, impartial hearing and a court of law would appear to be the next proper venue."

"You see, it never matters who speaks the truth of a thing. The mouth that the truth comes out of never changes the truth. Does anyone think that the scientists who conducted the studies are Rtviks? Moron alert! Feeble minded people are afraid of their faith being shattered by truth - you must then question what your faith really is! No one can doubt the overwhelmingly compelling case that has been made here in this video. The data is stacked up pretty high I'd say."

"Thanks for uploading the detailed analysis of poison issue. This is crystal clear how they have poisoned and therefore are the demons of modern age."

"Very intelligent and Non Envious Rational Presentation...Not for Blind Followers in Iskcon."

"This is a step toward getting rid of the fake gurus and putting Srila Prabhupada back into the center of the movement."

"Excellent Presentation with some very important points and evidence."

"If Prabhupada said this is happening, then why do they not believe him? I don't understand it. They use Prabhupada's words like a gospel..... yet on this matter, they choose to ignore what he said. It's an utter disgrace. They are deceiving so many people. Breaks my heart. How can we say we love Prabhupada while still worshipping people who were involved in his poisoning? It is beyond me. Time to pull the head out of the sand and use the brain that Krishna gave us. Utterly heart breaking."

"Irrefutable evidence."

"I remain the same - the evidence is clear and irrefutable. You have done amazing research work. The video I shared with other Godbrothers- changed their Perspective - but not much can be done 40 years later. Cadmium is not familiar to me - puzzling - Why Cadmium?"

"Thank you for all your service to Srila Prabhupada!!!! We just viewed your video "Kill Guru, Become Guru"--such an incredible job in exposing these demons."

"You may quote me as to what I wrote you earlier but I have made some grammatical edits: Also devotees should not be thinking that, if there is not proof of a poisoning, they don't want to receive any facts related to that issue. At this time devotees of Srila Prabhupada should not be considering whether there is proof beyond a reasonable doubt or even that the preponderance of the evidence shows a poison conspiracy, but whether there is enough evidence to establish a substantial possibility that there was some foul-play. If that level has been reached, only then would it be time to request the Government of India to conduct an investigation." (Mrigendra das, attorney, Los Angeles)

"You are certainly right when you suggest 'red pill or blue pill' for those who refuse to open their eyes. The most significant information regarding Srila Prabhupada's final days with his followers has been scientifically and subjectively verified by a host of experts using exacting devices and equipment, yet the devotees are silent in response, at least from where I live. I hope you are faring a little better with feedback from sensible people. At the very least, you have provided overwhelming and conclusive proof of poisoning that can't be denied, and the evidence will remain for future devotees to assimilate. Thanks again for your research, books, videos etc. Without doing what you had to do, the entire world would have remained in illusion. I don't know if we will ever know who did it, but Srila Prabhupada was poisoned by extreme quantities of cadmium, seemingly over a period of time. Only Srila Prabhupada could survive as long as he did, and for whatever reasons seemingly neither Srila Prabhupada nor Lord Krishna intervened."

DISCUSSION BANNED FROM SRILA PRABHUPADA DISCIPLES FACEBOOK GROUP

There is a closed Facebook group with over 800 original Srila Prabhupada disciples who share and participate in discussions of interest. Nityananda das was invited to join a few years earlier, but was not familiar with the Facebook phenomenon and did not reply. When the breakthrough video came out, a fiery discussion ensued about the "poison issue" and whether it had any new value, new evidence, etc. One of the members suggested Nityananda das join the group and thus be able to answer questions and clear up misunderstandings about the facts and evidence. He contacted the administrators, who put the proposal to the group, and the idea invoked such a firestorm from a number of members that in turn was rebutted by those in favor... that a vote was supposedly taken and the idea was nixed. The group administrators then deleted all posts on the "poison issue," banned further discussion on the subject, and decided not to post the video link for those who might be interested. Nityananda das was advised that the group had successfully navigated discussions on the child abuse, book changes, guru fall-downs, Gaudiya Math, and many other subjects, but that the "poison issue" was too sensitive, resulting in offensive and super-emotional posts which were inflammatory and unacceptable. Some members were so violently incensed by the idea that some people were "promoting the false theory that Srila Prabhupada was poisoned" that the administrators saw no option but to avoid the topic altogether, lest the discussion group self-destruct entirely!

Some of the posts prior to the banning and deletions are given below:

(1) *"Before emotionally reacting (I understand that), it behooves each of us to objectively examine the facts. WHY was there such a high level of cadmium in the hair sample. It is easy to write it off as an aggrieved disciple*

out to get the GBC. I don't buy that, considering that he never had custody of the samples. Pinning the blame on anyone is premature. Nityananda has the cart before the horse. First it should be clearly established that Srila Prabhupada's disappearance was linked to the cadmium content in his body. Blaming godbrothers before that is established beyond a doubt just makes the issue impossible to deal with. Nityananda has made a great effort to prove poisoning, and spent lots of money and time also, but I question his motive. It is clear to me that he wants to prove malevolent intent. That there was a dark conspiracy to, "Poison guru, become guru". In this way he prejudices the entire investigation. Even if he proves beyond a reasonable doubt that Srila Prabhupada was intentionally poisoned, it is a huge leap to name the supposed perpetrator(s). But true to his caustic approach to his guru godbrothers it appears that he wants to bring them down and in this way perpetuate his ritvik vada (mis)understanding. This entire investigation should have been exhaustively undertaken by the GBC. WHY did they drop the ball on this extremely important issue? Is it that they have something to hide? It makes one wonder. Or is it just a non-issue for them being satisfied with the comfortable status quo lifestyle they have created for themselves? And in the ultimate issue, Srila Prabhupada is absent from our mortal vision. Do we spend the rest of our lives arguing how he left us, and if there was a guilty party? That is Lord Yamaraja's service portfolio, not ours. Or shall we put our collective shoulders to the wheel of Lord Chaitanya's sankirtan movement and try to do something wonderful to please Him, as Srila Prabhupada repeatedly requested? Sarva-drik das"

(2). "Abhirama and Gaura Prabhus, Thank you for clarifying the "poison" issue. Your explanation, along with Srutirupa's explanation, is not only calming but long overdue. My blood boils when I think of the irreparable damage caused by Nityananda and others to Srila Prabhupada's greater family of devotees. Is there a strategy for exposing their nonsense....or is it wiser to just let the issue fade away? Tapahpunja Dasa"

(3). "Dear Tapahpunja Prabhu: This issue is very complex. I was inclined to react in exactly the same way that you have expressed. It was very nice to hear from Abhirama prabhu when he replied to my inquiry. I am always happy to hear from him. Although it was wonderful reading what he and Srutirupa wrote back because hearing anything about Srila Prabhupada's pastimes is glorious, I still was left with unanswered questions because specific points were not addressed by either of them. Perhaps I should have gone back to the video and asked specific questions about it. Srutirupa as far as I know has not viewed the video, so she would not be able to comment on something she has not heard or seen. I am deciding to deliberate more carefully on the issue based on the conversations given by Srila Prabhupada himself in the conversations book and look at what is being presented regarding the allegations. I am not into blaming anyone specifically at all, but if it is a fact that Srila Prabhupada had 250 times the dosage of cadmium in his system as deemed safe, then that is of great concern to me. From a hair analysis, I found out I have a high level of aluminum toxicity in my own body and it is of concern to me, but thankfully it is not 250 times more than what is safe !?! I have also inquired to hear from our godbrother / lawyer Mrigendra prabhu on his thoughts on the video because from the days when we did book distribution, I have always regarded him as a very sober deeply thoughtful devotee, and I was interested in how he would see things from the perspective of an investigating lawyer about the evidence being presented, and this is what he shared with me :

"I do not have any reason to believe that the laboratory results in Nityananda's video are not from a professional laboratory and that the sample tested was from Srila Prabhupada's hair clipper. The chain of custody makes it more credible. Many devotees would be interested in seeing the video. I don't understand how devotees could vote on whether it should be posted when they have not yet seen it, unless they have already decided not to want to see any facts. I have seen it. Of course, if you post it you could put in a disclaimer that you do not endorse all of the statements in the video. I should add something about you posting a link to the video that contains the cadmium information. You don't need to link to the complete video. You can cut it down to the part about the cadmium. Also devotees should not be thinking that there is not proof of a poisoning so they don't want to consider any facts related to that issue. At this time we should not be thinking whether there is proof beyond a reasonable doubt or even that the preponderance of the evidence shows a poison conspiracy, but whether there is enough evidence to establish that there is a substantial possibility that there was some foul-play. Once that level has been reached, then it is time to request the Government of India to conduct an investigation. Hare Krishna. Best wishes, Mrigendra das"

"So there is some additional food for thought. This is a very big issue that many of us don't want to even consider as being true and wish would just go away. I think as Prabhupada's disciples we may have some responsibility to examine the issue with a cool head. Srila Prabhupada did say he wanted disciples who were independently thoughtful and not blind followers Your servant, Gaura das"

(4). *"We need to constantly summarize the basic evidence, which should be conclusive for honest devotees. There is a time and a place for everything...but this is not the place, nor the time, to invite Nityananda into this sanga. Yes Pusta Krishna prabhu, Uttamasloka prabhu has noted that the overall vote from our godsiblings is that they do not want to have the video posted with Nityananda prabhu. He has one purpose and one purpose only, and that is to poison the sanga with his skewed viewpoints. Such is how some try to minimize Srila Prabhupada...for if you love Prabhupada, then you also love his dogs. I have heard the video only once and realized I should have taken some notes to ask some questions later. I have not studied deeply the evidence that he has presented in his video thread bare to completely write off what he has presented. My knee jerk reaction is just to want to reject the whole thing but I realize that is probably all right brain response and not left brain response? I do not agree with his mode of presentation with weird music playing in the background , for example, or Nityananda's mannerisms as he speaks, however, it is the specific content that needs to be focused on without anything else getting in the way, no? As an intelligent analytical Doctor yourself, you might have a way to explain what Srila Prabhupada is doing with 250 times the amount of cadmium in his body that one could normally live with? I have no intent in condemning any specific godbrother, nor do I promote Nityananda's Vedic Village on his Fiji island, however, there is allegedly 48 minutes of Srila Prabhupada speaking about poisoning in the Conversations Books , which I have yet to fully read (I am only on Volume 20 out of close to 40 think) those are also Prabhupada's words and I am ignorant of them I am trying really hard to keep Nityananda das and whatever intentions he has separate from what actually transpired. All of this may be heading into the Indian courts. How they are going to make the leap from an act of poisoning to a specific individual 40 years after the fact, I have no idea ! Your servant Gaura dasa"*

(5). *Nanda Kumar das: Thank you brother Abhiram Prabhu... you speak from experience what I have always felt in my heart and known in my being to be the truth of this matter... any remaining doubt about whether this concocted drama may be true is now gone... all respect to your ksatriya ways and qualities... I remember when a gang of thieves attacked the Coconut Grove temple with firearms...you fearlessly got out your own weapon and singlehandedly chased them off the property and into their vehicle, just in time to receive the large rock you put into their hood with the admonition to never come back... all glories to Srila Prabhupad and His transcendental passing, free from negative drama of any kind... Jai Sri Nrsimhadeva.*

(6). *Madhava Gauranga das: Amazing, still 40 years after some people cannot sleep thinking somebody killed Srila Prabhupada. Losing so much precious time with crazy ideas instead of chanting Krishna's names.*

COMMENT: *We are chanting our rounds, and we simply offer the evidence that proves that Srila Prabhupada was poisoned with levels of cadmium that would kill an ordinary man. Politically correct = truth is crazy.*

(7). *Lenny Sislac It is a philosophical tragedy that after 40 years there are still some devotees who insist that a pure devotee is under the law of the material energy.*

COMMENT: *If Srila Prabhupada was given poison, as Prahlad was, it does not mean he was under the laws of material nature and we do not propose such a thing either.*

(8). *Radha Turner: Thank you for this ...all this time I as TKG disciple lived in confusion and shame as so much horrible accusation was made towards my beloved guru .It was just so hurtful and those who did this damaging deed, may insects fill in their mouths while they are still alive and suffer for such an intense offense to an amazing Vaishnava .Thank you again prabhu...*

COMMENTS: *And thank you for your curse, mataji...*

(9). *Sikhi Mahiti Das: From the spiritual perspective, no one can murder a mahabhagavat. They couldn't kill Haridas Thakur or Jesus Christ. Prabhupada is under the Internal Energy of the Lord. Not Maha Maya. Krsna protects his devotees from murder. "Those who cannot understand the position of the Lord are unfortunate. They may think that they can kill the Supreme Personality of Godhead and His devotee, but all their attempts will be futile. The Lord knows how to deal with them." SB 7.5.41 purport*

COMMENT: *You are assuming we say Srila Prabhupada was killed by poison. We only say what the evidence proves: that he was given poison, as Srila Prabhupada himself said in his last days.*

(10). Dhritarastra das: Srila Prabhupada would have banished anyone poisoning him. He is completely dependant on Krishna and we know like Prahlad Maharaj Krishna protects Srila Prabhupada. Srila Prabhupada could have easily informed someone who was doing this to him and stopped it immediately . Brahmananda would have personally come and crushed the culprit. Someone should get all the blood tests from London.

COMMENT: *Actually, on Nov. 9, 1977, Srila Prabhupada did inform us that he thought he was poisoned, and all his caretakers acknowledged that he was speaking of actual homicidal poisoning. He said it, and no one did anything. Brahmananda was not there, but all the rest did nothing.*

(11). Jagatam Dasi: We need antidotes to conteract the effect of those who wish to poison us with poison katha.

COMMENT: *We need to find those who gave lethal amounts of cadmium to Srila Prabhupada.*

(12). Matthew Puskar Goldman: Prabhupada several times decried the 'christians' who worship their guru on a cross killed or is this in many ways similar to obsession with Prabhupada poisoned?

COMMENT: *Tamal Krishna: "Srila Prabhupada, Shastriji says that there must be some truth to it if you say that. So who is it that has poisoned?"*

(13). Gaura Das: Yes some tamasic Christian influence may be there wanting to worship Prabhupada like that.

COMMENT: *No, we are only concerned that many devotees are worshipping Srila Prabhupada's poisoners.*

(14). Shalagram Das: Anyone who personally knew TKG knows very well that he could never do such an act. He would do anything Srila Prabhupada asked of him - and he frequently did the impossible. He was completely sold out to the core of his heart. No one can do the things he did without being empowered. He spread Krsna consciousness on a level far beyond what most devotees will ever do, and he did it without watering down Srila Prabhupada's teachings in any way. Millions of people in China are indebted to him. Thousands of devotees in other countries are indebted to him. When Srila Prabhupada was ill, late in his last year, TKG dropped everything to be with him personally, and Srila Prabhupada accepted and appreciated this. They loved each other very deeply. Yet these rascals probably think that he dropped everything just to poison Srila Prabhupada. To what end? Prabhupada was already 80+ years old.

COMMENT: *First of all, let us look at the evidence from the latest hair tests that prove that Srila Prabhupada was poisoned. Once that evidence is understood and seen for what it is, and Srila Prabhupada's poisoning is understood, then we will need to look for who did it. But first things first.*

(15). Thank you, thank you, thank you so very much for your service. May the truth be victorious.

FACEBOOK PAGE FOR POISON TRUTH: <https://www.facebook.com/sharpswordtruth/>

Cadmium 250 times more than normal

"Someone has poisoned me"

The conclusive facts and evidence in Srila Prabhupada's poisoning

199 [2.0]

SHARP SWORD TRUTH

ISKCON GBC HAIR SAMPLES TESTED:

PROVE CADMIUM POISONING

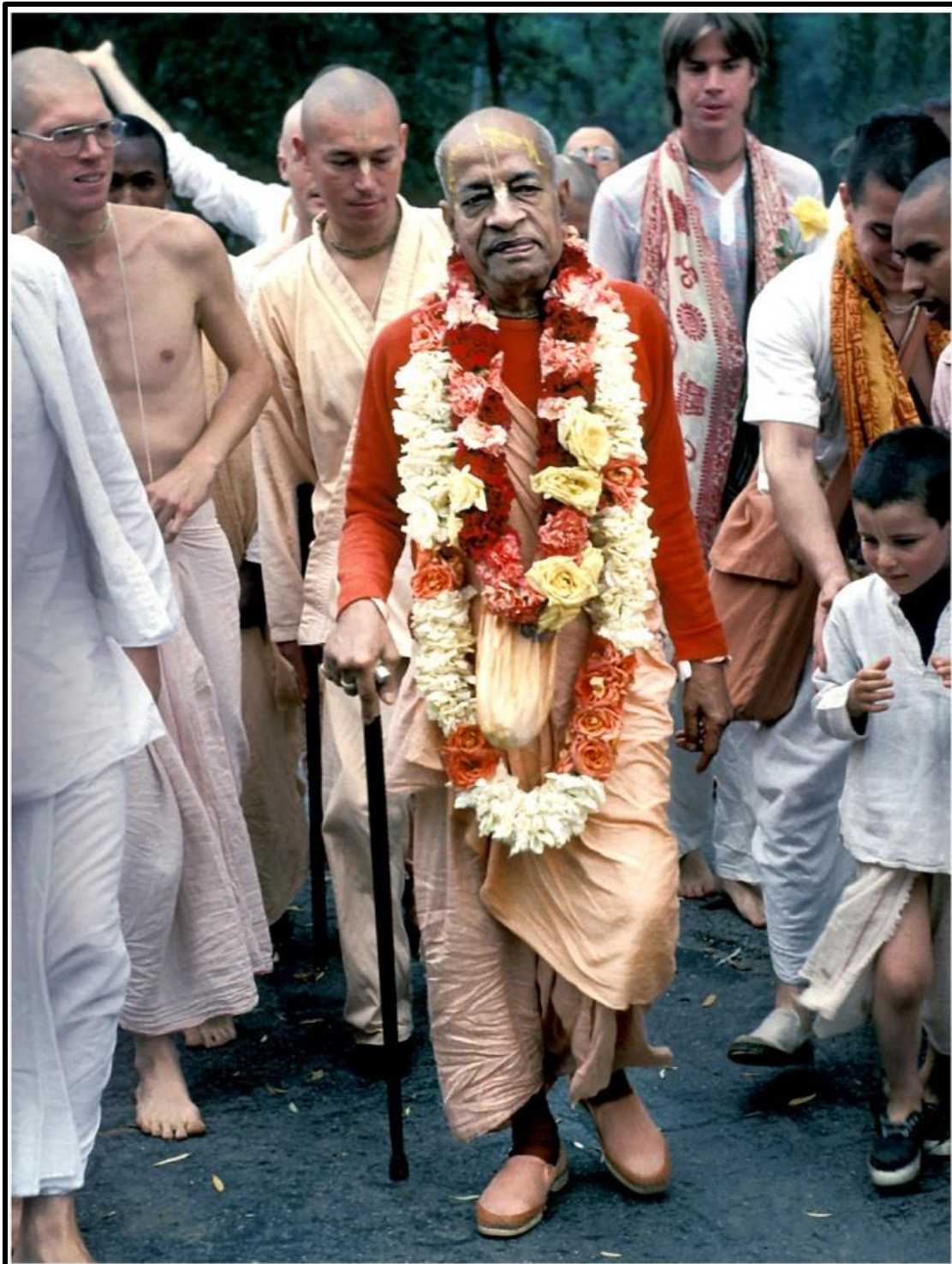
INVESTIGATIONS, INC. AUDIO & VIDEO TAPE ANALYSIS

The truth is not for all men, but only for those who seek it. Ayn Rand

CONCLUSION

The 'Breakthrough' video was to be the first of many to carry the message of various pieces of evidence and the analysis of that evidence. The Truth Committee has as its goal to widely distribute the facts and evidence about Srila Prabhupada's poisoning, via Facebook, YouTube videos, emails, articles and essays on various websites, and a website where anyone could download this book for free. Please pas this on to others who may be interested in this subject matter. The truth does make a huge difference.

<http://killgurubecomeguru.org>



SUMMARY REVIEW PART ELEVEN



“Why then, did Prabhupada leave so early? The answer is not easy to give. Maybe he wanted us to become responsible to do the father's work without remaining dependent children forever. Quite likely he felt the urgent need to establish Krishna consciousness in another part of the universe, or in another universe. As

Srila Prabhupada said of his own Guru Maharaja, ‘Bhaktisiddhanta Sarasvati Thakura, our spiritual master, came in this world to execute the mission of Chaitanya Mahaprabhu. So he executed it, and when it was required, he left this place and went to another place to do the same business.’ Ultimately, only Krishna and Prabhupada know. Whatever the reason may be, Srila Prabhupada has left.” (ISKCON “guru”)

This interesting perspective becomes more complex with the knowledge that Srila Prabhupada was poisoned and that he also knew he was being poisoned. Srila Prabhupada’s asking for makharadhvaja also strongly indicates that he knew he was being poisoned, because makharadhvaja is extremely effective in curing poisoning. <https://www.kesarherbals.com/product/siddha-makardhwaj/>

It is a testament to the stark and brutal reality of the material world where such an exalted and pure Vaishnava such as Srila Prabhupada would be so mercilessly poisoned for such a little thing as the desire to foolishly, futilely pretend to take his place. How utterly sad and ridiculous, yet it is true, and we were denied significantly more wonderful years of his divine, physical presence. The senior leaders concealed and modified Srila Prabhupada’s request that all his disciples come to see him, and they also poisoned him, and thus prevented the devotees from seeing Srila Prabhupada ever again in this life, and perhaps for much longer. It is entirely understandable that many devotees curse these poisoners.

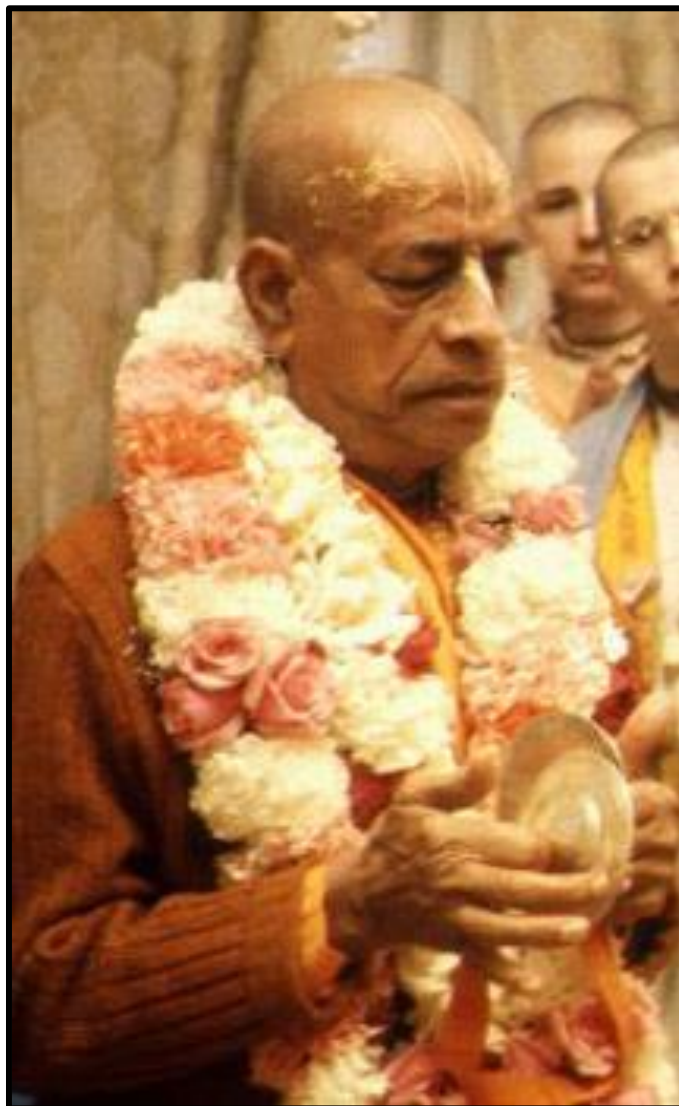
Very little is known about the use of cadmium as a “murder” weapon. In the seventies who knew it as a clever poison? The main lethal vehicle for transmission in accidental cadmium poisoning cases has been ‘inhalation.’ It is implied that agencies other than simple devotees who do not have a background in toxicology and in particular heavy metal poisoning, were involved. Did the CIA, MOSSAD, et. al. ever use heavy metals as a

poisoning agent? Cadmium poisoning was underway for at least 9 months as told by the hair tests, and not just towards the final months of Srila Prabhupada's earthly pastimes. The whole scenario is very sickening, but unfortunately, very true.

SRILA PRABHUPADA POISONED: A CRIME THEORY

The crime of Srila Prabhupada's poisoning has been proven beyond reasonable doubt by the three cadmium hair tests by Dr. Morris in 2002-2005. Based on the evidence available to date, our analysis theory of the crime is as follows: Led by Tamal, some of Srila Prabhupada's senior disciples became ambitiously consumed by the desire of becoming the next acharyas of ISKCON, and they did so for some time after poisoning Srila Prabhupada to make sure he would not be around for maybe 10 or more years longer. With advice and assistance from someone with the know-how of cadmium poisoning, they began to give cadmium to Srila Prabhupada, beginning somewhere between May 1976 and February 1977.

Srila Prabhupada's health literally collapsed in early 1977 and by at least November 9, if not earlier, Srila Prabhupada had become aware of being poisoned. He mentioned it for our information, and he was resigned to his departure. There were times of notable sudden decreases in Srila Prabhupada's health condition, times when probable poisonings took place, such as February 26, May 16, etc. Indications are that rumors of Srila Prabhupada's poisoning were so widespread and threatening to reveal the poisoners that Tamal devised a plan to explain that Srila Prabhupada asked for medicine (or poison) to die, namely via an assisted suicide.



CHAPTER 100: GRAND SUMMARY AND OVERVIEW

PURPOSE OF THIS BOOK

We are often asked what is the purpose of this book? What do you aim to accomplish with the distribution of the evidence that Srila Prabhupada was poisoned? This is a very good question.

The purpose is simply to distribute the truth, facts, and evidence to all the followers of Srila Prabhupada about his disappearance pastimes. New scientific discoveries have proven beyond doubt that Srila Prabhupada was indeed maliciously and homicidally poisoned throughout 1977 for at least nine months at lethal levels with the heavy metal cadmium. The establishment of this fact is relevant to all members of the Hare Krishna movement and will have deep ramifications for the future of ISKCON. The truth will always serve us well, whereas ignorance will be detrimental. We believe that Srila Prabhupada's mission has been hijacked by those who physically poisoned him, and that they have subsequently poisoned the mission as well with many defective doctrines, introduced to serve their corruption and exploitation of the mission's assets. In doing so, the poisoners have practically ruined Srila Prabhupada's mission to save humanity and deliver them into transcendence. Therefore, with knowledge of the truth of the real history of ISKCON, faithful followers of Srila Prabhupada will struggle for the proper restoration of his mission by removing the poisoners and their accomplices, allies, and deviant doctrines. These subjects will be further discussed in Book Two and Book Three to complete the trilogy of Kill Guru, Become Guru.

There are many sincere devotees who are both inside and outside of the corrupted ISKCON institution. Perhaps they have been unable to understand the situation properly or have been weakened or compromised by association with the corrupt power elite in ISKCON, or influenced adversely by "Tamalism." May the truth set us all free, as the knowledge that Srila Prabhupada was actually poisoned by his caretakers takes root and becomes widely accepted as truth by the gradual dissolution of all fanatic, irrational, emotional, and dysfunctional resistance. No one can be proud or happy about this truth that has been concealed and covered

up for so many decades: forty years now!

No one should condemn those who have tried to serve Srila Prabhupada but became corrupted by the institution and Tamalism, by the dreaded acharya disease and the desire for material profit, adoration, and distinction. Any disease needs patient treatment, and in this case, the only treatment for sincere persons is the truth. Therefore that truth about the facts, evidence, and history of Srila Prabhupada's disappearance and ISKCON's history of the last forty years must



be openly discussed and understood as it is. There are a lot of barriers and ordeals to face in this attempt at establishing the truth in these matters.

Those who cannot understand or accept the evidence and scientific proof that Srila Prabhupada was actually maliciously poisoned with lethal amounts of the heavy metal cadmium, at levels about 250 times above the average normal person, often raise various objections to what is they may call the "poison theory."

Of course, it is no longer a theory, but an established fact. Those who are honest and who look at the evidence will agree with this fact, while those who have compromised honesty will come up with defective objections as to why it just can't be true.

The problem is not so much that people disagree with the evidence. It is much more that **they do not know what it is**. They most likely have not even looked at the evidence, nor read the November 1977 discussions about poisoning between Srila Prabhupada and his entourage. If they did, there would be 99% less doubts and questions. Our goal is to "enlighten" all Srila Prabhupada's followers of these truths.

A second reason why someone cannot appreciate the mountain of poisoning evidence is if they are influenced or dependent in some way upon ISKCON, its leaders, or gurus, who all strenuously deny the poisoning, have covered it up, and have prohibited even discussion about it. The ISKCON organization strongly pressures the way its members think, and thus independent thinking is almost impossible in those conditions.

A third reason may be if someone is unable to bear the emotional pain, shock, and ramifications that Srila Prabhupada, our beloved eternal spiritual master, was actually poisoned right under our noses while we suspected nothing. There may be other reasons also. But the evidence speaks for itself. It is not a concocted theory; Srila Prabhupada's poisoning has been conclusively proven and established now by the most recent evidence of cadmium findings in several hair samples provided by the ISKCON GBC themselves.



Patience, gentleness, compassion, genuine concern, and tolerance is required to turn around the situation. We should promote open discussion of these issues; this will be healthy and can only lead eventually to progressive realizations. Just as Srila Prabhupada tirelessly endeavored to rescue thousands from the entanglement of material existence, we must similarly behave in assisting those who have been adversely trapped and influenced by the corrupt power elite of ISKCON. Most

devotees are sincere and not demoniac. We have this experience, that when someone is properly presented the facts and evidence, they gradually come to connect the dots and in due time they have understood everything quite well. Devotees are not stupid; they are very intelligent, so we should appeal to their intelligence carefully and gentleman-like.

For example, Ambarisha das. Some may say he is compromised and lost, in league with the ISKCON corrupt leaders. But he deeply appreciated the need to determine if Srila Prabhupada was poisoned in 2003 and issued an open letter to that effect. He is a Srila Prabhupada man, but he had to choose whether to continue serving ISKCON or not, and he has surely experienced intense institutional pressure. He is definitely the type of person who will come to appreciate the truth, facts, and evidence once he studies it. The same applies to many ISKCON devotees who have been very resistant to the truths of Srila Prabhupada's poisoning, such as Abhiram, Srutirupa, Badrinarayan, Prahlanananda Swami, Hari Sauri (hopefully?) and so many others. We know of many who have now understood the reality and truth. One by one, the truth will convince devotees until the vast majority has been converted. That day will come.

ISKCON will undergo many changes for the better. The old regime will collapse and Srila Prabhupada's divine influence will replace that of the current corrupt tyranny. Once the poisoners are identified by a thorough in-house purge and removed permanently, along with their deviant policies and doctrines, the devotee society can begin to heal and thrive by absorption in Srila Prabhupada's instructions and teachings.

When it is understood that Srila Prabhupada was maliciously poisoned, devotees will gradually realize where and how ISKCON has gone astray since Srila Prabhupada's departure. And they will then set things straight under the divine influence of Lord Chaitanya and Srila Prabhupada.

In the meanwhile, ISKCON will try and convince their supporters that the "poison theory" has no credibility. What else do we expect, based on their past history? We expect bribes to scientists and experts in India and other places, threats to those who accept the evidence, paying off people to stay quiet, creation of false forged reports, character assassinations, death threats, and perhaps even attempts to end lives.

This is their "end times" though. Srila Prabhupada's mission will be restored and the Hare Krishna movement revitalized. Of this there is no doubt.

INVESTIGATION STATUS

ISKCON claims they had already investigated whether Srila Prabhupada was poisoned or not, and they concluded with the pronouncement that there was no evidence to that effect. Actually, their first investigation as done by Balavanta had found substantial cause for concern of poisoning and Balavanta recommended further investigation with proper funding. However, a secret and second investigation was organized by the primary suspects themselves through their disciples, which denied the evidence by fraud, lies, irrelevancies, hyperbole, and emotion. They even claimed Srila Prabhupada had contradicted himself by taking out of context one phrase, namely, "Not that I am poisoned," and also promoting the offensive idea that Srila Prabhupada may have been complaining about poison, but that this is typical for elderly Bengali Vaishnava gentlemen at the point of death.

Frustrated and unsatisfied disciples of His Divine Grace banded together outside the precincts of the tyrannical institution and continued the investigation into the circumstances surrounding Srila Prabhupada's disappearance with their own efforts and funding. *Someone Has Poisoned Me* and *Judge For Yourself* were published in 1999 and 2003, hoping to pressure ISKCON leaders to do an honest investigation, but to no avail. By chance, in 2002-2005 three hair tests on GBC-authenticated samples of Srila Prabhupada's hair discovered astronomical and lethal levels of cadmium. This effectively completed the investigation into whether Srila Prabhupada was poisoned or not. He was. Science had proven it.

Now the private investigation, or Truth Committee, continues their investigative efforts in pursuit of an answer to the next question: WHO POISONED SRILA PRABHUPADA? Tamal was the primary suspect, and although he passed away in 2002, he has been deemed by this book and a review of the evidence that clearly implicates him in the poisoning of Srila Prabhupada, to be guilty beyond a reasonable doubt. Other suspects will be pursued in this matter, and the truth will become known.

SUMMARY OF EVIDENCE

There are Srila Prabhupada's words and statements he made on November 9-10, 1977, where he clearly thought he was being maliciously poisoned by someone, not by a medicine, and that he was also disturbed about this. One who has actually read these conversations, as given in Ch. 12, will see that Srila Prabhupada was speaking about actual homicidal poisoning and also that all his caretakers, including Tamal and Shastriji kaviraja, acknowledged on tape that they knew the discussion was about attempted murder by poisoning.

The next day after these "poison discussions," on November 11, 1977, at least three primary low-volume speech units, or whispers, were recorded next to Srila Prabhupada's bedside, spoken by Tamal, Bhavananda, and Jayapataka about poisoning Srila Prabhupada. These speech units have been forensically authenticated as being about poisoning by a number of top-notch analytical laboratories. Acoustic science has certified that caretakers were speaking about poisoning Srila Prabhupada.

Balavanta das did a test on a sample of Srila Prabhupada's hair with Dr. Morris (MURR) who found 20 times the normal level of arsenic, which, although not lethal, was highly abnormal and health-debilitative. Three hair samples that had been arranged for testing by the GBC were rescued after abandonment at a US laboratory and sent to Dr. Morris, who tested them in 2002-2005 and found an average of 250 times the normal levels of cadmium. These are lethal amounts over a short period of time, and Srila Prabhupada

endured these sky-high levels over a minimum of nine months in 1977. An ordinary man would surely have passed away much sooner.

A study of Srila Prabhupada's physical and medical symptoms show a number of symptoms which cannot be easily correlated with or accredited to either diabetes or kidney disease, which were the ailments which were sometimes diagnosed by a long parade of doctors throughout 1977. These "mystery" symptoms, such as drooling, conjunctivitis, photophobia, rhinitis, constant mucus and cough are, however, peculiar to cadmium poisoning. Srila Prabhupada did not have insulin-dependent diabetes. The mystery symptoms confirm the hair tests for cadmium.

Three kavirajas in November 1977 all agreed that Srila Prabhupada was being poisoned, and an antidote was prescribed which was never given. Other testimonials support the poisoning which has been proven by the hair tests.

Tamal has been found by this book's mock trial with the hefty evidence that implicates him in Srila Prabhupada's poisoning to be guilty beyond a reasonable doubt. His "mercy-killing" tape recording made days after Srila Prabhupada's departure is especially incriminating. There are also three other primary suspects in Srila Prabhupada's poisoning: Bhakticharu Swami, Jayapataka Swami, and Bhavananda. All the primary suspects had more than ample motive, opportunity, and means, and they became zonal acharyas as soon as Srila Prabhupada had been removed by the cadmium poisoning.

The incredible resistance, denials, blackmail, and institutional repression represents a massive cover-up of the facts and evidence in Srila Prabhupada's poisoning, and simply increases the suspicion that the ISKCON leaders are hiding poisoners in their midst. Such a fraudulent cover-up is evidence in itself.

"Devotees in the world should not be thinking that there is not proof of a poisoning so they don't want to consider any facts related to that issue. At this time they should not be thinking whether there is proof beyond a reasonable doubt or even that the preponderance of the evidence shows a poison conspiracy, but whether there is enough evidence to establish that there is a substantial possibility that there was some foul-play. Once that level has been reached, then it is time to request the Government of India to conduct an investigation." (Mrigendra das, Srila Prabhupada disciple and a US attorney)

BIG WAKE UP CALL

A Facebook post in June 2017 re: the "poison issue" analyzed very appropriately:

"Srila Prabhupada stated clearly to Nanda Kumara that there were infiltrators in ISKCON trying to destroy it from within. That means they were in the leadership, not rank and file. Here is the quote from NK:

"Srila Prabhupada told me something personally. His Divine Grace said... 'There are those among us wearing dhoti, sikha, tilaka and neck beads, but they are not devotees. They are agents of kali who are here to try to stop our movement. You (said to me, but meaning all of us, especially those with a ksatriya nature) should find out who they are and weed them out. That's an exact quote."

"Srila Prabhupada also wrote in a letter to Hamsadutta in 1970, regarding problems within ISKCON:

*"...I do not know how far they are correct, but I have written him a letter that he may not do something which may harm the interest of the Society. You are also one of the members of the GBC, so you can think over very deeply how to save the situation. **It is a fact however that the great sinister movement is within our Society.**"*

"Bhaktivinoda Thakura also confirms that this happens within the Gaudiya Vaisnava community:

"After the time of Sri Caitanya 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 Vaisnava sampradaya. Posing as Vaisnavas, 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 Vaisnava sampradaya and caused suddha-bhakti to vanish from the world.' [end]

"So: IF there is clear and compelling evidence to indicate that there was an 'attempt' to poison Srila Prabhupada, that must be brought to light and made public. It is a totally moot point whether Srila Prabhupada

actually succumbed to the poison because of his spiritual sakti. That's not the issue. The point is whether there was indeed an 'attempt' to poison him. If there was, then it further validates Srila Prabhupada's statements about infiltrators. We cannot ignore Srila Prabhupada's statements in that regard. And, more importantly, it means those infiltrators are still in the movement. And it doesn't matter that all the GBC from that period in the 70s are almost all gone. Infiltrators get new people to take over for them to maintain control and continue skewing things, like editing books, etc. They don't just fade away and die. Infiltrators are not 'lone wolves'. They are agents of a much larger conspiracy. That group does not go away.

"Of course, many devotees will not be able to process the idea of 'infiltrators' due to their cognitive dissonance and lack of understanding about how the world really works behind the scenes. But there is valid evidence to suggest that there were infiltrators at the top in ISKCON. Just consider these facts:

"If you wanted to destroy a movement like ISKCON from within after Srila Prabhupada left, what would you do? There's no way you could turn Srila Prabhupada's disciples against him or get them to destroy the movement in any way. So what do you do? You get rid of them - 90% - one way or another, by making it so intolerable that they leave in disgust or are unceremoniously kicked out, which is precisely what happened.

"You exalt 11 pretenders as 'pure devotees' on the level of Srila Prabhupada, and tell Srila Prabhupada's disciples that they now have to go through them to get to him. Are you kidding me??? Hogwash! What gall. What arrogance. What ignorance. What Vaisnava aparadha. Does that sound like loyal loving disciples of Srila Prabhupada? After all the instruction Srila Prabhupada gave us (and them), do you think Srila Prabhupada would approve of them saying such offensive garbage and distorting the philosophy?

"Then you fill up ISKCON with your disciples who treat you just like Srila Prabhupada and obey your every command like mindless zombies. And you don't give them much deep philosophy. Just enough to make them feel 'spiritual' and 'loyal to the cause'. That way, you control everything with no fellow disciples to interfere with your dirty work.

"Then you wait for the 11 to fall from grace, which is inevitable, since they were barely above being kanisthas. The top leader gurus all fall down in various modes of disgraceful behavior and the whole thing crumbles from the top down. The new disciples lose faith in bhakti and their gurus and the whole thing is a big mess. You also allow pedophilia to run rampant and cover it up and protect the perpetrators, just like the elite do in the world today. That was the plan, and it was a good plan, and it almost worked, but Krsna didn't allow it to fail completely. But it's still a stinking mess underneath with a nice smiling chanting facade. I'm not doubting the sincerity of the rank and file and even some of the leaders, but that's how these bastards do things. It only takes a small handful of people at that top to orchestrate things.

"Look at how they are centralizing management, which is directly against Srila Prabhupada's instructions. The GBC is now an independent West Bengal corporation, which conveniently shelters them from any law suits against ISKCON, thus protecting their personal finances, etc. So YES this needs to be made public IF it in fact did happen, ie: the 'attempt' to kill Srila Prabhupada. This idea to stifle things because, "Would Lord Caitanya or Srila Prabhupada want this to be made public?" is also completely bogus IMO. If it's true, then everyone needs to know that this happened, and more importantly, it means the infiltrators are STILL IN ISKCON. For that reason alone it should be exposed. It is a BIG wake up call."

THE GREAT SINISTER MOVEMENT IS WITHIN OUR SOCIETY

This famous phrase from a Srila Prabhupada letter in 1970 to Hansadutta das was always a mystery to devotees: what was Srila Prabhupada referring to? The Gaudiya Math's envious godbrothers who wanted to take over ISKCON and Srila Prabhupada's disciples? Maybe, in part, at least. We think it refers to the entrance into ISKCON of those who had strong personal ambitions to replace Srila Prabhupada with themselves, or to take his place. After all, this 1970 incident was about some senior disciples who had sidelined Srila Prabhupada as a figurehead and tried to take over the management. In response Srila Prabhupada left America and went back to India, travelling and preaching, and increasing his writing.

The great sinister movement is when the personal ambition to become guru becomes organized, as in the plot to poison Srila Prabhupada's body and then his mission with policies and doctrines which favor the illegitimate installation of unauthorized men on the seat of Vyasadeva. In the wake of the pure devotee's

unparalleled success, ambitious men sought to artificially achieve such greatness and transcendence for themselves, attached to profit, adoration, and distinction. The scheme to poison Srila Prabhupada was meant to remove him and take his place, and the zonal acharya successors did this horrendously well until they were forced by maya and their own weaknesses to modify their plan to include all other similarly ambitious persons as well! Thus the infection and pollution of serving one's dirty heart became an accepted practice, all in the disguise of... preaching. As though one cannot preach without sitting in Srila Prabhupada's place...

For forty years the great sinister movement of facilitating personal ambition by exploiting the assets of the Acharya Srila Prabhupada have been filtering, seeping, staining, and defiling the purity of Srila Prabhupada's mission as he had set it up to be. ISKCON is today primarily composed of a series of guru franchise operations from ultra-large to the one or two disciple, come-lately gurus. The purity of the mission has been largely lost, especially within the institution ISKCON. Thousands of devotees who have refused to participate with the jackals and hyenas who ravage Srila Prabhupada's properties for selfish desires remain outside the institution and must be educated as to what has happened since 1977. Kill Guru, Become Guru: Book Two: The Poisoning of Srila Prabhupada's Mission will put together the evidence and facts of how the poisoners and their followers (cheaters and the cheated) practically ruined Srila Prabhupada's hard work, one deviation at a time until there is little left. Now things are official accepted policy even when Srila Prabhupada clearly spoke against them. And the members do not seem to notice because Srila Prabhupada's instructions are continually de-emphasized, and the new gurus are free to enunciate their own interpretations as they like, audaciously, questions not allowed, and few are still studying Srila Prabhupada's books.

The great sinister movement of personal ambition or Tamalism must be weeded out and purged from Srila Prabhupada's mission. Whether that means a restoration of the original ISKCON institution, which would seem ever more unlikely considering the circumstances therein, or it means a new ISKCON, such as Bangalore Group of temples and others, remains to be seen. In any case, the open discussion of issues and distribution of facts, evidence, and truths must be aggressively fought for and practiced. The truth will dispel all ignorance, just as when the Sun rises, darkness is automatically dissipated. The magic of Lord Chaitanya and Srila Prabhupada's mercy is such that, as preordained, the "Golden Age" will change the face of this planet for many thousands of years. The great sinister movement does not stand a chance. Of course, how soon personal ambition is purged depends on sincere and proactive devotees who strive to please Srila Prabhupada with their words, minds, body, wealth, actions, and life.

PUT THEM IN JAIL AND THEN ALL DONE?

For many persons, perhaps most, when the poison matter is raised, they think in terms of obtaining justice in a mundane court of law, seeing the poisoning as a mundane crime that should be punished. But it should be understood that there are some issues and types of justice which lie beyond the purview or jurisdiction of mundane courts, juries, and laws. For example, in the court of Yamaraja (punishment after death) the poisoning of a pure devotee warrants a far heavier punishment than that of an ordinary man, whereas modern courts treat all men equally. Mundane courts do not consider animal killing a crime either, although with some rather strange exceptions for so-called "inhumane cruelty." If there were a court administered according to Vedic culture and the laws of Manu... but there are none today on this planet.

The many years since 1977 create a substantial difficulty for initiating a legal case, criminal or civil, in mundane courts, but this means little to the mechanism of divine justice where every detail and action is completely recorded in the Akashic record for later review, without the omission of any evidence. Since we have no access to the Akashic record, our determinations of guilt in the poisoning of Srila Prabhupada will be imperfect. Still, if some degree of mundane justice is obtained, that would be good, and we should always take advantage when the mundane society supports the cause of our transcendental mission.

But there are much greater concerns at hand than just sending some poisoners to prison. We should not be so obsessed with whether the evidence we have uncovered is court admissible or whether convictions for murder can be achieved. If these do come about, it will be very satisfying to those who have a strong sense of mundane justice, but this will do little to put Srila Prabhupada's mission back on the straight and narrow course that he had fought so hard to establish.

Tamal was determined to be involved in Srila Prabhupada's poisoning beyond a reasonable doubt. Those who have served his plans as allies and servants must now be confronted: "You have helped Srila Prabhupada's poisoner, and now must admit this and make sincere amends." Other suspects must be confronted: "Either submit to full cooperative interviews or go away." And if those interviews determine complicity, then those others must also either make sincere amends or go away. We are not after court convictions, we are after the restoration of the mission, which will be the subject of Book Three.



Anyone having any pertinent or relevant information of any sort should pass it on to the private investigators in the Truth Committee. Also any constructive advise as to clarifications, corrections, typos, additions, deletions, etc to this book are welcomed. Thank you for being here, as being among the followers of Srila Prabhupada who want to establish the truth about Srila Prabhupada's disappearance pastimes and the restoration of his transcendental mission.

Yours in the service of His Divine Grace Srila Prabhupada,

Nityananda Das

(islandnitya@gmail.com)

APPENDIX 1:

CHIEF MEDICAL EXAMINER'S STATEMENT

DELAWARE HEALTH AND SOCIAL SERVICES

Office of Chief Medical Examiner

Forensic Sciences Center

Richard T. Callery, M.D., F.C.A.P.

Director, Forensic Sciences Laboratory

February 5, 1999.

Re: Srila Prabhupada

Dear Mr. Ogle:

I have reviewed your cover letters dated January 7, 1998 and January 6, 1999, which include the two-sheet chronology of events from late 1976 to October, 1997, and the toxicology report from the University of Missouri-Columbia dated January 6, 1999. In your cover letter you state that Mr. Srila Prabhupada turned 81 year of age the August prior to his death. During the course of 1977, he progressively grew thin, in fact becoming emaciated weighing no more than 75 to 80 pounds. At the time of his death, he was completely bedridden and could not walk or move himself. You also state that he had a history of multiple myocardial infarcts and non-insulin dependent diabetes mellitus related to age that was controlled.

I note that the report from the University of Missouri-Columbia indicates that the arsenic concentrations found in the hair of Mr. Srila Prabhupada was approximately 20 times higher than what would be considered normal for unexposed individuals living in the US. You have discussed with me his living status and he was not exposed to endemic arsenic concentrations noted in some areas of India significantly prior to his death and that the hair trimming recovered from the shaving device would have been those expected to be found there from use shortly before his death.

Chronic arsenic poisoning can give a variety of symptoms, many of which are non-specific and likely to also be those associated with debilitating illnesses of other causes. Chronic arsenic poisoning results from a rather continuous exposure to very low concentrations of arsenic or repeated ingestions of small doses over varied intervals of time. In continuous exposures, gastrointestinal disturbances may be slight or non-existent and non-specific complaints of anorexia, weight loss, weakness and malaise predominant although dermatitis, stomatitis, peripheral neuropathy and hematological disorders may indicate possible arsenic poisoning. If the exposure was intermittent rather than continuous, the periodic ingestion of small doses of arsenic would be expected to produce gastric disturbances in addition to the other signs of chronic arsenic poisoning.

It is my opinion, to a reasonable degree of medical certainty, that this individual, with the history of multiple myocardial infarcts (heart palpitations) and non-insulin dependent diabetes mellitus, and considering his age, would be an individual in frail health in which a chronic administration or exposure of arsenic leading to toxic levels would be expected to be a significant contributing condition to his death.

If I can be of any further assistance in this case, please do not hesitate to contact me.

Yours sincerely,

Richard T. Callery, M.D., F.C.A.P.

Chief Medical Examiner

Director Forensic Sciences Laboratory

APPENDIX 2: TRANSLATIONS OF THE LAST TAPES

Bhakticharu translated the same sections where Srila Prabhupada spoke of being poisoned, and they were practically identical to the versions provided in Chapter 16. The only difference is where the kaviraja either says makharadhvaja is or is not suitable for Prabhupada.

:Translations arranged by Naveen Krishna das, former GBC

:Summaries by Nityananda das

:KEY: SP/Srila Prabhupada; H/Hindi; B/Bengali; TKG/Tamal

Conversations Books, Vol. 36, pg.354, Vrindaban, dated November 8, 1977.

However, I believe that the actual date is November 9, 1977, judging from cross-indications in various sources. Dates on the original tapes were often inaccurate and the tapes often covered more than one day. We start with tape T-44, side A.

Balarama Misra came to see Srila Prabhupada, and Srila Prabhupada chooses this most unlikely person to first reveal that “someone has poisoned me.”

Kaviraja (Damodara Shastri): (H) Ye apki darshan ke liye Balaramji Misra. Aap jante hai inko? Chaitanya Mahabrabhu ke...

(Here is Balarama Misra come to see you. Do you know him? (He) is from Chaitanya...)

Balarama Misra: (B) Aami edike aachi Maharaja. Aami Balarama Misra, chinte perechen to aamake? *(I am over here Maharaja. I am Balarama Misra, do you recognise me?)*

SP: Han. (Yes.)

Balarama Misra: (B) Kaviraj'er shonge aamar onek purono aalap aache. Taa, kalke aamar shonge dakhai holo. Bole ...Maharaja aamaye dekechen? Aamar to boro shoubhagya to..mane eyi shutre aamaro dakhaa hoye jabe. Keno bohudin purbe jokhon Thakura bosheni takhun.....

(I am known to kaviraja for a long time. Well, yesterday I met him (kaviraja), he said, Maharaja (SP) has called for me. It is a great honour for me...that is..this way I get a chance to meet you. Because many days ago, when the deity had not been installed...)

SP: oi ta ke?..se alda? (difficult to confirm what is actually said)

(Where are they (deities)?..are they there?)

Balarama Misra: Han. Aache. Aache Maharaja. Ami bhaablaam jadi ektu dakhaa kore aashi aamio.....

(Yes. They are there. They are there Maharaja. I thought, if I could come and see you...)

SP: Hothat hoye galo. *(It all happened suddenly.)*

Balarama Misra: Hain. (Yes.)

SP: Besh kaaj cholche? *(Is work going on well?)*

Balarama Misra: Hain. (Yes.)

SP: (Unintelligible).....whispers.

SP: Ka bole je poison korechhe.....hote pare.

(Someone says that I have been poisoned...it's possible.)

Balarama Misra: Hmm?

Kaviraja: (H) Kya farmarahe hai? *(What are you saying?)*

SP: (H) Koi bolta hai je, koi poison deya hai.

(Someone says that, somebody has given me poison.)

Kaviraja: Kisko? *(to whom?)*

SP: Mujhko. *(to me.)*

Kaviraja: Kaun bolta hai? *(Who is saying?)*

SP: Ye saab friends. *(All these friends.)*

Bhakticharu: (B) Ke boleche Srila Prabhupada? *(Who said, Srila Prabhupada?)*

SP: Ke boleche. (*Someone said.*)

TKG: Krishna das?

(Whispers)...(conch).

Kaviraja: (H) Aapko kaun poison dega? kisleye dega?

(*Who will give you poison? For what, why?*)

TKG: Who said that, Srila Prabhupada?

SP: I do not know, but it is said...

SP: (B) Aapni to... jotish janen? (*You do know astrology?*)

Kaviraja: (H) Kya bolte hain? (*What's (he) saying?*)

SP: Balarama Misra.....

Bhakticharu: (B) Aapni to jotish janen? (*You do know astrology?*)

Balarama Misra: Na..Na... (*No..No...*)

Kaviraja: (H) Yea to jotish nahi, pundit ye hain.

(*He is not an astrologer, he is a scholar.*)

SP: Hain? (*What?*)

Kaviraja: Yea to pundit hain. Jotish nahi jante hain.

(*He is a scholar. Doesn't know astrology.*)

SP: Hmm.

Kaviraja: Karam kanda jante hain. (*He knows Karma Kanda.*)

Bhakticharu: (H) Aap to thora kuchh jante hain na?...Thora mutlub aap to jante hain?

(*You must know a little bit?...Little meaning; you know something?*)

Kaviraja: Thora bahout dekhlete hai. (*I do look through (study) it a bit.*)

Bhakticharu: (B) Shastriji janen, Srila Prabhupada.

(*Shastriji (kaviraja) knows, Srila Prabhupada.*)

Kaviraja: (Hindi) Aap ko kisne bataye tha ke abhi o kushti ke andar aapko mar-case hai? Koye jotishne bataya tha?

(*Who showed you that under your horoscope your death had come? Some astrologer showed you?*)

SP: (H) Kya bataya tha? (*What was shown ?*)

Bhakticharu: (B) Oi je aapnar aayu sesh hoye gecche aapni bolicchelen, shete ke kono jotish

bolechen?.....(no answer) (Hindi to kaviraja) Kushthiko bicar me waisa tha.

(*You were saying that your life has come to an end, did some astrologer tell you that?...(no answer) (Hindi to kaviraja) There was something (like that) in the horoscope.*)

Kaviraja: (H) Aacha. (*Okay.*)

Bhakticharu: (Bengali to SP) Kintu Shastriji bolchen je eta thik na.... (Hindi to kaviraja) Aap to bolta hai jo aur das saal

(*But Shastriji is saying that this is not right... You said that another ten years...*)

Kaviraja: (H) Naa...abhi kya...o to... (*No...now what...it's...*)

Bhakticharu: (B) Shastriji bolchen aapni aaro dosh bocchor aamader shonge thakben, Srila Prabhupada.

(*Shastriji is saying that you will be with us for another ten years, Srila Prabhupada.*)

Kaviraja: (H) Woh bichar choor dijiye aap bilkul ye, ki kushti me aayu shesh ne...shesh ho gaye.

(*You should release that belief completely, that (your) horoscope predicts death...That it's finished.*)

Bhakticharu: (H) Aacha, aap kal jo dawai laye the, usme triphala tha?

(*Okay, that medicine you brought yesterday, did it contain triphala?*)

Kaviraja: Nahin. (*No.*)

Bhakticharu: Aacha, kintu aaj ke liye aap koibhi...

(*Okay, but for today you should somehow...*)

Kaviraja: Kaal boldenga. (*Tomorrow (I'll) tell / order.*)

Bhakticharu: Theek. Maine bazaar se mangwa loonga.

(*All right. Meaning, purchase from the market.*)

SP: Balarama (Misra) ke kicchu phal tal... (*For Balaram, (give) some fruits etc.*)

Bhakticharu: Han, Srila Prabhupada. (*Yes, Srila Prabhupada.*)

Next, Srila Prabhupada, the Kaviraj, Balarama Misra and Bhakticharu discuss the temple of Chaitanya Mahaprabhu that needs repairs, what the estimate for cost might be, who will make the estimate, and that the Bhaktivedanta Charity Trust handles these projects. Raw tumeric was being sought for Srila Prabhupada. Balarama Misra is offered ten rupees by Srila Prabhupada as charity to a brahmana; he declines, although later accepts.

Balarama Misra: (B) No.. samman hi to samman...apni keyethe to samman..boleye..apna je, aapni bolecchen ayi aamar jothesho, bujhlen naa? Oyi taakaate je aamar...eyi..aapnaar aashirbad, ebong aami chaayi je aabar aapni bhogoban aapnaake aabar.....

(No. Respect is respect. You say it, that's enough....You said that I was an astrologer, do you understand? That's money to me....this...your blessing (is what I need). What I want is that again, God will again make you...)

SP: Se taa aapni chaiben..... Aamaro kortobyoo aache.

(That of course you will want..... I also must do my duties.)

Kaviraja: (H) Yeh Maharaja, yeh kotha aap kaise bola aaj ki koi bola hi ki poison diya hai? Ye aapko kuuch abhaas hua hai, kya?

(This thing, Maharaja. You know how you said today that someone said somebody gave you poison? Did you get some indication or feeling about this, or what?)

SP: Nahin. Eyse koi bola jo denese ye hota hai.Shayed koi kithabme likkha hai.

(No. Someone said that, when given poison, this happens..... Maybe it's written in some book.)

Kaviraja: Woh koi khana se ho jata hai. Kaccha mercury se ho jata hai. Ye aur koi bhi cheez aisa hai jis se ho jata hai. Mane aapke liye kaun karega? Ham to yeh samajhta... ki aise devpurush ke liye koi manshik aisa bichar karega woh be rakshasa hai. (break)

(That happens from some foods. Raw mercury makes it happen. And there are other things with which it can happen. I mean, who would do that to you? My understanding is that anyone who thinks about doing this to a saint, is a demon (rakshasa).)

BREAK IN RECORDING.

Next the room discussions continue, involving Srila Prabhupada, TKG, Balarama Misra, Kaviraj, Swarup Damodara and Giriraj Swami. Deity installations and praise for Srila Prabhupada's achievements are mentioned.

TKG: What did Prabhupada say?

Svarupa Damodar: Prabhupada wants to do here. He's going to....

TKG: Is he going to do it here?

(speak together)

Svarupa Damodar: Prabhupada's requesting here. He said it's better if we do it here. ...So he said, "Make all the arrangements necessary."

TKG: He wants to bring the brahmins to inaugurate the Bombay temple, Srila Prabhupada?

SP: That we shall consider later.

TKG: 'Cause we already told these South Indian brahmins' to come.

SP: Some of them may go also.

TKG: Do you know this man from a long time ago?

SP: Yes.

TKG: He wants some money for some temple?

SP: Yes.

TKG: Here in Vrindavan?

SP: Hmm. Now stop talking. (long pause) You have given him ten rupees?

Svarupa Damodar: Haan, (yes) Srila Prabhupada. To that Brahmin?

Giriraja: Yes. He gave ten rupees.

Svarupa Damodar: Tamala gave him ten rupees.

Giriraja: Yes. Srila Prabhupada? Would you like some soft kirtan now, or quiet?

SP: You were reading something?

Svarupa Damodar: No.

Giriraja: Oh, Tamala Krishna. He's....

BREAK IN RECORDING

Giriraj: Yesterday I spent the day in Delhi, and I opened an account with the Punjab Bank in the name of Bhaktivedanta Swami Charity Trust. And we also gave them a letter that the interest from the ten lakhs sixty thousand should go into that Bhaktivedanta Swami Charity account. And I took the original trust of the new trust, the original deed, and I made some photocopies and got them notarized by a notary. And then....

SP: Photocopy of ?

Giriraja: Of the trust deed forming the Bhaktivedanta Swami Charity Trust. And then I bought a copy of the income tax act, because there's some provision that if funds are used to restore some ancient place of worship or some place of worship which is famous in a particular state, then that is exempt from income tax. So I think that this fits in with the aims and objects of this new trust. So we should be able to get tax exemption for that. I spoke to Bombay to see how things were doing, and Gopala Krishna said that everything is going nice, and he's coming here on Friday, after two days. So I told him that your condition was very serious and that I wanted to stay here for a little longer. So he said that was okay. And I confirmed with Yasodanandana Swami's assistant that he sent the letter to the South Indian brahmins to confirm that they could come on the dates which we have fixed. So we are waiting to hear that reply.

SP: You can take some brahmin from here. Balarama Misra.....

Giririraja: Yes.

SP: They'll chant Veda-mantra very nice.

Giririraja. Uh-huh... We can have these brahmanas and the South Indian brahmanas.

BREAK IN RECORDING

TKG: Srila Prabhupada? So a letter came. One boy he wrote me a letter. When I was going to go to China awhile ago, before you told me not to, this boy was working with me. And his name is Jitarati. So he went to China, and he's written a report. Should I read it to you?

SP: Hmm.

TKG: (reads lengthy Jitarati letter; see in Conversations Books)

END T-44 Side A.

Tape T-44 Side B, Conversations Books, Vol. 36, Page 359, still the November 9th. In response to Jitarati's letter from China, discussion ensues as follows:

TKG: Jaya Srila Prabhupada.

SP: So China has sacrificed everything. What is their aim?

TKG: In China? Their aim... They say that their aim is to establish a classless society where everyone gets everything that they require. Economic aim.

SP: What aim? Low-class men.

TKG: Their entire outlook is an economic one. They have no... They don't feel that there's any importance to culture or any of the finer sentiments except that they may further the economic consideration. Politically also, their political understanding is also ultimately directed for economics. Any of their political dealings with other countries are all ultimately to establish this economic Communism.

SP: How humsn society is falling down.

TKG: From the definition given in the Vedas, they don't qualify as human beings.

SP: Don't try for China.

TKG: You had said that before a few times also. They are completely restricted in every respect. Whereas in other... East European countries and in Russia, the professors may read various types of literature, in China

they're not allowed to do that. And if they are ever caught doing that, they immediately are sentenced to prison and they lose everything. The difference in China as opposed to Russia is that in China every few years all the professors are made to be farmers. And also the workers in the factories and the farmers are the predominate controllers of the universities. They are not at all interested in culture or in higher education. Their whole purpose even for the universities is to train up loyal Chinese citizens. Everything is for that end. So no cultural interest would ever be tolerated on the part of the authorities there. And the people are so much controlled by these authorities that they would lose everything.

SP: Sa eva go-kharah.

PAUSE

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

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

TKG: Did anyone tell you that, or you just know it from before?

SP: I read something.

TKG: Ah, I see. That's why actually we cannot allow anyone to cook for you.

SP: That's good.

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

SP: My Guru Maharaja also.

TKG: Oh. You, of course, have been so merciful that sometimes you would take prasada cooked by so many different people.

SP: That should be stopped.

PAUSE

TKG: Are you feeling any pain, Srila Prabhupada?

SP: No. (PAUSE) Urine bottle.

TKG: Urine? You want to try for it? Okay. Should we again continue some kirtan Srila Prabhupada? Okay. (Hansadutta leads kirtan)

SP: Hm. Through.

Upendra: Fifty, Srila Prabhupada.

BREAK IN RECORDING

TKG then reviews a letter with Srila Prabhupada from His son M.M. De and to which address the stipends should be sent. The son seems disturbed or suspicious of the arrangements that have been made on his behalf.

T-45, Side A, Conversations Books, Volume 36, Page-361, Line-12.

TKG and Srila Prabhupada discuss how India Overseas Bank has rented a sace at the Krishna Balarama Mandir to operate a branch office. TKG remembers the struggles earlier in Bombay.

TKG: We had no idea how that Hare Krishna Land would ever be successful.

SP: Yes. It was a jungle.

TKG: That's what we were thinking. "Why does Prabhupada want us to live in a jungle?" So far away. Nothing there but mosquitoes, and so many rats. We thought, "Who will come there?"

SP: Now when we construct the other building, further down, it will be better.

TKG: Godown will be on the ground floor, and residences and Gurukula on the upper floors. The only problem is that it's such a good place that now we can't get the residents to move out of those other buildings. They say, "Why should we move? Now we have a temple." There'll be a Gurukula. There's a bank." It's very hard to get them out. Of course, we don't care if they stay, if they're nice.

SP: Gradually they'll be devotee.

TKG: Either they'll be devotees or they'll be driven out by the Maha-Mantra. The upper floor of each of those buildings has also increased the utilization of those buildings. That was also your scheme, Srila Prabhupada.

There is discussion about arranging for the brahmanas from South India who will conduct the upcoming opening of the new Bombay temple.

TKG:...Would you like to hear kirtan, Srila Prabhupada?

BREAK

Hindi discussions; Bhagatji arrives

Kaviraja: Aaj darad to nahin hua...pisab hote hue? Shyam ko hua kuchh? *(Today did you have pain while passing urine?.. Did anything happen in the evening?)*

SP: Thodasa. **(Little.)**

Kaviraja: Kuchh thoda hota hai, ab to challenge Mayapur? Iccha hai? *(Some little is happening, now off to Mayapur. You have a desire (to go)?)*

SP: Iss avastha me, kahin nahin jayega. *(In this state, (I am) going nowhere.)*

Kaviraja: Theek yeh avastha thodi hi barabar rahegi. Mujhe iccha to hain na mansik. *(Your state (of health) is not going to remain like this forever. I have a desire in my mind.)*

SP: Han. *(Yes.)*

There is some talk about repairing that temple discussed earlier.

Devotee: Ghabrahati to kam hi na? *(The distress is less now?)*

Kaviraja: Kuchh bechani to kam hai na? *(The uneasiness is less isn't it?)*

Bhakticharu: It's less now, this restlessness and the pain.

Kaviraja: Pisab nahin hota time me ? Thoda? ab pisab? *(Urine is not happening on time?.. A little?..Urinat now?)*

Devotee: Prabhupada??

Bhakticharu: He didn't pass urine after that. Last one is five past twelve.

Bhavananda: That's all. He hasn't passed any.

SP: Hm?

Bhakticharu: He asking about urine, Srila Prabhupada, whether you passed urine afterwards.

Bhakticharu: Bara baje hua tha. *(It happened at twelve (urine).)*

Devotee: Bara baje? *(Twelve o'clock?)*

Bhakticharu: Uske baad aur nahin? *(After that no more ?)*

SP: Tamal is there?

TKG: Yes, Srila Prabhupada.

Srila Prabhupada gives some instructions regarding His son's stipend. TKG asks about the amount to be given for the temple repairs and Bhagatji offers to go to see the temple and make an estimate.

TKG: Jayapataka can go with him. This man that came yesterday was Visvanath Misra?

Bhagatji: Balaram.

TKG: The man who came yesterday was Balarama Misra?

Bhagatji: Yes, Balarama Misra.

TKG: Yesterday, that was Balarama Misra or that was Visvanath Misra?

Bhagatji: Balaram.

Srila Prabhupada asks Bhagatji some questions about the temple to be repaired. Bhagatji offers to go immediately to examine the temple. Bhagatji had gone to Agra the day before to check on the stone signs being made there for the gate and gurukula.

(Whispering in the background)

Bhakticharu: Srila Prabhupada, ektu han korun, to oshudh dicchi. (Srila Prabhupada, open your mouth a little. *(I am) giving oshudh.*)

SP: Ki abbar ? *(What (is it) again?)*

Bhakticharu: Aarok. *(Aarok (medicine).)*

SP: Hmm.

Bhakticharu: Ektu han, ektuhani aache, alpo ektu aache. *(Open your mouth. A little is left. Only a little bit.)*

Kaviraja: Thoda pani dedo. *(Give a little water.)*

Bhakticharu: Ektu jol debo? *(Give (you) a little water?)*

BREAK

TKG confirms with Srila Prabhupada that He wants Balarama Misra to do a specific puja at the ISKCON temple, not elsewhere. Bhavananda offers that he and Upendra will give a full massage. Srila Prabhupada consents. After a break on the tape, Srila Prabhupada talks with Nitai Chand das about the state of affairs and book distribution at the Mayapura ISKCON center.

END OF T-45, SIDE A.

Tape T-45, Side B: Conversations Books, Vol. 36, Page 365, line 31.

Afternoon or evening, November 10, 1977. ???

Kaviraja (H): Aaj tatti hua tha kya? *(Did you pass stool today?)*

SP: Hmm.

Kaviraja: Subha? *(In the morning?)*

SP: Hmm.

Kaviraja: Bhanna? *(Loose?)*

Bhakticharu: 150.

Kaviraja: Bhanna hua tha? *(Was it loose?)*

Bhakticharu: Han...thodasa....Dark green. *(Yes....a little....Dark green.)*

Kaviraja: Woh purya to aaj laiege.....purya to daydia. *(Bring that dose (medicine) today....given a dose (already).)*

Bhakticharu: He gave a medicine yesterday to control the stool, so we have to get it today.

Kaviraja: Pulse over ninety.

TKG: Ninety. That's not bad. But is it strong or weak?

Kaviraja: Stronger.

TKG: Your pulse is stronger now, Srila Prabhupada. Shastriji says that your pulse is normal rate and stronger. I think the kirtan is having a good effect, Srila Prabhupada.

SP: Hm.

Kaviraja: Yebhi to maha aushadhi hi hai...Krishna Naam. *(This is also a great medicine...Krishna's Name.)*

SP: Bhagavan Sri. *(Beautiful God.)*

Kaviraja: Yeh bi hai Maharaja. Kisi ne puccha ki mujhe rasayan de do. To unhone kaha hain ki...idam shariram sata sandhi jarjaram. Aar patatyeva shyam parinama ke shanam kenawa sadam sajantrim kisimuddurgati niramayam Krishnarasanayam dive.

(This is also there Maharaja. Someone had asked, give me some medicine. What (I) said to him was.....(chants a sloka)....)

TKG: Srila Prabhupada, Shastriji was saying that when he gives someone medicine, he gives the medicine, and then because he's a doctor, he doesn't care it may work or not work. But with you, he says he's become too much attached. He does not know why, but he's become very much attached, and now he's too much determined that his medicine must work. He can't feel indifferent when he treats you.

Kaviraja (H): Mi parsu gaya tha Maharaja yahan jangal mein. Woh mila nahin mere ko. Talbakhra, jeise Kulikhara bolte hain na. Aap be to jante hain Kulikhara ko? Bangal mein to bohot hoti hain. Jante hai na?

(Day-before-yesterday I went to the jungle to get it, Maharaja. I did not find it. Talbakhra, like Kulikhara it is called. You also know about Kulikhara? There's a lot in Bengal. You know about it?)

SP: Suna Hai. Yaad hota hai. *(Heard about (it). Memory is there.)*

Kaviraja: Uske mul chahiye hamko. Woh hone se kya hoga ki; automatic thora sa pisaab jaada hokarke aapko barabar trouble nahin hoga, ek saath hi pisaab ho jayegaa. Pisaab jaada hokarke jaldi jaldi aapki jo bimari, woh mitegi.

(Its root is needed. If I had that what would happen; automatically (your) urine will increase a little and you won't be troubled constantly. The urine will happen in one go. When the urine increases quickly quickly your disease, will cure.)

SP: Hmm. Dekhi. *(Hmm. Let's see.)*

Kaviraja: Na. Dekhna kya hai. Ab to aap pukka hamko.. aap log.. aap darwa dete hai Maharaja mereko. Sahi bolta hun mein. *(No. What's there to see. Now you are absolutely....all of you..you're scaring me Maharaja. I am speaking the truth.)*

SP: Ham to hatas ho gayan hun. *(I have given up all hope.)*

Kaviraja: Nahin. Hatas hone ka koi darkar nahin hain. Aap hatas honge, hamlok aage kaise badenge batlayiye? *(No. There is no need to lose hope. If you loose hope, how can I move forward, tell me?)*

SP: Hmm.

Kaviraja: Jo aap ko thoda sa bhi taklif ho to boliye. Mein aapke liye hi yahin baitha hun. Yahan mera koi kaam nahin hain. Sirif kaam ek hai Prabhupada ko dekhna aar aapko jaldi jaldi swasth labh karwana aur dusra koi kam nahin Vrindavan mein. Na bi Hari ji ka darashan ko yadiko bhi itna jitna aapko theek karne ko mahatwa deta hun.....thodasa blood pressure dekh lenge. Bas.

(Whatever little trouble you have tell me. It is for you that I am sitting here. There is only one job (for me), to look after you and quickly quickly bring you back to good health, there is no other job in Vrindavan (for me). Not even seening Lord Hari gets as much (of my) attention, as the attention given to curing you....Blood pressure...(I'll) just have a little look at (your) blood pressure. That's all.)

Bhakticharu (to Bhavananda in English): He's explaining about the medicine that if he gets the medicine it will be all right.

Bhavananda: Which medicine?

Bhakticharu: The one that he went to look for in the forest.

Bhavananda: Oh.

Bhakticharu: He's telling that Prabhupada's condition is not bad right now. (indistinct) take care of him and Prabhupada shouldn't be left alone.

Kaviraja (in Hindi to SP): Aaj kya kheer khaneka iccha hai?...*(indistinct)*

(Today, do you have the desire to eat kheer ?....)

SP: Iccha to hai. Kha sakega? *(Desire is there. Can (I) eat?)*

Kaviraja: Thoda khaiye. Kya hai? "Tasmei kasmei na rochate." Yeh to sloka hai sanskrit ka ki tasmei kasmei na rochate. Maane, kheer ek aisa padarth hai ki kisko yeh accha nahin lagta? Khayenge kya to aap to lila bhi karrahe hai, ab baat yeh hai.

(Eat a little. What's (wrong) in that? "Tasmei kasmei na rochate." This is a sloka in sanskrit that, "tasmei na rochate." Meaning, kheer is such a thing, that there is no one who does not like it. How can you eat it? Whatever you eat you are also performing (your) pastimes. That's the understanding.)

Kaviraja (English): One forty by seventy-five.

TKG: Seventy five.

Kaviraja: Ekdam correct. *(Absolutely correct.)*

TKG: Just right. What was the pulse this morning?

Bhakticharu (Hindi to Kaviraja): Subhe pulse kitne tha?

(What was the pulse rate this morning?)

Kaviraja: Subhe bur gaya tha. Subhe ka pulse ka sthiti thi inki 115.

(It increased this morning. This morning his pulse rate was 115.)

Bhakticharu (English): Morning his pulse rate was 115.

Kaviraja: Abhi to 90 pulse rate hai.... Manye abhi heart bahut badya kaam karta. Ekdam jitna good condition mein kaam karna chaahiye, utna kaam kar raha .

(Now the pulse rate is 90....Now his heart is working very well. As much as a heart (in good condition) can be expected to work, it is working that well.)

Bhakticharu (English): Now his heart is in perfect order.

Bhavananda: So what was the cause of that distress?

Bhakticharu: Kaise woh kai hua tha subha?

(What happened this morning?)

Kaviraja (Hindi): Ye Maharaja ne kya to....samajh me nahin aata kya.

(What Maharaja did....it cannot be understood.)

Bhakticharu (English): He says Srila Prabhupada has done it himself.

Kaviraja: ...minton mein theek ho jate....minton mein kur jate.....aapko itna sardi lagti hai, subhe to bola to ekdam sab kapda hata diye. Subhe garmi nahin laga?

(One minute it (pulse) is good...the next minute it's done again.....You feel irritable. (I've heard) in the morning (you) removed all cloth. Were you feeling warm this morning?)

SP: Hain. (Yes.)

Kaviraja: Ekdam sab kapde phenk di aapne subha.

(Absolutely all cloth was thrown off by you this morning.)

Kaviraja: Tatti ki liyen hum inko eisa karenge ya do roz se ek tatti hoga, to bariya hai. Mal jo hai, ab mal thoda rokness.. inmaa takat lane ki aavabhyakta hai.

(To make him pass stool, (I will) do something, so that (he) will pass once every two days. This will be very good. Now if stop the mal (?)..some possibility is there for (building) strength .)

Bhakticharu: Accha. Woh jo hai, tatti ka rung hua tha...hara. (Okay. The thing is, the colour of (his) stool was...green.)

Kaviraja: Hara hua tha? (*Was it green?*)

Bhakticharu: Man hamara khayal...woh jo dawai hai, jo Makoi ka ras dete hai.....

(My understanding is...that medicine, that Makoi ka ras that's being given.....)

Kaviraja: Nai, nai.Hara ko matalab...liver kaam karta aacha.

(*No, no. Green means...the liver is working fine.*)

Bhakticharu: Aacha. (Good.)

Kaviraja: Green haina to badiya hai. Bas. White colour nahin chahiye.

(Green is good. White colour is what we don't want. That's all.)

Bhakticharu (English): The colour of his stool was greenish this morning. So that's good. That shows that the liver is...

Kaviraja: Liver tonic...Isme liver ko to accha rakhna sabse.....aapto samajhta nahain, aapko nahin samasta yeh bahut jururi bat hai

(Liver tonic.....this helps the liver best of all...you don't understand (me), I don't understand you, (and) this talk is very important.)

Bhakticharu (translates into English): It's a pity that you can't understand me and I can't understand you.

TKG: No, we are understanding.

Kaviraja: (H): Yeh to, oui purya mut bhuljaye. (*Now this, don't forget that medicine.*)

Bhakticharu: Konsa? (*Which (medicine)?*)

Kaviraja: Tatti ka. (*For (passing) stool.*)

Bhakticharu: Theek hai..... (*indistinct*) (*Alright.....*)

Bhakticharu: Sirf pani se? Yeh garam kar lega, kya?

(Only with water? Should this be warmed, what?)

Kaviraja: Garam se thanda do. (Cold rather than hot.)

Bhakticharu: Thanda. (*Cold.*)

Kaviraja: Garam ke darkar nahin hai. (*There's no need for hot.*)

Bhakticharu: Aacha. (*Okay.*)

Kaviraja: Inko water jitna bhi do, aap ubaal kar ke thanda kar lijiye, tab paani dijiye. Ab to inka medicine bhi kam kar diya mein ne.

(No matter how much water you give him, boil it first, cool it, then give it. Now I have also reduced his medicines.)

Bhakticharu: Aacha. (*Okay.*)

Kaviraja: Aaj tin din hain. Baki thora thora pani det rahiye.

(Today makes it three days. Just give some water from now on.)

Bhakticharu: Aur kaise dene hota hai, woh dawai?

(And how does that medicine be given?)

Kaviraja: Pani se dijiye khali. (*Only give it with water.*)

Bhakticharu: Aacha theek hai.....pura purya ye adah?

(Okay, all right.....full dose or half?)

Kaviraja: Hmm.

(*appears distracted*)

Bhakticharu: Pura....pura purya de dun? (*Full?.....give a full dose or half?*)

Kaviraja:*Baun.* (no translation).

Bhakticharu: Woh to ghante ghante ho rahi hai. (*That goes on hour after hour.*)

Kaviraja: Abhi, iss time, pathological test se inko koi taklif nahin hai. Ab kya test maniye, kya nahin maniye. Pulse ekdam theek. Heart theek.

(Now, at this time, pathological tests (indicate) he is having no problems. Now what test to accept, what not to accept. Pulse is all right. Heart is all right.)

Bhakticharu (English): He says from pathological point of view, there is nothing wrong.

Kaviraja: General condition ekdam (*absolutely*) good.

Bhakticharu: His condition of the heartbeat is perfect.

TKG: So what is wrong?

Bhakticharu: Blood pressure is perfect.

TKG: That means a spiritual.....

Bhakticharu (Hindi to Kaviraja): To taklif kiun hota hai aisa?

(Then why are there problems like this?)

SP (Hindi): Nahin...us samaye hua tha. (*No....it happened back then.*)

Bhakticharu: Hmm...us samaye hua tha..*(he translates)*... at that time it happened, but now it's all right.

Kaviraja: Baat yeh haiCharu swami.. ko Sani Maharaja inke taraf dekhte hain, ye Sani Maharaja ko bhagad dete hai. Kabhi unka dav lagte hain, tabhi unka taklif kar dete hain. Thoda roj yeh to Sani inka rahega, jab tak.

(Here's the story....Charu swami. Saturn Maharaja is looking towards him, he chases Saturn Maharaja away. Sometimes his (Saturn's) curse fall on him (SP) then he suffers. Saturn will stay for some days, until then.....)

Bhakticharu (English): Saturn is having it's effect...like at times when he was looking at Srila Prabhupada then..getting some trouble. When he's looking somewhere else..then when Saturn looks away from him then he....

TKG: (in the background) But what did Prabhupada just say?

Kaviraja (speaking over Bhakticharu): Jaise subhe position tha, subhe inka position tha na taklif hui na? ham das purya dene se jaise heart eise good position...ki ek purya se heart aisa...kya bolega bataiye ? kya mahatwa lagayenge?

(How the position was this morning...the position was; there were problems, wasn't there ? Had I given ten doses his heart would not have been in the position it is. Now with one dose his heart is...What can I say tell me? What definition can (I) attach (to this).)

Bhakticharu (English): He said, 'How can you define it? How can you explain it?

(*TKG in the background: But what did Prabhupada just say?*)

Like the condition couldn't have improved by ten medicines also, but one medicine it becomes perfect.

TKG: (again): What did Prabhupada just say?

Bhakticharu: Prabhupada just said that I mean, this morning his condition was bad not now.

Bhavananda: Prabhupada was complaining of mental distress this morning also.

Bhakticharu: Srila Prabhupada?

SP: Hmm?

Bhakticharu (Bengali): Ota ki byapaar hoyechelo? mental distress?

(What is that problem? mental distress?)

SP: HmMMM. HmMMM.

Kaviraja: (Hindi) Boliye, boliye. (*Say, say.*)

SP: (H): Wohi bat jo koi hamko poison kya.

(That same thing - that someone has poisoned me.)

Bhakticharu: O aacha, uno soch na ki koi.....

(Oh, okay, he thinks that someone....)

Kaviraja (speaking over Bhakticharu): Dekhiye bat yehi hai ki kisi rakshas ne diya ho...

Bhakticharu: Someone gave him poison here.

Kaviraj: Caru swami...

Bhakticharu: Yes.

Kaviraj: ... kisi rakshas ne diya ho. Yeh to ho sakta hai. Impossible nehi hain. Woh Sankaracharya the; unhe kisi ne poison diya. Cheh mahina tak woh bari taklif paye. Kanch to hota hai na ? botal ke kanch, yeh pees ke khane mein khila diya. To usko kya nitaja hua; bara mahina baad mai, leprosy ho gaya sab sharir ki undar. To karam to apna bhugte hai. Kintu jo medicine ham dai raka hai; jadi koi uska effect hoga poison to rahe nahin sakta, guarenteed bolta hai. Ki woh be effected hoga to rahin nahi sakta. Ki abhi to ham pakar nahin saktai usko unko diya hua hai. Abhi bhi pakarta hai jab kidney kharab ho gaya, kisi kahena ya bimari se ho, chai grahan se ho, chai poison se.

(Listen, this is the understanding that some demon (may) have given (poison)...Caru swami (Bhakticharu says, "yes")..some demon has given (poison). This can happen. It's not impossible. There's that Sankaracharya (person), someone gave him poison. For six months he suffered. There is glass you know? Bottle glass? It was ground and fed in food. What befell him; after twelve months leprosy spread inside his body. Everyone suffers their karma. But the medicine I have given, if any (poisonous) effect occurs; it cannot stay. I give a guarantee, that even if there are effects, they will not stay. Because right now I cannot detect (poison) has been given to him. It is detected when the kidneys go bad, or by some symptom of disease, by (effects) of the eclipse(?), or by poison.)

TKG: Prabhupada was thinking that someone had poisoned him?

Bhakticharu (*not Adhridharan*): Yes.

TKG: That was the mental distress?

Bhakticharu: Yes.

Kaviraja: Yeh bolte hai to isme kuch na kuch satya he. Isme koi sandeha nahin.

(*This is what he says, then there must be some truth in it. In this there is no doubt.*)

TKG: What did Kaviraja just say?

Bhakticharu: He said that when Srila Prabhupada was saying that, there must be something truth behind it.

TKG: Sheesssh!

(*Everyone begins speaking together*)

Kaviraja: Koi rakshas hai...daina wallah..Pan me ek cheez de doon. Kya batun...doodh me de doon. Khana ek pan me dwai de doon, subhe me jindagi be bhool sakhoge.

(It's some rakshasa...the poisoner...will put something in pan. What to say...(or) something in milk. To eat, (he) will put a medicine in pan, by the morning (your) whole life can be forgotten.)

TKG: Srila Prabhupada, Shastriji says that there must be some truth to it if you say that. So who is it that has poisoned?

Srila Prabhupada does not answer (pause of 13 long seconds of silence).

Kaviraja: Sabse bada poison to hota hai woh mercury ka hota hai.

(The biggest (worst) poison is mercury.)

Bhakticharu: Woh to Gaya tha woh jo..... (*That was Gaya, that which....*)

Kaviraja: Nahin nahin....woh to Svarupa Guha tha. Aap para tha na swamiji? Kalkatte me? *(No, no....that was Svarupa Guha. You read about it didn't you, Swamiji? In Calcutta?)*

SP: Hmm.

Kaviraja (repeats): Svarupa Guha?

Bhakticharu: Unko malum nahin. *(Svarupa Guha....he doesn't know (about it).)*

Kaviraja: Uska pati ne diya tha. *(Her husband had given it.)*

Bhakticharu: Aacha. *(Okay.)*

Kaviraja: Uski koi medicine nahin aatha aap ki leya. Itni dose de diya. jisko hamlok Rashkapoor bolte hain. *(For it there is no medicine or antidote. Such a heavy dose was given. It's what we call Rashkapoor.)*

Bhakticharu: Nahin. Woh jo mercury isme tha....woh makhadwaja.

(No. That mercury was in...the makhadwaja.)

Kaviraja: Nahin, nahin. Woh mercury nahin hain. Uska doosra nam bolte hai.

(No, no. That's not mercury. It's called by another name.)

Bhakticharu: Aacha. *(Okay.)*

Bhavananda: What did he say?

Bhakticharu: He said that it's quite possible that mercury, it's a kind of poison...

Bhagatji: That makharadwaja...

Kaviraja: Rashkapoor

Bhakticharu: Rashkapoor?

Kaviraja:....Aamer Rash. woh ekta preparation aache..... Eta very poison.

(Aamer Rash. That's one preparation...It's very poisonous.)

Bhakticharu: Woh to makharadwaja jaise hai kya? *(Is that like makharadwaja?)*

Kaviraja: Makharadwaja to amrit hota hai, inke liye nahin suitable hota hai, yeh bat doosri. Baki woh to sab ki liye poison hota.

(Makharadwaja is like nectar although it's not suitable for Him (SP), that's a different story. But that (Rashkapoor) is poison for everybody.)

Bhavananda: What medicine was he taking before that?

Bhakticharu: Konsa...? *(What....?)*

Kaviraja: Kuuch nahin. *(Nothing.)*

Bhakticharu (English): 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...*(sniggers).*

TKG: Bhagatji doesn't think the....

Kaviraja (H): Manye inka sharir aisa hai, jeh bajra hai ki acchar...woh kuuch nahin hona.

(In my mind, his (SP) body is such that it is like a thunderbolt. You can beat it a thousand times, but nothing will happen.)

Bhakticharu: Nain ghabrana ka jo.... Bhagvan jise raksa karte hai, waise to Praladha Maharaja ke bhi to...

(No need for bewilderment....The way God protects his own, similarly Pralahada Maharaja was also.....)

Kaviraja: Swamiji, ek sloka yaad aata hai....(sloka)... Aapto siddhanta Maharaja to, isliye koi shankhya karneka darkar nahin hain.

(Swamiji, one verse comes to my mind....(verse)....you are a divine soul, that is why there is no need to be anxious.)

TKG: No poison is strong enough to stop the Hari Nam, Srila Prabhupada.

Kaviraja: (H) Bas. Hari Nam ke samne...woh Mira ko jitna poison diya tha; ek boond parjanese aadmi ka death ho jate. Woh sub pegeya woh, batlayie? Jo Bhagvan ke prasad lag jate na, woh poison amrit ho jata, samajhte.

(Right. Before the Holy Name...How much poison was given to Mira, a single drop was enough to kill a man. Mira drank it all. Poison when offered to the Lord becomes nectar.)

Devotee: Pralad Maharaja.

Bhakticharu: Prahlad Maharaja.

Kaviraja: Prahlad se jada poison diya tha Halahal isko Mira ..Itna jabardast banaya woh....Jaise ek alopath me ek poison aata ka uska taste aaj tak koi bataa nahin sakaa.

(Halal gave Mira a stronger dose of poison than Prahlad got. It was so strongly made... Like there is one poison in allopathy, even till today nobody can tell the taste.)

(from here, there is English Conversation only till the end of T-45)

TKG: Would you like some more kirtan Srila Prabhupada? Lokanatha can lead. Lokanatha, you lead.

SP: (indistinct)

TKG: Lokanatha.

Lokanatha: Not for chanting, Srila Prabhupada.

SP: Hm.

Lokanatha: We just had a big kirtan, but I could chant more. I have come a long way to see you and chant for you. So if you allow I will chant.

SP: Yes.

Lokanatha: Yes.

BREAK

SP: You have taken your van?

Lokanatha: No.

SP: You take your van and three o'clock there.

Lokanatha: Three o'clock is all right?

SP: Four.

Lokanatha: Four o'clock.

SP: How is the climate outside?

Lokanatha: There's not cold so far. Lucky I came today. It's good climate.

Hamsaduta: At night it's a little chilly and in the day it's very pleasant and warm.

SP: No, other parts of India.

Lokanatha: Are not. As we go towards the Himalaya it gets cold otherwise up to Delhi and Chandigarh same climate as it is here now. As soon as we go out into the mountains, it's very cold. Shivering. As we came to the place, wherever we went the same climate. Same as Vrindavan. It's a good climate.

SP: So you came at four, have kirtan (?). (break) I wish that you GBC manage very nicely and consider I am dead and let me try to travel all the tirthasthana. Without any responsibility. If I become recovered from this malady I shall come back and then I shall die in, what is it when the dead body is there, let them bring to Mayapura and Vrindavan. I am thinking in this way. Bring little medicine and no medicine, little milk, and travel one place to another and if there is death, what is the lamentation? My age is ripe. In the open air and bullock cart or during daytime, eh? Or you can say semi-suicide, although living what consider me dead for the time being. You manage and nowadays there is in India ample sunshine. So during daytime I shall travel and nighttime you make a camp under the tree. In this way let me travel all the tirthas. I am thinking in this way. What is your opinion?

Bhavananda: Srila Prabhupada, we promise that we'll manage everything to the best of our ability.

SP: No, no, you are managing, I know, but you are all important men and unnecessarily you are bound up. You cannot go. So Lokanatha party has got some experience and let me go. In India the climate is now good. If I recover, it is very good. You know. So what is the wrong? If I die, then the body will be brought either in Vrindavan or Mayapur, that's all. And if I live, it will be a great end of a life. You are all experienced.

Jayapataka: As much as you have trained us, Srila Prabhupada, that is only how much we are experienced. We don't want that you be burdened any more with material management problems but....serving...

SP: No, not from that point of view. What is the use of lying down here?

Jayapataka: The kaviraja said....

SP: Kaviraja may say....

Jayapataka:That even that your body is going to, is got a life of six to ten years but he said even a healthy cow, if it's kept locked up in a room, then it will deteriorate.

SP: Therefore I say, (laughs) don't keep me locked up. You do your duty as I have trained you and let me be free and if money required, he'll come and take and go back again as he is coming to take book.

Jayapataka: What?

SP: They've got experience Indian, you can go village to village and, arrangement as you may, but it is trouble taken, and I am no longer, you manage. If I live, I can come again. I shall be very glad.

Devotee: Previously it was mentioned that there was some risk in travelling.

SP: What is the risk? Nowadays there is no risk. What is the risk? Mm?

Devotee: Well from the medical point of view it's something with the organs or something, I don't know exactly but it's been considered.

SP: This is my proposal and.....

Jayapataka: That would be after you gain some strength, Srila Prabhupada?

SP: Yes. If I've free air and free movement.. with some sunshine? and I can come back within a year.

Jayapataka: You will be translating while you're travelling, Srila Prabhupada?

SP: No, Yes and no.

Bhavananda: I think it's a good idea, Srila Prabhupada.

SP: Ha.

Bhavananda: Only factor at this point is not to take any unnecessary risk.

SP: No. As I think free, so I remain. Mm. Then when I am sane man, I shall come back again either Mayapura or Vrindavan or Bombay, any other.

Jayapataka: You would travel by a minibus.

SP: Mm?

Jayapataka: You would travel by a bus.

SP: That you think of.

Bhavananda: We all sit down and discuss the different arrangements that have to be made, plans that have to be made. It's a very nice idea. Real sannyas life.

SP: Yes. Mm. You've tried doctor, kaviraja, medicine, everything. Everything has failed. Now I suppose I am taking the risk of death, what is wrong? When the ..., I am dead you go India, within India, you go and bring the body either in Mayapura or Vrindavan. Mayapura the land is already there. Vrindavan I think on the gate side, that's all. That's wherever you like you'll do.

Jayapataka: Srila Prabhupada, you commented that when Thakura Bhaktivinoda was put on the gate side that was no way to respect a Vaishnava.

SP: Mm.

Jayapataka: So then doesn't seem proper to put you by the gate.

SP: No, not by the gate. There is ample land. Or in Mayapura, that will be very nice. Mm.

Jayapataka: This kaviraja assures that by taking little milk frequently during the day...

SP: I will take milk. Milk is available everywhere. (laughter) I shall take little milk and sleep, that's all. If I live, that's all right. If I don't live, that doesn't matter.

Bhavananda: Very nice program. We can all accompany you at different times of the month.

SP: Yes. Not very many, but you can come and go back.

Jayapataka: Which holy places you would like to visit, Srila Prabhupada?

SP: India is full of holy places.

Jayapataka: Krishna-lila, Mahaprabhu-lila.

SP: Gradually go to Mayapura.....Is someone here?

Tamala Krishna: Yes, Srila Prabhupada.

SP: I...

Bhavananda: He has heard everything.

SP: Mm.

Jayapataka: By you going to the holy places, you will purify the holy places.

SP: There are two things, life or death. So if I die where's the wrong? And if there is death, that is natural.

Jayapataka: For you Srila Prabhupada, to be alive or to die is no different because you are in the transcendental position, but for us when you leave the body then we are bereft of your association. So for us it is very unfortunate.

SP: Then live by my words, by my training. Mm. (pause)...So you like this idea? Mm?

Hamsaduta: I liked it.

SP: Who is it?

Adridharana das: It's Hamsaduta Maharaja.

SP: Oh. (pause).....Most places you beg from the local bread and subsist, otherwise purchase.

Jayapataka: You are very famous, Srila Prabhupada, wherever you go there will be crowds of people to have your darsan.

SP: So they will see me, I have no objection. I want little milk from them, that's all. (pause)...So far my presence is required (for) management, I think I have bequeathed, properly you can manage. Hm. It is to be admitted failure, the so called medical treatment, failure. (pause)

Jayapataka: All the doctors say that you defy all medical laws. Sometimes you become very weak and sometimes you become immediately strong. (pause)

Giriraja: I think this is a good idea.

SP: Who's this?

Devotee: Giriraja.

SP: Oh.

Giriraja: Because, I mean, I don't have any faith in the doctors or their treatments because they're never working and ultimately it depends on Krishna and Krishna is everywhere. He can exercise His will in any condition and you know, as you say, that if you go out and if you recover then it's very good. And even otherwise, I mean, if that is the decision of Lord Krishna, then this is a very glorious way. (pause)

SP: All seriously consider this submission and let me go.

END OF T-45, Side B.

T-46, Side A, begins on page 373 of the Conversation Book Vol; 36

Bhavananda: We should begin the parikrama in Vrindavan.

SP: Yes.

Bhavananda: Because quite honestly, Srila Prabhupada, I think most of us are very worried. If you go off down the road and send us all back to our different assignments, we would not be able to serve with our full attention, knowing that our beloved father and spiritual guide was in such weak condition. So if we begin in Vrindavan, we're all here now, we can see so that we know what arrangements to make for the future when you want to leave.

SP: Hm. You make me flat.

BREAK IN RECORDING

Whispers: “...the poison’s going down. (giggle) The poison’s going down.”

(Three voices closest to the microphone are: Tamala Krishna, Jayapataka, Bhavananda)

Jayapataka: We heard that Your Divine Grace had a dream that a kaviraja of the Ramanuja sampradaya would treat you and bring you back to strength, and this kaviraja says that in a very short time, following the treatment, you would regain your strength. Although he hasn't got all of the medicines yet, but within a day or two they'll all be prepared, and he says within fifteen days you should be quite improved in strength. So far, he seems to have been quite sincere.

SP: No, no, he's sincere..... I'll drink milk. Whatever strength is obtainable, there will be.

Jayapataka: Like to follow the same treatment, only while travelling.

Whispers: “Is the poison in the milk”...

Hamsaduta: So we should meet and make a program for going around Vrindavan.

SP: Yes.

Hamsaduta: You want to begin tomorrow morning?

SP: Yes.

Devotee (1): If Prabhupada travels in a van it would be very bumpy. He should have a big bus.

Hamsaduta: Let's discuss it.

SP: Bus?

Devotee (1): A big bus.

SP: No, no, bus will be not good. Bullock cart.

Bhavananda: Bullock cart.

Jayapataka: That is very bumpy.

Bhavananda: Your Guru Maharaja used to have bullock cart travel from Hulorghat (on the banks of the Ganges in Mayapur) up to the Chaitanya Matha. You told me you put a nice mattress down in the back and a cover, and you lay down there. You even told me once to go to Calcutta that way. You lay down at night ; you go little bit, little bit; and in the morning, when you wake up, you're in Calcutta.

SP: Bullock, you get the cow dung.

TKG: Cook with it. (voice closest to the microphone)

Jayapataka: In this part of India it's very cold for your Divine Grace.

SP: Underneath the tree it is not cold.

TKG: You sound like you are very determined to go, Srila Prabhupada.

SP: Daytime we expose in the sunshine, and camp underneath a tree at night. That has to be arranged.

Bhakticharu: (B) Srila Prabhupada, ektu doodh debo akhon? *(also close to microphone)*

(Srila Prabhupada, would you like some milk now?)

SP: Hmm. Dao. Ektu garam diyo. *(Give. Give it a little warm.)*

Bhakticharu: Ektu han korun.....Garam theek ache?

(Open your mouth a little.....Is it warm enough?)

SP: Beshi mishti hoyeche. *(It is too sweet.)*

Bhakticharu: Oh...Ektu han korun Srila Prabhupada.

(Oh....Could you open your mouth Srila Prabhupada.... A little more.)

SP: Bas. Aar na. *(Stop. No more.)*

Bhakticharu: Ektu jal Srila Prabhupada?..... Jal o khaben na?

(Would you like some water Srila Prabhupada?.... You won't drink water?)

SP: Na *(No)*

Bhakticharu: Aacha *(Okay.....)*

BREAK IN RECORDING

TKG: Srila Prabhupada, should the devotees take prasadam now?

SP: Oh, yes.

TKG: It's about 1: 30 now. After taking prasadam we can meet, chalk out a program for parikrama and tirtha yatra. Is that all right?

SP: I thought you have taken.

TKG: No, we were all surrounding you, listening very intently to all your instructions.

Jagadish: Prasadam has been saved for the devotees that are here.

TKG: Three o' clock we'll meet. So we'll have our meeting, Srila Prabhupada, with Lokanatha also present.

Jagadish: Satsvarupa also.

SP: Okay.

TKG: Hm? Yes. And then we'll begin tomorrow. Is that soon enough?

SP: Yes.

TKG: Should we depart for taking prasadam now, Srila Prabhupada?

SP: Yes.

TKG: Okay.

SP: Who is attending?

Bhavananda: Upendra.

SP: Upendra is very good attendant.

BREAK IN RECORDING

TKG: We were discussing how to make this parikrama possible, and we've concluded that the best thing was, as we said earlier, to parikrama around Vrindavan to begin with. And for that purpose we sent Lokanatha Maharaja and Pancadravida Maharaja and Trivikrama Maharaja to get a bullock cart ready.

SP: Hired or purchased?

TKG: No, for now just hired, not purchased. Later on we can make a more permanent arrangement, and it can be fixed up as nicely as possible. At the same time while we were meeting, the kaviraja, he also was present. So we inquired from him what he thought about this program, from a medical point of view of course.

Spiritually he is in complete agreement. So from a medical point of view, he said that you would not at all be able to withstand this kind of a trip. He said that in a bullock cart, moving around, bumping on the road, you might not be able to live more than a couple of hours. He's here now. He wanted to speak to you.

(Note: *Bhakticharu comes in at line 26, but it is not recorded in the book*)

Bhakticharu: (H) Aap boliye kuchh. (You (kaviraja) say something.)

Kaviraja: Bolo Maharaja kya baat hai? kya bichar hai?

(Tell us Maharaja, what's the problem? what do you think?)

SP: Bichar hai.....jo idhar me to... sarte sarte bilkul sab energy nasht ho gaya. Usliye parikrama jayega.

(My thoughts are.....that here...rotting and rotting and all my energy is being wasted. That is why I want to go on parikrama.)

Kaviraja: Aacha, yeh bicar hai. To parikrama to apko ek nahin, do dila denge. Thoda sharir me takat ane dijiye. Maine saath challenge, kya baat hi? Abhi apke is haalat mein; oos roz dhekiye, parikrama mein gaya aapko chakkar aa gaya....kal apko thodi shikayat hogi. To abhi thoda strength aane dijiye, thoda aur roz thairiye. Uske baad mein aap ke yahan ke parikrama shuru kar denge. Bahar ke parikrama aapka shuru kara denge. Thoda bal aana chahiye. Bal nahin hone se heart par sabse jada asar parta hai. Jo eek hi cheez; apka sabse majboot hai, jiske zariye hame yeh atmabal hai ki hamlog aapka yeh bimaar, mitadenge ki aapka tabyat bhi theek ho jaye. Ees halat mein aapka jana accha nahin hain. Yeh meri vyaktigat rai hai.

(Okay, so these are (your) thoughts. So parikramas I will deliver you not one but two. Let some strength get back into your body, we will go together, what's the problem? Now your situation is; the other day you went on parikrama and started getting dizzy. Yesterday you were a little uncomfortable. Let some strength return, wait a few days. After that I will start your parikrama here (in the temple complex) then begin the parikrama outside. A little strength needs to come. If there is no strength, the heart feels the stress most of all, and this is the one thing of yours that is strongest of all (heart). Based on its well-being, we have confidence in your recovery. Your health will be fine. In this state though, you should not go. This is my personal conviction.)

SP: Lokanatha?

Svarupa Damodar: Lokanatha has already gone, Srila Prabhupada.

Hamsaduta: He has gone to Mathura for renting.

TKG: He has gone out for renting the bullock cart.

SP: Oh....(indistinct)

TKG: Lokanatha says that the bullock cart could probably go around Vrindavan in about five to six hours, parikraming Vrindavan town.

SP: Make an experiment. Then we shall decide.

TKG: Prabhupada said, "Make an experiment. Then we shall decide."

Jayapataka: What is that experiment?

TKG: Jayapataka's asking what that experiment is, Srila Prabhupada.

SP: Vrindavan parikrama.

TKG: Prabhupada said, "Vrindavan parikrama."

Hamsaduta: Prabhupada, does it mean with Your Divine Grace, or we should go alone first and see?

SP: Hm?

Hamsaduta: Does it mean that Your Divine Grace will come on the experiment, or we should go without Your Divine Grace and experiment?

SP: Why?

Jayapataka: See if the road is very rough, if the road is passable by bullock cart the whole way.

SP: Bullock cart is not smooth.

TKG: Bullock cart is not smooth. How would you propose that we go, Srila Prabhupada?

SP: Come, let us take the risk.

TKG: Go anyway. Let us take the risk.

Svarupa Damodar: As your disciples, Srila Prabhupada, we're all neophytes. We don't know what is right and what is wrong. But at the same time we feel that we're very hopeful that you'll get strength slowly and slowly. And this morning you were telling us that you get a little strength, so we are hoping everyday that "Prabhupada will gain even stronger and be with us for many more years." So we are taking advice from kavirajaji that you take milk more and more, day by day, so that Prabhupada will get stronger. Like kaviraja is suggesting that when Your Divine Grace gets stronger, he'll go with you in the parikrama he will accompany you.

SP: So let us make experiment in Vrindavan.

Svarupa Damodar: Shall we do that immediately?

SP: Hm. Hm.

Bhakticharu: (Hindi) Unhe sthir kya woh bailgari me Vrindavan parikrama karenge pehle karke dekhta hai kaisa hota hai. *(He has decided to do Vrindavan parikrama in bullock cart. So he'll do it and see how it goes.)*

Kaviraja: Yeh bilkul nahin karna chahiye.... *(This should absolutely not be done .)*

Bhakticharu: Shastriji's saying that he shouldn't do it under the circumstances.

Bhavananda: Srila Prabhupada, if we follow the kaviraja's instructions and advice, then he feels that within fifteen days, twenty days, you will have strength. To take an unnecessary risk at this time, we have to practically appraise what will be the loss. You have said, "If I live or die on this parikrama, it will be glorious," but the loss will be that Srimad Bhagavatam will not be finished, so many works will be unfinished. If it's just a matter of being a little patient and waiting fifteen more days- is only two weeks- then when you have strength, then we can all go on the parikrama, and you'll be able to hopefully gain more strength and finish up all of these works. But I think that the risk, in terms of the future of the whole world, is too great.

SP: Vrindavan parikrama is not risk.

Kaviraja: Vrindavan me dhakka lagenge Maharaja. Ham chahte vishwa parikrama karane. Abhi aap is bicharico ko mere hisab se sthagit kar dijiye. Aap ka machine ko dekhte mein apko mane anumati nahin deta hun ki aap jayenge. Hamari atma nahin manti hai. Iss sthiti meh ki jaldi jaldi mai apko Mayapura le chulun phir aap vishwa mai jana life (?) ho jai. Ye kam na karti. Ye abhi jo Vrindavan ka parikrama ka bichar aap chhor dijiye. Yeh meri rai hai. Phir aap sab ne dekhiye.

(In Vrindavan you will get jolted about Maharaja. I want to do a world parikrama. For now you should keep this decision on hold in my account. By looking at the state of your machine, I cannot give permission to go on this parikrama. My soul is not permitting. The situation is such that as soon as possible we shall take you to Mayapura. Then you will gain enough life (?) to go on a world tour. It will not work, give up the idea of this Vrindavan parikrama. This is my verdict. From now on the decision is up to all of you.)

TKG: Srila Prabhupada, when you went on this parikrama the other day around the temple, you became dizzy just going around the temple four times. That's when you were even able to sit up in bed a lot more. How is it going to be possible to go four, five or six hours, when you couldn't even.....

SP: Not four, five, six.....

TKG: That's how long it takes to go around Vrindavan by bullock cart. It takes three hours walking at a good pace, and it takes at least five or six hours, Lokanatha says, by bullock cart. How....? We couldn't even go half hour just around this temple.

SP: No, I traveled. It takes two hours in the morning.

TKG: Walking....by walking?.

SP: Yes.

TKG: But not by bullock cart. That's when a man walks very quickly you can do it in two hours, but by bullock cart it will take five hours. We have....You had difficulty even doing a half hour parikrama around the temple. You became very faint. Whether you think that you can go five hours in a row?

SP: From Madhava Maharaja's Matha, bring Krishna dasa Babaji.

TKG: We should bring Krishna dasa Babaji here? Okay.

SP: And Indu.

Bhakticharu: Indu-mati Prabhu?

SP: Indu-mati.

TKG: Indu-mati.

SP: Then talk.

TKG: Okay. Krishna Balaram, you know Madhava Maharaja's mandira? You know Krishna dasa Babaji, Prabhupada's Godbrother? You know? So Krishna-Balarama will go with you. Prabhupada want to see Indu-mati and Krishna dasa Babaji. You bring them both. You go in one of the cars. Madhava Maharaja's Matha. Krishna Balarama-not the Krishna dasa Babaji from Radha-kunda. Madhava Maharaja.

Svarupa Damodara: As your humble disciples, Srila Prabhupada, we are ready to take up any instructions that you've kindly given us, but at the same time, you have advised us many times that we shouldn't take unnecessary risk. Just like few days ago you were telling a Bengali saying, saying that when you are doubtful, don't do it. You instructed us.

SP: That is material. (laughter)

Jagadish: Srila Prabhupada, can you tell us why you want to go on the parikrama?

Bhakticharu: (B) Srila Prabhupada, ekhon ektu doodh diya apnake?

(Srila Prabhupada, shall I give you some milk now?)

SP: Good..paddy(?).

TKG: This seems like suicide, Srila Prabhupada, this program. It seems to some of us like it's suicidal.

SP: And this is also suicidal.

TKG: Hm. Prabhupada said, "And this is also suicide."

(looks away from microphone at someone else)

Now you have to choose which suicide.

SP: The Ravana will kill and Rama will kill. Better to be killed by Rama. Eh? That Marici- if he does not go to mislead Sita, he'll be killed by Ravana; and if he goes to be killed by Rama, then it is better.

TKG: Who is this Prabhupada's talking about?

Devotees: Marici.

TKG: Srila Prabhupada? I mean, just judging the symptoms, which is all that we can do, certain symptoms have certainly picked up. For instance, you're passing more urine, stool is coming naturally, and you're able to drink milk without getting any cough. These things were never there before.

SP: Hm. That will continue.

TKG: So if the treatment is continuing, if the treatment is working, why not continue it under the guidance of this kaviraja for some time? His point is this. This is what I've seen, Srila Prabhupada, being your secretary all these months, that whenever you took milk you would get cough. For the first time I see there is no cough coming. Another problem, you couldn't pass urine. Now there's double the amount of urine. Another thing, you couldn't pass stool. Now it comes normally. At least it comes without any artificial means. So the one thing that has not yet come is strength, and kaviraja is suggesting what you yourself have always said, "If I can drink milk, I will get stronger." So if the kaviraja's treatment....to my feeling it has worked. At least the symptoms....the symptoms have been better under his treatment than any other doctor so far.

SP: That will work.

Bhavananda: It will work.

Svarupa Damodara: Also Srila Prabhupada's resting is better than before.

TKG: But the idea is that...according to him...I mean, obviously we're all conditioned, and....I mean, he's not claiming not to be a conditioned soul either, but according to him, going on this bullock cart is a suicide. He said within an hour or two hours, the bouncing and jumbling of the bullock cart will cause a heart attack. Just like you were having heart...., a little heart spasm the other day, just laying in bed two days ago. He says this

going in a bullock cart, up and down, within one, two hours it can cause a heart attack. So as his treatment has been better at least than any other doctor, and certain symptoms have improved, why are we giving up his advice? If you say his advice is wrong, then there's no comment, but all along, his advice seems to have been more accurate than any other doctors that we've had. I mean we who are closely around you, Srila Prabhupada, your servants, secretary, our opinion of him is far superior than our opinion of any of these others. I see that he's able to take care of one symptom after another somewhat successfully. He's able to deal with these problems. He can deal with the problem of not enough urine....

SP: That I know.

TKG: He feels quite confident that you can live for six, seven more years, Srila Prabhupada.

Svarupa Damodara: We also feel very confident.

TKG: Better that you live for six or seven years productively than that you go on this parikrama and die within two hours gloriously. Why not live for six or seven years and then go on parikrama and die? If the parikrama can always be done, why not put it off for six or seven more years of preaching?

Svarupa Damodar: You've already been glorious, Srila Prabhupada, all over the world. Whether you're here or outside doesn't really matter. You're already glorious.

Jayapataka: By your presence countless souls will attain devotional service. That's more glorious.

SP: But I think I shall be cured.

TKG: Prabhupada says he thinks he will be cured by the parikrama.

Bhakticharu: (Hindi to kaviraja) Srila Prabhupada je ne bolta hain ki unhe sochta hain ki parikrama se cure ho jayega.

(Srila Prabhupada is saying that he thinks that he will be cured by this parikrama.)

Kaviraja: Hmm.

Bhakticharu: Yeh parikrama karne se..... *(If he does this parikrama.....)*

Kaviraja: Sab sadak tooti hoi hai, jerking lagega jerking se heart sahan nahi payega, bilkul ekdam. Pichhe theek hona ke baad, kisibhi tarike se parikrama karienge, kya hai usme? baithe baithe yahah, sote sote parikrama karlenge. Yeh bichar tyag dena chahiye.....itna khadde hai ki hamlogon ki heart mein dhakka lagte hain, wohan gari parti hain...aur bailgari ki andar?...woh to sahan hi nahi kar sakta hai...pandra minit nahi kar sakte hai.

(All the roads are broken. (He) will feel the jerking. His heart will not be able to bear the jerking. Not at all. Later, after he is better, one way or another we will do parikrama, what's the problem with this? Sitting here, or even lying down you can do parikrama (mentally). You should renounce your decision (re: parikrama). There are so many pot-holes that even our hearts get jolted, and we travel by car. In a bullockcart.....? It cannot be done, not even for fifteen minutes.)

Hamsaduta: Under the circumstances we have to consider whether Prabhupada's opinion is more or less than the kaviraja's, is what it comes down to.

TKG: We can't continue..., consider. Srila Prabhupada has to.

Hamsaduta: If Prabhupada says that by going on parikrama he feels he'll be cured, then how can we continue to place arguments against him?

Kaviraja: Ek kaam kar sakte hai; Kuvera se Pushpak Viman mangwa. Lijiye aap aur oos Viman se Vrindavan ke parikrama kar lijiye....Kuvera se Pushpak Viman mangwa lijiye...aap chintan karenge to aa jayega woh.

(You can do one thing; request the Pushpaka Viman from Kuvera...Take it and with that Viman make your parikrama of Vrindavan. Request the Pushpaka Viman from Kuvera. If you meditate on it then it will come.)

SP: Kuvera?

Kaviraja: Han, Kuvera ki pas me hi to hai Pushpak Viman. Ramachandra ji ko diya tha. Jab unhe...Ravanne le giya tha. Uss me jerking free lagenge. Woh sadke aise ho rahe hai Swami ji ki sadharan admi ki sthiti kharab ho jati hai.

(Yes, the Pushpaka Viman is with Kuvera, he had given it to Lord Ramachandra, when that....Ravana had taken away. That will be free of jerking. These roads are such Swamiji that normal people have problems.)

Bhakticharu: Shastriji is telling Prabhupada to ask the Kuveraji's puspaka-ratha. That is airplane of Kuvera. And do the parikrama in that. Then there won't be any pumping in that way. And he's saying that if Prabhupada asks for that, he will sure get it. (Devotees chuckle)

Kaviraja: (Sarira madhyam khalo dharm sadhan (sloka))Aur apko dharam ki apko koi aava shyakta hi nahin hai. Aap to oos jagah se pareh hain. Swayam prakasha hi manlo kya? Ess ye Bhagawan ke dharamsala hai. Panch loke sarira hai. Yeh abhi sahan karne layak nahin hai, isiliye hamlog mana karte hain. Nain aise kaam ke liye koi bhi mana nahin kar sakta hain, karna wale ko paap lagta hain. Sharirk sthiti dekhite hue hamara ji nahin manta kiaiki mein apko anumati de....(sloka)...

(..(sloka)..... And you do not need any additional purification. You are from there (in the pure state). You are yourself effulgent, understand this; this is God's rest-house, the body is made of the five elements of matter. This (parikrama) you will not be able to bear with. This is why we are forbidding it. Otherwise no one can object to this (holy) work. Those who do incur misfortune. Judging by your health, I do not feel you should be permitted to go.....(sloka).

TKG: Ultimately what Prabhupada decides, we will do.

Hamsaduta: Well, it just....

TKG: Yeah, but it goes on. As Prabhupada goes on, his disciples also go on.

Kaviraja: Unko jada bolaiye mat, unme jitni takat hain woh....

(Don't speak to him too much, whatever strength he has that....)

Bhakticharu: Shastriji's saying, Maharaja.....Shastriji's saying that Prabhupada shouldn't talk too much. it's bad for his heart.

Kaviraja: Joh energy hamalog ekathhe karte hai woh nikal jayegi sab.

(Whatever energy we have helped to build up will all be lost (if he talks too much).)

Svarupa Damodar: Whatever energy is conserved, Prabhupada will manage to..(?)...

TKG: So, Srila Prabhupada, we can have kirtan until Krishna dasa comes. Okay. (kirtan)...

TKG: Lokanatha is here, over there, Srila.....

SP: So? Where did you go?

Lokanatha: I went to Mathura. I went first to Vrindavan and looked for the carts. They were not very good kind. They were made for rough loads. So I went to Mathura and spoke to one farmer. He had a fairly big size cart and two strong bullocks, and he asked for a hundred rupees. He wouldn't come down. So ultimately I agreed for a hundred rupees. And he will reach tonight at eleven o'clock. I asked him to start immediately, but they have puja-as we have go-puja, they also have oxen puja today-so he will only reach at eleven o'clock, and he will be with us all day long tomorrow. I had to give him one day or maximum....

SP: So what do you think?

Lokanatha: Of what?

SP: How many carts you have?

Lokanatha: I got just one today, one for you, and those who serving you, they could also sit beside you in the cart, and the rest could do kirtan around the bullock cart, and the whole unit, bullock cart and sankirtan group, will move together.

SP: So what we have to pay?

Lokanatha: We'll pay a hundred rupees, one day. Of course, you want to have it for all the time. Best thing is to purchase a set of bullocks, two bullocks, and a cart.

SP: You have got experience.

Lokanatha: Yes.

SP: So what is better?

Lokanatha: Well, depends on whether we like to use it for longer time. Then we should purchase. If it is just for a few days, best thing is to hire.

SP: Hundred rupees and food.

Lokanatha: No. He has his food for himself and bullocks. So that's for the cart, two bullocks and the driver.

SP: That's nice.

Lokanatha: Yes... This is what they earn for a living. Usually they carry different loads from place to another place. Each trip they take twenty rupees, thirty rupees, fifty rupees, according to the distance and the load they carry. But it's expensive to keep it for many days.

SP: No. If it is inconvenient, we may not keep.

Lokanatha: If it is convenient?

SP: Then we shall keep.

Lokanatha: So we'll hire first and see how it goes, works. And if you think it is nice, or comfortable, all right with you, then we will purchase.

SP: So how many are going?

Lokanatha: Tamala Krishna Maharaja....

TKG: How many what?

Gopala Krishna: How many will be going?

TKG: Well, all the devotees want to go, Srila Prabhupada.

SP: Oh, that's nice.

Hamsaduta: That's nice?

TKG: Yeah.

SP: So how many carts you require?

Panca-dravida: Just one.

Lokanatha: One for now. We also had a meeting, and we were discussing that if we go around just in Vrindavan, all will go. But if we keep going from holy place to holy place, then we have to decide whether everyone goes or just a few of us go.

SP: So you are hiring for how many days?

Lokanatha: This is only for one day it hired now, but we could continue to hire the same cart for several more days by paying extra money.

SP: Hm. Tamala Krishna?

TKG: Yes, Srila Prabhupada.

SP: Our experiment...

TKG: It certainly is an experiment. Of course, we always like experiments to be successful.

SP: Yes.... Where he'll go?

TKG: What, Srila Prabhupada? Where will we go? We thought tomorrow to go around the parikrama path.

SP: Which parikrama path?

TKG: Vrindavan parikrama.

Lokanatha: Does the cart go?

TKG: I've never tried it with a cart. Smara-hari, you say a cart couldn't go?

Lokanatha: No, he says it cannot go.

SP: Hm?

TKG: Smara-hari, who is familiar with the parikrama path, says that a bullock cart would not be able to pass in many of the places.

SP: Then?

TKG: Well, then that means we can't do a Vrindavan parikrama.

Smara-hari: For example in Kesi-ghat there is no....

TKG: He's experienced. He says....

Lokanatha: This Vrindavan parikrama is mainly for walking and circumambulating. It's not meant for going in a vehicle, motor vehicle or bullock cart.

Hamsaduta: Suppose we would go to Kesi-ghat or one of the important temples like Govindaji.

Lokanatha: Those are seven temples.

TKG: Yes, another possibility is to go to the places where the main temples are, Srila Prabhupada, the Goswamis' temples.

Hamsaduta: Tomorrow is Govardhana-puja, and a procession through the city of Vrindavan would be very ecstatic.

SP: Hm.

Panca-dravida: Some parade.

SP: Others will come.

TKG: Oh, yeah, well, if we go through Vrindavan, probably many people will come.

Hamsaduta: Then we can also get some experience, because if we were, for example, to go to Govardhana, we would have to pass over similar roads.

Lokanatha: This cart does not have cover, Srila Prabhupada. This bullock cart which I hired has no cover on the top.

Hamsaduta: So we have to cover it.

Bhakticharu: Lokanatha Swamiji, you apparently didn't get one question of Srila Prabhupada. He asked what do you think about this trip. You didn't answer that. You have some experience with bullock carts. What do you think? In this condition Srila Prabhupada will withstand the trip?.... You know in what condition Prabhupada is in now.

Gopal Krishna: Bullock cart are usually very bumpy.

Devotee: This has rubber tyres.

Lokanatha: If these roads are not bad, and the cart has tyre wheels.....

SP: Yes?

Lokanatha: So we're discussing bumping, so won't be much bumping on the cart. Also, we always could go slow. If Prabhupada wants to make an experiment, we could make one day....

Gopala Krishna: A few hours.

SP: I am thinking I am lying here.....(break)

End of T-46, Side-A.

T-46, Side B. Conversations Books, Vol. 36, pg. 383, line-36, 6th line from bottom.

Lokanatha:seen very very nice carts, even chariots.

SP: No..it's fact. (laughter)

Lokanatha: I saw one in Maharashtra. In Poona. ..(SP: Huh?).Yes.

SP: You can purchase immediately. (laughter)

Lokanatha: We'll have to design it. They're are not ready-made like that. The kind which we want, the pull-on kind, with cover on top and nice arrangements, we have to design it and order it. Get it made. There's a place called Meerut, north of Delhi.....

SP: Therefore I sent you. You have got already experience.

Lokanatha: You said you want to make an experiment, so let us make an experiment with this hired bullock cart, and in few days' time...

TKG: So where will we go tomorrow if we go?

SP: Govardhana.

Panca-drivida: That's very far. We went on one parade three years ago in Vrindavan, with elephants, that Your Divine Grace went. Maybe we can go on that same route.

TKG: Govardhana will take about six hours to reach there.

Lokanatha: No. How many kilometers is that?

Gopala Krishna: Oh, it's very far.

TKG: Twenty-eight to thirty kilometers.

Gopala Krishna: It takes one hour by car.

Lokanatha: Take five kilometers an hour.

TKG: That's 6 hours to get there, and then 3 hours around Govardhana. Nine hours.

Gopala Krishna: And six hours back.

Panca-dravida: And the bulls might have to rest.

TKG: You have to rest the bulls, don't you?

Panca-dravida: There's one route we went on in Vrindavan, on a parade. Shorter route. First time as an experiment, we could go a shorter route.

TKG: That's quite a big experiment to make, going to Govardhana the first day, Srila Prabhupada. You feel confident that you can travel 9 hours in a row on a bullock cart?

SP: I am sleeping here.

TKG: What Srila Prabhupada?

Lokanatha: He says he's sleeping here.

TKG: But this is not a bullock cart.

SP: The same thing.

TKG: The same thing?

Jayadvaita: One thing is that in the Goswami temples they have govardhana sila. That's also Govardhana.

Hamsaduta: Srila Prabhupada? The main concern of the devotees is that whether you will be able to survive such an experiment. But before, you said that you felt that such a parikrama would actually cure you. You said that. So your vision is transcendental, because you are the spiritual master. You're a pure devotee of Krishna. So if you say that it will cure you and that it will be beneficial for you, then we have to carry out that...., whatever you desire. We do not know. We are just on the mundane platform.

SP: One day experiment. It is for one day.

Lokanatha: We have hired it for one day.

SP: Rest assured. I will not die in one day.

Hamsaduta: So we should go to Govardhana? Because tomorrow is Govardhana-puja.

SP: Yes. And we shall make our cooking there and.....

Lokanatha: We should start early.

SP: He has got experience. Dig the ground and make our foodstuff. Very good picnic.

Gopala Krishna: Very good picnic.

Hamsaduta: We were planning, if we go to Govardhana, we would take the prasadam that was prepared here and bring it there, so that many people can take.

SP: I have no objection.

Lokanatha: Or otherwise we can make real picnic. We could collect some grains there from door to door and cook some kitchri there.

SP: That will be very nice.

Gunarnava: There are already many thousands and thousands of people there, Srila Prabhupada. Perhaps it will take a long time to get there because of traffic. I was in Mathura today. Every ten minutes buses and tangas and so many kinds of vehicles were going to Govardhana. There are many, many thousands of people there today.

Panca-drivada: Besides that, the devotees would have to walk nine hours in the sun.

Gunarnava: Perhaps the road will be very busy tomorrow, Srila Prabhupada.

TKG: Whew!

Hamsaduta: Can't walk?

SP: No, let them take their time.....They do that. It is very nice picnic.

Lokanatha: From my village there is a pilgrimage called Pandapur. This is sixty miles. And still, old men, they just travel, walk. Every Ekadasi they go.

SP: Just see.

Lokanatha: Every Ekadasi they go to Pandapur, have darsan of Chaturkumari, and return on foot.

Hamsaduta: You have assured us that in one one day you're not going to die, and you want to make this experiment, so we should do it.

SP: Oh, yes.

Hamsaduta: We'll do it with great enthusiasm. Your Divine Grace is infallible. So if you say that it will help and cure you, then that must be a fact....You've never been wrong about anything, Prabhupada, so you must be right this time also.

SP: So let us make experiment. Don't hesitate.

Panca-dravida: So we can fix up the cart tonight.

Hamsaduta: Where's the cart? Outside?

Panca-dravida: It's coming.

Lokanatha: It will reach at eleven o'clock here.....So I suggest right after mangala artikewe'll go, or we should start.

SP: As far as possible, take me in a comfortable position. That's all. As far as possible.

Svarupa Damodar: Comfortable position.

SP: That.....

Panca-dravida: Arrange one bed on the cart. This mattress can go in nice arrangement.

SP: Yes.

TKG: This is not best. There is other mattresses that are good or better than this. The temple has many gadis. We'll get them.

Panca-dravida: We can make a nice arrangement.....This will purify Govardhana Hill, Srila Prabhupada. (laughter) Tirtha's become purified by the presence of.....

Lokanatha: Another tirtha.

Panca-dravida: Yes. Prabhupada will go to the tirtha.

Jagadish: You're a Visnava like Arjuna and Hanuman, Srila Prabhupada.

SP: Tomorrow is a great festival.

Lokanatha: Tomorrow is Govardhana puja festival.

SP: Yes. We're in Vrindavan, and we shall not take part? We must take part.

TKG: Hm. We are in Vrindavan and we are not taking part. We must take part.

Panca-dravida: So we should all go to Govardhana?

SP: Why not?..... Who is here?

TKG: About thirty or forty devotees, Srila Prabhupada.

Svarupa Damodara: We're just like puppets, Srila Prabhupada. We are all unfit to make any decision. Whatever Your Divine Grace instructs us to do, we just follow.

SP: So, Lokanatha, what do you say?

Svarupa Damodara: What do you say, Lokanatha Maharaja?

Lokanatha: We should make experiment to please you.

SP: That's nice.

Lokanatha: That will be ever-new experience for us also.

SP: Yes.

Panca-dravida: It will be historic.

Jayapataka: Many people have been invited to the temple here. Many people have been invited to attend the function here at the mandir.

Gopala Krishna: Thousands of people are expected to come tomorrow.

Panca-dravida: That can also go on.

SP: When they have invited?

Svarupa Damodar: To Krishna Balarama temple, Srila Prabhupada.

SP: When?

Svarupa Damodar: Tomorrow.

TKG: "What time?" he's asking.

Bhavananda: At 11 a.m.

TKG: At around noon time, Srila Prabhupada.

Gopala Krishna: There's a big feast at one o' clock.

SP: So half of our men may come back.

TKG: Half of the men may come , and half should stay..... All right, we'll make that division, Srila Prabhupada.

SP: Keep that palanquin.

TKG:Keep the palanquin on the cart?

SP: Cart?

TKG: What, Srila Prabhupada?

SP: Palanquin.

TKG: Where should we keep it? With us on the cart?

SP: Carry it.

Hamsaduta: Bring it along.

Panca-dravida: We'll bring it along. (indistinct discussion of how to do this).

TKG: (whispers) : Prabhupada's gonna want to get out of it, and go in the palanquin.

Svarupa Damodara: So when we'll come back from Govardhana?

Gopala Krishna: Tomorrow night.

TKG: So after circumblating Govardhana we will return to Vrindavan or stay out?

SP: What do you think?

Panca-dravida: Maybe we could stay overnight.

Lokanatha: When we are there, out, we'll decide.

Gopala Krishna: He can't come back tomorrow night.

TKG: It's helpful for the devotees to know, just so they can bring something to wrap around when it gets to be nighttime. It's not the middle of summer, you know. It is...

Lokanatha: We have two, three vehicles here.

TKG: I'm saying it's something that should be considered now, and not when we get there. You said when we get there we'll see.

Svarupa Damodara: We should make all the plans complete.

SP: That you consider.

Bhavananda: We should go with plans for staying overnight.

SP: Why are you asking me?

Lokanatha: I think we'll have to stay there.

Hamsaduta: Yeah, definitely.

TKG: We definitely have to stay there.

Hamsaduta: Six hours to go, three hours around, that nine. Six hours... It's not possible to come back. So one night, spending one night in Govardhana.

Gopala Krishna: The devotees are crashing after two hours.

Lokanatha: Devotees should be prepared to stay overnight there.....Under the trees. (laughter)

Hamsaduta: We're supposed to be Goswamis. We have to stay under a tree. Different tree every night.

Lokanatha: When we were traveling from Vrindavan to Mayapura we stayed many times. Outside we'd live under the tree. It's nice.

Bhakticharu: Yes, but if just one window is open at night, Prabhupada starts feeling cold in spite of the blanket.

Lokanatha: You are making mundane.

Svarupa Damodara: It will be very cold in the early morning hours.

Hamsaduta: We'll bring the van, and Prabhupada can stay in the van overnight, or we'll find someplace.

Gopala Krishna: All the asrams will be overcrowded.

Panca-dravida: We can sleep around the van. Prabhupada is like a desire tree. He satisfies everybody.

Lokanatha: That cart could be turned into house. Have bamboo sticks, cover it with.....

SP: So begin to plan.

Svarupa Damodara: I think Lokanatha Swami should make the route, completely planned out, and the place also where we're going to picnic so that everything has to be arranged well ahead of time.

SP: So do it.

Panca-dravida: Yes, we'll prepare the cart tonight, Srila Prabhupada.

Lokanatha: When we started the bullock cart you said, "Go to the heart of the village," and we said, "What is this heart?" You said, "Wherever there is well, water, we should camp. We should stay." That is where we could remain clean.

SP: That you have experience. I have no experience.

Lokanatha: Maybe you sent me to experience this bullock cart program so that you could....

SP: Yes.

Lokanatha:In the future go on bullock cart.

SP: For me it is experiment.

Svarupa Damodar: We should also request kavirajaji to come along?

SP: Invite him.

Gopala Krishna: He can come in the van.

Panca-dravida: Then it is all decided. You want to take some rest, Srila Prabhupada?

Hamsaduta: Can we have some kirtan, Prabhupada? (kirtan)

TKG: Srila Prabhupada, are you finished passing urine?..Yes. (break)..Jaya Srila Prabhupada.

SP: Dandavat.

TKG: Prabhupada said, "Dandavat."

Krishna Das Babaji: Hare Krishna. (jolly mood)

SP: Aar ke aache? *(Who else is there?)*

Krishna Das Babaji (KDB): Aar keu nei...o..oto tini giyechen dwarokate, parikroma.
(Nobody else is here...those three have gone to Dwaraka on parikrama.)

SP: Taa apnar ki experience parikrama? *(So what is your experience of parikrama?)*

KDB: Parikraamar?...apni aache bhaalo mone to....kintu kaviraja allow korben?
(Parikrama? If you think you will be fine then but will kaviraja allow?)

SP: Kaviraja bolche ...na. *(Kaviraja is saying....no.)*

KDB: Apnar upor nirbhar kore. *(It all depends on you.)*

SP: Amar to morai nai...eikhane shuye aachi, gorur garite shuye thakbo.
(I am not killing (myself).....I am sleeping here or I am sleeping on the cowcart. (what's the difference?))

KDB: Hare Krishna! *(chuckles)*

SP: Hmm. Make an experiment.....Mahatirtha te Govardhana puja. Aapne jaaben aamader shonge?
(Hmm. Make an experiment...(there is)Govardhana puja at Mahatirtha. Will you go with me?)

KDB: Han. Aami jabo. *(Yes. I will go.)*

SP: Aacha ashun. *(All right come.)*

KDB: Kotar shomoye? *(At what time?)*

Bhavananda: Panchta. *(Five.)*

Swarupa Damodara: What time we start?

Bhavananda: Panchtar shomoye. *(At five.)*

Bhavananda: Five-o-clock.

SP: Ookhanei rattire thakte hobe. *(We will have to stay overnight.)*

KDB: ...?.tairi hoyeni...?.niye aashini... *(...I am not prepared....I have not brought...)*

SP: Kaaru ke pathiye din. *(Send someone off.)*

KDB: Na. Aami giye niye aashte paari. *(No. I can go and bring it.)*

SP: Na. Aapni aar koshto korben ? *(No why trouble yourself ?)*

SP: *(English) Somebody may go and bring his malajapa.*

TKG: Bring him?

SP: Bring his beads.

Hamsaduta: Where are they?

SP: Where they are?

KDB: At Imlitala. I can go. I can go and come back.

SP: You can go in car.

TKG We'll send....Yes, Srila Prabhupada. Your malika (?) are Imlitala?

KDB: Yes. Let me go there.

TKG: We'll take you by car. You can get your malika. You'll stay overnight here?

Hamsaduta: Somone could pick it up for him in a rickshaw.

KDB: I can go.

SP: Aapnar bedding aache? *(Do you have bedding?)*

KDB: Bedding? Han, bedding to aache amar. *(Bedding? Yes I do have bedding.)*

TKG: We'll bring him by car. He can get his things and bring him back. He'll get his bedding.

SP: His bedding and beading. *(laughter)*

TKG: Bedding and beading.

Jagadish: Bedding and what?

Upendra: Beading.

SP: Babaji Maharaja prashad dio. *(Give prashad to Babaji Maharaja.)*

SP: Is that alright?

SP: Oar prashad ? *(His prashad ?)*

SP: Aage prashad daao. *(First give prashad.)*

KDB: Na. Aami niye aashi. Aami niye aashi giye....Jabo ashbo aar ki...Bari giye..?...?...akhon.
(I will bring. No let me go and bring it...Go and return what else (no problem)....Go home..?...?...now.)

SP: Tai sharir bhalo ho jai? *(Will it make you feel better?)*

KDB: Hai...?...niye a ashi. (Yes...?...will bring.)

Svarupa Damodara: We are first sending someone?

KDB: No, no, I'll go personally.

TKG: No, we'll go with a car. He can come and collect his things.

SP: So make arrangement.

TKG: Yes, Srila Prabhupada.

Jayapataka: Srila Prabhupada, ekta anarodh korte pari?...*(the rest is spoken in English)*

(Srila Prabhupada, can I make one request? (English)..That if you feel any pain or experience any difficulty, then we can bring you back?)

SP: Yes....I am not obstinate. (laughter)

KDB: Hare Krishna! (chuckling)

SP: Dekho, Babaji Maharaja shonge jeo...(sadhu sanga sadhu sanga....). Shob rokom dekha halo, aar jadi experiment success hoye thale boro parikrama...the real one.

(See, go with Babaji Maharaja (sloka). (I've) Seen it all, and if this experiment is successful, then the big (parikrama)...the real one.)

SP: Aajkal Shaar Maharaja kothai? *(Where is Shaar Maharaja nowadays?)*

KDB: Shaar Maharaja Shiuri matha korechen.

(Shaar Maharaja has built a matha in Shiuri.)

SP: Hmm.

KDB: Jonyei aashe ni. *(That is why he has not come.)*

SP: Bhalo aachen? *(Is he well?)*

KDB: Bhalo aachen, kintu gondogol.....Bole diye diyechi.....tar sai gondogol.

(He is well, but there are problems...Says he has given....problems.)

SP: Ki gondogol? *(What problems?)*

KDB: Gondogol maane; she bolche aami take diye diyechi. Ekdam lekha pari kore diye diyechi....aakhon bolche je aami naaki diyini....ayi to oboshta.

(Problem means; he is saying that I have given it to him in writing (legally). Now he is saying that he has not given it to me. This is the situation.)

SP: Akhon bolche deyi ni? *(Now saying (it is) not given?)*

KDB: Nan. *(No.)*

Jayapataka: Aapni to aajke thakchen ekhane? *(Are you staying here today?)*

KDB: Hmm...

Jayapataka: Keu pathiye debo, seta manaar jonye naa aapni jaben?

(Should someone be sent (to bring it), or will you go yourself?)

KDB: Jabo. *(I will) Go.)*

Jayapataka: Gari ekbar jabe. *(The car will go (only) once.)*

KDB: Na hoyle, riksha kore chole jaabo. *(If it doesn't happen, I'll go by rickshaw.)*

(some low volume discussion)

SP: Aajke kombe. *(Today (it's) reduced.)*

KDB: Han kombe. *(Yes reduced.)*

Jayapataka: Should there be kirtan, Srila Prabhupada?....You like kirtan?

SP: Yes.

BREAK IN ECORDING.....kirtan (cuts out abruptly)

SP: (B) Prashad peyehen? *(Did you get prashad?)*

Bhakticharu: Han, peyechen Srila Prabhupada. *(Yes, he got it Srila Prabhupada)*

TKG: To go.

SP: To request... not to go.

KDB: Yes.

TKG: Well Srila Prabhupada, I'll tell you, I'm getting so upset sitting in the room upstairs. I mean I just....I was walking around.....Two of the devotees told me this road is so bad that if you go on this road, you're going to

be jolted back and forth. The road is terrible. I just can't understand, Srila Prabhupada, why it has to be tomorrow that we have to go. If anybody wants you to travel, I do. My whole desire is to take you all over the world. I want to take you on parikrama, but why do we have to go when you're in this condition? I can't understand it. It just... I was standing outside. This kaviraja, he has worked so hard. He's so much disappointed. He can't understand why he... He says that now, today, you've taken half a kilo of milk. No mucus has been produced. No stool is being passed. He says that tomorrow he wants to give you a medicine that will begin to build the milk into muscles. He's going to get you to a point where you can take two kilos of milk a day. And he says very soon you'll be able to have the strength to actually do parikrama. So why are we throwing everything out the window, that we must go tomorrow? I cannot understand.

SP: All right.

Bhakticharu: Jaya Srila Prabhupada.

Bhavananda: Thank you, Srila Prabhupada.

SP: I cannot refuse all your requests.

TKG: And we cannot refuse your request. We will take you all over tirtha-yatra, to all the places. Just that you get a little stronger. You'll be free of all management. You simply go to tirthas and take darsana of all the Deities in India. Everyone will stay in their respective places. They'll manage. But we just want you to be stronger.

SP: All right..... That will satisfy you? (laughter)

TKG: Babaji Maharaja also, you also thought that? We did not talk to him.

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, no, I cannot put you in anxiety. You have done so much. You have suffered for Mayapura so much. I cannot out you in anxiety. So I shall do what you like.

SP: **Ki bolen Babaji Maharaja?** (*What do you say Babaji Maharaja?*)

KDB: Na, na, thiki. (*No, no, they are right.*)

SP: Era shob dan haath paa. Left hand right hand...I cannot refuse.

(They are my right-hand. Left hand right hand...I cannot refuse.)

KDB: Sharir to bhalor dike jachhe, aar sharar shombhobona aar jerking bhoyonkor byapaar raastad kharaap sunchi.

(Your health is looking good, and the possibilities of cure are more..and jerking is very dangerous, I've heard the roads are bad.)

TKG: I mean I'm amazed, Srila Prabhupada. A half a kilo of milk you've drank today--no mucus, no stool, and that is wonderful. You could not have done this two weeks ago.

Bhakticharu: Yes, when I told the kaviraja he got quite amazed. He told me, "Don't give any more milk. It might....." But Srila Prabhupada wanted some milk now, so I'll give.

SP: Where is kaviraja?

TKG: He's out again getting medicine. This man, Srila Prabhupada, Adridharana says he sits up all night worried about you, thinking, taxing his mind how to give you just what you require.

SP: No.

Bhakticharu: Yesterday, when I went to call him at 4.30, I saw him sitting on his bed.

TKG: All night. He goes in the jungle four, five hours looking for roots, herbs to give you. He's so sincere.

SP: So many well-wishers, I cannot refuse. (laughter) This is not my business

SP: (Bengali) **Ki bolen babaji Maharaja?** (*What do you say Babaji Maharaja?*)

KDB: Han (chuckles).....?..... (Yes.....?.....)

SP: All right. You take Babaji Maharaja. That will be my going. (laughter)

KDB: Jaya.

TKG: Yes, the bullock cart will go tomorrow.

SP: Yes.

TKG: To Govardhana.

SP: Yes, other devotees can go. I cannot go.

TKG: No, they'll go on your behalf, but you will go one day. That we promise you.

SP: All right.

TKG: Our greatest pleasure will be to take you on tirtha-yatra, Srila Prabhupada. We wanted so much to go with you on that.

SP: Thank you very much.

TKG: Actually, Srila Prabhupada, we're so much attached to you that you practically drive us to madness sometimes. Tonight we were becoming mad.

SP: No, no, I shall not do that.

SP: (B) Babaji Maharaja, dekhchen to era kirom bhabe, bhalobashe.

(Babaji Maharaja, do you see how they love me?)

KDB: Dekhchi to, shabi adbhut Maharaja..... Eder theeke onek kichu shikbar aache Maharaja.

(I do observe. It's amazing Maharaja. There is much good to learn from them Maharaja.)

SP: Aar eyi Bhavananda, recently ki safai koreche akebare.

(And this Bhavananda, has done so much cleaning recently. What can I say?)

KDB: Bhagaban dekhben. *(God will watchover.)*

SP: Aakhere ghushkhora..... *(In the end it is.....)*

SP: Loke gaye thuk thuk diyeche. *(People have spat at him.)*

SP: So you will take bath in Radha-kunda on my behalf.

TKG: We'll get you better, Srila Prabhupada, and you will also be able to take bath personally there. We'll see you get better.

SP: That's all right.

TKG: Krishna will make all our words come true, Srila Prabhupada.

Bhakticharu: (B) Doodh niye aashbo Srila Prabhupada?

(Shall I bring milk Srila Prabhupada?)

SP: Han, niye esho.....Kaviraja ato khatche..aakhere gushkhora.

(Yes, bring.....Kaviraja works hard...the result is....?...?)

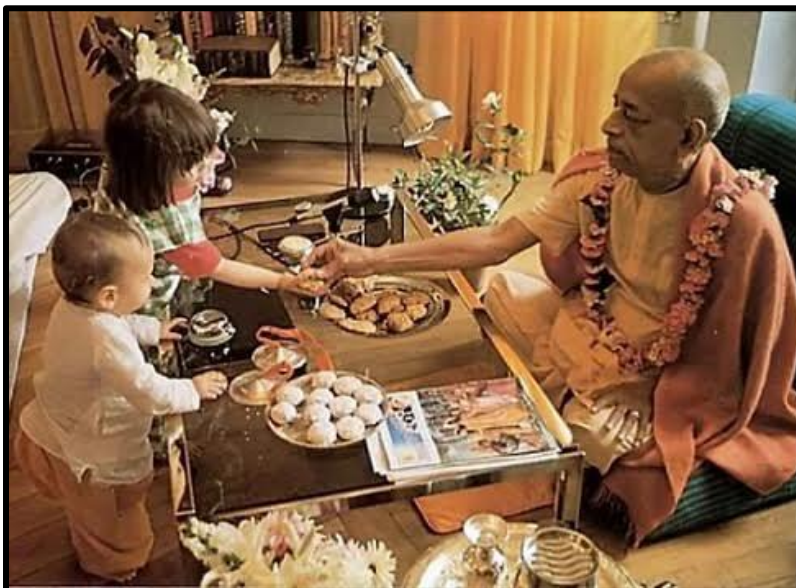
TKG: Oh, this kaviraja, I mean we are fortunate to get this sincere man.

SP: Where is kaviraja?

TKG: He's out working, at work.

Bhavananda: Adri, see if he's here, kaviraja.

TKG: As soon as he comes, he can come and see Prabhupada. END OF T-46, Side B.



APPENDIX 3: QUESTIONS OF PROPER TRANSLATION

VAHI BAT: THAT SAME THING

There has been some disagreement as to the meaning of “*vahi bat*” as some parties take it to mean “that same discussion or subject.” The subtle inference therefrom is that Srila Prabhupada was not distressed about being poisoned, but only about the talk of being poisoned. This “wobble room” has afforded those in denial the small opening to claim that Srila Prabhupada never said He was poisoned and that He only was referring to someone else who was talking about it. Etc etc.

It seems that the difference is very small and inconsequential, but nevertheless, the proper and most appropriate translation of “*vahi bat*” in his situation has been confirmed to be “*That same thing*” and NOT “*That same discussion*” or “*That same subject*.” The GBC translation of “*bat*” as “*discussion/subject*” is inaccurate and self-serving to their denials of poisoning. In Bengali, “*discussion*” would be “*mulkaat, panchaat, batcheet, alaap*” but not “*bat*”.

“*That same thing*” is confirmed by Saksi Gopal das, a native Indian, and Naveen Khurana das, a native from Delhi, Amoghalila das, who speaks fluent Hindi, and Bhakticharu Swami himself, also a native Indian. Amoghalila received Bhakticharu’s agreement on this translation when he sent him a letter (24 Jan 2000) detailing his analysis. Portions follow:

“I want to ask you one further clarification about Srila Prabhupada’s critical statement, made in reply to your question about what was causing him “mental distress”, namely “Vahi bat – je koi hamko poison kiya.” Adridharana translates this as “That same discussion – that someone has poisoned me.” He writes: “Thus when Srila Prabhupada states ‘someone has poisoned me’, he is simply identifying the discussion which has led to the ‘mental distress.’”

Now, in my humble opinion, which I would ask you to kindly confirm, this is definitely an incorrect translation of the Hindi! “Vahi bat,” although it can be translated, “that same discussion,” plainly does not have that meaning here. Rather, quite the opposite of what Adridharana claims, it is clear enough to any Hindi speaker that Srila Prabhupada is using the Hindi word “bat” here NOT in its meaning “discussion,” but in its even more common meaning, at least in spoken or somewhat colloquial Hindi, which needs to be translated in English here as “thing.”

So, will you agree with me that Srila Prabhupada definitely is NOT saying that the cause of his distress is “that same discussion”? He is NOT saying that the discussion is the cause of his anxiety or “mental distress” which was serious enough that he complained about it. Rather, Srila Prabhupada definitely is saying that the cause of his anxiety is “that same thing,” the thing he had discussed with the kaviraja and yourself previously, namely, the suggestion that someone had poisoned him.

In case you need any assistance in confirming my translation (“That same thing – that someone has poisoned me.”), I will remind you of how you understood it at that time (Nov.’77). When you were asked by non-Hindi speakers to translate for them, you did so:

Bhavananda: Hm?

Bhakticharu: He’s saying that someone gave him poison...

Tamal: Prabhupada was hinking that someone had poisoned him.

Bhakticharu: Yes.

Tamal: That was the mental distress

Bhakticharu: Yes.

(Conversations with Srila Prabhupada: Vol. 36, pg. 367)”

Bhakticharu Swami replied to Amoghalila (24 Feb 2000): “**Your translation of the Hindi is correct.**”

Thus Adridharana’s error stands corrected. Many Hindi speaking persons have confirmed Amoghalila’s understanding. Yet, the GBC has chosen to take advantage of an irregular translative interpretation just to continue denying Srila Prabhupada’s poisoning. It is similar to the word jugglery of the impersonalists; that although a meaning is plain and obvious, they will twist the interpretation to support their illegitimate desire.

APPENDIX 4: ABOUT ARSENIC AND ANTIMONY

ARSENIC

GENERAL INFORMATION

Arsenic is found in nature in low levels, and has been a common environmental contaminant in the twentieth century. In its various chemical forms, it can be highly poisonous and has been used for thousands of years for killing others, in political intrigue, revenge, murder, war, and the elimination of perceived enemies. Medicinally, arsenic compounds have been useful in the West at least since the time of Hippocrates in the 5th century BC. In modern times, arsenic has been used to treat skin diseases, anemia, syphilis, and other ailments.

Arsenic is a natural element having both metal and non-metal physical and chemical properties. In its chemical behavior, it resembles nitrogen, phosphorus, antimony and bismuth. In nature it exists as an element, and also in stable compounds, trivalent (-3 or +3) and pentavalent (+5). It binds covalently with most non-metals (notably oxygen and sulfur) and with metals such as cadmium and lead. In biochemical behavior, it resembles phosphorus, competing with phosphorus analogs for chemical binding sites. Toxicity of the various arsenic compounds in mammals extends over a wide range, determined, in part, by unique biochemical actions of each compound, but also by absorbability and efficiency of biotransformation and disposition.

Arsines (gaseous) are most poisonous, followed closely by arsenites and arsenates (inorganic trivalent compounds). Inorganic pentavalent compounds are somewhat less toxic than arsenites, while the organic (methylated) pentavalent compounds incur the least hazard of the arsenicals, with widespread use in pesticides. Inorganic arsenite as arsenic trioxide is the most prevalent natural form and is also the most toxic form of arsenic besides arsine gas. Arsenic metal is thought to be nonpoisonous due to its insolubility in water or bodily fluids. In animals and plants arsenic combines with hydrogen or carbon to make organic compounds.

Pentavalent arsenicals are relatively water soluble and absorbable across mucous membranes, while trivalent arsenicals, having some water solubility but greater lipid (fat) solubility, are more readily absorbed across the skin. The arsenite salts are more soluble in water and are better absorbed than the oxide. Experimental evidence has shown a high degree of gastrointestinal absorption of both trivalent and pentavalent forms of arsenic, most compounds exceeding a 90% absorptive rate. The greatest absorption occurs predominantly in the small intestine and colon.

Goldfrank's text states: "*Tasteless and odorless, arsenic is well-absorbed via the gastrointestinal, respiratory, and parenteral routes.*" Ingestion has been the usual basis of poisoning and gut absorption efficiency depends on: the physical form of the compound, its solubility characteristics, the gastric pH, gastrointestinal motility, and gut microbial transformations.

Once absorbed, many arsenicals accumulate in and cause extensive toxic injury to cells of the kidney, liver, spleen, lungs, heart, nervous system, blood vessels, gastrointestinal tract, and other tissues. Much smaller amounts accumulate in muscle and neural tissue, but cause great toxic injury there as well. If a victim survives arsenic poisoning after the first few days, the liver and kidneys show degenerative changes.

Two biochemical mechanisms of toxicity are recognized with arsenic:

1. reversible combinations with thiol groups contained in tissue proteins and enzymes
2. substitution of arsenic ions for phosphate in many reactions, including those critical to oxidative phosphorylation.

Arsenic is thought to cause toxicity by combining with sulfhydryl (-SH) enzymes and interfering with cellular metabolism.

Most arsenic compounds are tasteless and odorless. Arsenic trioxide (As_2O_3) used to be a common cause of accidental poisoning because it is readily available, is practically tasteless, and has the **appearance of sugar as a white crystalline powder**. Arsenic trioxide, also known as arsenious oxide, white arsenic or simply as arsenic, is extremely toxic as **one of the deadliest known poisons, with 60 to 200 milligrams being fatal**.

This amounts to about 1/300 of an ounce or the weight of two square inches of regular bond paper. Arsenic also has been used and is stored around the world for military purposes as a poison gas. Arsenic is extracted from nature by smelting arsenopyrite, found widely around the world. A nickel's weight worth of arsenic comprises 25 lethal adult doses.

Children, embryos, the chronically-ill, and *the elderly are more sensitive to arsenical intoxication*. The type of compound, dosage, health condition and duration of exposure are critical factors. Arsenic compounds are commonly found commercially in *treated lumber*, wood preservatives, pesticides, herbicides, fungicides, dyes, and paints, and is often present in tainted tobacco and some old folk remedies. Tryparsamide, carbasone and arsphenamine are a few arsenic compounds used in medicine to treat ailments such as intestinal parasites, syphilis, psoriasis and dysentery.

In arsenic poisoning, urinalysis may reveal proteinuria, hematuria, and pyuria. Urinary arsenic excretion varies inversely with the postexposure time period, but low-level excretion may continue for months after exposure. In cases of suspected arsenic toxicity in which the urinary arsenic measurements fall below accepted toxic levels, analysis of hair and nails may permit a diagnosis. Because of the high sulfhydryl content of keratin, high concentrations of arsenic are deposited in hair and nails. *Chronic ingestion of small amounts of arsenic, as is suspected in the case of Srila Prabhupada's poisoning, result in highest concentrations in hair, nails, and skin, tissues which are rich in cysteine-containing proteins.* Chronic accumulation also occurs in the lungs. Deposition in the proximal portions of hair can be detected within 30 hours of ingestion, and *arsenic stays fixed at this site for years (in Napoleon's case, 150 years)*. Hair grows at a rate of 0.4 mm per day (half inch a month) while nail grows 0.1 mm per day. Total replacement of a fingernail takes 3-4 months while toenails require 6-9 months of growth. Because of its chemical similarity to phosphorus, arsenic is deposited in bone and teeth and is retained there for long periods.

Humans eliminate and detoxify inorganic arsenic by a metabolic process of methylation, yielding cacodylic acid (dimethylarsinic acid) as the chief urinary excretion product. Biomethylation can quickly become saturated, however, the result being the deposition of increasing amounts of arsenic in soft tissues. Otherwise arsenic can be eliminated by many routes (feces, urine, sweat, milk, hair, skin, lungs), although most is excreted in urine. The half-life for *urinary* excretion is 3 to 5 days, during which time *great damage is done to the internal tissues and organs*. Another half of the remaining amount is eliminated within another week, the next half-life in another month, etc. Thus after 6 weeks there still remains about 10 to 15 % of the original amount in the urine. Thus repeated doses will begin to accumulate in the body quickly despite the process of elimination. As arsenic takes its toll, the body loses its ability to eliminate it, compounding the toxic accumulation and the rate of internal destruction of tissues and organs.

In single or acute arsenic poisonings, the arsenic is deposited throughout the body in most organs and tissues. If there is chronic poisoning of repeated doses over a long period of time, the efficiency of elimination by the body dramatically decreases and arsenic accumulates much more permanently in the internal organs and tissues. The blood, liver, brain, heart and kidneys are top priority in the body's cleansing, while arsenic is pushed out the urine and into the hair, nails and skin as much as possible. Chronic poisoning gradually takes a serious irreversible toll of damage to the blood manufacturing capability, the kidneys and liver, the brain and heart, the central nervous system progressing from the periphery inwards, and the muscular system, among other areas of acute damage.

*Some of the symptoms of arsenic poisoning can be seen with other illnesses, making it very difficult for a doctor to detect it, and it is easily mis-diagnosed as more commonly understood ailments and diseases, such as kidney disease. Chronic (low level) arsenic poisoning from repeated absorption of toxic amounts generally has an insidious (subtle or stealthy) onset of clinical effects and is **very difficult** for a doctor to recognize.*

Arsenic poisoning can be detected by studying the patient's symptoms, or by the testing of tissue samples, hair, fingernails, teeth, or urine. The onset of gastrointestinal symptoms may be so gradual that the possibility of arsenic poisoning would be easily overlooked. Over all, arsenic intoxication has not been extensively studied due to its rarity, and its effects are not fully known.

In observing Srila Prabhupada's stubborn reluctance to take any food or drink for many months, and in light of the fact that Srila Prabhupada himself stated he was being poisoned, it is interesting to quote Goldfrank's text with this advice:

"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."

THE NATURE OF ARSENIC POISONING

SYMPTOM DESCRIPTIONS (CHRONIC, SUB-ACUTE, ACUTE)

Chronic and acute poisoning differ in that chronic means exposure over a prolonged period of time in smaller amounts and acute is more all at once. Subacute poisoning is in between the two. Because Srila Prabhupada's health declined over ten months, chronic poisoning is compatible with his health history, whereas acute poisoning might apply to the final days and subacute poisoning applies to marked and drastic downturns in His health. Signs and symptoms of arsenic toxicity vary depending on the amount and form ingested; the rate of absorption, metabolism and excretion; and the time course of ingestion (chronic, sub-acute or acute). The principal manifestations of arsenic poisoning are gastrointestinal disturbances and result in four most common symptoms: thickening skin, discoloration of skin, swelling and muscle weakness. In chronic cases, skin manifestations may not appear for years. When toxicity is more acute, symptoms typically begin with nausea, vomiting, abdominal pain, and diarrhea which may be rice water or cholera like. Gastrointestinal ulcerative lesions and hemorrhage can occur.

Arsenic exploits certain pathways in our cells, binds to proteins, and creates molecular havoc. Arsenic poisoning results in the gradual onset of skin, blood and neurologic manifestations, and less dramatic gastrointestinal symptoms. *Initially patients (or victims) report progressive weakness, anorexia and nausea.* With prolonged ingestion of small doses there may be increased salivation, inflammation in the mouth, running nose, vomiting, diarrhea, weight loss and many other symptoms. Small and repeated doses of arsenic poisoning may finally result in death or totally broken health after many months or years, as was the case with Napoleon Bonaparte and his son, the Duke of Reichstadt. (See **Chapter 34**: Napoleon: A Case History)

Cardiovascular instability often accompanies or quickly follows these symptoms. Intravascular volume depletion, capillary leak myocardial dysfunction, and diminished systemic vascular resistance contribute to the hypotension, or low blood pressure, that follows. Patients with severe poisoning may also quickly develop acute encephalopathy with delirium, seizures, coma, dysrhythmias, fever, pulmonary edema, respiratory failure, hepatitis, rhabdomyolysis, hemolytic anemia, acute renal failure, and death. The encephalopathy may develop over several days following an acute ingestion and is attributed to underlying cerebral edema and focal microhemorrhages.

Fever may occur and reinforce a misdiagnosis of sepsis, or blood poisoning from pathogenic microorganisms. Hepatitis can develop. Acute renal failure has occurred in many cases. The etiology may be multifactorial, including renal ischemia secondary to hypotension, myoglobinuric- and hemoglobinuric-induced failure, renal cortical necrosis, and a direct toxin effect on renal tubules. Glutathione depletion, which can exist in alcoholics and malnourished patients, may enhance the nephrotoxicity of arsenic. Unilateral facial nerve palsy, acute pancreatitis, pericarditis, and pleuritis are also possible. Arsenic will also cause fetal demise in pregnant women.

Arsenic poisoned patients with less severe illness may experience persistent gastroenteritis and mild hypotension, necessitating hospitalization and intravenous fluids for days. This prolonged course is atypical for most viral and bacterial enteric illnesses (flu, etc) and should alert the physician to consider arsenic toxicity, especially if the gastroenteritis recurs. Patients may complain of a metallic taste. The garlicky breath odor of arsenic is typical.

Arsenic irritates mucous membranes. The irritated mucous membranes can appear to be pharyngitis or laryngitis, leading to a *misdiagnosis of upper respiratory tract infection*. Dry hacking cough and buildup of mucus is common, necessitating further coughing to spit out the mucus. Other respiratory symptoms include rales, hemoptysis, dyspnea, chest pain, and patchy interstitial infiltrates. Again, the possibility for misdiagnosis of bronchitis, viral pneumonia, flu, cold, or persistent upper respiratory infection exists. Usually several hospital visits may occur before a correct diagnosis can be rendered in the case of chronic arsenic poisoning.

Further signs and symptoms may develop sub-acutely in the days to weeks following the acute toxic episode. Peripheral neuropathy due to axonal degeneration typically develops 1-3 weeks after arsenic ingestion. Sensory symptoms predominate early, with patients complaining of "pins and needles" or electric

shock like pains in the lower extremities. Early on, there may be diminished or absent vibratory or positional sense in the limbs. As the neuropathy progresses, symptoms include numbness, tingling, and formication with physical findings of diminished to absent pain, touch, temperature, and deep tendon reflexes in a stocking-glove distribution. Obliterative arterial disease may occur in the legs and feet. Blackfoot's disease, a type of gangrene of the extremities, may occur, as is common in SW Taiwan due to highly contaminated well water.

Encephalopathic symptoms of headache, confusion, decreased memory, personality change, irritability, hallucinations, delirium, and seizures may develop or persist. Cerebral edema may occur. Sixth cranial nerve palsy and bilateral sensorineural hearing loss have been reported during this subacute period. Superficial touch of the extremities may elicit severe or deep aching pains. Diffuse, symmetrical painful neuritis begins in the peripheral extremities and progresses proximally. It also involves distinct muscle and motor weakness and wasting, perhaps manifesting as an ascending flaccid paralysis mimicking Guillain-Barre Syndrome.

In addition, prolonged central nervous system effects have been described. Abnormal electrocardiograms, peripheral blood vessel damage, and liver damage have been reported. Many types of cancer may follow arsenical poisoning: skin, lung, liver, bone, kidney, bladder and others, often as long as 30 to 50 years later. Virtually all parts of the human body are effected by arsenic poisoning. Laboratory tests for diagnosis should include complete blood count, liver and renal function tests, and blood and urine arsenic levels. An abdominal radiograph (X-ray) may well show radiopaque contents after ingestion of arsenic. Keep this in mind when you read about Dr. Gopal wanting to bring an X-ray machine to Srila Prabhupada's room in Vrindaban in October 1977. Such an X-ray could very well have shown a large white splotch in the liver or abdomen, as arsenic is radiopaque.

Dermatologic lesions can include patchy alopecia (hair loss), oral herpetic-appearing lesions, a diffuse pruritic macular rash, and a brawny, nonpruritic desquamation. Mees lines of the nails, horizontal 1 or 2 mm white lines which represent arsenic deposition, occur about 5 % of the time in acute or chronic cases. In those cases where Mees lines are found, a delay of 30-40 days after ingestion is required for the lines to extend visibly beyond the nail lunulae. Facial and peripheral edema may develop as well as diaphoresis. Numerous dermatologic lesions can develop.

Other potential toxic manifestations include pancytopenia, nephropathy, fatigue, anorexia with weight loss, as well as persistence of acute gastrointestinal symptoms. With chronic, low-level arsenic exposure, many sub-acute symptoms may develop or persist, including headache, chronic encephalopathy, peripheral sensorimotor neuropathy, malaise, chronic cough, and peripheral edema. Gastrointestinal symptoms may be absent, although cases with colicky abdominal pain, nausea, and persistent diarrhea have been reported. Other results of arsenic poisoning may be lung damage, eventual atrophy and degeneration of extremities, terminal hypoxic convulsions (in acute poisoning) due to lack of oxygen reaching the body, severe damage of the blood (hemolysis) and bone marrow, resulting in the decrease of blood manufacture and the inability to regenerate tissues. Slow, partial recovery from peripheral neuropathy most commonly occurs, with mild cases having a better prognosis. In a case series of 40 patients followed for variable time periods, 60 % experienced partial recovery over 5 months to 5 years, 15 % had full recovery from 40 days to 6 years, while 5 % had no recovery over 5 years. The remainder either were lost to follow-up or died. Improvement in the peripheral neuropathy is often accompanied by transient severe pains in the extremities. Patients who develop encephalopathy may recover poorly.

The minimum lethal exposure of ingested arsenic is only about one milligram per kilogram of weight. A dose of 200-300 milligrams would usually be lethal in an adult, but considering Srila Prabhupada's weight, much less would be lethal. For arsine gas, immediate death has occurred at 150 parts per million. These figures demonstrate the extreme toxicity of arsenic.

As we progress through the health history, keep in mind these descriptions of chronic, low-level arsenic poisoning. A partial review of such general conditions are:

1. The principal manifestations are gastrointestinal disturbances
2. Initially victims report progressive weakness, anorexia and nausea.
3. Small and repeated doses of arsenic poisoning may finally result in death or totally broken health after many months or years

4. The irritated mucous membranes can appear to be pharyngitis or laryngitis, leading to a *misdiagnosis of upper respiratory tract infection*. Dry hacking cough and buildup of mucus is common.
5. Toxic manifestations include nephropathy, fatigue, anorexia, weight loss.

NORMAL LEVELS IN HUMAN HAIR

In Chapter 46 it was determined that the normal average arsenic in human hair is about 0.13 ppm. The sample Q-1 had 2.6 ppm, which was the highest arsenic in any of our tests. Sample A had 0.200 ppm, sample D had 0.640 ppm, and sample Q-2 had 0.85 ppm. Compared to the pre-1977 hair samples ND-2 (0.141 ppm) and J (0.082 ppm), the four 1977 hair samples had between two and twenty times more than normal. For this elevated amount to be found in four samples, all 1977 samples, is very telling. ***What this tells is that along with the cadmium there was some arsenic as well.*** While the cadmium was in amounts of about 250 times normal, the arsenic was 2 to 20 times normal. Cadmium was the primary poison, with abnormal but lesser amounts of arsenic as well (and, as seen below, antimony too.)

ANTIMONY

NORMAL LEVELS OF ANTIMONY IN HUMAN HAIR

An internet search for scientific studies on normal levels of antimony in human hair is documented below. Antimony is even less widely studied than arsenic or cadmium, and fewer references were available.

- Dr. Morris had found that the CDC listed the average as **0.06 ppm**, with 90% of unexposed people under 0.84 ppm.
- Through the local Medical Library, I obtained a 1989 study by G Ingraio, P Belloni, S DiPietro, GP Santaroni titled “Levels of Trace Elements in Selected Autopsy Organs, and in Hair and Blood Samples from Adult Subjects of the Italian Population.” Neutron activation analysis was used on washed hair samples from 90 persons. From a range of 0.01 to 0.628 ppm, the average hair antimony was only **0.0881 ppm**. (88.1 ppb)
- Abundantearth.com sells hair mineral toxins test kits which are tested by a diagnostic laboratory, and their normal amount of cadmium was 0.15 ppm, which was in line with our list of cadmium values. Because antimony is rarely found to be elevated in humans, they do not test for it.
- A premier company which serves physicians and medical facilities, the Great Smokies Diagnostic Laboratories, lists their normal value for antimony in hair as “under **0.03 ppm**.”
- A 1998 study in Germany by Gebel T, et. al. found hair antimony in 89 persons residing in an area with contaminated soil to average **0.026 ppm**.
- The same study found 47 persons deemed to be unexposed to antimony to have higher levels averaging **0.045 ppm**.
- A 1987 study in Japan by Katayama Y and Ishida N compared workers in an antimony smelter with a control group. The control group averaged **0.15 ppm**.

AVERAGE OF THE AVERAGES OF HAIR ANTIMONY IS 0.066 PPM

Averaging the above six averages (some of which include environmental contamination) gives us a figure of **0.066 ppm** antimony in hair.

SRILA PRABHUPADA’S ANTIMONY WAS ABOUT 8.5 TIMES MORE THAN HIS OWN PRE-77 AVERAGE

Srila Prabhupada had 0.186 ppm in hair sample A and 0.661 ppm in sample D, an average of 0.424 ppm, which is about 6 times the average just determined. In sample J it was 0.080 ppm and in sample ND-2 it was 0.013 ppm, or an average of 0.05 ppm, which is about the same as the normal average determined above (0.066 ppm). ***So the cadmium samples A and D have 8.5 times more antimony than the other two Srila Prabhupada (samples J and ND-2).*** It appears that with the cadmium there was some antimony also. In spite of the dearth of scientific studies which interpret significance of various antimony exposures, it is safe to say that the amounts of antimony in Srila Prabhupada’s hair were unusual ***and my guess is that they were residually present in the cadmium compounds.***

NATURE OF ANTIMONY (Sb) POISONING

Sources: A silvery-white metal often mined as a by-product in lead mines, and is used in alloys for lead storage batteries, solder, sheet and pipe metal, bearings, castings and pewter. Antimony oxide is added to textiles as a fire retardant, and also in paints, ceramics, fireworks and enamels. Antimony is naturally present in tiny amounts in the environment, often undetectable, and in larger amounts where industry, incinerators, smelters or coal burning plants have unduly polluted the local area. Antimony is found in antiperspirants, ammunition, phosphorous fertilizer production, and smelting processes.

To get an idea of how little antimony exists in the natural environment, consider this:

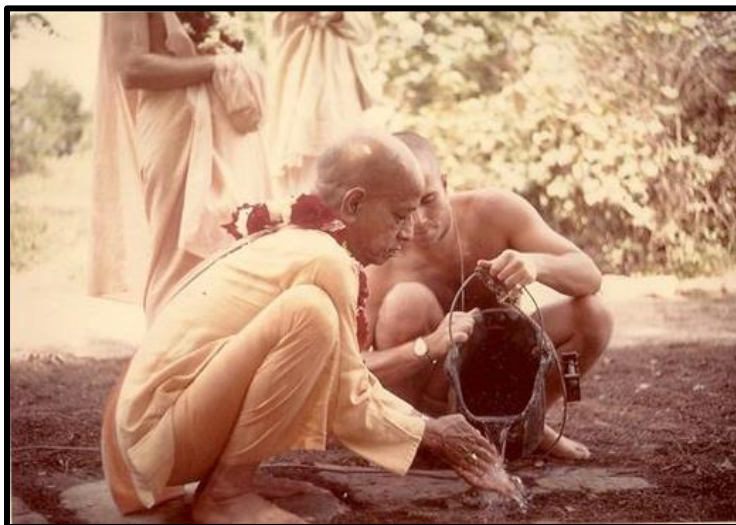
- Soil usually has less than 1 ppmillion antimony.
- Air has as little as a fraction of 1/1000 ppmillion antimony/cubic meter.
- Food contains 0.2 – 1.1 ppbillion antimony (Billion)
- The EPA allows only 0.006 ppm antimony in drinking water

Toxicity: The EPA allows only 6 parts per *billion* of antimony in drinking water, and when compared to the EPA's arsenic standard of 50 ppb, it appears that the EPA rates antimony to be much more dangerous than arsenic. Antimony is a nonessential toxic element, chemically and toxicologically similar to arsenic but *more toxic*. Little is yet understood about the toxic effects of long-term chronic antimony poisoning because it is a very rare occurrence.

Examples of Antimony Poisoning: Antimony can be used as a poison in its form as antimony oxide, a tasteless white powder. People who once drank almost 20 ppm of antimony vomited, preventing more serious health effects. Tests with animals resulted in weight loss, death, or lung, heart, liver or kidney disease. Some scientific studies have linked SIDS (Sudden Infant Death Syndrome) with the antimony compounds used as fire retardants in baby mattresses, clothes and blankets.

Antimony Poisoning Symptoms: Gastrointestinal problems, heart disease, inflammation of respiratory tract, nausea, vomiting, diarrhea, metallic taste, mouth sores, abdominal pain, eye irritation, lung damage, weight loss, kidney disease, high blood pressure, fatigue, muscle aches and weakness, headache, liver failure, anemia. Antimony also can cause elevated uric acid in the blood, or uremia.

Metabolism: Antimony causes disturbances in the thiol-dependent metabolic processes and also causes cardiovascular disease. Accumulation centers in the heart, liver, thyroid, kidneys, and adrenals. Antimony compounds inhibit monamine oxidase in the brain and liver, and increase cholinesterase activity in the myocardium. Antimony leaves the body after several weeks. Hair was found to be a good indicator of antimony ingestion and hair is not easily contaminated externally by antimony. Like arsenic, antimony has a high affinity for sulfhydryl groups on many enzymes and depletes glutathione pools. It also results in elevated levels of uric acid in the blood and urine. Hair antimony levels of multiple sclerosis patients were found to be higher than in controls and is often elevated in those with autism, Down's syndrome, and learning disabilities.



APPENDIX 5:

DR. J. STEVEN MORRIS CREDENTIALS

The ISKCON leadership actually tried to discredit Dr. J. Steven Morris, who performed the NAA tests on hair samples for Balavanta and the Truth Committee, but there is no justification for these kinds of devious maneuvers. There is no question that Dr. Morris is in the very top of his scientific field. In a 2008 bulletin from the University of Missouri Research Reactor, pg. 3, it is stated:

Trace-Element Epidemiology: The Role of Selenium in Human Health.

For 30 years, Dr. J. Steven Morris, a senior research scientist at MURR, has led a trace-element epidemiology (TEE) research program focused on better understanding the influences of both required and toxic trace-elements on human health. Epidemiology is broadly defined as the study of disease in defined populations and strives for an understanding of incidence and risk factors hopefully leading to prevention, or at least delaying onset, of chronic disease. The MURR TEE research program was launched in 1978 using neutron activation analysis to investigate the hypothesis that dietary selenium is protective against cancer. Thirty years later, hypotheses linking selenium to cancer and other chronic diseases, including heart disease, diabetes, AIDS and arthritis, are still of great interest. Over this period the program has participated in approximately 50 population, case control, and intervention trials of selenium and human health – and numerous animal studies, to elucidate selenium's biological roles and how it is distributed in critical organs. So, what has been learned? First, for large population-based epidemiological studies of selenium to be feasible, an accurate biomonitor of selenium intake and status was needed. It was demonstrated that toenail clippings, which are largely protein, satisfy the monitoring requirements for selenium. Second, selenium expresses its essentiality through a collection of selenoproteins growing in number through new discoveries. Third, selenium is classified as a micronutrient, meaning the daily requirement is less than one one-thousandth of a gram. Selenium becomes toxic at intakes not greatly in excess of the requirement. Hence, the optimal range of selenium intake is narrow. Fourth, a subset of the population has been identified in some epidemiological studies to benefit from a daily intake of selenium somewhat in excess of the requirement as established in clinical studies. This controversy regarding actual requirement has led to reports in the media that frequently overstate the benefits of selenium, resulting in a growing number of people who not only take a selenium supplement, but over-supplement with selenium. In response, a major goal of the TEE research program has been to establish a selenium-status diagnostic, using the toenail biomonitor. From research, it's suggested that the optimal range in selenium status is reflected by a toenail selenium concentration in the range of 0.75 to 1.50 PPM. Fifth, a comprehensive study of thousands of Missourians done in 2000-2002 indicates approximately 25 percent may have sub-optimal selenium status. In contrast, the increased use of dietary supplements, and particularly ones containing selenium, has resulted in mis-formulated products in this unregulated health field. MURR is currently leading a follow-up study of selenium intoxication caused by one grossly mis-formulated selenium supplement that has caused serious adverse health effects and contributed to at least one death in the Southeastern U.S. The take-away message for the public is to be wary of dietary supplements and become informed regarding their selenium status.

Dr. Morris works on projects in these areas:

- ❖ University educational classes, projects, etc
- ❖ Outside contract work for profit to supplement university funding for the Nuclear Reactor Department
- ❖ Research in nutritional and environmental effects of various elements such as selenium, arsenic, cadmium, aluminum, etc on human health
- ❖ Two major areas of research have been how lack of selenium is related to prostate cancer and how excess of arsenic leads to hardening of arteries and heart disease.
- ❖ Study of Aztec and Peruvian mummies including NAA on hair samples thereof

Therefore it would be safe to accept Dr. Morris as a pre-eminent expert on the testing for amounts of elements such as arsenic and cadmium in human tissue and hair, and an expert on what constitutes normal and abnormal levels of the same.



University of Missouri Research Reactor Center

The University of Missouri Research Reactor Center (MURR) is home to a tank-type nuclear research reactor that serves the University of Missouri's Nuclear Science and Engineering Institute (NSEI) in Columbia. As of March 2012, the MURR is the highest power university research reactor in the U.S. at 10 megawatt thermal output. The fuel is highly enriched uranium.

History and overview

In 1959, University President Elmer Ellis proposed a research reactor, as part of the University of Missouri. The MURR began operation Oct. 13, 1966 just southwest of the university's main campus and the city's main business district. ***In 1970, MURR scientist Dr. George Leddicotte gave the first courtroom testimony on murder trial evidence using neutron activation analysis.*** Four years later MURR began operating at 10 MW, making it the highest powered U.S. university reactor. Ir-192 was first produced at MURR for fighting breast cancer in 1976. The first small angle neutron scattering (SANS) spectrometer in the U.S. was installed in 1980. In 1986 the first experiments were performed that led to developing Quadramet and TheraSphere, which were later approved by the U.S. Food and Drug Administration (FDA) for helping fight against bone and liver cancer respectively.

Since 2000, systematic upgrades, renovation, and renewal to MURR facilities and instrumentation in preparation for the next 20 years of licensed operation have taken place. In 2002, a 6,000 sq ft building addition opened the way for expansion into cGMP scaleup of isotopes. Groundbreaking began in 2006 on a 25,000 sq ft addition to house laboratories, classrooms and offices to advance interdisciplinary research, education and treatment of patients. As of 2012, MURR supports research of approximately 400 faculty and 150 graduate students representing more than 180 departments from more than 100 international universities and 40 federal and industrial labs every year. A cyclotron that will supply mid-Missouri with isotopes for PET imaging and support additional research, development, and clinical trials has been installed.

Research

The MURR contributes to research in boron neutron capture therapy, neutron scattering and neutron interferometry, neutron transmutation doping of semiconductor materials, use of radioisotopes for imaging and treatment of cancer, epidemiology, and archaeology, along with many others.

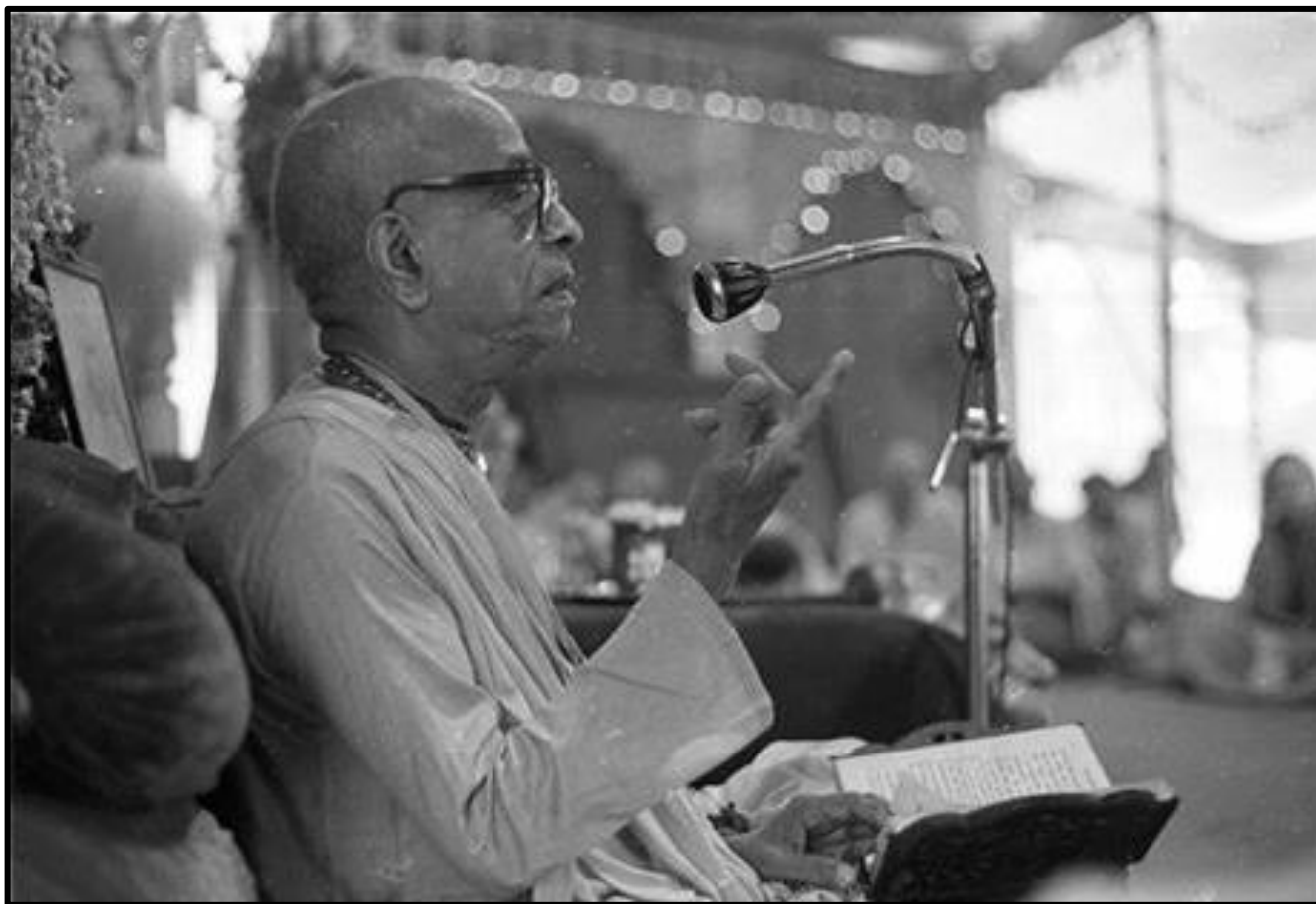
Archaeometry Laboratory

The Archaeometry Laboratory at MURR has been funded by National Science Foundation (NSF) since 1988. ***The neutron activation capabilities are used to characterize over 30 major, minor, and trace elements in archaeological and geological materials.*** In addition to neutron activation, the laboratory maintains and operates several X-ray fluorescence spectrometers, multiple ICP-mass spectrometers, and a multi-collector ICP-MS for isotope-ratio mass spectrometry. ***The laboratory is one of only a handful of facilities in the world***

to have access to all of these analytical methods. Data generated by the laboratory are typically used by archaeologists to study issues relating to provenance (geological source) that facilitate understanding of trade and exchange in prehistory. The laboratory also handles analyses of geological materials in support of geology, soil science, and other environmental sciences.

Neutron scattering

The neutron scattering program at MURR has a long and productive history. On the one hand, many prominent scientists have graduated from this program and benefited from the in depth, hands on experience afforded by MURR's unique combination of high neutron flux and proximity to a flagship campus (the University of Missouri). On the other hand, cutting edge research continues on the four active neutron scattering instruments of MURR's beamport floor: Triax (a triple-axis spectrometer), NR/GANS (a neutron reflectometer with spin-polarized capability), 2X-C (a multi-detector diffractometer), and PSD (a high-resolution diffractometer with position sensitive detectors). Furthermore, the landmark neutron interferometry experiments performed here have played an important role in opening the field of experimental quantum mechanics.



APPENDIX 6:

CREDENTIALS: DR. PAGE HUDSON

Dr. Richard Page Hudson, Jr., Chief Medical Examiner of the state of North Carolina for 18 years from 1968, NC died September 30, 2012. His Certificate of Death attributed cause to an aneurysm and heart attack.

He was a member of ODK honorary society at Richmond College of the University of Richmond where he graduated with a bachelor's degree in chemistry in 1952. At the Medical College of Virginia he served on the Honor Council, was president of Theta Kappa Psi fraternity, receiving a Doctor of Medicine degree in 1956.

Dr. Hudson and Sally Sewell of Jonesville VA married in 1956 and moved to Baltimore MD where he was an intern at the Johns Hopkins Hospital. He was two years into pathology residency training there before going to Japan as a Captain and Officer-in-Charge of the Histopathology Laboratory at the USAF Hospital Tachikawa for two years. He followed that with a year's Research Fellowship in the Department of Legal Medicine, Harvard Medical School. Pathology residency was completed at the King's County Hospital, Brooklyn NY. After two years on the faculty of the State University of NY, Brooklyn, Dr. Hudson joined the faculty of his alma mater, MCV, in 1964. He became associate professor and specialized in surgical pathology, directed a division of a revised medical student curriculum, oversaw the general pathology curriculum of the School of Dentistry, and presented scientific work results in national meetings and medical journals.

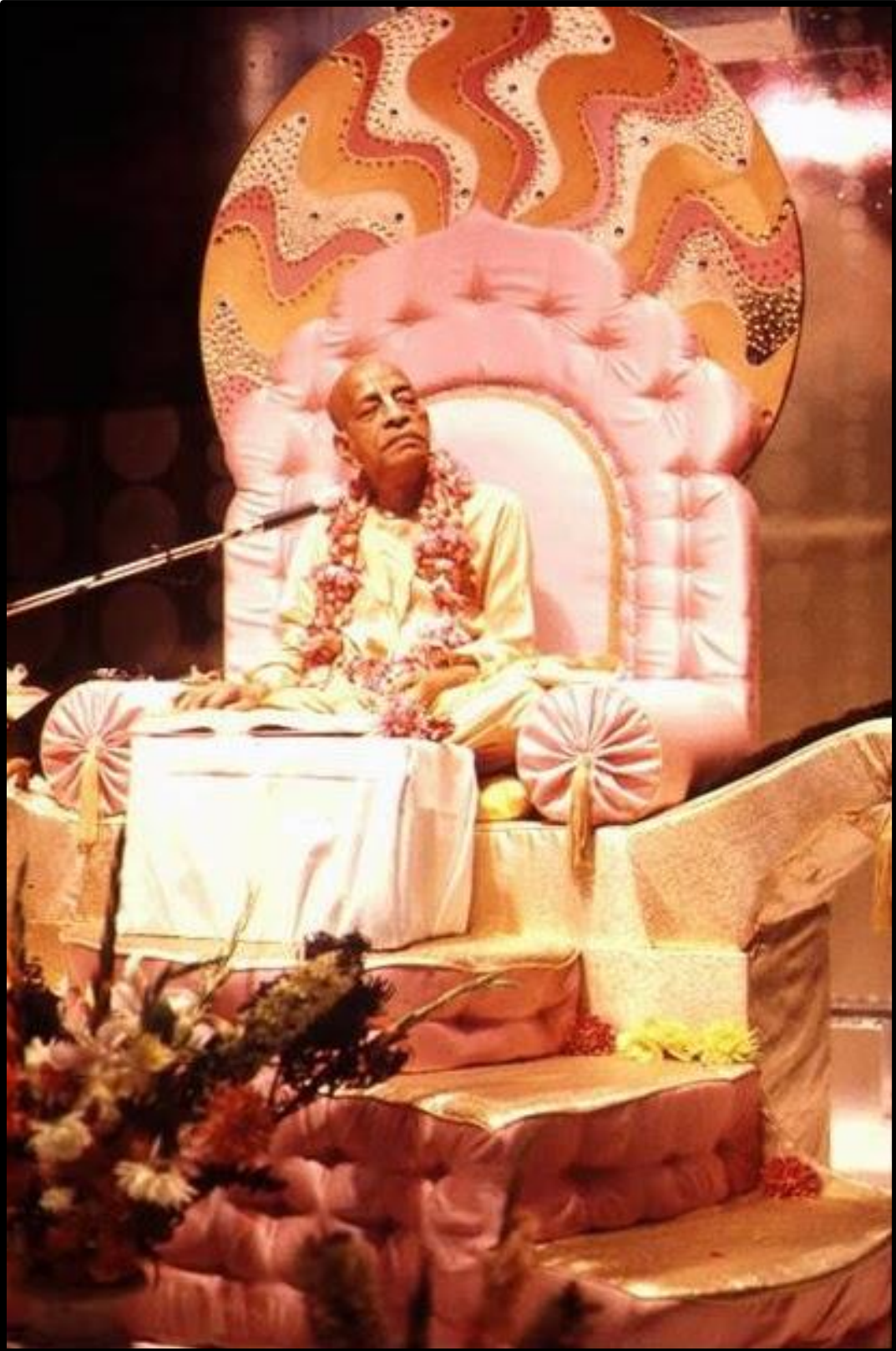
In 1968 Page was recruited to his other professional love, forensic pathology, as North Carolina was instituting a statewide medical examiner system to provide expert medical input for the investigation of suspicious, unnatural and unattended deaths at the county level as well as at The Office of the Chief Medical Examiner (OCME). Although this was a state office under the then NC State Board of Health, the headquarters and central facilities were located with the Pathology Department of the University of North Carolina in Chapel Hill. Dr. Hudson was appointed Associate Professor, later Professor and Chief of the Division of Forensic Pathology, as well as serving as the state's first Chief Medical Examiner

In his 18 year tenure he led the development of the OCME to become arguably the best state-wide medical examiner system in the country. Close integration with the UNC-CH School of Medicine was necessary in his opinion in providing NC with a top-flight death investigation system. The OCME provided not only leadership for the state's several hundred county medical examiners and regional pathologists but developed a forensic pathology residency training program that produced more than a score of young forensic pathologists in his tenure. As Chief Medical Examiner Dr. Hudson was also a co-founder of the Sudden Infant Death Program in NC, and of the model NC Child Medical Evaluation program for living children suspected of being victims of child abuse or neglect. He was awarded upon leaving Chapel Hill and OCME the Order of the Long Leaf Pine in 1986. He expressed throughout his professional life his admiration for the law enforcement officers of NC, the state's Superior Court and the hundreds of practicing physicians who were NC's county medical examiners and regional pathologists.

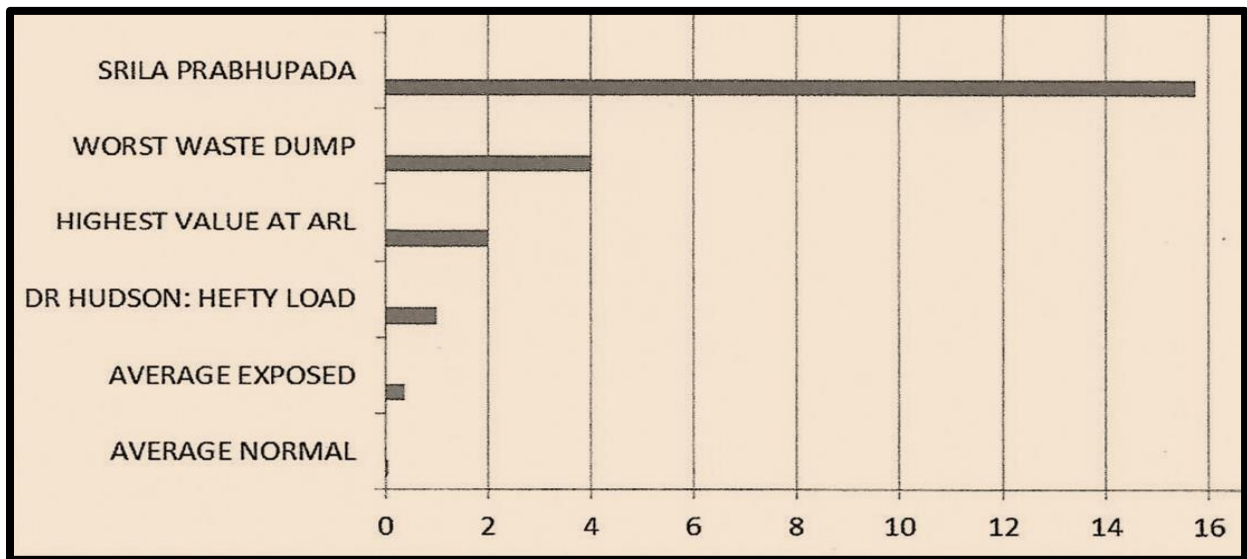
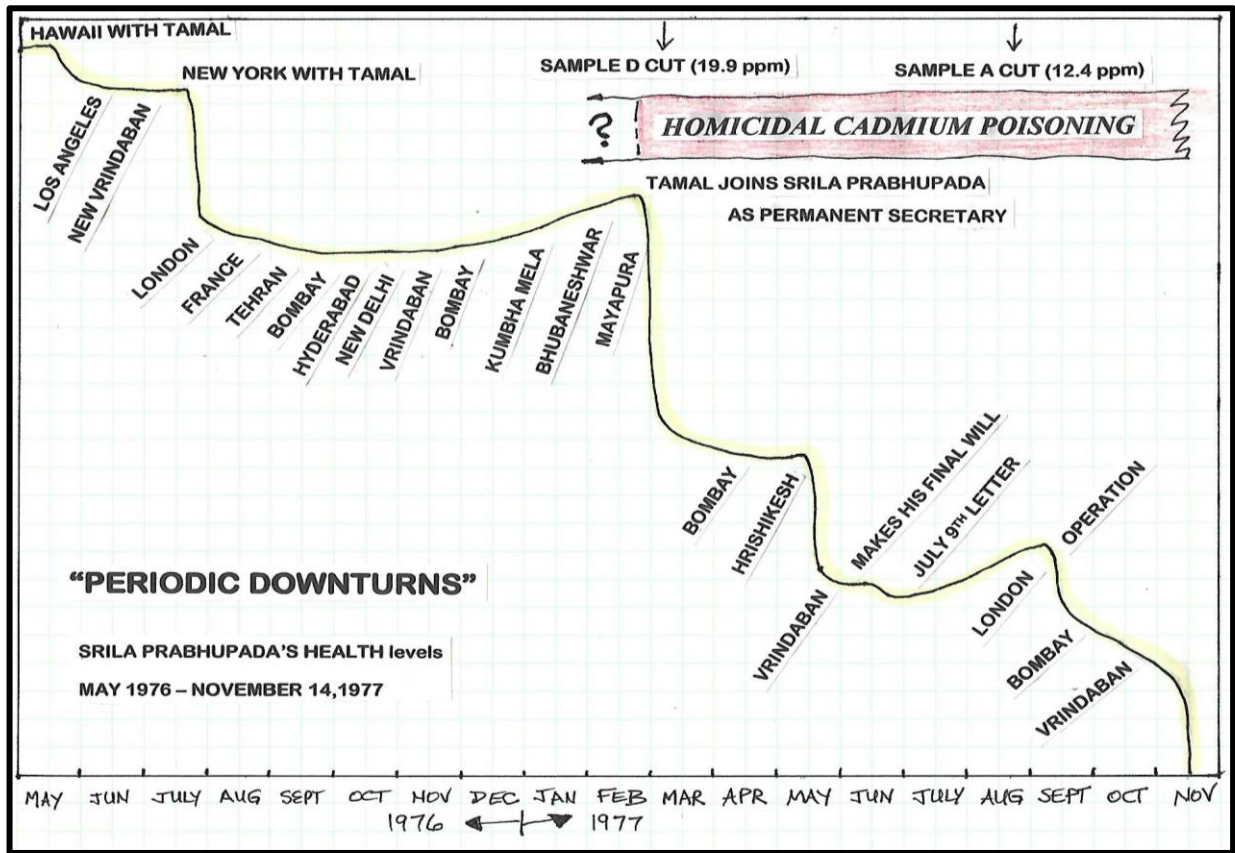
Enjoying the challenge of 'new,' he accepted an opportunity to aid in the development of the then-new medical school at East Carolina University. He taught and practiced pathology and forensic pathology there for five years while helping ECU develop a major extension of the Medical Examiner System. Hudson retired from ECU Emeritus Professor.

In 'retirement' Dr. Hudson worked with attorneys, law enforcement and private citizens requiring forensic pathology consultation, testifying frequently in Superior and Federal Court and depositions. In 1993 he was the Pitt County representative to the North Carolina Senior Tar Heel Legislature and was elected the organization's first Speaker pro tempore. His work with the NCSTHL brought the award of a second Order of the Long Leaf Pine Award in 1995. He was a 'Silver-Haired Senator' representing NC in the first Silver-Haired Congress in Washington DC. In the mid 90s he was for parts of several years a medical missionary in Bosnia soon after the Balkan war, involved in identification of the unknown dead and evaluating prisoner abuse. He became Director of the Forensic Monitoring Program for Physicians for Human Rights in Bosnia.

The author or co-author of about 70 articles and chapters in the medical literature when in medical practice, Dr. Hudson switched to short-fiction and non-fiction and published more than a dozen articles and poems in journals.



APPENDIX 7: CADMIUM POISONING CHARTS



CADMIUM LEVELS: Comparison chart showing amounts of Cadmium in ppm, from 0 to 16 ppm.

3. SRILA PRABHUPADA: Average of 15.75 ppm, about 250 X normal
4. Worst waste dump in the USA: 4 ppm, 60 X normal
5. Highest Value at ARL (commercial hair testing outfit): 2 ppm, 30 X normal
6. Dr. Hudson, expert toxicologist, says this is a “hefty load”: 1 ppm, 15 X normal

7. Average Exposed Industrial Worker: Average of 0.387 ppm, 6 X normal
8. Average Normal Unexposed Person: Average of 0.065 ppm.

CHART WITH ALL HAIR TEST RESULTS 1998-2016

HAIR TESTS WITH ELEVATED CADMIUM LEVELS

ID	Date	Mass/g	Size	Tested	Source	ARS	ANTM	MER	CADM
D	Mar'77	.00072	½ cm	3.4.02	Melbourne	0.640	0.661	3.72	19.9
A	1977	.00064	1-2 cm	4.15.02	DaiviSakti	0.200	0.186	5.16	12.4
Q-2	1977	.00012	2-3mm	7.26.05	Clippers	0.85	n/a	n/a	14.9
Q-1	1977	.00130	<2 mm	1.6.99	Clippers	2.6	n/a	n/a	n/a

Samples D (Melbourne), A (clippers), and Q-2 (clippers) are averaged at 15.73 ppm cadmium. The next few chapters discuss the significance of these ultra-high levels of cadmium in hair.

HAIR TESTS WITH NORMAL CADMIUM LEVELS

ID	Date	Mass/g	Size	Tested	Source	ARS	ANTM	MER	CADM
J	Pre-77?	.00085	1 cm	5.15.02	Jagat das	0.082	0.080	1.62	<2.3*
ND2	Pre-77?	.00310	¾ cm	6.11.02	Nityananda	0.141	0.013	1.85	0.206

*- Sample J's cadmium level was unmeasurable, but under 2.3 ppm.

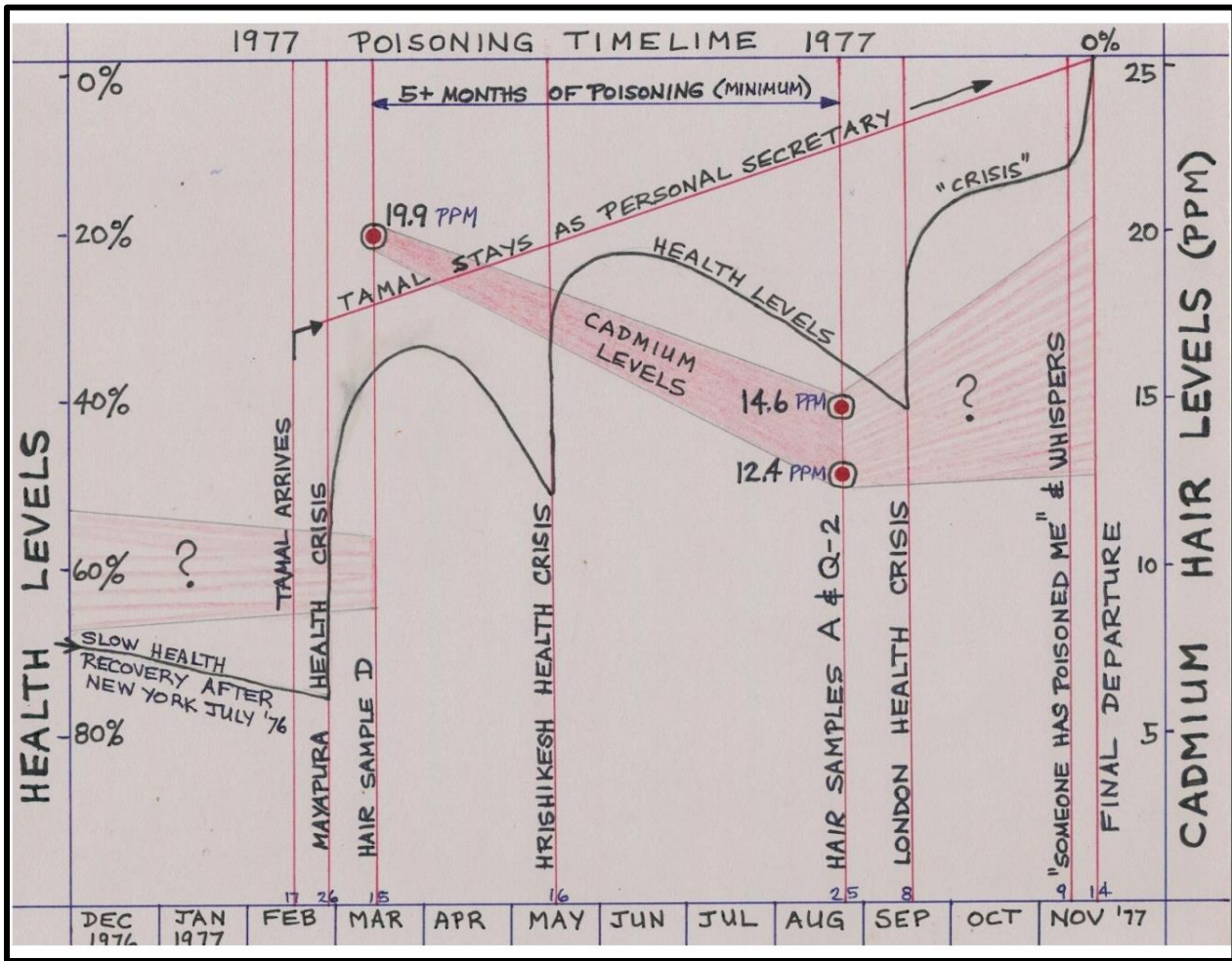
*- Sample M is not included because it was presumed not to be Srila Prabhupada's hair.

SAMPLES AVAILABLE FOR TESTING

ID	Date	Mass/g	Size	Tested	Source	Details
tooth	1975	?	2 roots	Not Yet	Nityananda	Acrylic encased, viable mtDNA
1-C	1974	2 pcs	1 cm	Not Yet	Sruti Kirti	Fiji, c/o Nityananda das
1-A	1975	17 pcs	1 cm	Not Yet	Sashikala	Fiji, c/o Nityananda das

KNOWN SAMPLES POSSIBLY AVAILABLE FOR TESTING

ID	Date	Mass	Tested?	Source	Location etc
Tooth	April '77	?	No	Tamal K Goswami	With TKG's estate or disciples
Tooth	1975 ?	?	No	Hari Sauri	In Mayapura?
Tooth	??	?	No	Rameswara	Los Angeles or NYC?
Hair	1977	?	No	Satyanarayan	Constant traveller
Hair	1977	?	No	Yamuna dd	Florida, w/Dinatarine dasi
Hair	1977 ?	?	No	Prabhupada das	London, UK
Hair	1968	?	No	Samba das	Los Angeles/ from Hayagriva
Hair	Late '77	?	No	Nrhari/ Hawaii	Packed away, can't find (2005)
Hair	1977	?	No	Abhiram das	In his personal belongings
Hair	??	?	No	Taruni/ Yadunandana das	Unknown- formerly Gita Nagari farm around 1990
Meds Tin	1977 late		No	Indradyumna Swami	He had a "tin" of last medicines in 1988



APPENDIX 8: FULL TAMAL MERCY KILLING INTERVIEW

SRILA PRABHUPADA: AN UNTIMELY DEPARTURE?

Interview by Satsvarupa das Goswami (SDG) of Tamal Krishna Goswami (TKG), December 1977

From a tape found in Isa Prabhu's archives: he served as Satsvarupa Maharaja's secretary in 1977-78.

SDG- For Back to Godhead purposes, we're going to have a memorial issue dedicated to Srila Prabhupada. One of the things is I had an interview with Tamal Krishna as Prabhupada's secretary. I kind of conducted it a little bit like I was an outsider and asked different questions about Prabhupada. The first question is, maybe not quite as interesting as the rest. I asked him what were his duties as secretary, but then it gets into all the nectar about Prabhupada.

TKG: My duties as Srila Prabhupada's secretary were to assist in any way that I could, and to further His mood whatever that happened to be. Of course the normal activities of replying to Srila Prabhupada's correspondence continued, except in very rare occasions Srila Prabhupada would have me reply to letters on his behalf. There were a few letters which he dictated, but even these he had me sign on his behalf. He gave me instruction that now it was time to increase the letters coming from his secretary and to decrease the letters coming from he himself. And of course in the last one or two months, the reading of mail to Prabhupada became a matter of simply trying to give him pleasure rather than to inform him of the affairs of the society. This means that there was a necessity on my part to, uhm, discriminate over which letters should be read to him and even which parts of the letters were read to him. Only good news was read to him. Apart from his correspondence, the secretary had to handle all of the various accounts which Srila Prabhupada was personally responsible for. Accounts, bank accounts, both in his personal name as well as in the name of the Mayapur Vrindaban Fund and other ... of ISKCON. But perhaps the most important service or activity, and in fact that which predominated the most towards the end of Srila Prabhupada's appearance, was to simply give him, ah, some, ah, submissive company, to be with him. He liked to have his senior disciples surrounding him, and naturally he wanted his secretary to be there and to talk with him, to massage his body, and as a regular function, in fact, it was my duty to be to bathe and dress him every morning also. And he liked that I should have the morning shift at taking care of him, from about five o'clock in the morning till about nine o'clock in the morning, so that when he woke up his secretary would be there. And he would have me sit him up and rub or scratch his back. He would talk about what he'd been thinking of during the day. Also he wanted his secretary to act more or less as the chief nurse... I wouldn't say chief nurse, that's not the right word. In terms of Prabhupada's medicines he would always have his secretary give the final conclusive opinion over what steps he should take and what treatments he should take. I think these were more or less the duties of the secretary.

SDG – The real reason I asked that is to establish that you were in an intimate position with Prabhupada. Because most devotees they've only seen Prabhupada, I think we could say, most only seen him giving lecture on the vyasasana, and that thousands of people who are interested in his books and have never seen him... So by asking you certain questions I thought that we could get a glimpse more, for people in general, of what Prabhupada is really like. See, this is the idea that, this would be very nice, if we could have ah, if you can ah, let people know little more of what Prabhupada was like. And I have one general question about this. Well this is maybe too general but, what do you think that you learned about him by such contact? I have more specific questions, but the idea is if you can help us to know Prabhupada better, those who never knew him, what he was really like. So um, like, what kind of thing pleased Prabhupada the most, typically?

TKG – The thing that pleased Prabhupada the most was the devotees' willingness to serve Krishna. That pleased Prabhupada the most; the willingness of someone to engage in the service of Krishna. And he would

simply look for that quality within the person. No matter how hidden that quality was, if there was even the slightest spark, he liked that person. And he would encourage that person. Sometimes he could not even see the spark of Krishna Consciousness within someone, and we would want to not allow the person to contact Prabhupada or to talk with Prabhupada, yet somehow Srila Prabhupada would push us aside and bring the person close and start to engage him, one on one, revealing his Krishna Consciousness. In fact, Prabhupada's greatness was such that even when the person practically had no Krishna Consciousness somehow he would make him favorable at least to our Krishna Consciousness movement, if not actually engaging in service.

SDG – That's good. On the other hand, did you ever see Prabhupada angry, and if so, what kind of thing makes him angry?

TKG – The biggest thing was when I saw a disciple of Prabhupada, that a disciple would disobey the orders of the spiritual master. Sometimes Prabhupada would become very angry at that person. You have to understand, this was not a question of his trying to dominate over someone, but because the person was losing his spiritual standing, and therefore out of love for that person Srila Prabhupada would become angry. Apart from that, Prabhupada would not very often become angry in the last few years at nondevotees. Basically Prabhupada's discussions and activities in the past two or three years centered mostly on his disciples. In the early years when he was in America and Europe, he had to preach to anyone and everyone to make disciples, but in the last few years he concentrated on his disciples. So in the early years we used to see Srila Prabhupada become angry at the common people who were just attending his lectures, etc., because these common people were all potential devotees that we had to defeat their nonsense philosophies and arguments. So he would become angry, but then again the anger was simply an anger of a beneficial nature, and a compassionate nature, just as sometimes the father and mother becomes angry at the only child because the child is doing something which will hurt it. That anger is actually love.

SDG – The first talk you gave after Prabhupada's disappearance you described Prabhupada as a beautiful devotee. Would you elaborate on that?

TKG – Beautiful devotee means that, in fact you ask me previously... how did you see Prabhupada or something like that?

SDG – Yeah right.

TKG – So ah, I have to say that if someone wanted to understand what Prabhupada was like, then they should read the Krishna Book or the Nectar of Devotion, and read about the intimate devotees, the associates of Krishna. Actually Prabhupada manifested all the qualities of the eternal associates of Krishna. His humor was completely sublime, his compassion was sublime and transcendental, his courage, his competitiveness, all of the qualities which we read about in the Krishna Book and the Nectar of Devotion belonging to associates of Krishna, we saw manifested in Srila Prabhupada. He was the living embodiment of Krishna, he was Krishna's representative. We learned about Krishna by seeing Prabhupada. And you could learn, we learned about to believe in Krishna by seeing Prabhupada, because we could see that he was a person who had come from the spiritual world to be amongst us. So being a beautiful devotee means that a pure devotee is most beautiful. Prabhupada says in the title of one of his chapters "Wonderful Krishna," so I'm saying "wonderful Prabhupada." Everything he did was wonderful, everything. All of the different qualities which are present in ...????... wonderful degree in Prabhupada.

SDG – You've seen so many things it's hard to pick something out, but can you think of a specific incident that kind of revealed at least some of his character, that somebody hearing would be able to appreciate him better. Something how he dealt with something.

TKG – Well...

SDG – It's like picking one thing out of million.

TKG – **I was going to wait for the proper time to say this, but to me the incidents which stick most on my mind are how in the last few months Srila Prabhupada would constantly ask to be allowed to, um, die peacefully.** And, um, how he would constantly succumb to the requests of his disciples not to leave us.

Our relationship with Srila Prabhupada has always been one of total submissiveness, and complete, um...

NOISE, POSSIBLE TAPE STOP, LOUD BANG

SDG – Okay.

TKG – Take it if ??? it's being taped???

SDG – Yeah, it's going on, it's...

TKG – So...

SDG – Why don't you sit on this side and you'll be closer to the...

TKG – I'd rather lean this way.

SDG – I can hold it...

TKG – Is that alright?

SDG – Yeah it's alright with me.

TKG – So, our position with Srila Prabhupada was one of complete submissiveness to his orders and instructions, his desires, just like a menial servant. It's hardly the position of the servant to, in any way, um, strongly request the master for anything. He should simply receive the instruction or order and carry it out. Yet we found in the later months, in the most recent months, that Srila Prabhupada seemed to be demanding from us a different type of attitude and emotion, at least especially from his most personal, you know, servants. **Um. A number of times he would say "Can you give me a medicine, please give me a medicine that will allow me to disappear now." Another time he said "I want most now to disappear. I want to die peacefully. Let me die peacefully."** Now on one hand we could take it and give him that medicine or let him stop eating and fast until death. We could have done that. And yet it seemed that, of course we could not do that out of our love for him. And he seemed to respond so beautifully to that odd??? loving requests, that he would not leave, that he please stay with us longer. I think we all had the feeling, at least a few of us who were in his personal attendance, that there wasn't really a question that he would live for a long time. But even though it was only a short time we wanted him to stay with us. And he would bring us to the point of complete despair, he would stop all doctors, all medicines, and bring us to the point where there no return, where he would say "Now there's nothing left but for me to die." And this would bring within us such a great anxiety that after time we would just beg him, appeal to him, "Please Srila Prabhupada, we need you, please stay with us."

And when the degree of our appeal reached a strong enough level, then he would say "Alright. I won't leave. Give me something to drink. Call this kaviraj. I'll stay with you." So in a sense he was deepening our affection, and in a fact when I brought this up the last time it happened, that afterwards I felt such relief, I said to him, "Srila Prabhupada, you're driving us mad the way you're dealing with us. You put us to the point of complete total despair, and then again you give relief by agreeing to remain with us. It this way you're simply deepening our affection."

Srila Prabhupada said very, ah, very calmly, "That is simply my duty. It's not that it's... That is my duty." In fact, for one who heard him say that, in fact it was very apparent that indeed he was actually dealing with us in such a way as to make us demonstrate more and more our eternal dependence and necessity of being with him and needing him. He was teaching us how to love himself, and thereby how to love Krishna. And in fact, that's how we have to understand the last few months of Prabhupada's presence with us. He didn't do anything here physically, in the sense that he didn't do very much. He translated a little bit, but that was very little. He didn't open any new temples, he didn't give any lectures. He hardly made any public appearances, what's even outside of, even in terms of circumambulating the temple, he hardly did that. He simply lay on his bed, and he gave every one of his disciples an opportunity to approach him, to render very intimate service to him, and to deepen their affection and love for him. And that was actually the purpose. He said to me, that "I want to at least travel around the world one more time." This is just before we went to London. He said, "Because, if I can go around the world once more, I can strengthen this movement and the disciples. I can strengthen their love in Krishna more." So because of his physical condition did not permit this, we found that he did this simply by laying in

bed, and by his expert handling of our devotional creepers, he trained us and helped us to become more and more lovingly attached to him and that way attached to Krishna. Therefore I feel that these last months with Prabhupada were the most important months I ever spent with him.

And, ah, somehow I feel that by seeing the way he acted and the way he dealt with me personally, that ah, that I'll be, ah...

You can take this part off, this last sentence. Somehow, I feel ???... I mean I want to say something, but I'd prefer not to say it.

SDG – Yeah. Alright. Um. Yeah, some of these questions have plagued nondevotees. (Laugh)

TKG – What to do? I mean, was that alright, did I... ?

SDG – Oh, yeah! But this one, like, people want to know, what is the ingredients of greatness? Everyone's after that.

TKG – What are the ingredients of greatness?

SDG – Yeah. So Prabhupada is certainly great by any estimation, he created a world movement. So by observing him, what particular traits did you see in him which you say would most contribute to his greatness.

TKG – There's only one trait that contributed to his greatness. I mean, this the actual reason. Then we can go



into the mundane reasons. But the actual reason is that Prabhupada is a completely surrendered servant of God. He's completely attached and surrendered to God. As God creates the entire creation and this universe, and because He's the creator and the maintainer, He's also the controller of all activities, ultimately. And for one who completely surrenders unto the supreme controller, Krishna, Krishna enables that person to perfectly carry out the mission of the Supreme Lord. So actually, because Prabhupada chose to carry out this mission of Krishna and because he completely submitted himself to Krishna's desires and Krishna's control he became a perfect... don't

say he became, say he was. Because... and you should place these words in the proper tense. Not that he became, he always was.

SDG – Yeah.

TKG – Because he was a completely surrendered and submissive servant of God, Krishna could act perfectly through him. Therefore there was nothing impossible for Prabhupada to do. Just as in the past we have seen quotes... miracles performed by great saintly personalities, this is because God can create and perform miracles, and by the grace of God His pure representatives can also do this. So this is actually Prabhupada's greatness. This is the cause of Prabhupada's greatness. Now, from a material standpoint, you could give other reasons.

SDG – We were talking about the few of you who were with Prabhupada who learned these lessons. So, that brings up a question. He had so many disciples, how could he really relate to all of these disciples, except for a few?

TKG – Because everyone has Krishna Consciousness lying dormant within the heart. Krishna is one, and although Krishna Consciousness, service, and attachment to Krishna comes in many varieties, the basic ingredient is the same. There's the Supreme Lord, and the part and parcel of the entity, and they eternally have a relationship. So, knowing this, Srila Prabhupada, being a perfect, Krishna Conscious realized preacher, could automatically relate everyone to Krishna, and help them to come closer to Krishna.

SDG – But how, if they weren't with him, they were in distant parts of the world?

TKG – That is Prabhupada's... One of the features or the qualities of the *acharya* is that he knows how to preach according to time, place and circumstance. Therefore, from the very beginning before Prabhupada ever came to the West, he based this movement on books. His, ah, instructions in the form of books, because he called it the big *mrdanga*, *brihat mrdanga*. *Mrdanga* is a kind of a drum, and when you beat

on it you can hear it for some distance. But the *brihat mrdanga*, the big *mrdanga*, the big drum, is the printing press, because it can be heard around the world. So before coming to the West, he first of all published his three volumes of the Srimad Bhagavatam, and then with that big *mrdanga* he began to play it and automatically we found the results sprung up all over the world. He was able to reach to all of his disciples. He said, um, jokingly, a few months ago, while he was lying upstairs in his Vrindaban quarters, there, he said, quotes, "They are wondering if this old man is still living. Now they should know that I am here and I am still beating on the *mrdanga* and it is going all over the world." So simply even in his most feebly physical weak condition he was still able to create devotees and to maintain devotees by his instructions, and to completely hold back the forces of materialistic civilization. Therefore it's said that *vani*, or sound vibration, is more important than *vapu*, or physical presence.

And in this respect we have to understand that Srila Prabhupada has not left us, but that he is present within his instructions. And for those who are able to repeat his instructions perfectly without changing them, all of the effect which was accomplished by Srila Prabhupada can be accomplished by his sincere, faithful followers.

SDG – I saw one press report on Prabhupada's disappearance, and I'm getting, I've got the impression somehow people think of him as a cult leader, and so he's passed away from his cult followers. So it is important if you could tell, what is the significance of his life to people in general or to the world, aside from those who are following his guidelines. What relation does he have to our times, or is he to be regarded as the leader of his own band of... To sum it up, how can he help this troubled world in general?

TKG – In the Bhagavad Gita it is described that there are two classes of men: the divine and the demoniac. So this divine means, there are two armies, God's army and Maya, or Illusion's, army. There are the forces of religion or religiosity, and the forces of irreligiosity. So religion does not mean cult or faith. Religion is eternal, *sanatan*, and religion means *dharma*. *Sanatan dharma*, eternal religion. It means the principles as enunciated by the Supreme Personality of Godhead which are eternal, it means the characteristic of the living entity in his eternal relationship with Krishna. Just like *dharma* of sugar is that it's sweet, you cannot separate sweetness from sugar, you cannot separate heat from fire, and similarly you cannot separate the living entity's connection with God. Every living entity has a relationship with God. In that sense *sanatan dharma* means to revive one's eternal relationship with God or Krishna. So Srila Prabhupada, the movement which he has created, and the teachings which he has enunciated will guide this, ah, will guide the human civilization for at least the remaining civilized portion of this Kali Yuga. It's described that for the Kali Yuga still has another 432,000 years. And in these, during these times, for the next 10,000 years there is still going to be a revival of God consciousness. But we can understand that Srila Prabhupada has laid down the foundation of this revival, whereas other cult leaders, faith leaders, and so called religious leaders enunciated *dharma* or principles which were limited to their particular groups, the teachings of Krishna and Chaitanya Mahaprabhu and of Srila Prabhupada are eternal, and they relate to the eternal relationship with God. They are not subject to a time, place or circumstance. They deal with the most basic quality within the living entity, how he becomes a devotee again, of God. So we have to understand that the absence of the pure devotee is the most unfortunate thing which can happen on this planet. The newspapers have actually, due to their materialistic nature, which they readily admit to, due to the illusion which covers this whole material world now, they have not understood, nor have most people understood the significance of Srila Prabhupada's presence on this planet. It is the most significant thing. A pure devotee descends on this planet is the most significant, and in fact we have to admit who has influenced the world the greatest? It has been spiritual people. Spiritual personalities of the past have influenced more people for a longer time than any other kind of personalities. Now time will show that the presence of Srila Prabhupada on this planet was the greatest influence in this age. In the last... it is the greatest influence on this age. And this will be shown in time, because he has laid down, he has made available to the entire world the teachings which were contained in the Vedas, and he has also made available to the entire world the holy name of Krishna, which it is stated in this age is the only means for attaining relief from material suffering. The chanting of the Hare Krishna *mantra*. This is Srila Prabhupada's gift to the world, that he has opened up the treasure house of Chaitanya Mahaprabhu, he has opened up the treasure house which has been the

sole possession of India for the past five thousand years. Now it has become for the whole world. Therefore the whole world will eventually recognize that here is the founder *acharya* of religious activities for this age, Srila Prabhupada.

SDG – Now a different kind of question. Right in the beginning without too much explanation you were talking about Prabhupada asking for something to let him disappear, that he wanted to die.

So I thought of this question now, but I have it here, that ah, people sometimes challenge *swamis* and spiritual persons, why don't they prevent themselves from getting old and dying. What is your reply?

TKG – No, it is stated in the Bhagavad Gita that for those who are born, death is certain. And for those who die, birth is certain. I think we'd better start again. This is not an appropriate verse. Don't quote this verse.

SDG – OK. ??? I'll be saying that takes care of ...

TKG – Huh?

SDG – But you were saying that, let it out. ???

TKG – We have to understand that the pure devotee comes here, it is described, by his causeless mercy. And we also have to understand that a great personality like Srila Prabhupada has descended from the spiritual world into, practically speaking, hell. So, Srila Prabhupada has a loving relationship with Krishna. In fact, it is stated that Krishna says "If you want to know where I am, you will find Me in the hearts of My pure devotees." And He is completely attached to His pure devotees, and His pure devotees are completely attached to Him. Therefore after some time, the pure devotee wants to again go back to Krishna. And Krishna wants His devotee back. Therefore Prabhupada once said, recently he said, "It is becoming unbearable. Becoming unbearable." We can understand that it wasn't simply the material pain that was becoming unbearable, but that Prabhupada also wanted to be with Krishna, and not be burdened with this physically incapacitated body. TAPE BREAK

TKG – Oh yeah, painful. That why should he be burdened or incap... with this physically, you know, burdensome form.

SDG – But why even that? I've..

TKG – Why is, why does the form get old? That is... Because when one comes in this world he has to accept a material body. Of course, because the spiritual master uses his material body solely for Krishna, we understand it to be transcendental or spiritual, just like in the blacksmith shop an iron rod is put in the fire and eventually it becomes red hot and acts just like fire. So although the spiritual master's body is made of these material elements, because they're being utilized in Krishna's service they have a totally transcendental influence or effect. Still, because they are ultimately made of these material elements they tend to become old, and eventually he has to give them up. But he is not affected by this change of the body. That should be understood.

SDG – At the end, or in his last months, did Prabhupada manifest any special spiritual symptoms that you'd like to talk about?

TKG – I think that that would be better discussed in a, at another time.

SDG – Do you think he left untimely, too soon?

TKG – (pause) Of course, we would have liked it if Prabhupada could live for hundreds of years and no doubt if he were able, would have done that, the whole world would have become Krishna Conscious. But we have to ultimately say that he left, he came by his causeless mercy, and he also left by his causeless mercy. Just as his coming was perfect, so his departing was also perfect. Just as it was full of meaning when he came, so also there is, ultimately must be, great meaning for his timely departure. We should not think that he left untimely. He left when Krishna and when he himself wanted to leave.

SDG – Could you explain that, ??? there is meaning to his leaving at the time he leaved? Do you...

TKG – Means that he has to ultimately have felt, and Krishna has to have ultimately felt that there was sufficient basis for this religion, basis for this movement to endure. Sufficient basis has been already given by Prabhupada, so that he and Krishna felt satisfied that this movement would endure.

SDG – Did Srila Prabhupada give you any special instructions at the end?

TKG – His instructions are given in his books.

SDG – garbled

TKG – Well...

- SDG – Sometimes think of a man at the, a person, at the end of his life, especially a great man, or a father even, giving some special...
- TKG – No, um, I didn't personally ask Srila Prabhupada if he had anything in particular which he wanted me personally to fulfill. I feel...
- SDG – ???? for the world a special message. It's a *karmi* kind of question, but I know they want to know.
- TKG – His instruction he did give for all his disciples was that now this movement has attained a prestigious, respected position amongst the scholarly class of people all over the world. And our institutions throughout the world are all substantial and we're well represented everywhere. Now please maintain this. Do not let it deteriorate or decrease. Prabhupada emphasized that we may not even increase, although if we can increase it is to our credit, but even if we simply maintain what has already been established, that will suffice to alleviate the suffering in this world for many thousands of years to come. So I take this as very significant, and in fact it is the same instruction which he wrote to me in 1970, when I was preaching in France, that we who are the senior devotees must take care to see that at least what has already been established should be maintained nicely. So I feel that all of us as Prabhupada's disciples, their first responsibility is to make sure that whatever Prabhupada gave to us, because we have to understand that whatever we have is the gift of Srila Prabhupada, whatever he gave to us, now is cherished and maintained. Now if beyond that we can further do more, that's very good, very well. We would like that, and he would like that. But at least we should not in any way allow what he's given us thus far to be in any way diminished. First of all care for your father's property, and then think of accumulating further property. But first of all care for it, otherwise it is a great dishonor to a son if, by his neglect, he squanders his father's property. That is a greatest disgrace for the son.
- SDG – By property you mean his actual buildings?
- TKG – Property? No, property doesn't mean his actual buildings, it means this, the buildings, the writings, the teachings, it means everything which he's done thus far, and everything which has been done by his disciples in his presence. That should not be in any way neglected. Now this is the, I think, the most important duty of his disciples is that in loving concern they should see that their father's, what they've inherited from their father is maintained. And others will respect them for that. Otherwise, for a son who neglects his father's property, he has no position.
- SDG – Um. What do you think his feelings were that this would happen, or that it would go the opposite way? You think...
- TKG – No, he repeatedly said to me that he feels that there is great hope that this Krishna Consciousness movement will endure. He said I am feeling that it is in good hands.
- SDG – And now that he's gone, or has disappeared his physical presence, what do you think? What is your feeling about the ISKCON future? Because one of the disciples, he quoted that when the spiritual master appears, he brings order to chaos, and when he leaves, the chaos returns.
- TKG – So therefore, that depends upon our strength in keeping Prabhupada with us. Not by his physical presence, but by his sound vibration, his instructions. In other words, just as we were able to keep Prabhupada physically with us, at least request him to stay physically with us, and he did for many months, he'll have no objection to staying eternally with us if we request his constant instruction. So as long as all of his disciples constantly look to his instructions, and associate with him through his instructions, there will not be any chaos. But when they look away from his instructions, or when they disregard them, or neglect them, or fail to follow them, then there'll be chaos. But Prabhupada is present as much, more so, in his instructions, than physically. Prabhupada says that *vani* is more important than *vapu*, so if by the *acharya's* appearance, he brings order from chaos, then who is to say that Prabhupada is not still present? He reasons ill, let me quote that verse. Therefore we do not feel that Prabhupada has died, otherwise if we felt that way it would be unbearable to live. We regret the loss of his physical presence, but we are consoled by his eternal presence in the form of his instructions. And therefore we are very hopeful that the order which he has created will continue to exist for many thousands of years to come. **(END OF TAPE)**

END OF BOOK ONE: THE POISONING OF SRILA PRABHUPADA'S BODY

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